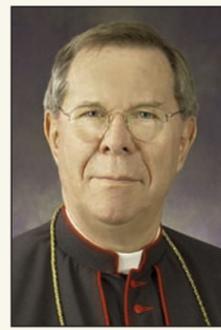




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Seeking the Face of the Lord

Witness of youths should lead us as we begin annual appeal, page 5.

CriterionOnline.com

September 17, 2010

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Burning desire



Photo by John Shaughnessy

Our Lady of Providence High School football coach Gene Sartini gives instructions to lineman Austin Richards, a junior, during an early season practice. In his 40th season at Providence, Sartini has developed a winning football program that is also strong on faith and family.

After 40 years, dedicated coach continues to promote values of faith, family and football

By John Shaughnessy

CLARKSVILLE—Laughter roared through the coaches' office as Larry Denison shared his second favorite story about Gene Sartini.

The story was from the not-too-long-ago days when even a silver-haired Sartini routinely jumped into a play during football practice at Our Lady of Providence Jr./Sr. High School in Clarksville—the school where Sartini is now in his 40th season as the head varsity football coach.

Licking his lips and drawing from his experience as a college football player in

the 1950s, Sartini stepped into one of his players' positions to make a point. Yet when the play unfolded on that memorable day, a player drilled Sartini, sending him flying.

"He just got run over," said a smiling Denison, a 1986 Providence graduate who played for Sartini for four years and has been an assistant coach for him for the past 17 years. "He jumped back up immediately and said, 'Is that all you got? You're going to have to hit a lot harder than that when we play this week.'"

When the laughter from that story faded, Denison shared his *all-time* favorite story about Sartini, a serious one that

shows the heart of a hard-nosed competitor.

"My younger brother, Todd, played for Coach, too," Denison recalled. "He graduated in 1988. He was diagnosed with leukemia in 1991. He was in the bone marrow unit, and one of the first people to come see him was Gene. He brought Todd his jersey. If you know anything about Coach, he treats those jerseys like gold. He gave Todd the jersey and asked to talk to him privately.

"Afterward, when we came back into the room, Todd's spirits were 100 percent higher. Todd wore his jersey through a lot

See DESIRE, page 8

Catholic officials to investigate claims of second Newman miracle

LONDON (CNS)—Catholic officials are investigating claims that a severely deformed

baby was born in a perfectly normal condition after the child's mother prayed to Cardinal John Henry Newman for a miracle.



Cardinal John Henry Newman

Andrea Ambrosi, the Vatican lawyer in charge of Cardinal Newman's cause for canonization, has revealed in a

BBC program to be broadcast on Sept. 18 that he hopes the inexplicable healing may be the miracle needed to canonize Cardinal Newman as Britain's next saint.

Pope Benedict XVI will beatify Cardinal Newman at a huge open-air Mass in Birmingham's Cofton Park on Sept. 19, the last day of his four-day visit to England and Scotland. However, a second miracle is needed to name the 19th-century cardinal as a saint.

"I am about to leave for Mexico City precisely because that could be the miracle

for his canonization," Ambrosi said in the documentary—

"Newman: Saint or Sinner?"—excerpts of which were released by the BBC on Sept. 9.

"We are in a very preliminary phase," he added. "I cannot say anything yet, but this shows how the cardinal answers these prayers."

Former British government minister Ann Widdecombe—who, like Cardinal Newman, was Anglican before becoming Catholic—will present the television program. She told Catholic News Service on Sept. 13 that the alleged healing occurred after prenatal scans revealed that the unborn baby was "severely deformed."

The doctors, she said, were convinced they could do nothing to help the fetus, but the mother, a devout Catholic, insisted on going through with the pregnancy.

See NEWMAN, page 15

Our Lady of the Greenwood School is named National Blue Ribbon School of Excellence

By John Shaughnessy

The honor list continues to grow for Catholic education in the archdiocese as Our Lady of the Greenwood School in Greenwood has earned recognition as a 2010 National Blue Ribbon School of Excellence by the U. S. Department of Education.



Harry Plummer

When this year's Blue Ribbon Schools were announced on Sept. 9, Our Lady of the Greenwood School became the 26th school in the archdiocese to receive that honor—a distinction that no other diocese in the country can match.

"It's wonderful when our exemplary Catholic schools receive national attention," said Harry Plummer, the executive director of Catholic education and faith formation for the archdiocese. "More than a third of our schools have received this honor. That's the highest concentration of Blue Ribbon Schools of any diocese in the nation.

"This honor is a secular confirmation of the high quality of Catholic school education. It also affirms our parents' decision to continue choosing Catholic school education."

Plummer said he was delighted for the Our Lady of the Greenwood School community. He saluted its "rich tradition of academic excellence."

His pride was shared by Annette "Mickey" Lentz, the chancellor of the archdiocese, who had also been the



executive director of Catholic education and faith formation until the beginning of July.

"Since we have the most Blue Ribbon awards across the country, it is another indication that the Archdiocese of

See EXCELLENCE, page 8

9/11 Public Safety Memorial Mass



Indianapolis Fire Department Battalion Chief Howard Stahl proclaims the first Scripture reading during the ninth annual Public Safety Memorial Mass on Sept. 11 at St. Mary Church in Indianapolis, which paid tribute to the heroes and victims of the 2001 terrorist attacks in New York, Washington, D.C., and rural Pennsylvania. Father Aaron Jenkins is seated at left and Father Michael O'Mara is seated at right. Father O'Mara, the pastor of St. Mary Parish, and Father Jenkins, the associate director of vocations for the archdiocese and chaplain at Father Thomas Scecina Memorial High School in Indianapolis, concelebrated the Mass.



Submitted photos: Roger Biehler/courtesy: Indianapolis Fire Department



Lt. Dei Johnson, left, and Capt. Aletha Henderson were among the Indianapolis Fire Department staff members who participated in the Sept. 11 Mass.



Above, Indianapolis firefighters process into St. Mary Church in Indianapolis on Sept. 11 during the ninth annual Public Safety Memorial Mass, which paid tribute to the heroes and victims of the 2001 terrorist attacks. The firefighters are, from left, Joseph Schenk, James Jones, Michael Greene, Todd Courtney and David Owens.

Left, members of the Indianapolis Fire Department raised the ladders on two fire trucks as a tribute to the victims and heroes of the 2001 terrorist attacks.

Carla Hill appointed new archdiocesan victim assistance coordinator

By Sean Gallagher

Carla Hill has been appointed the Archdiocese of Indianapolis' victim assistance coordinator.

Hill will coordinate the archdiocese's response to provide emotional and spiritual support for victims of sexual abuse by

clergy, religious, paid lay staff or volunteers in the parishes, schools and agencies of the Church in central and southern Indiana.

Since 1999, Hill has worked for Catholic Charities as a counselor at several schools in

the archdiocese. She will continue in that role while taking on the work of victim assistance coordinator.

Archdiocesan chancellor Annette "Mickey" Lentz, who is Hill's liaison with the archdiocese in her work with victims of sexual abuse, is happy to have Hill working in this new capacity.



Carla Hill

"She sees herself as a good listener and able to give direction in a kind yet purposeful way," Lentz said. "It is a pleasure to have Carla Hill working for the archdiocese in this new role."

Lentz was especially pleased that Hill sees giving pastoral care to victims of sexual abuse as a ministry.

"What I'm hoping is to help people ease some of their hurt—because there's a lot of hurt," Hill said.

She also said that her "ultimate goal" will be to help victims come to "where they want to be with their faith."

"But the other avenue of that is just to lessen the pain," Hill said. "And if you lessen the pain, that's the primary goal."

Prior to ministering in the Church in central and southern Indiana, Hill worked for nearly two years for the State of Kansas as a sexual abuse investigator. She also worked as a counselor for Catholic Charities in Kansas, and in that role ministered to victims of sexual abuse.

At the same time that Hill became the new victims assistance coordinator, two new members were appointed to the Archdiocese of Indianapolis Review Board.

The review board assists

Archbishop Daniel M. Buechlein in carrying out the provisions of the "Charter for the Protection of Children and Young People" adopted by the U.S. Conference of Catholic Bishops in 2002. The charter establishes protocols for dealing with the sexual abuse of minors by Church personnel.

The new review board members are Mary Harty, a member of St. Mark the Evangelist Parish in Indianapolis, and Eileen Ahrens, a member of St. John the Evangelist Parish in Indianapolis.

Harty is a retired Indianapolis Metropolitan Police Department officer who worked as an instructor and detective in

IMPD's child abuse department.

Ahrens previously was a caseworker for the Department of Public Welfare in Hamilton County, Ohio, and worked as an outreach coordinator for Adult Protective Services in Marion, Boone, Hamilton and Hendricks counties in Indiana.

Victims of sexual abuse in archdiocesan parishes, schools and agencies should call Hill at 317-236-1548 or 800-382-9836, ext. 1548. She may also be reached by e-mail at chill@archindy.org. For more information about the archdiocese's sexual misconduct policies, log on to www.archindy.org/abuse. †

Second annual 'Bishop's Bash' moved to Bishop Simon Bruté College Seminary

Due to road construction around the residence of Archbishop Daniel M. Buechlein, the second annual "Bishop's Bash" will begin at 4:30 p.m. on Sept. 19 at its new location, Bishop Simon Bruté College Seminary, 2500 Cold Spring Road in Indianapolis.

Mass will start at 5 p.m. followed by a cookout, games and an outdoor, big-screen

showing of the football game between the Indianapolis Colts and New York Giants. Archbishop Buechlein will be the principal celebrant of the Mass.

The Bishop's Bash is sponsored by the archdiocesan Young Adult and College Campus Ministry. All young adult Catholics in central and southern Indiana are invited to this free event. †



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Service at homeless shelter gave family new view on annual appeal

By Sean Gallagher

Don and Barb Horan contributed to the annual archdiocesan stewardship appeal in the past.

But volunteering with their four daughters for a day of service in 2008 at the Holy Family Shelter in Indianapolis, which is supported in part by the appeal, put "Christ Our Hope: Compassion in Community" in a new light for the couple, who are members of St. Mary Parish in Greensburg.

"When you see the faces of the people, [you see that] they're real people," said Barb of the homeless families served at the shelter. "That kind of personalized it for you."

Don was impressed that day by learning that the shelter's staff members provide more than hot meals and a place to sleep for their client families. They help homeless parents find jobs and put their families on firm footing for the future.

"It felt very rewarding to be part of it and to be able to support that," said Don. "We've supported [the appeal] for years. But I didn't appreciate what they were doing for us until after we saw that."

Now, two years later, Don and Barb are serving as the general co-chairs for the "Christ Our Hope: Compassion in Community" annual appeal.

See related column, page 5.

In their role, they are meeting with Catholics across central and southern Indiana, and encouraging them to take a new look at the appeal—just like they did.

Those who look anew at Christ Our Hope will see some significant changes.

Instead of showing how the appeal supports a host of ministries in the Church in the 39 counties that make up the archdiocese, Christ Our Hope this year will focus on three basic areas of ministry: proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

Those who contribute to the appeal will aid the archdiocese's proclamation of the word of God primarily through supporting Catholic schools. They will build up the celebration of the sacraments by funding seminarian education and supporting retired priests. And appeal contributors will exercise the ministry of charity by funding the agencies of Catholic Charities across central and southern Indiana.



Photo by Sean Gallagher

Don and Barb Horan, members of St. Mary Parish in Greensburg, are serving as the general co-chairs for the "Christ Our Hope: Compassion in Community" annual appeal.

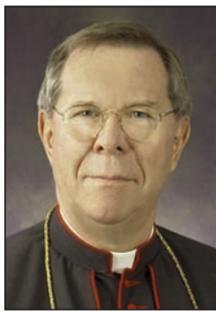


Archbishop Daniel M. Buechlein recently talked about the appeal's focus, saying that it was largely inspired by Pope Benedict XVI's first encyclical, *Deus Caritas Est* ("God is Love"), in which the pontiff wrote that this threefold ministry expressed "the Church's deepest nature."

"We can't proclaim the word of God unless we continue to hand on the faith through our schools and religious education and faith formation programs," Archbishop Buechlein said. "Without priests, we wouldn't have the Eucharist, and without the Eucharist we wouldn't have a Church, so we need to support our priests and deacons if we want to celebrate the sacraments."

"To exercise our ministry of charity, we need to support Catholic Charities and the many other ministries that our archdiocese and our parishes carry out to care for those most in need."

Christ Our Hope this year will also put a special emphasis on five geographical regions within the archdiocese that group together its 11 deaneries. They include Batesville and Connersville, Bloomington and Seymour, Indianapolis, New Albany and Tell City, and Terre Haute.



Archbishop Daniel M. Buechlein

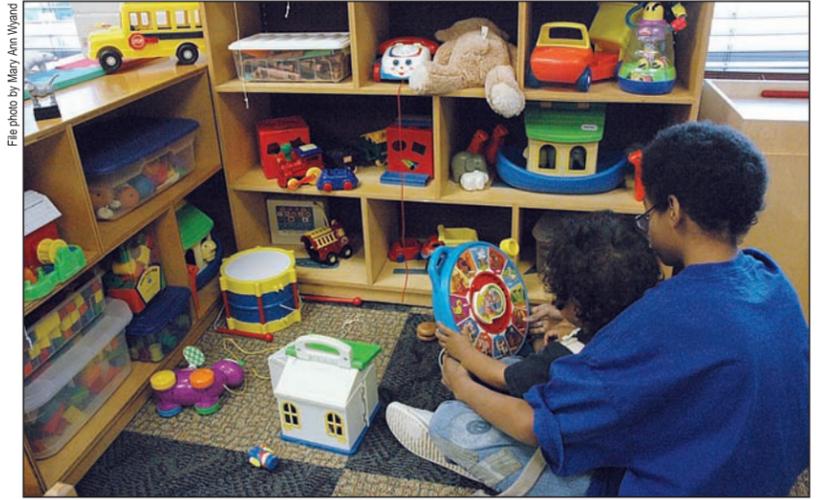
David Milroy, executive director of the archdiocesan Office of Stewardship and Development, explained that each region has a monetary goal that parishes in that region will be asked to meet.

However, the contributions to Christ Our Hope of Catholics within each region will either be used to support ministries based in that region or will be based on the number of Catholics who live there.

"So when people in New Albany and Tell City are donating to Catholic Charities, it stays in Catholic Charities New Albany and Tell City," Milroy said. "When we're asking people to fund seminarians and retired priests, we allocated that need based on the number of households within each of those geographic regions."

Catholics across central and southern Indiana will have the option in this year's Christ Our Hope appeal to specify what ministry they want to support through their contribution. They can choose to support proclaiming the word of God, celebrating the sacraments or exercising the ministry of charity on their intention card. Another option is to allow one's contribution to aid the ministry with the greatest need.

"I'm hoping that a lot of people will check where the need is the greatest because that is a vote of confidence in the



Two brothers who, with their parents and other siblings, were temporary residents at the Holy Family Shelter in Indianapolis, enjoy play time together in the children's day care center during a Dec. 6, 2009, open house at the new facility that was dedicated that day. The volunteer service of Don and Barb Horan and their four daughters at Holy Family Shelter in 2008 gave them a new perspective on the "Christ Our Hope: Compassion in Community" appeal.

archbishop's leadership," Milroy said. "[But] there's a lot of research that shows that, especially in the 30- and 40-year-olds, when they give, they like to have more say in what they're giving to. We're hoping that it will broaden the pool of [donors]."

