



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Slowing down and saying thank you, page 12.

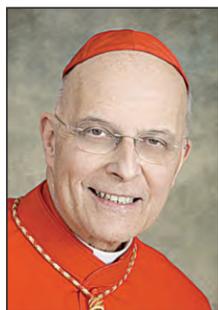
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November 13, 2009

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Cardinal praises vote for health care reform with federal ban on abortion funding

WASHINGTON (CNS)—Cardinal Francis E. George of Chicago, president of the



Cardinal Francis E. George

U.S. bishops' conference, praised the House of Representatives for approving a reform bill that provides "adequate and affordable health care to all" and "voting overwhelmingly" for a prohibition on using federal money to pay for most abortions.

An amendment to ban abortion funding sponsored by Rep. Bart Stupak, D-Mich., and other House members passed 240-194, and led to passage of the Affordable Health Care for America Act in a 220-215 vote.

In a statement issued late on Nov. 9, the cardinal lauded the Nov. 7 vote and urged the Senate to follow the House's example.

The House "honored President [Barack] Obama's commitment to the Congress and the nation that health care reform would not become a vehicle for expanding abortion funding or mandates," he said.

The Senate is expected to take up its version of health care reform later this month. The House and Senate bills differ significantly so any version the Senate passes will have to be reconciled with the other, and each body will vote again on the final legislation. The Senate bill does not include language on abortion similar to the Stupak amendment.

Cardinal George said the U.S. Conference of Catholic Bishops "will remain vigilant ... to assure that these essential provisions are maintained and included in the final legislation."

The Stupak amendment prohibits the use of federal funds to pay for abortion, including barring abortion coverage from insurance plans which consumers purchase using government subsidies. The USCCB and other pro-life organizations had threatened to oppose any final bill that did not include such

See **HEALTH CARE**, page 8

America's church

'Nation's parish' celebrates 50 years as place of prayer and pilgrimage

WASHINGTON (CNS)—The Basilica of the National Shrine of the Immaculate Conception in Washington—the largest Catholic church in North America and one of the 10 largest churches in the world—is a familiar place to U.S. Catholics who regard the immense structure as their own.

The basilica, which marks the 50th anniversary of its dedication on Nov. 20, is not a parish or a cathedral. Instead, it was designated by the U.S. bishops as a national place of prayer and pilgrimage, something the basilica's 1 million annual visitors know well.

The book *America's Church*, published by Our Sunday Visitor in 2000, describes the basilica as having "no parish community as its own; but rather counts every American Catholic among its members. No single bishop claims it as his cathedral; rather it is the church of all the nation's bishops. ... In every way, the national shrine is America's Catholic church."

And as a church for all Catholics, its doors are always open—seven days a week, 365 days a year. Every day, for five hours, priests administer the sacrament of reconciliation and celebrate at least six Masses. Weddings and baptisms—sacraments that are to be witnessed by a worshipping parish community—do not take place there.

On any given weekday, the basilica is often relatively quiet—aglow with flames of votive candles and often with the lingering scent of incense in the air. Groups go on tours and individuals pray in chapels tucked in nooks of the huge stone, brick and concrete church.

On weekends, holy days and special celebrations or dedications, the basilica is often filled to capacity and then some, and the quiet calm is replaced with music and overflowing crowds, sometimes in native dress and holding aloft flags.

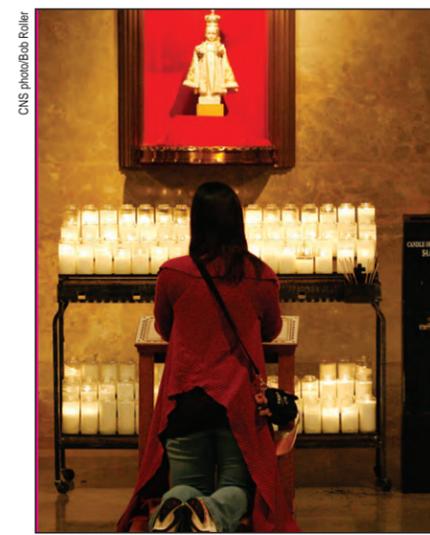
During the annual National Prayer Vigil for Life each January, hundreds of pilgrims from youth groups around the country spend the night on the floor on the basilica's lower level.

During the spring and fall, dozens of diocesan groups make pilgrimages to the basilica, and Msgr. Walter Rossi, the basilica's rector, makes it a point to personally

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Above, fall colors highlight the exterior view of the Basilica of the National Shrine of the Immaculate Conception in Washington on Nov. 6. Plans for building the shrine began as early as 1910.



Right, a woman prays near a statue of the Infant Jesus of Prague in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 30. The shrine will mark the 50th anniversary of its dedication on Nov. 20.

Importance of endowments in tough economy emphasized at Catholic Community Foundation's annual meeting

By Sean Gallagher

Members of the Catholic Community Foundation (CCF), which manages 368 endowments that support parishes, schools, agencies and other ministries across the archdiocese, had their annual meeting on Nov. 4 at the Archbishop O'Meara Catholic Center in Indianapolis.

The gathering occurred in the midst of a continuing economic downturn that has had a significant impact on the CCF's assets.

As of June 30, the assets stood at \$126.7 million, a 20 percent drop from the previous year.

Still, because the stock market has been performing better in recent months, it was noted at the meeting that, at the end of September, those assets had grown back to \$140 million.

In remarks made at the meeting,

See **CCF**, page 3



Archbishop Daniel M. Buechlein speaks to members of the board of directors of the Catholic Community Foundation and other guests at the foundation's annual meeting on Nov. 4 at the Archbishop O'Meara Catholic Center in Indianapolis.

BASILICA

continued from page 1

greet them. "This is your parish away from home," he tells them. "You built it. You support it. We're here for you."

He said the basilica is often described as the nation's parish because Catholics from across the country contributed to building it as a monument to Mary. He still receives notes from people who remember how their schools and parishes sent in donations—including collections of pennies—to help raise funds for this huge undertaking.

"Fifty years later, it still has a national impact," he told Catholic News Service on Nov. 4, noting that many people who contribute say they have never even been to the basilica, but they believe in the work it does.

The names of the founding contributors, and those they wanted remembered, are not just tucked away in yellowed record books, but etched in the walls and marble pillars on the basilica's lower level.

Geraldine Rohling, the basilica's archivist, said the pillars, and the names upon them, literally and figuratively support the church.

"These are the sentinels of our faith—the generation that came before us," Rohling told CNS. She also described the chiseled names as a "roll call of the American Church," noting that they do not just include Church leaders, but also members of Congress, Civil War veterans, saints and even George Herman "Babe" Ruth—baseball's famous home-run hitter.

Rohling noted that early contributions to

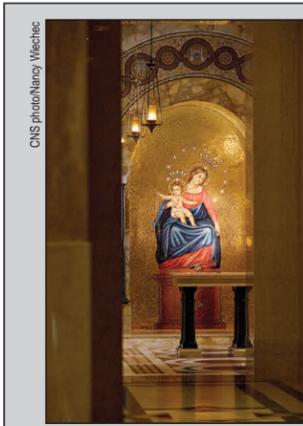
the shrine had been a significant sacrifice, especially during the time of the Great Depression.

Initial work on the shrine, named a basilica in 1990, began in the early 1900s. Although the basilica's cornerstone was laid in 1920, the Great Depression and World War II delayed completion of the upper church until 1959.

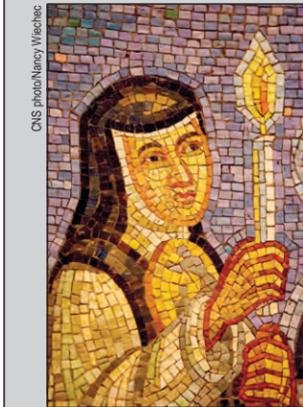
Since that time, the shrine has always remained a work in progress with the continual additions of stained-glass windows, mosaics, statues, dome work and chapels. One dome in the interior of the upper church still remains unadorned.

More than 70 chapels and oratories—which are similar to chapels but do not have altars—are located throughout the shrine. Periodically, new ones are dedicated by various ethnic groups and religious communities. These chapels relate to the shrines of the regions they represent, such as Our Mother of Africa, Our Lady of Czestochowa and Our Lady of Guadalupe, to name just a few.

Rohling said the variety of chapels reflects the scriptural passage from the



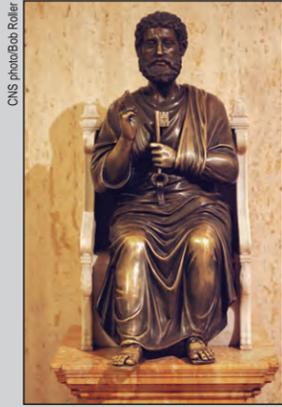
CNS photo/Nancy Wiehche



CNS photo/Nancy Wiehche

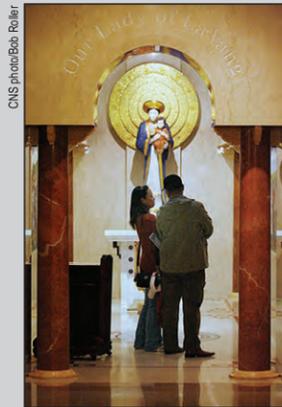
The Basilica of the National Shrine of the Immaculate Conception has more than 70 chapels and oratories. Most are dedicated to Mary in the many cultural and national expressions. Pictured is the Chapel of Our Lady of Pompei, featuring a mosaic of Mary and the Infant Jesus holding a rosary.

Mosaic detail is from the Chapel of Our Lady of Guadalupe at the Basilica of the National Shrine of the Immaculate Conception in Washington.



CNS photo/Bob Roller

A bronze sculpture of the chair of St. Peter is seen at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 30. The miniature sculpture is an exact copy of the original in St. Peter's Basilica at the Vatican.



CNS photo/Bob Roller

A couple visits Our Lady of La Vang Chapel at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 30. The chapel, which was dedicated in 2006, was a gift from Vietnamese-Americans.

Gospel of John: "In my father's house there are many rooms" (Jn 14:2).

She also said they demonstrate the diversity of the universal Church.

Msgr. Rossi said the ethnic chapels give immigrants "a sense of coming home," and provide them with a tangible expression of faith.

In 1976, then-Cardinal Karol Wojtyla visited the shrine's Polish chapel to Our Lady of Czestochowa, and he paid a repeat visit to the chapel three years later as pope. When Pope Benedict XVI visited the basilica in 2008, he prayed at the Oratory of Our Lady of Altotting, the patroness of Bavaria, in his German homeland. †

Papal document on former Anglicans maintains some Anglican traditions

VATICAN CITY (CNS)—Former Anglicans entering the Catholic Church can preserve their liturgical traditions, married priests in some circumstances and even a shade of their consultative decision-making processes, according to Pope Benedict XVI's document on new structures for welcoming the former Anglicans.

The pope's apostolic constitution "*Anglicanorum Coetibus*" ("Groups of Anglicans") was published on Nov. 9 at the Vatican along with specific norms governing the establishment and governance of "personal ordinariates," structures similar to dioceses, for former Anglicans who become Catholic.

As previously announced by the Vatican, the text said there could be exemptions to the Church's celibacy rule to allow married former Anglican priests to be ordained as Catholic priests. However, it emphasized that this would be done on a "case-by-case basis."

An accompanying Vatican statement said the possibility of having some married clergy under this special arrangement "does not signify any change in the Church's discipline of clerical celibacy."

The ordinariates will be established by the Congregation for the Doctrine of the Faith in consultation with the national bishops' conference where the ordinariate is to be based, the constitution said.

The pope will appoint the head of each ordinariate, although he will choose from a list of three candidates nominated by the jurisdiction's governing council, the norms said. The council will be made up of at least six priests belonging to the ordinariate.

A commentary published by the Vatican with the constitution and norms said the role of the governing council in choosing an ordinary, giving consent for a candidate to be ordained to the priesthood, and

establishing parishes and seminaries is a sign of "respect for the synodal tradition of Anglicanism."

Within the Anglican Communion, synods are made up of clergy and laypeople, and they directly elect bishops and set policy.

The ordinary, even if he is not a bishop, is automatically a member of the national bishops' conference and is required to make an "*ad limina*" visit to the Vatican every five years to report on the status of the ordinariate, the constitution said.

The pope's apostolic constitution and the norms for implementing it repeatedly state a preference for celibacy for priests in the Latin rite of the Catholic Church.

"The ordinary, in full observance of the discipline of celibate clergy in the Latin Church, as a rule will admit only celibate men to the order of presbyter" or priest, the constitution said. The ordinary may petition the pope for an exemption to allow married men to be ordained Catholic priests, it said.

The norms explicitly exclude the possibility of ordaining married Anglican priests who previously were ordained as Catholic priests as well as excluding Anglican priests who are in "irregular marriage situations," such as those who have been divorced and remarried.

Only celibate former Anglican bishops may be ordained Catholic bishops in keeping with the tradition of both the Catholic Church and the Orthodox Churches, the new norms said.

Unmarried men who want to be ordained "must submit to the norm of clerical celibacy," the constitution said.

According to the norms, new seminarians must be part of the personal ordinariate or be former Anglicans who have established full communion with the Catholic Church. They may not be originally baptized Catholics

who later became Anglicans or joined the personal ordinariate.

In fact, the norms said, "Those baptized previously as Catholics outside the ordinariate are not ordinarily eligible for membership" in the ordinariate itself "unless they are members of a family belonging to the ordinariate."

The norms called for the new personal ordinariates to provide an adequate salary, pension and insurance for their priests, but the rules also recognize that may be a challenge with priests who are married and have children. The norms allow for priests, with the permission of their ordinary, to "engage in a secular profession compatible with the exercise of priestly ministry."

