



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Deserving a childhood

St. Mary's Child Center uses innovative approach to help at-risk children, page 9.

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Support of Catholic schools must continue, Colts president says



Photo by Rich Clark

1,000 people attend Celebrating Catholic School Values dinner

By John Shaughnessy

It was an evening to share stories and laughter, to fondly remember people who gave from the heart, and to praise five individuals who have used the values of their Catholic education to touch the lives of others.

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 honorees," 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

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Pope names new bishop for Fort Wayne-South Bend

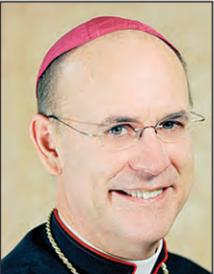
FORT WAYNE AND SOUTH BEND, IND. (CNS)—Pope Benedict XVI has named Bishop Kevin C. Rhoades of Harrisburg, Pa., to be the bishop of Fort Wayne-South Bend, Ind.

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

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Bishop Kevin C. Rhoades

Courage

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

(Editor's 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."

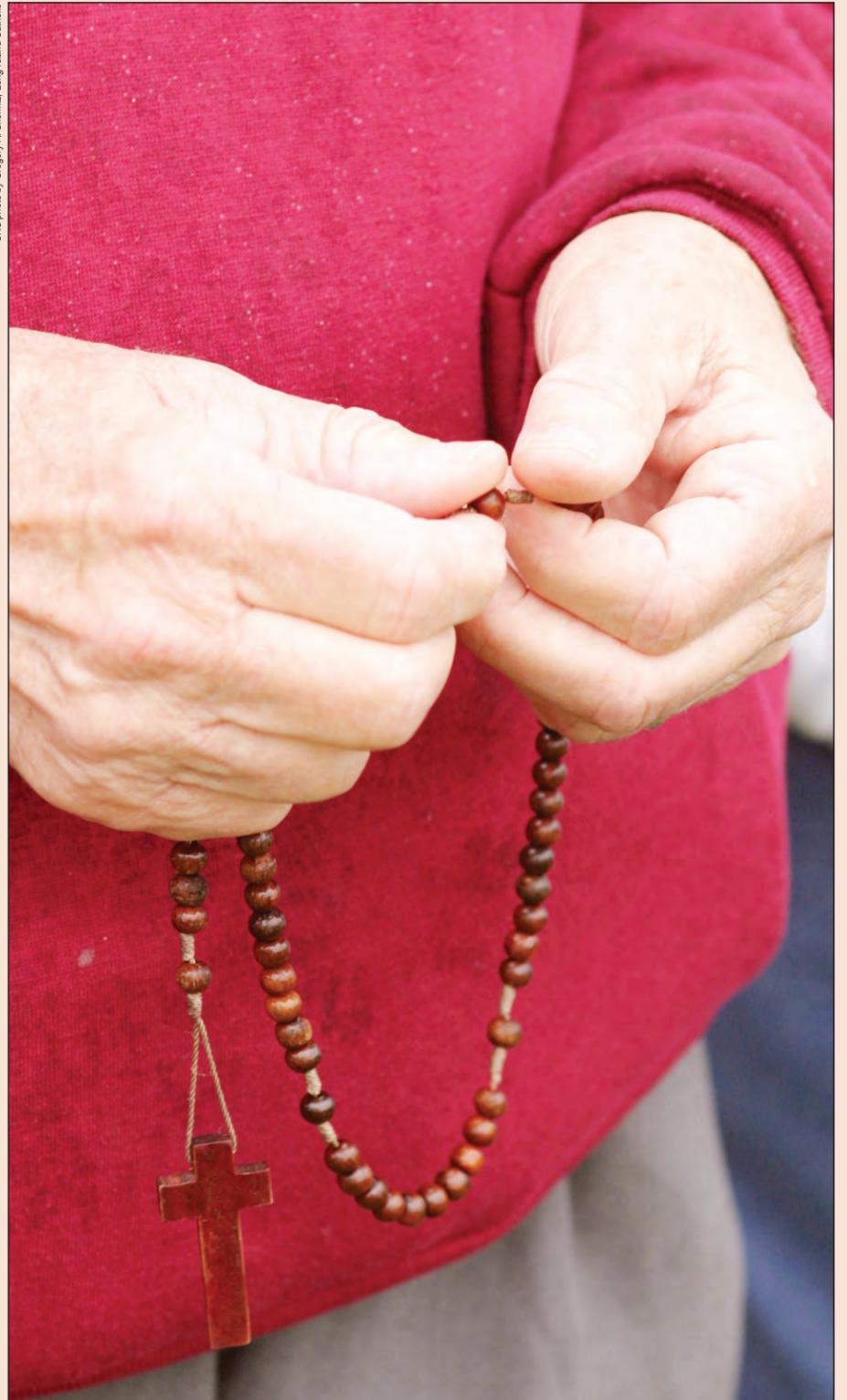
"It strengthens the resolve to resist temptations and to overcome obstacles in the moral life. The virtue of fortitude enables one to conquer fear, even fear of death, and to face trials and persecutions" (#1808).

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 homosexuality. 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

CNS photo by Gregory A. Shemitz, Long Island Catholic



Prayer plays an integral role for people with same-sex attractions who want to live chaste lives according to the Church's teachings on chastity and homosexuality. The Archdiocese of Indianapolis now has two chapters of Courage, an apostolate that gives support to people with same-sex attractions. "It's just a blessing from God," said "Charles," a member of the Courage chapter in Indianapolis. "It really is. It's the Holy Spirit. I can see the Holy Spirit working."

RHOADES

continued from page 1

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

In his remarks to the priests, 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 for 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 joys 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' appointment "shows the great importance [that] Pope Benedict XVI places on this diocese. He has sent us a well-prepared bishop, who has served five years as 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. "A gift for us. A loss for them."

Bishop Rhoades, who has a devotion to the Blessed Mother, said, "I am both humbled and honored by Pope Benedict XVI's appointment of me as ninth bishop of Fort Wayne-South Bend. I am 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 Indiana. 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," Archbishop Buechlein said. "We thank 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 South Bend, 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 embryonic stem-cell research made him an inappropriate choice to be 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 I. Jenkins, Notre Dame's 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,



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

seminary rector and vice president of what is now Mount St. Mary's University in Emmitsburg, Md. The future bishop was in Emmitsburg when he was named shepherd of the Harrisburg Diocese in 2004.

Born in Mahanoy City, Pa., Bishop Rhoades was ordained a priest in July 1983 by then-Auxiliary Bishop William H. Keeler of Harrisburg.

He served in parish ministry and also worked with Spanish-speaking Catholics. He was assistant chancellor of the Harrisburg Diocese from 1988-90, then was pastor of St. Francis of Assisi Parish in Harrisburg. In 1997, he went to Emmitsburg.

He received his priestly formation at St. Charles Borromeo Seminary in Overbrook, Pa., and the Pontifical Gregorian University in Rome. He holds licentiates in canon law and sacred theology from the Gregorian University.

Bishop D'Arcy has been bishop of Fort Wayne-South Bend since 1985. A native of Brighton, Mass., he was ordained a priest for the Archdiocese of Boston in 1957. He was a Boston auxiliary bishop from 1974-85.

Bishop D'Arcy said he 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. †

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 story connected 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 him at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

Readers are invited to share favorite Christmas memories

Christmas memories are fun to remember and share with others. *The Criterion* invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 18.



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

Submissions should include the writer's name, address, parish and telephone number.

Mail your story to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send it by e-mail to criterion@archindy.org by the Dec. 4 deadline. †

Corrections

In an article regarding "Christ Our Hope: Compassion in Community" in the Nov. 6 issue, St. Martin of Tours Parish in Siberia was incorrectly identified on the first reference as St. Mary of Tours Parish.

About 2,700 Little Sisters of the Poor currently minister to 13,000 elderly residents at the international order's 202 homes throughout the world. The Little Sisters operate 31 homes for the elderly poor in North America. The number of Little Sisters was incorrect in a story in the Oct. 30 issue. †

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At bishops' meeting, Cardinal George talks about role of priests

BALTIMORE (CNS)—Cardinal Francis E. George of Chicago contemplated a scenario of what the Church would look like without priests in his presidential address on the first day of the U.S. bishops' annual fall general assembly in Baltimore on Nov. 16-19.

He framed his remarks in the context of the Year for Priests, currently being celebrated in the Church through next June.

Without a priestly ministry rooted in holy orders, he said, the ministry of teaching about the faith would fall primarily to professors, "whose obligation is first to seek the truth in the framework of their own academic discipline and whose authority to teach derives from their professional expertise."

On 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.

Also on their first day, the bishops heard a preliminary presentation on the last several items pertaining to a new translation of the *Roman Missal*. All are part of a years-long process of updating English 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 leaders. A civil government has no right to deprive the Church of freedom to govern herself by her own laws and under her own leaders."

Without ordained priests, he added, the role of spiritual counseling would fall to therapists—"dedicated to their clients and skilled in examining the dynamics of human personality, but without consideration of the

influence of God's grace."

Also, without ordained priests, "the Church would be deprived of the Eucharist, and her worship would be centered only on the praise and thanksgiving."

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the Committee on Divine Worship, introduced five liturgical translation items for formal consideration. The translations of the *Proper of the Saints*, the *Roman Missal Supplement*, commons, U.S. propers 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 cannot take them normally.

The bishops also heard reports on the activities of The Catholic University of America in Washington, and the bishops' National Advisory Council.

Archbishop Timothy M. Dolan of New York delivered a report on the activities of Catholic Relief Services, which included a four-minute video. He praised CRS, the U.S. bishops' overseas relief and development agency, for its "life-saving work."

The bishops also heard an address from Archbishop Pietro Sambi, the Vatican's nuncio to the United States.

They voted on members of the board of directors of both CRS and the Catholic Legal Immigration Network. The results were not immediately available.

During a break in the general session, Archbishop Dolan and Cardinal Justin F. Rigali of Philadelphia exchanged T-shirts representing their cities' respective professional baseball teams, the archbishop's



Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, gives Communion to U.S. bishops during Mass at the opening of the bishops' annual fall meeting in Baltimore on Nov. 16. At the left is Bishop-designate Paul D. Etienne, a priest of the Archdiocese of Indianapolis, who will be ordained the bishop of Cheyenne, Wyo., on Dec. 9.

New York Yankees and the cardinal's Philadelphia Phillies. The Yankees bested the Phillies four games to two to become the 2009 World Series champions.

Before the start of the series, the two prelates had placed a friendly wager, with Archbishop Dolan pledging to send a dozen bagels to Cardinal Rigali if the Phillies won and the cardinal promising to send the archbishop a box of Tastykakes, a Philadelphia treat, if the Yankees won. The cardinal made good on the wager, and Archbishop Dolan brought the Philadelphia snack to share with the cardinal at the Baltimore meeting.

On the second day of their meeting, the bishops were to vote not only on the *Roman Missal* items, but also the marriage pastoral, the revisions to the ethical and religious directives, and the document on

reproductive technology, titled "Life-Giving Love in an Age of Technology."

They also were scheduled to vote on a priority plan titled "Deepen Faith, Nurture Hope, Celebrate Life"; a series of "strategy and operational plans" for its offices and departments for the next two years; a proposed budget for 2010; and the diocesan assessment for 2011. They also were to vote on USCCB committee chairmen.

The bishops also were slated to hear a report on the Catholic Campaign for Human Development; a preliminary report from the bishops' Committee for Protection of Children and Young People on the causes and context study on clergy sexual abuse of minors conducted by the John Jay College of Criminal Justice; and a report by the National Religious Vocation Conference on a recent study of religious vocations. †

Bishops: No Catholic Campaign for Human 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 reassured 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.

"We pledge our ongoing efforts to ensure that all CCHD funds are used faithfully, effectively and in accord with Catholic social and moral teaching," 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.

Bishop William F. Murphy of Rockville Centre, N.Y., chairman of the bishops' Committee on Domestic Justice and Human Development, joined the subcommittee in its statement.

The campaign has come under attack from a coalition of Catholic groups pushing for a boycott of this year's CCHD collection on the weekend of Nov. 21-22. They claim some organizations that receive funding are not in line with Church teaching.

The essential mission of CCHD is "to help the poor overcome poverty," the bishops' statement said. By contributing to the national collection, Catholics can respond to Pope Benedict XVI's invitation for every disciple of Christ to help the poor, it added.

"Across our nation, CCHD is helping thousands of low-income families improve their lives and communities, to seek justice and to defend their dignity," the statement said, adding that in the nation's current economic conditions it is needed "now more than ever."

"All CCHD grants are carefully

reviewed at both the national and diocesan levels, and are approved by the local diocesan bishop. No group that opposes Catholic social or moral teaching is eligible for CCHD funding," it said.

