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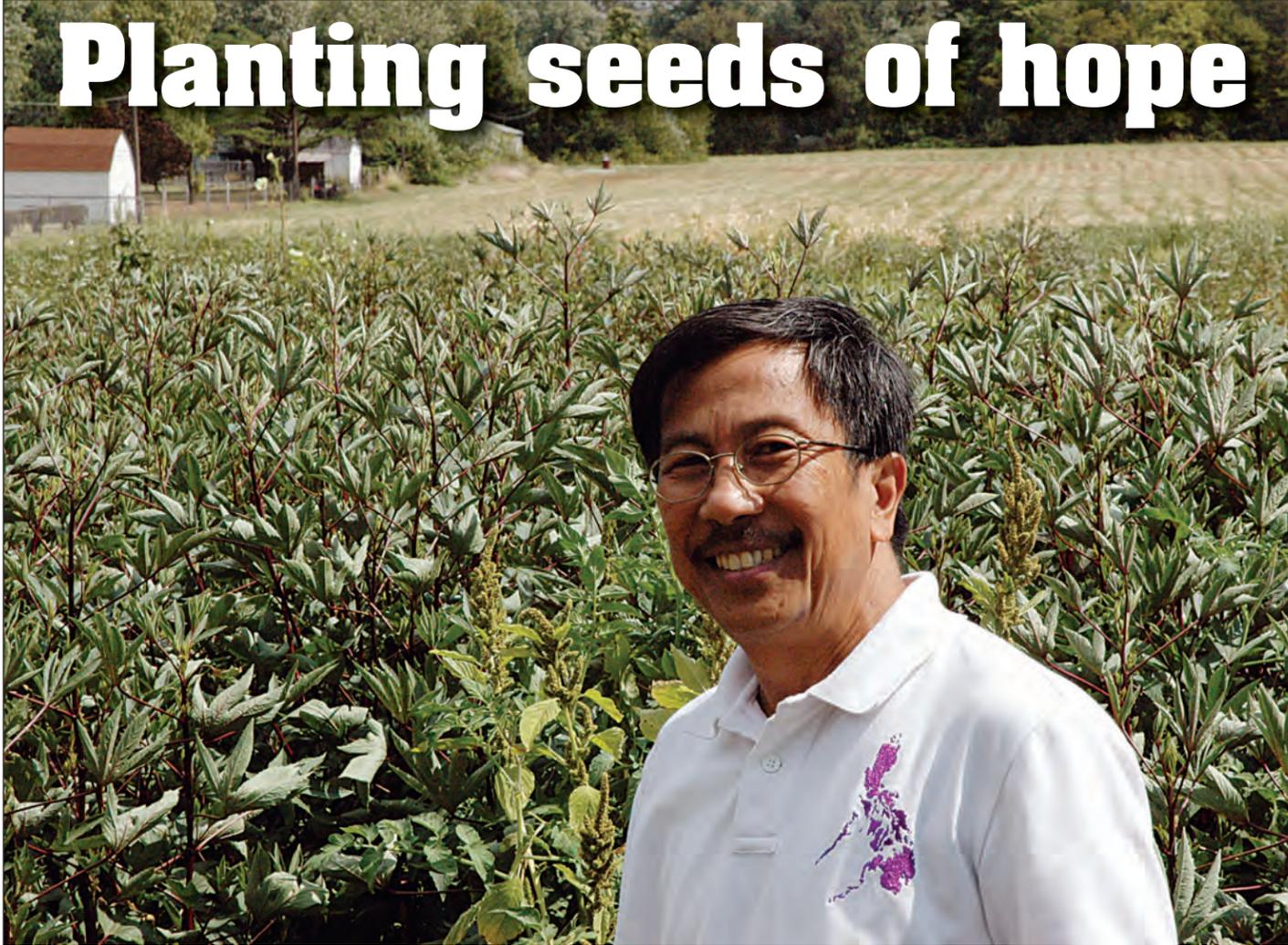
See our special pull-out section celebrating 50 years of sharing the faith, pages 9-12.

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## Planting seeds of hope



An immigrant to the United States, Wilfredo 'Wili' de la Rosa volunteers to help refugees who live in Indianapolis. Part of his effort involves coordinating a program that provides farmland in the Indianapolis area where refugees can plant a range of crops—half of which they get to keep and half of which they donate to local food banks.

## Immigrant practices his faith by making a difference in the lives of others

By John Shaughnessy

You could tell it as the story of a father—a father who was willing to give up everything he had achieved in his life to create the possibility of a better future for his children.

You could tell it as the story of an American immigrant—an immigrant who came to the United States with the timeless hope of a new life, an immigrant whose dreams faced some harsh realities during his first few years in his new country.

You could also tell it as the story of a

lifelong Catholic who has never wavered from his desire to put his faith into action in his daily life.

Each version offers a glimpse into the inspiring story of Wilfredo "Wili" de la Rosa, a father, immigrant and Catholic who looks beyond his own struggles to make a difference in the lives of others.

The heart of the story began in 2007 when de la Rosa, his wife, Melinda, and their three youngest children left their home in the Philippines to come to the United States and live in Indianapolis.

By then, he had waited 13 years to get

approval for a visa to enter the United States. The long wait was the result of yearly quotas regarding immigration established by the U.S. government.

In coming to America, de la Rosa and his family were reunited with his parents and some of his siblings, who had immigrated to the United States years ago.

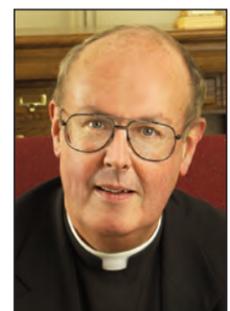
But de la Rosa was giving up his job as the manager of a concrete company in the Philippines, a job that had provided a nice house for his family, a good education for

See IMMIGRANT, page 8

## Hundreds take part in Respect Life Mass and Life Chain

By Mary Ann Wyand

Life is God's greatest gift to his people, Msgr. Joseph F. Schaedel, vicar general, told more than 600 pro-life supporters at the



Msgr. Joseph F. Schaedel

archdiocesan Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

"Respecting life, protecting life, is God's work," he said in his homily, as well as our calling as Catholics.

"Christians choose God," Msgr. Schaedel

said, "but that does not imply that God will make our lives easy. So we wonder. We doubt. On Respect Life Sunday, we can be tempted to ask why we have to go through all this [work to end abortion]. ... God asks all of us at times to do what seems mighty unreasonable."

God also gave us the ability to choose, he said, which we call free will.

"This right to choose is a cherished American freedom," said Msgr. Schaedel, who also serves as the pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis.

"It makes no sense to choose anything but the God of Life," he emphasized. "Then we really have everything."

As the principal celebrant, Msgr. Schaedel represented Archbishop Daniel M. Buechlein, who was leading an archdiocesan pilgrimage to Austria and Germany until Oct. 4.

At the conclusion of the Respect Life Mass, Msgr. Schaedel presented the Archbishop Edward T. O'Meara Respect Life Award to Patricia Yeadon, a member of St. Joan of Arc Parish in Indianapolis, for her distinguished volunteer service to the cause of life as a faithful pro-life sidewalk counselor outside abortion clinics for 24 years.

The vicar general also recognized Cardinal Ritter High School senior

See RESPECT LIFE, page 3

## Education awards honor people who make a difference

By John Shaughnessy

*(Editor's note: On the evening of Nov. 3, the archdiocese will honor the five recipients of the 2010 Celebrating Catholic School Values: Scholarship and Career Achievement Awards. The awards honor people who have used the foundation of their Catholic education to make a difference in the world. This story provides a look at the award recipients: James Schellinger, Shirley Kloepfer, William Kuntz, Dr. Michael Welsh, and the family of Archie and Bettie Smith.)*

### James "Jim" Schellinger

A natural storyteller, Jim Schellinger can tell entertaining anecdotes about growing up in a small home where he and his four brothers shared one bedroom.

He also has a nice story about how he and his brothers all wore the number "50" while paying football at St. Joseph High

School in South Bend, Ind.—and how one of those jerseys ended up in the Indiana Football Hall of Fame as a symbol of the importance of family and tradition to the sport.



James "Jim" Schellinger

Then there's his story of working nights as a steel grinder—removing the imperfections from steel as the sparks and the dust flew around him—to help pay for his education at the University of Notre Dame so he could become an architect.

Yet his best story may be the one about his continuing relationship with his eighth-grade teacher, Holy Cross Sister Aloysia Marie Mulcaire.

Now 50 and a member of

Immaculate Heart of Mary Parish in Indianapolis, Schellinger still visits his 101-year-old teacher in South Bend several times a year, usually bringing her flowers and candy.

"She was a tough teacher and a strong disciplinarian, but I always thought her bark was worse than her bite," Schellinger recalls. "She was nice, and a great, great teacher."

His fondness for her extends to his appreciation for his Catholic education through grade school, high school and college.

"At the end of the day, it comes down to this—character, imagination, hard work, diligence and faith," he says. "These are the things that determine individual achievement. Then it creates an inherent responsibility for your brothers and sisters. You have to give back."

See EDUCATION, page 2

# EDUCATION

continued from page 1

As the president of CSO Architects in Indianapolis, Schellinger has created a values-based company that has been involved in such projects as Circle Centre in Indianapolis. He has also donated architectural services to his grade school and high school as well as to parishes and schools in the archdiocese.

"It's what my Catholic faith and Catholic education are all about. It's an incredible thrill to give back."

## The family of Archie and Bettie Smith

While some blind dates can be disastrous, the one that paired Archie Smith and Bettie Crayton led to a beautiful story of lasting love—and continuing faith.

Archie and Bettie both grew up in rural Alabama in the 1920s, but they didn't meet each other until they moved to Indianapolis. Their blind date turned into love at first sight, and their marriage created nine children.

Archie supported the family by working for 41 years as a handy man-chauffeur for the Daughters of Charity at St. Vincent Hospital in Indianapolis. He was so impressed by the faith and compassion of the Catholic doctors, nurses and religious sisters that he became a Catholic. So did Bettie. And they insisted on a Catholic education for their children: Betty, Demetria, Carrie, William, Bernadette, Doris, Joseph, Roy and Nellie.

"The saying around our house was, 'You will finish Catholic high school or you will die,'" Joseph Smith says with a laugh.

Four of the Smith children were among the first black students to integrate Holy Angels School in Indianapolis in 1949. Eight of the children earned college degrees, and six earned post-graduate degrees, leading to careers in education, health care, law and government. Two entered the religious life. Roy became a Holy Cross brother and Demetria professed her vows as a member of the Missionary Sisters of Our Lady of Africa.

"We were able to represent the values of Catholic education," Joseph Smith says. "We've all taught our children that you have to help those who have less than you have."

In keeping with that belief, the children of Archie and Bettie established an education fund 13 years ago in honor of their parents—to provide financial aid for Catholic school students.



The family of Archie and Bettie Smith

"It's a way to celebrate the lives of our parents," Joseph Smith says. "We're trying to respect their legacy, to help kids get a Catholic education."

## Shirley Kloepfer

Growing up on a farm near Madison, Shirley (Yancey) Kloepfer knows the importance of roots and commitment—qualities that she learned from helping to work the farm and watching the marriage of her parents, a union that would last 71 years.