In the apostolic constitution, dated Nov. 4, Pope Benedict reaffirmed his commitment to promoting Christian unity, and said that—as the one chosen "to preside over and safeguard the universal communion of all the Churches"—he had to find a way to accept the request of Anglican individuals and groups who wanted "to be received into full Catholic communion."

While the former Anglicans will be able to celebrate the Latin-rite Mass like any other Catholic, he said, members of the ordinariate also will be able "to celebrate the holy Eucharist and the other sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See."

In order to join the personal ordinariate, he said, former Anglican laypeople and religious "must manifest this desire in writing," while former Anglican priests are admitted by the ordinary according to the rules in canon law for being incardinated into a diocese or other Church jurisdiction. †

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Interfaith Thanksgiving Service set for Nov. 24 at cathedral

By Sean Gallagher

Representatives from six world religious traditions who live in central Indiana will gather with Archbishop Daniel M. Buechlein at 7 p.m. on Nov. 24 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis for the 10th annual Interfaith Thanksgiving Service.

Leaders in the Christian, Jewish, Muslim, Hindu, Sikh and Buddhist traditions will participate in the service.

This year's prayer service will feature a reflection by Rev. Dr. Robert Welsh, the president of the Council on Christian Unity of the Indianapolis-based Christian Church (Disciples of Christ).

"I'm very honored to speak at it," Welsh said. "Interfaith relations and engagement is something that we Disciples have become increasingly interested in and feel is appropriate

for the Christian community to be exploring as we think about how we live as part of God's wider family, all of God's children."

As his faith community's top ecumenical officer, Welsh has participated in many high level ecumenical events at the Vatican, including Pope John Paul II's funeral, which he described as "a highlight of my life and faith."

"[But] at the end of the day, to do this in local communities that touches lives of those people who live in our communities is as exciting to me," Welsh said.

Although not Catholic, Welsh appreciates the fact that this longstanding annual service occurs in the cathedral.

"The Catholic cathedral, for this community, whatever Christian background you have, represents, as I think the Vatican does, the heart of the Christian community," he said. "I don't

think that any one of our even big congregations has the place in the mind of society that the Roman Catholic cathedral does. And so it's the appropriate place for us to gather."

Welsh also noted the importance of the service as a time for people of various faiths to come together to help people in need.

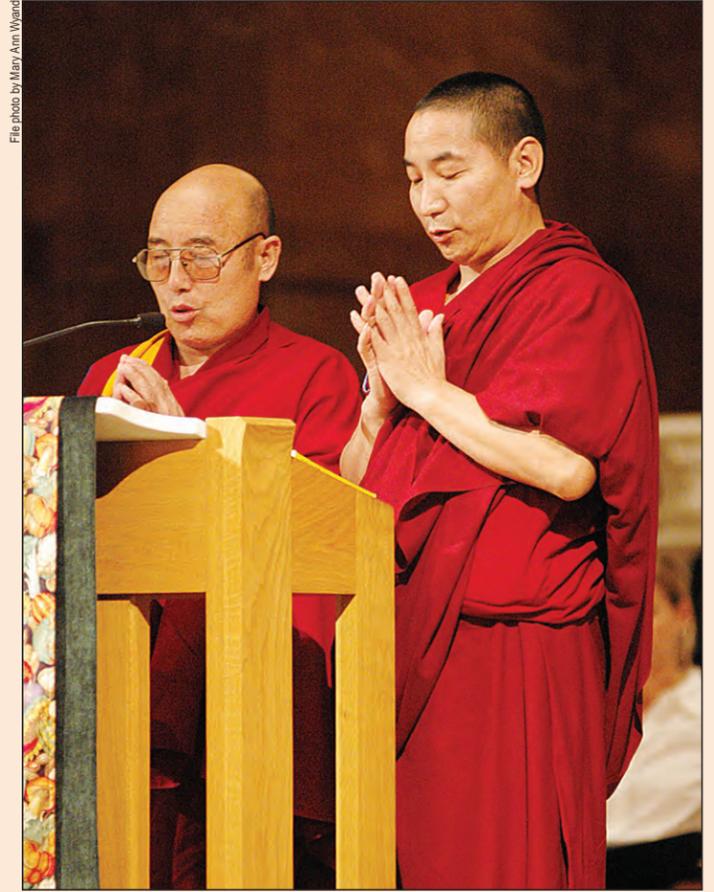
"That's a concrete expression of why we are coming together," he said. "It makes concrete that our coming together relates to the life in the world, and just to our own lives and our own fellowship."

A collection of canned goods and monetary donations taken up during the Interfaith Thanksgiving Service will be donated to the Interfaith Hunger Alliance and Gleaner's Food Bank of Indiana.

Prelude music starting at 6:30 p.m. will feature the Indianapolis Children's Choir and the cathedral's choir, *Laudis Cantores*.

The Interfaith Hunger Alliance has also helped to organize other interfaith prayer services in Indianapolis close to Thanksgiving this year.

- On Nov. 23, services will take place at the Islamic Society of North America, 6555 S. 750 East, in Plainfield and at the Friedens United Church of Christ, 8300 S. Meridian St., in Indianapolis.
- In addition to the service at the cathedral on Nov. 24, there will also be a service at the Cumberland First Baptist Church, 116 S. Muessing St., in Indianapolis.
- On Nov. 25, a service will occur at the First Baptist



Geshe Lotin, left, and Ven. Dhamcoe Chopel of the Tibetan Mongolian Buddhist Cultural Center in Bloomington chant the dedication prayer from Shantideva's Guide to the Bodhisattva's Way during the Interfaith Thanksgiving Service on Nov. 25, 2008, at SS. Peter and Paul Cathedral in Indianapolis.

Church of Indianapolis, 8600 N. Meridian St., in Indianapolis. Each service will begin at 7 p.m.

(For more information on the 10th annual Interfaith Thanksgiving Service, call 317-634-4519.) †



'The Catholic cathedral, for this community, whatever Christian background you have, represents, as I think the Vatican does, the heart of the Christian community.'

—Rev. Dr. Robert Welsh, president of the Council on Christian Unity of the Indianapolis-based Christian Church (Disciples of Christ)

CCF

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Archbishop Daniel M. Buechlein gave some historical perspective to the challenges that the CCF has faced in the past year.

He recalled how, in 1987, when Archbishop Edward T. O'Meara and other archdiocesan leaders established the CCF, the nation's economy was in the midst of a downturn similar to what is occurring now.

"[But they] had the vision and the faith in the people of the archdiocese to move forward with a plan to create the Catholic Community Foundation," Archbishop Buechlein said. "They knew that our greatest opportunity for securing the financial well-being of our local Church was by helping people share with one another the gifts God has given them. And the people of our archdiocese responded."

He emphasized that challenging economic times like those at present make the archdiocesan ministries that "protect the God-given dignity of every person," and that are supported by CCF endowments, all the more critical.

"How many children would not have been able to afford a Catholic education without the help of one of our many endowments?" Archbishop Buechlein asked. "How much less assistance would our Catholic Charities agencies have been able to provide [to] families in need without the financial help of our endowments?"

"How less vibrant would our parishes be without CCF endowment funds that help pay for everything from capital needs to liturgical and sacramental resources?"

Outgoing members of the CCF's board of trustees were honored at the meeting. They included Dr. Mark Lindenmeyer, a member of Holy Family Parish in Oldenburg; James Schellinger and Theodore Dickman, members of Immaculate Heart of Mary Parish in Indianapolis; and Richard Pflieger, a member of St. Simon the Apostle Parish in Indianapolis.

In his remarks at the meeting, CCF president Robert Brody noted that, despite

the current economic challenges, the number of endowments continue to increase.

"That's a good sign because even though the financial markets haven't been cooperating, people throughout central and southern Indiana continue to be very willing to share what God has given them," Brody said. "That shows that people have faith in the leadership of the archbishop and this board. People will continue to give if they believe their money is being well spent."

He also noted that, while CCF-managed endowments lost value over the past year, it could have been much worse.

"Our relatively traditional asset allocation strategy was somewhat helpful during this turbulent market period," Brody said. "By comparison, many prestigious college and university endowments, which were heavily invested in hedge funds and other alternative investments, suffered losses of 30 percent or more."

Brody said that \$6.5 million was distributed from the endowments over the past year to various parishes, schools and agencies, a drop of \$500,000 from the previous year.

He noted, however, that more than \$50 million has been distributed to ministries across central and southern Indiana since the establishment of the CCF in 1987.

Archbishop Buechlein, at the close of his remarks, reminded all present that, despite the hard work they do to make CCF-managed endowments grow, prayer is still essential.

"We have many challenges ahead, but let's never forget that everything we do must be rooted in and flow from prayer," Archbishop Buechlein said. "And our prayer begins in thanksgiving. Let's thank God for what has been accomplished as we also pray for our future needs."

"Unless the Lord builds the house, we labor in vain."

(For more information about the Catholic Community Foundation, how to contribute to an endowment or create one, log on to www.archindy.org/ccf.) †

Cathedral.

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Editorial

Next week's bishops' meeting

On the day this is being written, NBC's "Today" show included a segment with a couple who had a baby through *in vitro* fertilization. Unfortunately, doctors inserted the wrong embryo in the woman and she became pregnant with another couple's embryo. After the baby was born, the newborn child was given to the other couple.

This is just one example of what can go wrong when humans avail themselves of any method of having a child without regard to its morality. Now the woman who had that child is unable to have more children because of complications during delivery. She is now planning to have a child through a surrogate—also considered immoral by the Catholic Church.

There is considerable confusion among Catholics about what is morally permissible when it comes to reproductive technologies. That's why the U.S. bishops will undoubtedly approve a document on that subject next week.

As reported in last week's issue of *The Criterion*, the bishops have a full agenda for their Nov. 16-19 meeting in Baltimore. That document, "Life-Giving Love in an Age of Technology," is just one of the things they will discuss and vote on.

That document is not all negative, by the way. Many techniques for becoming pregnant are moral, and it seems probable that the document will keep this sentence, which is in the draft: "Procedures that assist the marital act in being procreative are morally acceptable, while those that substitute for it are not."

The bishops will discuss topics from the beginning of life to its end. They will debate a proposed revision to the directives that guide Catholic health care facilities when it comes to treating patients with chronic conditions, but who are not imminently dying.

The revision the bishops will debate says: "As a general rule, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally. This obligation extends to patients in chronic conditions [e.g., the 'persistent vegetative state'] who can reasonably be expected to live indefinitely if given such care."

This would settle an issue that has been debated for some time, i.e., the morality of withdrawing hydration and nutrition from someone in a persistent vegetative state.

It's not just the opposite ends of life that the bishops will be discussing though. In the middle, for most of us, there is marriage. The bishops now have a draft of a proposed 57-page



Bishops take part in the mid-afternoon prayer to begin the U.S. Conference of Catholic Bishops' spring meeting in San Antonio on June 17. The bishops will hold their fall meeting on Nov. 16-19 in Baltimore.

pastoral letter called "Marriage: Life and Love in the Divine Plan."

The bishops would like to propose an alternative to our society's idea that marriage is just a private matter between two people with personal satisfaction as its only goal. Rather, the draft now says, "It is the foundation for the family, where children learn the values and virtues that will make good Christians as well as good citizens."

The letter will address what it calls four "fundamental challenges to the nature and purpose of marriage." Those challenges are contraception, same-sex unions, easy divorce and cohabitation.

The draft of the letter is particularly clear when it comes to cohabitation. It says, "To have sexual intercourse outside the covenant of marriage is gravely immoral because it communicates physically the gift of oneself to another when, at the same time, one is not willing or able to make a total and permanent commitment."

Separate from the letter, but related, is a report from the bishops' Ad Hoc Committee for the Defense of Marriage.

The group is trying to defend marriage as the exclusive and permanent union between a man and a woman against efforts to recognize same-sex marriages. During their meeting next week, the bishops will learn more about some videos, pamphlets and a related Web site that will be launched as part of this campaign in 2010.

We suspect that another item on the bishops' agenda will be met with great joy—perhaps even applause—when it is completed. That is the approval of the English translation of the *Roman Missal* and U.S. adaptations to it. The bishops have been debating that for the past six years, sometimes contentiously, and still have five sections of the missal to be voted on next week. Each section has to garner two-thirds of the votes before it can be sent to the Vatican for its confirmation.

Please pray for our bishops as they take up this important work at their fall meeting.

—John F. Fink

Making a Difference/Tony Magliano

Making it possible to invite the hungry to the feast

If you had enough food to eat today, consider yourself very blessed because more than 1 billion people were not so fortunate.



According to the U.N. World Food Program, one out of every six fellow human beings is suffering the pain of hunger. And every six seconds a child

dies because of hunger and hunger-related diseases.

This sad river of misery continues to flow on with no end in sight:

- Lack of vitamin A kills 1 million infants a year.
- Iodine deficiency, which threatens 1.9 billion people, is the world's greatest single cause of mental retardation.
- Iron deficiency is impairing the mental development of 40 percent to 60 percent of children in poor nations.
- Approximately 146 million children in developing countries are dangerously underweight.

Behind these staggering statistics are real flesh-and-blood people. If the tables were turned, they would be our mothers, fathers, brothers, sisters, children and grandchildren.

Jacques Diouf, director-general of the United Nations Food and Agriculture Organization, recently called on developed nations to increase significantly agricultural aid to poor countries that are unable presently to grow enough food. He was rightly critical of the relatively small amount of assistance given by nations compared to the \$1.34 trillion spent on armaments, and the billions easily and quickly found to rescue the U.S. financial sector.

In terms of total dollars, the United States gives more aid to poor nations than any other country—\$24 billion in 2007. But in terms of total wealth (gross national product), the U.S. ranks last among all the industrialized nations in aid to the poor.

