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later**

Gulf Coast continues to rebuild after Hurricane Katrina, pages 3 and 4.

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New ‘social contract’ needed in 21st-century economy, bishop says

WASHINGTON (CNS)—A new “social contract” is needed in today’s economy, said Bishop William F. Murphy of Rockville Centre, N.Y., in the U.S. bishops’ annual Labor Day statement.

“Currently, the rewards and ‘security’ that employers and society offer workers in return for an honest day’s work do not reflect the global economy of the 21st century in which American workers are now trying to compete,” said Bishop Murphy, chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development.

The statement, “A New ‘Social Contract’ for Today’s ‘New Things,’ ” was issued on Aug. 23. The title is a reference to Pope Leo XIII’s 1891 encyclical “*Rerum Novarum*,” which in English means “Of New Things.” The encyclical ushered in the era of Catholic social teaching.

Pope Leo, according to Bishop Murphy, “insisted on the value and dignity of the worker as a human being endowed with rights and responsibilities. He commended free association or unions as legitimate and he insisted on a family wage that corresponded to the needs of the worker and family.”

The “new things” in Pope Leo’s time included the ideological split between “collectivist organization with much governmental control” and the notion that “those who owned the means of production should be free to develop markets with the most able, or ruthless, rising to prominence and wealth,” Bishop Murphy said. “Neither option seemed morally correct to the pope.”

Today’s “new things,” the bishop added, can be traced to Pope Benedict XVI’s 2009 encyclical “*Caritas in Veritate*” (“Charity in Truth”). “One of the principal ‘new things’ addressed by Pope Benedict is

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Bishop
William F. Murphy

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Tuning into God’s call

Photo by John Shaughnessy



After 17 years working at one of the most popular country music radio stations in the country, Vicki Murphy felt called to use her talents to spread the message of Catholic education on behalf of Cardinal Ritter Jr./Sr. High School in Indianapolis.

Former radio personality finds new station in life at Catholic school

(Editor’s note: Catholic education not only changes the lives of its students, it sometimes causes adults to change their lives. These three related stories show how people who were successful in previous professions changed their careers to make a difference in Catholic education.)

By John Shaughnessy

She has met backstage with Taylor Swift, talked with Garth Brooks, had her picture taken with Carrie Underwood and spent time with so many country music singers,

including Reba McEntire, Keith Urban, Tim McGraw and the members of Rascal Flatts.

She had her own radio program on one of the most popular country music stations in the United States—WFMS, an Indianapolis station with about 400,000 listeners.

People appreciated and followed her so much that they sent her cards every year on her wedding anniversary, and mailed birthday cards to her two young daughters.

Indeed, for 17 years, Vicki Murphy lived what many people would consider a dream life.

So it may seem surprising that Murphy uses the words “fabulous” and “most fulfilling” to describe the career move that she made in July—leaving the radio world of music, stars and promotional appearances to take the position of communications coordinator at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“Catholic schools are something I believe in with every fabric of my life,” says Murphy, 36, a member of St. Christopher Parish in Indianapolis. “And marketing and public relations is something [that] I’ve been involved

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Response to Eucharist must be gratitude for undeserved gift, pope tells former students

CASTEL GANDOLFO, Italy (CNS)—When attending Mass and receiving the Eucharist, Catholics must be filled with gratitude for God’s great gifts, Pope Benedict XVI told a group of his former students.

“Despite the fact that we have nothing to give in return and we are full of faults,” the pope said, Jesus “invites us to his table and wants to be with us.”

The pope presided at a Mass on Aug. 29 in Castel Gandolfo during his annual meeting with students who worked on their doctorates with him when he was a professor in Germany.

Austrian Cardinal Christoph Schönborn of Vienna, a regular participant in the “Ratzinger Schulerkreis” (Ratzinger student circle), gave the homily at the Mass, but the pope made remarks at the beginning of the liturgy.

The Vatican released the text of the pope’s remarks on Aug. 31.

Introducing the penitential rite, Pope Benedict said, “In today’s Gospel, the Lord makes us see how, in reality, we continue to live like the pagans do. We extend invitations only to those who can invite us. We give only to those who can give back.”

See EUCHARIST, page 2

CNS photo/L’Osservatore Romano via Reuters



Pope Benedict XVI leads a meeting with some of his former students at his summer residence in Castel Gandolfo, Italy, on Aug. 30.

ECONOMY

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globalization," he said.

"More than ever, the dignity of the worker is a foundation upon which we should measure much of what is good, and not so good, in the financial, industrial and service sectors of our economy and our world."

Bishop Murphy said, "Like Pope Paul VI before him, Pope Benedict uses the centrality of integral human development as one of the basic criteria to address the challenges of an interdependent world. Here the economic realities of one nation or one society are constantly being influenced by some or all of the economies and cultures of the rest of the world."

He quoted from "Caritas in Veritate": "I would like to remind everyone, especially governments engaged in boosting the world's economic and social assets, that the primary capital to be safeguarded and valued is man, the human person in his or her integrity." The pope italicized for emphasis the entire second half of the sentence, beginning with "primary capital."

"Could a reawakening and new development of the roles of intermediary institutions, including voluntary associations and unions, be a force to call the market to a greater understanding of the centrality of the worker?" Bishop Murphy asked. "Could they be a means to restrain, mediate or hold accountable both the state and the marketplace? Could their voices help create greater economic and social justice, a more mutually respectful and collaborative stance

by all the actors toward the economy, work and wealth creation around the world?

"Pope Benedict believes this," Bishop Murphy said.

"For the worker without employment, a job is the major issue," the bishop noted. "But jobs are not individual 'things' whose worth can be measured by numbers. Jobs are the result of initiatives creating markets that offer new opportunities in response to new challenges. These are not limited to our economy in isolation from others."

Bishop Murphy, in the statement, mourned the deaths of the 29 miners in a West Virginia mine explosion this past spring and of 11 workers in the Deepwater Horizon oil rig explosion that resulted in the months-long oil spill in the Gulf of Mexico.

He also mourned persistent U.S. joblessness—15 million unemployed and 11 million able to find only part-time work—as "a pervasive failure of our economy."

Bishop Murphy castigated employers who cheat workers out of their rightful wages. "National reports tell of factory workers whose time begins with the start of the conveyor belt not their arrival, of retail workers who are 'clocked out' and then required to restock or take inventory, and wait staff whose employers do not give them their tips," he said.

"Families struggling to make ends meet cannot have wage earners shortchanged on overtime or not get paid for all the hours they work," he added. "The dignity of the person is diminished when poor or middle-class people are denied their full wage or just compensation for their hard work."

—Bishop
William F. Murphy

shortchanged on overtime or not get paid for all the hours they work," he added. "The dignity of the person is diminished when poor or middle-class people are denied their full wage or just compensation for their hard work." †



A worker installs weatherstripping in one of Chrysler's new Jeep Grand Cherokees in late May at the Jefferson North Assembly Plant in Detroit. Labor Day, honoring working people of America, is observed on Sept. 6 this year.

EUCHARIST

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In the day's Gospel passage from Luke, Jesus tells his disciples not to invite the rich to dinner "in case they may invite you back and you have repayment. Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be

repaid at the resurrection of the righteous" (Lk 14:12-14).

The pope told his former students that "God's style" of inviting people is clear in the gift of the Eucharist.

"Before him we are crippled, blind and deaf; he invites us even though we have nothing to give him," the pope said.

Pope Benedict said that Catholics must experience gratitude before such a generous God.

But, in addition, he said, we must "feel

guilt for detaching ourselves so slightly from the pagan style, for living so slightly in the new way, God's way."

Pope Benedict chose Archbishop Kurt Koch, the former bishop of Basel, Switzerland, to lead the formal discussions of the "schulerkreis" this year. Archbishop Koch is the new president of the Pontifical Council for Promoting Christian Unity.

The discussions, held behind closed doors, focused on understanding the teaching of the Second Vatican Council and

the balance it tried to strike between reforming the Church and maintaining tradition, reported *L'Osservatore Romano*, the Vatican newspaper.

Archbishop Koch gave two lectures about "The Second Vatican Council: Between Tradition and Innovation" and the council's document on the liturgy and liturgical reforms it launched.

The lectures were followed by discussion among the participants, including the pope. †

Seventh annual Indiana Women's Catholic Conference set for Sept. 18 at new location

"Treasuring Womanhood," the seventh annual Indiana Catholic Women's Conference, will take place on Sept. 18 at a new location in Indianapolis.

For the first time, the conference will be held at the O'Malia Performing Arts Center at Cathedral High School, 5225 E. 56th St., in Indianapolis.

Presented by the Marian Center of Indianapolis and the archdiocesan Office for Pro-Life Ministry, the conference will feature three nationally known women as keynote presenters:

- Dominican Sister Mary Assumpta Long, the prioress general of the Dominican Sisters of Mary, Mother of the Eucharist, in Ann Arbor, Mich., promotes the reclamation of a truly Catholic culture through education and love for Christ and his Church.

- Terry Polakovic, the co-founder, executive director and chief editor of ENDOW—Educating on the Nature and

Dignity of Women—empowers women to discover their God-given dignity and helps them understand their role in transforming society.

- Barbara McGuigan, an EWTN radio host who founded Voice of Virtue International in 2001, inspires people to commit to the Church's message of virtuous living and chaste love.

Msgr. Joseph F. Schaedel, vicar general and the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, is the celebrant and homilist for the conference Mass.

(Reservations for the "Treasuring Womanhood" Indiana Catholic Women's Conference include lunch, and are \$45 for adults or \$20 for high school and college students. For more information or to register, call the Marian Center of Indianapolis at 317-924-3982 or log on to www.indianacatholicwomen.com. †

Live Action founder is keynote speaker at annual Celebrate Life dinner on Sept. 28

cover-ups at Planned Parenthood affiliates.

Last summer, Live Action released video footage of employees at the Planned Parenthood abortion centers in Indianapolis and Bloomington defying Indiana's parental notification law.

The pro-life fundraiser also will honor John and Chris Curran of Carmel, Ind., and Vince and Robyn Caponi of Indianapolis for their distinguished service to the cause of life.

The event begins with a reception at 6 p.m. then dinner and the awards at 7 p.m. Rose will speak at 8 p.m.

("Celebrate Life" dinner reservations are \$60 per person. For registration information, log on to www.RTLindy.org or call the Right to Life of Indianapolis office at 317-582-1526.) †

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Gulf Coast slowly rebuilds five years after Hurricane Katrina

WASHINGTON (CNS)—Five years after the devastating effects of Hurricanes Rita and Katrina, rebuilding efforts are still very much a work in progress. Many, but not all, Gulf Coast residents have returned, and although many homes and buildings have been rebuilt, more still needs to be done.

Amid the ongoing recovery, many exasperated locals say they just want to move on, especially as the nation remembers the five-year anniversaries of Hurricane Katrina, which slammed into the Gulf Coast on Aug. 29, and Hurricane Rita, which made landfall in Texas and Louisiana on Sept. 24.

Moving past the collective grief and frustration of Katrina was the impetus behind a scheduled ecumenical service at Our Lady of Prompt Succor Church in Chalmette, La., on Aug. 28 dubbed “a funeral for Katrina.” The church is located in the largest city in St. Bernard’s Parish, a

**See related column,
page 4.**

civil entity just east of New Orleans that was almost entirely flooded from the breached levees and has yet to completely recover. According to U.S. Census Bureau reports, the region is only half as populated as it was before the storm.

New Orleans Archbishop Gregory M. Aymond and other religious and community leaders directed the service where participants were invited to write their feelings on strips of paper and toss them into a casket. After the service, the casket was loaded into a horse-drawn vehicle, and a high school jazz band led the funeral procession to the local cemetery to place the coffin in a newly built Katrina memorial vault.

A parish bulletin announcement of the event said: “It is time to move on with our lives and put Katrina to final rest. Many of us have already moved on, and the community is experiencing renewal and much growth.”

A big part of moving on depends on the help people that received and continue to get after the largest natural disaster in U.S. history. Catholic Charities USA outlined the broad extent of its outreach in a new report titled “Katrina & Rita: Five Years Later.”

The report notes that the national organization raised \$163 million for hurricane relief. Of these funds,

\$116 million went to Louisiana, \$23 million to Mississippi and \$13 million to Texas. Five other jurisdictions—Florida, the District of Columbia, Georgia, Missouri and Tennessee—received more than \$1 million for their assistance to evacuees.

In the five years since Katrina, Catholic Charities New Orleans alone distributed \$55 million in direct financial assistance to those in need, provided 335,000 nights of shelter, gutted and rebuilt 3,200 homes, distributed 250 million pounds of food and provided counseling for 900,000 people.

Since Katrina, the organization has increased its efforts on preparing for future disasters.

“Now we’ve got a plan for whatever comes our way,” said Carol Spruell, communications coordinator for Catholic Charities in the Diocese of Baton Rouge.

Craig Fugate, administrator of the Federal Emergency Management Agency, has told reporters that his office is similarly better prepared for a major disaster after being severely criticized five years ago for a perceived slow response.

In the days before Katrina’s fifth anniversary, U.S. government officials announced more than \$25 million in aid for newly approved Gulf Coast rebuilding projects, which includes \$11 million to the state of Louisiana to help rebuild the student center at Xavier University in New Orleans—the country’s only historically black Catholic university.

Xavier University was virtually underwater after Katrina. When floodwaters subsided, they left behind layers of mildew and mold along with damaged books, furniture, carpeting and a buckled hardwood gym floor. The storm also destroyed buildings and ripped off roofs.

Since then, the university has focused on getting back on track. This fall semester, it opens a new wing at its College of Pharmacy and starts construction on a chapel in honor of the university’s founder, St. Katharine Drexel. It is also starting work on a new student center and other campus building renovations.

President Barack Obama spoke at the school on Aug. 29. Members of his Cabinet and other administration officials were making several stops in New Orleans and at



Archbishop Alfred C. Hughes, who was head of the New Orleans Archdiocese at the time, stands amid the rubble of the collapsed roof of Our Lady of Lourdes Church in Slidell, La., after Hurricane Katrina in 2005. Aug. 29 marks the fifth anniversary of the storm’s landfall in Louisiana.



Volunteers work on Aug. 25 on the gate of a house that was badly damaged during Hurricane Katrina in 2005 in the Lower Ninth Ward of New Orleans. Aug. 29 marks the fifth anniversary of the storm’s landfall in Louisiana.

least one stop in Mississippi to mark the storm’s anniversary and to emphasize recovery and restoration efforts.

Father Larry Snyder, the president of Catholic Charities USA, planned similar visits to local Catholic Charities agencies.

Sarah Comiskey McDonald, director of communications for the Archdiocese of New Orleans, told Catholic News Service that FEMA had given the archdiocese about \$61.9 million by the end of 2009 for rebuilding, repairs and alternate projects. The archdiocese anticipates receiving another \$108.1 million for ongoing repairs and upgrades.