"My mom told us, 'Always work hard. Always try to do your best. And always think of others,'" says Kloepfer, a member of Prince of Peace Parish in Madison. "And Dad was successful in business because he treated people kindly and believed in them."

A tragic moment far from home also shaped Kloepfer's approach to people.

It occurred in the South American country of Colombia. She had served there for two years in the Peace Corps following her graduation from Saint Mary's College in Notre Dame, Ind. Then she returned there with her husband, Jake, to teach—a time when she became pregnant with their first child.

"We lost our first child six hours after she was born in Colombia," Kloepfer recalls. "That was one of the saddest moments in my life. People treated me with such care during that time. It made me want to help people even more."

She has been a Spanish teacher for more than 30 years in the Madison area, including teaching the language to students at Pope John XXIII School.

She also started and leads La Casa Amiga Center in Madison, a center that provides Hispanic families with English classes, computer training, job assistance, and translation services for legal and medical needs.

At Prince of Peace Parish, she helps with Spanish Masses, assists Hispanic families in the Catholic schools and takes part in parish mission trips to Mexico.

"All our gifts are given to us by God," she says. "To use them to help others makes you feel great. Everybody has sadness in their life—and I've had my share—but the best way to be happy is to share your talents with others."

## William "Bill" Kuntz

There are some trips that a child never forgets, and William "Bill" Kuntz still has fond memories of the journeys he made with his father near the end of summer vacations during his childhood.

At the time, William F. Kuntz was a teacher and coach at Father Thomas Seccina Memorial High School in Indianapolis. As another school year neared, the elder Kuntz drove a school bus to Oldenburg to pick up the Sisters of St. Francis who taught at Seccina. At 5 and 6 years of age, the younger Bill Kuntz savored those rides.



Shirley Kloepfer

"It was a fun trip," he recalls. "You saw them [the religious sisters] in a different light."

Knowing the dedication that the sisters had to Catholic education, Kuntz is humbled to be honored for his



William "Bill" Kuntz

contributions—a reaction shared by all of this year's recipients. "When you think of all the people who could be honored, should be honored, I'm not sure I deserve it," he says. "But it's not about the honorees. It's about the cause—the kids who are in Catholic schools right now. It's such a challenge these days to provide a quality Catholic education. We don't want to leave anyone out in the cold. We want to continue this great tradition."

Kuntz has done his part. In his career, he has taught, coached and served as athletic director at Roncalli High School in Indianapolis.

Members of St. Jude Parish in Indianapolis, he and his wife, Martha, have been involved in Christ Renews His Parish, Christmas Gifts for the Needy, the St. Vincent de Paul Society and the Catholic Youth Organization. A businessman now, he is also a member and past president of the Archdiocesan Education Commission.

Sixteen years ago, Kuntz, his eight siblings and their spouses established an endowment in the Catholic Community Foundation to honor their parents, an endowment that provides scholarships for Catholic school students.

"I give thanks to all the archbishops and priests who have made Catholic education such a priority in the archdiocese," Kuntz says. "We're different now, but we're better than ever."

## Dr. Michael "Mike" Welsh

As the recipient of this year's Community Service Award, Dr. Michael "Mike" Welsh downplays his contributions, preferring to focus on the people who set an example for him.

He remembers his parents and his grandmother, a single mother who worked in the laundry at St. Vincent Hospital in Indianapolis to provide for her family.



Dr. Michael "Mike" Welsh

He recalls his eighth-grade teacher at Holy Spirit School in Indianapolis, Providence Sister David Therese Golding.

"She was a younger teacher at the time," Welsh says. "She had taught in the inner-city of Chicago. She related to the young kids, and talked about the responsibility of maximizing your gifts from God and using them to help others."

Welsh has used his medical practice to pursue that goal. He does *pro bono* surgery on the uninsured at St. Vincent Hospital in Indianapolis about once a week. He is also a referral physician for the Trinity Free Clinic sponsored by his parish, Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

He has also coached and sponsored numerous teams in such leagues as the Indiana Youth Hockey Association and the Catholic Youth Organization.

A graduate of Cathedral High School in Indianapolis, he serves on the school's board of directors and sponsors a scholarship for students.

"I know for myself and my children how important a Catholic education is," he says. "It provides a strong academic foundation, a spiritual foundation, and a foundation of family and friends. I've always appreciated that foundation in my life." †

## Awards dinner raises tuition assistance for families in need

Sponsorships and tickets are available for the 2010 Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner.

The 15th annual dinner begins at 6 p.m. on Nov. 3 at the Indiana Convention Center in Indianapolis.

The event—which has raised more than \$4 million to support need-based scholarships—honors individuals who have used the foundation of their Catholic education to make a difference in the world.

The premier annual Catholic school event in the archdiocese brings together

corporate sponsors in celebration of archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold sponsors are \$10,000, silver partners are \$5,000 and bronze partners are \$1,750.

Individual tickets for the event are \$250.

(For sponsorships and ticket information, contact Rosemary O'Brien at the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at [robrien@archindy.org](mailto:robrien@archindy.org).) †

## Correction

The late Father James Moriarty, not Father Joseph Moriarty, officiated at the

wedding of Holy Spirit parishioners Marion and Mary Margaret (Aust) Galbo of Indianapolis on May 9, 1945, at Holy Cross Church in Indianapolis. †

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Photo by Mary Ann Wyand

# RESPECT LIFE

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Alyssa Barnes from St. Malachy Parish in Brownsburg with the Our Lady of Guadalupe Pro-Life Youth Award for her dedicated volunteer service in several pro-life programs and activities during her high school years.

After the award recipients posed for pictures with their plaques, Yeadon said that she prays for her sponsor child in Africa every day.

"She's from Kenya," Yeadon explained. "Her name is Anzazi, and she is handicapped. She is blind in one eye. She just turned 7, and she is in my prayers today."

Yeadon's mother, Dolores, who also is a member of St. Joan of Arc Parish, said she is "really proud" of her daughter, who grew up in a large family with 14 siblings.

"Patty well deserves this," she said. "I just felt like crying [during the award presentation]. My late husband, Bill, would be so proud of her, too."

Alyssa's father, St. Malachy parishioner Bill Barnes, said after the pro-life Mass that, "Both her mom and I are very proud of her. She is a very special young lady, and we really couldn't be happier for her."

Maria Barnes said later that Alyssa, their oldest child, helped "a lot when we fostered a medically fragile infant [for St. Elizabeth/Coleman Pregnancy and Adoption Services] a couple years ago, especially [by] walking the floor when he was difficult to calm. We went into that ministry as a family in order to put our pro-life beliefs into action. Since adopting our [youngest] son, who has severe asthma, we have taken a break from it.

"Alyssa is currently involved with me in the Gabriel Project," she said. "Most impressive to her dad and me is her daily commitment to the unborn with [her] peers. She is well-known for her outspoken passion and defense of the unborn. Though she would never tell you, she has had a large impact on many young people."

"The Measure of Love Is to Love Without Measure" is the theme for the U.S. Conference of Catholic Bishops' Respect Life Program for 2010-11.

The annual Respect Life Mass, which begins the archdiocesan observance of the bishops' national spiritual and educational effort, was celebrated by Father Robert Robeson, the rector of the Bishop Simon Bruté College Seminary in Indianapolis; Father Guy Roberts, the pastor of St. Joan of Arc Parish; and Father Gerald Okeke, the associate pastor of the Richmond Catholic Community.

Archdiocesan seminarians also participated in the liturgy as well as the Knights and Ladies of the Holy Sepulchre, the Knights and Ladies of Malta, and representatives of many parishes from the 11 deaneries in central and southern Indiana.

After the archdiocesan Mass, Catholics participated in the ecumenical Central Indiana Life Chain in Indianapolis as well as Life Chain prayer vigils in Bedford, Bloomington, Brazil, Columbus, Connersville, Greencastle, Milan, Rockport and Terre Haute. †

St. Joan of Arc parishioner Patricia Yeadon of Indianapolis, left, holds the 2010 Archbishop Edward T. O'Meara Respect Life Award and Cardinal Ritter High School senior Alyssa Barnes, a member of St. Malachy Parish in Brownsburg, displays the 2010 Our Lady of Guadalupe Pro-Life Youth Award following the Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.



Submitted photo

Msgr. Lawrence Moran, a retired diocesan priest, participates in the Terre Haute Life Chain on Oct. 3 along Third Street near the Vigo County Courthouse. He was one of 85 participants. Before his retirement, Msgr. Moran had served as the pastor and then the administrator of St. Patrick Parish in Terre Haute since 1985.

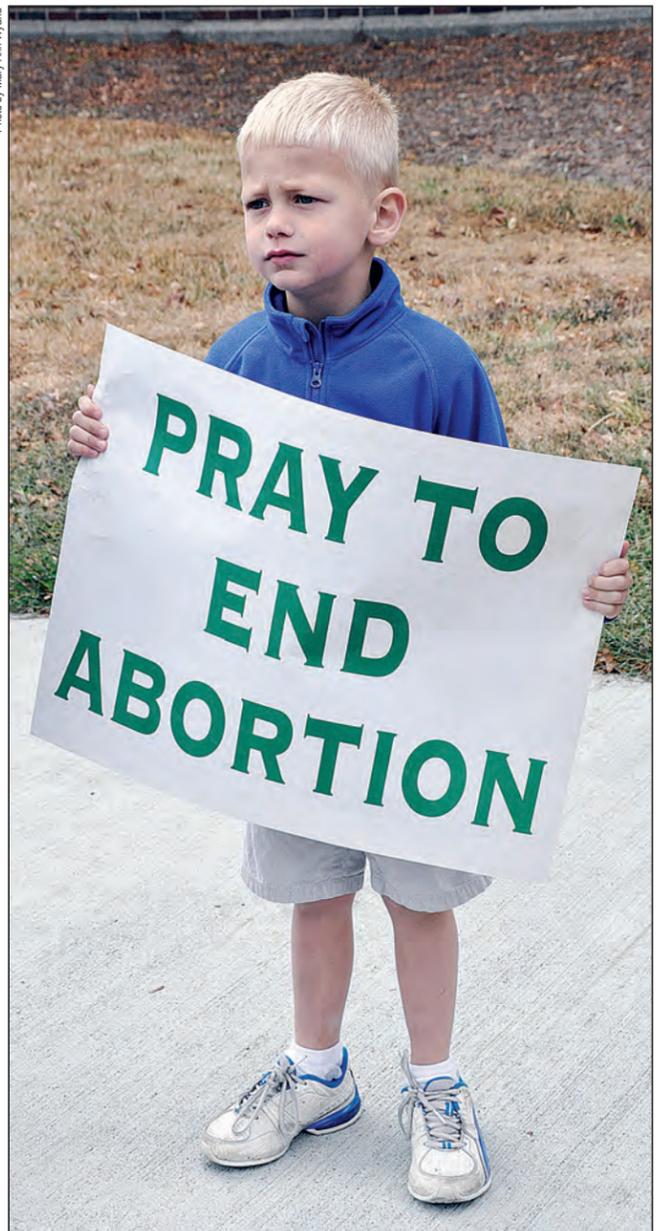


Photo by Mary Ann Wyand

Lumen Christi School kindergartner Anthony Brockman of Greenwood holds a pro-life sign during the one-hour Central Indiana Life Chain prayer vigil on Oct. 3 along North Meridian Street in Indianapolis. His parents, John and Joan Brockman, are members of Our Lady of the Greenwood Parish in Greenwood.