The CCHD Web site, www.usccb.org/cchd, includes background on when CCHD was founded, information on the collection and how grants are distributed.

"If any CCHD-funded group violates the conditions of a grant and acts in conflict with Catholic teaching, CCHD funding is immediately terminated," the bishops' statement said.

"However, one case is one too many, and we are committed to strengthening CCHD's review and monitoring processes to assure that all CCHD funds are used in accord with Catholic principles," it said. "We will continue to review CCHD's processes and guidelines to ensure that CCHD continues to practice what our Church teaches on the option for the poor, participation, subsidiarity, solidarity and the dignity of all God's children."

The bishops created CCHD "to carry out the mission of Jesus Christ to 'bring good news to the poor, liberty to captives, new sight to the blind, and set the downtrodden free,'" the bishops said in the statement, quoting the Gospel of St. Luke (Lk 4:18).

"As we approach the annual CCHD collection, we urge your generous support of the help and hope that CCHD has offered for decades," the bishops said. "CCHD is needed now more than ever in these tough economic times when so many families are suffering and poverty is growing."

Organizers of the boycott urged Catholics to state their objections to CCHD by downloading a specially designed coupon and putting it instead of

contributions in the collection basket.

The coupon explains that the user's financial support will be withheld this year because of concern that some CCHD-sponsored programs do not fully support Church teaching. It says the user will resume donations once the group demonstrates that "it will work only with groups fully in agreement with Church teaching on social justice and family and life issues," and when it "publishes prominently on its Web site exactly where all CCHD funds" are distributed.

The bishops' statement cited three cases—out of 250 funded groups during the last year—in which funding was terminated and the groups were asked to repay any grant funds that were spent.

The bishops also pledged to "seek to strengthen CCHD's unique and essential efforts to practice charity, seek justice and pursue the common good as taught in the social encyclicals of the Church, most recently by our current Holy Father, Pope Benedict XVI, in 'God Is Love' and 'Charity in Truth.'"

Rob Gasper, president of Bellarmine Veritas Ministry, one of the groups calling for a reform of CCHD, said in an Oct. 28 statement that he was trying to shed light "not only on the CCHD," but also to promote groups that serve the poor "in a way that is consistent with Catholic teaching."

"We just think that faithful Catholics in the pews should be able to trust that the money they give to the CCHD is going to reputable organizations that in no way work against the Church," he said.

Stephen Phelan, communications manager for Human Life International, said the reform group supports the Catholic bishops and was confident the bishops will likewise "support this call for greater transparency in the CCHD and to a deep reform in the organization." †

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

VATICAN CITY (CNS)—The cardinal- and bishop-members of the Congregation for Saints' Causes voted unanimously on Nov. 16 to recommend that Pope Benedict XVI formally recognize that Pope John Paul II heroically lived the Christian virtues, Italian newspapers reported.



Pope John Paul II

The Vatican did not deny or confirm 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 promoting the causes of proposed saints. The information is contained in a "positio," or 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 recommend that the pope sign the first decree.

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. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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Editorial

What are you doing to celebrate the Church's Year for Priests?

Last summer at a prayer service in St. Peter's Basilica, Pope Benedict XVI formally opened the Year for Priests.

"The Church needs priests who are holy, ministers who help the faithful experience the merciful love of the Lord and who are convinced witnesses of that love," the Holy Father said.

The Year for Priests coincides with the 150th anniversary of the death of St. John Vianney, the patron saint of parish priests. It is an opportunity to reflect on the blessings of priestly ministry—an especially important witness at a time when the image of the priest has been tarnished by scandal.

Pope Benedict reminded the world's priests—more than 400,000 worldwide—that they have been consecrated to "serve, humbly and with authority, the common priesthood of the faithful." He also warned that "nothing makes the Church and the Body of Christ suffer so much as the sins of its pastors."

"Ours is an indispensable mission for the Church and for the world which demands full fidelity to Christ and unceasing union with him," the pope said. "It demands, therefore, that we tend constantly to sanctity, as St. John Vianney did."

John-Baptiste Marie Vianney (1786-1859) was not a gifted man by ordinary standards. Although he strongly desired to become a priest, his family needed him to work on their small farm, and they could not afford to advance his limited education. At the age of 20, he began to educate himself, but with much difficulty.

When he finally entered the seminary, the classes were all in Latin and, as a result, he failed the examination that was required before ordination. Because of his reputation for holiness, an exception was made. He was given private tutoring and finally ordained at the age of 29.

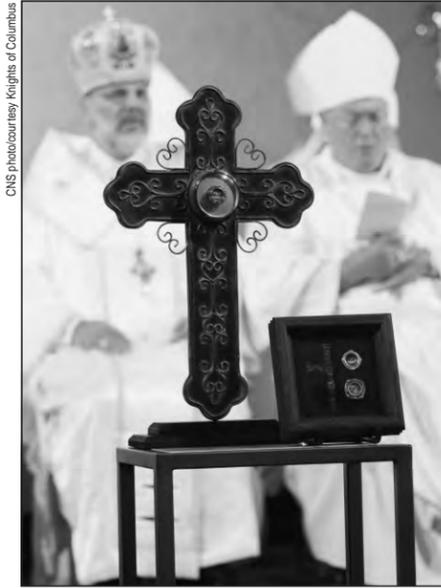
The newly ordained priest was later assigned to the small French village of Ars, where it was assumed he would minister quietly (and unremarkably) to the small population there.

Then something amazing happened. It is said that the young priest "had a talent for sympathetic listening" and that he had a special gift for helping people who struggled with their faith.

As a result, thousands of people flocked to the remote little village of Ars. This simple country priest served all who came to him, as Pope Benedict says, "humbly and with authority."

John Vianney is the patron saint of parish priests because he was an ordinary man who served his people with extraordinary love.

Like the more than 250 diocesan and religious order priests who serve the people of central and southern Indiana, John Vianney gave witness through his daily life and ministry to what the pope calls "the essential nucleus of Christianity." This is the saving love of God that "invites us to step outside of ourselves" and "make ourselves a gift of love without reserve."



Relics of St. John Vianney, the patron saint of priests, were present at the opening Mass of the 127th Supreme Convention of the Knights of Columbus celebrated in Phoenix on Aug. 4. More than 2,000 attended the Mass, which took place on the 150th anniversary of the saint's death and highlighted the Year for Priests.

The ordinary men who serve the Archdiocese of Indianapolis as priests are a gift to our Church, and to each of us. They have committed their whole lives to serving us humbly (with no great reward in the way or prestige or financial gain), and with authority (witnessing to the Gospel, forgiving sins and celebrating the holy Eucharist).

What are we doing to help them? Do we take their witness for granted? Do we assume that the sacrifices they have made are not all that important? Do we encourage them? Or do we too often criticize them for their failings and complain because we think our individual needs are not being met?

What are you doing to celebrate the Year for Priests? If you don't have a ready answer, here are some simple suggestions:

- Pray for our priests and for the men who are discerning God's call to serve humbly and with authority.
- Encourage ordinary men (and gifted ones, too) to consider a life of "fidelity to Christ and unceasing union with him" as priests.
- Manage your expectations. Don't expect one priest to do the work of four.
- Volunteer your time and talent to help lighten the load of parish ministry.
- Say thank you to your pastor and to all of the priests—living and dead—who ministered to you over the years.

Most of all, let's thank God for the priests who serve our Church so faithfully. It is true, as Pope Benedict says, that nothing hurts the Church more than the sins of its priests.

But it's also true that good, holy priests enrich our lives immeasurably. They serve us faithfully in Jesus' name, and they show us the way to true happiness and peace.

May God bless all our priests—during this special Year for Priests and always.

—Daniel Conway

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Euthanasia: Broken memories and broken bonds

Most people fear the process of dying, which involves radical dependency, 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 never 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 remediation may indirectly end up shortening their 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, even while in possession of their faculties, 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 travel to 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.

Switzerland permits foreigners to come and kill themselves, placing few restrictions on the process. Doctors stand ready to provide a veterinary drug for patients so 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 pointing toward other concerns and fears of the patient.

In the words of two hospice physicians, Dr. Teno and Dr. Lynn: "New 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 whether their dying will be prolonged by technology.

"Furthermore, these requests may be attempts by the patient to see if anyone really cares whether he or she lives. Meeting such a request with ready acceptance could be disastrous for the patient who interprets the response as confirmation of his or her worthlessness."

Those who are frail or elderly may fear "being a burden" to others, and a request for

euthanasia may be connected to a concern about "imposing" upon family or friends.

In the final analysis, of course, each of us has the right to be a burden to others. As infants, children and especially as adolescents, we were "burdens" to our parents.

We can appreciate how the very idea of family, including the "human family," is rooted in the notion of a mutual burdensomeness that is shared among all those within the family. We face the very real challenge of building up a stronger familial culture (including a health care culture) that promotes such mutual support.

Whenever individuals commit suicide, they cut across that grain of familial support and unity. The one who kills himself may suppose that no one will be particularly harmed or affected except for him. Yet the opposite typically occurs.

Even when the suicide is linked to mental illness, as is often the case, relatives and family members may still be acutely aware of a kind of violation or betrayal behind the loss of their loved one.

Whenever voluntary euthanasia touches a family, the same sense of violation often occurs.

Certain family members not "in on it" may blame themselves for not "seeing it coming," while others struggle to rationalize the occurrence, putting it into the best light they can: "Mom took the matter into her own hands and decided that she was going to call the shots," or "Her friends helped walk her down that long, long road and made it easier for her to say goodbye on her own terms."

In the final analysis, though, euthanasia and assisted suicide are little more than ways of short-circuiting our human interrelatedness and interconnectedness, acts of violence on a basic level that harm rather than help. Such choices cast a long shadow over the life that was ended.

To end our lives well, on the other hand, is to be open to receiving loving assistance from others, and to accept the measure of suffering that may come our way, thereby humanizing, rather than demonizing, the frailties of sickness and aging.

By reaching out to one another at the end of life, in our moments of fear, loneliness and suffering, we elevate this important journey that each of us must make, with death coming in God's providential time as a completion of his work in us.

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

Letter to the Editor

Thank you, Archbishop Buechlein, priests and all who helped make the annual men's conference a success

On behalf of the Marian Center of Indianapolis and all the men who attended the fourth annual Indiana Catholic Men's Conference, "Lions Breathing Fire," we would like to thank the dozens of priests and seminarians who attended and assisted throughout the day.

We would especially like to thank Archbishop Daniel M. Buechlein for his support, his opening remarks and prayer, as well as his time hearing confessions all morning. Archbishop Buechlein's presence—amid his busy schedule and recent surgery—was a wonderful example of a shepherd tending to his flock during this Year for Priests.

Our many priests also need to be commended for taking time out of their busy schedules to hear 400 to 500 confessions and concelebrate Mass. Many priests also promoted the conference and organized groups of men from their parishes.

It was also significant to see so many seminarians helping with registration and Mass. There were approximately 25 seminarians present from the Bishop Simon Bruté College Seminary and Saint Meinrad School of Theology. It gives us hope knowing there has been such a large increase of committed men discerning the priesthood.

We hope to continue the conference in order to bring men closer to Christ, strengthen families and encourage men to become good stewards in their parishes.

The men's conference would not have the same impact without the sacraments and the participation of many selfless priests and seminarians.

We also appreciate *The Criterion* coverage and articles about the conference.

Again, many thanks.

Mike Fox
Co-chairman
Indiana Catholic Men's Conference

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

First duty of bishops and priests is to be men of prayer

On the occasion of Bishop-designate Paul D. Etienne's appointment to the Diocese of Cheyenne, Wyo., in this Year for Priests, I have begun a series of reflections on the meaning of the priesthood.

The single driving motive for the call to priestly ministry in the Church is love of Jesus Christ. That leads us to want to serve and not be served. The pastoral love of Christ in us serves the Church in a divided world.

The unity of the Body of Christ is one of the reasons that bishops and priests promise obedience as part of their service of charity.

Our obedience helps preserve the treasure received from Jesus through the Apostles and their successors for the unity of his body.

Obedience and the hierarchical structure of the Church have a basis in Christology and sacramental theology, not in a secular, social theory of governance and administration.

It is important to remember that our promise of obedience is a gift to God in the person of Christ and joined to his obedience to the Father. And it is a gift given to continue the life and fidelity of the Catholic Church to Christ.

We priests serve the unity of our faith, and so we join all bishops and the bishop of Rome in the official teaching mission of the Church. It is our responsibility to see that the treasure of our faith is passed on.

People of faith want to hear God's Word, and they have a right to hear the Gospel and the authentic teaching of the Church.