Although Mississippi has received less attention than New Orleans, the state’s coast was devastated when the hurricane hit and some areas are still struggling to recover. In the Diocese of Biloxi, schools and churches damaged from wind and severe flooding are slowly being repaired. In some cases, destroyed or damaged schools have merged and some churches will not be rebuilt.

When Katrina hit Mississippi, the sign

outside Our Lady of the Gulf Church in Bay St. Louis read: “Sometimes you have to lose everything in order to do anything.”

The irony of the message is not lost on the pastor, Father Michael Tracey. In the Aug. 20 edition of the *Gulf Pine Catholic*, the diocesan newspaper of Biloxi, the priest said the electronic parish sign would reflect the same message on Aug. 29.

“This time,” he said, “rather than being providential or prophetic, it may be a sign of realistic hope, lessons learned and providential care.” †

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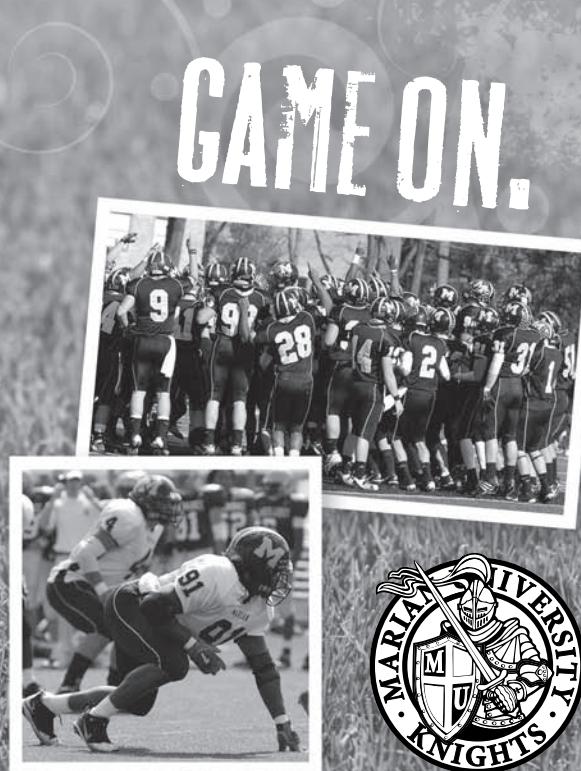
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OPINION



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Mike Krokos, EditorGreg A. Otolski, Associate Publisher
John F. Fink, *Editor Emeritus***Editorial****The mosque in New York**

What should a Catholic position be concerning the controversy over the Muslim center, complete with mosque, being built two blocks from where the World Trade Center twin towers once stood? The towers were destroyed by Muslim terrorists.

President Barack Obama spoke in favor of the center before backtracking and saying that he was going to stay out of the controversy.

We Catholics should begin with what Pope Benedict XVI is attempting to do when it comes to Catholic-Muslim relations. He has visualized a great Catholic-Muslim alliance against secularism, including joint efforts in the cultural, social and political spheres in defense of shared values, such as the sanctity of human life and the defense of the traditional family.

The pope sees the "clash of civilizations" not between Islam and the West but between belief and unbelief. However, he has said frequently, Muslims need to rein in their radicals and there must be greater religious freedom in the Islamic world.

Too many Americans fear Muslims these days and blame all of Islam for the terrorist acts of extremists like those in al-Qaida. That is like blaming Catholicism for the acts of Christian extremists who kill abortionists.

Opposing the building of mosques through protests and violence, as has been happening not only in New York but in other parts of the country, could have the opposite effect from what is desired: It could create a backlash that would increase radicalization.

On the other hand, studies have found that mosques, religious bookstores and other communal associations that bring Muslim-Americans together help prevent radicalization. That is exactly what the organization that wants to build the Muslim center in New York, the Cordoba Initiative, wants to promote.

The Cordoba Initiative is headed by Imam Feisal Abdul Rauf, an American who says that he is trying to promote interfaith understanding. He was hoping that the project would heal some of the bitterness felt by relatives of those killed by the terrorists. This hope, however, appears to be in vain and his project is instead adding to the bitterness.

This controversy is somewhat similar to the convent that Carmelite nuns built near Auschwitz in 1984, a move protested by Jewish groups. Pope John Paul II thought the nuns had good intentions, but in 1993 he demanded that they move anyway. Perhaps, therefore, this particular mosque should not be built on its current planned site.

At an impromptu news conference on Aug. 18, New York Archbishop Timothy M. Dolan noted that "as Catholics, we ourselves are somewhat touchy about this issue because in the past we have been discriminated against." He said he would be happy to participate in efforts to negotiate a compromise over the Manhattan mosque as part of "a very civil, rational, loving, respectful discussion."

We can't go along, though, with the

CNS photo/Gregory A. Shemitz



Archbishop Timothy M. Dolan of New York responds to questions from the news media about the proposed Islamic community center in New York during the archbishop's visit to Covenant House in New York on Aug. 18. The controversial 13-story, \$100-million center, which includes a mosque, is to be located two blocks from the former World Trade Center site.

superheated rhetoric of Newt Gingrich. Among other things, he said that no mosque near ground zero should be built as long as there are no churches or synagogues in Saudi Arabia. Why should the United States deny the religious rights of Americans because a Muslim country does so?

He seems to be blaming Islam for the actions of the terrorists. However, both Presidents George W. Bush and Obama emphasized repeatedly that the so-called "war against terror" was not a war against Muslims; it is against terrorists. Yes, of course, 9/11 was caused by terrorists who were also Muslims, but we must not be seen as against all Muslims.

Our war in Afghanistan is against al-Qaida Muslim extremists, but it is also in defense of the vast majority of the Muslims who live there. We have struggled to try to give Iraq, a largely Muslim country, a democratic government. The United States has friendly relations with numerous Muslim countries, and that is as it should be.

Gingrich is right, though, when he protests against the lack of religious freedom in some Muslim countries like Saudi Arabia. Pope Benedict continues to speak out about this issue.

The world must take a stand against Muslim extremists who are terrorizing Christians. As recently as 1975, there were an estimated 25 million Christians in Arab countries. Today, that number is 12 million. Terrorism by Muslim extremists has chased many Christians out of their homelands.

Those issues, though, should be kept separate from the controversy over the mosque in New York. Why? Because we should always take the moral high road and respect the religious freedom of other people, even if they choose to ignore this basic human right.

—John F. Fink

Be Our Guest/Peter Finney Jr.

Heartfelt treasures came from Katrina experience

My family and I spent Katrina in an enclosed corridor leading to the stairwell of my fourth-floor office, a decision that

with the clarity of 20/20 hindsight ranks somewhere on the "Top 10 List" of "Mistakes I Have Made in My Brief Sojourn on Earth."

There is a line describing a person who turns an easy job into something difficult as "someone who could make a freight train take a dirt road."

Our office is right across the street from the Union Passenger Terminal on Loyola Avenue and, believe me, the "freight train" that Monday, Aug. 29, at 3 a.m. careened across the asphalt and headed straight up the stairs like some Monster Zephyr at Pontchartrain Beach.

Would the building stop swaying?

Would the building stop talking?

Why—why—had I brought my family up here to die? Just to save a few hours in contraflow?

I still have difficult dreams about that morning. I remember listening to WWL radio, our information lifeline. Truly, the WWL reporters forever will remain heroes in my eyes because they honored their profession and risked their lives to save others.

I became alternately worried and angry when I heard WWL speak to every civil parish president, even Benny Rouselle of Plaquemines Parish, where Katrina officially made landfall. As the hours ticked on and the windows of my office continued to crash in, I wondered, "Where was [New Orleans Mayor] Ray Nagin?"

I knew the WWL studios were just across the street from City Hall, but no Nagin could mean only one thing: Something must be seriously wrong in the city of New Orleans.

In a few days, from the safety of a dear friend's home in Baton Rouge, we discovered just how seriously wrong things had gone.

And now, we are here, perched on the precipice of a five-year anniversary of a life-changing event that everyone wants to forget. My emotions are a jumble of snapshots burned into memory:

• Driving into the city a week after the storm, I was overwhelmed by the deafening silence. New Orleans was Antarctica at the equator. It was a brown and lifeless and God-forsaken tundra—no birds, no bugs, no life. One of the images taken by *Clarion Herald* photographer Frank Methe crystallizes what I was feeling that day—a small white crucifix floated out of Our Lady of Lourdes Church in Violet and came to rest half-buried in the cracked mud. This was

Calvary, horizontal and below sea level. But that crucifix also symbolized the promise of the empty tomb—and new life.

• When the roller coaster of my daily emotions swayed wildly from hope to despair, Methe's stunning picture of the large crucifix above the altar at Immaculate Conception Church in Marrero reminded me of the meaning of redemptive suffering. Katrina's winds had blown off the right arm of the corpus, and a shard of stained glass, traveling at warp speed, became a spear that buried itself in the left side of the crucified Christ. The brown shard remains in the restored crucifix as a symbol of Katrina. It speaks this to me: Though we were pierced and suffered so many deaths, big and small, through faith we grasped the promise of Resurrection and wouldn't let go.

• Methe's picture of a college group from the Diocese of Youngstown, Ohio, in their overalls, pausing from their gutting of a house to receive ashes from their spiritual director, Father Ed Brienz, on Ash Wednesday in 2006 is chilling. How many thousands of God's foot soldiers, like these from Ohio, helped us rise from our ash heap? Thanks be to God.

• Finally, for me the image of God's faithfulness is manifested in the story of the second collection for Katrina relief taken up on Sept. 18, 2005, by St. Lawrence of Brindisi Parish in the Watts section of Los Angeles. The working-class parish's average weekly collection was \$5,000, but on this day, it raised \$7,000 for the Katrina collection alone. That money was earmarked for St. Gabriel the Archangel Parish in New Orleans.

But the real treasure was buried inside one of the collection envelopes. On the outside of an envelope, written in Spanish, were these words: "Para las victimas del huracan, no traia dinero pero esto debe de tener algun valor. Es de todo corazon." ("For the victims of the hurricane. I did not bring any money. But this should be of some value. It is with all of my heart.")

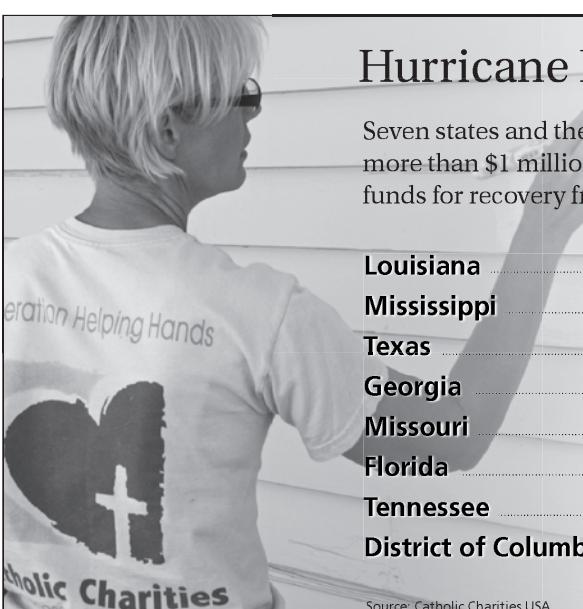
It was a woman's plain gold wedding ring.

Methe's picture of Msgr. Doug Doussan, the pastor of St. Gabriel the Archangel Parish, holding the ring, sends the message of Christ's hope.

Said Franciscan Father Peter Banks, pastor of the small Watts parish, "It is very humbling to realize I am living among the poorest of the poor, but they are the wealthiest in so many ways."

And they have enriched our lives.

(Peter Finney Jr. is the editor and general manager of the *Clarion Herald*, the newspaper of the Archdiocese of New Orleans.) †

**Hurricane Recovery Funds**

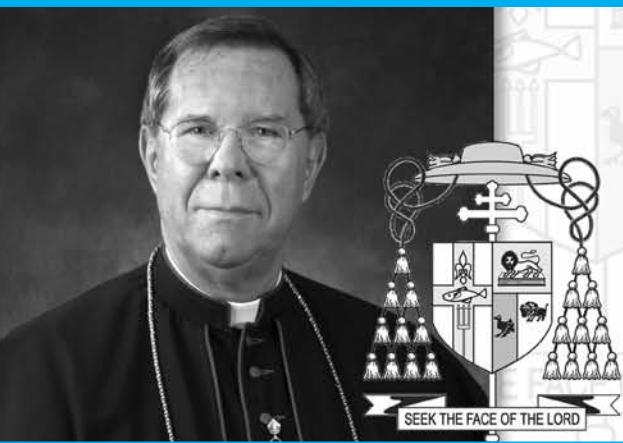
Seven states and the District of Columbia received more than \$1 million in Catholic Charities grant funds for recovery from Hurricanes Katrina and Rita.

Louisiana	\$116.7 million
Mississippi	\$23.2 million
Texas	\$13.9 million
Georgia	\$1.5 million
Missouri	\$1.4 million
Florida	\$1.3 million
Tennessee	\$1.1 million
District of Columbia	\$1.1 million

Source: Catholic Charities USA

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Set aside distractions and make prayer part of your daily routine

When a sixth-grade fellow wrote to me that he loves God with all his heart, he was expressing a fundamental source of prayer, namely the human heart.

Somewhere I read—I cannot remember where—that the longing for God in the human heart finds expression in more than a thousand ways in the Scriptures. The composer of Psalm 27, my favorite, prays, “of you my heart has spoken: I seek your face O Lord” (Ps 27). This sentiment suggests several helpful motivations for our prayer.

If the Holy Spirit inspires our hearts to seek and interact with God in love, then we need to make room in our everyday lives to listen. In other words, silence is an important aid to help us listen to our hearts’ longing for God.

Seeking times of silence in our culture is not easy. For most of us, there are so much noise and so many voices that easily overpower the authentic longings of our hearts. I think it is accurate to say that without some space for silence in heart (and mind), faith and the call to holiness are in jeopardy.

We long for God and a relationship with Jesus, but without “going apart” alone with him we may begin to doubt that we can truly find him.

The *Catechism of the Catholic Church* says, “The habitual difficulty in prayer is distraction. It can affect words and their

meaning in vocal prayer; it can concern, more profoundly, him to whom we are praying, in vocal prayer [liturgical or personal], meditation and contemplative prayer. To set about hunting down distractions would be to fall into their trap, when all that is necessary is to turn back to our heart—for a distraction reveals to us what we are attached to, and this humble awareness before the Lord should awaken our preferential love for him and lead us resolutely to offer him our heart to be purified” (#2729).

I admit that distraction is a habitual challenge. I also agree that turning back to one’s heart and asking for the Holy Spirit’s purification is an antidote that works. The underlying conviction that we need is an honest desire to pray. And here is where an established non-negotiable habit of prayer sets the pace for me.

We are all different, and our prayer lives are going to reflect that difference. All I know is that, in my case, my routine of prayer is set as the priority of every day and everywhere.