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## Editorial



Girls talk beside a mural showing Christian churches at the Latin Patriarchate School in Reneh, Israel, on Sept. 23. The Oct. 10-24 Synod of Bishops for the Middle East will discuss the situation of Christians in the Middle East.

# The Middle East synod

The Synod of Bishops for the Middle East is taking place at the Vatican on Oct. 10-24.

Our news stories will, of course, report on what is discussed and decided at the synod, but we write about it again in this space—the last time was in our July 30 issue—because we believe it is imperative for Catholics throughout the world to recognize the plight of Catholics in the Middle East.

The war in Iraq had numerous unintended consequences. They continue today as it appears that the anti-American, hard-line Shiite group led by Muqtada al-Sadr, in self-imposed exile in Iran, has become more influential. High on the list of unintended consequences is the fact that the war has resulted in persecution of Iraq's Catholics and their exodus from Iraq to friendlier Jordan and Syria.

The threat to Chaldean Catholics was most blatant on June 3, 2007, when Father Ragheed Aziz Ganni and three subdeacons were killed in Mosul, and on Feb. 29, 2008, when Archbishop Paulos Faraz Rahho and three companions were abducted and murdered a few days later.

It is no wonder that thousands of Catholics are leaving Iraq. Fortunately, Jordan has taken them in—at least so far. King Abdullah II has guaranteed their safety. Bishop Selim Sayagh, the Latin patriarch's vicar for Jordan, has said that Catholics' encounters with Islam there practice the "dialogue of daily life" peacefully.

Nevertheless, we are eager to see what the synod will say about the predicament of Chaldean Catholics in Iraq.

Emigration from Middle Eastern countries is one topic being discussed. As we reported in our Oct. 1 issue, Melkite Catholic Archbishop Elias Chacour of Haifa hopes that the synod will have much to say about why Christians should remain in the Middle East.

He said he hopes the Holy See will "encourage the local Christians here so they can really be aware of their role."

Emigration has long been a problem for Catholics in the Middle East, where they live as a minority population among Jews in Israel and Muslims in Arab countries. For decades, they have been emigrating, mainly to Latin America, the United States, Australia, Canada and South Africa.

An editorial in the Oct. 4 issue of *America* magazine pointed out that some of the 22 Eastern Churches in communion with Rome are facing extinction because, when their members assimilate in their new countries, they are likely to lose their distinctive historic identities.

"Even when they remain Catholics, they are likely to join Roman Catholic congregations," it said.

For example, the editorial said, there are now 300,000 Melkite Catholics in Argentina, but only three Melkite parishes.

However, the synod must also face up to the new problem of immigration in the Middle East. Unknown to most Catholics, the Roman Catholic population in Saudi Arabia and the Persian Gulf states has been increasing. Nearly 2 million Catholics now live in Saudi Arabia, mainly guest workers from the Philippines and South Asia.

Saudi Arabia, of course, prohibits any public observance of Christianity, which might be the biggest problem for the bishops at the synod. Surely, we will see a statement demanding religious freedom in the Middle East.

What will the synod say about Muslim extremism? Until recently, Catholics in the Middle East had been living with moderate Muslims for centuries and they would like to continue to do so. It is predictable that there will be a statement saying that Catholics are eager to live in peace with their Muslim neighbors but, in order for them to do so, the Muslims must clamp down on their extremists.

Finally, the synod will probably say something about the difficulties faced by the Christians who live in Israel. A Fundamental Agreement was reached between the Holy See and Israel in 1993, but Israel continues to refuse to put it into effect. Palestinian Christians constantly must live with restrictions that make it difficult for them to practice their faith, especially to visit Catholic sacred places.

The editorial in *America* said, "The rise of Islamic extremism and of Jewish radicalism has placed in doubt the possibility of continued co-existence among the three Abrahamic faiths."

That is why this synod is so important.

—John F. Fink

## Be Our Guest/Joanie Nobbe

# Listen carefully because God is nudging you in your life

Those of you who know me are currently laughing because you didn't think the word "listening" was in my vocabulary. I have never been good at listening.



As an adult, I have really worked on this area of my life with little success.

In the old days, I would be thinking of what I wanted to say next while the other person was talking to me. Most of the report cards that I brought home from grade school had notes attached that said, "Joanie has trouble listening and staying in her seat."

God also knows me. He knows that if he whispers my name that I am not going to be still long enough to hear him.

God knows each one of us and how best to approach us. He is calling us to do his work. God uses us to accomplish his purpose. Imagine Mass on Sunday if no one volunteered at your parish.

My own personal struggle was that I didn't think God could use me. Why would he pick me for holy work when I was far from holy?

Throughout the Bible, he used sinners for his work. But the only thing that was stopping God from using me was me.

Through Christ Jesus, God forgives us the moment we ask for that forgiveness, but I am never quite ready to forgive myself. I like to hold on to these sins, which helps me say that, "I am not the one, God. Pick someone else." But God keeps nudging me.

Running from God's call doesn't work either—just ask Jonah. Not that I think I could get swallowed up by a fish anymore than I think God is going to speak to me through a burning bush.

He speaks to me through my determination, something that I excel in. If I set my mind to something, I don't let anything get in my way.

I also tend to go with my urges. The stronger the urge, the more determined that I am to do it.

Now I know what you are thinking, and the answer is "yes." Sometimes I ignore the urge if I feel it is out of my comfort zone. But God keeps nudging me.

God presses upon my heart what he needs from me. Through dreams, memories and "out of the blue" thoughts, I know when God is telling me that someone needs me.

It is really easy in those times to make a phone call, drop a note or send up a prayer for them. What I find hard is when God is urging me to do things that are not easy for me. But God keeps nudging me.

For those of you who don't know me, I like to talk. In fact, I love to talk. It is my "gift" from God. And I use it for everything but his purpose.

I can talk about anything except my relationship with God. I feel it is private. I worry about being judged. I am even uncomfortable talking about it with my husband. But God keeps nudging me.

I have never been a writer, but when God gives me the urge he also gives me the words.

Just know that when answering God's call, he will give you all you need to accomplish it. You shouldn't fear it because he is with you.

St. Paul said in his Letter to the Philippians, "I can do all things through Christ who strengthens me" (Phil 4:13).

Jump out of your comfort zone because God is your net!

(Joanie Nobbe is a member of St. John the Evangelist Parish in Enochsburg.) †

## Letters to the Editor

### Thank you to our many holy priests who guide us on the path to salvation

As I reflect on the many spiritual blessings we enjoy as members of the Indianapolis Archdiocese, I would like to urge all Catholics to pray daily for our archbishop and the many holy priests of our archdiocese, who valiantly labor to guide their flocks along the path to salvation.

Burdened with extraordinarily heavy workloads, our priests continue to emphasize the truth of the Church's teachings—often in the face of much resistance and hard-heartedness on the part of us Catholics.

Unfortunately, too many of us—myself included—seem to have developed an

unwarranted sense of self-reliance and entitlement to the detriment of the spiritual development that our priests are trying so hard to encourage.

It must take a truly exaggerated sense of self-importance and wisdom to argue that certain of the Church's teachings can be ignored or re-interpreted to suit one's personal moral situation.

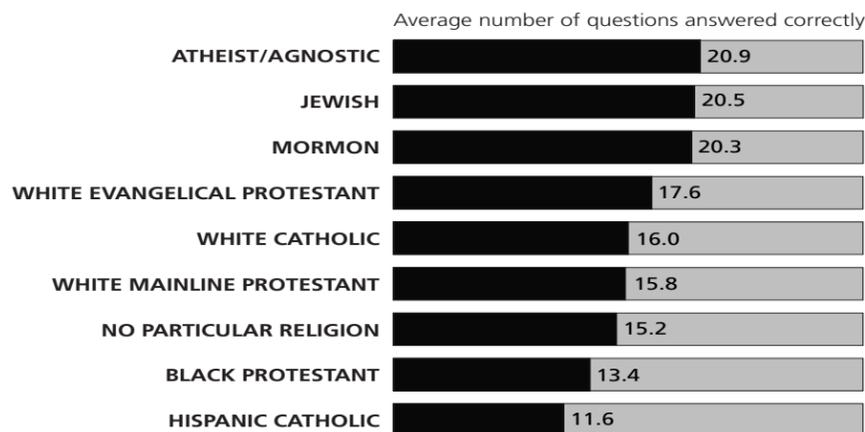
Humble acceptance of God's will and Church teaching is clearly necessary for our salvation.

I thank our many dedicated priests who struggle to point us in that direction.

**Dr. David A. Nealy Greenwood**

## Correct Answers on Religion

Atheists and agnostics, Jews and Mormons are among the highest-scoring groups when asked 32 questions about religion.



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Put the wood of the cross in the center of your heart

For our reflection this week, I want to make the simple point that at the center of all that we are about, we need to keep our focus on Christ and the price he paid for our salvation.

What distinguishes us as Christians is the centrality of Christ and participation in his redemptive triumph over sin and death. It is the substance of our call to holiness.

It is important to keep in mind that the consequence of his redemptive triumph reaches into the stuff of our everyday lives. Our redemption is not simply an event that will happen at the time we pass into the fullness of the Kingdom, that is, when we go home to the House of the Father. Our call to holiness and our redemption is worked out in the ordinary events and experiences of everyday life.

One time in a letter, St. Francis de Sales wrote that he noticed a curious custom of the country people where he lived. He would observe farm hands going across a farmyard to draw water at the well. Before they would lift the bucket and fill it to the top with water, they would put a piece of wood into it.

One day, Francis asked a young woman: "Why do you do that? Why do you put a piece of wood into the bucket?" She looked surprised and, as if he should know the reason, she said, "Why, to keep the water from spilling and sloshing—to keep it steady while you carry it."

Writing to a friend later, the bishop told this anecdote and added: "So, when your heart is distressed and agitated, put the wood of the Cross into its center to keep it steady!"

In times of busyness or stress or perhaps when we feel badly because of sin, the presence of Jesus and his love which flows from the Cross can give us peace and calm serenity. Put the wood of the Cross in the center of our hearts to keep steady and balanced. It may sound too simple, but it truly makes all the difference as we try to live our call to holiness.

It does mean that we need intentionally to embrace our baptismal call to holiness, and we need intentionally to foster our relationship with Jesus. Like any other friendship, we know that we have to work at our communication with him. Friendships do not remain static or deepen if untended.

What do we do to nurture our call to holiness and our love of Jesus? Every opportunity I get these days, I recall the teaching of our Holy Father, Pope Benedict XVI, about three tasks that express the essential nature of our Catholic Church and that should shape our call to holiness.

Whatever the state of our life might be, we are called, first, to proclaim the Word of God and the teaching of Jesus. Second, we are to participate faithfully in

the sacramental life of the Church. And third, we are to do our part in the ministry of charity.

Proclaim, celebrate and serve pretty well summarize our call.

