Support of Catholic schools must continue, Colts president says

By John Shaughnessy

It was an evening to share stories and laughter, to fondly remember people who gave from the heart, and to praise the same sacrifices for Catholic schools that previous generations of Catholics made.

The 14th annual celebration of Catholic education in the archdiocese came with moments of humor, including a story that Indianapolis Colts president Bill Polian shared from his days as a student-athlete at a Catholic grade school. Polian recalled coming to bat in a big baseball game during his eighth-grade year at Our Lady of Mercy School in New York City. The pitcher he faced that day would one day end up playing major league baseball. Polian made the sign of the cross before he stepped into the batter’s box.

Three pitches and three breeze-stirring swings later, Polian trudged away from home plate as a strike-out victim. He returned to the dugout, where he was greeted by Father McNulty, a priest associated with the team.

“He sat down next to me and said, ‘Bill, I noticed you blessed yourself before you stepped inside the batter’s box,’” recalled Polian, the keynote speaker who addressed the audience of more than 1,000 people who attended the Celebrating Catholic School Values: Scholarship and Awards Dinner on Nov. 10.

“I said, ‘Yeah, that’s right, Father.’ He said, ‘Why’d you do it?’ I said, ‘I thought it would help.’ He said, ‘It only helps if you can hit.’”

The celebration of Catholic education at the Indiana Convention Center in Indianapolis also provided a few touching moments, including a video tribute to the late Philip J. Wilhelm, a generous, longtime supporter of Catholic schools.

Noting how Wilhelm always gave of his time and from his heart, Father James Farrell talked about how his friend “treated each day as a gift from God, and how he used each day to express that gratitude.”

The celebration of Catholic education also showered praise on five Catholic school graduates who were honored for their contributions to the lives of others: Oliver Jackson, Patricia “Pat” Cronin, Charles “Chick” Lauck, and Eleanor and Robert McNamara. The event also paid tribute to the Colts’ organization for its extensive efforts in community service.

“I’d like to congratulate all of our honored,” said Archbishop Daniel M. Buechlein, “Each of you is an inspiration.”

Inspiration also came at the end of Polian’s talk when his string of humorous stories gave way to a moment of serious reflection.

“Prayer plays an integral role for people with same-sex attractions who want to live chaste lives,” said Daniel M. Buechlein, the Archbishop of Indianapolis.

People with same-sex attractions support each other to live chaste lives

(Editors note: The following article shares the stories of people with same-sex attractions who want to live according to the Church’s teachings on homosexual behavior and seek support through Courage, a Church apostolate that supports these people. Because of the confidential nature of Courage meetings and the controversial nature of this topic, they have asked that their real names not be used.)

By Sean Gallagher

Courage

This virtue, also known as fortitude, is described in the Catechism of the Catholic Church as “the moral virtue that ensures firmness in difficulties and constancy in the pursuit of the good. “It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions” (§1808).

This is also an apt description for Catholics who experience same-sex attractions, but want to live according to the Church’s teachings on chastity and homossexuality. The Church teaches that, while same-sex attractions are not sinful, acting upon them is. Therefore, people who are attracted to people of the same sex are called to lives of celibacy, as are all who are unmarried. They should not be the subject of unjust discrimination (see “Catechism Corner” on page 11).

Courage is also the name of an

See COURAGE, page 10

Indianapolis Colts president Bill Polian entertained an audience of 1,000 people during his talk at the 2009 Celebrating Catholic School Values awards dinner on Nov. 10. Polian ended his speech by calling upon Catholics to make the same sacrifices for Catholic schools that previous generations of Catholics made.

Pope names new bishop for Fort Wayne-South Bend

FORT WAYNE AND SOUTH BEND, IND. (CNS) — Pope Benedict XVI has named Bishop Kevin C. Rhoades of Harrisburg, Pa., the United States, to be the bishop of Fort Wayne-South Bend, Ind. He also accepted the resignation of Bishop John M. D’Arcy, who has headed the Diocese of Fort Wayne-South Bend since 1985. He is 77 years old, two years past the age at which canon law requires bishops to turn in their resignation.

The appointment and resignation were announced in Washington on Nov. 14 by Archbishop Pietro Sambi, apostolic nuncio to the United States.

Following a morning Mass celebrated in the St. Mother Theodore Guérin Chapel on Cathedral Square in Fort Wayne, the two bishops joined many of the diocesan priests...
Wanted: Your favorite family or ethnic recipe for the upcoming holiday season

As Thanksgiving and Christmas near, The Criterion is inviting readers to share their favorite family and/or ethnic recipes for a story to be featured during the holiday season. When you submit your recipe, we also ask you to share a story about why the dish or meal is so important to you and your family.

Maybe it’s a recipe that has been handed down by an older relative. Or perhaps the dish is a tradition of your ethnic heritage. Or maybe there’s a special connection to the meal that has a personal meaning for your family.

Submit your recipes and stories to John Shaughnessy, The Criterion, P.O. Box 1717, Indianapolis, IN 46206. You can also e-mail them to jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached.

The installation Mass for newly appointed Bishop Rhoades has been set for Jan. 13, 2010.

Bishop Kevin C. Rhoades, left, stands at the podium during a press conference held at St. Matthew Cathedral in South Bend after an introduction from retiring Bishop John M. D'Arcy on Nov. 14.

RHOADES

continued from page 1

in a special welcoming service at the Cathedral of the Immaculate Conception and later in the afternoon, at St. Matthew Cathedral in South Bend, where Bishop Rhoades was introduced to the presbytery.

He speaks to the press.

Bishop Rhoades said, “I am really looking forward to getting to know you, to learning about your ministries here in the diocese and to working together with you in serving the Church in this portion of the vineyard of the Lord.

Bishop Rhoades, who will turn 52 on Nov. 26, spoke of his commitment to interior renewal, not only for the priests, but also the whole Church. The bishop also offered his continued pledge to promote vocations to the priesthood and consecrated life, which was one of his priorities in his former diocese.

“My greatest joy as bishop have been in being with the people, teaching the faith and celebrating the sacraments,” he said. “I am looking forward to visiting the parishes, schools and other communities of my new diocese.”

In a statement, Bishop D’Arcy said that Bishop Rhoades has a “great importance [that] Pope Benedict XVI placed on this diocese. He has sent us a well-qualified bishop, who has served five years as a bishop of a diocese larger than ours—Harrisburg, Pa., which is also Bishop Rhoades’ home diocese. “I know from other sources how beloved he is there, and this will be painful for them,” Bishop D’Arcy said. “I am a gift for a loss for them.”

Bishop Rhoades, who has a devotion to the Blessed Virgin Mary, said he was humbled to be appointed as one of nine bishops of Fort Wayne-South Bend and honored by Pope Benedict XVI’s appointment of him as ninth bishop of Fort Wayne-South Bend. He is particularly humbled to succeed Bishop John D’Arcy, who has served the faithful of this diocese with such great devotion and love for over 24 years.”

Upon learning of the changes in the Fort Wayne-South Bend Diocese, Archbishop Daniel M. Buechlein of Indianapolis, in a statement, addressed both the newly appointed bishop and the retiring shepherd.

“All the clergy and faithful of the Archdiocese of Indianapolis welcome Bishop Rhoades to Indianapolis. He has our prayers and support. I look forward to working with him for the good of the pastoral care of all people in Indiana,” an Archbishop Buechlein said. “We wish Bishop D’Arcy for his many years of service to the people of God of the Diocese of Fort Wayne-South Bend, and for being such a dedicated and loyal servant of Jesus Christ.”

Earlier this year, Bishop D’Arcy was at the forefront of strong criticism of the University of Notre Dame in his home diocese, for inviting President Barack Obama to give the commencement address and its decision to give him an honorary degree.

Critics of Obama, including more than 70 bishops, said his support of legal abortion and being pro-choice made him an inappropriate choice to the commencement speaker at a Catholic university and to receive an honorary degree. Bishop Rhoades was among those who questioned the invitation.

At a South Bend press conference, Bishop Rhoades told reporters he was not concerned about lingering tension with Notre Dame over the Obama controversy. “Let’s move to the future. I love Notre Dame. I want to have a close personal and pastoral relationship. It’s such a strong place,” he said, according to a story in The South Bend Tribune daily newspaper.

Holy Cross Father John J. Jenkins, Notre Dame president, said, “We are confident that the ministry of Bishop Rhoades will be a blessing for Notre Dame and the Diocese of Fort Wayne-South Bend, as was the ministry of Bishop John D’Arcy, and we look forward both to his apostolate and to our friendship for many years to come.”

He noted that Bishop Rhoades has experience in higher education as a former faculty member, seminary rector and vice president of what is now Mount St. Mary’s University in Emmitsburg. He was a Boston auxiliary bishop from 1974-85. A native of Overbrook, Pa., and the Pontifical Gregorian University in Rome. He holds licentates in canon law and sacred theology from the Gregorian and University.

Bishop D’Arcy has been bishop of Fort Wayne-South Bend since 1985. A native of Harrisburg, Pa., he was ordained a priest for the Archdiocese of Boston in 1957. He was a Boston auxiliary bishop from 1974-85. He served in various dioceses in the Northeast and was leaving with “a touch of sadness. I’ve loved being bishop here, every moment of it. In a recent article in America, Bishop D’Arcy wrote about reaction to Obama’s appearance at Notre Dame, saying the controversy was not about the president, a replay of the 2008 elections or “whether it is appropriate for the president of the United States to speak at Notre Dame or any great Catholic university on the pressing issues of the day.”

“This is what universities do,” he said. “No bishop should try to prevent that.”

The central question, Bishop D’Arcy said, is, “Does a Catholic university have the responsibility to give witness to the Catholic faith and to the consequences of that faith by its actions and decisions—especially by a decision to confer its highest honor?”

Bishop D’Arcy said that, in his 24 years as head of the diocese in which Notre Dame is located, “I have never interfered in the internal governance of Notre Dame or any other institution of higher learning within the diocese.”

But he said a bishop “must be concerned that Catholic institutions do not succumb to the secular culture, making decisions that appear to many, including ordinary Catholics, as a surrender to a culture opposed to the truth about life and love.”

The Diocese of Fort Wayne-South Bend has a population of more than 1.2 million people, with 157,703, or 12 percent, of them Catholic.

The installation Mass for newly appointed Bishop Rhoades has been set for Jan. 13, 2010.