An hour of prayer begins my day, and everything else is adjusted accordingly. I learned that is the way it has to be. A part of that first hour is praying the *Liturgy of the Hours*, which I promised to do when I was first ordained. Often, Holy Mass concludes that hour of prayer if I am not scheduled elsewhere.

After my mom’s going home to God, I

came across a prayer book she had as a young woman. In 1988 in Rome, I had the prayer book rebound and I have used that book of prayers every day since. Some of these prayers shape my vocal prayer. For meditation, I always use a spiritual book. This is a help I need to keep recollected—and to cope with the inevitable distractions.

Over the years, I have trained myself to say short prayers throughout the day. For example, I pray to the Holy Spirit or to a favorite saint before an appointment or meeting in the chancery. Meetings for which I am present always begin with a prayer and the invocation of saints like St. Francis Xavier and Mother Theodore Guérin. It is a rare day that I do not pray at least two or three rosaries, a favorite devotion of mine.

During Lent, I pray the Way of the Cross, sometimes in my car if I am on the run. In other words, prayer is threaded through my day and reminds me why I am doing what I am doing as bishop-pastor.

If at all possible, in the early evening I set aside a half hour before the Blessed Sacrament as the special time of intercessory prayer for the intentions that folks send to me. It is also an especially

peaceful time. I suppose this is the closest I come to contemplative prayer on a regular basis.

My devotions to our Blessed Mother and to St. Joseph go back to minor seminary. I pray to St. Frances Xavier Cabrini and to St. Theodore Guérin. Since turning 50, I have prayed Cardinal John Henry Newman’s “Prayer for a Happy Death.” I pray some prayers authored by St. Ignatius and St. Francis of Assisi.

I have described how I pray because some of you asked me to and because it is simple and not very extraordinary. I hope it helps. †

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

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

Archbishop Buechlein’s intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

Apártense de las distracciones y convierta la oración en parte de su rutina diaria

Cuando un alumno de sexto grado me escribió que ama a Dios con todo su corazón, expresó una fuente de oración fundamental, a saber: el corazón humano.

Leí en algún lado (no puedo recordar dónde) que el anhelo de Dios del corazón humano encuentra su expresión en más de mil formas en las Escrituras. El autor del Salmo 27, mi preferido, reza: “El corazón me dice: ‘¡Busca su rostro!’ Y yo, Señor, tu rostro busco.” (Sal 27). Este sentimiento sugiere diversas y útiles motivaciones para nuestra oración.

Si el Espíritu Santo brinda inspiración a nuestros corazones para buscar e interactuar con Dios en la comunión del amor, entonces debemos apartar un espacio en nuestras vidas cotidianas para escuchar. Es decir, el silencio constituye un recurso importante para ayudarnos a escuchar el anhelo de Dios de nuestros corazones.

En nuestra cultura no resulta fácil encontrar momentos de sosiego. Para la mayoría de nosotros existe mucho ruido y demasiadas voces que fácilmente predominan sobre los auténticos anhelos de nuestros corazones. Considero que es acertado decir que sin que exista cierto espacio para el silencio en el corazón (y en la mente) la fe y el llamado a la santidad se encuentran en peligro.

Sentimos el anhelo de Dios y de establecer una relación con Jesús, pero sin “apartarnos” en soledad con Él quizás empecemos a dudar de si realmente podemos encontrarlo.

El *Catecismo de la Iglesia Católica* dice: “La dificultad habitual de la oración

es la *distracción*. En la oración vocal, la distracción puede referirse a las palabras y al sentido de éstas. La distracción, de un modo más profundo, puede referirse a Aquél al que oramos, tanto en la oración vocal [litúrgica o personal], como en la meditación y en la oración contemplativa. Salir a la caza de la distracción es caer en sus redes; basta volver a concentrarse en la oración: la distracción descubre al que ora aquello a lo que su corazón está apegado. Esta humilde toma de conciencia debe empujar al orante a ofrecerse al Señor para ser purificado” (#2729).

Debo admitir que la distracción es un reto habitual. También convengo en que ignorar al propio corazón y pedir la purificación del Espíritu Santo es un antídoto que funciona. La convicción latente que hace falta es un deseo sincero de orar. Y es allí donde un hábito de oración arraigado y no negociable marca la pauta para mí.

Todos somos distintos y nuestras vidas de oración van a reflejar esas diferencias. Lo que sé es que, en mi caso, mi rutina de oración constituye una prioridad todos los días y en cualquier lugar.

Mi día comienza con una hora de oración y todo lo demás se ajusta conforme a ello. Aprendí que así es como debe ser. Parte de esa primera hora es rezar la *Liturgia de las Horas*, lo cual fue una promesa que hice al principio cuando me ordené. Con frecuencia, la hora de oración concluye con la Santa Misa, si no tengo programado estar en otra parte.

Después de que mamá volviera a casa con Dios, me encontré un libro de oración que ella tenía cuando joven. En Roma, en

1988, mandé a encuadrinar nuevamente el libro de oración y desde entonces lo he utilizado todos los días en mis oraciones. Algunas de esas oraciones enmarcan mi oración vocal. Para la meditación siempre uso un libro espiritual; es la ayuda de la que me valgo para mantener el reconocimiento y para lidiar con las distracciones inevitables.

A lo largo de los años me he disciplinado para decir oraciones breves en el transcurso del día. Por ejemplo, le rezó al Espíritu Santo o a un santo predilectos antes de una cita o reunión en la oficina administrativa. Las reuniones en las que participo siempre comienzan con una oración y la invocación de santos tales como San Francisco Javier y la Madre Theodore Guérin. Es raro el día en que no rezó al menos dos o tres rosarios, una de mis devociones preferidas.

Durante la Cuaresma rezó el Vía Crucis, en ocasiones en mi automóvil si estoy haciendo diligencias. Es decir, la oración se entrelaza a lo largo de mi día y me recuerda por qué hago lo que hago como obispo y pastor.

De ser posible, muy temprano en la mañana dedico media hora ante el Santísimo Sacramento, como un tiempo de oración de intercesión por las intenciones que las personas me encomiendan. También es un momento

especialmente apacible. Supongo que es lo más cercano que llego a la oración contemplativa con cierta regularidad.

Mi devoción a la Santa Madre y a San José data del seminario menor. Rezo a San Francisco Javier Cabrini y a Santa Theodore Guérin. Desde que cumplí 50 años rezó la “Oración para una muerte feliz” del cardenal John Henry Newman. Rezo algunas oraciones compuestas por San Ignacio y por San Francisco de Asís.

Describo la forma en la que oro porque algunos de ustedes me lo han preguntado y porque es algo sencillo y nada fuera de lo común. Espero que les ayude.

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 3-6

Sacred Heart Parish, 558 Nebeker St., Clinton. **"Little Italy Festival,"** Water Street in downtown Clinton, Fri. 6 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

September 4

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Lourdes and Irvington On-site Chili Cook-off,"** noon-3 p.m., sample all recipes and vote, \$5 per person, children under 7 free. Information: 317-506-1895 or www.lourdeschilicookoff.org.

September 5

Slovenian National Home Picnic Grounds, 21340 Yates Lane, Avon. **Slovenian Society, annual celebration and festival,** 10 a.m., Mass, noon, \$5 admission, children 16 and under free. Information: www.sloveniannationalhomeindy.org.

St. John the Evangelist Parish, 9995 E. Base Road,

Enochsburg. **Parish festival,** fried chicken and roast beef dinners, 11 a.m.-5 p.m. Information: 812-934-2880.

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 Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

September 6

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **Labor Day picnic**, games, food, 11 a.m.-5 p.m. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, Brookville. **90th annual Labor Day Festival**, 10 a.m.-8 p.m., country style "all-you-can-eat" chicken dinner. Information and reservations: 812-623-3670.

September 9

Our Lady of Mount Carmel Parish, 14598 Oak Ridge Road,

Carmel, Ind. (Diocese of Lafayette). **Catholic Business and Professional Club, Mass and breakfast**, Paul Lundsford, president of Guérin High School, speaker, 6:30 a.m., \$15 members, \$25 non-members. Information: 317-590-0634 or infor@cpbc-ld.org.

September 9-11

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **"Fall Festival,"** food, rides, games, 5-10 p.m. Information: 317-244-9902.

September 10

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Catholic Charismatic Renewal**, song and praise, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30-7:30 p.m. Information: 812-934-5854.

September 11

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Indianapolis Firefighters Local #416, Memorial Mass for firefighters who gave the**

ultimate sacrifice, 11 a.m. Information: 317-894-4361.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish, **"Feast of the Holy Cross,"** dinner, dance and silent auction, 6 p.m.-11 p.m., \$50 per person. Information: 317-637-2620.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis.

"French Market," noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

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

Geneva Hills Golf Course, 13446 S. Geneva Hills Road, Clinton. **Saint Mary-of-the-Woods Alumnae Club "Scholarship Golf Scramble,"** noon, \$70 per person includes lunch, green fees and cart, registration due Sept. 7. Information: 812-239-3050 or maryadd@verizon.net.

September 11-12

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** Sat. grilled smoked pork chop supper, Sun. pan-fried chicken dinner, Sat. 4-10 p.m., Sun. 11 a.m.-7 p.m. Information: 765-647-5462.

September 12

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. John Academy alumnae reunion and Mass**, noon, lunch following Mass at Indiana Convention Center. Information: 317-892-4798 or SKenn63523@aol.com.

Holy Cross Parish, 125 N. Oriental St., Indianapolis. **Women's Cancer Awareness luncheon**, 11:30 a.m.-1 p.m. Information: 317-637-2620, ext. 406, or jerlenbaugh@holycrossindy.org.

Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or cshock803@att.net.

St. Mary Parish, 212 Washington St., North Vernon. **"Community Festival,"** "all-you-can-eat buffet," country store, children's games, 11 a.m.-6 p.m. Information: 812-346-3604.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Community Fall Festival,"** music, dance, Sun. 8 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

St. Michael Church, 101 St. Michael Drive, Charlestown. **Sesquicentennial Celebration and Bilingual Mass**, 11 a.m., Archbishop Daniel M. Buechlein, celebrant, luncheon following Mass. Information: 812-256-3850 or celedbetter3831@sbcglobal.net. †

Retreats and Programs

September 11

Oldenburg Franciscan Center, Oldenburg. **"Teilhard de Chardin-Lessons from a Modern Day Mystic,"** Franciscan Sister Barbara Leonhard, presenter, 9-11:30 a.m., \$20 per person. Information: 812-933-6437 or center@oldenburgosf.com.

September 12

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-Piano Playing, Weightlifting and Prayer: What Could These Things Have in Common?"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m. liturgy, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

September 13

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

September 17-19

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Living In Love-A Couples Retreat,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"Athletes for Christ-Call to Holiness,"** retreat open to all ages, Mercy Father Frank Sherry, presenter. Information:

812-825-4642, ext. 1.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation retreat. Information: 317-545-7681 or spasotti@archindy.org.

September 18

Cathedral High School, O'Malia Performing Arts Theater, 5225 E. 56th St., Indianapolis. **Indiana Catholic Women's Conference- "Treasuring Womanhood,"** 8 a.m.-4:45 p.m., \$50 adults, \$25 students. Information: www.indianacatholicwomen.com.

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. **"Saturday Morning at the Dome-Listening and Responding to the Wisdom of Your Body,"** 9 a.m.-12:15 p.m. Information: 812-367-1411 or www.thedome.org.

September 19

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** learn about youth spirituality, 6:30-8 p.m., pizza, talk and prayer, high school and older. Information: 812-933-6437 or center@oldenburgosf.com.

September 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

"Catholic Identity and Doctrine-Prayer in the Catholic Tradition," Father Jim Farrell, presenter, session two of four, 6:30-9 p.m., \$25 per session includes dinner and presentation. Information: 317-788-7581 or www.benedictinn.org. †

Photo courtesy Sisters of Providence of Saint Mary-of-the-Woods



Baby alpaca

Newborn alpaca Vincennes, right, stands by his mother, Providence Providentia, just hours after his birth on Aug. 24 on the grounds of the White Violet Farm Alpacas, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods at their motherhouse near Terre Haute. More than 60 male alpacas have been born at Saint Mary-of-the-Woods since the herd was introduced in 1998.

VIPs



Charles and Helen (Loftus) Kestler

Charles and Helen (Loftus) Kestler, members of St. Augustine Parish in Jeffersonville, celebrated their 60th wedding anniversary on Sept. 2.

The couple was married on Sept. 2, 1950, at St. Boniface Church in Louisville, Ky.

They are the parents of five children: Patricia Dallas, Laura Fain, Dennis, Stephen and the late Charles Kestler. They have eight grandchildren. †

John and Marie (Smith) Mitchell, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on Aug. 26.

The couple was married on Aug. 26, 1950, at St. Charles Borromeo Church in Bloomington.

They will celebrate their anniversary during the 11 a.m. Mass on Sept. 5 at St. Pius X Church in Indianapolis followed by a family dinner.

They are the parents of eight children: Mary Ann Holand, Janet Inderstrottd, Marilyn Rodney, Greg, John, Tim, Tom and Will Mitchell. They have 14 grandchildren and four great-grandchildren. †

Norbert and MaryLynne (Smith) Hornek, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 5.



John and Marie (Smith) Mitchell

The couple was married on Sept. 5, 1960, at Holy Family Church in Louisville, Ky.

They are the parents of six children: Terri Woods, Alan, Dan, Jim, Mark and Mike Hornek. They have 14 grandchildren. †

George and Ruth (Uhl) Kaiser, members of Holy Family Parish in New Albany, will celebrate their 50th wedding anniversary on Sept. 3.

The couple was married on Sept. 3, 1960, at St. Anthony of Padua Church in Clarksville.

They are the parents of four children: DeAnn Burns, Dr. Sheryl King, Becky Wenning and Chris Kaiser. They have 14 grandchildren. †

James and Theresa (Werner) Nobbe, members of St. Maurice Parish in St. Maurice, celebrated their 50th wedding anniversary on Aug. 27.

The couple was married on Aug. 27, 1960, at Holy Family Church in Oldenburg.

They are the parents of 11 children: Mindy Grunkemeyer, Becky Kinker, Patty Mauer, Joyce Moeller, Janet Porter, Debbie Schneider, Kay Schwering, Bill, Fred, Sam and the late Neal Nobbe. They have 24 grandchildren and two great-grandchildren. †



George and Ruth (Uhl) Kaiser



James and Theresa (Werner) Nobbe

Summer youth volunteer effort helps Brown County residents

Special to The Criterion

BROWN COUNTY—At the beginning of August, a group of eight teenagers from St. Agnes Parish in Nashville and 12 teenagers from St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute came together with their youth ministry leaders to help people in need in Brown County.

Indiana Nazareth Farm is an annual service camp sponsored by St. Agnes Parish and the Terre Haute parishes. It is based on four cornerstones—community, prayer, simplicity and service.