At ordination, we were told to "joyfully meditate on the Word of God. Believe what you read, teach what you believe and practice what you teach."

With the late Pope John Paul II, I am convinced that in order to serve the unity of charity and the unity of faith in this archdiocese, the first duty of the bishop and priests is to be men of prayer.

As teachers, our first duty is to pray the words we want to preach and to teach.

As priests, our first duty is to personally know the Lord whom we worship in personal prayer.

As pastors, our first duty is to know our sisters and brothers in prayer. How else, except in personal prayer, do we remember and keep on wanting to remember to seek the face of Jesus in every human person?

The ritual of ordination urges us to model our life on the mystery of the Lord's Cross. It would not be possible to do that—and keep on wanting to do that—except through faithful prayer. We will not bear witness to the paschal mystery if we do not know the Lord of Mystery in prayer.

We can't make many guarantees about our lives, but our faith can guarantee this: If we are faithful in prayer day in and day out, everything will be OK and we will persevere in faith with peace and joy.

Priests are called to live the simple life of

the Gospel in a way that somehow mirrors Jesus, the one who serves.

When all is said and done, what our Church needs more than anything else from us bishops and priests, especially these days, is integrity and holiness.

The Church needs us to be no-nonsense, down-to-earth, holy, spiritual and moral leaders who are who we claim to be. That is the ultimate service, the ultimate witness to the unity of faith.

Like Jesus and with him because we love deeply, those of us in priestly ministry live alone so that others need not be alone. We offer a chaste and celibate love for the many.

Indeed, one must be decisive, careful and courageous to maintain the desire and the practice to be pure in a world that mocks purity.

All Christians need to nurture the discipline of chastity and modesty which are the clothes of true love, and do so especially in a world that abuses people as objects of sexual pleasure and in a social milieu that is cynical about the value and, yes, even the possibility of such love and such morality. In prayer, we remember, always, that God's grace is enough.

When I left Memphis to come to Indianapolis in 1992, one of the priests wrote, "Archbishop, when you came to Memphis and said your first duty was to be a man of prayer, I was very disappointed because I felt we needed an activist bishop. Now I know, and the record shows, if we are faithful in prayer, activity flows aplenty!"

The truth of this is echoed in Pope Benedict XVI's insistence that the mission of charity is inseparable from the prayerful celebration of the sacraments and the proclamation of God's Word and the teachings of Jesus. †

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

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

Archbishop Buechlein's intention for vocations for November

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

El primer deber de obispos y sacerdotes es ser hombres de oración

Con ocasión del nombramiento del obispo Paul D. Etienne para la Diócesis de Cheyenne, Wyoming, en este Año del Sacerdote, he comenzado una serie de reflexiones sobre el significado del sacerdocio.

El motivo que impulsa a atender el llamado al ministerio sacerdotal en la Iglesia es el amor por Jesucristo. Eso nos lleva a querer servir y no a ser servidos. El amor pastoral de Cristo en nosotros sirve a la Iglesia en un mundo dividido.

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 Jesús a través de los Apóstoles y sus sucesores, en pro de la unidad de su Cuerpo.

La obediencia a la estructura jerárquica de la Iglesia se fundamenta en la cristología y en la teología sacramental, no en la teoría social y seglar de administración y gobierno.

Es importante recordar que nuestro compromiso de obediencia es una ofrenda a Dios en la persona de Cristo, que se une a su obediencia al Padre. Y se trata de una ofrenda entregada para perpetuar la vida y la fidelidad de la Iglesia católica hacia Cristo.

Los sacerdotes promueven la unidad de nuestra fe y se unen a todos los obispos, incluso al obispo de Roma, en la misión pedagógica oficial de la Iglesia. Es nuestra responsabilidad velar porque el tesoro de nuestra fe se transmita.

Los fieles desean escuchar la Palabra de Dios; tienen derecho a escuchar el

Evangelio y las enseñanzas auténticas de la Iglesia.

Durante la ordenación se nos dice: "Medita con júbilo sobre la Palabra de Dios. Cree en lo que lees, enseña lo que crees y practica lo que enseñas."

Al igual que el difunto Papa Juan Pablo II, estoy convencido de que para poder fomentar la unidad de la caridad y la unidad en la fe en esta arquidiócesis, la primera obligación de obispos y sacerdotes es ser hombres de oración.

Como maestros, nuestro primer deber es rezar las palabras que deseamos predicar y enseñar. Como sacerdotes, nuestra primera obligación es conocer personalmente al Señor a quien adoramos en nuestras oraciones personales.

Como pastores, nuestro primer deber es conocer a nuestros hermanos y hermanas en la oración. ¿De qué otro modo, si no en la oración, recordamos y deseamos seguir recordando buscar el rostro de Jesús en cada persona humana?

El ritual de la ordenación nos exhorta a moldear nuestras vidas de acuerdo al misterio 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 pascual si no conocemos al Señor de Misterio en la oración.

En la vida no se tienen muchas certezas, pero nuestra fe nos garantiza lo siguiente: si somos fieles en la oración 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 una forma que sea reflejo 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.

La Iglesia nos exige que seamos líderes categóricos, sensatos, santos y morales, que verdaderamente seamos lo que proclamamos. Ese es el fundamento de la máxima expresión del servicio, el testimonio más elevado de la unidad en la fe.

Al igual que Jesús y junto con él, porque lo amamos profundamente, los consagrados al ministerio del sacerdocio viven solos para que otros no tengan que hacerlo. Ofrecemos un amor casto y célibe para el pueblo.

En efecto, debemos ser firmes, cuidadosos y valientes para preservar la voluntad y practicar la pureza en un mundo que se burla de ella.

Todos los cristianos deben cultivar la disciplina de la castidad y la modestia que son las túnicas del amor verdadero, y en especial, hacerlo en un mundo que abusa de las personas como objetos de placer sexual y en un entorno social que actúa con desconfianza ante el valor del verdadero amor y de la moral, o incluso frente a dicha posibilidad. En la oración recordamos siempre que sólo basta la gracia de Dios.

Cuando partí de Memphis para venir a Indianapolis en 1992, uno de los sacerdotes me escribió: "Arzobispo, cuando llegué a Memphis y expresé 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. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Events Calendar

November 20-21

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

November 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants pro-life Mass,** Father Rick Nagel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Philip Neri School,**

"Philipfest 2009," silent and live auctions, games, 6 p.m., \$30 per person includes food. Information: 317-631-8746 or PATRICKDEVINE@anthem.com.

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

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

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

www.saintmeinrad.edu.

Our Lady of Mount Carmel School, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Frassati Society and Parish Pro-Life Committee, "Conceived in Rape: A Story of Hope,"** Rebecca Kiessling, presenter, 7-8:30 p.m. Information: 317-663-4018 or schera@almc1.org.

November 21-22

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **"Different Kind of Giving Market and Christmas Bazaar,"** after Masses, purchase non-traditional gifts that support worthwhile causes. Information: 317-882-0724 or bmahauer@saintbarnabasparish.org.

November 22

Most Holy Name of Jesus Parish, 89 N. 17th Ave.,

Beech Grove. **Altar Society, annual "Holiday Bazaar" and chicken noodle dinner,** 12:30-4 p.m., dinner served 12:30-3:30 p.m., Santa arrives, 2 p.m. Information: 317-784-5454, ext. 2.

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

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 stjmassura@yahoo.com.

November 24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Interfaith Thanksgiving service,** Archbishop Daniel M. Buechlein, president, prelude music, service, 7 p.m. Information: 317-634-4519.

Our Lady of Mount Carmel Youth Center, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Frassati Society, "How to Answer the Objections of the Pro-Abortion Rhetoric,"** 7 p.m. Information: 317-663-4018 or schera@almc1.org.

November 28

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: 317-585-9689 or 317-485-0150.

St. Mary Church, 2300 W. Jackson St., Muncie, Ind. (Diocese of Lafayette).

Christmas concert, "Emmanuel," Tajci, vocalist, 7 p.m. Information: 765-288-5308 or maburford@stmarymuncie.org.

November 29

St. John Vianney Church, 15716 Blessed Mother Blvd., Fishers, Ind. (Diocese of Lafayette). **Missionary image of Our Lady of Guadalupe,** Mass, 8 a.m. and 10:30 a.m., eucharistic adoration, 1-3 p.m. Information: 317-585-9689 or 317-485-0150. †

Retreats and Programs

November 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Retreat for priests, "O Antiphon Retreat,"** Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 21

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

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

November 23

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

December 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Weekend retreat,**

"Grief: From Darkness to Light,"

Mary Weber and Father Jim Farrell, presenters. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent Silent Retreat,"** Information: 317-788-7591 or www.benedictine.com.

December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Our Lady of Fatima Retreat House and Benedict Inn Retreat and Conference Center combined event, **"Advent: Waiting with Joyful Hope,"** Benedictine Sister Antoinette Purcell,

presenter. Information: 317-788-7591 or www.benedictine.com.

December 12

Oldenburg Franciscan Center, Oldenburg. **"Reflecting the Light: Advent Day of Retreat,"** Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-3:30 p.m., \$40 adults includes lunch. Information: 812-933-6436 or center@oldenburgosf.com.

December 13

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk: Open Home—Open Heart,"** Jeanne Hunt, presenter, 10:45 a.m.-noon, free-will donation. Information: 812-933-6436 or center@oldenburgosf.com. †

Conventual Franciscans elect provincial

Conventual Franciscan Father James Kent was recently elected minister provincial of the Conventual Franciscan Province of



Fr. James Kent, O.F.M. Conv.

Our Lady of Consolation, which is based at Mount St. Francis.

Father James has served as the vicar provincial since 2005. For the last two years, he has been the acting-provincial.

In March, he will be formally

installed as minister provincial by the order's minister general, Father Marco Tasca, during their provincial chapter at Mount St. Francis.

Father James entered the Conventual Franciscans in 1984, and has been assigned to parish and retreat ministry.

For many years, he served as the province's vocation director.

As minister provincial, Father James will be responsible for the oversight of the province, which extends throughout the Midwest and Southwest. The province also has with missions in Central America, Africa and Scandinavia. †

Knights of Columbus to sponsor evening of recollection for men

An Advent evening of recollection titled "Keep Christ in Christmas" for men who are high school seniors and older will begin at 6 p.m. on Dec. 6 at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis.

The Santo Rosario Council of the Knights of Columbus is sponsoring the event.

After a light meal in Priori Hall, the men will participate in eucharistic adoration followed by an opportunity for confession then a spiritual presentation.

To learn more about the Advent evening of recollection for men or to register, call 317-614-5744 or log on to www.kofc14449.org/knightofref.php. †

VIPs

Charles and Mary Alice (Ringeman) Ruxer, members of St. Meinrad Parish in



St. Meinrad, celebrated their 65th wedding anniversary with a family gathering.

The couple was married on Nov. 11, 1944, at St. Meinrad

Archabbey Church in St. Meinrad.

They are the parents of three children: Karen Springston, Mark and Terry Ruxer. They also have nine grandchildren and 18 great-grandchildren. †

Thomas and Anne (Goodyear) Banet, members of St. Mary Parish in



New Albany, will celebrate their 60th wedding anniversary on Nov. 26.

The couple was married on Nov. 26, 1949, at

Holy Trinity Church in New Albany.

They are the parents of four children: Rebecca, Gerry and Tom Banet Jr., and the late Mary Sue (Banet) Jennings. They also have eight grandchildren. †

Clayton and Isabelle (McCann) Estep, members of Holy Trinity Parish in



Edinburgh, will celebrate their 60th wedding anniversary on Nov. 26.

The couple was married on Nov. 26, 1949, at the

Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

They have six children: Eileen Bartlett, Debra Ferry, Mary Ann McCreery, Barbara, Clayton and William Estep. They also have six grandchildren and six great-grandchildren. †

John U. and Mary Ann (Banet) Kruer, members of St. Mary-of-the-Knobs



Parish in Floyds Knobs, will celebrate their 60th wedding anniversary on Nov. 21.

The couple was married on Nov. 19,

1949, at St. Mary Church in New Albany.

They are the parents of seven children: Amy Lindsey, Nancy McGarvey, Laura Sweny, Dennis, John and Mark Kruer, and the late Martina Kruer. They also have nine grandchildren and five great-grandchildren. †



Centennial Mass

Sunlight streams through several open stained-glass windows on Nov. 8 as concelebrating priests pray the eucharistic prayers with Archbishop Daniel M. Buechlein, the principal celebrant, not shown, during the centennial anniversary Mass for Our Lady of Lourdes Parish in Indianapolis. The priests are, from left, Msgr. Paul Koetter, Father Noah Casey, Msgr. Frederick Easton, Father Joseph McNally and Father Herman Lutz. Father Thomas Murphy also concelebrated the 100th anniversary Mass. Father Casey and Father Murphy are sons of the parish. The cornerstone was laid into the foundation of the present church on Aug. 24, 1941, at 5353 E. Washington St. in Indianapolis.