In the future, that pool might include the Horans' 17-year-old daughter, Rebecca, who is a senior at the Oldenburg Academy of the Immaculate Conception in Oldenburg.

Volunteering at Holy Family Shelter was as significant for the teenager as it was for her parents.

"It opened my eyes to the real-life situations of those less fortunate in our community, and gave me a chance to make a difference in their lives," Rebecca said. "It gave me a sense of gratefulness for what I have, while also giving me a sense of pride in knowing that I helped, even in the smallest way, someone in need."

The time she spent at the shelter also gave her a tangible awareness of the Church's ministries across the archdiocese, something that Christ Our Hope can do for all Catholics across central and southern Indiana.

"My visit to Holy Family Shelter gave me an immense appreciation for the Catholic Church in Indiana," Rebecca said. "With our current economy, there are a vast number of unemployed and homeless men and women, and it is evident that the Catholic Church is reaching out to each and every one in need to help them in the best way [the Church] can."

"It makes me proud to be a member of the Catholic Church, and inspires me to continue this call to service as I get older."

(To learn more about the "Christ Our Hope: Compassion in Community" annual archdiocesan stewardship appeal, log on to www.archindy.org/ChristOurHope.) †

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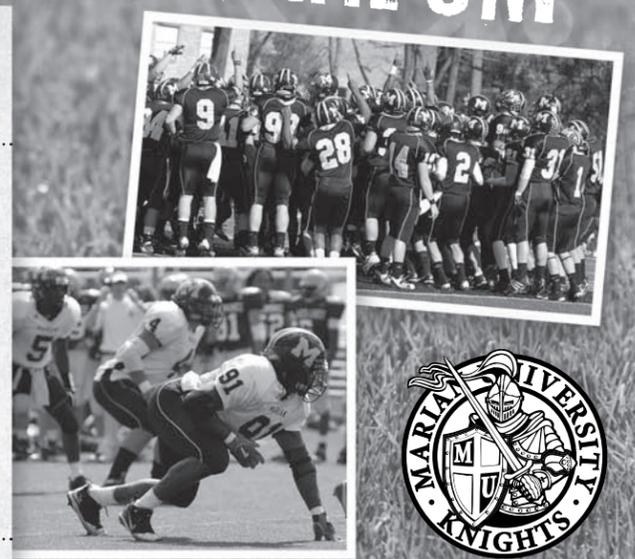
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Editorial

Support new arms treaty

On April 8 of this year, President Barack Obama and President Dmitry Medvedev of Russia signed a new Strategic Arms Reduction Treaty (START). The U.S. Constitution requires treaties to be approved by the Senate. Therefore, it was submitted to the Senate for ratification on May 13, and is now in the hands of the Senate Foreign Relations Committee.

The Indiana Catholic Conference (ICC) has sent an Action Alert to its Indiana Catholic Action Network asking people to contact Sen. Richard Lugar and Sen. Evan Bayh, and urge them to support the treaty "because it makes our nation and world safer by reducing nuclear weapons in a verifiable way."

There is every reason to believe that both senators will support the treaty.

Lugar, in particular, has been a leader in reducing the threat of nuclear, chemical and biological weapons. In 1991, he forged a bipartisan partnership with then-Senate Armed Services Chairman Sam Nunn to destroy those weapons of mass destruction in the former Soviet Union. To date, the Nunn-Lugar program has deactivated more than 7,500 nuclear warheads that were once aimed at the United States. Lugar is the senior Republican on the Foreign Relations Committee.

Nevertheless, it would be good to show the senators that the treaty has the support of many of their constituents.

The Holy See and the U.S. Conference of Catholic Bishops support the new treaty.

The original START was proposed by President Ronald Reagan, and was signed by the leaders of the United States and Russia in 1991. It limited the number of nuclear warheads and delivery vehicles—missiles and bombers—that each country could deploy. This happened as the former Soviet Union was dissolving and marked the end of the Cold War.

Still today, though, both Russia and the United States possess about 90 percent of the nuclear weapons in the world, large arsenals left over from the Cold War. Many of these weapons are on immediate alert status.

The treaty signed by Presidents Obama and Medvedev, and now up for ratification, would reduce deployed strategic warheads to 1,550. That is 30 percent below the existing ceiling. It would also limit both nations to no more than 700 delivery vehicles, and it includes new verification requirements.

In its Action Alert, the ICC wrote that ratification of the new START "is critical because verification ensures transparency and these reductions in the number of weapons can set the



U.S. President Barack Obama and Russian President Dmitry Medvedev shake hands after signing the new Strategic Arms Reduction Treaty at Prague Castle in Prague, Czech Republic, on April 8. The landmark treaty will cut nuclear arsenals in both countries by about 30 percent.

stage for future reductions. The new START is also important to international efforts to address nonproliferation. With fewer nuclear weapons in the world, the likelihood of one falling into terrorist hands is reduced, and countries are more likely to cooperate in enforcing nonproliferation demands and controlling the supply of nuclear materials."

At this time in history, the threat of nuclear attack by Russia is greatly reduced from what it was for about 50 years during the 20th century. Most people believe that the greatest threat is from terrorists, who would love to get their hands on nuclear materials. That is one of the reasons the United States and other countries are trying so hard to prevent Iran from developing a nuclear weapon.

The U.S. Catholic bishops have long supported securing nuclear materials from terrorists and reducing the number of nuclear armaments. For decades, they have promoted the policy goals of preventing proliferation of these horrific weapons and ultimately eliminating them.

Their most comprehensive document on the issue is "The Challenge to Peace: God's Promise and Our Response," issued in 1983. It recommended:

- Support for immediate, bilateral, verifiable agreements to halt the testing, production and deployment of new nuclear weapons systems.
- Support for negotiated bilateral deep cuts in the arsenals of both superpowers, particularly those weapons systems which have destabilizing characteristics.
- Support for early and successful conclusion of negotiations of a comprehensive test ban treaty.

Those recommendations were accomplished in 1991, and the present treaty would continue what was accomplished then.

The bishops' pastoral letter of 1983 discussed just war. Nuclear war cannot be just because the use of nuclear weapons cannot ensure the protection of noncombatants, and their destructive potential and lingering radiation cannot be meaningfully proportionate.

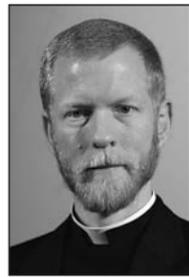
Pope Benedict XVI said in a January 2006 statement, "In a nuclear war there would be no victors, only victims."

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Spinning stem cell fairy tales

Discussions about the morality of stem-cell research often focus on the differences between adult stem cells and stem cells derived from embryos.



The adult variety, such as those derived from bone marrow or umbilical cords, are already providing an impressive array of

treatments and cures for sick people while the embryonic kind are not.

Adult stem cells can be obtained without crossing any moral boundaries, whereas embryonic stem cells cannot because they are obtained by destroying young human beings who are still in their embryonic stages of growth.

In spite of great progress in identifying ever more powerful adult stem cell sources, scientists still clamor for embryos. Even in the face of impressive new technologies for making "embryonic-like" stem cells without using embryos, the chorus of voices pushing for the sacrifice of embryos seems only to grow louder.

Indeed, one of the most common questions that I encounter when I give talks about stem cells is why scientists and politicians are so intent on pursuing the destruction of human embryos when so many other non-embryonic sources of stem cells are available that are already helping countless patients with serious diseases. What is behind this incessant drumbeat to go after the human embryo?

One can sense a certain "logic of killing" that hovers in the wings of these discussions. If tiny human embryos were to be safeguarded and protected by law, this would constitute a threat, if not a frontal assault, to legalized abortion-on-demand, which routinely allows us to end the lives of older, almost-born humans more than 3,000 times every day in the United States by surgical means and many more times each day through chemical means. This desire to sanction current immoral practices is certainly one reason that we see continuing pressure to allow the destruction of human embryos for research.

Pope Benedict XVI, in a recent address, spoke of resisting "... those forms of research that provide for the planned suppression of human beings who already exist, even if they have not yet been born. Research, in such cases, irrespective of efficacious therapeutic results, is not truly at the service of humanity."

In our society, however, the hype surrounding the harvesting of human embryos as a way to cure nearly every disease has taken on the form of a popular mythology. A *Washington Post* article summarized it this way a few years ago:

"To start with, people need a fairy

tale," said Ronald D.G. McKay, a stem cell researcher at the National Institute of Neurological Disorders and Stroke. "Maybe that's unfair, but they need a story line that's relatively simple to understand. Human embryonic stem cells have the capacity to morph into virtually any kind of tissue, leading many scientists to believe they could serve as a 'universal patch' for injured organs."

This idea, though still speculative, is straightforward and easy to sell, especially to desperate patients and patient-advocacy groups.

Some scientists are happy to perpetuate the myth, too, believing that this kind of "master cell" from the earliest stages of human life could help unlock some of the most primordial and tantalizing biological powers that mankind has ever seen—almost God-like powers, leading to the "Tree of Life" itself.

As some researchers ambitiously seek to wrench control of those life-powers into their own hands, it should perhaps come as no surprise when they yield to the seductive siren call of our day: "One life can sometimes be taken for the benefit of another," and "Good ends can sometimes justify evil means."

In a way, then, embryonic stem cells have become a great modern secular fairy-tale, even a kind of surrogate for our yearning for immortality. People are being told that Alzheimer's disease can be addressed, Parkinson's disease can be overcome, diabetes can be defeated and multiple sclerosis can be conquered.

Who knows? Perhaps we could extend our longevity, defeat aging and live as if we were always young. Perhaps we could even defeat death itself through these powerful cells! Imagine vanquishing death and achieving immortality through science! The reality-bending power of these myths and fairy tales should not be underestimated.

In the final analysis, the "planned suppression of human beings" cannot be allowed to continue to creep into the practice of modern science and medicine. Our yearnings for various goods and blessings, like healing and new medical therapies, must always be tempered by our duty to pursue responsible and completely ethical science.

Only by insisting on the use of upright means to achieve good ends can we steer clear of the Nazi-like drive to subjugate and destroy others in our quest for desirable outcomes.

Only then can science be a force for authentic healing and truly stand at the service of humanity.

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

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

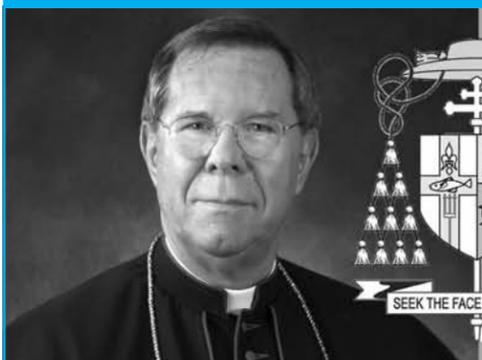
The editors reserve the right to select the letters that will be published and to edit

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Witness of youths should lead us as we begin annual appeal

Six years ago, I suggested to our archdiocesan youth ministry leaders that we offer a summer service project for our youths and that it be offered here at home as an opportunity to serve Christ in the poor. Our leaders took up the challenge and named the program the archdiocesan Homeland Mission Project.

I applaud service projects conducted in other countries, such as Haiti or Latin America, but I also want our youths to discover the astonishing poverty within our own archdiocese. Not only is the program to assist the needy here in our own community but, at the same time, the intended goal is that the youths will be able to see Christ in those they serve and that those served see Christ in our youths.

The Archdiocesan Homeland Mission Project has become a popular experience for high school youths from all around the archdiocese. Their leaders describe the project as a powerful, faith-filled week of service—and so do the youths.

Each summer, I receive letters from the participants thanking me for the opportunity. Here is a sample of the comments that I received:

“Thank you so much for allowing us to go out and serve the needs in our home city. We greatly appreciate your contributions over the years to help this mission continue.”

Another read: “Homeland Mission was a great project, and really brought me closer to my faith. I enjoyed the mission; helping

others in need and becoming a disciple of Christ.”

Another youth wrote: “The many different types of service opened my eyes to the numerous ways [that] I can help those in need.”

A common sentiment expressed by the youths was their appreciation for the chance to get to know their peers while serving those in need.

Given the opportunity, our young Catholics engage enthusiastically in generous and selfless service to those in need. And given some direction, they do see Christ in the poor and in each other.

Some commented that their eyes were opened, and they will look for opportunities to continue this mission as members of our Catholic community. Of course, their response to this initiative to serve the poor here at home is gratifying.

It should not surprise anyone that one of the intentions that I had in launching this Homeland Mission Project was to spread the story of the astonishing needs of many of our poor people, and the awareness that in faith we need to see Christ in them and to imitate his predilection for the poor. I wish there would be a practical way we could help many more folks of our archdiocese to see the needs of so many of our sisters and brothers of all ages.

One of the less than successful goals of my ministry as archbishop has been to help parishioners to look beyond their parish boundaries and recognize the poverty of so

many folks in central and southern Indiana.

As Blessed Teresa of Calcutta often said, the poor need us to reach out to touch those who suffer in so many different and lonely ways. We need to serve them as we want to serve Christ.

Not everyone can take time away and go to seek out the needy around the archdiocese and truly give them the helping hand they need. God bless those of you who can.

As for the rest of us, there is an opportunity to make a difference for the poor among us. A year ago, we retooled our annual appeal to name it for what it really is: “Christ our Hope: Compassion in Community.”

Pope Benedict XVI reminded us that we share a threefold ministry in our Church: proclamation of the Gospel, celebration of the sacraments and the mission of charity. He also taught us that these three are inseparable.

Our mission of charity extends beyond our parish boundaries because we are members of the one Church that extends beyond parish boundaries. We are one body, the Body of Christ.

Much as we might like to, we can't all stop and take a week or two to hit the streets

and roads that take us to the poor who are Christ. Some may be inclined to say, there he goes again asking for our money. That's right, so I do because it is a practical way in which we can help those in need.

Soon we will launch our 2010 Christ our Hope appeal. A major portion of our contributions in this outreach goes to serve the poor among us through our charities agencies and our home mission parish communities whose resources are so limited.

I am hopeful that the witness of our youths will lead the way in helping us tell the story about what they have seen and experienced. †

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.

El testimonio de los jóvenes debería guiar nos a medida que comenzamos nuestra campaña anual

Hace seis años sugerí a nuestros líderes de los ministerios arquidiocesanos para la juventud que ofreciéramos un proyecto de servicio anual para los jóvenes y que éste se ofreciera aquí mismo, en casa, como una oportunidad para servir a Cristo a través de los pobres. Nuestros líderes aceptaron el reto y llamaron al programa *archdiocesan Homeland Mission Project* (Proyecto Misión en la Comunidad Arquidiocesana).

Elogio los proyectos de servicio llevados a cabo en otros países, tales como Haití o América Latina, pero deseo que nuestros jóvenes también descubran la pobreza impactante que azota a nuestra propia Arquidiócesis. El programa no solamente está destinado a brindar asistencia a los necesitados de nuestra propia comunidad sino que, al mismo tiempo, el objetivo es que los jóvenes puedan ver a Cristo en aquellos a quienes sirven y que aquellos que son servidos vean a Cristo en nuestros jóvenes.

El proyecto *Archdiocesan Homeland Mission Project* se convirtió en una experiencia popular para los jóvenes de la escuela secundaria en toda la Arquidiócesis. Líderes y jóvenes describen el proyecto como una semana de servicio poderosa y colmada de fe.

Todos los veranos recibo cartas de los participantes agradeciéndome por la oportunidad. He aquí una muestra de los comentarios que he recibido:

“Muchas gracias por permitirme servir y atender las necesidades de la ciudad en la que vivimos. Agradecemos enormemente su aporte a lo largo de los años para ayudar a que esta misión continúe.”