Each teenager and adult leader provided more than 28 hours of intensive hard labor in just three and a half days, equaling 728 hours of volunteer service. Team leaders were youth ministry coordinator Adrienne Spahr from St. Agnes Parish in Nashville and Janet Roth, the youth ministry coordinator at the three Terre Haute parishes.

This year, projects included excavating and moving hundreds of rocks to build a dam and a retaining wall to protect property from water damage, staining a huge wrap-around deck, demolishing a

two-and-a-half car collapsed garage, assisting with the building of a Habitat for Humanity house, cleaning up yards, mowing, spreading mulch, washing windows, cleaning gutters, moving dirt, weeding yards and large slopes, and general yard cleanup.

Though the group spent many hours working, the youths and adult leaders set aside time for prayer and reflection every morning and evening as a group.

The original Nazareth Farm was formed as an association of the Catholic Church, and is located in the Diocese of Wheeling-Charleston in West Virginia. Its purpose is to provide volunteer service to the people of Appalachia.

In 1994, the program was started in Brown County by youth ministry leaders in Nashville and Terre Haute.

Each year, the youths are exhausted but energized, and look forward to participating again.

Brown County residents who need assistance are encouraged to keep this outreach in mind if they have needs that could be accomplished next summer.

The project is held annually during the first weekend of August. †

Submitted photo



Teenagers and youth ministry leaders from St. Agnes Parish in Nashville and St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute provide service to people in need in Brown County as part of the Indiana Nazareth Farm Service Project. The group is shown demolishing a collapsed garage. Organizers are grateful for the energies and dedication of these youths and their adult ministry leaders.

In message to nuns, pope says Mother Teresa models 'Christian virtue'

VATICAN CITY (CNS)—Blessed Teresa of Calcutta is “an exemplary model of Christian virtue” who showed the world that an authentic love for others opens the door to knowing and being with God, Pope Benedict XVI said.

Marking the 100th anniversary of her birth, the pope sent a message to Sister Mary Prema, the superior general of the Missionaries of Charity, the congregation that Mother Teresa founded in 1950.

The Vatican released the message on Aug. 26 after it was read in Calcutta, India, at the end of a special Mass

commemorating the 100th anniversary of Mother Teresa’s birth.

In Calcutta, most of the Missionaries of Charity nuns gave up their regular seats in the motherhouse chapel to accommodate

hundreds of pilgrims and volunteers who arrived for the early morning Mass.

After the Mass, the bishops, priests, nuns and visitors processed to Mother Teresa’s ground-floor tomb. Sister Prema handed Cardinal Telesphore Toppo of Ranchi a lamp, and he lit a candle to mark the beginning of the centenary celebrations.

Dozens of Missionaries of Charity novices gathered around the tomb and sang “Happy Birthday.”

In his message, Pope Benedict said celebrating Mother Teresa’s birth centenary “will be for the Church and the world an occasion of joyful gratitude to God for the inestimable gift that Mother Teresa was in her lifetime, and continues to be through the affectionate and tireless work of you, her spiritual children.”

The pope said Mother Teresa was a living example of St. John’s words: “Beloved, if God so loved us, we must also love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection.”

He asked the order’s sisters, brothers, priests and lay members to let God’s love continue to inspire them to give themselves “generously to Jesus, whom you see, and serve the poor, the sick, the lonely and the abandoned,” and to draw constantly from Mother Teresa’s example and spirituality.

After the visit to the tomb, Sister Prema

read a message from the congregation, and the group processed to the motherhouse’s L-shaped courtyard. Sister Prema and Sister Nirmala Joshi, retired superior general of the order, released white pigeons and blue and white balloons amid cheers from those packing the balconies on the three floors surrounding the courtyard.

Similar events were planned worldwide, including at Washington’s Basilica of the National Shrine of the Immaculate Conception.

Archbishop Lucas Sirkar of Calcutta

said anniversary celebrations being held throughout India had brought “a ray of hope and joy to thousands of poor, underprivileged, disadvantaged and marginalized in India,” especially as the nation struggles with violence, injustice and natural disasters.

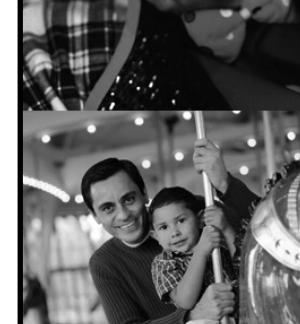
The events received wide media coverage, helping make the Gospel message better understood in India, he said in an Aug. 26 interview with Fides, the news agency of the Vatican’s Congregation for the Evangelization of Peoples. †



Blessed Teresa of Calcutta



Pope Benedict XVI



2010 St. Joseph Annual **FALL FESTIVAL**

at St. Joseph
1375 South Mickley Avenue
Indianapolis
Thursday — Friday — Saturday
September 9th - 10th - 11th

5:00 PM to 11:00 PM

RAFFLE

Grand Prizes:

- (One) \$1,000 • (One) \$500
- (Two) \$250

Silent Auction Fun • Food • Games Great Rides

- Grilled Chicken • Chicken Nuggets
- Hotdogs • Fish • Pork Tenderloins
- Spaghetti Dinner (Thursday only)

Lic. #121854

Our Lady of Fatima Retreat House Fall Program Preview.....

- **September 9**—"Silent Non-guided Day of Reflection" 8 am-4 pm • \$25 per person
 - **September 24-26**—"Transformation": A weekend retreat Fr. John Mark Ettenson 7 pm Friday-12 noon Sunday \$150/person
 - **October 5**—"Morning for Moms: Drinking from the Well" Sr. Kathleen Yeadon & Rev. Callie Smith 8:30 am-1:00 pm • \$30 per person
 - **October 11**—"Recycling God's Word: A Day of Reflection" Fr. Clem Davis 8:30 am-2:30 pm • \$35 per person
 - **October 15-17**—"Being and Belonging: A Weekend for Separated and Divorced Catholics" Fr. Jim Farrell and retreat team 6:30 pm Friday-12 noon Sunday \$150 per person
 - **October 18**—"Silent Non-guided Day of Reflection" 8 am-4 pm • \$25 per person
 - **October 25**—"Friends of Fatima Mass and Social" 9:00 am Mass with breakfast and social Goodwill offerings gratefully accepted!
 - **November 8**—"The Psalms: A Day of Reflection" Fr. William Munshower 8:30 am-2:30 pm • \$35 per person
 - **November 18**—"An Evening of Reflection with Clay" Sr. Karen Vandewalle 6:00 pm-9:30 pm • \$25 per person
 - **November 19**—"Silent Non-guided Day of Reflection" 8 am-4 pm • \$25 per person
 - **November 29**—"Friends of Fatima Mass and Social" 9:00 am Mass with breakfast and social Goodwill offerings gratefully accepted!
 - **November 30**—FBI (Fatima/Benedict Inn) present "Exploring the Joyous Mysteries in our Lives" An Advent Evening of Reflection with Msgr. Paul Koetter 5:15 pm at The Benedict Inn
- For details on all of these programs as well as additional fall offerings or to register for any program, please check our website which is updated weekly!**



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

Papal Wardrobe

While Pope Benedict XVI does not always follow protocol, here are four ensembles and the occasion for which they would be worn.



Specific rules detail what kind of clothing the pope wears and when. The pope almost always follows this centuries-old protocol.

Dress codes: Aide deciphers papal apparel for nonliturgical events

VATICAN CITY (CNS)—When a pope attends a public event like a general audience in St. Peter's Square or meets a head of state in the papal apartment, he is not exactly free to “wing it” with his wardrobe. His choice of outfit is dictated by a precise protocol.

Recently, a Vatican official published two extensive articles in the Vatican newspaper, *L'Osservatore Romano*, in an effort to help observers decipher the papal dress code.

In what can seem like a page of “do’s and don’ts” from Emily Post, Msgr. Stefano Sanchirico, an assistant for papal ceremonies, spelled out the current norms on how popes should dress for a nonliturgical event.

First, a peek at what is in the papal closet: a white cassock, a white zucchetto or skullcap, a white fascia sash, a short white surplice-like garment called a rochet that is worn over the cassock, an elbow-length red cape called a mozzetta, a red velvet mozzetta trimmed with ermine fur, a white damask mozzetta with or without the white fur trim, a selection of red stoles with gold embroidery, white stoles with gold embroidery, red shoes, and a pair of white loafers.

Even though the items are few, they are worn in particular combinations for

specific occasions.

The basic outfit is the white cassock, white fascia with gold fringe and the white zucchetto. This is what the pope wears for almost all public events: the weekly general audience, the Sunday Angelus, an audience with a government official and during most meetings on papal trips abroad.

When the pope holds an official audience with a head of state or ambassador at the Vatican, the rochet and mozzetta are added on top of the basic papal attire. If the visiting head of state is Catholic, then a stole is included.

According to Msgr. Sanchirico, the stole and the shoes should always match the color of the mozzetta. However, papal tastes trump sartorial standards in the shoe department: Pope Benedict XVI always wears red shoes in public, even when protocol dictates otherwise.

Whether red or white accessories are worn depends on the time of year.

Msgr. Sanchirico wrote that the white mozzetta—with or without the ermine trim—is worn after the Easter Vigil until the second Sunday of Easter. However, Pope Benedict prefers to wear the white mozzetta until Pentecost.

The red mozzetta is worn the rest of the year. Whether it is trimmed with ermine fur or not depends on the season. A red mozzetta with trim is worn from the feast of St. Catherine of Alexandria on Nov. 25 through to the Ascension in the spring, and the red mozzetta without trim is worn from the Ascension to Nov. 25, wrote Msgr. Sanchirico.

Pope Benedict has reintroduced to the papal wardrobe a wide-brimmed red straw hat that Blessed Pope John XXIII often wore and a red velvet cap trimmed with ermine, called a “camauro,” which Pope John was the last to wear.

The one thing all the pope’s nonliturgical garments and accessories have in common is that they are either red or white. The colors, Msgr. Stefano Sanchirico, an assistant for papal ceremonies, wrote, “are distinctive of papal dignity” with white symbolizing “innocence and charity” and red symbolizing the blood and sacrifice of Christ.



For centuries, a newly elected pope has been cloaked with a red mantle over white vestments as can be seen in this file photo of Pope Benedict XVI's election on April 19, 2005. The colors white and red reflect the Christian symbols of purity and the blood of Christ as well as the symbols of earthly power rooted in the early Roman Empire.

But the colors are also rooted in the historical process of the early Roman pontiffs taking on the customs and clothing of the Roman emperor, as outlined in the so-called Donation of Constantine, he wrote.

He said the document, which was probably written around the eighth or ninth century, claims that Emperor Constantine handed sovereign authority over to Rome and the western part of the empire to Pope Sylvester I.

To reinforce the legitimacy of the pope’s role as a sovereign ruler, the document established that the pope could wear imperial garments and use the scepter, “which already from the

The first systematic description of what the pope was to wear upon his election was written out for Pope Gregory X sometime between 1272 and 1273 by the papal master of ceremonies. Earlier norms specified only the importance of the red cloak, wrote the monsignor.

From the time of Pope Gregory, both white and red were to be visible to show that the pope represented “the person of Christ and his mystical body, the Church,” Msgr. Sanchirico wrote.

Further codifications of papal dress stipulated that, upon his election, the pope was to put on a white cassock made of linen or other material appropriate for the weather and that a high-ranking cardinal would then place the red papal mantle over his shoulders.

Msgr. Sanchirico said that the installation outfits eventually became the pope’s everyday attire for public events and formal meetings.

Even with a few modern modifications, the traditional papal outfit has never gone out of style. Sticking with the same look for centuries offers continuity, and “makes visible the uniqueness and singularity of the ministry of the successor of Peter,” Msgr. Sanchirico said. †



When the pope meets with a Catholic head of state, for example, in this April 30, 2009, audience with Colombia's President Alvaro Uribe, he wears a stole over his mozzetta, a kind of mantle. Instead of being red, the colors of the stole and mantle are white during the Easter season.

Pope Benedict XVI wears many hats

Being the pope is serious business.

As shepherd of the universal Church, Pope Benedict XVI's primary responsibility is to preserve unity and proclaim the Gospel as handed down through the centuries from the time that Jesus appointed Peter and his successors to lead the Church.

That is a challenging vocation, to say the least.

Those who know the pope well speak of him as a holy, gentle, humble and compassionate man who embraces the Church's mission of spreading the Gospel and saving souls.

But that doesn't keep the Holy Father from lightening the mood at the Vatican and abroad by occasionally donning new headwear.

In the accompanying photo essay, the pope has been spotted "wearing many hats" during the five years of his papacy. †



Above, Pope Benedict XVI, wearing a miter, waves as he celebrates Mass during his pastoral visit to Sulmona, Italy, on July 4.



Right, Pope Benedict XVI smiles as he wears a hat presented to him as a gift in Altötting, Germany, on Sept. 11, 2006.



Pope Benedict XVI wears a Spanish *Guardia Civil* cap, donated by an unidentified Spanish official, after his weekly general audience at the Vatican on Oct. 25, 2006. The *Guardia Civil* is a police force.



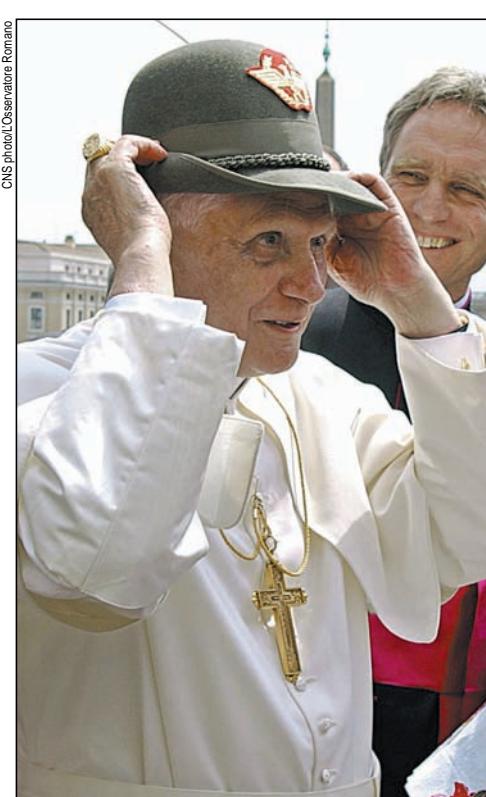
Pope Benedict XVI, wearing a red hat, leaves St. Peter's Square at the Vatican following his weekly general audience on June 13, 2007.



Pope Benedict XVI, wearing a white baseball-style cap, walks in the gardens of the papal villa at Castel Gandolfo, south of Rome, Italy, on July 25.



Pope Benedict XVI tries on a fire helmet given to him as a gift by Italian firefighters at his general audience in St. Peter's Square on June 15, 2005.



Pope Benedict XVI tries on a cap from Italy's Alpine regiment during his weekly general audience at the Vatican on June 7, 2006.

'Hand of God' leads to career change for Bishop Chatard technology director

By John Shaughnessy

When Todd Finnell prays, he also asks God to lead him in the right direction for his life.