Most of the time, we proclaim the Word of God by the way we live as Jesus taught us to do. Our love for the Eucharist and our faithful reception of the sacrament of penance help to keep us focused and remember why we are faithful Christians who love Jesus. And charity is the natural flowering of the love that Jesus confers on us in the holy Eucharist and the other sacraments.

I often quote from a note that a priest wrote to me when I was leaving Memphis to become archbishop here in Indianapolis. He wrote: "Bishop, when you came to Memphis you told us that your first duty was to be a man of prayer. I was disappointed to hear that because I wanted an activist bishop. Now, I know—and the record shows—if we are faithful in prayer, activity flows aplenty!"

In order to keep a balance as we live the threefold task that is so basic to our Christian vocation, it is wholesome to keep the wood of the Cross, the symbol

of Christ's powerful love and compassion, at the center of our lives.

We do that by continually returning as friends to Jesus in prayer, sometimes at the foot of the Cross. At times, there will be dry spells in our prayer.

Blessed Teresa of Calcutta anguished as she wondered if God was with her. Yet she remained faithful in her mission of charity. She is a contemporary encouragement in our call to holiness.

And let's recall that Mary, the mother of Jesus and ours, stood faithfully at the foot of his Cross.

Once in awhile, we do well to join her there. †

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 October

**Youth Ministers:** that they may always encourage youth to consider service in the Church, especially as priests and religious.

### Coloque el madero de la cruz en el centro de su corazón

Para nuestra reflexión de esta semana, deseo enfocarme en el simple hecho de que en el núcleo de toda nuestra esencia necesitamos mantenernos centrados en Cristo y en el precio que pagó por nuestra salvación.

Lo que nos distingue como cristianos es esa centralidad en Cristo y la participación en su triunfo redentor sobre el pecado y la muerte. Esto constituye la sustancia de nuestro llamado a la santidad.

Es importante tener en cuenta que la consecuencia de su triunfo redentor penetra en los aspectos cotidianos de nuestras vidas. Nuestra redención no es un simple acontecimiento que ocurrirá en el momento en que pasemos a la plenitud del Reino, es decir, cuando vayamos a la Casa del Padre. Nuestro llamado a la santidad y nuestra redención se forjan en el acontecer regular y las experiencias cotidianas.

En una ocasión en una carta, San Francisco de Sales escribió que notaba una costumbre curiosa de los campesinos de la región donde vivía. Observaba a los peones cruzando el corral para sacar agua del pozo. Antes de levantar el balde y llenarlo de agua hasta arriba, colocaban un trozo de madera dentro de él.

Un día Francisco le preguntó a una joven: "¿Para qué hacen eso?" ¿Para qué colocan un trozo de madera en el balde?" Ella lo miró sorprendida, como si debiera saber la razón, y le dijo: "Pues, para evitar que el agua se derrame y se riegue, para mantenerla firme en su lugar mientras la llevamos."

Más adelante, al escribirle a un amigo,

el obispo contó esta anécdota y añadió: "Así que cuando su corazón esté angustiado y agitado ¡coloque el madero de la Cruz en el centro para mantenerlo firme!"

En momentos de agitación o tensión, o quizás cuando nos sentimos mal debido al pecado, la presencia de Jesús y su amor que emana de la Cruz pueden brindarnos paz y una serenidad apacible. Coloquemos el madero de la Cruz en el centro de nuestros corazones para mantenerlo firme y estable. Tal vez suene demasiado sencillo, pero verdaderamente marca toda la diferencia mientras intentamos vivir nuestro llamado a la santidad.

Significa que intencionalmente debemos entregarnos a nuestro llamado bautismal a la santidad y debemos promover intencionalmente nuestra relación con Jesús. Al igual que sucede con cualquier otra amistad, sabemos que debemos cultivar nuestra comunicación con él. Las amistades no permanecen estáticas ni se profundizan si se dejan desatendidas.

¿Qué hacemos para nutrir nuestro llamado a la santidad y nuestro amor por Jesús? Últimamente en cada oportunidad que tengo recuerdo las enseñanzas de nuestro Santo Padre el papa Benedicto XVI, acerca de las tres tareas que expresan la naturaleza esencial de nuestra Iglesia católica y que deberían modelar nuestro llamado a la santidad.

Independientemente de la etapa en la que nos encontremos en nuestras vidas, estamos llamados a: 1) Proclamar la Palabra de Dios y las enseñanzas de Jesús.

2) Participar fielmente en la vida sacramental de la Iglesia. Y 3) hacer lo que nos corresponde en el ministerio de la caridad.

Proclamar, celebrar y servir resumen bastante bien nuestro llamado.

La mayoría de las veces proclamamos la Palabra de Dios al vivir tal y como Jesús nos enseñó. Nuestro amor por la Eucaristía y la fiel recepción del sacramento de la penitencia nos ayudan a mantenernos centrados y a recordar por qué somos fieles cristianos que amamos a Jesús. Y la caridad es la flor natural que el amor de Jesús nos entrega mediante la santa Eucaristía y los demás sacramentos.

A menudo cito una nota que un sacerdote me escribió antes de marcharme de Memphis para convertirme en arzobispo aquí en Indianapolis. Escribió: "Obispo, cuando llegó a Memphis nos dijo que su primer deber era ser un hombre de oración. Me sentí desilusionado al escuchar esto porque deseaba un obispo activo. Ahora lo sé, y así lo demuestra la trayectoria, que si somos fieles en la oración ¡las actividades abundan!"

Con el fin de preservar el equilibrio mientras vivimos la triple tarea fundamental de nuestra vocación cristiana, resulta provechoso mantener el madero de la Cruz, el símbolo del poderoso amor y de la compasión de

Cristo, en el centro de nuestras vidas.

Esto lo logramos regresando continuamente a Jesús como sus amigos en la oración, en ocasiones, al pie de la Cruz. Habrá momentos de sequía en nuestra oración. La beata Teresa de Calcuta se angustiaba cuestionándose si Dios estaría con ella. No obstante, se mantenía fiel en su misión de caridad. Ella representa un incentivo contemporáneo en nuestro llamado a la santidad.

Y recordemos que María, la madre de Jesús y madre nuestra, se mantuvo fiel al pie de su Cruz.

De vez en cuando nos viene bien acompañarla. †

¿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 octubre

**Pastores Juveniles:** Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

# Events Calendar

## October 8-9

St. Mary Parish, 415 E. 8th St., New Albany. **Yard sale and bake sale**, 8 a.m.-2 p.m. Information: 812-944-0417 or [info@stmarysna.org](mailto:info@stmarysna.org).

## October 9

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Sixth annual "St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., fried chicken, entertainment, games, 5:30-8:30 p.m. Information: 317-546-1571.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Open house**, ribbon-cutting ceremony, Mass, 5 p.m., open house following Mass. Information: 317-882-0724.

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

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Terre Haute Landmarks Inc. and Sisters of Providence, "Second Saturdays" program**, 1-3 p.m. Information: 812-237-2824 or [marlene.lu@indstate.edu](mailto:marlene.lu@indstate.edu).

## October 10

Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Visiting Nurse Service, flu vaccination program**, 8:30-11:30 a.m. Information: 317-353-9404.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road,

Batesville. **Parish festival**, turkey dinner, 11 a.m.-4 p.m. Information: 812-934-4165.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Marian Shrines and Pilgrimages,"** 2 p.m. Information: 812-357-6501.

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.

## October 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

## October 14

Serendipity, 2499 Futura Park Way, Suite 205, Plainfield. **St. Francis Hospital and Health Centers, "Spirit of Women," program**, Diana Jordan, presenter, 6-9 p.m., \$10 per person. Information: 317-865-5865.

Inn at St. Francis, Atrium, 8111 S. Emerson Ave., Indianapolis. **Breast Cancer Patients Support Group, program**, 6-7 p.m., no charge, registration recommended. Information: 317-782-4422 or

[stfrancishospitals.org/cancer](http://stfrancishospitals.org/cancer).

## October 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Gerry Dick, host and creator of "Inside Indiana Business," presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## October 15-17

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sisters of Providence, "Discernment Weekend-How Do I Know What God Wants Me to Do?"** Information: 800-860-1840, ext. 2897, or [jhoward@spsmw.org](mailto:jhoward@spsmw.org).

## October 16

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.

Knights of Columbus Hall, 1040 N. Post Road, Indianapolis. **Ladies Auxiliary, garage sale and electronics recycling drive**, 8 a.m.-2 p.m.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Dinner,"** Mass,

5 p.m., dinner, 4-7 p.m. Information: 812-623-8007.

## October 16-21

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **"Parish Mission-What Is the Mission of Jesus Today?"** Maryknoll Father Dennis Moorman and Father Jim Madden, presenters. Information: 812-232-3512.

## October 17

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Fatima rosary rally**, chapel, 3 p.m. Information: 317-872-6420.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or [cshock803@att.net](mailto:cshock803@att.net).

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival and Shooting Match,"** 11 a.m.-6 p.m., food, games. Information: 812-843-5713.

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

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Day Care/Preschool, open house**, noon-3 p.m. Information: 812-535-4610 or [www.woodsdaycare.org](http://www.woodsdaycare.org).

## October 18

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **RSVP of Central Indiana, Caregiver Support Group**, 5:30-7 p.m., Information: 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## October 20

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

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. St. Paul Catholic Center Student Life Team and St. Charles Borromeo Parish. **eucharistic procession from St. Charles Borromeo Church to Indiana University campus**, exposition of the Blessed Sacrament, 6:30 p.m. Information: 765-252-9187.

## October 21

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

## October 22-24

Flaget Center, 1935 Lewiston Drive, Louisville, Ky. **"Catholic Charismatic Conference,"** Archbishop Joseph E. Kurtz of Louisville, keynote speaker. Information: 502-535-6186 or [bgarvey@aol.com](mailto:bgarvey@aol.com) or [www.cclouisville.org](http://www.cclouisville.org).

## October 23

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

**"60th Anniversary Celebration."** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Ladies Guild, "Women's Day of Reflection and Retreat-Doing God's Will in Our Daily Lives,"** 9 a.m.-3 p.m., \$15 per person includes lunch. Information: 317-243-6534.

St. Monica Parish, Knights of Columbus, 6131 N. Michigan Road, Indianapolis. **Cardinal Ritter High School Scholarship Dinner and Dance**, 6:30-10:30 p.m., \$25 per couple, \$5 per child, maximum charge \$40. Information: 317-455-KOFC or [webmaster@stmonickakofc.org](mailto:webmaster@stmonickakofc.org).

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Visiting Nurse Service, flu vaccination program**, 9-11 a.m. Information: 317-888-2861.

## October 28

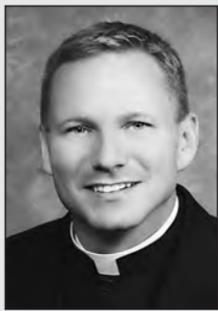
Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **RSVP of Central Indiana, Caregiver Support Group**, 5:30-7 p.m., Information: 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## October 31

Immaculate Conception Parish, 2081 E. County Road 820 S., Millhousen. **Smorgasbord dinner**, 11 a.m.-2 p.m., adults \$8, children 6-12 \$5, children 5-1 \$2, children under 1 no charge. Information: 812-591-2362. †

## Bedford parish to host 'Theology of the Body' workshops on Nov. 5-7

St. Vincent de Paul Parish, 1723 "I" St., in Bedford will host three workshops on the "Theology of the Body" on Nov. 6-7.