The Criterion
At bishops’ meeting, Cardinal George talks about role of priests

Bishops: No Catholic Campaign for Development funds go to groups that oppose Church teaching

Baltimore (CNS)—Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, gives Congress a new slant on the opening of the bishops’ annual fall general assembly in Baltimore on Nov. 16. At the left is Bishop-designate Daniel P. DiNardo, a priest of the Archdiocese of Indianapolis, who will be ordained the bishop of Covington, Ky., on Dec. 9.

Cardinal Francis E. George, of Chicago, president of the U.S. Conference of Catholic Bishops, gives Congress a new slant on the opening of the bishops’ annual fall general assembly in Baltimore on Nov. 16. At the left is Bishop-designate Daniel P. DiNardo, a priest of the Archdiocese of Indianapolis, who will be ordained the bishop of Cheyenne, Wyo., on Dec. 9.

Reports say Pope John Paul II is closest to being declared venerable

Vatican (CNS)—The cardinal- and bishop-members of the Congregation for Saints’ Causes voted unanimously on Nov. 16 to recommend that Pope John Paul II be formally recognized that Pope John Paul II be declared venerable. The Vatican reported.

Bishops: No Catholic Campaign for Development funds go to groups that oppose Church teaching

Baltimore (CNS)—Members of the U.S. bishops’ subcommittee overseeing the Catholic Campaign for Human Development are voicing their caution to their fellow bishops and donors that “no group that opposes Catholic social or moral teaching is eligible for funding” from their domestic anti-poverty campaign.

The campaign has come under attack from a coalition of Catholic groups publishing a review of the Catholic Campaign for Human Development, Bishop Roger P. Morin of Biloxi, Miss., subcommittee chairman, and the five other bishops who sit on the subcommittee said on Nov. 17 in a statement to the fall general assembly of the U.S. Conference of Catholic Bishops.

“We pledge our ongoing efforts to ensure that all CCHD funds are used faithfully, effectively and in accord with Catholic teaching,” Bishop Morin said. “We urge all dioceses to act responsibly and skilled in examining the dynamics of human personality, but without consideration of the influence of God’s grace.”

Also, without ordination, the “priests, the Church would be deprived of the Eucharist, and her worship would be centered only on the praise and thanksgiving,” Bishops Edward J. Pastore, of Paterson, N.J., chairman of the committee of bishops for Worship, and John R. Combs, archbishop of Wellington, New Zealand, translated items for formal consideration. The translations of the Proper of the Saints, the Roman Missal Supplement, commons, U.S. proper and U.S. adaptations to the Roman Missal were scheduled to be put to a vote on Nov. 17.

The bishops also heard preliminary presentations on a pastoral letter on marriage, a statement on reproductive technology, and revisions to ethical and religious directives for Catholic health care facilities that would clarify that patients with chronic conditions who are not imminently dying should receive food and water by “medically assisted” means if they so request.

In their first day, the bishops also heard a report on health care reform and reaffirmed as a body the statement that Cardinal George had made soon after the House approved its version of reform legislation on Nov. 7, expressing the U.S. Conference of Catholic Bishops’ commitment to keep health reform legislation in the Senate abortion-neutral.

The bishops delivered their report in a preliminary presentation on the last several items pertaining to a new translation of the Roman Missal. All five bishops from the international working group on liturgical texts. All were part of a years-long effort to update translations of the liturgical texts.

In his remarks, Cardinal George said that without ordained priests, the “only instance of real governance in any society would be that of civil and political leadership.” Civil government has no right to deprive the Church of freedom to govern herself by her own law and under her own leaders.

Without ordained priests, he added, the role of spiritual counseling would fail to their “dedicated” efforts to “improve their lives and communities, to liberate the poor from their domestic anti-poverty campaigns.

The bishops’ statement cited three cases—out of 250 funded groups, the bishops stated, that the vote took place because the process is supposed to be secret until Pope Benedict signs the decree recognizing the heroic virtue of his predecessor and declares him venerable.

Pope Benedict generally signs a dozen or more decrees three times a year: in April, in June or July and in December. Members of the saints’ congregation meet regularly to study the life stories, eyewitness testimony and other documentation surrounding the causes of proposed saints. The information is contained in a “vita,” a position paper prepared by the promoter of the individual’s cause.

When the cardinals and bishops are satisfied that the “positio” is complete and demonstrates that the sainthood candidate lived an extraordinarily holy life, they transmit the decree to the pope for the pope’s signature.

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The Vatican did not deny or confirm that the pope took place because the process is supposed to be secret until Pope Benedict signs the decree recognizing the heroic virtue of his predecessor and declares him venerable.

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Once the promoter of a cause identifies a potential miracle attributed to the candidate’s intercession, the documentation is turned over to the saints’ congregation. A panel of physicians, a panel of theologians and the members of the congregation all must recommend that the pope sign a second decree recognizing the miracle.
Making Sense Out of Bioethics/Fr. Tad Pacholczyk
Euthanasia: Broken memories and broken bonds

Most people fear the process of dying, which involves radical dependence, a sense of powerlessness and sometimes significant pain as well. Pain management is a serious, if not central, obligation for health care professionals and for all who care for the dying. Although we may not choose directly to cause death by using high doses of pain medication, such medicines may be given to dying persons, even if the successively higher doses required for effective pain relief indeed sustain the dying person's life. Good hospice or palliative care diligently seeks to provide effective, but not excessive, pain medication.

Some individuals, however, when faced with the prospect of pain and disease at the end of life in their own persons or those of their family, will pursue active euthanasia rather than hospice or palliative care.

During the summer of 2009, Sir Edward Downes, regarded as the pre-eminent British conductor of Verdi, and his wife, Joan, made the decision to be a part of the Dignitas assisted suicide clinic in Zurich, Switzerland, to end their lives. Joan had been diagnosed with terminal cancer. Sir Edward, 85, had no terminal condition, but found himself dealing with failing eyesight and increasing deafness.

At the Dignitas clinic they were able to lie down on a bed in an industrial park building and drink a lethal dose of barbiturates. The Swiss parliament permits foreigners to come and kill themselves, placing few restrictions on the process. Doctors stand ready to provide a verifiable death promise for patients that, several minutes after drinking a glass of water laced with sodium pentobarbital, they become unconscious, with death following in less than an hour.

Euthanasia, when requested or sought out, may be sitting not only toward other concerns and fears of the patient.

In the words of two hospice physicians, Dr. Tom and Dr. Lynn: “Many patients to hospice often state they want ‘to get it over with.’ ‘At face value, this may seem a request for active euthanasia.’ However, these requests are often an expression of the patient’s concerns regarding pain, suffering and isolation, and their fears about the future may be prolonged by technology.”

Furthermore, these requests may be attempts by patients to see whether their conditions are serious enough to warrant additional care. Or, it may be a request for assurance that they have made the right decision.

By reaching out to one another at the end of life, in our moments of fear, loneliness and suffering, we can encourage each other to realize that each of us must make, with death coming in God’s providential time as a completion of our work in us.

(Father Tadzecz Pacholczyk, PhD, named his 2009 book “Euthanasia: Broken memories and broken bonds.”)
El primer deber de bispos y sacerdotes es ser hombres de oración

C on ocasión del nombramiento del obispo Paul D. Etienne para la Diócesis de Cheyenne, Wyoming, en este Año del Sacerdocio, he comenzado una serie de reflexiones sobre el sacerdocio y las gracia es que se le dan.

El motivo que impulsa a atender el llamado del ministerio sacerdotal en la Iglesia es el amor por Jesucristo. Eso nos lleva a querer servir y no a servirnos. El amor pastoral de Cristo es que sirva en el mundo un diabólico. La unidad del Cuerpo de Cristo es una de las razones por las cuales los obispos y sacerdotes prometen obediencia, como parte de su servicio de caridad.

Nuestra obediencia contribuye a la preservación del tesoro recibido de Jesucristo, a quien servimos. A fin de cuentas, lo que la Iglesia necesita de los obispos y sacerdotes, por encima de cualquier otra cosa, es la integridad y la santidad, especialmente en nuestra época.

A la Iglesia nos exige que seamos líderes categóricos, sensatos, santos y morales, que verdaderamente seamos lo que proclamamos. Eso es el fundamento de la máxima expresión del servicio, el testimonio más elevado de la unidad en la fe. A igual que Jesús y junto con él, porque lo amamos profundamente, nos consagrados al ministerio del sacerdocio vivimos solos para que otros no tengan que hacerlo. Ofrecemos un amor casto y celoso para el pueblo.

Todo lo que la Iglesia requiere es que los obispos y sacerdotes sean hombres de oración. Gente que se refleje de Jesús, a quien servimos. A fin de cuentas, lo que la Iglesia necesita de los obispos y sacerdotes, por encima de cualquier otra cosa, es la integridad y la santidad, especialmente en nuestra época. A la Iglesia nos exige que seamos líderes categóricos, sensatos, santos y morales, que verdaderamente seamos lo que proclamamos. Eso es el fundamento de la máxima expresión del servicio, el testimonio más elevado de la unidad en la fe. A igual que Jesús y junto con él, porque lo amamos profundamente, nos consagrados al ministerio del sacerdocio vivimos solos para que otros no tengan que hacerlo. Ofrecemos un amor casto y celoso para el pueblo.

El ritual de la ordenación nos exhorta a modelar nuestras vidas de acuerdo al ministerio de la Cruz del Señor. No es posible alcanzar esta meta y albergar ese anhelo, más que a través de la oración devota. No podemos dar testimonio sobre el misterio pasicional si no conocemos al Señor de manera personal.

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En la vida no se tienen muchas certezas, pero nuestra fe nos garantiza lo siguiente: si somos fieles en la oración de todos los días, todo saldrá bien y perseveraremos en la fe con paz y alegría.

Los sacerdotes están llamados a vivir la vida sencilla del Evangelio, de forma que sea reflejo de Jesús, a quien servimos. Cuando partí de Memphis para venir a Indianapolis en 1992, uno de los sacerdotes me escribió: “El Arzobispo, cuando llegó a Memphis y expresó que su primera obligación era ser un hombre de oración, me sentí decepcionado pues pensaba que necesitábamos un obispo activo. Ahora sé, y así lo corrobora su trayectoria, que si somos fieles en la oración, ¡las actividades abundan!”

La insistencia del Papa Benedicto XVI de que la misión de la caridad es inseparable de la celebración devota de los sacramentos, de la proclamación de la Palabra de Dios y de las enseñanzas de Jesús, es eco de esta verdad.  

La intención del Arzobispo Buechlein para vocaciones en noviembre

El problema de los rostros y la oración

El Ministerio de la Palabra y el Evangelio tiene un doble papel: promover lo que se dice en la Iglesia y recibir lo que se dice en la vida. El Ministerio de oración se dirige tanto a la Iglesia como a la persona.