At first glance, \$24 billion looks like a generous donation, but considering that the 2007 proposed budget was \$2.77 trillion, \$24 billion is a drop in the bucket.

In a 1970 U.N. resolution, most wealthy countries committed to tackling global poverty and hunger by spending 0.7 percent of their national incomes on international aid. Five countries have kept their promise: Norway, Sweden, Luxembourg, the Netherlands and Denmark.

The United States only gives approximately 0.2 percent of its national income to the world's hungry poor. Only after America has taken care of what it wants does it give the little that is left—the crumbs—to the hungry poor.

In his visit to the United States in 1979, Pope John Paul II proclaimed, "The poor of the United States and of the world are your brothers and sisters in Christ. Never be content to leave them just the crumbs of the feast. Take of your substance, and not just of your abundance, in order to help them. Treat them like guests at your family table."

Kindly help feed the hungry by sending whatever you can afford—on a regular basis, please—to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090. Or you can donate online at www.crs.org.

Catholic Relief Services is also asking us to mail or e-mail and call our congressperson and two U.S. senators, urging them to fully support the Roadmap to End Global Hunger and Promote Food Security Act of 2009 (House Resolution 2817). This bill comprehensively addresses emergency responses, safety nets, nutrition and agricultural development. And it ensures that global hunger gets the highest level of attention possible from the U.S. government until it is solved.

You can make a difference here! You can help make it possible for the hungry to be treated as guests at the world's family table.

(Tony Magliano writes for Catholic News Service.) †

Letters to the Editor

Medical profession dedicated to 'doing no harm' must not be silent on abortion issue, reader says

I was struck by a recent article in *The Indianapolis Star* regarding the "problem" the state of Ohio has in finding qualified medical professionals willing to assist in putting condemned inmates to death. The problem apparently derives from the American Medical Association prohibition of members doing anything "to contribute to the ability of another individual to directly cause the death of the condemned."

The AMA board chairman expands on that position by correctly stating the physician's role is that of the healer, and to be involved in the conscious ending of life undermines that role.

The AMA's position on this issue is commendable. However, I would very much appreciate an equally strong AMA statement regarding the role of licensed physicians in destroying more than 54 million innocent human babies in the womb over the last 36 years.

Condemned criminals enjoy the benefit of many appeals prior to execution, but the innocent lives in the womb lack any such advocacy in spite

of the fact that their organ systems are fully functioning by the end of the first trimester.

I am not a physician, but I would think a medical profession dedicated to the principle of "doing no harm" might have some difficulty in defending its silence on the abortion issue.

David A. Nealy
Greenwood

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishops and priests proclaim Christ as our hope in the world

The Holy Father honors our archdiocese, and especially our presbyterate, in naming one of our own priests as the eighth Bishop of the Diocese of Cheyenne, Wyo.

Bishop-elect Paul D. Etienne has been a beloved pastor here, and he will be the same in Wyoming.

When Bishop Etienne is ordained on Dec. 9, he becomes a successor of the Apostles.

At his ordination, we cannot help but think of the 12 Apostles. They poured out their life's blood for love of Jesus Christ and the community of believers. Their intriguing, checkered lives are wonderful testimony that God does great things for us despite our humanity.

Archbishop Edward T. O'Meara used to say, "Isn't it marvelous how much good God accomplishes in spite of ourselves?"

Speaking about the office of a bishop and a priest in his apostolic letter on priestly formation, the late Pope John Paul II quoted from St. Augustine, who was speaking for bishops at a celebration of the martyrdom of Sts. Peter and Paul centuries ago: "We are your shepherds, with you we receive nourishment. May the Lord give us the strength to love you to the extent of dying for you either in fact or in desire."

We are sometimes asked, What is it like to be a bishop these days? What does it take?

A bishop has to be strong. A bishop is a

martyr, not in the "poor me" sense, rather in the original sense of the Greek word. He is a witness like Peter, saying with his very life, "You are Christ, the Son of the Living God" (Mt 16:16).

In a secularized world that believes only in what it sees, by his consecration and by what he does, Bishop Etienne becomes a witness to Mystery.

The very life and identity of the bishop (and of priests) are rooted in the order of faith, the order of the unseen, and not in the secular order of values. And so, in a secular society, the challenge to be a spiritual and moral leader is great. Above all, this means our very lives testify that our human family needs God in a world that would often believe otherwise.

Bishops and priests are visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus—and is no longer sure it can.

In a divided world, along with the priests of the diocese, Bishop Etienne will be a humble servant of unity—unity in the faith of the Church and unity in the charity of Christ.

Without humility, one does not serve. Without humility, one does not build community. In a note for my silver anniversary as a priest, Mother Teresa wrote, "Be humble like Mary, and you will be holy like Jesus."

In a world where so many people do not know Christ, Bishop Etienne will become

the chief teacher of the Diocese of Cheyenne in the person of Christ the Teacher.

And so like the Apostles, by episcopal ordination, Bishop Etienne will be charged to be a living sacrament of the paschal mystery of God, to be a humble servant for the unity of the Body of Christ, and to be Teacher in the Person of Christ, the Head of the Body of the Church. What an awesome life!

When we say a bishop or priest is a witness to Mystery, we say he must be able to live the paschal mystery in a way that he knows how to lead the people of God to participate in it. That means many things.

Right at the heart of the paschal mystery stands the Cross of Christ. We may not try to short-circuit the paschal mystery by trying to side-step the centrality of the Crucifixion as the way to the glory of resurrection. God's love is freely given, but free grace is not cheap grace. Bishops and priests are called to preach Jesus Christ.

The identity of the Church, the identity of the community at prayer, is rooted in the mystery of God. The identity of the bishop and priest is rooted in the mystery of Christ.

It doesn't work to try to understand priestly ministry and identity apart from the mystery of Christ. And so, we are often misunderstood.

The single driving motive for the call to ministry in the Church is love of Jesus Christ, and love of him moves us to a pastoral love for the many and not just for an exclusive few. Love of God is the motive that leads us to want to serve and not be served.

The pastoral love of Christ in us serves unity and communion in the Church in a divided world. We bishops and priests proclaim Christ our hope in a world longing for hope. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Archbishop Buechlein's intention for vocations for November

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

Los obispos y los sacerdotes proclaman a Cristo como nuestra esperanza en el mundo

El Santo Padre enaltece nuestra arquidiócesis, especialmente al presbiterio, al nombrar a uno de nuestros sacerdotes como Obispo de Cheyenne, Wyoming.

El obispo electo, Paul D. Etienne, ha sido un pastor muy querido aquí y seguirá siéndolo en Wyoming.

Cuando el Obispo Etienne sea ordenado el 9 de diciembre, se convertirá en sucesor de los Apóstoles.

En vísperas de su ordenación, no podemos evitar pensar en los 12 Apóstoles, quienes entregaron sus vidas por amor a Jesucristo y a la comunidad de fieles. Sus fascinantes y accidentadas vidas constituyen un testimonio extraordinario de que Dios obra maravillas en nosotros, a pesar de nuestra condición humana. El Arzobispo Edward T. O'Meara solía decir: "¿Acaso no es magnífico todo lo que Dios logra hacer, pese a nosotros mismos?"

Reflexionando acerca de la dignidad de obispo y del oficio del sacerdote en su carta apostólica sobre la formación sacerdotal, el difunto Papa Juan Pablo II cita a San Agustín, en una ocasión en la cual se dirigía a los obispos, con motivo de la conmemoración del martirio de San Pedro y San Pablo siglos atrás: "Somos sus pastores, en ustedes hallamos consuelo. Que el Señor nos dé la fuerza para amarlos al punto de morir por ustedes, en hechos o en voluntad."

En ocasiones se nos pregunta cómo es la vida de un obispo hoy en día y qué hace falta para serlo.

Un obispo debe ser fuerte. El obispo es un mártir, no en el sentido de lamentarse de

sí mismo, sino en el sentido original de la palabra griega. Ofrece su testimonio, al igual que Pedro, a través de su propia vida: "¡Tú eres Cristo, el Hijo del Dios Vivo" (Mt 16:16).

En un mundo seglar que cree únicamente en lo que ve, la consagración y las acciones del Obispo Etienne son un testimonio del Misterio.

La propia vida y la identidad del obispo (y del sacerdote) tiene sus raíces en el orden de la fe, el orden de aquello que no se ve y no en la escala de valores seculares. Y por tanto, en una sociedad secular, ser un líder espiritual y moral representa un desafío muy grande. Por encima de todo, esto significa que nuestras propias vidas son un testimonio de que la familia humana necesita a Dios en un mundo que con frecuencia considera lo contrario.

Los obispos y sacerdotes son sacramentos tangibles del sacerdocio de Jesucristo en un mundo que necesita ver, escuchar y tocar a Jesús y que ya no sabe si puede hacerlo.

En un mundo dividido, el Obispo Etienne, junto con los sacerdotes de la diócesis, será un siervo humilde de la unidad, la unidad en la fe de la Iglesia y la unidad en la caridad de Cristo.

Sin humildad no se puede servir. Sin humildad no es posible construir una comunidad. En una nota en ocasión de mi aniversario de plata como sacerdote, la Madre Teresa escribió: "Sé humilde como María y llegarás a ser santo como Jesús."

En un mundo en el que muchos no conocen a Cristo, el Obispo Etienne se convertirá en el maestro principal de la

Diócesis de Cheyenne, personificando a Cristo el Maestro.

Y al igual que los Apóstoles, el Obispo Etienne, por ordenación episcopal, tendrá la responsabilidad de ser un sacramento vivo del Misterio Pascual de Dios, de ser un humilde siervo para la unidad del Cuerpo de Cristo y de ser un Maestro en la persona de Cristo, la Cabeza del Cuerpo de la Iglesia. ¡Qué vida tan extraordinaria!

Cuando decimos que los obispos y sacerdotes dan testimonio del Misterio, decimos que deben vivir el Misterio Pascual de modo tal que les permita guiar al pueblo de Dios para que participen en él. Eso tiene distintos significados.

En el corazón mismo del Misterio Pascual se erige la Cruz de Cristo. No debemos tratar de pasar por alto el Misterio Pascual intentando restarle importancia a la crucifixión como el camino a la gloria de la resurrección. El amor de Dios se comparte libremente, pero las dádivas tienen un precio. Los obispos y los sacerdotes están llamados a proclamar a Jesucristo.

La identidad de la Iglesia y la identidad de la comunidad en la oración se arraigan en el misterio de Dios. La identidad del obispo y del sacerdote se arraiga en el misterio de Cristo. No se puede tratar de comprender el ministerio y la identidad sacerdotal desvinculándolas del misterio de Cristo. Y por

tanto, con frecuencia se nos malinterpreta.

El motivo que nos impulsa a atender el llamado del ministerio de la Iglesia es el amor de Jesucristo y ese amor despierta en nosotros un amor pastoral por la colectividad, no por unos cuantos privilegiados. El amor a Dios es el motivo que nos lleva a querer servir y no a ser servidos.

El amor pastoral de Cristo en nosotros fomenta la unidad y la comunión con la Iglesia en un mundo dividido. Los obispos y los sacerdotes proclamamos a Cristo como nuestra esperanza en un mundo que anhela la esperanza. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Events Calendar

November 13

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-462-2246.

November 13-14

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Christmas Bazaar,** 9 a.m.-4 p.m. Information: 317-872-6420.

November 14

Roncalli High School, 3300 Prague Road, Indianapolis. **High school placement test,** 8 a.m.-11:15 a.m., \$10 fee, bring two #2 pencils, no pre-registration required, arrive 7:45 a.m., parent information meeting, 10-11 a.m. Information: 317-787-8277, ext. 234, or lstarkey@roncallihs.org.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Craft show,** homemade crafts, bake sale, lunch, visit with Santa, 9 a.m.-3 p.m. Information: 812-876-6651 or robin_jim@yahoo.com.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **"Fall Smorgasbord,"** 4:30-7 p.m., \$8 adults, \$3 children 7-12 years, \$1.50 children 3-6 years. Information: 812-852-4394.

St. Mary-of-the-Knobs School, 3033 Martin Road, Floyds Knobs. **"Shopping Extravaganza,"** concessions, entertainment, 8 a.m.-2:30 p.m. Information: 812-948-7899.

St. Joseph Parish, 1875 S. County Road 700 West, North Vernon. **Craft bazaar,** booths, lunch, country store, 9 a.m.-2 p.m. Information: 812-346-8685 or hauerhaus@hotmail.com.

November 14-15

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Computer Collection Recycling Drive,** Sat. 1-5:30 p.m., Sun. 8 a.m.-1 p.m. Information: 317-846-2722 or kathleenlattimer@yahoo.org.

November 15

Athenaeum, Ballroom, 401 E. Michigan St., Indianapolis. St. Mary Parish, **art auction,** preview, 4-5 p.m., auction, 5 p.m., \$10 per person, \$20 per couple. Information: 317-637-3983.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life breakfast, wholehog sausage and pancake**

breakfast, 7:30 a.m.-noon, free-will offering to benefit seventh- and eighth-grade pro-life trip to March for Life in Washington.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

Nov. 16-Dec. 21

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond" Program,** 7-9 p.m., \$30 for materials. Information: 317-236-1586 or www.archindy.org/family/divorce.html.

November 17

Beach Grove Meadows, 130 Albany Way, Beech Grove. **Indiana Blood and Marrow Transplantation and St. Francis Hospital support group for persons with a blood cancer,** 7-8:30 p.m. Information: 317-726-2275, ext. 200.

November 18

Calvary Cemetery, Mausoleum

Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439.

Vito's on Penn, 21 N. Pennsylvania St., Indianapolis. **Theology on Tap, "A Promise to Keep" chastity program,** Margaret Hendricks, presenter, 7 p.m. Information: www.indytheologyontap.com.