Otro decía: “*Homeland Mission* fue un proyecto excelente y realmente me acercó

más a mi fe. Disfruté la misión: ayudar a otros necesitados y convertirme en discípulo de Cristo.”

Otro joven escribió: “Las diversas formas de servicio me abrieron los ojos a las numerosas maneras en las que puedo ayudar a aquellos que lo necesitan.”

Un sentimiento común que expresaron los jóvenes fue su agradecimiento por la oportunidad de llegar a conocer a sus compañeros mientras servían a los necesitados.

Si se les brinda la oportunidad, nuestros jóvenes católicos participan de forma entusiasta en el servicio desinteresado a aquellos que lo necesitan. Y si se les da cierta orientación, llegan a ver a Cristo en los pobres y en ellos mismos.

Algunos comentaron que habían abierto los ojos y que buscarán oportunidades para continuar con esta misión como miembros de nuestra comunidad católica. Por supuesto, su respuesta a esta iniciativa de servir a los pobres en casa resulta gratificante.

A nadie debería sorprender que una de mis intenciones al lanzar el proyecto *Homeland Mission Project* era difundir la historia de las sorprendentes necesidades de muchos de nuestros pobres y crear conciencia de que a través de la fe debemos ver a Cristo en ellos e imitar su predilección por los pobres. Ojalá existiera una forma práctica para contribuir a que muchas más personas de nuestra Arquidiócesis vean las necesidades de muchos de nuestros hermanos y hermanas humanos de todas las edades.

Uno de los objetivos no tan exitosos de mi ministerio como arzobispo ha sido ayudar a que los parroquianos vean más allá de las fronteras de la parroquia y reconozcan la pobreza de innumerables personas en el

centro y el sur de Indiana. Como decía a menudo la beata Teresa de Calcuta, los pobres necesitan que alcancemos y toquemos a aquellos que sufren de muchas formas distintas y solitarias. Debemos servirlos tal y como deseamos servir a Cristo.

No todo el mundo puede dedicar tiempo para buscar a los necesitados en toda la Arquidiócesis y verdaderamente tenderles la mano que necesitan. Que Dios bendiga a aquellos que sí pueden.

En cuanto al resto de nosotros, hay una oportunidad para marcar la diferencia para los pobres que se encuentran entre nosotros. Hace un año remodelé nuestra campaña anual y la llamé basándome en lo que realmente es: “Cristo, nuestra esperanza: compasión en nuestras congregaciones.”

El papa Benedicto XVI nos recuerda que en nuestra Iglesia compartimos un ministerio que consta de tres aspectos: la proclamación del Evangelio, la celebración de los sacramentos y la misión de la caridad. También nos enseñó que estos tres aspectos son inseparables.

Nuestra misión de caridad se extiende más allá de las fronteras de nuestra parroquia porque somos miembros de una Iglesia que sobrepasa dichas fronteras. Somos un cuerpo, el Cuerpo de Cristo.

Con todo y lo que nos gustaría, no podemos hacer una pausa de una o dos semanas para salir a la calle y recorrer los caminos que nos conducen a los pobres que

representan a Cristo. Algunos podrían sentirse tentados a decir: “Ya va nuevamente a pedirnos dinero.” Y tienen razón. Lo hago porque es la forma práctica para ayudar a aquellos que lo necesitan.

Pronto lanzaremos nuestra campaña Cristo, nuestra esperanza 2010. Una buena parte de nuestras contribuciones a esta campaña se destina a servir a los pobres que se encuentran entre nosotros, mediante nuestras agencias de caridad y nuestras comunidades parroquiales de misión local cuyos recursos son limitados.

Tengo la esperanza de que el testimonio de nuestros jóvenes guiará el camino para ayudarnos a relatar la historia de lo que ellos han visto y vivido. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en 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 17

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

Catholic Business Exchange, Mass, breakfast and program, Jack Swarbrick, athletic director, University of Notre Dame, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information:

www.catholicbusinessexchange.org.

September 17-18

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Country Fair and Hog Roast,"** 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **"Fall Festival,"** 5-11 p.m., Fri. fish dinner, Sat. chicken dinner, food, rides. Information: 812-656-8700.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Apple Fest,"** hog roast, auto show, crafts, Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4142.

September 17-19

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

September 18

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father Shaun Whittington, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and

Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Second annual "Chili Cook-off and Cake Walk,"** 6:30-8:30 p.m., \$5 per person or \$20 per family, children under 10 free. Information: auktion@saintsusanna.com.

Holy Cross Parish, 12239 State Road 62, St. Croix. **"Flea Market,"** home-baked goods, jams and jellies, antiques, 7 a.m.-6 p.m. Information: 812-843-5701.

September 19

Military Park, 601 W. New York St., Indianapolis. **"Indy Irish Fest" and Society of St. Vincent de Paul Food Pantry food drive,** 10-11:30 a.m., donation of three items admits one person to Irish Fest, Celtic Mass, 10:30 a.m. Information: www.IndyIrishFest.com.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 11 a.m.-7 p.m. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Septemberfest,"** fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Meinrad Parish, Community Center, 13150 E.

County Road 1950 N., St. Meinrad. **"Fall Festival,"** 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

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

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

September 20

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **St. Thomas More Society, "Red Mass"** for judges, attorneys and others in legal profession, 6 p.m., Archbishop Daniel M. Buechlein, celebrant. Information: 317-635-2021.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Substance addiction ministry, prayer and music service, "Hope in Recovery,"** 7 p.m., free-will offering, 7 p.m. Information: 317-501-7149 or bonnieharpring@hotmail.com.

September 21

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

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Catholic Adult**

Fellowship, "What Are the Teachings of Islam?," 7 p.m., no charge. Information: 317-295-1697.

St. Meinrad Seminary and School of Theology, gallery, 200 Hill Drive, St. Meinrad. **"Dolle Lecture on Church Art and Architecture,"** 7 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

September 22

St. Mary-of-the-Knobs Parish, 3856 Martin Road, Floyds Knobs. **"Dessert and Card Party,"** 7-10 p.m., \$5 per person. Information: 812-923-3011.

St. Mary Parish, 777 S. 11th St., Mitchell. **"Persimmon Festival,"** downtown, Italian dinner, \$6 adults, \$2.50 children, 11 a.m.-7 p.m. Information: 812-849-3570.

Christ United Methodist Church, 8540 U.S. 311 South, Indianapolis. **St. Francis Hospital, hospice, "Caterpillar Kids,"** grief ministry support program for children ages 5-12, 4:30-6 p.m., registration required. Information: 317-865-2092.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **"Uganda Mission Trip,"** program, Cincinnati Bengals player Roy Williams and Jay Mitchel, presenters, 7:30 p.m. Information: 812-656-8700 or reledoffice@fuse.net

September 23

Riverwalk Banquet Center, 6729 E. Westfield Blvd., Indianapolis. **Guardian Angel**

Guild, "Angels Go Retro," fundraising luncheon, 11 a.m., \$40 per person. Information: guardianangels@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Fall Card Party,"** 11 a.m.-2:30 p.m., \$4 per person at the door. Information: 317-885-5098.

September 24-25

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Fall Festival,"** Fri. 5-11 p.m., Sat. 1-11 p.m., games, food. Information: 317-356-7291.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Fall Festival,"** Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, music, food. Information: 317-859-4673.

September 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Angels of Grace-A Celebration of Women,"** third annual luncheon, awards ceremony and style show, 10:30 a.m.-2 p.m., \$30 per person or \$210 for table of eight. Information: 317-788-7581 or benedictinn@benedictinn.org.

Washington Park, 3130 E. 30th St., Indianapolis. **St. Vincent de Paul Society, "Friends of the Poor Walk,"** 1:30 p.m., on-site registration, virtual walkers welcome to make a pledge. Information: 317-923-6775 or www.svdipindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown

Ave., Indianapolis. **Eighth annual "Taste of St. Rita,"** 6 p.m.-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest, Polka Mass and Fall Festival,"** Mass, 5 p.m., German dinner, 6-7:30 p.m., games, 6 p.m. Information: 812-275-6539.

September 26

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Youth ministry Mass, 5:30 p.m., musician Jimmy Ryser, speaker, following Mass.** Information: 317-241-6314.

Fayette County Fairgrounds, 2690 N. Park Road, Connersville. St. Gabriel Parish, **"Fall Festival,"** fried chicken dinner, country store, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **"Picnic and Shooting Match,"** 10 a.m.-6 p.m., shooting match, quilts, games, homemade pies, chili. Information: 812-836-2481.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish festival,** 10:30 a.m.-5 p.m., dinner, booths, games, quilts. Information: 812-364-6646.

Holy Family Parish, 950 E. Church Ave., Jasper, Ind. (Diocese of Evansville). **Church picnic,** chicken and roast beef dinners, 10:15 a.m.-4 p.m., mock turtle soup, quilts, games. Information: 812-634-9232. †

'40 Days for Life' services are set in Indianapolis and Bloomington

"40 Days for Life" services in Indianapolis and Bloomington next week mark the beginning of the annual pro-life prayer campaign in the Archdiocese of Indianapolis.

Peter and Margie Breen of Chicago are the keynote speakers for the Indianapolis prayer service, which begins at 2 p.m. on Sept. 19 at the St. Augustine Home for the Aged Chapel, located at 2345 W. 86th St.

He is the executive director and legal counsel for the Thomas More Society in Chicago. She is the interim director and

program manager for the Respect Life Office in the Archdiocese of Chicago.

The Bloomington prayer service begins with the rosary at 5:30 p.m. and continues with Mass at 6 p.m. on Sept. 22 at the Mother of the Redeemer Retreat Center Chapel, located on State Road 48.

Our Lady of the Most Holy Rosary parishioner Eric Slaughter of Indianapolis, a former "40 Days for Life" campaign coordinator, will speak after the liturgy about his regrets related to lost fatherhood from an abortion

experience years ago.

The "40 Days for Life" prayer campaign begins on Sept. 22 and concludes on Oct. 31 throughout the U.S.

(For more information about the Indianapolis pro-life prayer service and campaign, call Joseph Lehner, the coordinator of "40 Days-Indy," at 317-213-4778. For more information about the Bloomington pro-life prayer service and campaign, contact Dale and Monica Siefker, the Bloomington "40 Days for Life" coordinators, at 812-330-1535.) †

VIPs

Dan and Roseann (Roach) Zielinski, members of Mary, Queen of Peace Parish in



Danville, celebrated their 50th wedding anniversary on Aug. 16.

The couple was married on Aug. 16, 1960, at the former St. Catherine of

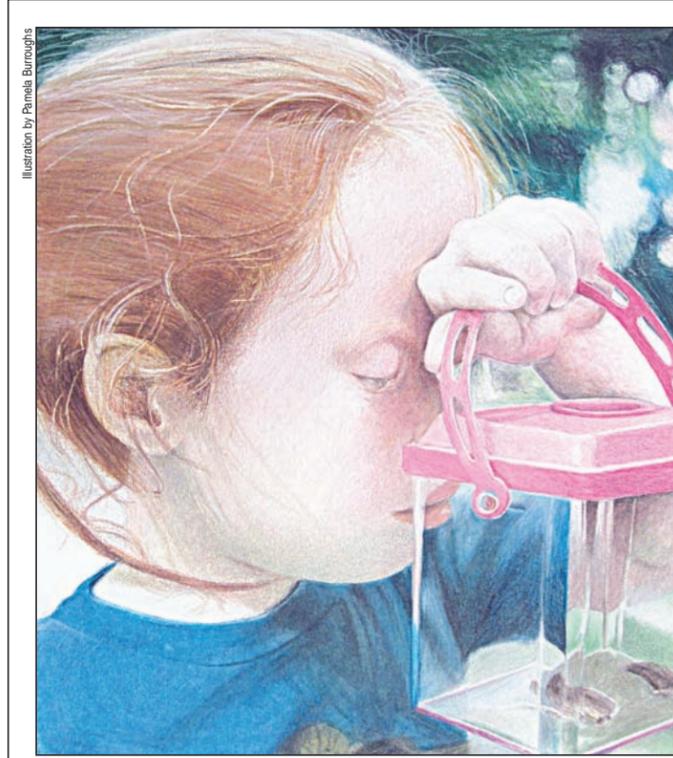
Siena Church in Indianapolis.

They are the parents of four children: Karan, Sharan, Dan and Ted Zielinski. They also have three grandchildren. †



Monastic experience retreat

Several women pray the Liturgy of the Hours on Aug. 22 with the Carmelite nuns at the Monastery of St. Joseph in Terre Haute. During the Aug. 20-22 "Monastic Experience Weekend" retreat, six women shared in the daily life of the Carmelite sisters to help discern if God is calling them to religious life.



Art teacher honored

Pamela Burroughs, an art teacher at the Oldenburg Academy of the Immaculate Conception in Oldenburg, received the Staedtler North America Award for Exceptional Merit during the Colored Pencil Society of America's 18th annual International Exhibition in July in Los Gatos, Calif. Her award-winning drawing, titled "Hannah's Bug Box," depicts her 4-year-old niece. Burroughs received a \$1,000 prize.

Work of Msgr. O'Grady defined Catholic Charities as advocate of poor

(Editor's note: Catholic Charities USA is observing its 100th anniversary this year. The centennial celebration concludes with the agency's convention on Sept. 25-28 in Washington.)

WASHINGTON (CNS)—In examining Catholic Charities USA's 100-year history, there have been nine chief executives, each with his own style of leadership and each with a specific vision of how faith-based ministry and service should be carried out.

But there's one chief executive who is acknowledged by historians and social service leaders alike for raising the national network's profile in government and in charitable circles during some of the most tumultuous times of America's history.

Msgr. John O'Grady is widely revered as the man who understood what a nationwide network of Catholic charitable organizations could do to improve the lives of people on the margins. He is credited for his innovative approach to shaping what was known originally as the National Conference of Catholic Charities through imaginative management, the introduction of a strong advocacy component in the public policy arena, improved coordination across agency lines to minimize the duplication of services and a strong emphasis on staff training.

Msgr. O'Grady's tenure as executive secretary spanned more than four decades, ending in 1961. Taking the helm in 1920 as the world still was emerging from World War I and immigrants from strife-ridden Europe were flocking to the United States, Msgr. O'Grady positioned the agency as a major force for social reform.

"He was Catholic Charities for all intents and purposes in the mid-20th century," said John Shepherd, associate archivist at the American Catholic History Research Center and University Archives housed at The Catholic University of America.

Msgr. O'Grady's emphasis on legislative advocacy continues to influence current staff, including Candy Hill, the agency's senior vice president for public policy and government affairs.

"You look at Msgr. O'Grady, at the history that we have, that's been the beauty of being able to stay in the middle and be able to work on behalf of the people who need our services," Hill said.

Name a concern and Msgr. O'Grady probably addressed it at some point during his

41 years as executive secretary: immigration reform in the 1920s, the Social Security Act of 1935, public housing legislation following World War II and civil rights laws in the 1950s. He also guided the development of professional training for social service workers as dean of the National Catholic School of Social Service beginning in 1934. In response to the ravages of World War II, he was instrumental in organizing the international network of Catholic charitable agencies known today as Caritas Internationalis.

The foundation for Msgr. O'Grady's efforts can be traced to a Christian brother from New York by the name of Barnabas McDonald, who was recognized internationally for his work with orphans, abandoned children and juveniles in trouble with the law.