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November 20-21

November 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Help 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 800-882-9936, 1569.

Northside K nights of Columbus Hall, 2100 E. 71st St., Indianapolis. St. Philip Neri School, 71st St., Indianapolis.

Philippfest 2009,” silent and live auctions, games, 6 p.m., $30 per person includes food. Information: 317-631-8746 or PARINC@philmc.org.

Hubre Winery and Vineyards, Plantation Hall, 19816 Hubre Road, Starlight, St. Mary-of-the-KNoks Parish, night out, “Harvest of Abundance,” 6 p.m. midnight, $40 per person. Reservations: 822-923-3011.

Our Lady of Mount Carmel School, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette), Franciscan Ministry and Parish Pro-Life Committee, “Conceived in Rape: A Story of Hope,” Rebecca Kiesling, presenter, 7-8:30 p.m. Information: 317-663-4018 or schera@alcm.org.

November 21-22
St. Barnabas Parish, 8300 Rake Road Indianapolis. “Different Kind of Giving Mall and Christmas Bazaar,” after Masses, purchase non-traditional gifts that support worthwhile causes. Information: 317-882-0724 or tmaherpa@saintmaryamity.org.

November 22
Most Holy Name of Jesus Parish, 89 N., 17th Ave., Beech Grove. “Devotion to Our Lady of Fatima,” Father James, celebrant, 8:30 a.m. Information: 317-784-5545, ext. 2.

M.K.V. Divinity Merger and Cross Center, Revivile, located on 925 South, the nearest mile of 421 South and 12 miles to Versailles. Mass noon, on third Sunday of November holy hour and pitch-in, groups of 10 to pray the Marian Way, 1 p.m.” Father Emre Burwinkel, celebrant, Information: 822-689-3551.

November 23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Memorial service, “Velvet Revolution/Gentle Revolution” 20th anniversary observance, 7 p.m., social following service, bring your favorite Czech/Slovak pastry to share. Information: 317-787-3287 or benzurra@yahoo.com.

November 24
St. Peter and Paul Cathedral, 1371 N. Meridian St., Indianapolis. Interfaith Thanksgiving service. Information: 317-335-7701 or 812-698-3551.

November 29
St. John Vianney Church, 15716 Blessed Mother Blvd., Fishers, Ind. (Diocese of Lafayette). Missionary image of Our Lady of Guadalupe, Mass, 9 a.m., adoration and confessions, Mass, 4:30 p.m. Information: 317-585-8969 or 317-485-0150.

November 21
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Feasts. Ind. (Diocese of Lafayette). Missionary image of Our Lady of Guadalupe, Mass, 9 a.m., adoration and confessions, Mass, 4:30 p.m. Information: 317-585-8969 or 317-485-0150.

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WASHINGTON (CNS)—Twenty years after they were killed at Central American University in San Salvador, along with their housekeeper and her daughter, six Jesuit priests who were being honored by the Salvadoran government, the U.S. Congress and Jesuit institutions.

Cardinal Francis A. George of Chicago announced in early November that the priests would receive the National Order of Jose Maria Orosa awards, the country’s highest honor, on Nov. 16, the 20th anniversary of the killings.

Funes said the awards would be presented as a “public act of atonement” for mistakes by past governments. Two Salvadoran military officers were found guilty in 1991 of ordering the murders.

The U.S. Congress, meanwhile, approved a lengthy resolution reading: “these eight spiritual, courageous and generous priests, educators and laywomen,” and urging “the people of the United States to reaffirm their institutions and religious congregations to participate in local, national and international” commemorations of the anniversary.

Such events were scheduled in November at the 28 Jesuit colleges and universities in the United States, and at other sites around the world.

The eight killed in the early morning hours of Nov. 16, 1989, were:

• Father Ignatius Ellauria, 59, rector of Central American University.
• Father Jose Maria Schuster, 54, rector of the University’s Public Opinion Institute.
• Father Esquivel Gonzalez, 56, dean of the department of social sciences and a sociology professor.
• Father A. Mando Lopez, 53, a philosophy and theology professor.
• Father Juan Ramon Moreno, 56, a professor of theology.
• Father Joaquin Lopez, 71, founder and director of Fe y Alegria (Faith and Joy), which opened 30 educational centers in marginalized communities throughout El Salvador.
• Julia Elba Ramos, 42, a cook and housekeeper for the Jesuit seminarians at the university.
• Celina Maris, 16, Ramos’ daughter.

The bishops gave its endorsement to an earlier statement by the general assembly in Baltimore after the full body of the USCCB efforts on health care reform legislation seen as valuable lesson for future legislation.

For more than a year, the bishops have been working to guarantee that the final bill will have the “right content” for the health care system and that the final legislation will “remain vigilant and involved throughout this entire process to assure that these essential provisions are maintained and included in the final legislation.”

“We will work to persuade the Senate to follow the example of the House and include these critical safeguards in their version of health care reform legislation,” he added. Cardinal George thanked House members “who took this courageous and principled step to oppose measures that would force Americans to pay for the destruction of unborn children, and the Democratic leadership for allowing representatives to vote on this amendment that protects the common good.”

In addition to his comments on the abortion issue, the cardinal cited other areas of concern in health care reform legislation.

“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 health care coverage that they now have.”

As the Senate debate on health care reform continues, the USCCB will be working to guarantee that the final bill will be able to “pass moral muster,” Cardinal George said.
SOUTH BEND — 20 years of Franciscan spirit is celebrated at Franciscan Center in Fort Wayne

Fort Wayne—What does “Thanksgiving Tuesday,” Franciscan Father Benedict Gieselch, co-founder giving and serving the poor have in common? They are all connected with The Franciscan Center in Fort Wayne with the spirit of St. Francis all packaged in the phrase: “I come to bring love and peace for all people.” The Franciscan Center is involved in a campaign to provide a turkey or ham on Thanksgiving for its clientele, which has grown considerably during the economic downturn and rising unemployment.

The Franciscan Center, located in the former Sacred Heart School in Fort Wayne, operates a food pantry on Tuesdays and Thursdays, a Sack Lunch Ministry that feeds 1,000 people on Saturdays, and the Medicine Cabinet, which offers medications and hygiene products on Tuesdays from 10 a.m. to 11 a.m.

Executive director Jim Christie has a goal to distribute 1,500 turkeys or hams on Nov. 24. Through the generosity of Tim Didier Meat, 200 turkeys were donated to The Franciscan Center through the recent fall Redetter Radio—Catholic Radio 1450 AM—Sharonota. An additional 900 turkeys and hams were purchased, “and now we need to pay for them,” Christie told Today’s Catholic.

Christie hopes to raise funds to cover the purchased turkeys, but the public is also invited to purchase a turkey or ham on their own and deliver it to the center on Nov. 19, 20 or 23. The turkey will be distributed on Nov. 24 to clients who have obtained vouchers, which were distributed during operational hours at the food pantry.

The Franciscan Center is celebrating its 20th anniversary this month and on Oct. 24, a successful dinner and auction fundraiser was held at the Marriott Ballroom in Fort Wayne with more than 300 people in attendance.

For more news and stories about The Franciscan Center, log on to the Web site of Today’s Catholic at www.todaycatholicnew.org.

DIoCESoE OF EVANSVILLE

Jasper Army veteran recalls horrors of Dachau Concentration Camp

JASPER—It’s been nearly 65 years, but Ohtmar “Ottie” Mathis still can’t stop the horrifico of Dachau Concentration Camp from flooding back—especially at bedtime when he closes his eyes.

“I think about it every night,” he said. “I can’t forget it.” He was a young man of 23 when he Infantry division arrived at Dachau, the first Nazi concentration camp opened in Germany. It was located near the medieval town of Dachau in Bavaria.

More than 200,000 prisoners from more than 30 countries were housed in Dachau. More than 25,000 prisoners are believed to have died there.

Mathis was raised at a far from Looogoon, one of nine children born to Joseph and Barbara (Pechtel) Mathis of St. Mary Parish in Bart Township.

He was the fifth from four Martin County to be called up for military service after the attack on Pearl Harbor, and he left for the Army on May 14, 1942.

He remembers that the military training was tough, but life on the farth had prepared him for it. The soldiers would often make just 25 cents carrying 50 pounds of gear on their backs. When they returned to their barracks, they would collapse onto their cots. Not Mathis. He and a buddy would clean up and head to the 150 Club.

As his unit moved through France and into Germany, he carried a prayer book that his mother had given him. It gave him comfort at the site of prayer, and it also saved his life: It once stopped a bullet.

It’s been about 65 years since his unit liberated Dachau, and he still considers it “the most defining moment” of his life.

CounT YOUR BLESSINGS—This thanksgiving

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Ohtmar “Ottie” Mathis draws a sketch of Dachau, a Nazi concentration camp in Bavaria, Germany, which his Army unit liberated in April 1945.

For this story and more news from the Diocese of Evansville, log on to the Web site of The Madiseg at www.themadisegonline.org.†

DIoCESoE OF LAFAYETTE-IN-INDIANA

After three years, Carmel Deanery’s Serra Club is active once more

ZIONSVILLE—Serranisitians of the local Church are receiving more Spiritual aid with the re-chartering of the Serra Club of the Carmel Deanery.

Stu Baxter, a member of St. Alphonsus Ligouri Parish in Zionsville, was president of the old Carmel Serra Club, and is its trustee of the new one.

“The club started on Sept. 10, 1995, and due to a lack of interest held active for about the past three years,” he said.

Encouraging, prototyping, fostering, developing and nurturing vocations is the primary goal of the Serra Club. Serranisitians help promote the priesthood and religious vocation by supporting not only priests, but also serratianisitians and novices in religious communities through the diocesan voaction office. The local Church in the Lafayette Diocese has 30 sites in forutilation for the priesthood.

Approximately 60 people contributed to the re-chartering with a Mass and dinner on Oct. 29 at St. Alphonsus Church.

Bishop Wilton D. L. Higbii, who celebrated the Mass. Concelebrants included Father Douglas McCormick, former pastor of St. Alphonsus, now retired, who helped start the first Carmel Deaconery Serra Club; Father Brian Doer, diocesan vocation director, Father Johnathan Jankos, associate pastor of St. Alphonsus Parish and Serra Club chaplain; and Father Demitri O’Keefe, pastor of St. Alphonsus Parish.

“If it’s a good thing we are getting the club re-chartered,” Father Jankos said. “The Serranisitians were such a help to the to the Serra Club of the Carmel Deanery.”