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Healthy Meals on a Budget,"** 6:30 p.m. Information: 317-782-4422.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service,** confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

November 19

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

Cathedral High School, 5225 E. 56th St., Indianapolis. **Open house for students in grades 5-8,** Mass, 5 p.m., open house, 5:30-8 p.m. Information: 317-968-7370.

St. Francis Hospital, Joint and Spine Center, 1600 Albany St., Beech Grove. **Hip and knee education seminar,** 6 p.m., no charge. Information:

317-782-4422 or www.stfrancishospitals.org.

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"10 Tips for Health,"** 6:30 p.m. Information: 317-782-4422.

November 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Super Bowl 2012 Community Legacy Initiatives," Allison Melangton, president of 2012 Indianapolis Super Bowl Host Committee, speaker, 6:30-8:30 a.m., online reservations only by Sept. 16. Reservations and information: www.catholicbusinessexchange.org.

November 20-21

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Drama Club play, "Little Shop of Horrors,"** 7 p.m., \$7 per adult, \$5 per student. Information: 812-934-4440 or www.oldenburgacademy.org.

November 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** Father Rick Nagel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry,

317-236-1569 or 800-382-9836, ext. 1569.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Philip Neri School, "Philipfest 2009,"** silent and live auction, games, 6 p.m., \$30 per person includes food. Information: 317-631-8746 or patrickdevine@anthem.com.

Huber Winery and Vineyards, Plantation Hall, 19816 Huber Road, Starlight. **St. Mary-of-the-Knobs Parish Night Out, "Harvest of Abundance,"** 6 p.m.-midnight, \$40 per person. Reservations: 812-923-3011.

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Craft fair,** 9 a.m.-12:30 p.m., crafts, baked goods, homemade noodles. Information: 812-232-3512.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **American Guild of Organists concert,** 3 p.m. Information: 800-682-0988 or www.saintmeinrad.edu.

November 22

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Altar Society, **annual bazaar and chicken noodle dinner,** 12:30-4 p.m., dinner served 12:30-3:30 p.m., Santa Claus arrives, 2 p.m. Information: 317-784-5454, ext. 2. †

Retreats and Programs

November 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

November 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—Exploring the Covenant in Scripture,"** Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for priests, "O Antiphon Retreat,"** Benedictine Father Columba Kelly, presenter. Information:

800-581-6905 or MZoeller@saintmeinrad.edu.

November 21

Oldenburg Franciscan Center, Oldenburg. **"Surrounding Your Day with Prayer,"** Franciscan Father Bill Farris, presenter, 9:30 a.m.-2:30 p.m., Mass, 11:15 a.m., \$35 per person includes lunch. Information: 812-933-6436 or center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Christmas in the Potter's Shop—A Family Affair,"** Franciscan Sister Ann Vonder Muelen, presenter, 9 a.m.-noon, \$25 adults, \$10 children. Information: 812-933-6436 or center@oldenburgosf.com.

November 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," non-guided, silent reflection day,** 8 a.m.-4 p.m., \$25 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org. †

Healing Hidden Hurts to celebrate 10th anniversary at Mass on Nov. 15

Healing Hidden Hurts, a post-abortion reconciliation ministry founded by St. Anthony parishioner Debbie Miller of Indianapolis, will celebrate its 10th anniversary with a Mass of Thanksgiving at 2 p.m. on Nov. 15 at St. Anthony Church, 379 N. Warman Ave., in Indianapolis.

Father John McCaslin, the pastor of St. Anthony Parish and administrator of Holy Trinity Parish in Indianapolis, will be the main celebrant.

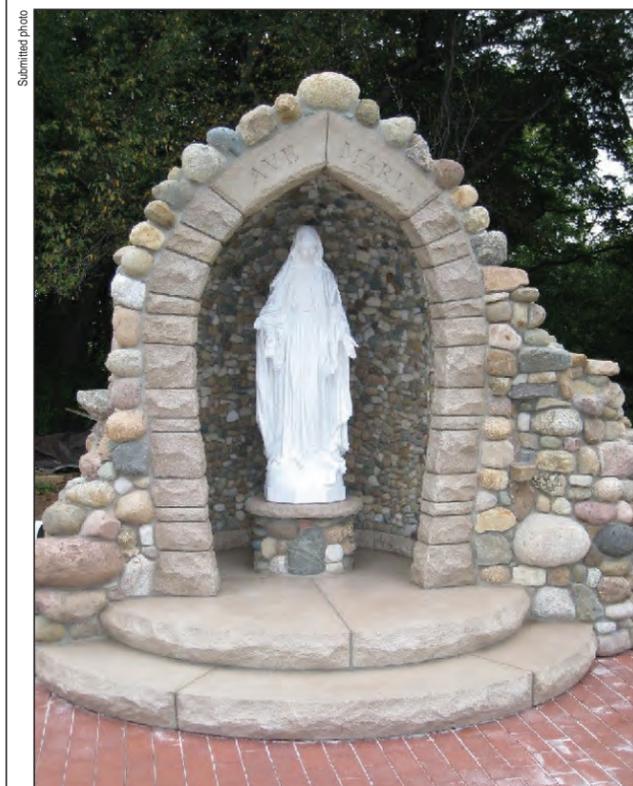
A collection during the Mass will

benefit the ministry, which has helped post-abortive women and brought the good news of God's mercy to thousands of people during the past decade.

A reception at the St. Anthony School cafeteria will follow the Mass.

For more information about the Mass or the ministry, call Debbie Miller at 317-297-7578 or 800-827-1617. All calls are confidential.

The date of the anniversary Mass was incorrectly listed in a previous issue. †



Marian grotto

A new Marian grotto graces the grounds of St. Rose Parish in Knightstown in the Connersville Deanery. Msgr. Joseph F. Schaedel, vicar general, blessed the shrine dedicated to Our Lady during an Oct. 11 prayer service.



'Day of the Dead'

This painting by Michael Aakhus depicts a "Day of the Dead" celebration in Mexico. It is part of an exhibit of similar paintings by Aakhus on display at the Saint Meinrad Archabbey Library in St. Meinrad. The "Day of the Dead" in Mexico is commonly known elsewhere as the feast of All Souls and is celebrated on Nov. 2. Since 1977, Aakhus has been a professor of printmaking and painting at the University of Southern Indiana, where he currently serves as associate dean of the College of Liberal Arts. The exhibit is on display until Nov. 30. For library hours, call 812-357-6401 or log on to www.saintmeinrad.edu.

Society's members see the face of Christ in the poor

(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that was launched in October by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to the Web site www.SpreadingHopeEverywhere.com.)

By Jeff Blackwell
Special to The Criterion

At the forefront of local efforts to fight hunger and suffering is the Society of St. Vincent de Paul, a prominent presence in Indianapolis since the mid-1960s.

Adhering to the motto "No work of charity is foreign to the Society," the St. Vincent de Paul Archdiocesan Council of Indianapolis combats deprivation while promoting human dignity.

The "special works" of the Indianapolis Council—food offered at no cost at the Client Choice Food Pantry, and

household essentials distributed from the Distribution Center—are financed through individual donations, corporate and family foundation grants, and estate gifts and bequests.

Operating as an all-volunteer organization, the Indianapolis Society of St. Vincent de Paul outreach incurs no payroll expenses, utilizing instead the talents of nearly 1,400 volunteers who serve the society.

Home visits, food sorting and placement, and manning the collection trucks are examples of volunteer activities.

Said one long-time volunteer, "I can't give a lot of money so I do this instead. I feel good when I go home."

Another volunteer added, "All the volunteers have no agenda other than serving the people. It's very satisfying."

The vocation of the society's members—Vincentsians—is to follow Christ by serving those in need without regard to race, creed or ethnic/social background.

Many people who avail themselves of the Society of St. Vincent de Paul's services are caught in the desperate cycle of generational poverty.

Others seek assistance because of economic hardship brought about by unemployment, physical incapacity or natural disaster.

"You don't know how hard it is for me to take your free food," said a construction worker who was recently displaced by the economic slow down, "but I have a family to feed and there's no other way out. I'm very grateful for the help."

Society of St. Vincent de Paul Council president Pat Jerrell said more assistance is warranted for the organization's outlying parish conferences, which have no access to the Indianapolis facilities.

"They are being overwhelmed by requests for help in their small communities devastated by job losses," he said.

The Bedford Conference, with support from the Indianapolis Council, has plans to construct a new thrift store, and a financial assistance program for other initiatives is in the planning stage.

"We need to expand our focus," Jerrell said, "to the eastern and southern regions of the archdiocese."



Society of St. Vincent de Paul volunteer Barbara Sherrow, a member of St. Jude Parish in Indianapolis, works the bread portion of the society's Client Choice Food Pantry in Indianapolis.

(The Society of St. Vincent de Paul's Client Choice Food Pantry is located at 3001 E. 30th St. in Indianapolis. The distribution center is at 1201 E. Maryland St. in Indianapolis. For more information, call 317-921-1401. For more on the charitable works of the Society of St. Vincent de Paul in the Indianapolis area or to make a donation to support the ministry, visit the Web site at www.SVDPindy.org.) †



Gorbachev was key to fall of Berlin Wall, former papal aide says

VATICAN CITY (CNS)—The most important figure in the fall of the



Joaquin Navarro-Valls

Berlin Wall was former Soviet President Mikhail Gorbachev, who allowed the revival of political freedom throughout Eastern Europe, a former papal aide said.

Joaquin Navarro-Valls, who served as Vatican

spokesman for Popes John Paul II and Benedict XVI, commemorated the 20th anniversary of the collapse of the wall in an article published on Nov. 5 in the Rome newspaper *La Repubblica*.

Navarro-Valls cited Pope John Paul's support for the Polish labor union Solidarity as a key development in the pro-democracy movement in the region. But he said that in evaluating the causes of that movement, it was impossible to ignore "the true great protagonist of it all,

Mikhail Gorbachev."

"Gorbachev ... knew exactly what was going on and intentionally allowed the wall to fall by itself," Navarro-Valls said.

The Soviet leader saw that the political movement in Eastern Europe was popular and unstoppable, and he avoided military repression and even verbal opposition, he said.

Gorbachev himself had given the "first big blow" to the wall when he announced in 1987 that the Soviet Union would no longer sustain the doctrine of domination over its East European satellites advanced by former Soviet leader Leonid Brezhnev, Navarro-Valls said. Gorbachev was even more explicit in July of 1989 when he publicly renounced interference in the affairs of other states, he said.

Four months later, on Nov. 9, 1989, the Berlin Wall came down, and millions of East Germans poured through the gap to West Germany. The event marked a milestone in the political, social, economic and religious reforms sweeping communist Eastern Europe.

Navarro-Valls said that when Gorbachev

first met with Pope John Paul in December 1989, less than a month after the wall's collapse, the two leaders "understood each other immediately."

"Both clearly understood the direction that history had begun to take. Both felt that freedom was not a political fact, but a human dimension that was essential and not able to be suppressed," Navarro-Valls said.

Navarro-Valls said that by the time Pope John Paul visited the site of the Berlin Wall in 1996, Gorbachev was already gone from power and was the missing figure in the scene. He said that Gorbachev, the

"heretic friend," had paid—more than anyone else—for the "price of history that was being built according to his own convictions."

Navarro-Valls said former U.S. Secretary of State Henry Kissinger once told him he considered Gorbachev incredibly naive for not taking steps to prevent the fall of the Berlin Wall and hold the Soviet empire together.

On the contrary, Navarro-Valls said, Gorbachev was following a deliberate policy, one that reflected Soviet fatigue with rule by force and oppression. †

Our Lady of Fatima Retreat House

"Grief: From Darkness to Light"

A weekend retreat
with

Mary Weber, Grief and Consolation Minister
and

Fr. Jim Farrell, Director of Fatima Retreat House
December 4-6, 2009 • \$150 per person

Grief often plunges us to the depths of darkness. Uncertain of the way through, we look for a path forward, hoping to find our way. Our loneliness is crushing and our emotions overwhelming. And where is God in all of this pain?

This retreat will offer you an opportunity to explore the grief that shadows your life presently. Here we shall offer consolation, a listening ear, and the comforting light of Christ.

Register online or contact Cheryl McSweeney
cmcsweeney@archindy.org or (317) 545-7681 x 15

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'Pink out' shows daughter's love for mom battling cancer

By John Shaughnessy

Similar to many teenaged girls, Alyssa O'Malia admits there have been times when her relationship with her mother could have been better.



Alyssa O'Malia

Still, Alyssa has always known how much her mother, Debi O'Malia, has meant to her. She has just struggled sometimes in showing her mom the depth of her love.

So when her mom was recently diagnosed with breast cancer, the 17-year-old junior at Cathedral High School in Indianapolis wanted to find a way to let her mom know how much she cared, and how she plans to be there for her.

A trainer for Cathedral's football team, Alyssa talked about her hope with some of



During a game on Oct. 23, Cathedral High School head football coach Rick Streiff shows his support for the battle against breast cancer by wearing pink—the color associated with efforts to combat the disease.

her friends on the squad. A conversation with Cathedral football player Tony Skelton led to the idea of the team wearing pink—the symbolic color associated with efforts to combat breast cancer—during one of its games.

Then a conversation with football player Schuyler Montefalco sparked the idea of getting the Cathedral football fans involved in a "pink out"—where the fans would create a sea of pink by wearing pink shirts.

"I didn't know how to support her," says Alyssa, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. "Cathedral often does 'white outs' where all the students wear white shirts for the games. We figured we could do the same thing with pink shirts, and we could use the proceeds from selling them to give a donation to a local breast cancer foundation. I wanted my mom to come and see that it was for her."