In 1909, Brother Barnabas suggested to Bishop Thomas J. Shahan, rector of The Catholic University of America, that a coordinated effort among Catholic charities working with poor people might be beneficial, explained Maria Mazzenga, education archivist at the American Catholic History Research Center and University Archives. In the first decade of the 20th century, ideas for new programs and collaboration across the country in their delivery also were being formulated by Msgr. William J. Kerby, director of Catholic University's sociology department.

Mazzenga, who has studied Catholic Charities' history in preparation for the agency's centennial, described Msgr. Kerby as a creative thinker who wrote extensively about how the Church and society could better serve the poor, especially the mostly Catholic newcomers arriving from Europe in search of a better life.

The men decided to organize the first meeting of Catholic charitable agencies at the university on Sept. 25-28, 1910. The meeting attracted several hundred people, who agreed to form the National Conference of Catholic Charities.

The organization became Catholic Charities USA in 1986 and will celebrate its 100th anniversary convention on Sept. 25-28 in Washington. About 1,000 Catholic Charities employees and leaders are expected to attend.

Msgr. Kerby was appointed the new group's first executive director. He was followed by Msgr. O'Grady 10 years later.

Each subsequent chief executive—



A needy family is pictured at home in an undated photo. Providing coordinated and comprehensive services to people in need has been the primary reason for the existence of Catholic Charities USA. The nationwide network of Catholic charities is celebrating its 100th anniversary on Sept. 25-28 in Washington.



Msgr. John O'Grady, who served as executive secretary of the National Conference of Catholic Charities from 1920 to 1961, became a well-known figure on Capitol Hill for his advocacy of programs to help lift poor Americans out of poverty. He is pictured in an undated photo with Sen. Robert F. Wagner, a New York Democrat. Catholic Charities USA is celebrating its 100th anniversary on Sept. 25-28 in Washington.

Msgr. Raymond Gallagher, Msgr. Lawrence Corcoran, Father Thomas J. Harvey, Jesuit Father Fred Kammer, Father J. Bryan Hehir, Thomas DeStefano and Father Larry Snyder—has tackled new concerns and worked to implement new programs to meet growing needs.

Over the years, the organization has evolved to become one of the largest faith-based social welfare networks in the United States with 1,700 agencies and affiliates and about 337,000 staff, volunteers and board members who serve 9 million people annually.

Although Catholic Charities formally is marking its centennial, the history of Catholic charitable work in the United States can be traced to 1727 when Ursuline sisters from France arrived in colonial America. The sisters settled in what is now the Ninth Ward of New Orleans, the neighborhood that was among the most devastated by flooding caused by Hurricane Katrina in 2005. They sought to care for orphaned children and widows.

Even then, said Father Snyder, Catholic Charities USA's current president, the ministries worked to move beyond

simple charity to becoming a voice for people in need.

"It's not simply enough to respond to human need," he explained. "We have to ask why and then we have to advocate for people who have no voice to speak for themselves so we can look at systems and we can say, 'Is this really benefitting people in need or do we need to make some changes?'"

The work of Catholic Charities remains, even if the focus of the ministries is no longer largely Catholic immigrants. The basis for working to assist today's social service consumers—Catholic Charities' preferred way of identifying the people being served—remains rooted in the Gospel.

"The first thing we have to do is to assure that our agencies are in fact living out Catholic identity," Father Snyder explained. "If we're going to witness this, we have to be convinced of this. That says we do our work in a different way."

(More information about Catholic Charities USA programs can be found online at www.catholiccharitiesusa.org.) †



'The first thing we have to do is to assure that our agencies are in fact living out Catholic identity. If we're going to witness this, we have to be convinced of this. That says we do our work in a different way.'

—Father Larry Snyder,
president of Catholic Charities USA

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DESIRE

continued from page 1

of his treatments. It shows how much Coach cares about his players, not just while they're playing for him."

'Being Italian'

Those stories capture the essence of Sartini, who lives by the motto "Burning Desire"—the motto that has guided all his teams in a coaching career that now extends 52 years.

His emotions even ran deep during a newspaper interview. As he talked about his life, his family and his career, he was moved to the brink of tears several times. He attributed the emotional reactions to "being Italian"—a phrase that he shared proudly.

Indeed, the core of his beliefs and his approach to coaching and life can be traced to his childhood years during the Great Depression of the 1930s when he grew up as the third of four children born to two Italian immigrants.

"It was a time when your family extended out to your neighborhood, where everyone helped one another with food, clothing, even bills," he said as he sat in his office. "My dad was a bricklayer, but there wasn't any brick work. He'd go around the neighborhood and sell produce. Most times, he'd give it all away. Those were rough days. But anytime anything got hard, you had to make a good thing out of a bad thing. It's just a heritage that started with my parents."

He grew up in Hammond, Ind., part of a tough area called "The Region," where faith was strong, fights were common among children from different ethnic backgrounds, and football became his ticket to a new life.

"I was a decent athlete at Hammond Tech," Sartini said. "Everybody I grew up with was going into the steel mills to work. I was geared to work in the steel mills, too, until I got a scholarship to LSU [Louisiana State University]. It was back in the '50s during segregation. I didn't like that one bit."

He played at LSU for one year, served in the Army for two years during the Korean War and then finished his college career at the University of Louisville. After 12 years of coaching high school football in Kentucky, he interviewed for the head coaching position at Providence before the start of the 1971-72 school year.

The interview essentially came down to one question, Sartini recalled.



Our Lady of Providence head football coach Gene Sartini listens to assistant coach John Day during an early season practice. A former player and an assistant coach for 16 years with Sartini, Day says, "The way he prepares and his desire to be successful and to make the kids successful has never changed."

'Faith, family and football'

"They asked me if I could beat New Albany," said Sartini, a member of St. Anthony of Padua Parish in Clarksville. "They had played them 10 times and only won once."

Sartini's first team at Providence beat New Albany High School. So did this year's team in a 47-46 overtime thriller when Sartini decided to go for a two-point conversion that made the difference.

Winning games is obviously a key if a coach wants to have a long career, especially at one school. And Providence has a record of 264 wins and 156 losses under Sartini's leadership—with two of his teams advancing to the state championship game.

Sartini regards himself as an aggressive person, and he coaches his teams to be the same. He plays to win. He loves to win. But he also believes there's a right way to do it.

Consider what happened after a memorable victory against Clarksville High School.

"They're our big rival," recalled Ed Jackson, an assistant coach for 27 years at Providence. "After we beat them, we're on the bus leaving their school property. The bus passes a couple of Clarksville guys wearing their jerseys. Some of our guys start giving them a hard time. Gene stops the bus. He brought the two Clarksville players on the bus and made our kids apologize to them. Gene apologized to them, too. He told our guys they had worked hard, too."

Jackson let that story sink in before he added, "I've always felt like he'd get the most out of every kid. He'd get them to play above their capabilities because he believed in them."

That assessment is shared by Spencer Corrao, one of the senior leaders on this year's team.

"He's a great guy. He's pushed me harder than anyone ever has. He's the reason I've been as successful as I have," said Spencer, the team's leading running back. "He also helps me off the field, reminding me to be a good person. His big thing is 'faith, family and football.' He really lives by that."

Senior quarterback Anthony Denis noted, "I really like him. He relates to us really well.

I'm glad I've had him as a coach for four years. I've learned a lot about football from him, and also [about] life. He really stresses the character of his players."

Sartini also has the ability to surprise people.

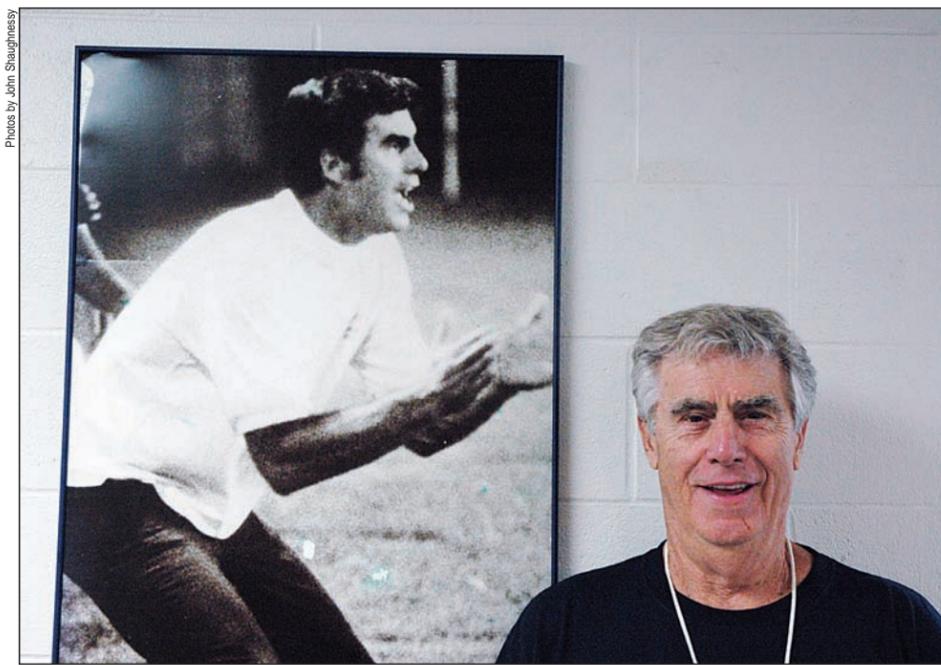
Unexpected highlights

Gary Rosenberger may know Sartini better than anyone, having been an assistant coach at Providence for the past 39 years. He knows Sartini is loyal to his family, his friends and his players, past and present. He knows Sartini is a devout Catholic

group of students who always try to reach our expectations. And the staff certainly has a huge role in this honor. Their efforts in professional development and their overall dedication to our students have really opened some significant doors to meet the individual needs of our students. The parents also had a key role in supporting the work of the school to achieve this result."

The school planned to celebrate the Blue Ribbon honor with "All Blue Day" events on Sept. 17. There are 420 students in the school, which serves children from preschool through eighth grade.

The Blue Ribbon School award "honors



Our Lady of Providence High School head football coach Gene Sartini poses by a photo of himself that was taken when he started coaching at the southern Indiana school in 1971. Now coaching in his 40th season at Providence, Sartini has always stressed intensity in his players.

who has a deep commitment to Providence High School and Catholic education. He also knows that Sartini is a disciplinarian.

So Rosenberger thought he knew exactly how Sartini would react when a football player told a few assistant coaches that he would have to miss a pre-season practice because he had an appointment with a hair stylist to get highlights in his hair. The assistant coaches told the player that he would have to check with Sartini if he wanted to miss practice.

As the youth went into Sartini's office, the assistant coaches gathered nearby,

expecting Sartini's old-school reaction. Instead, he stunned them by giving the player his approval.

The assistant coaches now see that moment as a prime example of how Sartini has continued coaching for 52 years: While his values haven't changed, he has been able to adapt to the changes in young people through the decades.

"That's what has kept him young and kept him successful," said assistant coach Jackson.

Jackson also marveled about the conversation he once heard between Sartini and one of the custodians at the school, a man who loved square dancing.

"Coach carried on a 15-minute conversation with him about square dancing," Jackson noted.

Friends say that Sartini loves to get out on the dance floor. He certainly prefers dancing around any questions about his age.

"Between you and me, I'm up there," he said with a smile. Still, when he started telling stories about growing up during the Great Depression and serving in the Korean War, he realized that he was sharing details that offer more than a hint about his age.

Those years have brought the usual share of heartaches and challenges. Sartini has been a widower twice. He also

endured a heart operation in 2007.

Right now, he says, he has a clean bill of health from his doctors. He also exercises regularly. And, best of all, it is football season again. Time to coach. Time to compete. Time to connect with another group of players.

'I want to keep coaching forever'

To celebrate Sartini's 40th season at Providence, the school is honoring past teams at home games this year. Members of the 1973 and 1993 semi-state championships teams will be recognized at the Oct. 1 game. All of his former players have been invited to the Oct. 15 game against Clarksville.

Sartini appreciates the sentiment, but his focus on game nights has never wavered. Even now, quarterback Anthony Denis describes Sartini's attitude during games in this way: "He's intense. He's real serious. He's a competitor."

A glimmer of that passion surfaced during a Wednesday afternoon practice early in the season. An hour before the practice, Sartini sat in his office and answered a question about how he is different as a coach from when he started coaching.

"I still holler at them. I still get after them. I've probably eased up a little. I'd jump in the drills before. I can't do that now. But I can still holler."

That afternoon practice session began with Sartini joking with one of his linemen, asking the player if he looked good for the photos that a reporter was taking. Yet 10 minutes later, he was in the midst of the action, demonstrating to another lineman the right way to block for a certain play.

Standing nearby, assistant coach John Day smiled.

"He's one of the few people who can honestly say they've done all their lives what they've wanted to do," said Day, who played for Sartini from 1972-75.

Sartini is in no hurry to have his coaching career end.

"I love it here," he said. "They've treated me real good since I've been here. I love the kids, the families and the Catholic school system. I want to keep coaching forever if they'll let me. It's just in my blood."

The desire of Gene Sartini continues to burn. †

'He also helps me off the field, reminding me to be a good person. His big thing is 'faith, family and football.' He really lives by that.'

— Our Lady of Providence Jr./Sr. High School football player Spencer Corrao

EXCELLENCE

continued from page 1

Indianapolis continues to be on the cutting edge of education reform," Lentz said.

Our Lady of the Greenwood School will be among the 304 schools—254 public and 50 private—that will be honored at an awards ceremony on Nov. 15-16 in Washington, D.C.

"We're very excited," said Kent Clady, the principal of Our Lady of the Greenwood School. "For us, it's an affirmation of all the things we already know about our school.

"We're blessed with a very hard-working

public and private elementary, middle and high schools whose students achieve at very high levels or have made significant progress and helped close gaps in achievement, especially among disadvantaged and minority students."

The list of the 2010 honored schools was announced by U.S. Secretary of Education Arne Duncan.

"Our nation has a responsibility to help all children realize their full potential," Duncan said on Sept. 9. "Schools honored with the Blue Ribbon Schools award are committed to achievement, and to ensuring that students learn and succeed. Their work



Annette "Mickey" Lentz Kent Clady

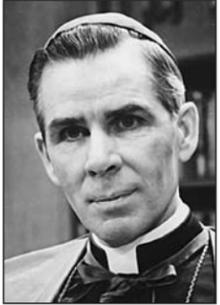
reflects the conviction that every child has promise and must receive a quality education." †

Documentary on Archbishop Sheen to get New York screening

WASHINGTON (CNS)—His television heyday was more than a half-century ago, but Archbishop Fulton Sheen continues to impress Catholics, and serve as a source of admiration and inspiration.

One way that will be demonstrated is with the screening of a new biography, *Archbishop Fulton J. Sheen: Servant of All*, on Oct. 4 in New York at St. Malachy Church, the “actor’s chapel” in Manhattan’s theater district.

The documentary’s title is a play on words about Archbishop Sheen’s status on his path to sainthood. He was given the



Archbishop
Fulton J. Sheen

title “servant of God” by the Vatican after his canonization cause was officially opened by the Diocese of Peoria, Ill., the late archbishop’s home diocese, which is headed by Bishop Daniel R. Jenky.

The October screening is being promoted by Vivian Sherwood, who served as a press agent for Archbishop Sheen’s TV ratings rival, Milton Berle.