Fr. Rick Nagel

The workshop leaders are Father Rick Nagel, the director of the archdiocesan young adult and college campus ministry, and Monica Ashour, the co-founder of the Texas-based "Theology of the Body" Evangelization Team.

A workshop for adults is scheduled on Nov. 5-6. High school students may participate in a workshop on Nov. 7.

The "Theology of the Body" was presented by Pope John Paul II in a series of catechetical presentations from 1979-84 as an explanation of the Church's teachings on human sexuality and selfless love.

The adult workshop begins at 7 p.m. on Nov. 5. On Nov. 6, the program starts with Mass at 9 a.m. and concludes at 3 p.m.

High school students will gather at 6 p.m. for a program on Nov. 7, which concludes at 9 p.m.

There is no registration fee for the workshops, although free-will donations will be accepted. There is a \$15 fee for the continental breakfast on Nov. 6.

To register or for more information, call Cathy Andrews at 812-275-6539, ext. 225, or send an e-mail to her at [candrews1148@comcast.net](mailto:candrews1148@comcast.net). †

## Terre Haute parish to host Maryknoll priests during Oct. 16-21 mission

Two Maryknoll priests originally from the Archdiocese of Indianapolis will lead a parish mission on Oct. 16-21 at St. Margaret Mary Church, 2405 S. Seventh St., in Terre Haute.

Maryknoll Father James Madden, previously a member of the former St. Francis de Sales Parish in Indianapolis, and Maryknoll Father Dennis Moorman, who was a member of St. Maurice Parish in Decatur County, will explore the question, "What Is the Mission of Jesus Today?" during the parish mission, which is open to the public.

Ordained in 1960, Father Madden spent 49 years in the missions of Peru among the Aymara indigenous people of the high Andes Mountains near Lake Titicaca.

Father Moorman was ordained in 1998. He ministered for 10 years in missions in the Amazon basin in Brazil, and currently serves as the vocations director for the Maryknoll Fathers and Brothers.

The bilingual parish mission will have a special focus on the mission of Jesus as seen in social justice issues.

The mission will begin during the weekend Masses on Oct. 16-17. There will be a welcome dinner following the 4 p.m. Mass on Oct. 16. A Mass will be celebrated in Spanish on Oct. 17 at 7:30 p.m. Other mission sessions will begin at 7 p.m. on Monday, Oct. 18, through Thursday, Oct. 21, in the parish church.

For more information on St. Margaret Mary Parish's six-day parish mission in Terre Haute, call 812-232-3512. †

## Our Lady of Fatima Retreat House to mark 60th anniversary on Oct. 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis will celebrate its 60th anniversary of ministry as the archdiocesan retreat center on Oct. 23 with a 6 p.m. reception followed by dinner and a program at the Northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis.

Archbishop Daniel M. Buechlein will participate in the anniversary celebration. Father Jim Farrell, the director of the

retreat house and the pastor of St. Piux X Parish in Indianapolis, will serve as the master of ceremonies.

Father Keith Hosey, the former director of the Pope John XXIII Retreat Center in Hartford City, Ind., in the Lafayette Diocese, is the keynote speaker.

(For more information and reservations, call Our Lady of Fatima Retreat House in Indianapolis at 317-545-7681.) †

## Christian Legal Society needs volunteer speakers

The Christian Legal Society (CLS) chapter at the Indiana University School of Law in Indianapolis invites attorneys and judges to participate in a series of discussion panels and programs.

Volunteer service requires a one-hour commitment. The general topic of the

speakers' series is "The Professional and Personal Challenges and Benefits of Practicing Law as a Christian."

If you are an attorney or judge and are interested in helping the legal society during its speakers' series, contact [clsindy@iupui.edu](mailto:clsindy@iupui.edu). †

## VIPs

**William E. and Mary (Donovan) Daily**, members of Holy Family Parish in Oldenburg, celebrated their 50th wedding anniversary on June 12.



The couple was married on June 11, 1960, at Guardian Angels Church in Cincinnati.

They are the parents of six children. They also have 11 grandchildren. †

**Don and Pat (Holzinger) Updike**, members of St. Christopher Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 8.



The couple was married on Oct. 8, 1960, at SS. Peter and Paul Church in Huntington, Ind.

They are the parents of three children: Carla Flagler, Chris and Craig Updike. They also have two grandchildren. †

**Joseph and Ann (Neraston) Wohlhieter**, members of St. Barnabas Parish in Indianapolis, will celebrate their 60th wedding anniversary on Oct. 14.



The couple was married on Oct. 14, 1950, at SS. Peter and Paul Cathedral in Indianapolis.

They are the parents of four children: Lisa Hobbs, Susan Moore, Patricia Stephenson and Joseph Wohlhieter Jr. They also have 12 grandchildren and three great-grandchildren. †

# IVF opened 'wrong door' to treating infertility, says Vatican official

VATICAN CITY (CNS)—While honoring one of the inventors of *in vitro* fertilization with the Nobel Prize for Medicine recognizes his contribution to human reproduction, it ignores the ethical consequences of his opening “the wrong door” in the fight against infertility, said the president of the Pontifical Academy for Life.

British scientist Robert Edwards, a retired professor at the University of Cambridge, England, was named the Nobel winner on Oct. 4 for the development of *in vitro* fertilization.

His work led to the birth in 1978 of Louise Brown, the world's first “test-tube baby.”

In a press release, the award committee said, “Approximately 4 million individuals have so far been born following IVF. Many of them are now adult, and some have already become parents. A new field of medicine has emerged, with Robert Edwards leading the process all the way from the fundamental discoveries to the current, successful IVF therapy. His contributions represent a milestone in the development of modern medicine.”

Msgr. Ignacio Carrasco de Paula, head of the Pontifical Academy for Life, said he recognized that Edwards “ushered in a new and important chapter in the field of human reproduction in which the best results are visible to everyone, beginning with Louise Brown.”

However, “without Edwards there wouldn't be a market for oocytes [immature egg cells], without Edwards there wouldn't be freezers full of embryos waiting to be transferred in utero or, more likely, to be used for research or to die abandoned and forgotten by everyone,” the monsignor said in a written statement released by the Vatican press office on Oct. 4.

The written statement came after Msgr. Carrasco spoke with the Italian news agency, ANSA, and said the Nobel committee's selection of Edwards was “completely out of place.”

The extraction and trade of human eggs and the number of frozen embryos that end up being abandoned or left to die all represent “a problem for which the newly awarded Nobel winner is responsible,” the monsignor told ANSA.

A few hours after the ANSA interview appeared, the Vatican issued a statement saying his comments, which were made in response to journalists' questions, represented

personal opinion and did not represent the pontifical academy.

In the statement released later by the Vatican, Msgr. Carrasco said that while Edwards presented a whole new approach to the problem of infertility, “he opened the wrong door from the moment in which he focused everything on *in vitro* fertilization,” which also meant he implicitly permitted

people to turn to donations and a buyers-and-sellers market “that involves human beings.”

By focusing so much research and action on the *in vitro* method, Edwards did not confront the pathological causes or epidemiological aspects of infertility, he said.

A more ethical and effective solution to the “serious problem” of infertility is waiting in the wings with methods that are also less expensive, he said.

The Vatican-based International Federation of Catholic Medical Associations also expressed its dismay about the Nobel committee's announcement.

“Although IVF has brought happiness to the many couples who have conceived through this process, it has done so at an enormous cost. That cost is the undermining of the dignity of the human person,” said the federation's president, Jose Simon Castellvi.

The IVF process has created and discarded millions of embryos that have been treated and used “as experimental animals destined for destruction,” he said in a written declaration on Oct. 5.

“This use has led to a culture where [embryos] are regarded as commodities rather than the precious human individuals which they are,” he wrote.

“As Catholic doctors, we recognize the pain that infertility brings to a couple, but equally we believe that the research and treatment methods needed to solve the problems of infertility have to be conducted within an ethical framework which respects the special dignity of the human embryo, which is no different from that of a mature adult with a brilliant mind,” he wrote.

Meanwhile, Lucio Romano, president of the Italian association Science and Life, told



British scientist Robert Edwards, a retired professor at the University of Cambridge, England, was named winner of the Nobel Prize for Medicine on Oct. 4 for the development of *in vitro* fertilization. He is pictured in a 2003 photo with Louise Brown, the world's first “test-tube baby.”

Vatican Radio on Oct. 4 that Edwards did make a huge mark on modern science because he took techniques used for breeding livestock and applied them to human beings.

But “this absolutely does not represent progress for the human person,” said Romano, a professor of obstetrics and gynecology at Frederick II University in Naples, Italy.

Awarding the Nobel to Edwards, he said, ignores all the ethical problems connected with IVF, in which human eggs are removed from a woman and fertilized in a laboratory. The fertilized eggs are implanted in a woman's uterus with the hope that the pregnancy will progress normally from that point. Usually, multiple eggs are fertilized at once with only a select few being implanted.

A 2008 document on bioethics issued by the Congregation for the Doctrine of the Faith repeated earlier Vatican condemnations of *in vitro* fertilization because it separates procreation from the conjugal act in marriage, and because in practice unused embryos are often discarded, thus violating the principle that “the human being is to be respected and treated as a person from the moment of conception.” †

*‘This use has led to a culture where [embryos] are regarded as commodities rather than the precious human individuals which they are.’*

—Jose Simon Castellvi, the president of the Vatican-based International Federation of Catholic Medical Associations

## Stem-cell scientists are challenged to justify research involving embryos

DETROIT (CNS)—As more than 1,200 business, academic and government leaders from 25 countries gathered in Detroit for the World Stem Cell Summit, Archbishop Allen H. Vigneron of Detroit said research that destroys human embryos “deserves our scrutiny and scorn.”

In an opinion piece published on Oct. 3 by the *Detroit Free Press*, the archbishop said embryonic stem-cell research violates the principles on which the United States was founded and Michigan's fetal protection law.

“If, indeed, we believe we were ‘created equal,’ doesn't that belief extend to the indefensible living embryo in the petri dish?” he asked, quoting the Declaration of Independence. “And what of ‘life’ in ‘life, liberty and the pursuit of happiness’? First, it must be gin.”

The Oct. 4-6 summit, organized by the Genetics Policy Institute, brought together scientists, patients, advocates, business executives, investors, educators, policymakers, government officials and ethicists. Archbishop Vigneron was not a participant in the meeting.

In the article headlined “Even in petri dish, life merits protection,” Archbishop Vigneron said, “I started out as an embryo. So did you and everyone else who shares this planet with us. And there is great significance to this irrefutable fact beyond the shared experience.”

The archbishop said research using umbilical-cord blood cells and adult stem cells “is to be saluted and supported,” and

has resulted in “a growing number of cures and treatments.”

But he said those doing embryonic stem-cell research would agree “that it is imperative to preserve an embryo because it is a living cell.

“It is after the living embryo is preserved with its human DNA signature that it is dissected, cloned, destroyed or discarded,” he added. “True democracy is built on life, not death.