Murdered Jesuits honored 20 years after deaths in El Salvador

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 are being honored by the Salvadoran government, the U.S. Congress and Jesuit institutions.

Salvadoran President Mauricio Funes announced in early November that the priests would receive the National Order of Jose Matias Delgado 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 honoring "these eight spiritual, courageous and generous priests, educators and laywomen," and urging "the people of the United States, academic 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 Ignacio Ellacuria, 59, rector of Central American University.
- Father Ignacio Martin-Baro, 44, vice rector and director of the university's Public Opinion Institute.
- Father Segundo Montes, 56, dean of the department of social sciences and a sociology professor.
- Father Amando Lopez, 53, a philosophy and theology professor.
- Father Juan Ramon Moreno, 56, a professor of theology.

- Father Joaquin Lopez y 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 Mariset, 16, Ramos' daughter.

The Jesuits had "dedicated their lives to advancing education in El Salvador, protecting and promoting human rights and the end of conflict, and identifying and addressing the economic and social problems that affected the majority of the Salvadoran population," said the resolution passed by both the House and Senate in late October.

The resolution also noted that "the international and Salvadoran outcry in response to the deaths of the six Jesuits and two women, and the subsequent investigations into this crime served as a catalyst for negotiations and contributed to the signing of the 1992 peace accords, which have allowed the government and the people of El Salvador to achieve significant progress in creating and strengthening democratic political, economic and social institutions."

It said, however, that "social and economic hardships persist among many sectors of Salvadoran society."

The resolution urged U.S. agencies to "support and collaborate with the government of El Salvador and other public, private, nongovernmental and religious organizations in efforts to reduce poverty and hunger, and to promote educational opportunity, human rights, the rule of law and social equity for the people of El Salvador."

Jesuit and other Catholic universities in the U.S. planned a variety of activities to



U.S. Rep. James P. McGovern, D-Mass., his wife, Lisa, and children, Molly and Patrick, gather at the chapel of Central American University in San Salvador on Nov. 14 to recall the six Jesuits killed during El Salvador's civil war. The priests, their housekeeper and her daughter were killed at the university on Nov. 16, 1989, by members of an army unit during a military offensive.

commemorate the anniversary.

Scheduled events at Xavier University in Cincinnati included a live feed from San Salvador of the procession and vigil in remembrance of the murdered Jesuits on Nov. 14; special Masses, exhibits and film showings; and a reflective vigil and procession on campus on Nov. 19.

Santa Clara University in California sponsored a series of events throughout November to mark the anniversary, including a Nov. 5 talk by Jesuit Father Jon Sobrino, a co-founder of Central American University, who was away from the residence the night of the murders.

Father Sobrino also was to join in a discussion at Boston College on Nov. 30 with historian Noam Chomsky and Jesuit Father J. Donald Monan, chancellor of the college, on "Memory and Its Strength: The Martyrs of El Salvador."

Father Monan, president of Boston College at the time of the killings, was among a group of Jesuit priests who visited the site of the tragedy soon after the murders occurred.

He also moderated a Nov. 4 program on the anniversary, with panelists including Jesuit Father Rodolfo Cardenal, former vice rector of Central American University, and U.S. Rep. James McGovern, D-Mass., who as an aide to the late U.S. Rep. Joseph Moakley, D-Mass., helped reshape American policy toward El Salvador.

"The 20th anniversary of the murder of the Jesuits ... is a time, certainly, for sadness and reflection," said McGovern in a statement. "But it is also an opportunity to rededicate ourselves to the principles of social justice and peace to which they dedicated their lives and their ministries." †

Priest and teacher display singing talents in benefit concert for school

By Maureen Collins and Joseph Perry
Special to The Criterion

Priestly Fraternity of St. Peter Father Michael Magiera and high school teacher Ann Lewis aren't usually recognized for their singing, but the two classically trained vocalists recently returned to the stage in a benefit for Catholic education.

The priest and the teacher performed together on Oct. 7 during one of the events marking the 100th anniversary celebration of Our Lady of the Most Holy Rosary Parish in Indianapolis. The performance benefited Lumen Christi Catholic School, a private, independent K-12 school at 580 Stevens St. in Indianapolis.

Now the associate pastor of Holy Rosary Parish, Father Magiera is a graduate of Philadelphia's Academy of Vocal Arts who began his career as an opera singer in 1976 with the Philadelphia Singers. Later in his career, he sang at German and Swiss theaters, and was a European finalist for the International Luciano Pavarotti Competition.

During the concert, Father Magiera

sang works from operas, musicals and oratorios. One piece was particularly special to him. He performed a version of the *Salve Regina* that was composed by an anonymous Holy Rosary parishioner.

A teacher at Lumen Christi Catholic School, Lewis didn't discover her talent for singing until she was 26 while attending a chorus audition in New Jersey with her sister. The director said she had a gifted voice.

"He told me, 'You've got pipes so you'd better use them,'" she recalled before the concert.

After the concert, she said she enjoyed sharing the stage with Father Magiera.

"[Performing with him] definitely made me raise my game," she said.

The two singers performed beautifully together, especially in the *Domine Deus* duet from Bach's B minor Mass. But most notable was Lewis's solo performance of "Till There Was You" from the Broadway musical *The Music Man*, which she chose to sing for her husband, Joseph.

The concert was part of the Holy Rosary Centennial Celebration, celebrating 100 years of the Italian parish

in the archdiocese.

"This evening, we honor the glory of God. At the same time, we dedicate this concert to the countless past and present members of Holy Rosary," said Msgr. Joseph F. Schaedel, vicar general of the archdiocese, pastor of Holy Rosary Parish and the emcee of the Centennial Celebration festivities.

The event took place at the Basile Opera Center on the north side of Indianapolis. More than 350 people attended the concert. The evening also included an Italian dinner and a silent auction.

"There is no question [that the event was successful] from a financial standpoint," said Stephen Noone, the principal of Lumen Christi Catholic School. He said the event reached its goal of raising \$70,000.

Recordings of the concert can be purchased by calling Marie Mascari at Lumen Christi Catholic School at 317-632-3174.

(Maureen Collins and Joseph Perry are high school seniors at Lumen Christi Catholic School in Indianapolis.) †



Priestly Fraternity of St. Peter Father Michael Magiera and high school teacher Ann Lewis perform together during a benefit for Lumen Christi Catholic School in Indianapolis on Oct. 7.

USCCB efforts on health care reform legislation seen as valuable lesson for future

BALTIMORE (CNS)—The successful effort by leaders and staff members of the U.S. Conference of Catholic Bishops to press lawmakers to keep abortion funding out of health care reform legislation in the House of Representatives provides an example for the future, according to the chairman of the USCCB Committee on Domestic Justice and Human Development.

"It was a good example of how we as a conference can work together to have a positive influence on legislation," said Bishop William F. Murphy of Rockville Centre, N.Y., in a Nov. 16 report to his fellow bishops.

The fact that House members knew the bishops wanted to see health reform succeed as long as it was abortion-neutral "allowed us to be heard in a number of different areas," the bishop added.

Bishop Murphy made the comments at the USCCB fall general assembly in Baltimore after the full body of bishops gave its endorsement to an earlier statement by Cardinal Francis E. George of Chicago after House passage on Nov. 7 of the Affordable Health Care for America Act.

Cardinal George, USCCB president, asked his fellow bishops in Baltimore to give greater weight to the statement by indicating their support. They did so with applause, with no visible signs of opposition.

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

He pledged that the USCCB would "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 the 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 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 reform continues, the USCCB will be working to guarantee that the final bill will be able to "pass moral muster," Cardinal George said. †



Cardinal Francis E. George

Catholic News Around Indiana

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

Compiled by Brandon A. Evans

DIocese OF FORT WAYNE-SOUTH BEND

20 years of Franciscan spirit is celebrated at Franciscan Center in Fort Wayne

FORT WAYNE—What does “Thanksgiving Tuesday,” Franciscan Father Benedict Groeschel, community 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



Jim Christie, executive director of The Franciscan Center, center, is shown with food pantry volunteers John Matera, left, and Dave Sensenich, right, on Nov. 5. The food pantry operates on Tuesdays and Thursdays from 9 a.m. to 11 a.m. in the basement of Sacred Heart School in Fort Wayne.

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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 medicines 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 Meats, 200 turkeys were donated to The Franciscan Center through the recent fall Redeemer Radio—Catholic Radio 1450 AM—Sharathon.

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 these purchases, 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 turkeys 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 year 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 these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of *Today’s Catholic* at www.todaycatholicnews.org.) †

DIocese OF EVANSVILLE

Jasper Army veteran recalls horrors of Dachau Concentration Camp

JASPER—It’s been nearly 65 years, but Othmar “Ottie” Mathias still can’t stop the memories 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 his 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.

Mathias was raised on a farm near Loogootee, one of nine children born to Joseph and Barbara (Prechtel) Mathias of St. Mary Parish in Barr Township.

He was the first man from 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 farm had prepared him for it. The soldiers would often hike 25 miles carrying 50 pounds of gear on their backs. When they returned to their barracks, many would collapse onto their cots. Not Mathias. He and a buddy would clean up and head to the USO 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 as he said his prayers, and it also saved his life: It once stopped a bullet.

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

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

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

DIocese OF LAFAYETTE-IN-INDIANA

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

ZIONSVILLE—Seminarians 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 Liguori Parish in Zionsville, was president of the old Carmel Serra Club, and is a trustee of the new one.

“The club started on Sept. 10, 1995, and due to a lack of members hasn’t been active for about the past three years,” he said.

Encouraging, promoting, fostering, developing and nurturing vocations is the primary goal of the Serra Club. Serrans help promote the priesthood and religious life by supporting not only priests, but also seminarians and novices in religious communities through the diocesan vocations office. The local Church in the Lafayette Diocese has 30 men in formation for the priesthood.

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

Bishop William L. Higi celebrated the Mass. Concelebrants included Father Douglas McCormack, former pastor of St. Alphonsus Parish, now retired, who helped start the first Carmel Deanery Serra Club; Father Brian Doerr, diocesan vocations director; Father Joshua Janko, associate pastor of St. Alphonsus Parish and Serra Club chaplain; and Father Dennis O’Keeffe, pastor of St. Alphonsus Parish.

“It’s a good thing we are getting the club re-chartered,” Father Janko said. “The Serrans were such a help to me in my years as a seminarian. This is important work of the Church.”

“I am thrilled that we have yet again a Serra Club in the Carmel Deanery,” Bishop Higi said in his homily. “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 something 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 Moment* at www.thecatholicmoment.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 Michael 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 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 901 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."

"It's real easy to think, 'Poor child, sad child,'" says Connie Sherman, the executive director of St. Mary's Child Center. "But in this approach, the image of the child is strong, competent and capable. We believe our children are extremely capable, and we expect a lot."

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 a 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 to be read to 1,000 to 1,700 hours to be successful in school. While that's generally the case for middle class children, research shows that poor children are read to an average of 25 hours in the six years leading up to kindergarten. They go to school two years behind, the gap widens and then they drop out along the way. It's not that our families don't care. They just 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 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



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.

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."

While the focus is on the wonder of learning for the 170 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

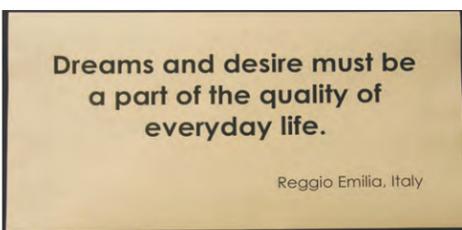
uncommon for our children to build a building, then draw it, and then write a story about it. We don't want our children to become part of the video game generation."

The children at the center come from diverse backgrounds. In one classroom, an Asian child sits next to a white child who sits next to a black child who sits next to a Hispanic child. Soon, they are on their feet together, dancing to a song and flashing huge smiles. They live in that moment, never thinking about their futures. Yet that's the overriding focus of the staff at the center.

"We have always been a really good school," Sherman says. "When we were an American traditional school, we were meeting all the standards of best practices. But I'd have kids lined up outside my door because they were crying, sad or having an outburst. The issues about behavior were huge. Today, they're rare. In fact, it was such a change that we were wondering if we were having the same kind of kids as before. They are the same kind of children, but you wouldn't know it."

"What we want to do is provide the highest quality early childhood education available because we know it will change their lives, and they'll become happy, successful adults."