In the early 1950s, Berle ruled the roost on Tuesday nights. It got so that not even cinema and store promotions or giveaways could draw people away from the TVs on Tuesdays when Berle’s show was the recognized ratings king.

The old Dumont network, looking for something to counter Berle, offered Archbishop Sheen the time slot opposite him. There weren’t any fancy theatrics—just a blackboard to help the prelate illustrate a point—but from 1953 to 1955, when the two were head-to-head in the ratings, Archbishop Sheen, then a New York auxiliary bishop, had the first show to put a dent in the size of Berle’s audience.

The bishop grabbed headlines when he said on one installment of his show, “Life Is Worth Living,” that “even [Josef] Stalin must meet his judgment.” The Soviet strongman died two days later.

In a Sept. 8 telephone interview from New York, Sherwood, now 83, told CNS that when the archbishop won an Emmy Award for “Life Is Worth Living,” “I was the one who told Berle,” who good-naturedly groused, “Sure, look at his writers!”

When accepting his Emmy later that year, Archbishop Sheen said, “I want to thank my writers—Matthew, Mark, Luke and John.”

Sherwood later became a Catholic, and has been as big a fan of Archbishop Sheen

Delaware becomes 23rd state to allow pro-life specialty license plates

WILMINGTON, Del. (CNS)—Delawareans now may show their pro-life sentiment when they drive their cars as the first batch of “Choose Life” specialty license plates has been delivered.

“When I saw that plate—it’s hard to describe that feeling,” Choose Life organizer Jim Cordie of Dover said about the arrival of his license plate in the mail in late August. “It was some type of relief. There had been



Deborah Oleck poses with her “Choose Life” specialty license plate on her car on Aug. 30 in Claymont, Del. Oleck is a teacher at Archmere Academy in Claymont, and is involved with pro-life activities at the school.

uncertainty.”

Choose Life Delaware still lacked 19 of the 200 applications for the plates required by the Department of Motor Vehicles to begin production when legislation that would have placed a three-year moratorium on specialty plates was introduced to the General Assembly.

The proposal, which languished in the Senate Executive Committee until the legislative session ended on June 30, increased the stress on Cordie, who had worked more than three years to acquire the plates. Now, he believes the proposed moratorium pushed supporters to turn in their applications.

“We went from 190 to 225 in a week just because of that fear factor,” he said.

To date, 230 applications have been accepted and forwarded to the Department of Motor Vehicles.

When Deborah Oleck, a learning specialist at Archmere Academy in Claymont, heard about the moratorium, she quickly finished the application that she had for several months. She put her new license plates on her car in early September.

“I’ve always been pro-life,” she told *The Dialog*, newspaper of the Diocese of Wilmington.

Delaware becomes the 23rd state to have Choose Life plates since the effort began in Florida in 2000. The plates have been offered in Maryland since 2003. Choose Life license plates have been available in Indiana since 2007.

The Delaware plates carry the letters “PL” for



Jennifer Kostyrka of Lynbrook, N.Y., presses rosary beads against the tomb of Archbishop Fulton J. Sheen in the crypt of St. Patrick’s Cathedral in New York on Dec. 9, 2009. The crypt was open to the public immediately before and after Archbishop Timothy M. Dolan of New York celebrated a memorial Mass for Archbishop Sheen on the 30th anniversary of the famed television and radio evangelizer’s death.

as she once was of Berle.

Father Richard Baker, the pastor of St. Malachy Parish, never knew Archbishop Sheen, but said his telegenic presence reverberates today.

“Go to TV and you watch all the preachers, and their shouting and ranting,” Father Baker told CNS. “With Archbishop Sheen, there’s no yelling. There’s just the truth in an accessible and presentable way.”

“If you really want people to know who God is, it’s not something that they have to figure out how to understand it,” Father Baker added.

“[Archbishop Sheen is] becoming as popular today as he was years ago.”

Father Baker may be on to something.

An official Facebook page for Archbishop Sheen has recorded at least

3,223 people who said they “like” the site.

An unofficial page for the archbishop, created before the official version and which directs people to it, has 6,373 people who “like” it.

‘Go to TV and you watch all the preachers and their shouting and ranting. With Archbishop Sheen, there’s no yelling. There’s just the truth in an accessible and presentable way.’

—Father Richard Baker, pastor of St. Malachy Parish in New York

Guests at the St. Malachy screening are to include Msgr. John Kozar, the national director of the Pontifical Mission Societies in the United States. The late archbishop was the national director of the Society for the Propagation of the Faith from 1950-66. Others expected to attend are Msgr. Hilary Franco, who was Archbishop Sheen’s secretary for five years; Joan Sheen Cunningham,

the archbishop’s niece; and officials of the Archbishop Sheen Foundation.

The documentary had its broadcast debut on Easter on public television station WTTW in Chicago. It also has aired in Peoria and

Washington, and is being marketed nationally through public screenings at the parish and regional levels.

Msgr. Stanley Deptula, executive director of the Archbishop Fulton J. Sheen Foundation, served as the film’s executive producer. Filming was done in Peoria, Milwaukee, New York and Houston.

The reflections of friends, family members and admirers of Archbishop Sheen interviewed for the documentary are woven among numerous clips from the archbishop’s television work and preaching as well as dozens of historic photos. Among those interviewed were Archbishop Timothy M. Dolan of New York, Sheen biographer Thomas Reeves and television veteran Regis Philbin.

A general release to the public of the *Archbishop Fulton J. Sheen: Servant of All* DVD is scheduled for early 2011 and will sell for \$19.95. Currently, it is available only for group showings.

(More information about the documentary on Archbishop Sheen and his sainthood cause is available at www.sheenfilm.org.) †

“Pro-Life,” Cordie said. The Department of Motor Vehicles requires a letter or letters before numbers to avoid confusion with the state’s numeral system for its standard tags.

“We would have preferred ‘CL’ for ‘Choose Life,’” Cordie said, but “CL” already is used by the state for commercial licenses.

More than 100 organizations, including the Knights of Columbus and alumni of the University of Notre Dame, have specialized license plates in Delaware. The work required of the Department of Motor Vehicles to oversee those plates prompted its director, Jennifer Cohan, to seek the moratorium.

“The cumulative effect of additional specialty plates would place significant strain on the resources of DMV and create adverse impacts on our customers,” she wrote in a letter to legislators.

Choose Life plates drew court challenges in other states from groups that claimed the wording drags the state, through its auto tags, into a political dispute over abortion. Money raised by the Delaware tags will go to pregnancy counseling centers, Cordie said. About \$5,000 has been raised thus far, some of which reimbursed the start-up costs for Choose Life Delaware Inc.

The tags are available only to members of Choose Life Delaware, which must inform the DMV if a member goes inactive, Cordie said. The organization charges \$20 annual dues, which makes the plate available for a one-time fee of \$10 in addition to state registration fees. †

Cardinal Newman's beatification could be teaching moment for colleges

WASHINGTON (CNS)—College campus ministry leaders hope the Sept. 19 beatification of Cardinal John Henry Newman will make the British scholar, philosopher and writer more familiar to today's college students.

Cardinal Newman, who died in 1890, always held universities close to his heart. He spent much of his life at Oxford University as both a student and a fellow. As an Anglican priest, he was the vicar at a university church and after his conversion to Catholicism, he founded the Oratory of St. Philip Neri in Birmingham and a Catholic university in Dublin.

Many of his ideas on higher education are in his book *The Idea of a University* based on lectures he gave in the 1850s.

The cardinal is often associated with campus ministry because of his emphasis on students developing and integrating their faith and intellect. He also advocated that Catholic students who attend public universities be given a place to gather to support and encourage one another in their faith.

In 1893, three years after Cardinal Newman's death, the University of Pennsylvania formed the first campus Newman Club as a tribute to his ideas.

Today, Newman centers—where Catholic college students meet for liturgies, prayer, service work, discussion groups, social events and often food—are located on the campuses of many public university campuses. In recent years, several Catholic student groups no longer call themselves Newman Centers, but instead go by Catholic associations, Catholic student organizations or campus Catholic communities, possibly because students lack knowledge about Cardinal Newman.

Father Eric Nielsen, director of St. Paul's University Catholic Center at the University of Wisconsin in Madison, said Cardinal Newman has had more of an influence on those who lead campus ministry today than the students themselves. In part, that is simply because "it's a rare student who would pick up *Grammar of Assent* [one of the cardinal's books] and get excited about Cardinal Newman," he said.

The priest hopes sainthood is not far off for the cardinal as that would raise his profile even more and likely promote his writings to college students. But in the meantime, he told Catholic News Service, campus ministry leaders continue to take up the cardinal's challenge to help students integrate faith and intellectual study and ultimately

"bring Christ to the world."

Katherine Tillman, professor emerita for the liberal studies program at the University of Notre Dame and co-editor of *Newman Studies Journal*, said college students don't necessarily have to know about Cardinal Newman but they should know his ideas about higher education which emphasized knowledge of "all the disciplines in a well-rounded way."

This well-rounded intellect, in Cardinal Newman's view, was meant to be formed by faith and also to influence one's faith. Tillman noted that this can be a difficult balance for today's students who may be oriented to social justice work without theological understanding or emphasize theological study without reaching out to those in need.

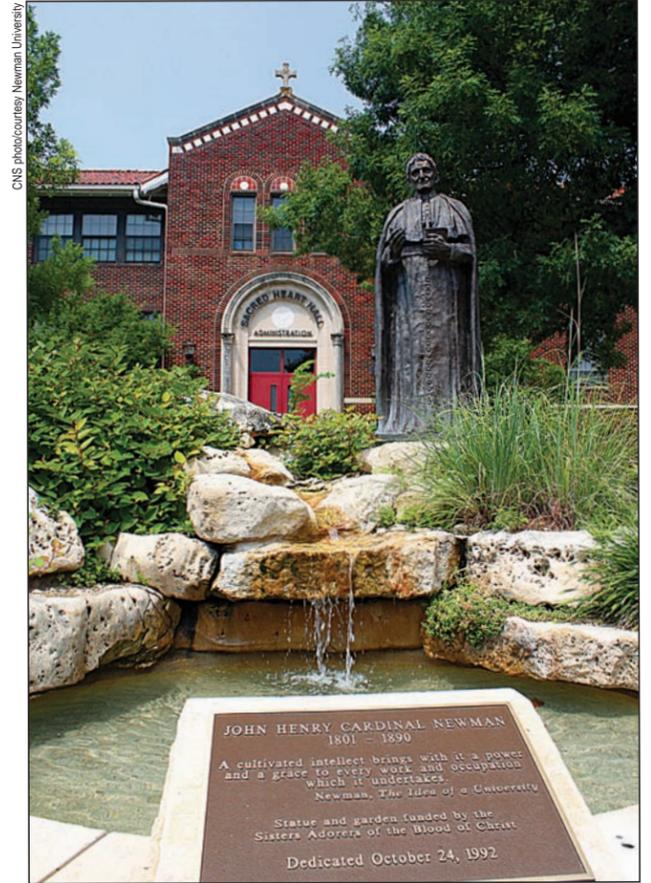
Barbara McCrabb, assistant director for higher education at the Secretariat of Catholic Education of the U.S. Conference of Catholic Bishops, described Cardinal Newman's beatification as a great opportunity for Catholic colleges and Catholic campus ministry programs to gain a deeper understanding of Cardinal Newman. This summer, she surveyed campus ministry programs around the country and found that many of them were linking campus programs to the beatification with special lectures, liturgies, courses and events.

Msgr. Gregory Ketcham, director of St. John's Catholic Newman Center at the University of Illinois at Champaign-Urbana, said the campus center plans to mark the beatification with a noncredit course on the life and teachings of Cardinal Newman, a campus presentation and by the singing of hymns composed by the cardinal at the Sept. 18-19 weekend Masses.

He said the center's statue of Cardinal Newman also was moved into the chapel sanctuary for private prayer and devotion. The St. John's Catholic Newman Center is one of the largest in the country, and is one of the few to also include student housing. The priest said Cardinal Newman's message—particularly about active laity—is important for today's Catholic college students as they help each other in their faith and "progress outward to the larger society in evangelization."

Newman University in Wichita, Kan., the only U.S. university named after Cardinal Newman, plans to mark the beatification by sending a delegation to the event and to visit places where the cardinal lived.

The trip was coordinated by Sister Charlotte Rohrbach, a member of the Adorers of the Blood of Christ, the order



An undated photo shows a statue of Cardinal John Henry Newman on the campus of Newman University in Wichita, Kan. College campus ministry leaders hope the Sept. 19 beatification of Cardinal Newman will make the British scholar, philosopher and writer more familiar to today's college students.

that sponsors the university. Those in the delegation include administrators, alumni and school trustees.

The nun, who is the university's director of mission and archives and professor emerita of history, said students will be invited to watch a video of the beatification on campus. Those making the trip also will make videos and send up-to-date messages through the online social networking tool Twitter. †

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Charity is the tie that binds the vocations of all believers

By Edward P. Hahnenberg

There are days when I feel like I was born to teach. On those days, it's hard to imagine doing anything else or enjoying anything as much as seeing a light go on in a student's eyes, finding just the right example to illustrate a point, and spending my days discussing things I find interesting and important.

What a gift to have discovered my calling!

But can I talk about my work as a calling? Can I consider it a vocation?

Catholics have long limited the word "vocation" to the call to priesthood or religious life. The Latin root of the word vocation means "call." It is our Protestant brothers and sisters who have always been more comfortable talking about a career as a calling.

The reason for this difference goes all the way back to the time when Martin Luther, the German priest and professor of theology who initiated the Protestant Reformation, argued that God calls everyone—merchants and mothers, princes and peasants, magistrates and milkmaids—to serve him by loving others. Any type of work, therefore, no matter how humble, could be considered a calling from God.

Although this view goes back to the earliest days of the Church, it was a new way to talk about vocations for many in Luther's time. For them, it radically broadened the concept. But it also focused it.

How?

It underscored the reality that all genuine vocations are held together by one thing—the call to Christian charity.

Christ commands us to love our neighbor. But who is my neighbor?

Our neighbor is the one we meet in and through our daily lives and work in the world. The mother meets her neighbor in her children, the farmer in his co-workers and the shopkeeper in his customers.

We don't have to go looking for our neighbor. He or she is usually right there in front of us.

Because every honest work offers the opportunity to serve our neighbor, every honest work can be considered a calling. We respond to God's call where we are—by being a loving father, a generous friend and an honest worker.

Initially, Catholics reacted against this broader notion of vocation. But in recent years, we have come to embrace what the Second Vatican Council called "the universal call to holiness." In doing so, Catholics have affirmed the wideness of God's call—but in a way that differs from Luther's approach.

What was helpful in Luther was the way he celebrated ordinary, everyday life as the place where we respond to God in love.

In a beautiful sermon on the Christmas story, Luther pointed out that after meeting the baby Jesus, the shepherds did not run off to a monastery. They responded to God's call by returning to the fields and serving God there.

Insofar as we see what we do, whatever it might be, as a response to Christ's command to love our neighbor, then we are embracing a vocation.



A patient is cared for at the Saint-Louis Hospital in Jerusalem. Any believer who follows Christ's command to love his or her neighbor lives out the universal call to holiness, no matter what the circumstance may be.

What was less helpful in Luther was that this affirmation of the lay vocation came at the expense of the vocations of the monk, the priest and the nun.

The bishops at Vatican II took a different approach. Rather than lift up the laity by putting down the clergy, the council fathers raised up all of these vocations as various and complementary ways of responding to the one universal call to holiness.