So when certain events began unfolding last year, Finnell believed that God was telling him it was time to pursue the change that the longtime employee of Eli Lilly & Co. in Indianapolis had been considering for several years.

"I'd been at Lilly for 20 years," recalls Finnell, a member of St. Monica Parish in Indianapolis. "A year ago, they announced they would be doing a corporate restructuring and that entailed 5,500 positions they are looking to eliminate worldwide. When Lilly offered a volunteer buyout package, I looked at this and said, 'There's no way God isn't painting a picture for me.' It just made so much sense to me. It had to be the hand of God."

So Finnell—then a director of information technology at Lilly—left the company and accepted the position of director of institutional and instructional technology at Bishop Chatard High School in Indianapolis.

It's the place where he starred on the 1983 and 1984 football teams that won state championships. It's the school where he served as an assistant coach for the 1997 and 1998 football teams that also became state champions.

That experience in coaching paved the way for the change he finally made.

"I spent the last 12 to 13 years coaching high school or adult amateur or grade school football," says Finnell, 43. "While I absolutely love the game, I enjoy working with young people and seeing them grow and mature. About three to five years ago, I started thinking about the possibility of education as my next career."

For two years, he served on Bishop Chatard's Board of Regents. He is also a board member for the Catholic Youth Organization.

"Things related to kids interest me," says Finnell, who is the father of two daughters, Alexis, 14, and Brooke, 12. "Both those experiences led to leadership development for me and the thought of what I can do to give back to young people."

He sees his new position as being



Returning to the place where he excelled as a student-athlete and an assistant coach, Todd Finnell said he followed God's call when he became the director of technology at Bishop Chatard High School in Indianapolis.

directly targeted to the support and development of young people.

"It's been a walk with God, with him telling me, 'I want you to explore this path,'" notes Finnell, who has been

married to his wife, Deandra, for 16 years. "For me, it's a combination of what's fulfilling and what God is asking me to do. I feel strongly [that] he's calling me to do this right now." †

School leader trades mile-high view for up-close look at faith-based education

By John Shaughnessy

The intriguing phone call that changed everything for Joseph Heidt came when he was in the midst of a successful five-year run as a commercial real estate broker in Denver.

The caller told Heidt that Providence Cristo Rey High School, a private Catholic school in Indianapolis, was searching for a new president—someone with a background in education and

business, someone who could connect with students from low-income families and develop relationships with business executives.

The more the caller talked, the more Heidt was intrigued by the school's faith-based, work-study approach to high school education. Students attend school four days a week for extended classes. They also work a fifth day in a business setting, earning money that helps pay for their education.

"I was having a good career when the call came," Heidt says. "But what sold me was the mission of the school."

So the 38-year-old Heidt and his wife of four years, Stacey, packed up their belongings and their newborn baby, Nola, so he could start in the new position in July. It was a homecoming for Heidt in more ways

than one.

An Indianapolis native, Heidt returned to the city where his parents, his sister, his cousins and many friends live. He also returned to education and the kind of urban, multicultural high school where he served before switching to the commercial real estate business.

From 2000 to 2005, Heidt was a faculty member at Archbishop Riordan High School in San Francisco, where he taught, coached and served as the co-dean of students. Many of his students there came from backgrounds similar to the 81 students enrolled at Providence Cristo Rey High School.

He hopes to increase the number of students, the school's supporters and the corporate-study partnerships.

"It's an ideal job. It's also very challenging," he says. "A short work day here is from seven in the morning to six in the evening. In terms of what we can achieve, it's wonderful. To meet the students and see how they benefit from this school is fantastic. Our approach allows them to make the connection between education and their career goal path."

The benefits of a faith-based education also are apparent to Heidt.

"We offer our children the opportunity to create their own personal relationship with God," he says. "The values of Catholicism and Christianity are imbedded in our academics and our community service. We want them to know they can make a difference."

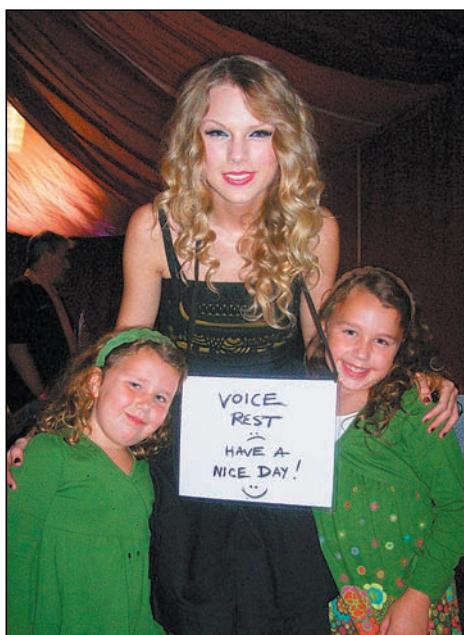
Heidt wants to do the same. †

EDUCATION

continued from page 1

in for 17 years. I thought I could actually work for the Catholic schools now and do a lot for them and me."

The change means she can spend more time with her husband, Eric, and their two daughters, Julia, 8, and Becca, 6. The new job also means she gets to promote a school and its students that she has



Singing and songwriting sensation Taylor Swift poses for a backstage photo with Becca, left, and Julia, the daughters of Vicki Murphy, a former Indianapolis radio personality, who now serves as the communications coordinator at Cardinal Ritter Jr./Sr. High School in Indianapolis.

already embraced.

"I went to the first pep rally of the year, and everything was fresh and new," she recalls. "I'm looking at the kids—the football players running in, the cheerleaders cheering and the band playing. I was caught up in the moment—the newness of high school without the anxiety of high school. Everything was hopeful—the new school year, the new football season, a new start for me."

"Then we had the first all-school Mass. I sat behind the students and was impressed by how reverent they were. I love going to a student-run Mass. You get hopeful about the contributions they can make."

The change also means she no longer has backstage access to such music stars as Taylor Swift, the young singing sensation who posed for a picture with Murphy's two daughters, thus earning Murphy the status as "the coolest mom in the world" for at least one night. But sharing extra time with her children and Cardinal Ritter students is a better tradeoff.

"The more famous people you meet, the more you like your friends," she says with a laugh. "I'd rather spend an hour with 10 Ritter students than 10 famous people. I think Cardinal Ritter High School gets overlooked a lot, and it shouldn't be. It's a great school academically, spiritually, athletically and culturally. It's the most culturally diverse Catholic high school in the state. It's the way of the world."

"I have the feeling that the world is OK if these kids will be in charge of it later. I'm trying to let people know that this school is special, and the kids are special." †



Joseph Heidt

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Teachers, administrators to re-energize at upcoming conference

By Brigid Curtis Ayer

After 30 years as a science teacher, Kim Elpers continues to search for innovative ways to reach her students.

She will have another opportunity to expand her knowledge when Eric Jensen serves as a keynote speaker at

Indiana's Non-Public Education Conference [INPEC] on Oct. 28-29 in Indianapolis.

Jensen will discuss seven discoveries from brain research that could revolutionize education.

"Everything we do involves the brain," says Jensen of the Jensen Learning Corporation. "That includes instruction, curriculum, environment and food. Every time something does not work at a school or in a classroom, there's a mismatch or conflict with, one, what we are doing, and two, how the brain really works."

Such thought-provoking research is one of the reasons that Elpers is looking forward to the conference, which is being organized by the Indiana Non-Public Education Association [INPEA].

"INPEC is very important to me as a teacher," said Elpers, who teaches kindergarten through fifth grade at SS. Peter and Paul School in Haubstadt, Ind., in the Diocese of Evansville. "It is a celebration of our unique mission as non-public educators. We have the opportunity to network with other teachers in a similar situation and gain professional growth."

"Unity and Diversity: A Design for Success" is this year's conference theme. Organizers say the gathering will not disappoint the 3,000 educators that are expected to attend the conference.

"Each year, thousands of non-public school educators head back to classrooms to deliver the best educational opportunities available to meet today's challenging demands," said John Elcesser, INPEA executive director. "Part of our role at INPEA is to equip our members to be cutting edge, innovative and technically savvy."

Debbie Silver, the second keynote speaker, will discuss how teachers can

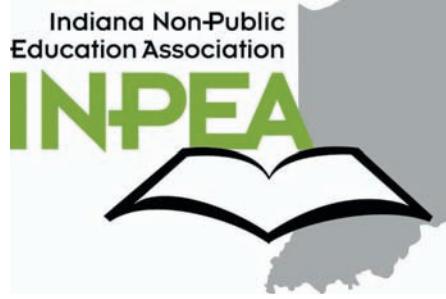
engage students from all backgrounds. "Children must be given a reasonable chance at success. It's the job of the teacher to provide an environment for that to happen," said Silver, who has worked for 40 years in education and holds a doctorate in education.

"In addition to the wonderful keynoters this year, there are many experts from our own schools from around the state who will give presentations in the various sectional break-out sessions," said Kathy Mears, program chair for the conference and the assistant superintendent of curriculum and learning resources for the archdiocese's Office of Catholic Education.

The conference will offer 150 educational sessions covering topics such as multiple intelligence and effective instruction, school fundraising and marketing, faith in learning, cultural diversity and emerging technology. There will also be 100 educational exhibitors at the conference.

"'Unity and Diversity,' the 2010 conference theme, reflects what INPEA is really about," said Marie Williams, the superintendent of education for the Lafayette Diocese and conference steering committee co-chair.

"One of the things [that] we appreciate about INPEA is our diversity," Williams said. "The majority of the members are faith-based, but many different faith traditions are represented—from Jewish to Catholic to Lutheran to non-denominational to non-public schools without a faith tradition. While we are different, at the same time we have important things



in common."

Williams said that the most important aspect of the conference is the feeling that she is part of a larger community of educators. Teachers get a chance to grow professionally, share ideas and have an enjoyable time, she noted.

Officials from the Indiana Department of Education will present a workshop on how to comply with new state initiatives for administrators, how to meet state requirements for the new core lesson plans and the Indiana growth model. Department of Education officials will also explain how to use their new Learning Connection, which is the Facebook of education, an electronic, Internet-based learning tool for teachers.

INPEA conferences are important for

several reasons, according to Jon Mielke, the superintendent of Lutheran Schools in Indiana and the northernmost part of Kentucky.

"First, they provide a tremendous opportunity for professional development for a large number of teachers," said Mielke, who has been an educator and administrator for more than 25 years. "Secondly, there is a tremendous opportunity for collegiality and networking. And thirdly, the collective efficacy and capacity for teachers to come together to pick and choose the sectionals that are of interest to them to improve their teaching practice is awesome."

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

John Elcesser



Debbie Silver



Kathy Mears

Want to get more information or register for the conference?

For more information on the Indiana Non-Public Education Conference, call 317-713-1560 or e-mail inpec@conventionmanagers.com. To register online, log on to www.inpea.org, click on "conferences," click on "INPEC" then click "Register Here."

The Indiana Non-Public Education Association (INPEA), established in 1974, is committed to the quality and viability of non-public school education in Indiana. The association serves its membership through advocacy, consultation and professional development. The organization represents non-public schools in Indiana, including more than 415 schools, 96,000 students and 6,900 teachers, pre-kindergarten to 12th grade.

The governing body of INPEA is composed of six at-large representatives

from schools throughout the state, and a representative from each of the following non-public school jurisdictions: Association of Christian Schools International, Christian Schools International, Indiana Association of Independent Schools, Lutheran Church Missouri Synod, Fort Wayne Area Lutheran Schools, Seventh Day Adventists, Archdiocese of Indianapolis, Diocese of Evansville, Diocese of Fort Wayne-South Bend, Diocese of Gary, and Diocese of Lafayette-in-Indiana.

The INPEA Web page can be found at www.inpea.org.

As a state affiliate of the Council for American Private Education, INPEA is an advocate regarding both state and federal education issues affecting non-public education. †

Alaska's Catholics played key role in passage of parental notice law

ANCHORAGE, Alaska (CNS)—Alaskans passed a ballot initiative on Aug. 24 that requires abortionists to notify a parent before performing an abortion on a minor girl in Alaska.

Passage of Proposition 2 was a long-sought and welcome victory, particularly for parents and Catholics around Alaska—many of whom had collected petition signatures, waved signs on street corners and prayed hard to ensure the protection of parental rights.

"I was happy to see that common sense prevailed," Anchorage Archbishop Roger L. Schwietz told the *Catholic Anchor*, the archdiocesan newspaper, after the vote.

"Parents, no matter where they are on the abortion issue, understood—to parent is to be a parent. You have responsibility for your children and therefore you should be able to know what they're doing, and not have other people take away the right to know."

In fact, keeping parents in the dark about minors' abortions, he added, amounts to "stabbing at the heart" of family life.

In marriage, Archbishop Schwietz said, "God has brought man and woman together to bring forth children out of their love for one another and then to care for those children, to prepare them for life. If their ability to do so is taken away from them, then the state is usurping, it seems to me, the right of parents and the power of God himself."

For a year leading up to the vote, the three Catholic bishops of Alaska—

Archbishop Schwietz, Bishop Edward J. Burns of Juneau and Bishop Donald J. Kettler of Fairbanks—rallied Alaska's Catholics to support the parental notice initiative.

From Anchorage, Archbishop Schwietz sent letters to the diocese's 32 parishes and published statements in the *Catholic Anchor* encouraging his flock to sign a statewide petition required for the ballot proposition, collect other signatures and otherwise "actively support" the parental notice initiative.

He prompted priests to address the issue from the pulpit and post notices in parish bulletins. Parishioners were urged to collect petition signatures on church property and in their neighborhoods.

Alaska's Catholics helped collect more than 47,000 signatures for the petition, which was submitted to the state in January.

Jim Minnery of Alaskans for Parental Rights, the local group that spearheaded the effort, lauded Archbishop Schwietz for his "decisive leadership" in rallying support and the "dozens of parishes" that participated in signature gathering.

Once the state certified the petition, a ballot question was prepared for the August primary election. And the Knights of Columbus sprang into action. Councils from around the state, along with the national Catholic men's group, raised more than \$80,000 for radio and television advertisements in support of Proposition 2. Meanwhile, Planned Parenthood and other pro-abortion groups poured more than \$800,000 into opposition ads. †

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From the Editor Emeritus/John F. Fink**Jesus' parables: Advice for dinner guests**

(Fourteenth in a series of columns)

Jesus apparently never refused a dinner invitation. He told many of his parables during dinners to which he was invited.

Evidently, he was criticized for this because he said, "The Son of Man came eating and drinking and you said, 'Look, he is a glutton and a drunkard, a friend of tax collectors and sinners'" (Lk 7:34 and Mt 11:19).

Jesus certainly was not a glutton or a drunkard. He made that statement, surely a bit of hyperbole, when he was comparing himself to John the Baptist, who ate little food and drank no wine. It was after John's arrest and Jesus was explaining that John was the precursor of the Messiah spoken about by the prophet Malachi.