(An exhibit focusing on the Reggio Emilia approach to early childhood education is on display at the Indiana Statehouse in Indianapolis through Dec. 18. The exhibit is called "The Wonder of Learning.") †



Connie Sherman reaches for a basketball from a boy at the St. Mary's Child Center in Indianapolis. As the center's executive director, Sherman strives to create a friendly environment for children that focuses on their interests.



Four-year-old Brilliant Hughes and educator Joe Leavell find a reason to smile during playground time at St. Mary's Child Center in Indianapolis.

COURAGE

continued from page 1

apostolate in the Church that seeks to give support to such people.

It was founded nearly 30 years ago in the Archdiocese of New York. There are now Courage chapters in several countries around the world and in about half the dioceses in the U.S., including the Archdiocese of Indianapolis. In the past year, chapters have been started in Bloomington and Indianapolis.

They began through a grassroots effort of people with same-sex attractions who live in or near the archdiocese and sought spiritual support for their attempt to live according to the Church's teachings.

Courageous friends

"Charles," 39, had experienced unwanted same-sex attractions for much of his life. He had learned about Courage on the Internet about 10 years ago, but had never met anyone else with 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 like I was the only 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 a year ago.

"It's just a blessing from God," Charles said. "It really is. It's the Holy Spirit. I can see the Holy Spirit working. I never 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 wide in variety.

"Ruth," 54, had lived a gay lifestyle for more than 30 years before having a conversion experience that led her to the Church and to accept its teachings on homosexuality.

"I think it is the most logical, most compassionate stance there is," she said.

"Gerald," on the other hand, at 21 and a college student, has chosen not to follow the same path that Ruth had walked for so many years. But it is still a struggle for him.

"My same-sex attraction has always made me depressed and lonely," Gerald said. "My life was just kind of bleak, I guess. I knew the Church's teachings pretty much all along. ... They just seemed right."

"Matthew," 49, had been a gay lifestyle advocate for many decades and had a long-term gay relationship. But he said it was a series of "epiphanies" and the experience of much pain in his life that led him to turn toward Christ and the Church's teachings on chastity and homosexuality.

"It was my whole life, really," he said. "And I was basically happy, I thought, for a

while. But I began to think more in spiritual terms when my relationship broke up. I wanted more. I sought love. And I knew that homosexual love is based on sex, mostly. It's a reduction to sexual identity.

"I didn't want to be qualified that way. I have different qualities about myself, which I like to express and which I feel are much more prominent than my sexuality."

Like his other friends in Courage, "Brad," 53, had found the gay lifestyle unfulfilling.

"I just had to get out of all of that," he said. "It was just a nightmare."

Ongoing support

The Courage chapter in Indianapolis meets every other week for a couple of hours. The names of those who attend meetings and what is said during them remain confidential.

Deacon Steve Hodges, the chaplain of the Indianapolis chapter, helps guide the conversations during the meetings.

"He keeps us grounded in the topics that we really need to discuss," Matthew said. "I wouldn't trade him for the world."

"It has literally been a match made in heaven," Ruth added.

The meetings start with prayer. The members then read together the five goals of Courage, which relate to chastity, prayer, fellowship, mutual support and becoming role models for others. They also read and comment on the upcoming Sunday Mass readings. And there is always time given to talking about the members' personal struggles and victories since the last meeting.

After their meetings, they share lunch and then often attend Mass together.

"It's not just that we're here as members of the Courage group, and then we leave and it's goodbye and that's it," Charles said. "We've become friends. It's family."

Like members of a family, they know they can rely on each other for support at any time. So they frequently call each other when they need help.

"If I need some encouragement to avoid going the wrong way, we'll talk about it,"

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 group because she hopes that Courage can give support to young adults with same-sex attractions.



Deacon Steve Hodges, second from left, speaks with two members of the Indianapolis chapter of Courage, an apostolate that gives support to people who have same-sex attractions, but want to live chaste lives according to the Church's teachings on chastity and homosexuality.

"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 and even promote 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 wanted to commit me, basically," Matthew said. "All 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.

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

—"Ruth," a member of the Indianapolis chapter of Courage

Truth and love both needed when discussing same-sex attractions

By Sean Gallagher

The Catholic Church's teachings on homosexuality and homosexual behavior are controversial.

Many people not only reject them, but do so with great passion.

While this can make it difficult for some Catholics who accept these teachings to talk about them with friends or co-workers, it can be an even greater challenge when a close relative is either living a gay lifestyle or is actively supporting those who do.

Robert Cavera, a member of St. Thomas Aquinas Parish in East Lansing, Mich., experienced this when his son began to live a gay lifestyle.

"The more I tried to straighten him out, the more that I tried to push my understanding on him, the more he pulled

back," Cavera said. "And instead of creating an avenue for communication, I was just establishing barriers. So what I needed to do was to step back.

"And whenever I see him, I give him a big hug and tell him how much I love him. And I never bring it up because he already knows what I think. I've told him, but I'm not going to beat him over the head with it."

Cavera and his wife, Susan, give support to friends and relatives of those with same-sex attractions as leaders of a chapter of Encourage.

The outreach is a part of Courage, an apostolate based in the Archdiocese of New York that seeks to support people with same-sex attractions who want to live according to the Church's teachings on chastity and homosexuality.

Cavera said being truthful in speaking

about same-sex attractions is important, but that this always needs to be tempered with love.

"To share the truth without love is to be mean," he said. "You just beat people with it. To love and not share the truth is deceitful. And there's a lot of that going on."

No matter how positive and loving Catholics might be in speaking about the Church's teachings on this topic, those listening to them might still express strong opposition.

"I recognize that it is not going to be popular with a lot of people," said Deacon Steve Hodges, chaplain of the Courage chapter based 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 on the front lines from time to time."

This can be especially true for Courage members on the campus of

Indiana University in Bloomington, according to Dominican Father Stan Drongowski.

"These are young people who really do want to be holy," said Father Stan, the associate pastor of the St. Paul Catholic Center in Bloomington and the chaplain for the Courage chapter there. "And holiness is



Deacon Steve Hodges

See ADVICE, page 11

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 instruction guide for how to live a Christian life.



Dorothy M. Colgan

The prolific 93-year-old poet from St. Meinrad Parish in St. Meinrad is humble yet thrilled about the recent publication of her first book of poetry, *The Number Touched Untold*, by St. Walburga Press.

The book title comes from the closing line in her poem "A Touching Scene," which was inspired by the Gospel stories of an afflicted woman who sought healing by touching Jesus' cloak (Mt 9:20-22, Mk 5:25-34 and Lk 8:43-48).

For more than a decade, *Criterion* 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 catechetical book of poems that reveal God's presence in the present moment.

Scriptural, 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 Meinrad Archabbey in scenic southern Indiana, the devout Catholic, mother of

seven children and grandmother sits at a table with a pen and paper to craft poignant poems inspired by Scripture, saints and daily life events.

"None of this was my idea," Colgan said with a laugh. "It's been very trying on an old gal. ... My children finally told me what was going on [publishing her poems in a book]. Heavens, I'm not going to get up and brag about my few words. But everything just seemed to fall into place."

She dedicated the book to her parents, Cecelia and Joseph Gstettenbauer 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 and eternity."

'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 scenes very nicely with perspectives we don't often think of.'

— Benedictine Father Prior Tobias Colgan

Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey noted in his review for the book cover that Colgan has "poem-prayed her life for many a year," and her gift of poetry has enhanced his prayer life.

"Each reading [of her poems] for me has been a mini-*Lectio Divina*," Archabbot Lambert wrote. "I experience each pick-up as a lift-up. God reward her gift, now shared more fully."

Father Robert Barron, an author and founder of the Word on Fire ministry, wrote on the book cover that Colgan's poetry is "born of a deep faith and a fine literary sensibility."

Her poems "have the Gospel-like quality of cutting to the heart of things," he noted, with "neatly 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 Meinrad Archabbey, said he continues to be amazed by his 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 93 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—co-wrote the foreword for their mother's book.

"[She] grew up loving poetry," they explained in the book. "Since the age of 65, she has been converting her everyday experiences and reflections into the poems in this volume. 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, quandaries and musings of daily life; in the process of aging and death; and, above all, in the Scriptures."

Her poetry is a "response to a lifetime of Divine Reading," they wrote, "and the all-pervasive touch of God in earthly days and nights."

His mother's skillful choice of words in her poems conveys simple yet profound images and symbols, Father Prior Tobias said, often punctuated with compassion and empathy as well as humor and whimsy.

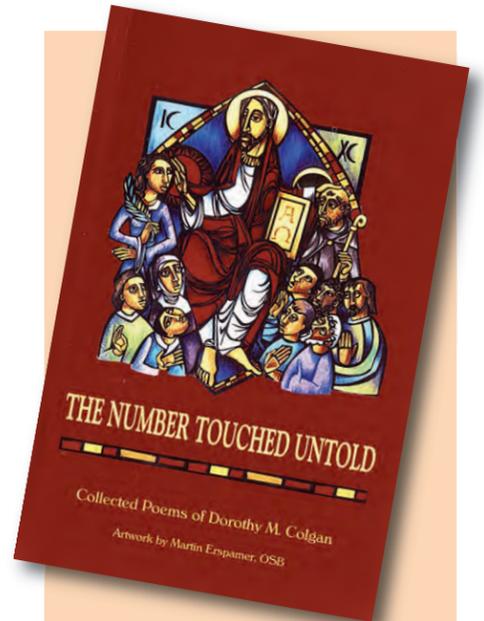
"You're lured in by its simplicity and then struck by its profundity," he said of her poetry. "Especially her scriptural-based poems are the fruit of her own meditation and *Lectio Divina* on those Scriptures. ... In some instances, she has humanized the scenes very nicely with perspectives we don't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

In a poem titled "Bouquet," Colgan writes, "Death is the blossom, life the stem— /One breath will touch the two of them./... O ageless flower, withered stem,/Make sweet the scent of requiem."

Her theological insights transform her poems into opportunities for catechesis.

Benedictine Brother Martin Erspamer, a monk of Saint Meinrad Archabbey and well-known liturgical artist, contributed the unique drawings for Colgan's book.

This collaboration of a talented 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



Fulfillment

There is joy
in knowing Jesus.
There is peace
beyond earth's measure.
There is love
that holds no malice.
There is heaven's
promised treasure.

There our hope
will reach fruition,
There our life
fulfill its mission.

By Dorothy M. Colgan

St. Walburga Press.

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

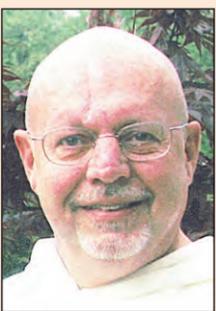
(To read another poem by Dorothy M. Colgan, see the "My Journey to God" column on page 17 of this week's issue. For a link to a few more of her poems, log on to www.criteriononline.com and read the online version of this story. To buy her book, which sells for \$19.95, log on to <http://store.wallburga.org/new.html>. The book is also for sale at the Scholar Shop and Archabbey Gift Shop at Saint Meinrad.) †

ADVICE

continued from page 10

not really an attribute toward which the secular university is striving. So it's a value that is not held. But these young [people] have it."

Father Paul Check is a priest of the Diocese of Bridgeport, Conn., who



Fr. Stan Drongowski, O.P.

works for the national office of Courage, which gives support to those who have same-sex attractions, but want to live according to the Church's teachings on chastity and homosexuality.

He encourages Catholics to look at people who experience same-sex attractions as individuals, and not simply label them or put them in a broader category of people.

"In any human endeavor that is complex, and where there is the possibility that offense might be taken or where the topic is controversial,

Fr. Paul Check

great care has got to be exercised with how to approach someone because we're always dealing with an individual," Father Check said. "We're not dealing with a condition, strictly speaking. We're always talking about individual people. And maybe that's where some of the conversation does tend to break down."

Dr. Philip Sutton, a clinical psychologist based in South Bend, Ind.,



Dr. Philip Sutton

and the president-elect of the National Association of Research and Therapy of Homosexuality, emphasized this when discussing the fact that people who live a gay lifestyle experience a

higher than average risk to adverse physical, mental and relational health, and that studies have shown that this is not due to anti-gay discrimination.

"That's not to say that a given person may experience even traumatic discrimination," Sutton said. "It's not to say that it isn't a factor. But, clearly, it's not a sufficient factor."

(To learn more about *Encourage*, log on to www.couragerc.net/Encourage.html. To learn more about the National Association for Research and Therapy on Homosexuality, log on to www.narth.com.) †



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, "You shall not commit adultery" (Ex 20:14; Dt 5:18).

It appears under the heading "Chastity and Homosexuality."

"#2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex.