The council affirmed the vocation of the laity alongside the vocation to consecrated life and the vocation to ordained ministry. Pope John Paul II later called these three vocations paradigmatic, insofar as all particular vocations "are in one way or another derived from them or lead back to them, in accordance with the richness of God's gift" (*"Vita Consecrata,"* #31).

Clergy are primarily called to ministry in the Church. Religious are primarily called to an evangelical witness. Laity are called to life in the world. But this hardly captures the diversity of vocations that constitute the body of Christ.

Pope John Paul II would go on to recognize the callings of mothers, fathers, workers, youth, theologians, political

leaders, the sick, those who suffer, the elderly, those who care for them. The list goes on.

And it doesn't stop there. For even if we think of a vocation as a relatively stable state of life, we have to admit that there are often callings within a call: The priest can also be called to be a writer or a missionary. The wife and grandmother can also be called to serve full time as a lay ecclesial minister.

In any one life, vocations can be multiple, interrelated and overlapping.

What stands as the common denominator to all of these vocations is love. Insofar as we see what we do, whatever it might be, as a response to Christ's command to love our neighbor, then we are embracing a vocation.

In my own life, it is this command that helps me to see my work as a teacher as not only a chance to do something I love, but also an opportunity to do something out of love. It is a way to serve others for the sake of the God who calls us all to holiness.

(Edward P. Hahnenberg is associate professor of theology at Xavier University in Cincinnati. These reflections are developed in his latest book, *Awakening Vocation: A Theology of Christian Call*, published by Liturgical Press in 2010.) †

Discussion Point

Passing on the faith is part of vocations

This Week's Question

What is the one thing you enjoy most in your life? Would you consider this part of your vocation?

"We have a large family, eight kids, and I come from a large family. I thoroughly enjoy children of all ages, and see them as a true gift for the family and for the future of the Church. Part of my vocation as a wife and mother is raising children for God." (Barbara Donovan, Deerfield, N.H.)

"I like writing, following in the spirit of St. Thomas, St. Francis and G.K. Chesterton. In a sense, it's another venue for evangelization, one which I can do as a husband and father. I ran a grocery business for many years, providing food for the body. With my writing, I hope I can provide food for the soul." (Joe Campbell, Superior Township, Mich.)

"One of the things I most enjoy is spending time with other young moms, whether it's having coffee by ourselves in the evening or getting our kids together to

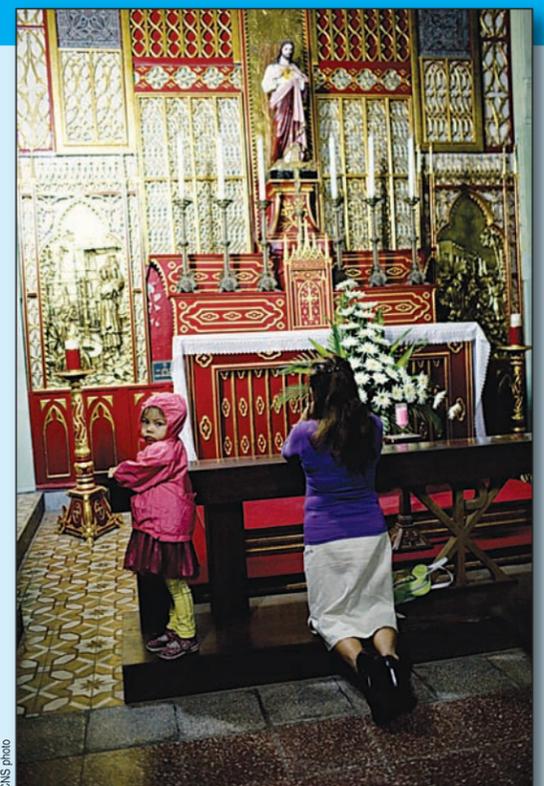
play. Some of us have organized an 'adoration night' to pray and sing together before the Eucharist. It's very important to go and get filled up spiritually as a wife and mom, ... and have quiet time with the Lord." (Maria Regan, Cincinnati, Ohio)

"I have always enjoyed reading and investigating. So when I had my first child, I became involved in the awesomeness of the experience, and I felt overwhelmed with the responsibility of passing on the faith to this little soul. This sent me on a wonderful journey to discover the depth of my faith and my vocation." (Teresa Knorr, Austin, Minn.)

Lend Us Your Voice

An upcoming edition asks: If you and your spouse needed help in communicating or in navigating a particularly difficult situation, where would you turn?

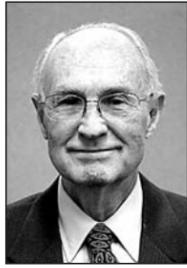
To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Robert Bellarmine

This is the first in a series about the wisdom of the saints. Too often, we hear about the lives of saints, but not about what they wrote. I hope to tell about their lives briefly in order to concentrate on their wisdom.



St. Robert Bellarmine, whose feast is on Sept. 17, was born in 1542 and died on Sept. 17, 1621. When Pope Clement VIII made him a cardinal, he said it was because "he had not his equal for learning." He wrote two catechisms while serving as the pope's theologian. Pope Pius XI declared him a doctor of the Church in 1931.

In his treatise *On the Ascent of the Mind to God*, St. Robert asked who would not be willing and eager to give himself or herself to God's service if he or she truly understood God's fatherly rule.

He quoted Christ's command,

"Take my yoke upon you" (Mt 11:29). But Christ said, "My yoke is easy, and my burden light" (Mt 11:30). Who would not be glad to bear a yoke that not only was light but also caresses, St. Robert asked.

What is this yoke of which Christ spoke, which will enable us to "find rest for your souls," he asked, and answered that it is the commandment that Christ called the greatest: "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind" (Mt 22:37).

What could be easier, sweeter or more pleasant than that, he asked. All we are asked to do is to love goodness, beauty and love because God is the fullness of those qualities.

Those who keep God's holy commandments, he said, have been promised a reward more desirable than great wealth and sweeter than honey. It's what the Letter of James called "the crown of life" (Jas 1:12).

And what does that mean? Surely, he said, it is more than we can conceive of or

desire. It is what St. Paul said, quoting the prophet Isaiah, "Eye has not seen, ear has not heard, nor has it so much as dawned on man, what God has prepared for those who love him" (1 Cor 2:9).

That first and greatest commandment, therefore, helps the one who obeys, he said, rather than the God who commands. All the commandments perfect those who obey them and provide what we need.

The wise person knows that he or she has been created for God's glory and his or her eternal salvation, St. Robert said. That is our goal, the center of our life, the treasure of our heart. If we reach that goal, we will find happiness. If we don't, we will find misery.

We must, therefore, consider good whatever leads to our goal and evil whatever leads us away from it, he said. Nothing in this world should be either sought or avoided for its own sake. If something contributes to the glory of God and our eternal salvation, it is good and should be sought, but if it detracts from that, it is evil and must be avoided. †

For the Journey/Effie Caldarola

The death of summer and of civil political discourse

The sun is beating down through my office window as I sit at the computer. It is nice, so nice that I don't mind the squinting and frowning, so pleasant that I am willing to risk the wrinkles. And it is after 6 p.m., and still that golden orb is high in the sky.



The sun feels welcome because my home in Anchorage, Alaska, set a record this late summer for 31 straight days of rain. It started in July, a month most Americans think of as beach and barbecue weather. Oh, we kept on barbecuing, but we scurried inside with those burgers and salmon, and we even turned on the furnace a couple of evenings.

Some people noted that on the afternoon that we held the memorial service for Sen. Ted Stevens, the sun broke through and stayed out for the first time in a month. Stevens, 86, was the longest-serving Republican Senate member and had represented Alaska for 40 years until defeat two years ago sent him into retirement.

When he died in a float plane crash in the mountains near Dillingham during a fishing expedition on Aug. 9, it was as if

a huge chunk of Alaskan history fell with him out of the sky and into the roadless wilderness. We have only been a state since 1959, and Stevens played a huge role in our history.

Alaska is enormous in square miles but small in population. It seemed everyone had an "Uncle Ted" story to tell. He was a powerful figure in the Senate, and he proudly and with no apologies brought home lots of what is known as "pork."

But countless Alaskans could tell you stories of his personal kindness, and on issues from fisheries to indoor plumbing for bush Alaska, he always had our state's interests at heart.

Vice President Joe Biden and Sen. Daniel Inouye from Hawaii—both Democrats—spoke movingly at Stevens' Anchorage memorial. Biden, a great storyteller, described how Stevens had befriended him when Biden was a new, young senator, who had just lost his wife and daughter in a car crash.

Stevens had walked across the aisle—from the Republican to the Democratic side—and told him, "I really want to get to know you. Ann and I would like to have you over for dinner." Thus began a long friendship in which a group of senators from both parties spent time together as friends. Ironically, Stevens' wife, Ann, would later die in an Alaskan

plane crash. Both men remarried.

Inouye's story was similar. He was much closer in age to Stevens, an octogenarian now, and the men from our two newest states bonded in powerful friendship across the political aisles.

Could that happen now? Their stories seemed to be from a different era, a different Senate, a place where gentlemen and ladies behaved like such, cordial and civilized despite their political differences.

Sometimes it doesn't seem like we can even do that across the "aisles" of our churches, where Catholics sometimes argue and disparage each other in uncivilized, much less Christian, discourse.

Is it the increasing number of angry blogs? The sound bites that pass for discussion in our hurried lives? With information available 24-7, do we just listen to what feeds our own world or religious views? Or are we just not bothering to know one another?

It makes sense that if we can't have civilized political discourse, we won't discuss anything, including religion, civilly.

What do we fear? On a sunny fall afternoon, it seems possible and necessary to reach across the aisle and say, "I'd like to get to know you."

(Effie Caldarola writes for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

Beautiful song remains a wonderful memory

One evening months ago, I flipped through the possibilities on TV to find something soothing to watch after a stressful day.



Despite "surfing" countless channels, I wasn't seeing any appropriate programs. Finally, I found a movie featuring two women singing a beautiful, soothing

song, but wasn't familiar with it. However, the tune has stayed with me ever since!

So I mentioned this song in an e-mail to other members of a Catholic Writers List, which serves as an Internet support group.

After sharing the first stanza of the song, I was pleased when Maria Ruiz Scaperlanda responded to my e-mail query. She monitors our group and is always an inspiration.

She suggested a website that provided all the words to the song and noted that the hymn was sung in the 1985 Academy Award-winning movie *The Trip to Bountiful*. I remember that wonderful film.

She also noted that the song was used at a memorial service for American civil rights leader Martin Luther King Jr. at the Ebenezer Baptist Church in Atlanta, Ga., on April 8, 1968.

Coincidentally, I had already wondered if the song was ever used at funerals. A few other Catholic writers indicated that the song originated as a Protestant hymn, but that Catholics sometimes ask for it at funerals. I hope the following song—now in public domain—by Will L. Thompson (1847-1909) will be sung at mine:

"Softly and tenderly, Jesus is calling,
"Calling for you and for me;
"See, on the portals He's waiting and watching,
"Watching for you and for me."

This refrain follows each verse:

"Come home, come home,
"You who are weary, come home;
"Earnestly, tenderly, Jesus is calling,
"Calling, O Sinner, come home!"

"Why should we tarry when Jesus is pleading?
"Pleading for you and for me?"

"Why should we linger and heed not his mercies,
"Mercies for you and for me?"

"Time is now fleeting, the moments are passing,
"Passing for you and for me;
"Shadows are gathering, deathbeds are coming,
"Coming for you and for me."

"O for the wonderful love He has promised,
"Promised for you and for me!
"Though we have sinned, He has mercy and pardon,
"Pardon for you and for me."

The TV movie I watched was *A Prairie Home Companion* based on the Minnesota Public Radio and National Public Radio program created by Garrison Keillor. To learn more about Keillor and this program, log on to <http://prairiehome.publicradio.org/>.

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

Catholic Evangelization Outreach/

Peg McEvoy

Follow Mary's 'yes' to God in evangelization

"Hail Mary, woman of faith, First of the disciples! Virgin Mother of the Church, help



us always to account for the hope that is in us, with trust in human goodness and the Father's love. Teach us to build up the world beginning from within: in the depths of silence and prayer, in the joy of fraternal love, in the unique fruitfulness of the Cross" (Pope John Paul II "Prayer to Our Lady of Lourdes," #4).

Mary is the first disciple and the first evangelist. We have much to learn from her.

We see in Mary one of the most essential characteristics of evangelization—saying "yes" to God.

When the angel Gabriel came to Mary, she was first stunned then confused and then, despite all that, said "yes."

How many times have we encountered people or situations that called us to be more than we thought we were—when God presented us with an opportunity to say "yes" to participating in his plan?

Often, we—as individuals and teams—can be stunned by the huge need for evangelization—sharing the Good News. Sometimes we can be confused by the "whys," "hows" and "whens" of evangelization. But just as Mary did, we need to trust in the Father's love.

Once Mary said "yes," what did she do? She went out and proclaimed "the greatness of the Lord" (Lk 1:46). The beautiful words of the "Magnificat" are Mary's expression of hope and the joyful awareness of the enormity of what God has begun through her. This awesome task continues through us, the disciples of Jesus.

When we proclaim the greatness of God with joy in word and action, Pope John Paul II's prayer above suggests that we may be asked to "account for" or explain our hope and joy.

Are we willing to share the joy of our faith with others, especially our family members and friends?

As a parish, are we sharing the joy of the Eucharist with our fellow parishioners and wider community?

Parish evangelization teams can help keep hope and joy in the forefront of the parish's hospitality and outreach efforts.

Evangelization includes helping practicing Catholics to understand the faith more deeply and live it more intentionally.

Mary teaches us how to do this as she tells the servants at Cana to "Do whatever he tells you" (Jn 1:5). We have said "yes" to God, we joyously proclaim his love and goodness as expressed through his Son, and we need to do what he tells us. If we are to "bring" the Good News to the world, we need to "live" the Good News in the world.

Finally, we know that Mary prayed with the Apostles and other disciples. "All these devoted themselves with one accord to prayer" (Acts 1:14). Certainly, we know how important prayer is in spreading the Gospel. But this tells us to "pray with one accord"—with a united effort. We are not just praying for or by ourselves.

As parish evangelization teams, we need to pray from within as individuals and to gather together in prayer to discern, with the help of the Holy Spirit, our focus and goals.

And in God's time, through the intercession of the Blessed Virgin Mary, we will experience in ourselves and our communities "the unique fruitfulness of the Cross."

"Holy Mary, Mother of believers, Our Lady of Lourdes, pray for us. Amen."

(Peg McEvoy is the archdiocesan associate director for evangelization and family catechesis. For questions or help starting a parish evangelization team, contact her at pmcevoy@archindy.org or call 317-236-1430 or 800-382-9836, ext. 1430.) †

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

The Sunday Readings

Sunday, Sept. 19, 2010

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for this weekend is from the Book of Amos.

This prophet, regarded as one of the Minor Prophets, was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem.

Amos was a shepherd, and obviously he knew well the religious traditions of his ancestors. He also had a sense of events

occurring beyond his own environment, even events happening in other lands.

His pastoral occupation and keen knowledge—not only of tradition, but also of life far beyond his own situation—gives his book of only nine chapters a special quality.

Money dominates the wording of this reading. Indeed, the passage even mentions ancient units of currency, such as the shekel. Most importantly, it is highly critical of any quest to gather great sums of money. Instead, it insists that a higher standard exists. Obviously, a reward greater than monetary gain is to be desired, and it is available.