However, the criticism that Jesus was a friend of, and ate with, tax collectors and

It's All Good /Patti Lamb**Remember that God is the ultimate security blanket**

I am a professional worrier. I am quite accomplished.

Unfortunately, I've passed this on to my son, Henry, who is only 5. He still sleeps with a security blanket. (This is just between us, by the way. He is a big kindergartner now, and this would not be good public relations for him.)

But one night weeks ago, we couldn't find that security blanket. It was nowhere to be found. After searching frantically, he looked at me tearfully and said, "What will I do?"

He quickly followed that up with, "What if [this] and what if [that]?" He rattled off a hundred little fears swirling around in his head. I felt my heart sink.

That little worry wort is a chip off the old block. I am often overwhelmed by the "what if's" of life. My mind gets spinning, and I concoct some unwelcome scenarios.

My husband gave me a good way to approach those pesky worries. "What's the worst that can happen?" he asked.

I answered him.

"Then what?" he inquired.

I described to him, in great detail, how my world could unravel.

He continued asking "Then what?" until I arrived at my worst-case scenario in "what if's." I announced it out loud to him, waiting for him to throw his hands up, as if

Faithful Lines/Shirley Vogler Meister**Challenged by a friend: Never too old to learn**

Recently, I read a fellow Catholic writer's article that shared her thoughts about devotions and prayer practices.

Roxane Salonen (feedblitz@mail.feedblitz.com) was challenged by two bloggers to do this.

What she shared was perhaps less about devotions and prayer practices, but more about what she tries to employ on a regular basis to keep her soul maintained. Here are some of her comments as well as mine:

- Adoration—At first, Roxane felt strange going to a chapel to sit with the Blessed Sacrament, but knew how much Catholics believe in transubstantiation: the host is truly Jesus, body and blood and soul and divinity! She never regrets taking time to do this.

I feel remiss because I don't do what I once did so regularly years ago. My reason is trite. I don't want to use a

sinners was accurate. One of those times was after he called Matthew, a tax collector, to follow him.

Matthew's Gospel (Mt 9:10) says, "While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples" (see also Mk 2:15). Jesus explained that he had come not to call the righteous but sinners.

I don't know if many, or any, of my readers are tax collectors, but I know that you—we—are all sinners. That qualifies us to invite Jesus to our meals to bless us and the gifts which we are about to receive from God's bounty.

One of the pieces of advice that Jesus gave (not really a parable) occurred while he was dining at the home of one of the leading Pharisees (Lk 14:7-14). He observed that the guests were choosing the places of honor at the table. He advised them not to do so in case a more distinguished guest had been invited, and the host would ask them to make room for him.

Rather, he said, they should take the lowest place so the host could tell them to

take a higher position. Then, he said, they would enjoy the esteem of their companions at the table.

Jesus wasn't just giving advice about table etiquette. He was making a point about humility: "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted" (Lk 14:11). That is a lesson for us.

Jesus was not the first to give this advice. The Book of Proverbs states: "Claim no honor in the king's presence, nor occupy the place of great men; for it is better that you be told, 'Come up closer!' than that you be humbled before the prince" (Prv 25:6-7).

However, Jesus wasn't finished. He then turned to his host and told him that, when planning a dinner, he shouldn't invite friends, relatives and wealthy neighbors, but he should invite the poor, the crippled and the lame. Jesus said that he would be repaid at the time of the resurrection of the righteous.

Do any of us do that? Perhaps we could at least help provide a meal for them. †

Faith, Hope and Charity/**David Siler****Heroes around the world**

We often hear one definition of a hero as someone who runs into a burning building to save victims. If that is so, then we know there are tens of thousands of heroes working in at least 100 countries around the world every day in the name of the Catholic Church.

The countless staff and volunteers working for Catholic Relief Services (CRS) not only run into burning buildings, they run into hurricanes, floods, earthquakes, tsunamis and every other natural or human-made disaster—all in the name of the Catholic Church of the United States, and in the name of Jesus Christ, to live out value that we place on the sacredness of life.

No doubt you have read about or seen pictures of the immense devastation in Pakistan, the seventh most populated country in the world, brought about by recent floods. At least 15 million men, women and children—10 percent of their population—have been impacted by the floods, with 1,500 people already confirmed dead and hundreds of thousands left homeless. CRS workers braved the treacherous flood waters to reach the survivors with food, water purification kits and other basic supplies. And they will be there in the weeks, months and years to come.

Of course, we are well aware of the earthquake in Haiti in January. It was CRS that already had 500 staff members in the country before the quake hit, and were among the first to react with aid to survivors. These staff members, and many more since the earthquake, are still there building homes as well as providing food, clothing and medical care.

Although CRS operates in some fashion in more than one half of the countries in the world, they do so on behalf of the Catholic Church in the United States.

Back in 1943, our U.S. bishops had the wisdom and vision to establish this amazing international relief agency to work on our behalf wherever help is needed. Whether we donate money, pray for victims or volunteer, we participate in these acts of love and charity which give hope in some of the most desperately hopeless areas and situations in the world.

The vision that the U.S. bishops had 67 years ago—and still have today—is not so different than the vision that astronauts often have when they view the world from outer space. They don't see borders or fences or colors or different languages. They see one world inhabited by one family, populated by one Father.

On Sept. 9, I will have the privilege of traveling with CRS and 12 other Catholics from around the country to Ethiopia and Tanzania on the continent of Africa. We will be visiting the sites of a variety of CRS projects—including agriculture assistance, micro-financing, water and sanitation, AIDS relief and hunger assistance—to witness firsthand the love and compassion shared by the family of God.

I invite your prayers for our journey, and if you have prayers or well-wishes that you would like to send with me to take to your representatives in Africa, please send me an e-mail or drop me a note at the Archbishop O'Meara Catholic Center.

I plan to be available to give a presentation about our trip upon my return, and would welcome an invitation from your church, school or other group.

To learn about Catholic Relief Services, log on to www.crs.org.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org. †



password to enter church because—knowing me—I would probably fumble the password and set off the alarm. I have done that in my own home!

- Blessing children—Roxane began this practice when her two oldest children were young. She believes this is the most powerful tool she has used to stay connected spiritually with them.

Whether done before bedtime or when parting for the day, the children take solace in this. Sometimes it is a simple sign of the cross.

How I wish I had thought of this when my daughters were young!

- Food for thought—Roxane reads books on spiritual and religious topics as a way to be sustained spiritually, and because she hosts a program for Catholic radio.

I also am an avid reader, often sharing what I read in "Faithful Lines."

- Hail Marys—Roxane admits that she doesn't always have time to complete the ancient prayers of the rosary. I remember well how difficult that was for me when my daughters were young.

However, she loves the 10 beads for each Hail Mary per decade and says: "Perhaps not coincidentally, we have five fingers on each hand and 10 fingers altogether, giving us no excuse not to pray the rosary wherever life finds us, whether with beads in hand or not."

Like her, I do the same thing. I also have rosaries and religious icons in our home, which remind me to pray often.

- Spiritual direction—Monthly, Roxane meets with her spiritual director, something that she began doing routinely for about a year. She says: "It's been one of the best commitments of my faith life so far. Having someone routinely help me complete a spiritual check, someone to whom I can throw spiritual questions and know I will be getting solid answers, has been such a helpful part of my journey."

How grateful I am to Roxane for what she shared!

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

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

The Sunday Readings

Sunday, Sept. 5, 2010

- Wisdom 9:13-18
- Philemon 9-10
- Luke 14:25-33

The Book of Wisdom provides the first reading for this weekend.

As indicated by its name, this book is part of the Wisdom Literature of the Old Testament. The development of this literature is interesting.

Pious Jews felt the need to show that their belief in the One God of Israel was

thoroughly consistent with sound human reason, or wisdom, as Jews moved away from the Holy Land and pagan cultures dominated the people.

This book builds upon the legendary wisdom of Solomon, Israel's great king. However, it was written long after Solomon's lifetime, and composed about 500 or 600 years before Jesus, probably in Alexandria, and written in Greek.

As its origins were outside the Holy Land and not written in the Hebrew language, some ancient Jewish scholars excluded it from some lists of the Hebrew Scriptures defined approximately 40 years after Jesus.

The oldest Protestant translation in English of the Bible adopted this exclusion.

The Catholic Church has accepted Wisdom as inspired Scripture and included this book in Catholic Bibles.

The reading for this week heavily rests upon the Greek philosophical notion that matter and spirit, body and soul, comprise humanity. In addition to differentiating between body and soul, this reading firmly establishes the fact that God is supreme to all earthly beings and things.

This weekend's second reading is from St. Paul's Letter to Philemon, the shortest book in the New Testament.

Indeed, it is not even divided into chapters.

Most scholars regard Philemon as Paul's work, written to a person, Philemon, and not to a community, as in the case of First and Second Corinthians or the Letter to the Ephesians.

Paul's letter had a very practical purpose and was intended to intercede for Onesimus, Philemon's slave, who had run away. This was a very serious offense

under Roman law. Paul calls upon Philemon to receive the returning slave as a brother. To regard a slave as a brother was an unbelievable reversal of what prevailed in the culture at that time.

St. Luke's Gospel offers the last reading.

The Catholic Church teaches that any reading of any of the four Gospels must consider the text from three standpoints.

The first is the event in the life of Jesus. The second is what was happening in the world, and in the Christian community, when the particular Gospel was written. Remember that the Gospels were likely written one or two generations after Jesus. No biblical day-by-day news report exists of occurrences in the Lord's life. The third is to consider the Evangelist's own vision of the Lord.

Luke wrote for Christians already scorned by most of the people in Roman society. The signs of the future were not bright. Persecution was a real possibility. Surely, families ended up divided when some members embraced Christianity.

The Gospel thus recalls that the Lord warned followers that one day even their loved ones would turn against them. Every Christian must walk toward a personal Calvary, facing the pains and reversals of human life with strength and faith.

As events occurred and times changed, Christians learned that discipleship had great costs for them. Following Jesus could be no casual decision. It soon became literally a matter of life and death.

Reflection

Intelligent human decisions always are based upon priorities and options to determine how best to achieve a purpose.

The difficulty in this process is that human reasoning, although splendid and vastly forthcoming in its inventiveness, ultimately is flawed.

Original sin impaired us all. We cannot see everything clearly. We are fearful for ourselves, and our insecurity can lead us into trouble.

These readings remind us that God has not deserted us to our inadequacies. He gave us the wisdom of Solomon. Most of all, God gave us Jesus.

God's way, more often than not, will lead us contrary to human instinct. We will have to make difficult decisions. Some of our decisions will be hurtful—even to the point of being a walk to Calvary. However, it is the only way to the Resurrection, to true joy and to everlasting life. †

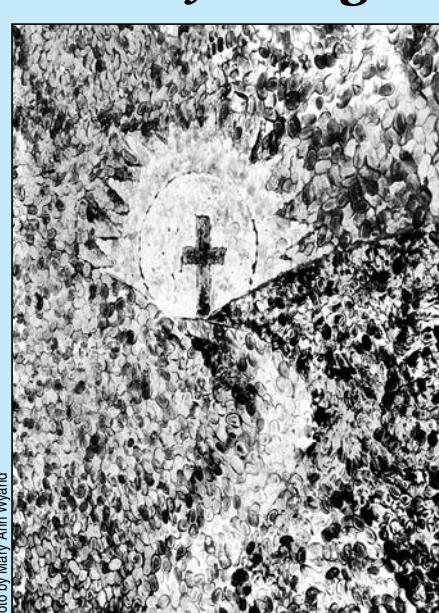


Photo by Mary Ann Wyand

My Journey to God

Mary and Martha and 'Many Things'

What are those "many things"
We worry and burden ourselves about?
We discovered Martha's—
I wonder,
What are yours?
I have them too.
We all do.
The "many things"
That steer us off
Our chosen path,
That can swallow us up
Whole, in fact.
Mary, too, had "many things"
She had to have.
But she knew how to choose
When "to do" and when "to be,"
And revealed to us the greatest lesson
That the better part is chosen
Sitting at Someone's Feet.

By Cathy Lamperski Dearing

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem after reflecting on Luke 10:38-42. This artistic rendering of the road to Calvary painted with fingerprints was created by students at St. Susanna School in Plainfield. It is displayed in a school hallway.)

Daily Readings

Monday, Sept. 6

- 1 Corinthians 5:1-8
- Psalm 5:5-7, 12
- Luke 6:6-11

Tuesday, Sept. 7

- 1 Corinthians 6:1-11
- Psalm 149:1b-6a, 9b
- Luke 6:12-19

Wednesday, Sept. 8

- The Nativity of the Blessed Virgin Mary
- Micah 5:1-4a
- or Romans 8:28-30
- Psalm 13:6a-c
- Matthew 1:1-16, 18-23
- or Matthew 1:18-23

Thursday, Sept. 9

- Peter Claver, priest
- 1 Corinthians 8:1b-7, 11-13
- Psalm 139:1b-3, 13-14b, 23-24
- Luke 6:27-38

Friday, Sept. 10

- 1 Corinthians 9:16-19, 22b-27
- Psalm 84:3-6, 12
- Luke 6:39-42

Saturday, Sept. 11

- 1 Corinthians 10:14-22
- Psalm 116:12-13, 17-18
- Luke 6:43-49

Sunday, Sept. 12

- Twenty-fourth Sunday in Ordinary Time
- Exodus 32:7-11, 13-14
- Psalm 51:3-4, 12-13, 17, 19
- 1 Timothy 1:12-17
- Luke 15:1-32
- or Luke 15:1-10

Question Corner/Fr. John Dietzen

Aspects of 'churching of women' are incorporated into baptism

Q What has happened to the "churching of women" ceremony?



Years ago in my parish, it was given often during the year, but no parish that I know of does it now.

Is it still given anywhere? (Illinois)

A Part of your answer lies in the history of the ceremony. The churching of women, or Blessing after Childbirth, apparently entered Christian practice as a carryover from the Jewish ceremony of purification.

Under Jewish law, a number of actions incurred a certain spiritual contamination or uncleanness. Among these were many actions involving sexual functions, legal or illegal.

A woman was unclean after childbirth, for example, for seven days if the child was a boy and 14 days if the child was a girl. (See Leviticus 12.)

This uncleanness was formally removed by an appropriate rite of purification. The purification of Mary after the birth of Jesus is currently celebrated by the Church as a part of the Feast of the Presentation on Feb. 2.

In its Christian form, the ceremony took on more the theme of thanksgiving to God for the safe birth of the child, and petition for God's blessings on the mother and child.

One reason that the blessing after childbirth is not more widespread among Christians is that many of its features, prayers and blessings are already implied or included in the rite of baptism.

The rite of baptism, revised after the Second Vatican Council, contains numerous references to the parents and to what is in their hearts and prayers concerning this new child.

Q I have been devoted to the Blessed Virgin Mary, and I question why her mother and father are almost never mentioned in the Bible.