So for Cathedral's Oct. 23 game against Lebanon High School, many people in the Cathedral crowd wore pink shirts on that cold, wet autumn night while the Cathedral football players wore pink shoelaces. And their coaches, starting with head coach Rick Streiff, wore pink t-shirts that said "Real Men Wear Pink" on the front and "Support the Cause and Man-Up" on the back.

"Alyssa asked me if there was something we could do with Breast Cancer Awareness Month [in October]," Streiff recalls. "She wanted to do something to help build up her mom's spirits. Alyssa has a great bond with the guys on the team, and they wanted to be there for her. She ran the whole thing, and she was just magnificent. She likes to put up a tough exterior at times, but she's a caring person. She knew this needed to be done, and she made it happen."

The football players embraced the idea of wearing a touch of pink. The Cathedral coaches had the same reaction in wearing the pink T-shirts.

Streiff could also connect with Alyssa's efforts on a personal basis. In 1973, his mother, Rosemary, died when he was just 11.

"I can understand when a child worries [about her mother]," Streiff says.

As a mother, Debi O'Malia prefers to put aside the worries and focus on the positives in her life. That list starts with her two children, Alyssa, and her son, Austin. Her voice is filled with pride and delight when she talks about them. She keeps the same tone when she recalls the night of the "pink out."

"What a wonderful thing," Debi gushes. "More than words can tell, it means so much to me. She's got a lot on her plate. She's a student, a football trainer, she does community service and she has a job. To do this was so amazing. It was such a wonderful effort on her part and just a fabulous thing for a daughter to do for her mother."

Because the cancer and her chemotherapy treatments have diminished her immune system, Debi couldn't be outside for too long on that cold, wet evening. Still, she went to the game with a friend, watching most of the time from the warmth of a car.

"It was such a beautiful thing," Debi says. "It was so emotional for me. It brought tears to my eyes."

Alyssa has special memories of that

Submitted photos



Cathedral High School football players run on to the field before their Oct. 23 game against Lebanon High School wearing pink shoelaces. The shoelaces were a symbolic gesture to support fellow student Alyssa O'Malia's effort to raise funds and awareness about breast cancer, the disease that her mother, Debi, is battling.

night, too.

"It was nice," she says. "I'm close to the football team. It felt good to see the team running onto the field. I went up in the stands and thanked people for wearing pink. We raised more than \$1,000, and it's still continuing to grow."

Her favorite memory of that night concerns her mom.

"She was feeling pretty sick that night, and it was cold, but she made it at the end for about five minutes," Alyssa recalls. "She said it warmed her heart. She said she was proud of me and the school, and what we accomplished."

"It made me feel good. I felt like I let her know I could be with her through this time of struggle." †

HEALTH CARE

continued from page 1

provisions.

The final bill fell short of another element pushed strongly by the Church in recent weeks. It would bar people who are in the country illegally from receiving any government assistance to get health coverage. The U.S. bishops also had urged that the legislation allow all immigrants access to the health care system, regardless of legal status.

The House bill would provide a combination of subsidies, employer mandates, insurance company requirements and incentives, and an option to buy into federally run health care, all intended to provide coverage

for millions of uninsured Americans. It also aims to bring spiraling costs under control and eliminate some of the frustrations of the current health care system, such as exclusions from insurance coverage for pre-existing medical conditions.

Cardinal George said the Catholic Church is concerned about how health reform "affects the poor and vulnerable, and those at the beginning and end of life."

"We will continue to insist that health care reform legislation must protect conscience rights," he said. "We support measures to make health care more affordable for low-income people and the uninsured. We remain deeply concerned that immigrants be treated fairly and not lose the health care coverage that they now have."

"In the national discussion on how to provide the best kind of health care, we bishops do not claim or present ourselves as experts on health care policy," he said. "We are not prepared to assess every provision of legislation as complex as this proposal."

"However, health care legislation, with all its political, technical and economic aspects, is about human beings and hence has serious moral dimensions," he added.

Cardinal George had been among those in contact with

members of Congress as they moved toward a vote on the legislation. For instance, he urged Speaker Nancy Pelosi, D-Calif., on Nov. 6 to allow Stupak's amendment to come to the floor for a vote.

In a letter issued the day of the Nov. 7 House vote, Bishop William F. Murphy of Rockville Centre, N.Y., the bishops' domestic policy chairman, and Cardinal Justin Rigali of Philadelphia, the bishops' pro-life chairman, said the amendment would add "crucial provisions that maintain the current protections against abortion funding and mandates."

"Specifically, it will achieve our objective of applying the provisions of the Hyde amendment to the public health plan and on the affordability credits in the exchanges called for in the legislation," they wrote.

They called the amendment "a major step forward," and expressed appreciation for Stupak and six other members of the Democratic pro-life caucus who they said played essential roles in moving the amendment forward—Reps. Brad Ellsworth and Joe Donnelly of Indiana, Marcy Kaptur of Ohio, James Oberstar of Minnesota, and Mike Doyle and Kathy Dahlkemper of Pennsylvania.

"We also welcome the wise decision of the House leadership to take this important procedural step which we believe will help pass much needed health care reform," they said.

(For more on the U.S. bishops' position on health care reform, log on to www.usccb.org/healthcare.) †

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Readers are invited to share favorite Christmas memories



Christmas memories are fun to remember and share with others.

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 18.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number. Mail your story to The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or send it by e-mail to criterion@archindy.org by the Dec. 4 deadline. †

Teenage artist challenges viewers with pro-life artwork

By Mary Ann Wyand

Some people like Alyx Kopie's pro-life artwork, but others are offended by her thought-provoking and controversial depictions of unborn babies.

The SS. Francis and Clare of Assisi parishioner and Center Grove High School junior understands their feelings and appreciates their honest comments.

"Abortion is a controversial issue," Alyx said. "Art should challenge people to explore their feelings about controversial issues."

She started creating pro-life artwork last year in her art classes.

"I was inspired to do my pro-life work because I believe art should be made with a meaning or purpose," she said, "and I am really passionate about pro-life issues."

Alyx said she will be very happy if her artwork convinces even one woman who is experiencing a crisis pregnancy to choose life for her unborn child.

She also hopes her pro-life creations will challenge pro-choice supporters to think carefully about the morality of the tragic and senseless deaths of more than 54 million babies in legalized abortion since the U.S. Supreme Court passed *Roe v. Wade* on Jan. 20, 1973.

"If one person who advocates choice looks at my art and [is] moved by the [Holy] Spirit to change," she said, "then every piece of art I have ever created will be worth it."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, decided to display Alyx's multimedia artwork at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis for several weeks.

Alyx's mobile and three pictures in various media will remain at the Catholic Center until Nov. 17 then will be displayed at SS. Francis and Clare Church, 5901 Olive Branch Road, in Greenwood from Nov. 22 until mid-December.

Titled "Collateral Damage," her baby mobile illustrates how unborn life is fragile and literally hangs in the balance in our

culture due to legalized abortion. It is made of silver coat hangers with strings that are attached to small, clear plastic balls. Inside each ball is a little fetus sculpted from clay resting in light pink tulle to symbolize the womb.

"Some people assert that legalized abortion prevents fewer back alley abortions and keeps women safe," Alyx said. "The point in this piece of artwork is ... about the choice that the baby is denied. ... It is the baby that pays the ultimate price for the mother's choice."

"First Steps," a pastel chalk picture, focuses on the unborn baby's feet inside the womb.

"This piece is supposed to show the womb as a place of security for the baby," she said. "It conveys the message that the first steps of life take place in the womb of the woman's body."

Another picture, "*Roe v. Wade*," is Alyx's first pro-life drawing and is done with colored pencils. It shows several fetuses floating inside a lava lamp, which was popular in homes during the 1970s when abortion was legalized.

Her acrylic painting on display is titled "I Wish You Were a Seahorse," and shows a male seahorse with one of his babies.

"The male seahorse gives birth to the offspring," Alyx said. "If a male seahorse gives birth to his offspring, why would the male in the human species pay for his own child's death [in abortion]?"

"Is Alyx's artwork controversial?" Sister Diane asked. "If controversy is understood as a clash of opposing views then, yes, her work is controversial because it stands in sharp contrast to the conclusions drawn about the value of human life by those who call themselves pro-choice. Her artwork communicates that human life has inestimable value and is non-negotiable."

Alyx is a member of her parish youth group as well as the Archdiocesan Youth for



SS. Francis and Clare of Assisi parishioner Alyx Kopie of Greenwood creates pro-life artwork that challenges viewers to think about the sanctity of life and the tragedy of legalized abortion. Women and men who are suffering from the pain of abortion can seek healing during a confidential Rachel's Vineyard Retreat on March 19-21, 2010. The abortion reconciliation retreat at a private location is sponsored by the archdiocesan Office for Pro-Life Ministry.



Alyx Kopie's acrylic painting of a seahorse examines parental love for their offspring. The Catholic Center is open from Monday through Thursday.

Life organization. She also participated in the March for Life in Washington, D.C., last January.

"As a pro-life teen, Alyx uses art to address the issue of abortion through symbolism that probes the ultimate meaning of life," Sister Diane said. "She creates images that go to the heart of the pro-life message, which is that human life is sacred and must be protected by law. Her drawings and mobile challenge the mistaken notion that abortion is a human right. Through the medium of art, Alyx demonstrates that abortion is the ultimate assault against innocent human life."

Alyx's interest in educating people about the sanctity and dignity of life from the moment of conception began when she saw a video about prenatal development during a ninth-grade biology class field trip to a museum.

"It showed all the stages of fetal development," she recalled. "It was very scientific. The entire time, I just thought, 'Those [unborn babies] are so cute.' After that, I started drawing pictures of fetuses."

Alyx said that Gina Hines, the youth ministry coordinator at SS. Francis and Clare of Assisi Parish, discussed abortion facts and Church teachings on the sanctity of life with her and then encouraged her to become a pro-life volunteer.

"I was the first [youth group] member from SS. Francis and Clare Parish to go on the March for Life," Alyx said. "I thought that was pretty cool. This year, I'm trying to recruit more people to go to the march."

She also prayed during a "40 Days for Life" prayer vigil last spring in front of the Planned Parenthood abortion facility in Indianapolis.

At her school, Alyx participated in an annual abortion awareness day by wearing a piece of duct tape printed with the word "Life" over her mouth.

Through her pro-life artwork and volunteer activities, Alyx also is illustrating a well-known statement attributed to one of her parish's patron saints. According to tradition, St. Francis of Assisi taught people to "Preach the Gospel at all times, and when necessary use words." †

Catholic News Around Indiana



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

Compiled by Brandon A. Evans

DIocese of Gary

Section in St. Stanislaus Cemetery is dedicated to miscarriages

MICHIGAN CITY—Surrounded by the greenish-brown leaves of autumn, a statue of Jesus holding an infant now has a home at St. Stanislaus Cemetery. The statue is part of an area set aside for miscarriages.

Bishop Dale J. Melczek of Gary, commenting on the beauty of the special garden, called the area a "place of great comfort and solace for so many people."

Delivering the homily at the dedication ceremony on Oct. 26, Bishop Melczek noted, "Jesus puts incredible value on every person, especially those set aside by society," adding that Jesus sees himself in the unborn, those with disabilities and the very aged.

"Every person is very unique and special to God," the bishop continued. "Gathering today puts us on the side of the values of God. Today we give testimony to God's love for every person."

The yet unnamed area is comparable to the Providence section of St. John-St. Joseph Cemetery in Hammond, a section devoted to miscarriages, stillbirths and other early childhood deaths. It was dedicated in July 2004.

Although by law miscarriages (up to 20 weeks old) may be discarded as surgical waste, Catholic hospitals, such as Saint Anthony Medical Center in Crown Point and Saint Anthony Memorial in Michigan City, have been burying these children. Some of these children had been buried at Greenwood Cemetery, located across from St. Stanislaus Cemetery.

Others in recent years had been buried near the

now-dedicated area in the diocesan cemetery at a memorial placed in 1955 by Mothers of World War II, Unit 157.

"It's just nice to have a special area set aside for babies," said Kathy Dabkowski, an obstetrics nurse at Saint Anthony Memorial, who delivered the intercessions at the dedication service.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at www.nwicatholic.com.) †

DIocese of Evansville

Ground is broken for new St. Clement Church in Boonville

BOONVILLE—"Finally!"

That was the first word shouted enthusiastically by Elaine Ritzert as she welcomed people to "Sing a New Church" at St. Clement Church in Boonville. Ground-breaking ceremonies were held at the church on Nov. 1.

The ceremony was attended by about 125 people—enough to nearly fill the small church that has served the parish since the 1880s.

Following the opening hymn in the church, Father Lowell Will, St. Clement's pastor, began the ceremony with a prayer written for the occasion by Bishop Gerald A. Gettelfinger, who celebrated two confirmations that day and was unable to attend.

Father Will and Deacon Thomas Lambert led a procession to the site of the new church building, which had been marked off with chalk just behind the current structure. Father Will noted that all of the people present were inside the location of the new worship space.

"It's a great project," said Ritzert in an interview following the ceremony, explaining her enthusiastic shout. "We've got to rejoice, we're going to the house of the Lord!"

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



Father Jacob Runyon, left, and Father Fernando Jimenez, right, are pictured with Bishop John M. D'Arcy on the steps of the Cathedral of the Immaculate Conception in Fort Wayne after their ordination to the priesthood on Oct. 31.

DIocese of Fort Wayne-South Bend

A gift to the people: Two men are ordained to the priesthood

FORT WAYNE—The priesthood is a gift to the people.

And that gift was celebrated on Oct. 31 at the Cathedral of the Immaculate Conception in Fort Wayne as Bishop John M. D'Arcy ordained two men to the priesthood—Fathers Jacob Runyon and Fernando Jimenez.