“Please God, it will flourish. Please God, it will provide a witness that proclaims loud and clear that the call to serve the Church as a religious, a permanent deacon, a priest and/or a bishop is comforting to be celebrated, affirmed, encouraged and supported.

For this story and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Monitor at www.thecatholicmonitor.org.†

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Every child deserves a childhood

St. Mary’s Child Center uses innovative approach to help at-risk children

By John Shaughnessy

Skipping into the classroom, the smiling 5-year-old boy doesn’t realize that he’s benefiting from a different approach to early childhood education which is designed to give at-risk children a fighting chance in life.

He’s still grinning as he passes the sign on the classroom door that proclaims, “Dreams and desires must be a part of the quality of everyday life.”

Soon, he picks up a tape measure and begins measuring everything in sight—a table, a bookcase, his teacher’s foot—never realizing that his teacher is using his interest in the tool to help him with recognizing and counting numbers.

He even measures his white binder—the one filled with photos of him looking happy and involved, and handwritten notes that reveal he likes to go to the zoo, wants to be an Indianapolis Colts’ football player when he grows up, and plans to set aside bubblegum for the reindeer on Christmas.

Moments later, when a teacher’s aide plays M.ichael Jackson’s song “Beat It” on a CD player, the boy breaks into a moonwalk, gliding past signs on the classroom walls that ask, “What will you build today?” and “What are the characters in your favorite book?”

“And what’s your story about?”

Well, this story is about St. Mary’s Child Center in Indianapolis and its innovative efforts to help 3-, 4- and 5-year-old at-risk children whose challenges in life can range from growing up in poverty to living in dangerous neighborhoods and settings marked by neglect, drugs and violence.

Learning through interaction

Since 1961, St. Mary’s Child Center has been striving to live up to the sign that greets people today as they enter the facility at 903 Dr. Martin Luther King Jr. St.—“Every Child Deserves A Childhood.”

Since 2001, the staff at the center has tried to fulfill that belief through an innovative approach to early childhood education which was developed in Reggio Emilia, Italy. The educational approach focuses on the child’s interests in learning, working from the belief that “children learn best through interaction with others, including parents, staff and peers in a friendly learning environment.”

“Their feet together, dancing to a song and flashing huge smiles,” Sherman says. “When they leave here, they will think of learning as fun. They can be creative, they can have choices, and they can speak their minds.”

While the focus is on the wonder of learning for the 130 students at the center, there is also a lot of work being done by the children. The walls of the center and its classrooms are filled with the artwork and the projects of students.

“We want children to be able to work together, to ask questions, to work on projects that are long-term, in-depth and child-driven,” says Lynné McGuire, the center’s director of curriculum and outreach.

“We work in smaller groups. We have 3-, 4- and 5-year-olds in the same classroom. We try to give the children many opportunities to express themselves. It’s not uncommon for our children to build a building, then draw it, and then write a story about it. We don’t want our children to become part of the video game generation.”

Those early childhood years are crucial to children who grow up in poverty, Sherman says.

“Children who grow up in poverty generally go into school one or two years behind developmentally,” Sherman says. “When they go into kindergarten, they may look like 5-year-old, but developmentally they are at a 3-year-old level.”

“Studies show that by the time they go to first grade, children need at least 1,000 to 1,700 hours to be successful in school,” Sherman says. “While that’s generally the case for middle class children, research shows that poor children are read to an average of 25 hours in their first 5 years leading up to kindergarten. They go to school two years behind, the gap widens and they drop out along the way. It’s not that our families don’t care, it’s just that they have a lot of challenges.”

Sherman cites a study that tracked two groups from the time they grew up as children from a poor urban background until they were 40. One group had a high quality early childhood education. The other group didn’t.

“The group that had the high quality early childhood education was healthier, they had higher graduation rates, they made more money, and they had happier marriages,” she says. “Their rate of incarceration was half that of the other group.”

The wonder of learning

As a teacher, Mimi M. Milhauser has seen the difference it makes when a child is given a choice in what he or she wants to learn.

“I love that these children can be creative and use their imaginations and learn what they want to learn,” says Milhauser, who is in her second year of teaching at the center. “Before coming here, I taught first grade in a typical school setting and the children didn’t have the choices they have here. They weren’t able to use their creativity as much as they can here.”

Milhauser acknowledges it took time for her to let the children do what they want to do instead of what she told them to do.

“The difference I see is that they enjoy learning here,” she says. “They seem to have fun and enjoy themselves because they are making choices. When they leave here, they will think of learning as fun. They can be creative, they can have choices, and they can speak their minds.”

The Criterion  Friday, November 20, 2009  Page 9

Educator Pat Hughes reads to 3-, 4- and 5-year-old children at St. Mary’s Child Center in Indianapolis, which is affiliated with the archdiocesan Secretariat for Catholic Education and Faith Formation. The center offers an early childhood education that its staff believes can improve the lives of at-risk children.
Courage

continued from page 1

Courageous friends

“Charles,” 39, had experienced unwanted same-sex attractions for much of his life. He had learned about Courage at the Archdiocese of New York 30 years ago, but had never attended any other groups for same-sex attractions who wanted to live according to the Church’s teachings.

“I didn’t want to live that lifestyle,” he said. “I grew up as a Catholic. And I’ve always known that it was wrong. ... I was very frustrated. I felt left out because I felt like one in the whole world with this problem.” Eventually, other people within a couple of hours of Indianapolis who shared Charles’ desires came to know each other through the Internet, Courage’s main office in New York, and Courage members in Chicago.

Eventually, a chapter was started in Indianapolis more than 10 years ago. “It’s just a blessing from God,” Charles said. “It’s real. It’s the Holy Spirit. I can’t explain it any more than that. I thought that I’d be here with these great people around me, these friends. I never thought this would be possible.”

Charles’ friends in Courage, although relatively few in number at present, are widely scattered. “Ruth,” 54, had lived a gay lifestyle for more than 30 years before having a conversion experience 10 years ago. “It was my whole life, really,” he said. “Matthew,” 49, had been a gay lifestyle advocate for many decades and had a long-term relationship. “It’s just a blessing from God,” Charles said. “We pray over the phone frequently. I pray the rosary over the phone every Saturday with Matthew.”

Ruth was happy when Gerald joined the Courage chapter. “It’s just a blessing from God,” Charles said. “That’s how I became friends. It’s family.”

“Ruth” is one of the members of a family who know they can rely on each other for spiritual support at any time. So frequently call each other when they need help. “I need some encouragement to avoid going down the wrong way, we’ll talk about it.” Charles said. “We pray over the phone frequently, at least once a week.”

When I read what the Church taught on homosexuality, I thought, “Oh, I don’t have to be attracted to a man to have heaven.” I don’t have to change. I just called to chastity like any other Christian.”

“The Church in its teachings on chastity and homosexuality.”

Ruth, a member of the Indianapolis chapter of Courage

“We can help them, perhaps, make a better decision about that because, you know, you can’t live long enough to make every mistake yourself.” she said. “Sometimes you have to learn from other people’s mistakes. I was really thrilled when he came.” For his part, Gerald said the Courage chapter has lifted him up. “It’s so nice to come to this group,” he said. “It’s so much easier (here) for me to accept myself and love myself and be joyful. I noticed that right away.”

Pressure from many sides

Members of Courage also seek support from each other because they feel pressure from many sides in the broader society.

Some have friends and family who accept the gay lifestyle, and have difficulty accepting their choice to reject it. “When I made this decision and I wanted [my family] to know about it, they think I want to commit suicide,” said Matt. “And I could hear was, ‘You’re denying yourself. You’re not being yourself. You’re going to end up in a mental institution.’”

“If people keep saying stuff about your life, one tends to believe it after a while, especially when there’s no other support available.” At the same time, some members have co-workers who presume that they are living a gay lifestyle and will taunt them about it.

“Courage was being truthful in speaking about same-sex attractions is important, but that this always needed to be tempered with love. To share the truth without love is to be mean,” said Deacon Steve Hodges, chaplain of the Courage chapter in Indianapolis. “But following Christ in today’s society, regardless of the topic, is not popular either. It’s not easy. But if we’re going to be true disciples, we have to recognize that we’re going to be out there in front lines of this battle.”
Book of poetry captures mysteries of faith and challenges of life

By Mary Ann Wyand

"Fulfillment," one of Dorothy M. Colgan's newest poems, is also a concise and insightful introduction to how to live a Christian life. The prolific 93-year-old nun from St. Meinrad Parish in St. M. einrad, who is humble and thrilled about the recent publication of her first book of poetry, The Number Touched, by St. Meinrad Archabbey Press, said: "I love to work with words. I've always liked to write poems as teasers that leave the readers to make up their own endings. ... I like to think of them as more than words, as reflections on life." Colgan's newest poems, is also a concise and inspirational poetry based on the Gospel stories of an afflicted woman who sought healing by touching Jesus' cloak (Mt 9:22-25, Mk 5:25-34 and Lk 8:43-48).

For more than a decade, Criterions readers have enjoyed Colgan's poetic reflections regularly featured in the "My journey to God" column, which qualify her for the unofficial honor of "poet laureate" of the archdiocese. Now a wider audience will have the opportunity to benefit from Colgan's faith-based wisdom preserved in her new book of poetry that reveals God's presence in the moment. Scripture, sacramental and succinct, Colgan's inspirational poetry captures in a few well-chosen words the mysteries of faith and challenges of life.

Writing poetry is a devout expression of her love for God, she said, and much of her inspiration comes from Gospel accounts of miracles performed by Jesus. As a clock chimes the hours in her apartment just down the hill from Saint M. einrad, a nun, Colgan of sceneric southern Indiana, the devout Catholic, mother of seven children and grandmother sits at a table with a pen and paper and begins to write poetry inspired by Scripture, saints and daily life events.

"None of this was my idea," Colgan said with a laugh. "It's been very tryan on old age. ... My children finally told me what was going on [publishing her poems in a book]."

Heaven, I'm not going to get up and brag about my few words, but everything just seemed to fall into place," she said. Dedicated to her parents, Cecilia and Joseph Guggenbauer of Rock Island, Ill., and her late husband, Thad Colgan, "for the poetry they carried in their hearts.

Her inspiration for poems often comes from a single word or phrase, Colgan said. "I love to work with words. I've always liked to write poems as teasers that leave the readers to make up their own endings. ... I like to think of them as more than words, as reflections on life," she said.

Benedictine Father Prior Tobias Colgan has written in the book cover that Colgan's poetry is "born of a deep love for the faith and a free literary sensibility.

"Her poems "have the Gospel-like quality of cutting to the heart," Father Prior Tobias noted, "with "rarely crafted language" perfectly suited for "those who seek deeper insight into the things of the spirit."