“Ours is not the first country or culture to selectively pursue a moral calculus that justifies taking a life to enable scientific experiments,” Archbishop Vigneron said. “We know from sad experience that dangers follow when we put human hands on the switch of life and death.”

He noted that Michigan's criminal code punishes “individuals who harm or kill a fetus—or embryo!—during an intentional assault.

“How can there be such a disconnect with what happens in an assault case and what occurs in a laboratory when a human life is destroyed?” he asked.

In the former case, a person is charged with a felony, while in the latter case the person is “likely considered some sort of medical pioneer,” he said.

“Yet the results are the same: two fewer people in the world who had no power to stop what was happening to them and had no voice in their demise,” Archbishop Vigneron wrote.

On the day the summit opened, University of Michigan researchers announced that they had created the state's first embryonic stem-cell line. In 2008, Michigan voters approved a constitutional amendment that permitted stem cells to be created from so-called “spare” embryos not used in *in vitro* fertilization treatments. †

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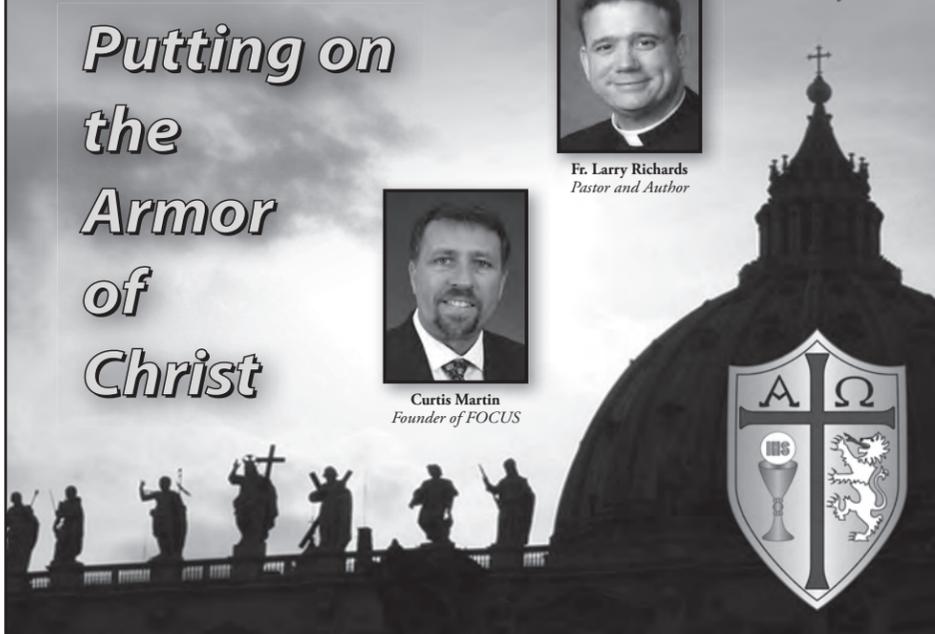


**Fr. Larry Richards**  
Pastor and Author



**Curtis Martin**  
Founder of FOCUS

## Putting on the Armor of Christ



# IMMIGRANT

continued from page 1

his children, and even the services of a maid and a driver.

"I decided to come here to give my children options," he says. "I thought it was an opportunity for them."

The move has had the desired results for his children. One son has a good job. The two younger ones are students at Indiana University-Purdue University Indianapolis. His wife has also found work. He hasn't been as fortunate.

Arriving here at the age of 55, de la Rosa is still searching for full-time employment three years later—"a humbling experience," he says.

And yet that search has also opened doors to a different and wonderful world for him.

"When I could not find a job here, I had to make myself busy," he says. "During a job interview, a guy referred me to the organization Faith, Hope and Love. I started volunteering for the mobile food pantry in November of 2008."

By the spring of 2009, his volunteer efforts took a new turn when he heard about refugees living in Indianapolis.

"I thought I was in a bad situation until I learned about the plight of the refugees from Africa, Iraq, Burma. They had it worse," he says. "They didn't know the language. They lost their identity. And they didn't have anything to do in America."

Soon after, de la Rosa was asked to lead a program in which some farmland in Fortville was set aside to be farmed by the refugees. The plan involved the refugees keeping 50 percent of the crops they grew, and donating 50 percent to a local food bank. He often drove the refugees from their homes in Greenwood to the Fortville farm, using his own money for gas.

Since then, he has volunteered with the farm program of Refugee Resource and Research Institute of Indianapolis. A few local churches and Waterman's Farm in Indianapolis have provided more land for refugees to farm. The refugees plant a range of crops, including beans, peppers, okra, eggplant, tomatoes and zucchini.

"Most of the refugees were farmers in their homeland," says de la Rosa, who attends Mass at St. John the Evangelist Church in Indianapolis. "We encourage them to plant their own vegetables from their countries. There's a sense of fulfillment for them when they're farming. They come in the evenings after work. They bring their children

with them, too. For some of them, it's therapeutic. For others, it's a food supplement for them."

In 2009, the gardens produced about 18,000 pounds of vegetables. Half of the harvest was donated to food banks. The program drew the attention of the Indianapolis mayor's office. In November of 2009, Mayor Greg Ballard honored de la Rosa with a Community Service Award.

*'Wili has been an unbelievable advocate for the refugee community. He gets paid for some things, but then the clients keep calling him when they need him, and he keeps helping them. It says a lot about his character. He's selfless. He came here for his family, and now he's helping the refugees.'*

*—Gabrielle Campo, the director of the Refugee Resettlement Program for the archdiocese*



Growing crops is often a family affair for refugees who have come to Indianapolis to start a new life. Thanks to a program that provides the use of farmland in the Indianapolis area for refugees, they get a supply of food and the fulfillment of working the land.

"My family was so happy, and it inspired my children to volunteer," de la Rosa says. "The mayor even gave me two tickets to a Colts' football game. I gave the tickets to two of my children. I couldn't go because I had to volunteer that day. It was the same day as the dedication of a house for Habitat for Humanity. I volunteer there, too."

His connection with the refugees has been fruitful on a personal level, according to Maria Beltran-Figueroa, the executive director of Refugee Resource and Research Institute.

"He knows them and their families, and he's a link for the refugee farmers to their host community," Beltran-Figueroa says. "They like him. They trust him."

In February of 2010, de la Rosa started limited part-time work as a contractor for the Refugee Resettlement Program of the archdiocese. He earns a small amount of money for taking refugees to dentists' and doctors' appointments, helping them obtain driver's licenses, getting them to job interviews, and assisting them in paying

utility bills.

"Wili has been an unbelievable advocate for the refugee community," says Gabrielle Campo, the director of the



Gabrielle Campo

program. "He gets paid for some things, but then the clients keep calling him when they need him, and he keeps helping them."

"It says a lot about his character. He's selfless. He came here for his family, and now he's helping the

refugees. He always puts other people's needs before his own."

For de la Rosa, his efforts are all about living the way that Christ taught.

"I'm just trying to practice my faith," he says. "For me, this is the laboratory of faith. I like my actions to speak for me. It's very fulfilling." †

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# Criterion celebrates 50 years of sharing the faith

## Criterion staff report

In its Sept. 23, 1960, issue, this announcement appeared in *The Indiana Catholic*: "Archbishop [Paul C.] Schulte has announced that with this issue *The Indiana Catholic* ceases to be the official publication of the Archdiocese of Indianapolis."

Two weeks later, on Oct. 7, 1960, *The Criterion* appeared for the first time.

With this issue, and periodically throughout the next 12 months, we are observing the 50th anniversary of the archdiocesan newspaper.

*The Indiana Catholic* ceased publication because of a labor dispute at The Shield Press, where the paper was printed. The Shield Press, owned by J. Francis Madden, had formerly owned *The Indiana Catholic*, but Madden had donated the newspaper to the Archdiocese of Indianapolis in 1956 in return for a printing contract.

The agreement in 1956 stipulated that the newspaper could be returned to The Shield Press anytime within five years. When that company got into a dispute with a labor union, Archbishop Schulte decided to invoke that stipulation. The newspaper was returned to The Shield Press.

The newspaper that appeared on Oct. 7 was a new publication, even though its editorial staff was the same. The two weeks between the two periodicals were extremely hectic as the staff closed one newspaper and started another.

Where did the name *The Criterion* come from? Msgr. Raymond T. Bosler, the founding editor of *The Criterion* who had served as the editor of *The Indiana Catholic* for 13 years, said that Father Paul Courtney came up with the name. Father Courtney was then a full-time professor at Marian College who also wrote editorials for the newspaper. His editorial in the first issue explained the name. Here is an excerpt:

"Webster's Dictionary says 'criterion' means 'a standard of judging, a rule or test by which anything is tried in forming a correct judgment respecting it.' In short—a standard. It may seem a trifle immodest to label as '*The Criterion*' a paper in which we editors express our views about numerous subjects, but if our readers will only accept the unofficial character we claim for our editorial opinions, the title '*Criterion*' won't seem too arrogant." (See the first editorial on page 12.)

Father Courtney went on to say, "The editorial opinions will be—well, the editors' opinions. We don't expect you will agree with all of them. In fact, we will be seriously concerned if we don't, at least occasionally, arouse spirited disagreement."

Obviously, *The Criterion* wasn't the first newspaper to serve the Catholics in the archdiocese. The first seems to have been *The Catholic Record*, which ceased publication in 1899. Then Catholics read an Indianapolis edition of *The Columbian*, owned by the Carroll family of Columbus, Ohio. *The Indiana Catholic* was founded as a private venture in 1910 by Joseph P. O'Mahony, who became its editor.

The name was changed to *The Indiana Catholic and Sternbanner* in 1911 when it bought a small German Catholic paper in Evansville. It was changed again in 1915 to *The Indiana Catholic and Record* when it bought the subscriber list from *The Catholic Columbian Record* of Columbus, Ohio. Eventually, the words "*and Record*" were dropped.

The newspaper went bankrupt during the Great Depression, and J. Francis Madden, a certified public accountant, was named receiver. He founded a new corporation, *The Indiana Catholic and Record*, and entered into agreement with

Bishop Joseph E. Ritter—who would become archbishop in 1944—on the best way to handle the paper. Twelve priests were named to a board of directors, and Father Joseph Clancy was named editor. However, he only wrote editorials and Madden functioned as the editor.

In 1934, an editorial criticized clergy appointments that year. Soon afterward, Father Bernard X. O'Reilly replaced Father Clancy as the editor.

When Archbishop Schulte became the new archbishop in 1946, he and Madden came to a new agreement. Msgr. Bosler was named editor.

Madden's company bought The Shield Press in 1955, setting up the events reported at the beginning of this history.

Msgr. Bosler remained the editor of *The Criterion* until October of 1976. He was editor of the archdiocesan newspaper for nearly 30 years, during the episcopates of Archbishop Schulte and Archbishop George J. Bishop.

He established a reputation as an excellent editorialist, especially on such topics as human rights and interfaith relations. His editorials and Father Courtney's editorials received awards from the Catholic Press Association. He was honored by local Jewish organizations for promoting human and civil rights, and improving interfaith relations. His editorial stands even drew the attention of *Time* magazine.

The first decade of *The Criterion*, the 1960s, coincided with the Second Vatican Council from 1962 to 1965. Msgr. Bosler attended each session of the council as Archbishop Schulte's theological adviser.