"It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture (see Gn 19:1-29; Rom 12:4-27; 1 Cor 6:10; 1 Tm 1:10) which presents homosexual acts as acts of grave depravity, tradition has always declared that "homosexual acts are

intrinsically disordered" ("Persona humana," #8).

"They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. 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.

"#2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection." †

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 discrimination 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 already raised through 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 Annette “Mickey” Lentz, the chancellor of the archdiocese who also serves as the executive director of Catholic education and faith formation.

“Through our honorees, 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



A celebration of Catholic education honored five individuals whose Catholic values mark their lives. Standing, from left, are honoree Oliver Jackson, Archbishop Daniel M. Buechlein, keynote speaker and Indianapolis Colts’ president Bill Polian, and honoree Charles Lauck. Sitting, from left, are honorees Eleanor McNamara, Robert McNamara and Patricia Cronin. The Colts’ organization was also honored for its extensive community service. The late Philip J. Wilhelm was remembered and celebrated in a video tribute at the Celebrating Catholic School Values awards dinner on Nov. 10.

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 McNamaras are also involved with seminarians, and serve on the archdiocesan interview committee for men discerning the priesthood.

Wilhelm was remembered 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 Indianapolis, Father Thomas Seccina 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.

“Catholic upbringing and Catholic school values stay with you,” he said. “The values are the most important things.” †

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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: Lo Anne Mayer, a member of Christ the King Parish in New Vernon, and La Verne Washburne, a member of Corpus Christ 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," she said, "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. That's public support on a grand scale. Hopefully, it will impress Rome."

She discussed the proposal with Mayer and together they organized a strategy.

The basic approach has been to encourage friends and acquaintances to request that commemorative Masses be celebrated for Archbishop Sheen on Dec. 9

and then to pass on the idea to others.

"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 Mayer 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.

Among 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 Montecito, Calif., the 82-year-old retired publicist of TV comedian Milton Berle. She became a Catholic because of Archbishop Sheen.

Sherwood estimates that she lined up "about 25 clergymen" to celebrate a memorial Mass, including Austrian Cardinal Christoph Schonborn of Vienna

and Trappist Abbot Thomas Keating, founder of the "centering prayer" movement.

Another advisory council member, Rosemarie Hollinger Costello of Edmond, Okla., pitched the idea to Msgr. Frank Pugliese, vicar general of the U.S. Archdiocese 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 Masses was her son, who also resides in Tokyo. He applauded the idea.

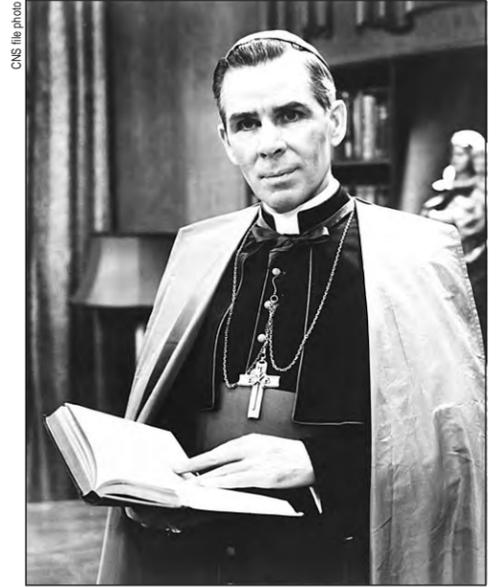
Next, she reserved the 7 a.m. Mass on Dec. 9 at her parish church and called a couple of priests to spread the word: Father Brian Kolodiejchuk, a Missionaries of Charity priest who is postulator for the cause of Blessed Mother Teresa; and Msgr. John E. Kozar, national director of the pontifical missionary societies in the United States.

According to Mayer, the Sheen Foundation's advisory council has tried to book Masses in every city and country associated with Archbishop Sheen's life, and 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 completed by June.

Then, she said, a panel of doctors, priests and theologians will look into the



Memorial Masses are scheduled worldwide on Dec. 9 for Archbishop Fulton J. Sheen's sainthood cause. The famed radio and television host and author is pictured in an undated file photo.

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."

(More information about Archbishop Sheen's sainthood cause is available on the foundation's Web site at www.archbishopsheencause.org/foundation.html.) †

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Most Reverend Daniel M. Buechlein, O.S.B.

Archbishop of Indianapolis
presider

Reflection will be provided by

Dr. Robert K. Welsh

President, Council on Christian Unity

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

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Image: Unknown artist, Mexican, end of 17th century, detail of Virgin of Guadalupe, c. 1700, oil on canvas. Indianapolis Museum of Art, Marie Eden Power Endowment Fund.

Author urges families to have a plan in culture war

By Stephanie Engelman

Special to The Criterion

Look around you and think about what “normal” has become for children and teenagers today.

If video games, exposed midriffs, cell phones, apathy and “What’s in it for me?” come to mind, you’re not alone.

Next, ask yourself: “Do I want my children or grandchildren to be ‘normal’?”

Best-selling author and popular motivational speaker Matthew Kelly believes that, for most of us, the answer is a resounding “no!”

On Oct. 5, Kelly gave an hour-long presentation at St. Joan of Arc Church in Indianapolis based on his book *Building Better Families*. About 450 people filled the church for the program sponsored by the Indianapolis North Deanery parishes.

Packed full of valuable content combined with witty humor, Kelly’s presentation outlined the steps that parents must take to nurture children who will confidently pursue the best versions of themselves.

The author urged the audience to consider that modern culture has no vision for the human person, but instead rests on a foundation of consumerism.

This culture encourages people to believe that possessions will bring them happiness rather than weighing them down, Kelly said. He also believes that, in today’s world, the family is at war with this materialistic culture.

Unfortunately, most families are completely unaware that they are involved in a culture war and this ignorance is the surest path to defeat, Kelly said. To win, one must know that he or she is at war and recognize the enemy.

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, what do you think I should do?”

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

Another 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 Brownsburg, has begun implementing this practice with her children in the weeks since she heard Kelly’s presentation.

Each night before bed, she asks her oldest two children, “What did you do today to become a better version of yourself?” Responses from her 6-year-old and 4-year-old have been increasingly thoughtful, including “I read a book to my sister” and “I didn’t get upset at my brother when I could have.”

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



‘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!’?’

—Author Matthew Kelly

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 had a strong impact on Karin Bell’s husband, Robert, who, in addition to being the father of three young children, is the chief financial officer of an Indianapolis-based company.

Bell has made sure to pray for his family nightly, and is increasingly aware that his children will imitate the choices they see their father make in daily life.

“My children are watching, and they’ll remember and imitate what I do and say,” he said. “Unless we want to have children who are similar to those raised in secular society, we must act now to make them different.”

The third and final strategy that Kelly urged parents to pursue is to foster a spirit of service.

“We don’t get happy by not having to do anything,” he said. Instead, families

must remember that “we grow by doing something for others.”

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!’?”

Or at your workplace, Kelly said, “Do people say, ‘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 faith.

“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.) †



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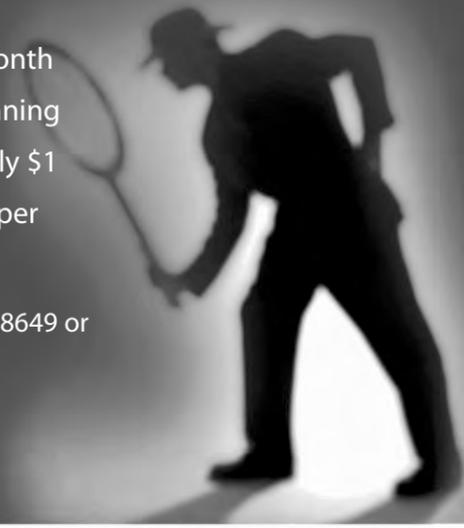
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Pope says ethics should be guiding force in economics

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.

One of those people was Pope Benedict XVI. According to all reports, the pope delayed the release of his 2009 encyclical, "Caritas in Veritate" ("Charity in Truth"), in order to reflect further upon the ways that the Church's social teaching might address the far-reaching ramifications of the financial crisis.

That, after all, is one purpose of a papal encyclical—to apply Church teachings to the realities of the times.

We know 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 whatsoever, but an ethics which is people-centered."

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.

Already, 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

God does not promise that we will never suffer difficult times, but God does promise to be with us through good times and bad. That promise gives us hope, and that hope may be the best gift that the Church can offer to those who have found their world crumbling around them in this financial crisis.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †



Regina Austin, left, goes over loan papers with Andrea Deien, a Catholic and Community Credit Union loan officer in Belleville, Ill., before Austin receives a check in late August. The credit union and the St. Vincent de Paul Society have teamed up to offer small loans to the working poor.

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 not to 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.) †

People must place their faith in God

By Fr. Lawrence Mick

One of the reasons that many people have been so deeply devastated by the recent economic crisis is that they had begun, perhaps without realizing it, to put their faith in the U. S. economy, 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.

Discussion Point

Church offers comfort and support

This Week's Question

What comfort does the Church provide in difficult economic times?

"It gives us spiritual comfort so we feel we're not alone at the mercy of the world. The Church also gives people the place and opportunity to make a visit [and] pray. ... My husband and I go once a week for adoration, a great opportunity to pray and talk things over with God." (Carole Alfieri, Pinehurst, N.C.)

"Generally, [the Church] can help the poor with meals and things like that. ... It also provides spiritual comfort, and helps us realize that life goes on and we have to make the best of it." (Betty Appleton, Darboy, Wis.)

"I think ... faith helps because it makes you realize that things can get better. It's not the same for those without faith. Faith gives [people] a sense of confidence that

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 Murray, 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 cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †

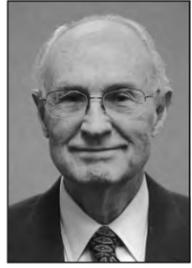


From the Editor Emeritus/John F. Fink

Basic Catholicism: Devotions and sacramentals

(Forty-first and last in a series)

Many people through the centuries have been attracted to the Catholic Church because of its many devotions.



Catholics always seem to be doing something special, whether it's getting ashes put on their foreheads on Ash Wednesday, using incense at Mass or blessing themselves with holy water.

Some of those devotions are known as sacramentals. They are like sacraments in that they are sacred signs. But they do not confer grace like a sacrament does. Rather, sacramentals "prepare us to receive grace and dispose us to cooperate with it" (*Catechism of the Catholic Church*, #1670).

Sacramentals include blessings, ceremonies such as processions, prayers such as the Divine Praises or the rosary, and various objects that are used for religious purposes such as candles, medals or palms.

First among the sacramentals are

blessings. Catholics have blessings for everything or everyone—for sacred vessels used at Mass, for rosaries and medals, for leaders of congregations, for mothers and fathers, and the list could go on.

A popular blessing is the blessing of throats on St. Blaise's feast day because of the legend that the otherwise obscure martyr once cured a boy who had gotten a fishbone caught in his throat. (Catholics do seem to like to receive things at Mass—St. Blaise's blessing, ashes on Ash Wednesday and palms on Palm Sunday, for example.)

Catholics, of course, also bless themselves when they make the Sign of the Cross while invoking the Blessed Trinity—Father, Son and Holy Spirit. When entering or leaving a Catholic church, they bless themselves with holy water from a font by the entrance, and holy water is also used in the blessing of objects. Parents teach their children from an early age to bless themselves with the Sign of the Cross. We also ask for God's blessing when we say grace before meals.

Processions don't seem to be as popular among Catholics in the United States as they are in other countries, but they still exist in

our churches—especially on the feast of Corpus Christi or on Holy Thursday. In many countries, especially in Italy and Latin American countries, processions through the streets of the city on a saint's feast day are quite popular.

Since all of us are different, there are Catholic devotions or forms of piety to match any preferences. Our churches have the Stations of the Cross, 14 depictions of Jesus' march to Calvary, from his condemnation to death through his burial. Other Catholics like to light candles by side altars dedicated to the Blessed Virgin or other saints.

Pilgrimages remain extremely popular, especially to the Holy Land, Rome, Assisi or to Marian shrines. Some Catholics like to make novenas, special prayers said for a period of nine days, usually in petition for special favors. Many Catholics wear crosses, medals or scapulars (pieces of cloth with pictures of a saint) around their necks.

The number of special Catholic devotions seems endless. There's something there for every taste. They are powerful forms of prayer that have proved to be of spiritual benefit down through the centuries. †

The Joyful Catholic/Rick Hermann

Despite our imperfections, God writes straight with crooked lines

I remember at age 4 when I began learning to write letters and words in



curved handwriting.

Hunching over a piece of paper and clutching my pen, I scrawled my letters with great care—up and down, curve to the right, then loop over. Whew!

One time, I finished a difficult sentence and looked at it with pride. To my horror, I discovered a mistake in one word.