Benedictine Father Prior Tobias Colgan, also a monk of Saint M. einrad, said the book is "a gift from her mother's gift of writing and rhyming. "I reflected on how many people in the history of the world published their first book at the age of 63 or higher," he said. "It's probably a rather small number."

Father Prior Tobias and his six siblings—Mary, Quentin, Philip, Kathryn, Dorothy and Ann—wrote the foreword for their mother's book.

"She grew up loving poetry," they explained in the book. "As the age of 65, she has been converting her everyday experiences and reflections into the poems in this volume. At all her life, [she has been] reading God's touch in nature and the seasons, in reverence for those who lived before us, in the company of loved ones, in the smallest events, quantities and hushings of daily life in the process of aging and death, and, above all, in the Scriptures.

"You're lured in by its simplicity and then struck by its profundity. Especially her scriptural-based poems are the fruit of her own meditation and Lectio Divina on those Scriptures. ... In some instances, she has humanized the stories with very nice perspectives we don't often think of."

— Benedictine Father Prior Tobias Colgan

Her theological insights transform her poems into opportunities for catechesis. Benedictine Brother Martin Engner, a monk of Saint M. einrad Archabbey and well-known liturgical artist, contributed the unique drawings for Colgan's book.

This collaborated talent of writer and gifted artist make the book a keepsake, said Benedictine Sister Genevieve Glen of the Abbey of St. Walburga in Virginia Dale, Colo., who is the director of St. Walburga Press.

"I love her as a poet," Sister Genevieve said, "and find great encouragement that someone her age can write with such beauty and wisdom.

(To read another poem by Dorothy M. Colgan, see the "My journey to God" column on page 17 of this week's issue. For a link to more of her poems, log on to www.couragerc.net and read the online version of this story. To buy her book, which sells for $19.95, log on to www.couragerc.net/Encourage.html. The book is also for sale at the Scholar Shop and Archabbe Gift Shop at Saint Meinrad.)

 What the Church teaches about homosexuality

The Catechism of the Catholic Church presents the Church's teaching on homosexuality in the section on moral doctrine in its explanation of the sixth commandment: "No one shall commit adultery" (Ex 20:14; Dt 5:18).

It appears under the heading "Chastity and Homosexuality."

" #2357 Homosexuality refers to relations between men or women who have deep-seated homosexual tendencies. Under no circumstances, can they be approved."

"#2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial."

"They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God's will in their lives and, if they are Christians, to unite to the sacrifice of the Lord's Cross the difficulties they may encounter from their condition.

"In the name of homosexual persons are called to chastity. By the virtues of self-master that teach them inner freedom, at times by their condition."

"The Church teaches that they can and should gradually and resolutely approach Christian perfection."

The Criterion Friday, November 20, 2009

Page 11
SCHOOLS

continued from page 1

way to a serious plea to the audience.

He mentioned the sacrifices that
American immigrants of Catholic faith in the early and mid-20th century made to build
schools and churches across the country—
despite economic hardships and discrimi-
nation in their lives. He noted how that
commitment—combined with the
educational efforts of priests, religious sisters
and religious brothers—created a foundation
of discipline, hard work and morality
for their children and grandchildren.

“In no small measure, because of that
education, we have prospered—many of us
beyond the wildest dreams of our parents
and grandparents,” Polian said.

“Now, more than ever, the values that all
of us espouse and have benefited from
prove, day after day, to be effective and
enduring in education. Now, more than ever,
the mission of Catholic education is critical
to the continued growth and prosperity of
our country. It’s up to each of us, its
beneficiaries, to help pave the way for those
who follow us, just as those who preceded
us paved the way for us.”

The 14th annual celebration of Catholic
education in the archdiocese raised a
preliminary estimate of more than $265,000.
That amount adds to the more than
$4 million that the event has raised over the years to provide tuition
assistance for disadvantaged students who want to attend archdiocesan schools.

The commitment to providing Catholic
education to children of all backgrounds is
one of the strong foundations of the
archdiocese, noted A nettie “Mickey” Lentz, the chancellor of the archdiocese who also
gave him an education and a foundation in
Catholic education and faith formation.

“Our honors, we get to see
what an important impact a Catholic
education has on so many lives and on our
community,” Lentz said. “This annual dinner
also gives us an opportunity to raise some
much-needed money to help make the dream
of a Catholic education possible for children
who might not otherwise be able to attend a Catholic school.”

The event had a nostalgic quality for Lentz,
whose 48 years of dedication to Catholic
education in the archdiocese are scheduled to
conclude by the end of the school year. She
will then turn her full attention to the
chancellor’s position in the archdiocese.

“You are my family and friends,” Lentz told
the audience. “It has been a great privilege to
help lead the education efforts in our
archdiocese in the best way I know how.”

The difference a Catholic education can make shines through the lives of the
individuals who were honored at this year’s
event.

Oliver Jackson was praised for his 39 years
as a member of the Indianapolis Police
Department—years in which the longtime
member of St. Rita Parish in Indianapolis
worked tirelessly to establish after-school
tutoring and athletic programs in community
centers, public schools, and Boys and Girls
Clubs in Indianapolis.

A member of Christ the King Parish in
Indianapolis, Patricia “Pat” Cronin was cited
for her involvement with the Catholic Youth
Organization, her support of Our Lady of
Fatima Retreat House in Indianapolis and her
role in creating a faith-focused club for
Catholic businesswomen.

Charles “Chick” Lauck received his
recognition for serving the Catholic Youth
Organization as its board president, for leading
a capital campaign at Roncalli High School in
Indianapolis that raised more than $8 million,
and for tirelessly volunteering at St. Barnabas
Parish in Indianapolis, where he has served on
the parish council, the athletic board and the
school commission.

Robert and Eleanor McNamara were
honored for their continual commitment to
their Church and community.

Married for 56 years, the members
of St. Luke the Evangelist Parish in
Indianapolis have served as extraordinary
ministers of Holy Communion at Methodist
Hospital in Indianapolis. They have been
active in the Cursillo movement, which is
dedicated to helping people form a close
relationship with Christ. The McNamara are also involved with seminarians, and serve on
the archdiocesan interview committee for
men discerning the priesthood.

Wilhelm was recognized for his lifelong
involvement and generous support of
Catholic schools, including the schools that
gave him an education and a foundation in
life: Our Lady of Lourdes School in Indian-
apolis, Father Thomas Scocka Memorial
High School in Indianapolis and
Saint Joseph’s College in Rensselaer, Ind.
A member of St. Matthew the Apostle Parish
in Indianapolis later in life, Wilhelm
also gave his heart and his time to Church
ministries in the archdiocese, especially the
Catholic Youth Organization.

The Colts’ organization received the
Community Service Award for its extensive
efforts to make a difference throughout
Indiana.

The team’s contributions include
hosting one of the largest single-day blood
drives in the country every December. The organization has also collected more than
360,000 books for foster children in Indiana.

And each year, the Colts participate in
more than 1,100 community events across Indiana.

Those efforts are a point of pride
for Polian. So is his belief in the difference
that Catholic schools make.

“The difference a Catholic education can
make is immeasurable,” Polian said. “We wouldn’t live anywhere else!”

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Masses worldwide to recall Archbishop Sheen's life, promote sainthood

PATERSON, N.J. (CNS)—A worldwide celebration of Masses on Dec. 9 will commemorate the 30th anniversary of the death of famed author, lecturer and television evangelizer Archbishop Fulton J. Sheen as well as promote his cause for canonization.

Two women from the Paterson Diocese launched the program: La Verne M. Ayer, a member of Christ the King Parish in New Vernon, and La Verne Washburne, a member of Corpus Christi Parish in Chatham Township.

Mayer, who is a board member of the Archbishop Fulton J. Sheen Foundation in Peoria, Ill., and president of its advisory council, credits her friend Washburne with conceiving the worldwide Mass idea.

Washburne said it just struck her after hearing the foundation advise that Rome would like to witness an outpouring of support for Archbishop Sheen "from a lot of people."

"The Mass is our greatest prayer, and I can't think of a better way to dramatize his worthiness for sainthood than big turnouts of people around the globe attending Mass in his memory, all on the same day," she said.

"We are amazed at how quickly knowledge of the program spread throughout the U.S. and abroad via word of mouth," Washburne said.

The initial step, however, was for M. Ayer to sound out the folks at the foundation. Without hesitation, they approved of the proposal and volunteered to reach out to their own worldwide connections.

A mong them was the Sheen Foundation’s counterpart in Perth, Australia. Now, thanks to a time zone advantage, the first of the memorial Masses will be celebrated at St. Mary’s Cathedral in Perth.

Washburne made a quick phone call to a grandson, Tom House, who teaches English in a private school in Tokyo. She explained her idea—and its potential—and urged him to have a Mass scheduled in Archbishop Sheen’s memory and ask others to do the same.

"He agreed, and he cheered me on," she said.

The two women next phoned the 35 members of the Sheen Foundation’s advisory council. They, in turn, began calling their contacts.

One was Vivian Sherwood of M. Ontecito, Calif., the 82-year-old retired publicist of TV comedian M. B. L. B. Sie. She became a Catholic because of Archbishop Sheen.

Sherwood estimates that she lined up about 25 clergymen to celebrate a memorial Mass, including a Lutheran Cardinal Christoph Schoenborn of Vienna and Trappist Abbot Thomas Keating, founder of the “centering prayer” movement.

Another advisory council member, Rosemary Hollinger Costello of Edmond, Okla., pitched the idea to Mgr. Frank Pugliese, vicar general of the U.S. Archbishop for the Military Services, urging him to enlist U.S. military chaplains around the world in the program.

"Consider it done!” he told her.

Among others Mayer called to help set up M. Ayer’s Mass was her son, who also resides in Tokyo. He applauded the idea.

Next, she reserved the 7 a.m. Mass on Dec. 9 at her parish church and called a couple of priests to spread the word:

Father Brian Koldieck, a M. sluaries of Charity priest who is postulator for the cause of Blessed M. Teresa; and Mgr. John E. Koazar, national director of the pontifical missionary societies in the United States.

According to M. Ayer, the Sheen Foundation’s advisory council has tried to book M. Masses in every city and country associated with Archbishop Sheen’s life, and M. Masses have been scheduled in 35 countries on six continents.

“We’re really proud of our own country’s participation,” she said, adding that Masses will be celebrated in all 50 states with the biggest ceremony scheduled at St. Patrick’s Cathedral in New York City.