Naturally, Msgr. Bosler's experiences at the council strongly affected what he reported or wrote for *The Criterion*. This was reflected in a syndicated column that he wrote for 10 years. It appeared in *The Criterion* and more than 30 other Catholic newspapers. It was titled "The Question Box," and was the precursor of the "Question Corner" column currently written by Father John Dietzen, which is syndicated by Catholic News Service.

In 1975, Msgr. Bosler was absent from the staff due to a sabbatical to help him recover from a heart problem. Beatrice Ackelmire, who had been on the staff for about 10 years, was the acting editor and Father Thomas Widner was added to the staff as the associate editor.

In October of 1976, Father Widner succeeded Msgr. Bosler as the editor. Msgr. Bosler continued as an editorial consultant and a member of the board of directors.

At the time, *The Criterion* was located on West Georgia Street in downtown Indianapolis in a formerly abandoned building more than 100 years old. It had been a boys' school at St. John the Evangelist Parish.

While Father Widner was the editor, *The Criterion* was switched from a broadsheet to a tabloid, as it remains today.

Valerie Vance Dillon joined the staff as the news editor. Recognized as a talented writer and communicator, she also wrote a column for the Knights of Columbus magazine *Columbia*. She served as the acting editor while Father Widner was on a lengthy sabbatical in 1981. Later, she was named the director of the newly created Family Life Office for the archdiocese.

During Father Widner's editorship, the paper invited individuals, both clergy and laity, to contribute op-ed pieces. As a result, Father Widner said, "at various times we were mired in controversy." Father Widner wrote a regular column titled "Living the Questions."

Father Widner resigned as the editor in 1984. Later, he joined the Society of Jesus (Jesuits), and served for a while as an associate editor of *America* magazine.

The four-day gathering came on the heels of meetings on Sept. 20-21 that the Haitian bishops had in Port-au-Prince, the Haitian capital, to discuss reconstruction needs and other Church programs.

Called the Program for the Reconstruction of the Church in Haiti, the plan would establish a commission with both Haitian and international members that will review and approve parish projects, and ensure that building plans meet construction standards based on appropriate building codes.

As Haitians continue to struggle to recover from this unprecedented natural disaster, the Church walks with them, bearing the cross of Christ, in the hope that suffering will give way to new life and to a new meeting with God.



### Latin School 'padreitos' aid migrant apostolate

By PAUL S. FOX

A handful of "padreitos" from Hispanic Latin Catholic parishes in Indianapolis are working to help Spanish-speaking migrant workers in New England.

### Archbishop erects new parish in Indianapolis

By PAUL S. FOX

The establishment of a new parish in the East Side of Indianapolis was announced this week by Archbishop Timothy Cardinal Dworzak at the conclusion of a meeting of the East Side Pastoral Council.

### Lay leaders speak out on the religious issue

WASHINGTON — A thoughtful, thoughtful, thoughtful... lay leaders speak out on the religious issue.



### FOUR PASTORS NAMED

WASHINGTON — A thoughtful, thoughtful, thoughtful... four pastors named.

### Archbishop erects new parish in Indianapolis

By PAUL S. FOX

The establishment of a new parish in the East Side of Indianapolis was announced this week by Archbishop Timothy Cardinal Dworzak at the conclusion of a meeting of the East Side Pastoral Council.

### Parochial grads do better

WASHINGTON, D.C. — A study by the National Center for Education Statistics shows that graduates of parochial schools do better.

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The Oct. 1, 2010, issue of *The Criterion* is Volume LI, Number 1. Archbishop Daniel M. Buechlein is the publisher of the archdiocesan newspaper.

# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

Witness to life

Notre Dame president names Mary Daly the coordinator for '21st-century solutions'

Charities head marks 100 years with call for '21st-century solutions'

Archdiocese honors pro-life supporters for their service

Respect Life Month

Haitian bishops agree on broad-based program to oversee reconstruction of parishes and schools



Msgr. Raymond T. Bosler, left, the founding editor of *The Criterion*, and Archbishop Paul C. Schulte, *The Criterion's* first publisher, stand in St. Peter's Square in Vatican City during a break while attending a session of the Second Vatican Council in the early 1960s in Rome.

# HISTORY

continued from page 9

Currently, he is the rector of Brebeuf Jesuit Preparatory School and director of spiritual formation at Bishop Simon Bruté College Seminary, both in Indianapolis.

Archbishop Edward T. O'Meara hired John F. Fink (known familiarly as Jack) as editor, and he reported to work on July 15, 1984. He was 52 and had spent his career as a Catholic journalist at the Catholic publishing company Our Sunday Visitor in Huntington. He had been the publisher for 12 years.

Fink began to write a weekly column with the July 19 issue and has continued to do so for 26 years. In his first two columns, he spelled out his ideas of what a Catholic archdiocesan newspaper should be and do. Those columns are summarized here because *The Criterion* continues to follow those standards.

The mission of *The Criterion*, he said, "is to give the Catholics of the Archdiocese of Indianapolis all the information they need to live their lives fully as Catholics and to make the prudential judgments needed to fulfill their Christian responsibilities."

The first obligation of an archdiocesan paper, he said, is to report what is happening within the archdiocese as thoroughly as possible. National and international religious news come second, but it must be reported differently than what is found in the secular media, with "more background material, more analysis of the meanings of the events, and often corrections of false impressions of facts by the secular media."

However, it is not enough, he said, for a Catholic newspaper only to report and analyze the news. Quoting the late Pope Paul VI, he said, "The Catholic press must understand that it does not have only the function of informing, as do other newspapers, but also of forming the readers with a real love of the Church, and a loyalty toward the faith, the entire faith."

Still another essential purpose of a Catholic newspaper, he said, "must be to present the doctrines and moral teachings of the Catholic Church in ways that will encourage readers to

become better Catholics." That is the function of columns that offer spiritual and moral guidance as well as education in the faith.

As for editorial opinion, he said, "It is essential that a Catholic periodical always remain within the bounds of Catholic teaching and tradition. This does not mean, however, that the newspaper should not reflect the ferment or dissent which exist in the Church. There are many areas where a plurality of opinions is quite legitimate, such as, to take only one example, the application of social justice principles to particular situations."

He said that, under his editorship, *The Criterion* would support the statements and teachings of the pope and the U.S. bishops on all doctrinal, moral and social justice issues. It would avoid the extremes of progressivism and conservatism, and hold to a middle course. However, it would also be attentive and sensitive to other points of view on controversial issues because "you can't give an accurate picture of what actually is happening in the Church if you present only one side of a controversial issue."

Fink quoted the post-Vatican II document "Communio et Progressio" that said of the Catholic press: "At one and the same time, it will be a mirror that reflects the world and a light to show it the way. It will be a forum, a meeting place for the exchange of ideas."

In addition to his weekly column, Fink also wrote the newspaper's editorials. During his 12½ years as editor, Fink served two archbishops. Archbishop O'Meara never wrote a speech and preferred speaking extemporaneously. Archbishop Daniel M. Buechlein wrote everything down.

Archbishop O'Meara declined to write a column for the paper as much as Fink urged

him to do so. Archbishop Buechlein writes a weekly column called "Seeking the Face of the Lord."

During Fink's first meeting with Archbishop Buechlein after he was named the archbishop on July 14, 1992, he told Fink that he would write a weekly column as he had been doing as the Bishop of Memphis. In his 18 years as publisher of *The Criterion*, Archbishop Buechlein has written a column for

932 consecutive issues (yes, 932 and counting) and has never missed a deadline!

In 1996, following Fink's announcement that he would retire at the end of the calendar year, Archbishop Buechlein appointed William R. Bruns, who was then the executive director for communications for the archdiocese, as the executive editor of *The Criterion* while retaining his responsibilities as the executive director for communications. Before joining the archdiocese's central administration in 1994, Bruns worked in corporate communications for

Eli Lilly and Company for 26 years. He had also been a member, and eventually president, of the board of directors of The Criterion Press Inc.

At the same time, the archbishop named Peter J. Agostinelli, then the archdiocesan associate director of communications, as the managing editor of the newspaper. Prior to his communications position, Agostinelli had served as an assistant editor of the newspaper.

It was also during this period in the newspaper's history that Archbishop Buechlein asked to have his weekly column translated into Spanish. The burgeoning Hispanic population of the archdiocese was estimated at that time to be approaching 90,000 people.

At the end of 1997, Daniel Conway, the secretary for stewardship and communications and associate publisher of *The Criterion*, left the

service of the archdiocese to become the director of development for the Archdiocese of Chicago. Bruns was named the secretary for communications while retaining the responsibilities of executive editor of *The Criterion*.

In 1999, Agostinelli, the managing editor, left the service of the archdiocese, and was succeeded by Greg A. Otolski, the business editor of *The Courier-Journal* of Louisville. Otolski had been a newspaper editor and reporter for 16 years. In 2002, he was promoted to editor and Bruns was named the associate publisher.

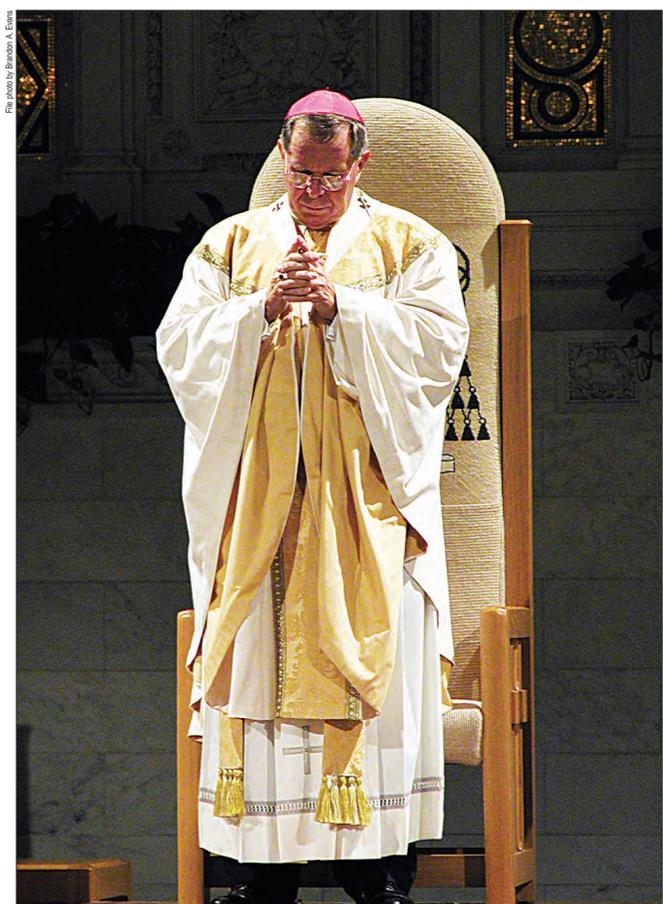
Otolski became the fifth editor of the newspaper in its then 42-year-old history. Bruns, who continued as secretary for communications, kept some of his former editor's duties, but devoted more attention to the business side of the newspaper.