The ordination was historic in that Father Jimenez is the first Mexican-born priest to be ordained for the Diocese of Fort Wayne-South Bend.

In his homily, Bishop D'Arcy spoke of what is expected of the priest and what Jesus Christ will give him if his heart is open.

This freely chosen vocation is so demanding, yet so beautiful, Bishop D'Arcy noted, "through which the people receive the body and the blood of Christ, and their sacrifices are joined with the sacrifice of Christ so they are enriched and elevated to God through the Eucharist."

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

French ambassador joins pilgrims for first St. Mother Theodore Guérin Fest

Special to *The Criterion*

ST. MARY-OF-THE-WOODS—More than 230 pilgrims from 12 states gathered at Saint Mary-of-the-Woods on Oct. 23-25 for the inaugural St. Mother Theodore Guérin Fest.

The weekend featured a candlelight procession of song and prayer to open the program, keynote speakers, adoration in the historic Blessed Sacrament Chapel, time for personal prayer and group prayer, information on how to live sustainably as well as experience God's Providence through art and entertainment, and opportunities to learn more about St. Theodora.

One special guest was Pierre Vimont, French ambassador to the United States. France was St. Theodora's homeland.

Ambassador Vimont hosted several Sisters of Providence at his residence in Washington, D.C., in 2008 when a statue of St. Theodora was dedicated in Mary's Garden at the Basilica of the National Shrine of the Immaculate Conception. At that time, he promised the sisters that he would visit St. Mary-of-the-Woods.

"I wanted to understand more about Mother Theodore and the Sisters of Providence, and I think an ambassador should uphold his promise," he said.

"People in other countries have a perception of [the United States] based on your East Coast and West Coast. I enjoy learning about the people and places in between and reporting that information back to my superiors," he added.

"I'm always very interested in those unknown heroes who came here to your country," the ambassador said. "You have a lot of French influence here. This visit was too quick. I'm certain I will have to come back."

The ambassador was present for the



Providence Sister Susan Paweski, left, portrays St. Theodora Guérin during the closing of the inaugural St. Mother Theodore Guérin Fest at Saint Mary-of-the-Woods on Oct. 25. She is flanked to the right by Providence Sister Barbara Doherty, chairperson of the planning committee. At right is Providence Sister Denise Wilkinson, general superior, and Pierre Vimont, French ambassador to the United States. In the foreground is the recently dedicated statue of St. Theodora. The statue, a recent addition to the sister's campus, was dedicated on June 28.

Oct. 24 concert featuring Nick Cardilino of Dayton, Ohio. He also toured the grounds on Sunday, participated in Mass and enjoyed brunch at the Providence Center's O'Shaughnessy Dining Room before his departure.

In her welcome to Fest participants, Providence Sister Denise Wilkinson, the order's general superior, said, "As Providence would have it, we gather today in response to an inner call, an

inner longing to energize our faith and thus live with purpose.

"May we open ourselves to the blessings and delights God has in store for us. In so doing, we will both imitate and honor the extraordinary woman who founded the Sisters of Providence and Saint Mary-of-the-Woods College, St. Mother Theodore Guérin."

Ten concurrent breakout sessions were offered during three time periods

on Oct. 24, allowing participants to share information from about 20 different presenters and enjoy the beauty of the campus by touring the grounds, visiting shrines, and learning more about Indiana's first saint.

Providence Sister Barbara Doherty, coordinator of the Shrine of St. Mother Theodore Guérin, developed the idea for the Fest and chaired the planning committee. †

Tenth Annual Interfaith Thanksgiving Service

Most Reverend Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
presider

Reflection will be provided by
Dr. Robert K. Welsh
President, Council on Christian Unity

Robert K. Welsh, an ordained minister in the Christian Church (Disciples of Christ), has served as president of the Council on Christian Unity since January 1, 1999. In his role and ministry with the Council on Christian Unity, he offers leadership as the chief ecumenical officer for the Disciples of Christ, representing the church in local, national and international efforts in giving expression to the unity of the church and our oneness in Christ. Dr. Welsh graduated from Transylvania University (BA) and Lexington Theological Seminary (D. Min.) in Lexington, Kentucky. He has done post-graduate studies at the Ecumenical Institute of the World Council of Churches outside Geneva, Switzerland, and Westminster College in Cambridge, England.

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‘Charity in Truth’ focuses on Church’s social teaching

By Fr. Robert L. Kinast

In his third encyclical letter, “*Caritas in Veritate*” (“Charity in Truth”), Pope Benedict XVI addresses the issue of human development in today’s world.

The letter was originally intended as a commemoration and expansion of Pope Paul VI’s treatment of the same topic in his 1967 encyclical “*Populorum Progressio*” (“The Progress of Peoples”).

Indeed, the first chapter of Pope Benedict’s encyclical is devoted to a review and updating of Pope Paul’s encyclical.

But the topic itself became all the more urgent when the worldwide economic crisis came to light in 2008.

While development is the pervasive theme of the current encyclical, the pope always qualifies it as “authentic” or “integral” human development in contrast to a merely material or technological form of development (#23).

This qualification leads directly to the meaning of the letter’s title and connects it with the pope’s first encyclical, “*Deus Caritas Est*” (“God Is Love”).

The background for the title of the new encyclical is St. Paul’s exhortation to the Ephesians to live the truth in charity (Eph 4:15). St. Paul describes the manifold gifts lovingly bestowed on the members of the body of Christ, and exhorts them to remain faithful to those gifts and their divine origin.

The pope reverses St. Paul’s phrase to emphasize the reciprocal nature of truth and charity, and to make the point that the practice of charity should be guided by the truth about human beings and the world which we share together.

The fundamental truth about human beings is that we are made to love one another.

As the pope stressed in his first encyclical and even more so in this one, love is the starting point and foundation of the Church’s social teaching, which seeks just relations among people and prevents charity from lapsing into sentimentality or mere subjectivism (#3).

At the same time, the fundamental truth about development is that it is for the sake of human beings. Merely objective facts about economics, politics or culture cannot foster authentic human development.

It is love for one another that reveals the

truth about economic and social conditions, and informs the actions that improve those conditions.

The interaction between charity and truth influences virtually everything that the pope has to say about the contemporary development of people.

More than that, it shapes the way that he discusses the wide-ranging issues involved in development.

Whether it is technology, migration, business ethics, outsourcing of jobs, financial markets, redistribution of wealth, globalization or the environment, the pope acknowledges what is positive and hopeful, points out the dangers of short-term, self-serving approaches, and calls for fresh, new ways of thinking to achieve solutions (#21).

In short, the pope’s analysis is fair and balanced, respectful but challenging. He does not pretend to offer concrete solutions or policy recommendations which go beyond his competence and role.

Rather, he puts specific issues in their proper, larger context, and provides a framework for reflection based on moral principles and values that are not only consistent with Catholic social teaching but, as he often states, make economic sense as well (#36).

The pope demonstrates an understanding of and appreciation for the role played by wealthy nations and international corporations, but also consistently analyzes these groups and their influence from the vantage point of the poor and underdeveloped nations.

The priority of human persons is the truth that guides and authenticates otherwise impersonal forces and factors.

The pope underscores this point by



Lights glow atop the stacks of the TXU Monticello Steam Electric Station power plant near Mount Pleasant, Texas. In his third encyclical, “*Caritas in Veritate*” (“Charity in Truth”), Pope Benedict XVI suggests that the material resources of the world are a gift to be developed and shared equitably among all people.

urging for-profit enterprises to be as concerned about their stakeholders—the workers, suppliers and consumers—as they are about their shareholders (#40).

Many instruments of economic life are in themselves value-neutral. Their human worth derives from the decisions and

actions of the human beings who use them.

The truth about financial aid, for example, which may be seen as a form of charity, is that it should free people to develop their potential rather than keep them dependent and underdeveloped (#58).

Likewise, the material resources of the world are a gift to be developed and shared equitably among all people (#34). No nation or group of individuals is its own

creator with an absolute claim to whatever it wants. The truth of gratuitousness should

inspire and channel the distribution of wealth among people.

Seen in this light, the task of development has the character of a vocation, a call from God to share the wealth of the world with all people (#11).

Obviously, the pope speaks on this point and others from the tradition of Christian faith and Catholic social teaching, but does not impose religion on economics or condemn financial institutions for not being religious.

Pope Benedict seeks a common ground that will serve the common good as illustrated by his appeal to the social responsibility of business (#40) and the desire to civilize the economy (#38).

“Only if we are aware of our calling as individuals and as a community to be part of God’s family as his sons and daughters,” the pope emphasized, “will we be able to generate a new vision and muster new energy in the service of a truly integral humanism” (#78).

(Father David Kinast is a pastoral theologian in Prairie Village, Kan.) †

‘The practice of charity should be guided by the truth about human beings and the world which we share together. The fundamental truth about human beings is that we are made to love one another.’

Discussion Point

Charity is sharing God’s love

This Week’s Question

What does charity mean? How is it to be practiced?

“In my mind, it’s giving of your heart, whether that’s manifested as love, monetary gifts or physical aid to people in need.” (Kellie Kendall, Hermosa Beach, Calif.)

“I think it should start in your family by being kind and charitable instead of gruff and sassy. Then you can reach out to your neighbors and treat them kindly instead of gossiping about them. Charity also means doing things for others by supporting local food banks, [and] perhaps contributing money for milk for babies of unwed mothers. In other words, charity should start in the family and branch out to others in society.” (Margaret Salay, Copley, Ohio)

“I feel we all do outreach in our own community, but to get the world involved in love we should take care of others all over the world. I have supported a little boy in

Guatemala since he was born. He is now in the fourth grade. My 14 grandchildren know him [from his pictures and letters], and they call him their cousin.” (Colleen Frassetto, Kimberly, Wis.)

“It all falls under the ‘golden rule’ of treating others as we want to be treated, and sharing the gift of God’s love with other people. Through education, we can bring an awareness to society of how [Christ wanted us to] celebrate the sanctity of human life, and that should start with safeguarding the lives of the unborn.” (Rosemary Risse, Athens, Ga.)

Lend Us Your Voice

An upcoming edition asks: How can sharing your possessions with those in need during Advent help you to receive Christ at Christmas?

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



From the Editor Emeritus/John F. Fink

Basic Catholicism: Sexual morality

(Fortieth in a series of columns)

Sex is good. God created it good. He created men and women physically different so that they could unite in sexual activity and become two in one flesh.



Furthermore, he created us with extremely strong desires for sex to make sure that we would want to unite with one another. That is the method he planned for us to co-create the human race.

However, he made us different from the animals, who also engage in sexual intercourse in order to reproduce.

For humans, sexual intercourse is meant to be an act of love, an act of self-giving and receiving, an act that can be engaged in even when the woman is not fertile, an act that is licit only in a marriage between a man and a woman.

Modern society has rejected that idea. It began with the so-called "sexual revolution" in the 1960s, powered by the invention of

the birth-control pill that made it possible for women to have sex with less fear of becoming pregnant.

What happened to morality when all this was going on? When did it suddenly become all right for non-married men and women to have sex? Today our society takes it for granted that sexual activity is part of dating. Our television situation comedies revolve around men and women having sex outside of marriage.

The Catholic Church, however, still teaches the virtue of chastity. It is a virtue that must be practiced by everyone, single and married. For the single person, it means no sexual activity of any kind—which, admittedly, is very difficult. For the married person, it means sexual activity only with your spouse.

Sexuality is more than just a physical act. Rather, it affects the whole person because of the unity of body and soul. We achieve chastity only through self-discipline, which can be a lifetime struggle because the sexual drive is powerful indeed.

It's true that the Sixth Commandment says only, "You shall not commit adultery."

Young single people have said to me, "I'm not committing adultery when I have sex with another single person."

We believe, though, that this commandment forbids all sexual misbehavior. It is worded as it is to emphasize that sexual activity belongs in marriage and not outside it. Among the sins forbidden by this commandment are masturbation, fornication, pornography and homosexual acts.

Contrary to those TV situation comedies, sexual activity between unmarried persons is sinful. It is called fornication, which might seem an old-fashioned word, but it is an action that is meant for those in the committed bond of marriage.

Homosexuality is not wrong in itself and people with homosexual inclinations are not immoral. They must not be discriminated against.

However, homosexual acts are immoral. The Church calls them "intrinsically disordered" because "they close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity" (*Catechism of the Catholic Church*, #2357). †

Cornucopia/Cynthia Dewes

Do signs of the times predict our future?

There's a fuss going on in Bloomington about signs on public buses paid for by atheists which read, "You can be good without God."



In retaliation, an offended Christian paid for bus signs that read, "You can be good without God, but you can only be saved by Jesus." Touché.

According to what I heard on the radio, there's another controversy of a different kind going on somewhere in cyberspace over virtual learning. High school students who need to make up credits or earn more credits for graduation requirements sign up for virtual learning classes on their computers. The problem for some educators is the quality of the virtual instruction can vary from excellent to iffy. There are no legal standards for its use.

A student who had earned credits through virtual learning courses was enthusiastic about them. He said he had never liked history classes because teachers gave boring lectures about things which were not even on the final test! The online courses really got to the point because they were factual, short and snappy. Quick and painless, the student's dream.

These examples of assault on religion and traditional moral imperatives, and the short attention span and instant gratification syndrome, persist throughout our culture. No one seems to want to spend time or effort to reach their goals, and the goals themselves are not always defined by concern for what is right.

Sports figures are routinely outed as illegal drug users, either for recreation or to enhance their athletic abilities. Professional athletes and high school sports kids alike all make excuses: The testing was faulty, jealous competitors are lying about me, it started as a legitimate cure for pain and then got out of hand, you name it. Even the Olympics, which are supposed to embody the courage and nobility of athletic endeavor, are tarnished occasionally.