Regarding the archbishop’s sainthood cause, Sara Worrell, a spokeswoman at the Sheen Foundation, said 22 volumes of sworn testimony regarding the archbishop’s personal holiness and his writings were being consolidated into one volume, known as the “positio,” for the Vatican Congregation for Saints’ Causes. It is expected to be compiled by June.

Then, she said, a panel of doctors, priests and theologians will look into the authenticity of two alleged miracles attributed to the archbishop’s intercession.

One verified miracle is needed for Archbishop Sheen to be beatified; a second one must be verified for him to be canonized.

Mayer noted that, throughout Church history, centuries often passed before some worthy candidates were declared saints.

“We pray it doesn’t happen in this case,” she said. “La Verne and I are anxious to make a trip to Rome and, let’s face it, we’re a couple of grandmothers so youth hardly weighs in our favor.”

(For more information about Archbishop Sheen’s sainthood cause is available on the foundation’s Web site at www.archbishopsheencause.org/)

The Criterion Friday, November 20, 2009 Page 13
Author urges families to have a plan in culture war

By Stephanie Engelman

Most important in the culture war, he emphasized, “Don’t leave your family to chance. You have to have a plan.”

The author suggested that parents’ first strategy in the war against culture is to ask the right questions, beginning with the question that will lead to abundant life: “God, do what you think I should do?”

He joked that, unlike kids, “kids come standard with navigation.” The best part is that “when they go in the wrong direction, God recalculates.”

A notion vital question, Kelly said, is, “Will this help me to become the best version of myself?”

Parents should consider this question when their children ask if they can go to a party, join an activity or even eat a cookie. As they mature, children will learn to ask this question for themselves, helping them to make better decisions in life, Kelly said.

As a mother of three children, Karin Bell, a member of St. Malachy Parish in St. Louis, said she’s been implementing this practice with her children in the weeks since she heard Kelly’s presentation.

‘I read a book to my sister’

Each night before bed, she asks her oldest two children, “What did you do today to become a better version of yourself?”

Kelly’s second countercultural strategy is prayer. He emphasized that “the Christian life is not sustainable without daily prayer [and] it is important for families to pray together.”

A good way to start is by working to enrich the Sunday worship experience, Kelly noted. He suggested taking time as a family during the week to read and discuss the upcoming Sunday’s Gospel reading. Through repetition, the message will become much more meaningful to children when they hear it at Mass, he said.

Hearing about the importance of prayer and becoming a better version of oneself, he said, “We grow by doing something for others.”

Some tips that parents can do include:

- Read a book to their children.
- Write down “God, do what you think I should do?”
- Go to mass during the week, in addition to Sunday.
- Pray daily as a family.
- Ask children to read an article to the family each week.
- Pray together during bedtime or before special occasions.
- Incorporate prayer into daily life, such as praying the rosary while driving or while waiting in line.
- Remember to imitate what they read, see or hear in their children’s lives.

Kelly finished by issuing a challenge to “go home and think about what you as families are doing that is countercultural. Do people in the grocery store look at you and say, ‘Wow, just look at her. She’s so peaceful and pleasant. She must be Catholic!’?”

‘We must make the family countercultural’

Or at your workplace, Kelly said, “Do people say, ‘I just look at how he goes about his work. He must be Catholic!’”

It may seem unlikely, the author said, but this is the culture we should strive to create—one that sets us apart through our families.

“Christianity is about attraction, not promotion,” Kelly said. “Nothing is more attractive than holiness.”

To be attractive in our holiness, he said, we must “live differently, love differently and work differently.”

(Stephanie Engelman is a member of St. Malachy Parish in Brownsburg.)
Pope says ethics should be guiding force in economics

By David Gibson

Americans have witnessed many financial meltdowns over the past two years, and not just those of banks, manufacturers or insurance giants. The global financial crisis affected nearly everyone’s well-being somehow. Most of us are well aware that some of our friends and extended family members have suffered in dire ways—losing a job, sometimes even losing a home and also losing their sense of human dignity.

All this financial upheaval has caused people to think more deeply about how business today is conducted and how the world’s economic affairs are plotted. Business today is conducted and how the world’s economic affairs are plotted. We know now that a profit motive is a basic driving force in most businesses. We also accept the aim of earning more than it costs to do business.

But while Pope Benedict acknowledged in “Charity in Truth” that profit can be a good thing, he insisted that profit is not all that matters. Business enterprises ought to be good for the world they inhabit, the pope proposed, and they ought to serve the common good.

In all economic systems, he emphasized, ethics ought to be a guiding force. “The economy needs ethics in order to function correctly,” the pope wrote, “not any ethics whatever, but an ethics which matters, hoping that people’s moral “sense of responsibility may be stronger than their desire for profit and that their sense of responsibility toward others may be stronger than selfishness.”

“Charity in Truth” is nearly 28,000 words long. I mention that not to frighten people from reading it, but to acknowledge that this brief article can only highlight what the encyclical says about economic affairs, globalization and the financial crisis.

I recommend that people read the encyclical, perhaps just one chapter a day. If a few paragraphs are hard to read, my advice is to not worry too much. Continue reading to readily grasp the pope’s message about creating a better world—not despite, but benefiting from, all that we have learned from the financial crisis.

People must place their faith in God

By Fr. Lawrence Mick

One of the reasons that many people have been so deeply devasted by the recent economic crisis is that they had begun, perhaps without realizing it, to put their faith in the world, in the free market or in their own abilities to earn money rather than in God. The liturgy reminds us that the only proper basis for our trust is God.

If that is one point that Pope Benedict hoped to “teach” in this encyclical, he also wanted people to bear in mind that due to globalization the world has entered a new era. Our globalized era connects people in ways not possible previously. The pope wanted people to see that these human connections can bode well for the human family, but only if the forces of globalization are guided in generous ways that foster human development worldwide.

Calling the encyclical’s title into play, the pope drove home his point that “authentic development” proceeds from “truth-filled love.” If one purpose of a papal encyclical is to teach, another purpose is to foster discussions about its themes.

Pope Benedict hoped that “Charity in Truth” would generate serious reflection about the ethics of economic affairs and how the economy can succeed without widening the gap between the world’s haves and have-nots.

A laudably, this hope on Pope Benedict’s part is being met, the Holy Father said during an in-flight interview with journalists on Sept. 26 while traveling to the Czech Republic.

The pope explained that he wanted this encyclical “to initiate and motivate a discussion” geared to finding “new models of a responsible economy both in individual countries and for the whole of humanity.”

Pope Benedict told the journalists that economic systems “do not work if they do not take into account the human values of solidarity and mutual responsibility.” He said the Church speaks on such matters, hoping that people’s moral “sense of responsibility may be stronger than their desire for profit and that their sense of responsibility toward others may be stronger than selfishness.”

“Charity in Truth” is nearly 28,000 words long. I mention that not to frighten people from reading it, but to acknowledge that this brief article can only highlight what the encyclical says about economic affairs, globalization and the financial crisis. I recommend that people read the encyclical, perhaps just one chapter a day. If a few paragraphs are hard to read, my advice is to not worry too much. Continue reading to readily grasp the pope’s message about creating a better world—not despite, but benefiting from, all that we have learned from the financial crisis.

People might think it is simply the pope’s job to talk about creating a better world when all the while it is hard to be hopeful with savings downsized, house payments behind or a family member in need all due to the financial crisis. But what if Church leaders like Pope Benedict did not examine the ethics of the financial crisis, calling attention to its harmful effects on people everywhere? And what if society simply drifts along now, hoping that lessons not learned from this crisis won’t matter much later?

“Charity in Truth” identifies great, complex challenges. It takes human lives and predicaments with the utmost seriousness. It urges us to recognize that as our lives go forward so must those of our not-very-distant neighbors on this shrinking planet.

Both the challenge that Pope Benedict envisions and the confidence he hopes to instill are apparent in the encyclical.

“The complexity and gravity of the present economic situation rightly cause us concern,” the pope wrote, “but we must adopt a realistic attitude as we take up with confidence and hope the new responsibilities to which we are called by the prospect of a world in need of profound cultural renewal, a world that needs to rediscover fundamental values on which to build a better future.”

(David Gibson served on the Catholic News Service editorial staff for 37 years.)

Discussion Point

Church offers comfort and support

This Week’s Question

What comfort does the Church provide in difficult economic times?

“God will provide (for them).” (Marilyn Cashman, Binghamton, N.Y.)

“The Church can emphasize that God does watch over us and answers our prayers, whether they are for better economic times or for our own needs. [Parishes] also help with such things as putting notices in the bulletin, suggesting names to call to get job referrals and supporting networking meetings.” (Joan M. Uray, Richland, Mich.)

Lend Us Your Voice

An upcoming edition asks: How is Mary’s example of belief in God’s word—brought to her by the angel Gabriel—a model for you personally?

To respond for possible publication, send an e-mail to coreen@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Basic Catholicism: Devotions and sacramentals

Many people through the centuries have been attracted to the Church because of its many devotions. Catholics always seem to be doing something special, whether it’s getting ashes placed on their foreheads on Ash Wednesday, using incense at Mass or holding holy water in their hands.

Some of those devotions are known as sacramentals. They are not as important as the seven sacraments because they are not what are called “sacraments” by the Church. They are, however, an integral part of Catholic life. Look at all the religious ceremonies, such as processions, prayers such as the Divine Prayers or the rosary, and various objects that are used for religious purposes such as candles, medals or palms.

First among the sacramentals are objects that are used for religious ceremonies such as processions, prayers such as the Catholic Church, dispose us to cooperate with it” (grace like a sacrament does. Rather, they are sacred signs. But they do not confer sacramentals. They are like sacraments in that

I remember at age 4 when I began writing to learn handwriting. One day I was writing a cursive handwriting. Hunching over a pencil and clutching my pen, I scrawled my name, very carefully. I turned in my work, hoping for a good grade. To my horror, I discovered in one word. “Oh, no!” I thought. “It’s ruined!”

As I watched in amazement, she took the pen and effortlessly began to trace over my flawed letters as she held out her hand. “Let’s see what I can do.”

As she held out her hand. “Let’s see what I can do.”

They were thorough in correcting my mistakes, but the music wasn’t current. They were singing the “musical scales” song from the delightful 1959 Rodgers and Hammerstein musical The Sound of Music, a popular stage play and film.

In that musical, a luggage-totingwidow, Captain Georg Ludwig von Trapp, hires a nanny/teacher, Maria Kutschera, to care for his seven children, who are very unhappy.

I now realize the difference between my teacher’s skill in handwriting and our Lord’s skill in life-writing is that I never told my teachers how improved my penmanship, but now, I can thank God for the rooftops to tell everybody that our Lord wants to correct all our mistakes so that we may enjoy more happy days.