"Oh, no!" I thought. "It's ruined!"

Running into my mother's room, I showed her my hopelessly flawed masterpiece. She calmly took my paper and gazed at it.

"Give me your pen," she said lovingly, as she held out her hand. "Let's see what we can do."

As I watched in amazement, she took the pen and effortlessly began to trace over my mistaken letter on the paper. Then she neatly traced new strokes to create the correct letter. The now-perfect letter appeared without any evidence of my imperfect scrawl. Incredibly, the fixed letter appeared to be in my own handwriting.

She smiled as she handed the page back to me, and my eyes must have sparkled

with astonishment at her skill.

"Thanks, Mom, you're the greatest!" I said, and dashed off with my newly restored work of art.

I think this is how God fixes our mistakes in life. He does not prevent us from making mistakes, but he gladly fixes them for us if we ask him for help.

Whenever we make an error and humbly ask him to forgive us, he gladly traces over it to make it all right.

True to form, God does not erase our mistakes, but he uses them as the basis to start writing something new and right and wonderful.

I rejoice in imagining that in some impossibly creative and artistic way, God is miraculously tracing over all my past mistakes and creating something new and beautiful for all to see.

We may grieve as a result of our past trespasses or we may feel anger because someone has trespassed against us. Then we may despair because our lives, or the lives of others, can never be what we wanted or hoped. Yet all is not lost.

Like a novelist who rescues his hero from certain disaster, our Lord is continually rewriting the story of our lives.

If we request his divine penmanship, God will surprise us with happy endings in the most unexpected and delightful ways.

"Delight yourself in the Lord and he will

give you the desires of your heart" (Ps 37:4).

So do not cringe when you remember a mistake you made in your past. Do not worry about the imperfections you make with your life's pen. Whenever you slip up, ask God to gracefully trace a correct path using your incorrect one as the starting point.

Submit your errors to the Author of Life and trust him to re-write the story of your life.

God fervently desires to write passionate words of love on your heart. Imagine that!

Just as Jesus traced words in the sand with his finger, God wants to inscribe a perfect future in your soul with a colorful flair. Thus, God sets us free to forget the past, live joyfully in the present and look confidently to the future.

Now I realize the only difference between my mother's skill in handwriting and our Lord's skill in life-writing is that I never told my teachers how she improved my penmanship, but now I shout from the rooftops to tell everyone that our Lord wants to correct all our mistakes so that we may enjoy our lives more fully now and forever.

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

(Rick Hermann is a Catholic columnist, speaker and author of *Finding God Everywhere* and *The Spirit Set Me Free*. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

The appreciation and joy of music, music, music

One day last summer, I glanced out the front window to see teenage girls walking down the street, dancing and gesturing.



They were obviously singing, but I could hear nothing. I opened the storm door, expecting to hear them singing contemporary music. Then I realized that two boys behind them were singing, too.

They were thoroughly enjoying themselves, 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 Catholic widower, Captain Georg Ludwig von Trapp, hires a nanny/teacher, Maria Kutschera, to care for and educate his seven children.

At the time, she was discerning religious life at a Benedictine convent.

Maria teaches the children to sing with the clever use of words to explain the musical scale—"Do-Re-Mi-Fa-So-La-Ti-Do."

Captain von Trapp and Maria fall in love

and are married. Later, the von Trapp family escapes to Switzerland when Nazis threaten their safety during the years leading up to World War II.

In real life, the 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 vigor.

Imagine the thrill that I felt knowing that even young people today appreciate the simplicity and beauty of this stunning piece of entertainment—a hit from the early years of my marriage!

My memory of the teenagers smiling and singing happily will stay with me.

Music from most eras can move me to tears or fill me with delight or take my breath away or mellow a somber mood.

In fact, I'm as happy at a baroque concert as I am at a blues performance, bluegrass jam, symphonic program, choral presentation, ethnic or Native American program, and everything in between. I embrace most types of music.

In May, the 175th anniversary celebration of the Archdiocese of Indianapolis at

Lucas Oil Stadium in Indianapolis was the epitome of excellent music of all types. What a blessing and thrill it was to be a part of that historic and extraordinary Mass.

By the same token, I'm also in awe of the musicians in my parish and in other Catholic churches that bring beautiful music to the Mass and other celebrations of life.

I've loved music since my childhood years when I would listen to it on the radio and hear my mother sing as she worked around our home. Mom and Dad also took us to professional musicals and parish performances. At one time, we inherited an antique wind-up Victrola from my father's mother.

My husband, Paul, sings with our parish's Resurrection Choir and the Indianapolis Maennerchor, but my singing voice is not consistently viable because of complications from myasthenia gravis.

Years ago, when I was a student at a Catholic high school, I played the trombone. I have given that instrument to my 9-year-old grandson so he can learn how to play the beautiful sounds of music.

(Shirley Vogler Meister, a member of *Christ the King Parish in Indianapolis*, is a regular columnist for *The Criterion*.) †

The Green View/

Patricia and Conrad Cortellini

Observing the Christmas 'holy day'

Have you ever given consideration as to how "holy day" became "holiday?"



The change took place over an extended time and was gradual—almost imperceptible. Yet the workings of time transformed "holy day" into something completely different.

Sunday, Nov. 29, will mark the beginning of Advent—four weeks to

prepare for the birth of Jesus as our King and Savior on the "holy day" of Christmas.

However, we know from the past, while visiting any store, that Advent is preceded, by at least four weeks, by the commercial world's preparation for the "holiday" of Christmas.

"Beginning on the first Sunday of Advent, the liturgical season of Advent commences, opening a new year in our Church's calendar. During the days of Advent, we are called upon to: prepare ourselves to worthily celebrate the anniversary of the Lord's coming into the world as the incarnate God of love, to make our souls fitting abodes for the Redeemer coming in holy Communion and through grace, and to make ourselves ready for his final coming as judge, at death and at the end of the world" (cited from *New Advent Catholic Encyclopedia*).

Advent is an important and profound ritual of the Church which marks the beginning of a yearly cycle that celebrates our salvation in the life of Jesus Christ.

Beyond Mass and the Sacraments, it is observed by prayer, customs such as the Advent wreath, and reflection on the lives of the many saints whose feast days fall in the season.

It is about our personal, family and parish spiritual renewal. An experience which begins with Advent crests with Christmas and lingers until the Epiphany.

Many of us, Catholics and non-Catholics alike, have come to recognize that the Christmas decorations that take over the stores the day after Halloween begin eight weeks of the pre-Christmas season of the secular "holiday."

It is difficult to see the spiritual in this season no matter how often we hear "Away in a Manger" and "The Little Drummer Boy" broadcast on the radio.

This "holiday" actually marks the close of the retail year and is often responsible for as much as 50 percent of the yearly revenues of many retailers.

It has evolved into a circus of mass consumption driven by a pervasive and seductive marketing campaign propagating the message, especially to our children, that our happiness is dependent on our getting more stuff.

It starts at Halloween, crests with the last shopping day before Christmas, and ends abruptly with the rollout of the spring collection and the Valentine's Day candy on Dec. 26. Is our willing participation in this scenario not worthy of reconsideration?

There is another dimension to this that should give us further pause. According to Annie Leonard (*Story of Stuff*), 99 percent of all the stuff that is bought, sold and gifted—all the stuff of the Christmas "holiday"—ends up in the landfill within six months.

All the extraction of natural resources and its attendant damage to the environment, the cutting of lumber and clearing of forests, the pollution and waste in the manufacturing, the energy of transportation, all are expended for naught. The sum product of this whole enterprise is a huge mountain of trash.

Happiness does not depend on stuff. As the "holy day" season approaches this year, consider breaking from the pattern of the world.

Limit the number of gifts—be frugal. Substitute quality for quantity and buy gifts that last. Give gifts of your own making. Give the gift of your time, and spread grace and joy to all you meet.

Keep Christmas holy.

Happiness will find you.

(Patricia and Conrad Cortellini are members of *Christ the King Parish in Indianapolis*.) †

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.



As 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 Jesus truly is 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 many trials.

The book includes a certain literary exaggeration 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 redemption 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.

In the New Testament, Jesus was called the "Son of Man." The New Testament title referred back to the Old Testament image in the Book of Daniel.

For its second reading, the feast's liturgy looks to the Book of Revelation.

Of all the New Testament books, none is as dramatic, and indeed as mysterious, as the Book of Revelation.

The Book of Revelation is at times, and more aptly, called the "Apocalypse." It is written in the apocalyptic style in biblical literature. Actually, "Revelation" could be applied to any book of sacred Scripture.

The reading is straightforward and bold. There is no question as to its message. The message simply is that Jesus—the holiest and the perfect—rose from the dead, rules the world and vivifies all who love God with eternal strength.

St. John's Gospel furnishes the last reading.

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?

Jesus replies, but in fact he and Pilate are 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 indeed the king. He is the king 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 so doing, it offered the feast to Catholics as an opportunity to draw everything together in one essential fact: Christ is king.

Kings abound in the New Testament. Some ruled over God's own people. Some were good and holy. Others were not. Kings who governed other nations are mentioned throughout the Bible.

The image is clear. Kings were rulers. Moreover, they protected and cared for their people. Peace abided when the kings' commands were obeyed.

This feast's liturgy calls us to recognize that, above all, Jesus is king. His reign is not harsh nor selfish, but loving and life-giving. In Jesus alone is peace. God has given Jesus to us so we celebrate Christ as our king.

Christ is our Savior. The readings from Daniel, Revelation and John all not only identify Jesus as king, but also describe the gifts of salvation and life given to us by God through and in Jesus. †

Daily Readings

Monday, Nov. 23

Clement I, pope and martyr
Columban, abbot
Blessed Miquel Agustín Pro,
priest and martyr
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-56
Luke 21:1-4

Tuesday, Nov. 24

Andrew Dung-Lac, priest and
martyr
and his companions, martyrs
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, Nov. 25

Catherine of Alexandria, virgin
and martyr
Daniel 5:1-6, 13-14, 16-17,
23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Thursday, Nov. 26

Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 27

Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Saturday, Nov. 28

Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

Sunday, Nov. 29

First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:4-5, 8-9, 10, 14
1 Thessalonians 3:12-4:2
Luke 21:25-28, 34-36

Question Corner/Fr. John Dietzen

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

QI am 80 years old, female and have a special male friend who is past 80.



We're both widowed.

We would like to be married, but that would be a big loss financially.

Can a couple be "blessed by God," have a prayer said over us by a priest and then be considered married without a marriage license? (Texas)

AAnyone may receive a blessing, but there is no such thing as being partly 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 be married 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 #1130 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 interracial 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 canon 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 consideration: Does the loss of retirement benefits constitute so grave an injustice that 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 officiating person was simply negligent in returning the license after the marriage, the punishment might be slight. If it can be proven, however, that the person who performed the marriage conspired to defraud 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 final decision in each diocese is subject to the judgment of the bishop, but I know of no bishop in the United States who gives this permission. The process would be "secret" obviously, but such things do not remain secret very long.

Finally, there is the necessary consideration of the common good, respecting tax laws meant to equitably divide the tax burden. Though unfortunately many people these days would place small importance on this concern, if fraudulent undercutting of one's civic responsibility this way became common, it would unjustly place a heavier burden on others.

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

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

(A free brochure, in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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 comfort
In promises He'll keep.

Our footsteps will attest
To our unflinching trust.
Each is facing forward
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 pathway's ending,
We'll stand before His throne.

(Dorothy Colgan 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 11. This picture is on display at St. John the Evangelist Church in St. John, Ind.)

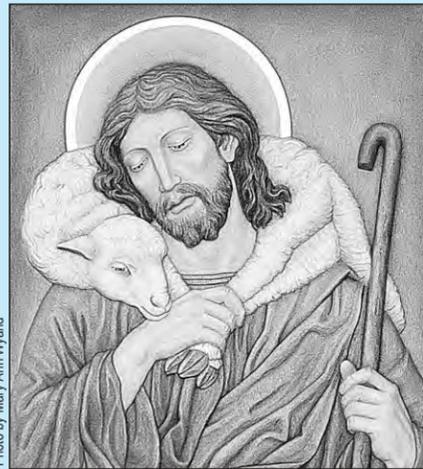


Photo by Mary Ann Wyand

He'll greet us each by name
And whisper, "Welcome home."

By Dorothy Colgan

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.

BATTA, Arnold F., 79, St. Peter, Brookville, Nov. 8. Brother of Florence Heindrich, Dolores Hoffbauer, Annabelle Suttmiller, Leona Weiler, Viola Westrich and Ben Batta. Uncle of several.

BRUNS, Lester B., 77, St. Louis, Batesville, Nov. 7. Husband of Viola (Horstman) Bruns. Brother of Mildred Gehring and Jean Simmermeyer.