A former president of the United States embarrasses himself and the nation with sexual improprieties while in office. Ditto the former governor of New York and the current governor of South Carolina. Congressmen, judges, mayors and policemen are reported almost daily as having misused their powers. Teachers and coaches, pastors, doctors and other role models also belong to the naughty club.

Corporations sometimes stomp on the poor, and some of the poor routinely manipulate the system, all for personal gain.

Heterosexual couples live together in

serial relationships outside of marriage, often producing children who suffer poverty, neglect and cruelty. This is the exact opposite of the aim of marriage and family.

Meanwhile, homosexuals demand the right to marry, without children except by surrogates or adoption. This, too, is an end run on the Christian meaning of marriage and the family, not to mention what we used to call natural law.

However, the complexities of moral behavior have increased over time. So we think perhaps if we put less pressure on athletes or politicians or executives, they wouldn't feel a need to cheat. Or maybe Christian kindness and mercy compel us to accept homosexuals in committed relationships or stable heterosexual cohabitation.

In light of all this, should we worry? Will our world one day be a godless, chaotic wasteland? Think about it.

Maybe we just need to slow down, reflect and pray, listen in all ways to people's needs, and serve them when we can.

Because it's only by personal example that we can ever hope to create and sustain a loving world.

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

Our Turn/Therese Borchard

Four kinds of friends you need in your life

You hear about peer pressure when you are in the sixth grade, but no one talks about it once you graduate from college, have a job, and especially once you are mature enough to find a spouse and have children.



But the kind of folks you hang out with influence you more than you think.

Peer pressure never goes away. Multiple studies show that human beings unconsciously and consciously mimic the behaviors of those around them. The risk for obesity increases 171 percent among people with obese friends. Folks hanging out with optimists become optimists themselves. Women who cheat on their husbands dally with other cheaters.

In his insightful book *Bounce: Living the Resilient Life*, psychology professor Robert J. Wicks recommends that we invite into our circle of friends four types

of people: the prophet, the cheerleader, the harasser and the guide. By including these different voices and friends in our lives, he argues, we can become more resilient to life's blows.

The prophet is the type of person who makes us accountable for our behavior and prompts us to be honest, even when that is not easy.

The prophet challenges us and can be a royal pain at times, but ultimately helps us to find freedom.

Wicks writes, "Prophets point! They point to the fact that it doesn't matter whether pleasure or pain is involved. The only thing that matters is that we seek to see and live 'the truth' because only it will set us free."

To balance out the provocation and questioning of a prophet, a person also must have a few cheerleader friends: folks who offer unconditional love, support and acceptance.

Wicks says we need the encouragement of the cheerleader as much as the criticism and feedback of the prophet because "burnout is always around the

corner when we don't have people who are ready to encourage us, see our gifts clearly, and be there for us when our involvement with people, their sometimes unrealistic demands and our own crazy expectations for ourselves threaten to pull us down."

After we've been criticized and loved, we need to laugh. That's why we need harassers, the third kind of friend, who help us to see the humor in life's frustrations and calamities. They help us to mock our unrealistic expectations of ourselves and others.

Wicks writes, "This type of friend helps us regain and maintain perspective."

And finally, we need guides and listeners. People who will, according to Wicks, "search and look for nuances in what we share with them to help us to uncover some of the 'voices' that are unconsciously guiding our lives, especially the ones that make us hesitant, anxious, fearful and willful."

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Wild-rice wisdom: Letting up and slowing down

It was a difficult decision for the Bois Forte Band of Chippewa to suspend its wild rice harvest last fall.



The Native American tribe in northern Minnesota shepherds Nett Lake, the world's largest wild rice lake. Its harvest is a source of pride, identity, revenue and renown. To forgo an entire ricing season

marked a major setback.

But the growing conditions had been poor—cold weather, little rain—and the tribe's Department of Natural Resources, Conservation Committee and spiritual adviser agreed it would be best to close Nett Lake, allowing the unharvested rice to reseed the lake for the benefit of future crops.

"This is disappointing news," the tribal chairman told a reporter, "but we have to remember that nature runs in cycles."

He was right, and last year's prudence allowed for this year's prosperity: the best harvest in more than a decade. The lake yielded more than 1 million pounds of rich wild rice.

I got to see the large, colorful grain on a trip this week. I have been working mornings and nights, weekdays and weekends, and my getaway up north felt overdue. It wasn't a long visit, but my packing revealed a desire for retreat: a journal, a prayer book, an Anna Quindlen novel, an Anne of Green Gables soundtrack, and a few blank greeting cards with Maya Angelou quotes and a dusting of gold.

I thought about the resistance that Bois Forte must have faced in canceling a ricing season, the trumping of long-term benefits over short-term demands, the abiding respect for nature's cycles. And I took a couple days off with no guilt. It may seem counterintuitive, but the tribe's skipped season makes the case convincingly: rest ensures a more fruitful harvest.

So I enjoyed the scenery—the amber leaves, the leaping deer, the sense of autumn gracefully bending to winter. After a hot bath and a long sleep, I woke before the alarm sounded feeling refreshed.

I returned to an e-mail from a colleague. "It feels like we've been going a million miles an hour lately," she wrote.

As I scrolled through my favorite blogs, I paused at a fellow 20-something's post.

"There hasn't been much down time," it began. "I kept thinking it was going to slow down eventually, but I think it's not."

The word "down" jumped out at me—slowing down, craving down time. So much of our daily grind is about being up: We wake up, stand up, show up, speak up, hurry up, follow up, buck up, clean up, check up, cheer up, change it up.

Maybe we all just need a little more down.

This month's Scripture readings urge us to step back from "the anxieties of daily life" to "be vigilant at all times" because workaholics will miss the Lord's coming.

Our Holy Father echoes that message on his annual vacation when he plays piano and strolls through the pines. Down time, Pope Benedict XVI has said, provides "an opportunity to draw closer to the Lord in prayer and thanksgiving."

It is the perfect way to draw into the season and mindset of Thanksgiving.

When I slow down, I can move beyond the year's obvious blessings—the baby and bride who joined our family on the same September day—to relish the details: the way my grandma coos when she holds Abigail Grace, the way my dad smiles when Jodie walks into the room, the way our hearts keep expanding.

"Thank you" is the simplest, sweetest prayer. So slow down and sing it out.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 15, 2009

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel provides the first reading this weekend.



Michael the Archangel, the "great prince" of the angels, is the center of attention. He is one of the few angels who are mentioned by name in the Scriptures.

Michael's role in Daniel was to defend God's people. In this

role, he was God's servant and instrument.

Michael, along with the other angels, appears opposite the devils, the fallen angels.

In this reading, Michael protects God's people. However, the fundamental point is that God protects the good from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress. Persecution, hardship and terror are everywhere. Some will die. However, the names of all will be recorded. The dead will awake. Some will live forever. Others will be cast into eternal doom.

Living forever will be the wise. The wise, as recorded in the Scriptures, are not necessarily persons of high intelligence, but rather those who are able to perceive the greatness of God in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews.

This book of the New Testament, which is majestic in its eloquence and deep in its message, extols Jesus. Drawing upon symbols in ancient Judaism, it describes Jesus as the one and eternal high priest. Jesus offered the ultimate and profound sacrifice.

One with God, Jesus sits at the right hand of God's throne, judging the good and the bad. He has vanquished all enemies of God, and of the right and just.

He sanctifies, or makes holy, all who have been perfected by their turning to God and having had their sins forgiven.

St. Mark's Gospel supplies this weekend's third reading.

Scholars assume that this Gospel was the first of the four Gospels to be written. Many believe that it was composed in Rome. Some think that the author had connections with Peter. They wonder if the author of this Gospel might not have been a scribe, writing at the behest of Peter.

In any case, the Gospel apparently was written in a time of anxiety, if not outright persecution. Christians were under great duress from authorities in Rome about this time.

Maybe this experience led the Evangelist to include in the Gospel text the Lord's words about "trials of every sort." Difficult times might come, as they indeed came in the awful persecution of Nero and the subsequent emperors.

But no power on Earth, not even that of the mighty Roman emperor, would be able to thwart God's plan of salvation. Even if evil seemed to prevail, the heavenly forces of God would descend from the clouds in glory and victory. God's messengers would overwhelm any enemy, any representative of darkness and evil.

Reflection

The readings this weekend set the stage for next weekend, the great feast of Christ the King. They also address a situation as ancient in Christianity as the days of the Apostle Peter in Rome. They speak of the devout living among the enemies of God and amid harsh times.

The first part of the lesson reminds us that life on Earth is no paradise. It has never been paradise for anyone loyal to God. Enemies of God are real, and they are active. They come, in the words of the old catechism, from "the world, the flesh and the devil."

However, none of these enemies is strong enough to stand against God, who will prevail. His will cannot be thwarted. Jesus is God. Jesus triumphed over the devil, for Jesus rescued sinners from the ultimate grasp of the devil. Christians have nothing to fear because Jesus is their guide and protector.

Next weekend, the Church will joyfully celebrate the feast of Christ the King. †

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

A Lesson I Learned from Leaves

I love to see
the utter stillness of leaves;
A still life
unmatched
on any canvas
I've ever seen.

I love to hear
the slow exhale of a breeze;
its crescendo sound
rustling, tussling,
my still life about.

This rhythm repeats

Capturing the need for stillness
and motion,
Mirroring the need for being
and doing,
Desiring one thing—
a balanced life.

By Cathy Lamperski Dearing

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



CNS photo/Mike Crupi, Catholic Courier

Daily Readings

Monday, Nov. 16
Margaret of Scotland
Gertrude, virgin
1 Maccabees 1:10-15, 41-43,
54-57, 62-63
Psalm 119:53, 61, 134, 150,
155, 158
Luke 18:35-43

Tuesday, Nov. 17
Elizabeth of Hungary
2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

Wednesday, Nov. 18
The Dedication of the Basilicas
of St. Peter and St. Paul,
Apostles
Rose Philippine Duchesne,
virgin
2 Maccabees 7:1, 20-31
Psalm 17:1, 5-6, 8, 15
Luke 19:11-28

Thursday, Nov. 19
1 Maccabees 2:15-29
Psalm 50:1-2, 5-6, 14-15
Luke 19:41-44

Friday, Nov. 20
1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles 29:
10-12
Luke 19:45-48

Saturday, Nov. 21
The Presentation of the Blessed
Virgin Mary
1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16, 19
Luke 20:27-40

Sunday, Nov. 22
Our Lord Jesus Christ the King
Daniel 7:13-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33b-37

Question Corner/Fr. John Dietzen

'Dry Mass' refers to liturgy with only Scripture readings and Communion

Older members of our parish talk about remembering a "dry Mass."



Even our pastor never heard of it. Was there such a thing? What is it? (Texas)

The name "dry Mass" was a designation for any action that seems like a Mass, but is not a valid eucharistic

celebration. A seminarian "practicing" celebrating the Mass is an example.

More generally, it referred to some rituals like the rite for blessing of palms on the Sunday before Easter, which still has some semblance of the celebration of the Eucharist, with Scripture readings as well as the blessing and distribution of the palms.

Part of the Good Friday liturgy, commemorating the crucifixion of Jesus, has also been referred to as a "dry Mass," or less appropriately as the "Mass of the pre-sanctified," with Scripture readings and Communion, but without the liturgy of the Eucharist.

The increased awareness of the important role of the gathered community of the faithful influenced some alteration of these rites in the mid-20th century.

Especially with the directives of Pope Pius X and Pope Pius XII recognizing the importance of the active participation of the lay people in the liturgy, these simulations of the Mass were gradually reduced.

When did Communion in the hand begin? I was under the impression that it was started after Vatican Council II.

Our priest said it was approved long before that, but he didn't elaborate. (Missouri)

Communion in the hand was customary from the early centuries of the Church.

The bishop of Jerusalem, St. Cyril (d. 386), instructed new converts on how they were to hold out their hands to receive the Lord during the celebration of the Eucharist.

In fact, this way of receiving the Eucharist was common for nearly

1,200 years. Christians received the host in their hands, gave Communion to each other, and even took the Eucharist home to family members or others who could not be present at the Mass.

Later, around the 12th century, in response to some heresies which denied or distorted belief in the eucharistic presence of our Lord, the Church began a variety of strategies to emphasize its doctrine that Jesus truly is sacramentally present in the Eucharist.

Requiring people to receive the Eucharist on the tongue and forbidding lay people to touch the host were two of these strategies.

Among others were the inauguration of the elevation of the host and chalice at the consecration, and the separation between the priest and the people with a communion rail in front of the altar.

In 1969, the Vatican returned to the practice of offering Communion in the hand, granting the faculty of distributing Communion that way to bishops' conferences that request it.

The United States bishops are among those who asked for and received this faculty.

My husband and I desperately want a child. Someone gave us a prayer to St. Gerard to say for this intention.

Who was he, and why is he a patron saint for married couples who are childless? (Illinois)

St. Gerard Majella was an Italian lay brother and mystic who died at the age of 29 in 1755.

After a childhood filled with an unusual share of mental and physical hardships, he was rejected by the Capuchin Franciscan friars because of his ill health.

He was finally accepted in the Redemptorist novitiate as "a useless lay brother."

So many miracles were attributed to him that even in his lifetime he became known as the wonder-worker.

Then and after his death, a number of these miracles involved situations which caused him to become the special patron of couples who seemed to be unable to have children.

He is also known as the patron saint of women who are preparing for the birth of a child. His feast day is Oct. 16. †

Rest in peace

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

BODOH, Lloyd J., 87, St. Paul the Apostle, Greencastle, Oct. 15. Husband of Dorothy (Pfeiffer) Bodoh. Father of Jan Carroll and Bernie Bodoh. Grandfather of three. Great-grandfather of five.