In all your ways acknowledge him, and he will make your paths straight” (Prv 3:6).

The Joyful Catholic/Rich Herrmann

Despite our imperfections, God writes straight with crooked lines

One day last summer, I glanced out the front window to see teenage girls walking past my house. To my horror, I discovered in one word. “Oh, no!” I thought. “It’s ruined!”

As I watched in amazement, she took the pen and effortlessly began to trace over my flawed letters as she held out her hand. “Let’s see what I can do.”

As she held out her hand. “Let’s see what I can do.”

They were thorough in correcting my mistakes, but the music wasn’t current. They were singing the “musical scales” song from the delightful 1959 Rodgers and Hammerstein musical The Sound of Music, a popular stage play and film.

In that musical, a luggage-totingwidow, Captain Georg Ludwig von Trapp, hires a nanny/teacher, Maria Kutschera, to care for his seven children, who are very unhappy.

At the time, she was discerning religious life at a Benedictine convent. Maria teaches the children with the clever use of story to explain the musical scale—“Do-Re-Mi-So-La-De-Ti-Da.”

Captain von Trapp and Maria fall in love and are married. Later, the von Trapp family escapes to Switzerland when Nazis threaten their safety. In August, they sail to the U.S. and World War II.

In real life, von Trapp family was able to immigrate to the United States, and they became very well known and held in high esteem.

As for the neighborhood teenagers, they were singing that “Do-Re-Mi” song with vigour.

Imagine the thrill I felt knowing that every young person today appreciate the simplicity of life, the times when making music was an entertainment—a hit from the early years of my marriage!

My memory of the teachers smiling and singing happily will stay with me. Music from most eras can move me to tears, or make me smile, or bring a tear to my eye.

In fact, I’m as happy at a baroque concert as I am at a rock concert. I’ve loved music since my childhood.

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Feast of Christ the King

Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 22, 2009

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its liturgical year. Before this, the Church looks back through the days and months of 2009, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when he is truly acknowledged as Lord.

The Book of Daniel supplies the first reading.

This book, like many others in the Old Testament, was written when God’s people were experiencing trials. The book includes a certain literary exegesis among its techniques. It is intended to impress upon readers the depth of the troubles that challenged God’s people at this time.

This technique also dramatizes God’s redemptive and protection. God subdues every evil force. He is almighty.

In this reading, a certain representative of God appears and is identified by the title “Son of Man.” The Son of Man receives dominion, glory and kingship from God. “Son of Man.” The Son of Man receives of God appears and is identified by the title “Son of Man.” The Son of Man receives dominion, glory and kingship from God. The Son of Man is speaking of a kingdom much more

The reading is straightforward and bold.

It is a bittersweet reading for this great, joyous feast. The scene is Pilate’s courtroom. Pontius Pilate, the Roman governor of the Holy Land, which was called “Palestina” at the time of Jesus, goes immediately to the heart of the charge against Jesus. Is Jesus a king? Does he rival the mighty emperor of Rome? He is, but in fact and he is Pilate talking about two distinct realities. Pilate is interested in the political and social stability of the Roman Empire. Jesus is speaking of a kingdom much more profound, that of human hearts. Jesus affirms kingship. He is the king who is anointed by God to bring all people back to the Father in heaven.

Reflection

Just over a century ago, Pope Leo XIII, one of the greatest popes, consecrated the human race to the Sacred Heart of Jesus. In this, Pope Leo appealed to the people of the world to make Jesus their king and the Gospel their law. Forty years later, Pope Pius XI established the feast of Christ the King in late October. Pope Paul VI, after the Second Vatican Council, moved the feast to the last Sunday of the Church’s year.

In this reading, it offered the feast to Catholics as an opportunity to draw in promises He’ll keep. There is always comfort. Come without misgivings.

St. John’s Gospel furnishes the last reading.

My Journey to God

Triumphant in the Dust

Join us on our journey—just bring your heart and soul. Jesus marks the pathway And heaven is the goal.

Come without misgivings. Although the path seems steep, there is always the hope. In promises He’ll keep.

Our footsteps will attest To our unfauling trust. Each is facing Triumphant in the dust.

We will help each other With outstretched hands and prayer. There are so many ways To get from here to there.

At the way’s ending, We’ll stand before His throne.

(Dorothy Colligan is a member of St. Meinrad Parish in St. Meinrad. This poem is reprinted with permission from her new book of poetry titled The Number Touched Untold. See a related story on page 13. This picture is on display at St. John the Evangelist Church in St. John, Ind.)

Secret marriage is not allowed by either civil law or canon law

A man may receive a blessing, but there’s no such thing as being married. What you’re asking is, I think, may a priest marry you secretly, as it were, and not have that marriage licensed or recorded in the proper civil office. The answer is almost always no.

Apart from common-law marriages or special legal provisions such as Quaker marriages, clergy, judges or magistrates licensed to officiate at marriages are legally required to notify the proper authorities of any marriage they perform. This is normally accomplished by completing the marriage license that the couple acquires before they can be legally married. As apparently is true for you, when an older spouse dies, the other partner may wish to marry someone else, but loss of pensions, Social Security benefits and other income might significantly affect the survivor’s financial condition.

The opportunity to marry secretly, without the government knowing, seems at first sight an attractive solution. But there are huge complications.

Some years ago, a tribunal official in one of the Sun Belt states, where a high number of retirees live, asked the Vatican representative to the United States to help resolve the dilemma, noting that in his state a marriage without a license would be valid, but whoever performed that marriage would be subject to hundreds of dollars in fines and possible imprisonment.

Canon law #1330 allows secret marriages for serious and urgent reasons—for example, when civil law imposes an impediment which canon law would not allow, such as making an intercommunal marriage a crime.

Would that canon law apply in this circumstance? The response of the apostolic nuncio, then-Archbishop Pio Laghi, was thoughtful and sensitive to all the issues.

Both canons law and civil law, he wrote, are intended to protect people from abuses that can accompany secret marriages: polygamy, scandal, fraudulent deprivation of property acquired in common, and other abuses.

Archbishop Laghi gave as one considered example of possible imprisonment. The common good should be set aside in this instance.

Another concern is the penalty imposed on the officiant of a secret marriage. If the officiant is married, he or she is absolutely prohibited from performing the marriage and thus is subject to license or imprisonment.

The final decision in each diocese is subject to the judgment of the bishop, but I know of no bishop in the United States who would object to such advice. The response would presumably be, however, that the person who performed the marriage could be defrocked by the federal government of taxes, the punishment could be much heavier.

Of course, there would be no legal document to support whatever favorable claims the official might wish to make.

The correspondence with Archbishop Laghi was recorded in the 1989 edition of Roman Replies and CLSA (Canon Law Society of America) Advisory Opinions.

If you have questions relative to your situation, it would be good to contact an attorney and financial adviser.

A free brochure, in English or Spanish, is available from the Archdiocese of St. Louis to answer questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3325, Saint Louis, MO 63112. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@aol.com.
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.


BRUNS, Louis L., 77, St. Louis, Batesville, Nov. 7. Husband of Viola (Horstman) BRUNS, Lester B. Leona Weiler, Viola Westrich and Hoffbauer, Annabelle Suttmiller. 79, St. Peter, page.

separate obituaries on this archdiocese or have other unless they are natives of the Order priests The Criterion priests serving our archdiocese be sure to state date of death. Please submit in writing to our Rest in peace
Priest brings hope, God’s love to people in need

(Editor’s note: In conjunction with the Year for Priests, The Criterion is publishing a monthly feature titled “Faithful Fathers.” We plan to continue to profile a priest from each deanery during the next eight months.)

By John Shaughnessy

Father Lawrence Voelker is the pastor of Holy Cross Parish in Indianapolis, and the director of spiritual formation for the archdiocesan Office of Deacon Formation. He was ordained in 1966 and is 69. Born and raised in Indianapolis, he grew up in Holy Cross Parish until he was 14. His family then lived briefly in St. Philip Neri Parish in Indianapolis before moving to Holy Name of Jesus Parish in Beech Grove. For 22 of the 43 years he has been a priest, he has served as pastor of the two main parishes of his youth: Holy Cross and Holy Name.

Returning to be pastor of Holy Cross and Holy Nativity parishes—“It keeps you a humble when there are people in the pew who knew you in grade school at Holy Cross. At Holy Name, there were people who knew me all through the seminary.” When I became pastor of Holy Cross (in 1996), it felt like a homing. Of course, it’s a little different from when I grew up. The school was smaller. When I drove through the neighborhood, my initial reaction was to be depressed. Then I turned a corner and saw an older woman talking across a fence to a younger woman with a baby. That seemed hopeful to me.

Call to the priesthood—“It happened in the sixth grade here. When I was in the sixth grade in this Irish-Catholic neighborhood, being a priest was an important thing. It was the most important thing I could think of. I sometimes joke that I wanted the front seat in the church. They just didn’t tell me that when I was sitting in that front seat, I had to worry about paying the bills.”

The best part of being a priest—“It’s the people and the interaction with people in significant moments of their lives—funerals, weddings, when they’re sick. And the liturgy is a huge part of that interaction with people. A young priest once told me, ‘Sunday morning is when I get to spend time with my favorite people.’ I agree.”

Helping people in need—Father Voelker is a past director of the archdiocesan Catholic Charities. Holy Cross Parish is in a neighborhood challenged by poverty.

“When I became pastor of Holy Cross, I didn’t tell me that when I was sitting in that pew I could think of. I sometimes joke that I was important thing. It was the most important thing I’ve ever done. If we had a deacon here, I’d want to train him.”

What they do on the altar is important, but more important is the linking of the diaconate with the service ministry, and what they do away from the altar is really important. If we had a deacon here, I’d want him to be known for his service to the poor.”

His role as director of spiritual formation for the archdiocesan Office of Deacon Formation—“I’m really proud of the guys who are in the deacon program. For me, the important part is the linking of the diocesan with the service ministry, and watching them grow in their spirituality. What they do on the altar is important, but what they do away from the altar is really important. If we had a deacon here, I’d want him to be known for his service to the poor.”

His term as a legislator for the state of Indiana—Father Voelker served as an Indiana state representative from 1971-72.

“In the late ’60s and early ’70s, I was very involved in a community organization on the south side of Indianapolis. I had one brief stint in politics serving a term in the state legislature. The voters saved the ppo from telling me to get out. From that experience, I can see the wisdom of priests not being involved in partisan politics.”