She confides in her cousin, Elizabeth, but not her own parents. Did I miss something in the New Testament? (Illinois)

A No, you didn't miss anything. The Gospels don't pretend to give us a life of Mary or of Jesus himself, for that

matter.

Each Gospel in its own way tells the story of the Good News—the Gospel—of the Father's love for us as revealed in Jesus Christ.

As far as we can tell, all choices of what to include or exclude in the Gospels were made on that basis. Writers were not interested in providing details simply to satisfy our curiosity.

Assuming that Mary's parents were living and available, she probably spoke with them and sought their advice as any other young wife would. But that was not relevant to the message in the Scripture passage.

Her relationship with Elizabeth and the words concerning her visit with her cousin in the Gospel of Luke help express the relationship between Jesus and John the Baptist, who would later play a major role in bringing Jesus to the attention of the people of Judea.

So we know nothing much for certain about the maternal grandparents of Jesus. Their names, St. Joachim and St. Anne, come from an early apocryphal "Gospel of James." Their feast day on July 26 has been celebrated universally in the Western or Latin Church only in the past few hundred years.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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 to jjdietzen@aol.com. †

Readers may submit prose or poetry for faith column

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

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

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

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.

AEMMER, Margaret, 85, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 20. Mother of Janet Davis, Sharon Peay, Sandy Whalen and Fred Aemmer Jr. Sister of Mary Jean Loftus, Alvin, Jerry, Kent, Ray and Rob Shirley. Grandmother of 10. Great-grandmother of eight.

ELLIOTT, Richard, 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 10. Father of Kevin and Peter Elliott. Son of Barbara Elliott. Brother of Rae Ann, Renee, Rochelle, Roma, Rhonda, Randall, Raymond, Robert II and Ronald Elliott.

EMMONS, Laura A. (Kiebach), 54, Holy Spirit, Indianapolis, Aug. 9. Mother of Kasey Kiebach, Chelsea and Kristen Chapman. Daughter of Tom and Rita Kiebach. Sister of Donna Phelps, Susan Short, Jack and Michael Kiebach. Grandmother of two.

FANNING, Robert E., 82, St. Malachy, Brownsburg,

Aug. 11. Husband of Zelda Fanning. Father of Susan Plott and James Fanning. Brother of Margaret Alderson and Mary Bursley. Grandfather of four. Great-grandfather of three.

GARDNER, Eugenia Katherine (Latendresse), 91, St. Mark the Evangelist, Indianapolis, Aug. 24. Mother of Charles and Gene Gardner. Sister of Noella Bosler, Billie Sibbing, Janet Voss and Connie Williams. Grandmother of seven. Great-grandmother of 11.

GATEWOOD, Patricia, 81, St. Bartholomew, Columbus, Aug. 21. Wife of Charles Gatewood. Mother of Sandra Nelson, Garry and Richard Gatewood. Grandmother of five. Great-grandmother of three.

GAULT, Joseph Harris, 89, St. Paul Hermitage, Beech Grove, Aug. 16. Husband of Rose Mary (Toner) Gault. Father of Mary Ruth Hess-Gault, Mary Anne Von Spreckelsen, Greg, Joseph and Steve Gault. Grandfather of eight.

JASHEWAY, Fred, 73, St. Roch, Indianapolis, Aug. 17. Husband of Joyce (Loges) Jasheway. Father of Duane, Paul and Phil Jasheway.

KRUER, Kayse Marie, 8, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 21. Daughter of Anthony and Tammy Kruer Jr. Sister of Carlye, Payton and Nick Kruer. Granddaughter of Anthony and Bonnie Kruer Sr. and Joe and Mary Lou Trindeitmar.

MASTERSON, William Grover, 86, St. Christopher, Indianapolis, Aug. 20. Husband of Josephine (Kosmerl) Masterson. Father of Mary Alice Cataldo and Jean Masterson. Grandfather of three.

NEUHAUSEL, Sharon, 66, Most Holy Name of Jesus, Beech Grove, Aug. 14. Mother of Tony Clark and Harold Neuhausen. Sister of Gerald and Harold Baldwin. Grandmother of two. Great-grandmother of three.

PHILLABAUM, Louise A., 95, Annunciation, Brazil, Aug. 11. Aunt of one. Great-aunt of several.

QUEISSEY, Shaun L., 38, St. Pius X, Indianapolis, Aug. 20. Son of Leo and Kathleen (Brown) Queisser. Brother of Schnette Queisser.

REHS, Joan Sue, 81, St. Luke the Evangelist, Indianapolis, Aug. 17. Wife of Ferdinand Peter Rehs. Mother of Clara Faley and Peter Rehs. Grandmother of four.

RILEY, Robert Wyatt, 11, St. Charles Borromeo, Bloomington, Aug. 19. Son of Robert and Jennifer (Atkinson) Riley. Brother of Erin and Jackson Riley. Grandson of Arthur and Nancy Atkinson and Ronald and Jill Riley.

SCHMELZ, Leo E., 83, St. Joseph, Corydon, Aug. 10. Husband of Ruby (Brown) Schmelz. Father of Cindy Brunner, Monica Davis, Pamela, Anthony, Dale, Dennis, Gregory and Terry Schmelz. Brother of Benedictine Father Damian Schmelz, Ed and Frank Schmelz. Grandfather of 20.

SNYDER, Cleova, 89, St. Malachy, Brownsburg, Aug. 20. Grandmother of two. Great-grandmother of two.

STALLINGS, Emmanuel Lamar, 76, St. Paul, Tell City, Aug. 17. Husband of Donna Stallings. Father of Cheryl Bennett, Cindy Hutele-Roberts, Linda Simpson, Trena Standard and Kevin Stallings. Brother of Martha Adkins, Mary Bayes and Imogene Underhill. Grandfather of 16. Great-grandfather of 19.

SUMMITT, Donald C., 73, St. Patrick, Indianapolis, Aug. 9. Father of Tina Miller, Judy Nordhoff and Don Summitt. Son of Mary (Roberts) Settecasi. Brother of Mike Settecasi. Grandfather of seven.

THOMAS, Walter R., Jr., 89, Holy Spirit, Indianapolis, Aug. 12. Father of Susan Sekeres, David, Douglas and Steven Thomas. Grandfather of nine. Great-grandfather of one.

TIRINNANZI, Regina Z., 49, St. Simon the Apostle, Indianapolis, Aug. 13. Wife of Peter Joseph Tirinnanzi II. Mother of Jacqueline, Julia and Jill Tirinnanzi. Sister of Alexandra Dominik, Denise Neal, Barbara and Ken Zimny.

VARDIMAN, Supora H., 97, Holy Angels, Indianapolis, Aug. 11. Mother of Phyllis Moore. Grandmother of three. Great-grandmother of six.

YOUNGMAN, Esther, 92, St. Maurice, Napoleon, Aug. 4. Aunt of several. †



Father Ramon Manrique prays in front of a portrait of Blessed Teresa of Calcutta during a special Mass marking the 100th anniversary of the birth of the founder of the Missionaries of Charity. The Mass was held at St. Rita of Cascia Church in the South Bronx section of New York on Aug. 26. St. Rita Church is located in one of the poorest sections of New York around the corner from the first convent established in the United States by Mother Teresa.



Members of the Missionaries of Charity lead a eucharistic procession through the streets around St. Rita of Cascia Church in the South Bronx section of New York on Aug. 26. The procession, which followed a special Mass marking the 100th anniversary of the birth of Blessed Teresa of Calcutta, passed in front of the first convent established in the United States by Mother Teresa, who founded the Missionaries of Charity.

Diverse group honors Blessed Teresa in New York

NEW YORK (CNS)—More than 1,000 people dressed in blue and white filled a cordoned traffic lane across from the Empire State Building on Aug. 26 to protest the decision of the building's owner to deny a request to illuminate the upper floors in honor of the 100th birthday of Blessed Teresa of Calcutta.

The event, organized by the Catholic League for Religious and Civil Rights, included local political, religious and entertainment personalities who addressed the crowd from a podium set on the back of a flatbed truck.

Since 1976, the top 30 floors of the Empire State Building have been lit regularly with colored lights to mark national holidays, and recognize events as diverse as home team World Series victories, the death of Pope John Paul II, the 60th anniversary of the People's Republic of China and the DVD release of *The Simpson's Movie*.

Catholic League president Bill Donohue said his application to bathe the tower in blue and white lights, the colors associated with Mother Teresa's Missionaries of Charity, was turned down in May without explanation after he was given verbal assurances that it would be accepted.

Donohue said he then launched a worldwide campaign to protest the "indefensible decision."

Lighting guidelines on the building's website say, "The Empire State Building celebrates many cultures and causes in the world community with iconic lightings. Outside of its tradition of lightings for the religious holidays of Easter, Eid al-Fitr, Hanukkah and Christmas, the

Empire State Building has a specific policy against lighting for religious figures, religious organizations and additional religious holidays."

Donohue said the prohibition on religious figures was added after his request was made to honor Blessed Teresa.

Seventeen speakers at the early evening rally competed to describe Mother Teresa in glowing terms as a global humanitarian and to criticize the building's owner, Anthony Malkin. They included New York state senators, New York City Council members, and representatives of the Hindu, Jewish and Albanian communities.

Several speakers exhorted the polite crowd to chant, "Shame, shame, shame" and "Turn on the lights."

Deal Hudson, director of operations for the website InsideCatholic.com, said Mother Teresa was "dissed" by New York City, which has a black eye because of the failure to light the building in her honor.

"This is an issue of basic human gratitude," he said. "This is the first U.S. city where Mother Teresa came 30 years ago and [cared for victims of HIV/AIDS], drawing Catholics from all over the region to help and do it for free, without tax dollars."

New York City police detective Steven McDonald said Malkin "has not broken any laws, but he has broken many hearts."

When the Empire State Building's red, white and blue lights came on at dusk, they honored Women's Equality Day, the 90th anniversary of the ratification of the 19th amendment to the Constitution, which granted universal suffrage. †

Benedictine Brother Charles DeSutter was a monk of Saint Meinrad

Benedictine Brother Charles DeSutter, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Aug. 29 at the monastery infirmary. He was 80.

The Mass of Christian Burial was celebrated on Sept. 1 at the Archabbey Church of Our Lady of Einsiedeln. Burial followed at the Archabbey Cemetery.

Brother Charles was a jubilarian of profession, and a participant in the Rush Religious Study on Aging and

Alzheimer's disease.

Harold Charles DeSutter was born on June 24, 1930, in Ghent, Minn.

After graduating from Minnesota Public High School, he served in the Army for several years.

He was invested as a Benedictine novice at Saint Meinrad on Feb. 9, 1954. He professed his simple vows on Feb. 10, 1955, and his simple perpetual vows in 1959.

His first assignments at Saint Meinrad included

growing and preparing food for the monastery.

In 1959, Brother Charles was sent to help at the new Saint Charles Priory, which is now Prince of Peace Abbey, Saint Meinrad's daughter house in Oceanside, Calif.

When he returned to Saint Meinrad two years later, he tended a vegetable garden and served as a cook at the abbey's Guest House kitchen.

Brother Charles also served as the manager of the abbey paint crew, a clerical worker at

the Saint Meinrad Guest House, an assistant in the library and infirmary, and as a sacristan.

For 10 years, he managed The Scholar Shop, the seminary bookstore. He also spent 15 years as a gardener and caretaker of various grounds around the monastery.

In recent years, Brother Charles made religious icons.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †



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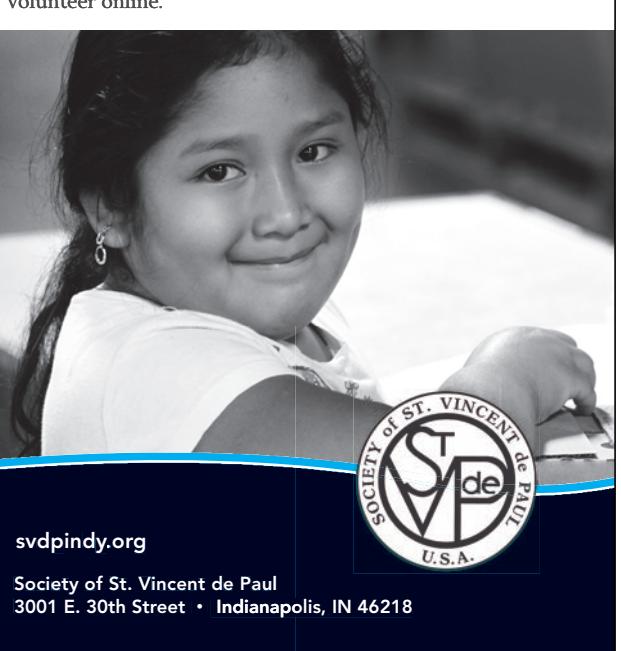
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Book examines stories behind secular news reporting on abuse crisis

WASHINGTON (CNS)—Journalist Greg Erlandson decided to write a book on the clergy sex abuse crisis because the secular media kept raising questions about Pope Benedict XVI's handling of cases in their coverage of a new wave of clergy sex abuse in dioceses around the world.

For him, there was a "genuine curiosity about what's going on.... It wasn't just a bishop in this diocese or a bishop

in that diocese, but now it was about the pope and his credibility," said Erlandson, president and publisher of Our Sunday Visitor Publishing Co. in Huntington, Ind.

"As I dug into it, I felt there was a big chunk of the story that wasn't being reported and part of it was not getting the perspective" it deserved, he said.

Erlandson and Matthew Bunson co-wrote *Pope Benedict XVI and the Sexual Abuse Crisis: Working for Reform and Renewal*, published by Our Sunday Visitor.

The authors review the pope's work as a priest and theologian, his years heading the Congregation for the Doctrine of the Faith as Cardinal Joseph Ratzinger, and the "pivotal and personal role" he has played in the Church's response to the abuse scandal.

Matthew Bunson

Cardinal encourages Catholics, Muslims to work together to overcome violence

VATICAN CITY (CNS)—As Muslims around the world prepare to celebrate the end of their

monthlong Ramadan fast, Cardinal Jean-Louis Tauran encouraged Catholics and Muslims to work together in overcoming violence among followers of different religions.

Cardinal Tauran, president of the Pontifical Council for Interreligious Dialogue, said it was important that teachers and religious leaders work together to promote peace and harmony in their communities.

The message, released on Aug. 27 at the Vatican, was issued in 31 different languages. It was addressed to Muslims around the world to mark the end of Ramadan on or around Sept. 10.

Cardinal Tauran noted that many believers of other



Cardinal Jean-Louis Tauran

religions, especially Christians, have been "spiritually close" to their Muslim neighbors during Ramadan and have engaged in "friendly meetings which often lead to exchanges of a religious nature."

Unfortunately, violence among people belonging to different religious communities is an urgent concern in some parts of the world, the cardinal wrote.

Civil and religious authorities, he said, need to help remedy the root causes of this violence "for the sake of the common good of all society."