For its second reading, the Church presents St. Paul's First Letter to Timothy.

Early Christian history, including that of the Apostolic Era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to the Apostle Paul that Paul referred to him as "beloved son" although, of course, nothing suggests that Timothy literally was the Apostle's biological child.

The son of a Greek father and devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence.

Tradition indicates that Timothy was the first bishop of the Christian community in Ephesus.

In this weekend's reading, Timothy is asked to pray for rulers and persons in authority, who are especially vulnerable to the temptation of yielding to greed and ambition.

St. Luke's Gospel supplies the last reading.

It is a parable. An irresponsible manager fears the results if his employer discovers the manager's mishandling of his duty. So he called his employer's debtors and ordered them to reduce the amount owed. In fact, he

cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed.

However, had the manager insisted on the original figures, he would have been upholding the outrageous commission. He would have lost the regard of the community and appeared to be out of control of his own business.

Saving honor was more important than the money owed as debts. In other words, there is a greater good than money.

Reflection

It is easy to become lost and confused in the world of ancient Jewish economics, quite unlike modern economics, but then again quite similar.

For this reason, it is better not to elevate the employer in the parable recounted by Luke's Gospel to a high level of prestige. There is little temptation to lionize the irresponsible manager.

Rather, the bottom line is that some things in life are more important than money. It is the theme of the reading from Amos. It seems a truism, however, that little else in contemporary life—in which materialism and profit reign supreme—could be more relevant than the caution in these readings not to stake our future or measure success in monetary terms.

The line between genuine security and peace of mind on the one hand, and grasping for more and more on the other, is easy to cross. It is easy to rationalize that struggling to obtain more material assets is, in fact, only an effort to be financially secure.

Wise and experienced, reinforced by God's inspiration, the Church offers these Scriptures to us as warnings. Remember what is important, and pursue what is important. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Sept. 20

Andrew Kim Taegŏn, priest and martyr
Paul Chŏng Hasang, martyr and their companions, martyrs
Proverbs 3:27-34
Psalms 15:2-4b, 5
Luke 8:16-18

Tuesday, Sept. 21

Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalms 19:2-5
Matthew 9:9-13

Wednesday, Sept. 22

Proverbs 30:5-9
Psalms 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 23

Pio of Pietrelcina, priest
Ecclesiastes 1:2-11
Psalms 90:3-6, 12-14, 17bc
Luke 9:7-9

Friday, Sept. 24

Ecclesiastes 3:1-11
Psalms 144:1b, 2abc, 3-4
Luke 9:18-22

Saturday, Sept. 25

Ecclesiastes 11:9-12:8
Psalms 90:3-6, 12-14, 17
Luke 9:43b-45

Sunday, Sept. 26

Twenty-sixth Sunday in Ordinary Time
Amos 6:1a, 4-7
Psalms 146:7-10
1 Timothy 6:11-16
Luke 16:19-31



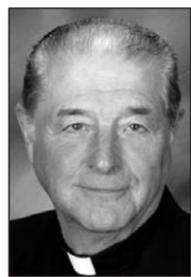
Msgr. Owen F. Campion, pastor of St. Barnabas Parish in Indianapolis, is the author of the column "My Journey to God."

Question Corner/Fr. John Dietzen

Gospel writers did not always report similar accounts in the life of Jesus

QI'm surprised by how much the books of the Bible disagree, especially the Gospels.

The Gospels have different ancestors of Jesus and even different words for Jesus



spoken at the Last Supper.

How can this be true if the Gospels are supposed to give us an accurate account of the life of our Lord? (California)

AMany Catholics and other Christians

believe that religious matters should be black-and-white without ambiguity. Any evidence that this is not always so is met with disbelief or confusion.

When we first read the Gospels, we might easily assume that we are reading a life of Christ, much like any modern biography.

We believe the first job of Matthew, Mark, Luke and John was to get their information correct or at least to correlate their accounts to get to the "true story."

However, the Gospels were never intended to be that kind of writing.

The scientific "get the facts right" kind of history with which we are familiar is a relatively modern invention.

The truth is that the sorts of details we like to look for in the Gospels were not a critical concern to the four evangelists.

Rather, their intention was to convey the message of Jesus and to proclaim the Gospel, the "Good News" of the Father's kingdom present among us in his Son, Jesus Christ. Since that is what the evangelists set out to do, we're disappointed if we expect something else.

Evidence for the truth of what I'm saying abounds in the New Testament.

For example, we know the Eucharist already held a high place in the lives of early Christians. Surely, we think, at least here the Gospel writers would get their facts straight.

What did Jesus really say at the Last Supper? Yet, the quoted words of our Lord in the institution of the Eucharist are slightly different in all three synoptic Gospels, and all the accounts differ as well from the eucharistic institution formula that we use at Mass.

John does not refer to the Eucharist at all in his narrative of the Last Supper, at least in a direct way.

These differing readings may have reflected variations in the liturgy from one place to another in those days.

Whatever the reasons, each Gospel writer added, changed or subtracted ideas that he thought were necessary to express what he

wanted to say about Jesus.

The "1964 Pontifical Biblical Commission Instruction" on the biblical truth of the Gospels reflects the nearly universal position of many scholars today.

From the many things handed down to them, said the commission, the Gospel writers "selected some things, reduced others to a synthesis," and explained yet others "as they kept in mind the [different] situation[s] of the Churches. ... The truth of the story is not at all affected by the fact that the evangelists relate the words and deeds of the Lord in a different order, and express his sayings not literally, but differently while preserving [their] sense."

The differences between Jesus' genealogies in Matthew 1 and Luke 3 are explained the same way.

As Pope Pius XII said in his historic 1943 encyclical "*Divino Afflante Spiritu*" (#34), always the critical question to ask is: What did the Scripture writer intend to say?

While the authors were sometimes acquainted with each others' writings, as Luke and Matthew seem to have known the earlier Gospel of Mark, they obviously had other concerns than just meshing their facts. The message for their readers was much bigger, much different and much deeper than that.

QWe know about the Knights of Malta and of the Holy Sepulcher. What is the Order of the Templars? (Indiana)

AAt the time of the Crusades, several Catholic military orders were established.

Leading religious figures, such as St. Bernard of Clairvaux, considered this the way to Christianize the military expeditions attempting to recapture Jerusalem from the Muslims. The Templars, who wore white mantles with a red cross, were one of these orders.

The Poor Fellow-Soldiers of Christ and the Temple of Solomon, their official title, gradually grew enormously rich and powerful throughout Europe.

King Philip of Spain became jealous of their power and particularly of their money. Eventually, he contrived to turn the Inquisition loose on them, pretty much sealing their fate.

Because of the severe secrecy that covered their activities, the Templars became victims of bizarre suspicions and accusations.

In 1312, the Templars were suppressed by the pope.

The last grand master of the Templars was Jacques de Molay, who was burned at the stake after repudiating his "confession" which had been gained under torture.

The Order of DeMolay, now related to the Freemasons, was named after him. †

My Journey to God

Prayer ... Simply!

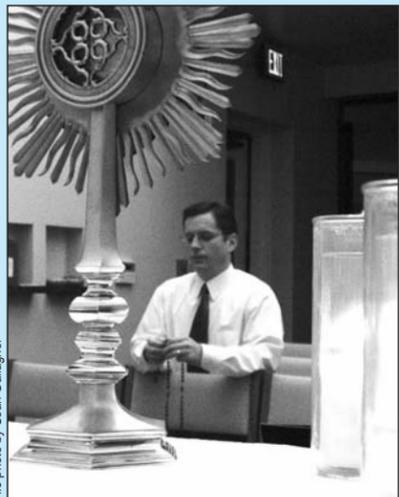
What is prayer really?

I like to think of it as a way of creating a space around me and in that space there is an opening, even the smallest of aperture would do, and here God would enter through and He would fill this space.

I see it as a wordless place where mysteries and methods have no place. And so I would simply wait and stay surrounded by this Presence. It is here I discover what prayer really is—Love.

By Cathy Lamperski Dearing

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



File photo by Sean Gallagher

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.

BEAVIN, Bernard L., Sr., 85, Holy Family, New Albany, Aug. 25. Father of Bernard Beavin Jr. Grandfather of one.

BOHANNON, Mary, 89, St. Andrew, Richmond, Aug. 29. Mother of Marjorie Hartman, Marydella Kamper, Patrick and Robert Bohannon. Sister of Rita St. Onge and Joseph Boese. Grandmother of 10. Great-grandmother of one.

BRYANT, Josephine, 94, St. Luke the Evangelist, Indianapolis, Aug. 29. Mother of John, Richard, Russell and Thomas Bryant. Grandmother of eight. Great-grandmother of 11.

CLARK, Robert L., 85, St. Mary, North Vernon, Aug. 28. Father of Debbie Bales, Donna Bingham, Patricia Clark, Carol Ramey and Mary Smith. Brother of Donald Clark. Grandfather of 13. Great-grandfather of 14.

DONOHUE, Josephine E. (Teagardin), 84, St. Patrick, Indianapolis, Aug. 23. Mother of Marsha Fecht, James, Joseph Jr. and Kevin Donohue. Sister of Paul Teagardin. Grandmother of nine. Great-grandmother of 11.

DUFEK, James W., 68, St. Jude, Indianapolis, Sept. 2. Husband of Donna Dufek. Father of Carrie Alumbaugh and Barb DeRiter. Brother of Donald, Jerome, John and Paul Dufek. Grandfather of six. Great-grandfather of three.

FARMER, Gregory T., 58, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 25. Father of Taylor Dukes. Brother of Maryanne Hayes and Suzanne Roell-Carlson.

FULLER, William Edward, 88, St. Mary, Indianapolis, Sept. 6. Husband of Debbie Fuller. Uncle of several.

GARDNER, Eugenia Katherine, 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 six.

HALL, Linda, 66, St. Mary, North Vernon, Aug. 25. Wife of John Hall. Sister of Marlene King.

HUFNAGEL, Louis, 83, St. Mary, Richmond, Sept. 4. Husband of Eva Hufnagel. Father of Teresa Hogan, Michele Holanda, Jennifer Hunter, Louis and Stephen Hufnagel. Grandfather of seven. Great-grandfather of three.

JENNINGS, Delia Rose, 86, St. Mark the Evangelist, Indianapolis, Sept. 5. Sister of Julia O'Farrell and George Jennings.

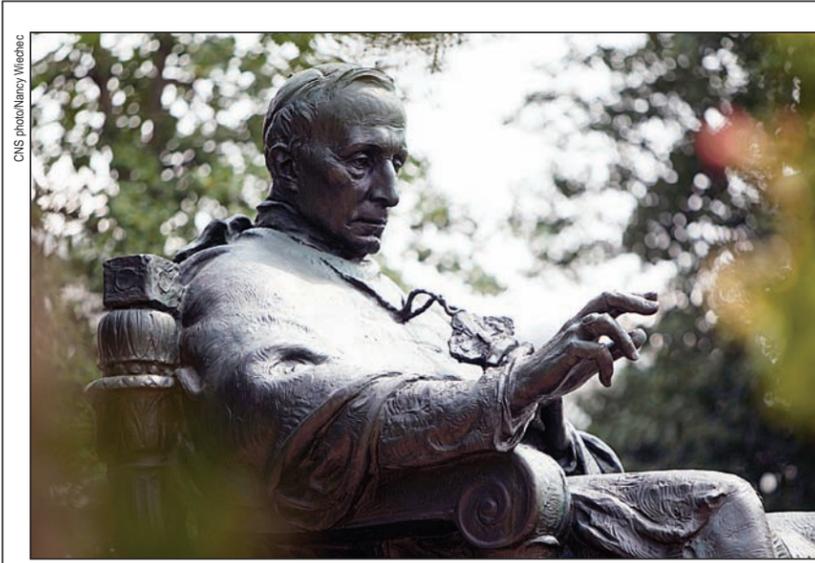
KELLY, Marilyn A., 64, St. Agnes, Nashville, Aug. 12. Mother of Jackie and Patrick Kelly. Sister of Pat Price.

LATIMER, Lisa, 40, St. Barnabas, Indianapolis, Aug. 26. Wife of J. Reid Latimer. Mother of Grant Latimer. Daughter of Tom and Reva Michaelree. Sister of Kim Clark and Monica Gunderman.

LEE, Conchita B., 74, St. Mark the Evangelist, Indianapolis, Aug. 6. Wife of Dr. Domingo Lee. Mother of Christine Lawrence and Anthony Lee. Sister of 10. Grandmother of five.

LUTTRELL, Gregory Scott, 56, St. Vincent de Paul, Bedford, Aug. 18. Father of Stacie Dixon, Clayton and Erick Luttrell. Son of Lucille Pearson. Brother of Cathy Van Meter, Jon and Kevin Luttrell. Grandfather of two.

MATERN, Glenda M., 54, St. Ann, Jennings County, Aug. 23. Mother of Mike and Paul Matern. Daughter of Edyth Stillwell. Sister of Jackie Hardey. Granddaughter of Mary Cheesebrew. Grandmother of seven. Step-grandmother of four.



CNS photo/Nancy Wiebe

Tribute to Cardinal Gibbons

A statue of Cardinal James Gibbons is seen through the trees on Aug. 6 in a small public plaza in Washington, D.C. The son of Irish immigrants, Cardinal Gibbons served as the archbishop of Baltimore from 1877 until his death in 1921. He wrote the popular treatise *The Faith of Our Fathers*, a defense of the Catholic faith.

ORFAIT, Therese, 77, St. Luke the Evangelist, Indianapolis, Aug. 30. Cousin of several.

PAULEY, Mary Jean, 57, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 30. Wife of Mark Pauley. Mother of Shannon Faulkner and William Prather. Daughter of Lois Harmon. Sister of James Harmon. Grandmother of six.

PETERS, Mary Louise, 90, Most Holy Name of Jesus, Beech Grove, Sept. 1. Mother of Sara Moorhead and Stephen Peters. Sister of Robert Vandenbosch. Grandmother of six.

PROVENZANO, Marie, 95, St. Susanna, Plainfield, Aug. 20. Mother of Linda Collins and Marie Hollada. Sister of Claire Wallstrom and Joe Salamone. Grandmother of seven. Great-grandmother of four. Great-great-grandmother of one.

SCHEIBLE, Loretta Sue, 59, St. Mark the Evangelist, Indianapolis, Aug. 17. Wife of John Scheible. Mother of Amy and Joshua Scheible. Daughter of Wilma Maddix. Sister of Janet Drummond and Sharon Lyons.

SCHMITT, Anthony Wayne, Sr., 59, Holy Family, New Albany, Aug. 27. Father of Lisa Jutz, Anthony Jr. and Steven Schmitt. Brother of Cindy Martin, Albert, Andrew and Dwight Schmitt. Grandfather of two.

SMITH, Patricia Ann (Flynn), 68, St. Simon the Apostle,

Indianapolis, Aug. 15. Wife of Raymond Smith. Mother of Carla Borkowski and Lisa Smith. Grandmother of three.

SNYDER, Ethel Theresa, 89, St. Paul Hermitage, Beech Grove, and Good Shepherd, Indianapolis, Aug. 26. Mother of Janice Horan, Rebecca Ries and Patricia Ruth. Grandmother of six. Great-grandmother of four.

WALTON, Ramona, 63, St. Vincent de Paul, Bedford, Aug. 21. Wife of Clarence Walton. Mother of Richard Jewell and Martin Tow. Sister of Katie Hellums, Susan Sons and Charles Young.