The image of the lion and lamb resting together in artwork in his office, and how that relates to his priesthood—“In the last two situations I’ve gone into, I knew there was conflict in the parish. When God comes into our life, things that often don’t seem to fit together can be at peace together, like the lion and the lamb. I’ve sometimes done some fantasizing when looking at the lion and the lamb—wondering what they are thinking. I sometimes imagine the lamb thinking, ‘I wish you wouldn’t look at me that way.’ ”

The significance of the large picture that fills the wall behind his desk, a picture that captures a defender older man holding a cup of coffee—“I was at a meeting in Chicago for Catholic Charities about 30 years ago when I got it. For some reason, it captured me. It’s a crusty old man. He has that look in his eyes. ‘You’re not going to fool me.’ There’s a strength there.”

“Over the years, I’ve met a number of crusty old men who don’t care what people think of them, and they’re going to do what needs to be done. In helping people with spiritual direction, I’ve found myself describing my encounters with crusty old men and having tears in my eyes. I don’t consider myself a crusty old man. I still worry about what other people think. My goal is to be a crusty old man.”

(To read previous installments of the “Faithful Fathers” series, log on to www.CriterionOnline.com)
Catholics celebrate feast day of St. Martin de Porres

By Mary Ann Wyand

Peruvian Catholics were thrilled when an ornate, handmade banner from Lima, Peru, honoring St. Martin de Porres was presented to Archbishop Daniel M. Buechlein at the conclusion of the saint’s feast day Mass on Nov. 3 at St. Peter and Paul Cathedral in Indianapolis.

“We say ‘thank you’ [to the archbishop and the archdiocese] for celebrating the St. Martin de Porres Mass in Indianapolis,” Father Carlton Beever, the pastor of St. Philip Neri Parish in Indianapolis, said.

“It took about two months to make,” Torpoco said. “We would like to give it to the archdiocese,”

The banner features an image of St. Martin de Porres and was handmade by Juan Miguel Diaz Cabalzar, a Catholic from Lima who is related to Torpoco.

Several Peruvian youths helped Cabalzar stitch hundreds of onions on the intricate design before it was brought to Indianapolis in 2005.

Since then, the banner has been carried in the annual feast day procession during five archdiocese Masses honoring the saint from Lima, Peru.

“It is a very special present,” an archbishop Buechlein said. “The banner is very beautiful. In the name of the archdiocese, I thank you.”

St. Martin de Porres was the son of a Spanish noble and a poor, freed black woman from Panama, who immigrated to Lima, where he was born in 1579. He was mistreated as a youth because biracial people were ostracized at the time.

Martin wanted to become a priest, but was denied his heart’s desire because of the color of his skin. At 15, he became a lay brother at the Dominican Friary in Lima. He dedicated his life to doing good works for others, and was known for his humility, forgiveness and concern for justice.

Martin founded an orphanage, raised money to help people in need and cared for the sick.

Because he was biracial, he is honored by Catholics as a patron of multicultural ministry who helps bridge the gap between two races and cultures.

St. Martin de Porres was known as “Martin of Charity,” and also the patron saint of nurses and health care assistants.

A banner hung on the altar was given to Pope John XXIII on May 6, 1962, at the Vatican, and praised at the time for standing up for racial and religious minorities.

“If the African-Americans, the Africans, the Hispanics and the Latin cultures [in the United States] bring a very beautiful richness to the expression of our faith,” Father Beever said.

“Our community and the Saint Martin de Porres banner displayed wherever the archbishop was present,” Father Goodson said.

“Coming from different cultures, but we proclaim and embrace the same way, we celebrate the same sacraments, … and we love the same God.”

A bout 300 Peruvians now live in the archdiocese.

“This [Peruvian] community proudly presents this beautiful, beautiful banner that was crafted by our community,” explained St. Monica parishioner M aria Pimental-Gannon.

The banner marks a major milestone in the archdiocese’s Multicultural Ministry Commission, which helped organize the liturgy.

Hispanic ministry coordinator is building bridges in local Church

By Mary Ann Wyand

Hispanic and Latino Catholics from many parishes gathered for Mass at SS. Peter and Paul Cathedral in Indianapolis on Nov. 3 to celebrate the feast day of St. Martin de Porres.

Before the start of the liturgy, Margarita Solis Dea l, the new coordinator of Hispanic Ministry for the archdiocese, greeted some of the people in the seats in Spanish and welcomed them to the celebration for one of their patron saints.

Conversing in Spanish and English, Solis Dea l continued to introduce new bridges between the Hispanic community and the Catholic Church.

“Let’s bring the point that we are all beloved children of God, that we are all equal in status, dignity and recognition, … that we are precious creations, saved by Jesus Christ,” she said.

“Let’s bring the point that we are all God’s children, loved by him and loved by his heart, our Father’s heart,” she said.

She is part of a commission that will help the church with its Hispanic ministry.

“I want to live God’s message for all of us,” she said. “I want to live out the teachings of Jesus, focusing on the different cultures in the United States.”

Her mission is to help the church with its Hispanic ministry.

“Her role is to be in contact with all of the parishes that are Hispanic, the Latino ministry or feel they need to be, and help them further develop that ministry,” explained Father Kenneth Taylor, director of the archdiocesan Office of Catholic school and director of the Hispanic and Latino ministry.

“Margarita [Solis Dea l] is new to the archdiocese,” Father Taylor said. “She’s been working in Hispanic ministry with the schools through the archdiocesan Office of Catholic Education, and that has helped her make this transition. She’s already made a lot of contacts throughout the archdiocese. Now that her role is larger than just the schools, she’s ready to get the contacts and can move right into this ministry.”

Archbishop Daniel M. Buechlein announced Solis Dea l’s appointment on July 1 in recognizing the finding of an archdiocesan taskforce that studied ways to strengthen Hispanic and Latino ministry.

Since then, Solis Dea l has worked with staff members of archdiocese offices, parishes and schools as well as Hispanic and Latino parents and students as an advocate, liaison, partner and program implementer to help Spanish-speaking Catholics become more connected with and involved in the archdiocese.

“Of Catholics in the United States that are 25 years old or younger, more than 50 percent are of Hispanic descent,” Solis Dea l explained. “It tells me we have a lot of work to do. Language is only one part of understanding the culture. My primary focus is to do anything I can to support the full participation of the Hispanic community in the Catholic Church in the archdiocese. That entails quite a lot.”

Solis Dea l began working for the church six years ago as the coordinator of Latino Outreach for the archdiocesan Office of Catholic Education.

Her bilingual ministry and English as a New Language curriculum were supported by funds from Project EXCEED.

In that position, she primarily served Hispanic students at Holy Angels Parish School, St. Monica Parish in Indianapolis, Holy Spirit Parish in Avon and Our Lady of the Assumption Parish in Indianapolis.

Hispanic and Latino outreach ministry with the Office of Catholic Education was later expanded to include support for other schools serving Spanish-speaking students.

“My role was to be the link between the Hispanic community and the Catholic school community in innumerable ways that was defined to meet the needs of principals, teachers, parents and students,” Solis Dea l said.

“We have key people in some of the other Catholic parishes in the city of Indianapolis to present the English as a New Language program. There is an instructor and a coordinator with the children and a bilingual presence in some of the schools.”

Two years ago, an archbishop Buechlein convened the Hispanic and Latino ministry task force of pastors, educators and lay leaders to collaborate and examine specific needs in responding to Hispanic Catholics.

Solis Dea l facilitated the discussions with task force members to provide recommendations to the archbishop about ways to combine ministry efforts and use resources more effectively.

Her new ministry position resulted from the Church’s need to advocate for ways to support Hispanic and Latino Catholics so they can more fully participate in parish life.

Another recommendation that the task force came up with was to develop a lay leadership training institute for formation in Hispanic ministry.

“Hispanic Catholics as a patron for multicultural ministry who helps bridge the gap between two races and cultures. He was canonized by Pope John XXIII on Oct. 17, 1982 and is very beautiful. In the name of the Father, Son and Holy Spirit, … he will come to be the reconciler of all things, namely, the two great commandments to ‘love the Lord your God with all your heart and soul, and love your neighbor as yourself’” (Lk 10:27), Father Goodson said. “If you were to pray these two commandments every day and dedicate your entire life to living them as best as possible, you have everything you need in the Christian life. These two commandments could change the world.”

“God calls us to ‘look for points of unity, for things we have in common,’” he said. “… One of those points of unity that we have is our lived faith.”

“We must see others as God sees us, Father Goodson said, because we are “his precious creations, saved by Jesus Christ, equal in status, dignity and recognition, … as the Lord’s precious creatures all equally in need of salvation.”

These two commandments lived daily help us to become a more Catholic and universal Church, he said. “The power of the Holy Spirit somehow brings millions of people together—thousands of different languages, cultures and skin colors—into the one body of Jesus Christ with the same goal of bringing the whole world to [God’s] heavenly home.”

St. Mary parishioner Jaime Torpoco of Indianapolis, she is a native of Peru, and his mother, Rosa Ossorina of Lima, Peru, pose for a photograph beside an ornate, handmade banner honoring St. Martin de Porres after the Saint Martin de Porres Mass on Nov. 3 at SS. Peter and Paul Cathedral in Indianapolis.

The religious banner was created by one of their relatives as well as several Peruvian youths in Lima, Peru.

“You have the same sacraments, … [and] … we love the Lord your God with all your heart and soul, and love your neighbor as yourself” (Lk 19:27), Father Goodson said. “If you were to pray these two commandments every day and dedicate your entire life to living them as best as possible, you have everything you need in the Christian life. These two commandments could change the world.”

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“As an advocate for the Spanish-speaking community,” she said, “I can be a support to ministry leaders about how they are considering and including the Hispanic community in their ministries.”

“Collaborative efforts include faith formation as well as youth education,” she said, to make these other programs more widely available to the Hispanic and Latino community.

“A lot of beautiful work [in Hispanic and Latino ministry] is already being done in some of the parishes,” Solis Dea l said. “The leadership in these parishes is wonderful. The parish needs to be leading the way in responding to the community’s needs. A mother one of my roles will be working with the parishes to coordinate archdiocesan support, resources and opportunities. Every parish defines those needs differently.”

Father Carmen Biever, the pastor of St. Philip Neri Parish in Indianapolis, is fluent in Spanish. He appreciates Solis Dea l’s new archdiocesan ministry, which will help him better serve the large number of Hispanics and Latinos in his parish.

“I think she has a lot of vision and a lot of energy,” Biever said. “I think all the pastors feel very comfortable with her in the role of linking agency staff members with individual, family and parish needs that relate to helping Hispanic Catholics into greater involvement in the Church.”

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