BRICKENS, Leonard C., 59, Holy Spirit, Indianapolis, Oct. 30. Husband of Theresa Brickens. Father of Anissa Borden. Brother of Stella Benefiel. Grandfather of one.

BRUNESS, Dolores A., 63, St. Bernadette, Indianapolis, Oct. 29. Sister of Rita Rogers and Walter Podolak Jr.

DOERR, Daniel L., 70, St. Simon the Apostle, Indianapolis, Oct. 28. Husband of Diana (Davis) Doerr. Father of Michelle Noppenberger, Marie Williams and Christopher Doerr. Brother of Ed and John Doerr. Grandfather of 11.

EVARD, Janet M., 85, St. Pius X, Indianapolis, Oct. 27. Wife of Harry Evard. Mother of Linda Smith, Marcie Warden, Bob, Dan and Tim Evard. Grandmother of 11. Great-grandmother of 10.

FISSE, Paul J., 78, St. Maurice, Decatur County, Oct. 29. Brother of Rita Bokelman and Mary Catherine Schoetmer.

GARRISON, Madelyn C., 95, Christ the King, Indianapolis, Nov. 1. Mother of Patty Ellis. Grandmother of three. Great-grandmother of nine.

GEDRICK, Lena, 89, Sacred Heart, Clinton, Oct. 17. Mother of Darlene Kelsheimer and Marlene Ross. Grandmother of four. Great-grandmother of five. Great-great-grandmother of three.

HODAPP, Alvina C., 88, St. Maurice, Napoleon, Nov. 1. Wife of Alphons Hodapp. Mother of Betty Fisse, Ruth Herbert and Arthur Hodapp. Sister of Edna Harp and Vernon Wilmer. Grandmother of six. Great-grandmother of 13.

HOUGHTON, Richard J., 60, St. Matthew the Apostle, Indianapolis, Oct. 29. Husband of Caryl (Hoskins) Houghton. Father of Alex, Chris, Jeff, Jon, Matthew and Ted Houghton. Brother of Pat Crum and Cathy Osowski.

KELLAMS, Amy Alison, 38, St. Charles Borromeo, Bloomington, Oct. 27. Daughter of Deacon Marc and Chris Kellams. Sister of Katherine Dollens and Sarah Lippman. Aunt of several.

KENNEY, Doris K., 80, St. Luke the Evangelist, Indianapolis, Oct. 25. Wife of James Kenney. Mother of Mary Miller, Alice Reahard, Anne Shinnema, Susan Walker, Jack and Jimmy Kenney. Grandmother of 13. Great-grandmother of five.

McDOWELL, Virginia Ann, 81, Christ the King, Indianapolis, Oct. 30. Wife of John McDowell. Mother of Mary Ann Hackman, Patty Simmons, John and Mike McDowell. Sister of Patty Knob.

Grandmother of 10. Great-grandmother of one.

McHUGH, Agnes Louise (Budenz), 82, Good Shepherd, Indianapolis, Oct. 29. Mother of Maureen Barkley, Mary Agnes Binkley, Angie Hert, Kathy, Margee, Jim and Louie McHugh. Sister of Josephine Braun, Julia Wright and Mike Budenz. Grandmother of 17. Great-grandmother of one.

MUNN, Wanda F. (Strunk), 69, Holy Spirit, Indianapolis, Oct. 25. Wife of Ronald Munn. Mother of Christina LaRoche, Rhonda Leardi, Danny King, Linda, David, Dean, John, Michael and Steven Munn. Sister of Clifton, Randy, Ricky and Wayne Strunk. Grandmother of 19. Great-grandmother of seven.

NEWLAND, Helen Louise, 84, St. Luke the Evangelist, Indianapolis, Oct. 14. Wife of James Newland. Mother of Jane Corazo, Christine Darling, Margaret Paul, Suzanne Graham, David, James, Mark and Robert Newland. Grandmother of 14.

NIEHAUS, Elizabeth F., 81, St. Roch, Indianapolis, Nov. 3. Mother of Patty Cain, Kitty Fischer, Jim and John Niehaus. Grandmother of nine. Great-grandmother of eight.

SCHALER, Robert P., 73, St. Roch, Indianapolis, Oct. 25. Father of Denise Cole and Elaine Schaler. Brother of Joseph and Walter Schaler. Grandfather of three.

SHERMAN, Verle Elizabeth (Allison), 90, St. Roch, Indianapolis, Oct. 31. Mother of Susan Sullivan, Elizabeth, Jeanne, Charles, Edward, James, Dr. Michael, Robert and William Sherman. Grandmother of 25. Great-grandmother of 20. Great-great-grandmother of one.

STILLER, Mildred L., 83, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 29. Mother of Jacqueline Sluss, Beverly Uhl, Dennis, Gary, Dr. Jeffrey, Dr. Stephen and Thomas Stiller. Sister of Pat Armstrong, Phyllis Fouts, Eva Libs, Sharon Stiner, Edmund and Maurice Fisher. Grandmother of 20. Great-grandmother of four.

STONE, Norman, 74, St. Charles Borromeo, Bloomington, Oct. 23. Brother of Violet Adkins. Uncle of several.

STUMLER, Mary Katherine (Fisher), 91, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 26. Mother of Diana Receveur, Irvin and Ronald Stumler. Sister of Pat Armstrong, Phyllis Fouts, Eva Libs, Mildred Stiller, Sharon Stiner, Eddie and Maurice Fisher. Grandmother of nine. Great-grandmother of 18. Great-great-grandmother of five. †



Road less traveled

A cyclist rides past colorful trees that line the Seneca Parkway in Rochester, N.Y., on Oct. 29.

Providence Sister Ellen Marie Stafford ministered as a teacher for 38 years

Providence Sister Ellen Marie Stafford died on Nov. 3 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on Nov. 5 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Helen Mary Stafford was born on April 12, 1916, in Galesburg, Ill.

She joined the congregation of the Sisters of Providence on July 15, 1934, and professed her

first vows on Jan. 23, 1937, and her final vows on Jan. 23, 1943.

Sister Ellen Marie earned bachelor's degrees in education and history at Saint Mary-of-the-Woods College and a master's degree in education at the University of Dayton in Ohio.

During 75 years as a Sister of Providence, Sister Ellen Marie ministered as a teacher for 38 years at Catholic schools in Indiana and Illinois.

In the archdiocese, she taught at the former St. Ann School in Indianapolis from

1943-44 and the former Sacred Heart School in Terre Haute from 1944-48.

In 1975, Sister Ellen Marie began a 23-year ministry as a parish visitor for the Catholic parishes in Galesburg, Ill.

In 1998, she began volunteering in residential service at the motherhouse. In 2004, she began her prayer ministry full-time with the senior sisters.

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

Retirement Fund for Religious

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Pope Benedict XVI



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December 6, 2009 • Retirement Fund for Religious

Pope John Paul's legacy continues to touch people, cardinal says

ROME (CNS)—Pope John Paul II lives on “because he has remained in people’s hearts,” said Cardinal Giovanni Battista Re, prefect of the Congregation for Bishops.

“The light of his teaching and example was not extinguished with his death,” the cardinal said during a conference to present a new book on the late pope’s legacy.

Msgr. Slawomir Oder, postulator of Pope John Paul’s sainthood cause, also spoke at the conference on Nov. 4 at the parish of Rome’s Polish community.

Asked about a date for the beatification of the pope, who died in 2005, Msgr. Oder said the Congregation for Saints’ Causes is studying the case and he could not guess when they will finish.

“I can tell you that we are following all of the procedures foreseen for these cases. Everything is moving at a natural rhythm. I understand many people want

this to happen sooner, but as Pope Benedict told us: ‘Do it quickly, but do it well.’ And this is what we are doing,” Msgr. Oder said.

Rome’s mayor, Gianni Alemanno, told reporters in late October that he expects the beatification to take place in Rome in 2010, and he said the city government would work with the Vatican to facilitate the visit of a massive group of people expected to come for the ceremony.

Asked if Alemanno knew something concrete, Msgr. Oder said, “I think he was expressing the desire we all have in our hearts.

“It’s difficult to make any prediction at this point, but one can always express a desire. Obviously, the desire is that the beatification would take place soon. If this desire is accompanied by prayer, perhaps it will be fulfilled,” Msgr. Oder said.

The conference marked the launch of a new book about Pope John Paul’s lasting impact on the Church and the world.

Written by Gian Franco Svidercoschi, the book is titled *Un Papa che non Muore: L’Eredita di Giovanni Paolo II* (literally, *A Pope who Does Not Die: The Legacy of John Paul II*), and is available in Italian and in Polish.

Cardinal Re, who served Pope John Paul in the Vatican Secretariat of State and then at the Congregation for Bishops, called the late pope “a great man, a great pope and a great saint.”

He said the two hallmarks of the late pope’s ministry were “faithfulness to the Gospel and faithfulness to the Second Vatican Council.”

While Pope John Paul “influenced the course of historic events,” he did so not as a politician or a diplomat, but as a man of faith and deep prayer who worked tirelessly to “let God into this world.”

For example, he said, the Polish-born pope’s opposition to communism was not based on politics, but on the fact that the ideology denied people’s religious freedom and even resorted to violence to keep any mention of God out of public life.

“He is a pope who does not die because his faith, his prayer life and his courage in the face of suffering continue to speak to the heart of every man and woman,” Cardinal Re said.

Msgr. Oder said Pope John Paul was a living example of the Second Vatican Council’s teaching that God calls everyone to holiness.

“His whole life was lived as an act of gratitude to Christ, from whom he received everything,” the monsignor said.

Part of Msgr. Oder’s work for Pope John Paul’s sainthood cause involved interviewing hundreds of people who had known him.

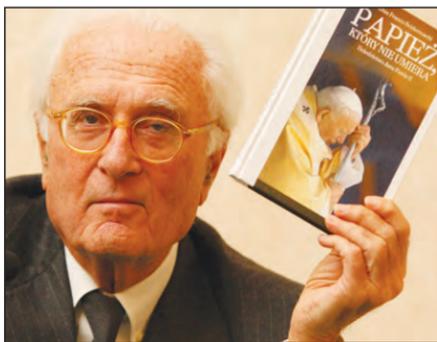
“There was one statement repeated almost as if it were a refrain: ‘He looked at me in a special way,’ ” the monsignor said.

The witnesses repeatedly said the way the pope looked at them made them feel loved and appreciated, but also made them feel like they could be better and they could do more, he said.

“He was a mystic who was able to live in the presence of God, and to perceive God’s presence in the world and in the people he met,” Msgr. Oder said. †



Cardinal Giovanni Battista Re, prefect of the Congregation for Bishops, speaks during the presentation of a new book on Pope John Paul II at St. Stanislaus Church in Rome on Nov. 4. The book by Gian Franco Svidercoschi is titled *A Pope Who Does Not Die: The Legacy of John Paul II*. At left is Msgr. Slawomir Oder, postulator for Pope John Paul’s sainthood cause.



Gian Franco Svidercoschi presents his book on Pope John Paul II at St. Stanislaus Church in Rome on Nov. 4. The book is titled *A Pope Who Does Not Die: The Legacy of John Paul II*.

CCHD collection focuses on helping families struggling in bad economy

WASHINGTON (CNS)—“Families are struggling. Faith is calling” is the theme for this year’s national collection for the Catholic Campaign for Human Development, which will be taken up in most U.S. Catholic churches during the weekend of Nov. 21-22.

“This year, our call as Catholics to bring glad tidings to the poor, ... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free is more important than ever before,” said Bishop Roger P. Morin of Biloxi, Miss., who is chairman of the U.S. bishops’ CCHD subcommittee.

He made the comments in a letter to parishes asking Catholics to be as generous as possible during the annual collection that is the primary source of support for the U.S. bishops’ domestic anti-poverty program.

Twenty-five percent of the proceeds support projects in the diocese where the funds are collected.

“The mission of CCHD is crucial in 2009—to uplift and embolden all who are one layoff or one medical scare away from the poverty line—and all who are already there,” the bishop said.

The nation’s current economic crisis has left many families and individuals without the security of a job, health care or a sufficient retirement fund, a press release on the collection noted.

According to U.S. census figures, the number of people currently living in poverty is estimated at 39.8 million, which is almost 3 million more than a year ago. The unemployment rate reached a 26-year high of 9.8 percent in September.

For nearly 40 years, CCHD has funded community groups that create affordable housing, obtain fair wages and provide job training, as well as organizing projects led by low-income individuals to help people and resolve problems in their communities.

CCHD-funded programs “empower the poor and marginalized to make decisions, seek solutions to local problems and find ways to improve their lives and neighborhoods,” according to the agency. CCHD also has educational programs to teach Catholics about poverty, and creates opportunities for them to interact with the poor and reflect on a faith response to poverty.

Last year, CCHD awarded more than \$7.7 million to 250 grantees throughout the U.S.—776 Catholic parishes, 18 Catholic charities organizations and 51 religious communities were involved in CCHD-funded groups.

Among the recipients was the Diocese of St. Petersburg, Fla., which received a grant to support the Faith and Action for Strength Together project that involves member parishes and other member congregations in working on issues related to education, transportation and affordable housing.

Another recipient was the Chicago Archdiocese’s Progress Center for Independent Living, which empowers people with disabilities to live full, rewarding lives outside institutions.

The New York Archdiocese received a grant to support *Movimiento por Justicia en El Barrio*, which works with more than 400 primarily Mexican immigrants to focus on tenant issues and have ongoing negotiations with the Mexican consulate, aimed at improving services to New York City’s Mexican immigrant population.

Other award recipients included the Baltimore and Detroit archdioceses and the Diocese of Stockton, Calif. †

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