CASEY, Corinne A. (Denari), 80, St. Lawrence, Indianapolis, Nov. 7. Wife of Robert Casey. Mother of Catherine Dishroom, Diane Sare, Robert Jr. and Stephen Casey. Sister of Edward, Eugene and Robert Denari. Grandmother of nine.

CRAIG, Marjorie B., 91, Our Lady of the Greenwood, Greenwood, Oct. 21. Mother of Marjorie Bezaury, Patricia

Crooks, Virginia Gholdson, Martha Lennon, David and Irvin Craig Jr. Grandmother of seven. Great-grandmother of seven.

DeJULIA, Margaret (Osborne), 72, St. Lawrence, Lawrenceburg, Nov. 3. Wife of Joseph DeJulia. Mother of Martin, Michael and Patrick DeJulia. Sister of Betty Preston, Frances Stines, Virginia and William Osborne.

DYER, John Albert, 88, St. Bartholomew, Columbus, Nov. 7. Husband of Frances (Rayman) Dyer. Brother of Michael Dyer.

FOWL, Mary, 83, Holy Family, Richmond, Nov. 6. Mother of Debbie Ferguson, Judy Toney, Eddie and Greg Fowl. Step-mother of Jan Miller and Joe Fowl. Sister of Ruth Kurtz and Mike Marsio. Grandmother of 15. Great-grandmother of eight.

HANLEY, John E., 84, Christ the King, Indianapolis, Oct. 28. Husband of Marie Hanley. Father of John II and Michael Hanley. Brother of Helen Smith. Grandfather of seven.

HAYES, Howard Paul, 62, St. Francis Xavier, Henryville, Oct. 26. Husband of Betty Hayes. Father of Tony Lewis and Connie Mull. Grandfather of six. Great-grandfather of two.

JANSEN, David Lee, 53, St. Roch, Indianapolis, Nov. 11. Husband of Ann (Stumpf) Jansen. Father of Elizabeth, Kristina, Rebecca, Bailey and David Jansen. Brother of Mary Ann Arnold, Jerry, Jim, Joe, John and Paul Jansen. Grandfather of four.

JENDREK, Estelle C., 96, St. Vincent de Paul, Bedford, Nov. 11. Mother of John Jendrek. Sister of Mildred Reinsfelder. Grandmother of one. Great-grandmother of two. Great-great-grandmother of one.

KING, Barbara, 61, St. Mary, Navilleton, Oct. 22. Wife of Jim King. Mother of Jill Esterle and Andrea Hausz. Daughter of Norma Burton. Sister of Marcia Adams, Dwayne and Tom Burton. Grandmother of five.

KLUEMPER, Mary Elizabeth, 85, Holy Family, Oldenburg, Nov. 7. Aunt of several.

LaMAR, Lanora, 84, St. Mark, Perry County, Nov. 7. Mother of Anna, Joseph, Kevin, Patrick and Stephen LaMar. Sister of Agnes Connor, Donna Parker and Anthony Bruggeman. Grandmother of seven. Great-grandmother of several.

LIONETTI, Joseph Richard, 95, Prince of Peace, Madison, Nov. 5. Father of Mary Horton,

Theresa Rubeo, Joseph and Ralph Lionetti. Grandfather of 12. Great-grandfather of 21.

MCDONALD, Francis X., 85, St. Michael the Archangel, Indianapolis, Nov. 2. Husband of Joan (Mannos) McDonald. Father of Blaise Giannamore, Jeanne Milan, Patricia Radick, Christopher Sells, Christine Tilly, Kathleen White, Michael and Timothy McDonald. Brother of Joan Dunlap and Beulah McDonald. Grandfather of 17. Great-grandfather of one.

SANDLER, Rose M., 83, Good Shepherd, Indianapolis, Nov. 3. Mother of Cynthia Ford, Mary Glynn, Paul, Stephen and William Sandler. Sister of Margaret Martin. Grandmother of nine. Great-grandmother of nine.

SCHLINK, John J., 48, Holy Spirit, Indianapolis, Nov. 2. Brother of Ann Schlink.

SERCER, Ivan J., 96, St. Christopher, Indianapolis, Nov. 2. Father of Mary Shepherd, Annie Urick, Yolanda Young and John Sercer. Grandfather of 14. Great-grandfather of 13.

SPALDING, Bernice A., 82, St. Mark the Evangelist, Indianapolis, Nov. 10. Mother of Jerry, Jim and Joseph Spalding. Sister of Herbert Darrah. †

Providence Sister Mary Julia Cummings taught for 48 years

Providence Sister Mary Julia Cummings died on Oct. 28 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87. The Mass of Christian Burial was celebrated on Nov. 3 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Wilma Jane Cummings was born on Feb. 3, 1922, in New Albany.

She entered the congregation of the Sisters of Providence on Jan. 5, 1939, professed first vows on Aug. 15, 1941, and professed final vows on Aug. 15, 1947.

Sister Mary Julia earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in education administration at Indiana State University in Terre Haute, and a master's degree in religious education at Spalding University in Louisville.

During 70 years as a Sister of Providence, she ministered as a teacher for 48 years at Catholic schools in Indiana, Illinois and Oklahoma.

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

Terre Haute from 1944-47 and served as principal at the former St. Margaret Mary School in Terre Haute from 1962-68.

Sister Mary Julia also taught at St. Paul School in Sellersburg from 1968-69, St. Charles Borromeo School in Bloomington from 1969-71 and Central Catholic School in Indianapolis from 1971-77.

She served on the pastoral team at St. Bartholomew Parish in Columbus from 1977-78 and as director of religious education at St. Mary Parish in Navilleton from 1979-80.

In 1998, Sister Mary Julia retired to the motherhouse, where she volunteered for the congregation.

In 2006, she began her prayer ministry full-time with the senior sisters.

Surviving are a sister, Providence Sister Mary Pat Cummings, and two brothers, Bill Cummings of Las Vegas and Joe Cummings of Louisville.

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

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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 Name parishes—"It keeps you a little 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 homecoming. Of course, it was 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.

"Helping people has always been important to me. It forces you to build partnerships. If I can't do this, who can do it, and how can I make the connections? We've recently spent a lot of time here asking about our role in the neighborhood. The stability of schools is very important to the near east side. Our school means stability for the people who live here, and it offers an alternative for people moving into the neighborhood. There's a lot of rehab work going on in the neighborhood. We're seeing young people moving back."

Serving as a chaplain at the nearby Indiana Women's Prison—"I really enjoy it. ... We have Bible study on Tuesday nights, and I say Mass there on Sundays. Someone once asked me what's my goal when I go out there and work with them. I try not to know what they're in for. I just want them to know [that] God loves them."

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 diaconate 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 pope from telling me to get out. From that experience, I



The large picture behind Father Lawrence Voelker's desk reminds him of the strength of people who have lived a long life, people who "do what needs to be done." In 43 years as a priest, including serving as the pastor of Holy Cross Parish in Indianapolis, Father Voelker has always looked out for people in need.

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 defiant 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. He's a crusty old man. He has that look in his eyes like, '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.)

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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 SS. 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," St. Mary parishioner Jaime Torpoco of Indianapolis explained after the liturgy.

"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 Migel Diaz Carbajar, a Catholic from Lima who is related to Torpoco.

Several Peruvian youths helped Carbajar stitch hundreds of sequins 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 archdiocesan Masses honoring the



Tiffany Jackson and her son, Caleb Weir, of Indianapolis stand for the Gospel reading during the St. Martin de Porres feast day Mass on Nov. 3 at SS. Peter and Paul Cathedral. The bilingual liturgy brought together people from many cultures. Caleb is the grandson of St. Thomas Aquinas parishioners David and Terri Weir of Indianapolis. David Weir is a member of the archdiocesan Multicultural Ministry Commission, which helped organize the liturgy.

saint from Lima, Peru.

"It is a very special present," 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 devoted 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 for multicultural ministry who helps bridge the gap between two races and cultures.

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

He was canonized by Pope John XXIII on May 6, 1962, at the Vatican, and praised at the time for standing up to racism and injustice, comforting the sick, and providing food, clothing and medicine to the poor.

"The African-Americans, the Africans, the Hispanics and the Latino cultures [in the United States] bring a very beautiful richness to the expression of our faith," Archbishop Buechlein said. "We come from different cultures, but we proclaim and embrace the same faith, ... we celebrate the same sacraments, ... [and] ... we love the same God."

About 300 Catholics from Peru now live in the archdiocese.

"This [Peruvian] community proudly presents this beautiful, beautiful banner to the archbishop and the archdiocese," explained St. Monica parishioner Maria Pimentel-Gannon of Indianapolis, who is a member of the archdiocesan Multicultural Ministry Commission.

"It's really been a labor of love," she said. "They would like it to be ... housed and

displayed wherever the archbishop decides as a reminder of the ethnicity of our archdiocese."

Pimentel-Gannon said the annual bilingual celebration on the feast day of St. Martin de Porres "is an amazing opportunity for us to be one in Christ, and to come together and celebrate the life of this man through the Mass, through the Eucharist."

She said the festive liturgy is "the one time that we know all the communities are going to come together—not just black and Latino or Hispanic, but also some Indians, Asians and Africans."

"... The Multicultural Ministry Commission believes that this event is important because St. Martin embodies what we as Church and as a society are trying to accomplish," Pimentel-Gannon said, "namely, the integration of the people of two major cultures—the Africans with the Hispanics and Latinos."

In his homily, Father Todd Goodson, the pastor of St. Monica Parish in Indianapolis, told the gathering of several hundred Catholics from many countries that they must live out the instructions in the Ten Commandments every day.

"Everything you need to know to make the kingdom of God present here in the world and to get to heaven yourself is summed up in the two great commandments to 'love the Lord your God with all your heart, mind and soul, and love your neighbor as yourself'" (Lk 10:27), Father Goodson said. "If you were to pray these two commandments



Fr. Todd Goodson

every day and dedicate your entire life to living them as best as possible, you have everything you need to live the Christian life. These two commandments could change the world."

God calls us to "look for points of unity, for things we



St. Mary parishioner Jaime Torpoco of Indianapolis, left, who is a native of Peru, and his mother, Jobita Ocorima of Lima, Peru, pose for a photograph beside an ornate, handmade banner honoring St. Martin de Porres after the saint's feast day 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.

have in common," he said. "... One of these 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, ... his 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—with 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." †

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 of St. Martin de Porres.

Before the start of the liturgy, Margarita Solis Deal, 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 Deal continued to build new bridges between Hispanic Catholics and the Church in central and southern Indiana.

"Her role is to be in contact with all of the parishes that are involved in Hispanic ministry or feel they need to be, and help them further develop that ministry," explained Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis.

"Margarita [Solis Deal] is not 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 already got the contacts and can move right into this ministry."

Archbishop Daniel M. Buechlein announced Solis Deal's appointment on July 1 in response to the findings of an archdiocesan task force that studied ways to strengthen Hispanic and Latino ministry.

Since then, Solis Deal has worked with staff members of archdiocesan agencies, 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 Church.

"Of Catholics in the United States that are 25 years old or younger, more than 50 percent are of Hispanic descent," Solis Deal explained. "That statistic alone 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 bit."

Solis Deal 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 St. Anthony School and St. Philip Neri School, both in Indianapolis.

Her 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 whatever ways that was defined to meet the needs of principals, teachers, parents and students," Solis Deal said. "Now we have key people in some of the Mother Theodore Catholic Academies [in the center city of Indianapolis] to present the English As a New Language program. There is an instructor to work with the children and a bilingual presence in some of the schools."

Two years ago, Archbishop Buechlein convened the Hispanic and Latino ministry task force of pastors, educators and lay leaders to collaborate and examine specific needs in parishes and schools.

Solis Deal facilitated the discussions with task force members to provide recommendations to the archbishop about ways to combine ministry efforts and use resources 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," Solis Deal said. "This would include not only the language needs, but also the cultural perspective, because you can't separate them."

She also serves as a resource for archdiocesan agency staff members.

"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 chastity education, she said, to make these and 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 Deal said. "The leadership in these parishes has been wonderful. The parish needs to be leading the way in responding to the community's needs. Another one of my roles will be working with the parishes to coordinate archdiocesan support, resources and opportunities. Every parish defines those needs differently."

Father Carlton Beever, the pastor of St. Philip Neri Parish in Indianapolis, is fluent in Spanish. He appreciates Solis Deal'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," Father Beever 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 bringing Hispanic Catholics into greater involvement in the Church."

(To contact Margarita Solis Deal, call her at 317-407-5760, 317-592-4068 or 800-382-9836, ext. 4068, or send an e-mail to msolis@archindy.org.) †