WEBER, Clarence, 71, St. Nicolas, Sunman, July 21. Husband of Elaine Weber. Father of Sandy Dierckman, Lori Engelking, Wanda Luers, Suzanne Narwold, Annette Siefert, Harry, Michael and Ron Weber. Brother of Mary Ellen and George Weber. Grandfather of 26. Great-grandfather of 17.

ZIMMER, Donald Thomas, M.D., 81, St. Bartholomew, Columbus, Aug. 27. Husband of Elaine Zimmer. Father of Mary Lynn Glass, Mark, Matthew, Michael and Philip Zimmer. Brother of Francis Zimmer. Grandfather of 14. Great-grandfather of four.

ZOELLER, Catherine Jane, 71, Our Lady of Perpetual Help, New Albany, Aug. 28. Sister of Sue, Jerry Jr. and Torchy Zoeller. †

Franciscan Sister Anna Marie Stier was a teacher and principal

Franciscan Sister Anna Marie Stier, formerly Sister Mary Prudence, died on Aug. 30 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 100.

The Mass of Christian Burial was celebrated on Sept. 3 at the motherhouse chapel. Burial followed at the sisters' cemetery.

She was born on July 2, 1910, in Greensburg.

She entered the Oldenburg Franciscan community on Aug. 15, 1930, and professed her final vows on July 2, 1936.

Sister Anna Marie celebrated her 80th year in religious life and marked her 100th birthday this year.

Two of her sisters were also Oldenburg Franciscans.

She ministered in Catholic education as a teacher and principal for 50 years.

In the archdiocese, Sister Anna Marie served at St. Mark the Evangelist School in Indianapolis, St. Michael the Archangel School in Indianapolis and St. Lawrence School in Lawrenceburg.

Sister Anna Marie also ministered at Catholic schools in Ohio and Missouri.

She retired to St. Clare Hall at the motherhouse in 1991.

Surviving are two sisters, Margaret Feldman of Virginia and Loretta Zoellner of Indianapolis, as well as several nieces and nephews.

Memorial gifts may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Providence Sister Grace Stewart was a teacher and nurse's aide

Providence Sister Grace Stewart died on Sept. 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Sept. 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Elizabeth Stewart was born on Feb. 20, 1914, in Indianapolis.

She entered the congregation of the Sisters of Providence on Aug. 20, 1929, and professed her first vows on Jan. 23, 1932, and her final vows on Aug. 15, 1937.

Sister Grace earned a bachelor's degree in education at Saint Mary-of-the-Woods College and master's degree in education at The Catholic University of America in Washington, D.C.

During 81 years as a Sister of Providence, she ministered in education for 32 years at Catholic schools in Indiana, Illinois, New Hampshire, Maryland and Washington, D.C.

In the archdiocese, Sister Grace taught at the former Holy Trinity School in New Albany from 1956-67.

After retiring from teaching, Sister Grace ministered as a nurse's aide at the motherhouse then did volunteer service at the motherhouse and in Maryland.

In 1997, she began her prayer ministry full-time at the motherhouse.

Surviving are several cousins.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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Bishop Chatard graduate Ryan Moran empowers teenagers

By Mary Ann Wyand

How do you define success? Youth motivational speaker Ryan Moran of Indianapolis describes it as character development.

The 2000 graduate of Bishop Chatard High School in Indianapolis teaches teenagers at school assemblies and leadership conferences throughout the United States how to have a positive attitude in daily life situations as well as ways to be open to new experiences, people and places.

He encourages students to develop their gifts and talents, be honest and sincere, demonstrate school and community spirit, and affirm others whenever possible.

Those characteristics, Moran explains to young people, are the keys to living a happy and successful life.

Students learn a lot of important life lessons in junior and senior high school, he said during an interview, but unfortunately not all of them are positive.

But if teenagers make the right choices early in life, Moran said, those decisions will guarantee their success today, tomorrow and in the future.

He enjoys helping teens learn how to make healthy choices in the midst of so many inappropriate media messages and so much negative peer pressure inherent in contemporary society.

"Every day is a choice," Moran said. "Your attitude decides your day, and nobody can decide your attitude but you. If you choose to have a positive attitude, you're going to be a lot happier. If you're miserable now, look at the choices you've made in life. Look at someone that is happy. Then look at the kinds of choices that he or she has made."

Young people need affirmation and encouragement more than ever, he said, in order to develop their unique gifts and talents, which will lead them to happiness.

"Pope John Paul II was a great motivational speaker," Moran said. "He really encouraged the youth. He empowered young people with the message of 'God loves you. He's given you these gifts. Go for it. Put out your net. Do what you do best—and do it well. Help others.' He showed them how happy they can be. I thought that was such a great message."

During his junior year at Bishop Chatard High School, Moran covered the pope's visit to St. Louis in January 1999 as a teenage reporter for WRTV Channel 6, the ABC affiliate in Indianapolis.

A year later, he served his school as the senior class president and student body president, and even led pep rallies.

At the time, he wanted to pursue a career in broadcast journalism. But as a student at the University of Missouri in Columbia, he felt called to change his major study area from

journalism to communications and theater.

His friendship with Chris Bowers, a youth motivational speaker based in Indianapolis, led to a summer internship with him in 2004 and a new career choice.

"The second time I spoke on a stage, I realized that this is what I'm supposed to do," Moran said. "I'm supposed to help make a difference in the lives of others in a positive way."

By practicing his message of character development then teaching those skills to teenagers in humorous and entertaining ways, he has done just that as the owner of Moran Success Development.

His eyes sparkle, he smiles easily and laughter accents his stories as he shares funny anecdotes about his secular style of youth ministry.

When he speaks to Catholic and Protestant students, Moran can talk about ways to develop "their God-given gifts and talents."

And when he presents motivational programs for teens at public schools and secular organizations, he simply refers to "their gifts and talents" then leaves it to the students to make a faith connection if they choose to do so.

"I tell young people that the legacy they leave behind is what they are going to be judged on," Moran said. "Did they leave behind people that were happy? Were others better for knowing them?"

During the past six years, Moran said, he has spoken at youth gatherings in "20-plus states—as far west as California, as far east as New York, as far north as Michigan and as far south as Florida."

In Indianapolis, he has presented his motivational and leadership programs at St. Jude School and Holy Spirit School.

"Being a role model for teenagers is a big responsibility," Moran said. "It's not one that I take lightly. I really do try to be the best person that I can be, and answer the students' questions as honestly as I can. ... I'm so lucky and so blessed to have the job that I have."

Demonstrating leadership is simply "being the best person you can be, treating other people respectfully the way you want to be treated, including others, developing your skills and working together as a team," he said. "These are the things that make life more enjoyable, and make people want to spend time with you. ... People don't listen to everything you say. They listen to everything you do. You can talk all day, but it's your actions that will be



Youth motivational speaker Ryan Moran of Indianapolis, a 2000 graduate of Bishop Chatard High School, stands in front of the North Deanery interparochial high school. He presents motivational and leadership programs to students at junior and senior high schools and youth organizations throughout the country. He is a member of Christ the King Parish in Indianapolis.

remembered."

Society places a high value on success, Moran said, but learning to appreciate the intangible things in life leads to happiness regardless of income.

"I encourage students to set positive goals that are attainable then move on to the next ones," he said. "I try to inspire them to work hard for those goals, but to be happy and decide that they're good with what they have right now."

He said his parents, St. Luke the Evangelist parishioners Pat and Donna Moran of Indianapolis, have been his biggest cheerleaders and most supportive fans.

"They've been great mentors and role models," he said. "They've encouraged me in everything that I've set out to do."

Moran, who is a member of Christ the King Parish in Indianapolis, believes that God called him to his motivational and leadership career.

"Right before I go out on a stage to speak," Moran said, "I always say a quick prayer that it will go well, that the students will enjoy my presentation, and that I will be able to make a positive difference in the life of at least one student."

(For more information about Ryan Moran's presentations, log on to www.heavypenguins.com, his website name inspired by a funny story that he likes to tell teenagers.) †

NEWMAN

continued from page 1

"The child was born perfect following the mother praying to [Cardinal] Newman, and scientists can't explain it," said Widdecombe.

Father Richard Duffield, the provost of the Birmingham Oratory, confirmed in an e-mail to CNS that "an investigative tribunal into a further miracle ... is about to open in the Archdiocese of Mexico City."

"The reported miracle took place after the formal announcement of Newman's beatification [in July 2009]," he said. "This means that if it is found to be genuine it would be eligible for consideration as the second miracle necessary for Newman's canonization. It is expected that witness statements from those concerned and from the medical teams will be ready to send to Rome in early 2011."

"The process of investigation needs to be very thorough, and we should be cautious," he said. "But it is always exciting to hear reports of Newman's intercession and the evident devotion there is to him all over the world."

U.S. Deacon Jack Sullivan of Marshfield, Mass., whose healing from a crippling spinal condition in August 2001 was the miracle that allowed for Cardinal Newman's beatification, will read the Gospel during the beatification Mass.

Pope Benedict has waived his own rules and will preside over the ceremony rather than sending a Vatican delegate to conduct the ceremony.

Cardinal Newman was an Anglican theologian who became a Catholic after first founding the Oxford Movement to try to return the Church of England to its Catholic roots. †

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Second bus added for pilgrimage to Our Lady of the Snows

Criterion staff report

Due to an overwhelming response, a second bus has been added for a Christmas Pilgrimage on Nov. 30 and Dec. 1 to experience the "Way of Lights" at the National Shrine of Our Lady of the Snows in Belleville, Ill. The trip will also include a visit to a historic church in St. Louis.

Carolyn Noone, the associate director of special events for the archdiocese, said a bus was filled to capacity a few days after the trip was promoted in *The Criterion* in late August, and Msgr. Joseph F. Schaedel, the archdiocesan vicar general who will lead the pilgrimage, decided to add a second bus for the two-day trip.

The shrine takes its name from the miraculous story of Our Lady of the Snows, which happened on Aug. 5, 352, in Rome.

According to tradition, the Virgin Mary appeared to Pope Liberius and to a holy Roman couple that night then asked them to build a church on Esquiline Hill.

As a sign of her will, Mary told them during the apparition, they would find the hill covered with snow even in the midst of the summer heat. True to her word, a snowfall that night marked the site of the future church. The next morning, Romans thronged to the hill to see the miracle.

The two-day pilgrimage with

Msgr. Schaedel, who also is the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, begins with Mass at 9 a.m. on Nov. 30 at SS. Peter and Paul Cathedral in Indianapolis then the pilgrims will board the bus at the Archbishop O'Meara Catholic Center.

En route to Illinois and Missouri, the pilgrims will visit the National Shrine of Our Lady of Providence and the National Shrine of St. Theodora Guérin at Saint Mary-of-the-Woods, where they will have an opportunity to venerate the relics of the foundress of the Sisters of Providence.

At Saint Mary-of-the-Woods, the pilgrims will tour the Providence Center museum and have lunch at O'Shaughnessy Hall.

Activities at the Shrine of Our Lady of the Snows include a bus tour of the outdoor "Way of Lights" after dark as well as time to see dozens of ornately decorated Christmas trees inside the shrine and an opportunity to visit the gift shop.

On Dec. 1, the pilgrims will also tour the historic Shrine of St. Joseph in St. Louis, where they will have an opportunity to celebrate Mass and venerate a relic of St. Peter Claver.

"At the Shrine of St. Joseph, the pilgrims will have time to pray at the Altar of Answered Prayers," Noone said. "The restored church is magnificent. It is the site where the



Archdiocesan pilgrims will travel to the National Shrine of Our Lady of the Snows in Belleville, Ill., and view the Way of Lights, an impressive outdoor display of more than 1 million lights celebrating the birth of Christ.

first miracle attributed to St. Peter Claver was [confirmed] by the Vatican."

A few decades ago, the badly deteriorated church was in danger of being demolished until a devoted priest convinced a group of loyal Catholics to raise a large amount of money to restore it to its present grandeur.

While in St. Louis, the pilgrims will enjoy lunch at Zia's on the Hill then visit a popular bakery in the historic Italian neighborhood.

They will return to Indianapolis on Dec. 1.

"The first Sunday of Advent is on Nov. 28 this year," Noone said. "The pilgrimage is a wonderful opportunity to get away from the busyness of daily life with other people who

also want to spiritually prepare themselves for Christmas."

(The Christmas pilgrimage includes Mass each day, deluxe motor coach transportation, hotel accommodations, two breakfasts and two lunches. The reservation fee is \$215 per person for a single occupancy room, \$165 per person for a double occupancy room and \$150 per person for a triple occupancy room. For reservations or more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or contact her by e-mail at cnoone@archindy.org or register online at www.archindy.org/pilgrimage.) †

Academics and faith should go together, says head of education association

GRAND RAPIDS, Mich. (CNS)—As the new school year gets under way, Catholic educators may wonder if



Karen Ristau

academics or faith should get more emphasis in the classroom.

Karen Ristau, president of the National Catholic Educational Association, believes the two should go hand in hand.

"My big question is how can we talk about Catholic identity and excellent academics in the same sentence, the same paragraph," she said in an Aug. 30 address to nearly 500 educators at the Diocese of Grand Rapids' back-to-school kickoff at Catholic Central High School in Grand Rapids.

Ristau urged the group of staff members

and pastors from Catholic schools to remember that their schools promote "a Catholic way of life," and should "cultivate a sense of awe and gratitude, a desire for truth, an ability to continue learning about the world and the knowledge that we are especially loved by God.

"We want young people to learn that this is how we do things, this is how we live," she added.

Ristau told her listeners that Catholic education has changed since she and many others in the room attended Catholic schools, and certainly since Catholic Central became the nation's first private, coeducational high school in 1906. Where religious once dominated the classrooms, she said, now 96 percent of teachers in Catholic schools are laypeople.

Today these teachers fall into three categories, she said. They are those who chose to teach in a Catholic school and consider their job a vocation; those who came to teach in a Catholic school because

they needed a job, but now love it and also consider it a vocation; and those who thought they wanted to teach so have landed at a Catholic school, but will be gone when a better job comes along, either in a public school or somewhere else.

She asked the educators to think about why they teach at a Catholic school, telling them that she believes "the answer is crucial to your personal sanity and morale. Why are you teaching in a Catholic school?"

"Your students probably should know your answer because it is essentially important to them that you articulate why you are doing what you are doing," Ristau said.

"Students and parents are not inspired by neutrality, by teachers and administrators sitting in neutral. They are looking for your excitement and passion," she noted. But she also said excitement and compassion are not enough, and that schools need to be vibrant and current to reach today's students.

"Complaining can be heard in various places," she said, "questioning whether we even teach children cursive handwriting anymore. We would be laughed out of our profession if our schools did not use

computers and the many ways technology can help us learn.

"We need to be up-to-date. Our teaching methods, our programming, our communication needs to be appropriate to our times. ... Do not hesitate to find appropriate ways to meet today's young people," she said. "We have a powerful message and wonderful knowledge to share, and we need to search to find ways to engage young people so they hear us."

Catholic educators, Ristau said, must always remember the image of Christ as the Good Shepherd and must model themselves after him in their life and in the classroom.

"We are asked to be shepherds in our own way," she said, "to look after God's people, to teach them how to live in the world, to share and celebrate the Good News, But people, the reality is shepherding can be hard. It can be difficult. It can be messy. And it can be lonely."

She encouraged the teachers to find meaning in their work by taking time to reflect on their important role.

"You are a sacrament to your students," she stressed. "You are making the Word real to them in the lives they live right now." †

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