Some problems that contribute to fomenting violence against believers include "the manipulation of religion for political or other ends; discrimination based on ethnicity or religious identity; and divisions and social tensions" as well as ignorance, poverty and underdevelopment, Cardinal Tauran wrote.

Governments must safeguard and guarantee "the primacy of the law by ensuring true justice to put a stop to the authors and promoters of violence," he said.

The cardinal said that, in February, representatives of the

Pontifical Council for Interreligious Dialogue and Al-Azhar University in Cairo recommended that Catholics and Muslims work to promote "mutual forgiveness and reconciliation for a peaceful and fruitful coexistence; to recognize what we have in common and to respect difference as a basis for a culture of dialogue; and to recognize and respect the dignity and rights of each human being without any bias related to ethnicity or religious affiliation."

He said they also recommended that countries enact just laws that guarantee the fundamental equality of all people and a philosophy of education in homes, schools, churches and mosques that promotes respect, dialogue and fraternity. Education, including textbooks, has "a decisive impact" on the worldview and formation of younger generations, the cardinal wrote.

"Thus we will be able to oppose violence among followers of different religions and promote peace and harmony among the various religious communities," he wrote. †

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Greg Erlandson

They highlight the cases of some of the most notorious U.S. priest-abusers and cover the international scope of the scandal. They report on the pope's efforts "to help, heal and reconcile with those who have been hurt" through concrete measures, including his private meetings with victims, and spiritual ones, such as prayer and penance.

When a series of reports in *The New York Times* and other media outlets criticized the pope for alleged inaction on sex abuse cases, Vatican authorities emphasized that it was the pope who, as Cardinal Ratzinger, pushed for harsher measures against abusers and made it easier for the Church to defrock them.

News reports on Germany's unfolding abuse crisis implied that the pope, when he was archbishop of Munich, had allowed an abusing priest to be reassigned to ministry. Then-Archbishop Ratzinger

allowed the priest, from a neighboring diocese, to come to Munich for treatment. But another Church official reassigned him without the future pope's knowledge, archdiocesan and Vatican officials confirmed.

For Erlandson, the tipping point was media coverage that wrongly tried to link Pope Benedict to the mishandling of the case of a Wisconsin priest-abuser who victimized scores of deaf students in his care decades ago.

He wanted to know the truth about the case, and as he got deeper into the story, he saw that "it isn't that the journalists are all

wrong, it isn't that they have made up the story out of whole cloth, but they were not giving the full context," he said.

"When we're reading the stories from earlier this year, it's easy to think that nothing had changed" in how the Church deals with abuse, he said. The Milwaukee case, involving abuse perpetrated from the '50s to the '70s, "was getting front-page treatment and was linked to Benedict," he added.

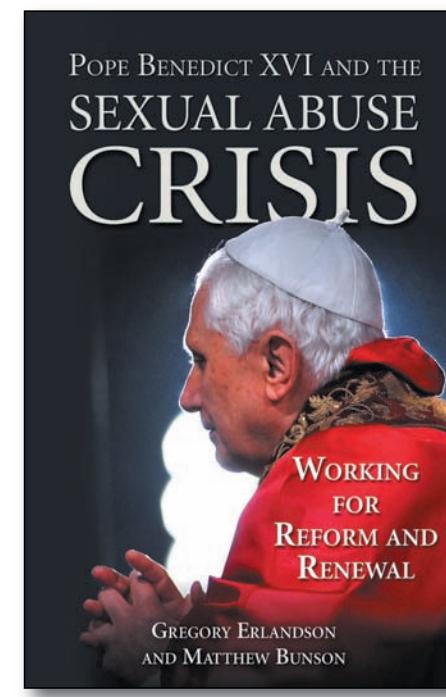
The pope was accused of refusing to laicize the Milwaukee priest, but Vatican officials said by the time they became aware of the case, the priest was elderly and sick. He died before a Church trial could be carried out.

"You lose a sense of perspective and attribute to the current Church what was in the past," he continued. "Just under a third of all bishops in Dallas have retired or moved on—there's enormous

changeover that has taken place. ... Anger directed at the bishops, while completely understandable, is tarnishing the current bishops who have learned a lot from their mistakes."

In Dallas in 2002, the bishops adopted the "Charter for the Protection of Children and Young People" and its mandates for an annual audit and survey and also adopted the "Essential Norms" to assure that all dioceses adhere to the charter.

As a result, Erlandson said, 96 percent of all students in Catholic schools have gone through a child safety program, Church workers are being vetted and new



standards are in place for accepting seminarians.

"The Church's zero-tolerance policy is in force in ways not obvious in a lot of other institutions," he said.

But ongoing efforts by the Catholic Church to address clergy sex abuse are "getting very little play" in the secular media, he said.

"The really grave damage being done is that in the popular imagination the Catholic Church is synonymous with pedophilia; to lazy journalists that's a stereotype—the repercussions are far-reaching and long-range," Erlandson said. He and Bunson have "tried to be fair and complete" about the clergy abuse crisis in their book, he said, but defending the Church's progress in addressing the scandal "is not a popular opinion." †

'Divine' inspiration leads to completion of Eagle Scout project

By Mary Ann Wyand

Boy Scout Peter Conerty of Indianapolis had a problem, but with God's help he was able to transform it into a challenge, an opportunity and a gift.

His first five ideas for potential Eagle Scout projects at several Catholic schools and parishes in Marion County didn't work out for various reasons.

So Peter and his father, Joe Conerty, sat down to discuss the dilemma again late last year.

The Cardinal Ritter High School junior from St. Michael the Archangel Parish wanted to do an Eagle Scout project that would benefit the Church in some way—a service project that he could organize, supervise and complete with help from members of Boy Scout Troop #400 in the Indianapolis West Deanery.

And he wanted it to be the kind of project that would make a lasting difference in people's lives, especially in their faith lives.

"I had some good ideas for projects, but for one reason or another they didn't work out," Peter recalled. "I was getting kind of frustrated about it."

His parents offered encouragement to Peter, who has been active in the Boy Scouts for six years.

"Our whole purpose was to do something for the Church or the school or something else in the Catholic community because we are Catholic," Joe Conerty explained. "One of the things we talked about is how it must follow the tenets of the Boy Scouts—God, country and self. Scouts have a duty to God, and his project needed to show that."

What the Scout needed was a little divine inspiration, which came late last year—not long after the father-son discussion about his project—in the form of a request from someone that his family knows well.

Anchoress Sister Mary Ann Schumann, the caretaker of the Divine Mercy Chapel at the St. Francis Center in Indianapolis, had received a unique gift from a benefactor, but she had no way to display the large, marble, bas-relief Divine Mercy image of Jesus, which features the words "Jesus, I trust in you."

Sister Mary Ann asked Joe Conerty, a regular admirer at the perpetual adoration chapel adjacent to St. Michael Church and Cardinal Ritter High School, if his son, Peter, was still looking for an Eagle Scout project.

She needed a way to share the image of Jesus with the public, and Peter was happy to help her with the outdoor project at the chapel.

"Sister Mary Ann came to me one day and asked me to build something that would hold the [Divine Mercy] image in the garden," Peter said. "The project took a lot of planning. I think I started planning it sometime in December and carried it through for several months because we had to get approval and buy the wood. I enjoyed doing the carpentry work."

The St. Francis Center, which is located at 3356 W. 30th St. behind St. Michael Church, houses the perpetual adoration chapel as well as two tabernacles in small convent chapels cared for by Sister Mary Ann and the Franciscan Sisters of the Immaculate Heart of Mary from India.

With Peter's supervision, 14 Scouts helped him build the sturdy wood and plexiglass case to display and protect the Divine Mercy image on May 22 then install it in front of the St. Francis Center.

"Creating a special display for Jesus made me feel good," Peter said as he prepared his presentation for the Scouting board review committee on Aug. 18, which resulted in him achieving his Eagle Scout rank at the start of his senior year in high school.

Thanks to Peter's project, countless people will see the Divine Mercy image of Jesus when they go into the St. Francis Center or pass it on their way to Cardinal Ritter Jr./Sr. High School.

"His mother, Kathleen, and I are very proud of what he's done," Joe Conerty said. "We're proud of the fact that it is something for the Church and the Catholic community in this area. I'm hoping that it will inspire more people to want to inquire about the adoration chapel. We want to invite people to come and join us. God knows we can use more people as admirers [of the Blessed Sacrament displayed in the monstrance]."

Sister Mary Ann is especially thrilled that the large Divine Mercy image of Jesus is prominently displayed in a weather-proof case angled toward the street and the center's entrance.

"As you come into the building, you see the image and it prepares you to spend time with God," she said. "It reminds you that Jesus is present and his greatest mercy is the Eucharist, his presence with us. I am really proud of Peter because of his faithfulness. He worked really hard on this project. The troop has been so good to the parish, the Church, the school and to God."

The installation of the display case near the center's front door was especially challenging, Peter said, because underground roots and pipes limited its placement in the flower bed on the left side of the concrete sidewalk.

Photo by Mary Ann Wyand



New Eagle Scout Peter Conerty of St. Michael the Archangel Parish in Indianapolis poses by the wood case that he created with members of Boy Scout Troop #400 to display and protect this Divine Mercy image of Jesus in front of the St. Francis Center in Indianapolis. Peter began his senior year at Cardinal Ritter High School in August.

"We had to go with the angle that we used because there were old tree roots and pipes in the way," he said. "We had to turn it until we found a place where we could dig the post holes."

As the late May afternoon turned to evening, Sister Mary Ann said she became concerned because there wasn't a special light to illuminate Christ's image at night.

"But when it got dark, a light from the building somehow shone right on it," she said. "It was just amazing. I couldn't believe it. It was installed at the perfect angle right where Jesus wanted it." †

Religious leaders urge Congress to keep religious hiring rights intact

WASHINGTON (CNS)—The general counsel of the U.S. bishops was one of more than 100 leaders from varying religious organizations asking Congress to turn back legislation that would deny religious charities the right to hire only people of the same faith if those charities receive federal grants.

Anthony Picarello added his name to the Aug. 25 letter, sent to each member of the House and Senate, asking lawmakers to reject any legislation that would "dilute the

right of faith-based social service organizations to stay faith-based through their hiring."

The religious leaders say the religious hiring rights can be traced to the Religious Freedom Restoration Act of 1993, the

1964 Civil Rights Act, and even to the First Amendment of the Constitution. A unanimous 1987 Supreme Court decision also upheld the right of religious organizations to hire people of the same faith, ruling that the practice does not violate the constitutional principle of separation of Church and state.

"The law has long protected the religious freedom of both the people who receive government-funded services, and the groups that provide the services—long before President [Barack] Obama, and long before President [George W.] Bush," said an Aug. 25 statement from Picarello that accompanied the release of the letter by World Vision, which also had signatories.

"Stripping away the religious hiring rights of religious service providers violates the principle of religious freedom, and represents bad practice in the delivery of social services," Picarello said.

The U.S. Conference of Catholic

Bishops was the only explicitly Catholic organization to have a leader sign the letter. Most of the other signers came from Christian aid organizations or colleges.

The Aug. 25 letter took note of a Justice Department opinion that said the Religious Freedom Restoration Act can "sometimes" provide an exemption to a faith-based recipient of federal grant money, permitting it to consider religion when hiring.

The letter acknowledged that the exemption was not a "blanket" exemption, and that grant recipients cannot discriminate against the people who could be served by the grant.

"These groups adhere strictly to the law, forbid the use of public funds to proselytize or for any religious activities, and serve all people in need, regardless of faith," the letter said.

"We want to continue to serve the poor and victims of injustice—those suffering from famine, the homeless, people trapped in gang-infested communities, chemically dependent citizens, victims of malaria, earthquake victims in Haiti, those widowed and orphaned by AIDS, among many others," it added.

The bill, the SAMHSA Modernization Act of 2010, was introduced by Rep. Patrick Kennedy, D-R.I. SAMHSA is an acronym for the Substance Abuse and Mental Health Services Administration. Tucked into the bill is a provision that would eliminate the exemption granted in the Religious Freedom Restoration Act, said Rhett Butler, government liaison for the Association of Gospel Rescue Missions.

"With respect to any activity to be funded—in whole or in part—through an award of a grant, cooperative agreement, or contract under this title or any other statutory authority of the administration, the administrator, or the director of the center involved, as the case may be, may not make such an award unless the applicant agrees to refrain from considering religion or any

profession of faith when making any employment decision regarding an individual who is or will be assigned to carry out any portion of the activity," the bill says.

The bill was referred to the House Energy and Commerce Committee when it was introduced on May 28.

The religious groups' letter said, "We intend to continue working effectively with government in a constitutionally sound and proven manner, but only if we can stay faith-based in mission, which means remaining faith-based in those we hire. The law has upheld this balance for nearly half a century."

The organizations, at the same time, sent a letter to Attorney General Eric Holder outlining the justification for maintaining religious preferences in hiring for faith-based organizations receiving federal grants.

Among the organizations whose officials signed the letters were World Vision, Sojourners, Focus on the Family, the Salvation Army, the Union of Orthodox Jewish Congregations of America, the National Association of Evangelicals, Evangelicals for Social Action, the American Alliance of Christian Schools, the Lutheran Church-Missouri Synod and the Southern Baptist Convention. †

'Angels of Grace' to honor women for outstanding community service

The third annual "Angels of Grace—A Celebration of Women" awards luncheon on Sept. 25 at the Benedict Inn Retreat and Conference Center in Beech Grove will honor three women who have made distinguished contributions to the Central Indiana community.

Sponsored by the Sisters of St. Benedict of Our Lady of Grace Monastery, the luncheon will recognize:

- Julie Molloy, the director of The Lord's Pantry at Anna's House in Indianapolis, with the Angel Raphael Award for her companionship to those in need of help and assistance.

- Anne Ryder, a broadcast journalist, columnist and the president of Ryder Media LLC in Indianapolis, with the Angel Gabriel Award as a messenger who spreads words of hope and cheer.

- Caroline Fisher, the founder and coordinator of the Center of Hope at St. Francis Hospital in Indianapolis, with the Angel Michael Award as a defender of the dignity and goodness of others for her

work in providing emotional, medical and legal support for women who have been sexually assaulted.

WTHR Channel 13 anchor and reporter Kris Kirschner of Indianapolis will serve as the emcee for the fundraiser, which benefits the Benedictine retreat center at 1402 Southern Ave. in Beech Grove.

Jeanne Weber-Rush, the owner of Our Secret Ingredient boutiques in Indianapolis and Richmond, will coordinate the annual "On a Wing and a Prayer Fashion Show" following the luncheon prepared by Lani Cummings, the food and catering service director at Roncalli High School in Indianapolis.

(Tickets for the "Angels of Grace—A Celebration of Women" awards luncheon and fashion show are \$30 per person by the Sept. 10 registration deadline. To purchase tickets, call the Benedict Inn Retreat and Conference Center at 317-788-7581 or log on to the website at www.benedictinn.org.) †



Anthony Picarello