In late 2005, in anticipation of Bruns's retirement in March 2006, Archbishop Buechlein appointed Otolski the head of the secretariat for communications, associate publisher of *The Criterion* and director of archdiocesan communications. Michael Krokos was hired as the editor. At the time, he was the assistant editor of *The Herald Bulletin*, the daily newspaper of Anderson, Ind. He was also a former editor of two Catholic newspapers—*The Catholic Spirit* of the Archdiocese of St. Paul and Minneapolis, and *The Catholic News & Herald*, the newspaper of the Diocese of Charlotte, N.C.

Though the staff has changed through 50 years, the newspaper's mission remains the same. *The Criterion* continues to be the archbishop's primary tool of evangelization.

The staff also continues to produce 50 issues per year, but they now use the newspaper's online presence at [www.CriterionOnline.com](http://www.CriterionOnline.com) more and more as a resource for readers.

(Contributing to this history of *The Criterion* were former editors John F. Fink, Jesuit Father Thomas Widner and William R. Bruns. For a longer version of this story, log on to [www.criteriononline.com](http://www.criteriononline.com).) †



Archbishop Daniel M. Buechlein prays silently during the petitions at his 10th anniversary Mass at SS. Peter and Paul Cathedral on Aug. 29, 2002. In his 18 years as publisher of *The Criterion*, Archbishop Buechlein has written a column for 932 consecutive issues and never missed a deadline.

## What were some of the top stories that the newspaper featured?

As part of documenting the history of *The Criterion*, online editor Brandon A. Evans is compiling major headlines that appeared during the last 50 years in the archdiocesan newspaper.

This week, we feature some of the top stories that appeared in the archdiocesan newspaper during the 1960s.

# 1960

October 1960—The first issue of *The Criterion* is mailed.

October 1962—The Second Vatican Council opens.



"An outpouring of affection for Archbishop [Paul C.] Schulte was manifested this past week as the clergy, Religious and laity paid their respects prior to his departure to Rome and the Second Vatican Council. ... Hundreds of persons—including the Cathedral High School marching band—crowded the [airport] terminal to wish him well on his journey to the historic conference."

June 1963—President John F. Kennedy, the first and only Catholic U.S. president, is shot and killed in Dallas, Texas. He had been elected president in 1960.

"A World is in Mourning" reads the headline across the top of page 1 of *The Criterion*. News stories include reaction from American cardinals as well as a note about special rites held in the archdiocese: "Special Requiem Masses were offered in all deaneries of the Archdiocese for the repose of the soul of President John F. Kennedy. Parishes held memorial services morning, noon and night as thousands of Catholics paid tribute to the assassinated President."



June 1963—Pope John XXIII dies; Pope Paul VI is elected.



Pope John XXIII

Pope Paul VI

Religious and civic leaders, including Archbishop Paul C. Schulte and Indiana Gov. Matthew E. Welsh, mourn the passing of John XXIII and extol his good works.

January 1964—Pope Paul VI meets with the Patriarch of Constantinople during his trip to the Holy Land.

"JERUSALEM, Jordan—The world leaders of the Catholic and Orthodox Churches came together in brotherhood twice in this birthplace of Christianity, exchanging the symbolic kiss of peace, and after walking arm in arm resolved to try to pave the road to unity. Pope Paul VI, the Patriarch of the West, and Ecumenical Patriarch Athenagoras I of Constantinople exchanged separate visits on Jan. 5 and 6 on the Mount of Olives. It was the first time a Pope and a Patriarch of Constantinople had been together since the death of Patriarch Joseph at the 15th century Council of Florence. And it was only the second such encounter in over 1,250 years."

July 1964—Civil Rights Act is passed.



"Religious leaders, hailing signing of the civil rights bill into law, stressed that it is up to all Americans to make it work. Cardinal James Francis McIntyre of Los Angeles said he was 'happy that the elected representatives of the people have kept faith with the Constitution of the United States and the benign spirit of Abraham Lincoln.'"

October 1964—Permanent Diaconate is restored.

"Restoration of the permanent diaconate to the Church won overwhelming approval of the Second Vatican Council by a vote of 1,903 to 242. The vote was one of six taken during the 89th congregation on the phases of the third chapter of the schema 'De Ecclesia' ('On the Church')." It was allowed in the U.S. in October 1968.

November 1964—"New" Mass begins on the First Sunday in Advent.

"The faithful of the archdiocese—along with millions of Catholics throughout the United States—will inaugurate the 'new liturgy' on Sunday, Nov. 29. The most obvious change in the Mass will be the introduction of English in large segments of the prayers and readings."

October 1965—Pope Paul VI makes the first trip of a pope to the United States.



"Millions see Pope Paul on historic visit; UN appeal for peace is widely acclaimed."

"NEW YORK—Pope Paul VI has been here. He came on the longest journey ever made by a reigning pontiff, in history's most dramatic appeal for peace. It marked the first time a bishop of Rome had ever set foot in this hemisphere, and the less than 14-hour stay was crammed with history-making happenings that gripped the attention of the world."

December 1965—The Second Vatican Council closes its fourth and final session.

"Go in peace" is Pope Paul's message as council closes. Final documents are issued, including documents on religious freedom and the Church in the modern world.

July 1966—"Keep Vietnam War within moral limits, Cardinal Shehan pleads."

July 1967—Most Rev. George J. Biskup is named as coadjutor to Archbishop Paul C. Schulte.

Story by Fred W. Fries: "Bishop George J. Biskup of Des Moines, Ia., has been named coadjutor archbishop with the right of succession to Archbishop Schulte."

From Archbishop Schulte's statement: "Archbishop Biskup comes to us from our own Midwest, and we know that he will find it easy to make himself at home here. He will find here a loyal and devoted people, strong in their religious convictions, dedicated to their family devotions and staunch in their civic duty. He will find a warm welcome awaits him from the members of his own Church as well as from members of other churches."



January 1968—"Pope Paul VI appeals for fair negotiations to end Vietnam War."

"VATICAN CITY—On New Year's Day, the day Pope Paul VI himself proclaimed as a World Day of Peace, the Pope expressed the hope that fair negotiations might reestablish peace for the people of Vietnam, 'guaranteeing their independence and liberty.'"

April 1968—Martin Luther King Jr. is assassinated.



"Archdiocesan Catholics join in mourning King's passing." "Catholics throughout the Archdiocese joined in mourning this past week the passing of Dr. Martin Luther King Jr., the Baptist minister and civil rights leader."

June 1968—Robert F. Kennedy is assassinated.

"Catholics of the Archdiocese of Indianapolis joined millions of all faiths throughout the world in mourning the death of Sen. Robert F. Kennedy—the victim of an assassin's bullet."

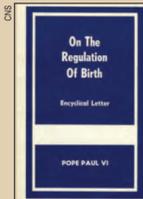
Archbishop urges people to commit to "prayerful memory and supplication for the repose of the soul of Senator Robert Kennedy" on Sunday, June 9.

From Archbishop Schulte's statement: "The frequency of tragic events in our nation should cause us to ponder over our way of life as a nation. Freedom from the restraint of God's laws—the nation's laws—and laws in general can only bring disorder and end in chaos."

July 1968—Pope Paul VI issues "Humanae Vitae" ("On Human Life"), reaffirming the Church's teaching on birth control.

"Pope Paul's statement on birth control confirms traditional teaching of Church."

"VATICAN CITY—Though not specifically mentioned, the use of the 'pill' to avoid pregnancy is excluded by Pope Paul's pronouncement on birth control, according to Msgr. Ferdinando Lambruschini, a theologian at Rome's Lateran University, who discussed the document at a press conference." The entire encyclical was printed over three broadsheet pages in *The Criterion*.



July 1969—Moon landing "Pope to moonmen: 'Glory to God! And honor to you.'"

"CASTEL GANDOLFO—Pope Paul VI hailed the landing of the U.S. astronauts on the moon with a special message over television in which he described them as 'conquerors of the moon.'"



# What was in the inaugural issue of *The Criterion*? Lots of news

By Brandon A. Evans

Fifty years ago, on the first Friday in October, the inaugural issue of *The Criterion* was published two weeks after the final issue of *The Indiana Catholic*.

The layout and regular features were virtually identical—as was the staff.

Here are some of the items that an average reader would find in early issues of *The Criterion*:

- Local, national and world news
- News briefs about “The Church and the World”
- An opinion page
- Advice and question-and-answer columns
- A page “For Teens Only,” which included Catholic Youth Organization game scores
- Local news bits in a section called the

“Tic Tacker”

- Obituaries
- A comic strip titled “Lil’ David”
- Advertisements for local businesses

The first issue also contained a full page of photos showing *The Criterion* staff hard at work, an editorial musing on the choice of the newspaper’s name and various letters from Indiana leaders welcoming the new publication.

Throughout the next 12 months, we will continue this special feature, and examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

(To read our inaugural issue, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



## The bishops of Indiana 50 years ago

This image, originally printed in the Nov. 11, 1962, edition of *The Criterion*, shows the five men who served as the bishops of Indiana in 1960. Standing in front of St. Peter’s Basilica after one of the general sessions of the Second Vatican Council, they are, from left, Bishop Andrew Grutka of Gary, Bishop Leo A. Pursley of Fort Wayne-South Bend, Archbishop Paul C. Schulte of Indianapolis, Bishop Henry J. Grimmelman of Evansville and Bishop John J. Carberry of Lafayette.

## Civic, religious leaders sent best wishes to *The Criterion*

The first issue of *The Criterion* contained several letters from Indiana leaders welcoming its publication.

Following are the people who sent their public accolades and best wishes:

- Harold W. Handley, governor of the State of Indiana
- Rev. Laurence Hosie, executive secretary of the Indianapolis Church Federation
- Jesuit Father Thurston N. Davis, editor-in-chief of *America* magazine
- Rt. Rev. John P. Craine, Episcopal Bishop of Indianapolis

- Mother Rose Angela, Superior General of the Sisters of Providence of Saint-Mary-of-the-Woods
- Charles H. Boswell, mayor of Indianapolis
- Richard Peters, editor of *The Indianapolis Times*
- Harold W. Trulock, president of the Indianapolis Press Club
- Jameson G. Campaigne, editor of *The Indianapolis Star*
- Rabbi Maurice Davis, Indianapolis Hebrew Congregation
- William H. Book, Indianapolis Chamber of Commerce †

## Headlines from the first issue of *The Criterion* newspaper

(Here are some of the headlines that appeared in the first issue of *The Criterion* on Oct. 7, 1960.)

- Archbishop erects new parish in Indianapolis (*St. Simon the Apostle Parish in Indianapolis*).
- Lay leaders speak out on the religious issue (*regarding the devotion of Catholics*

to religious freedom).

- Pope’s unity move called Magna Carta (*Pope John XXIII starts Secretariat for Christian Unity*).
- The Catholic in America: Catholic patriotism won friends during Civil War.
- Christ guards them, Pope tells youth.
- Top court upholds father’s role as a religious guide. †

## Our name

(The following editorial appeared in the first issue of *The Criterion*, dated Oct. 7, 1960. It was written by Father Paul Courtney, a full-time professor at Marian College in Indianapolis, who wrote editorials for the newspaper.)

*Criterion*. Hmm. A fancy name. Where did we get it? And what does it mean?

Well, we got it by thinking up all the obvious names for a Catholic newspaper—and realizing they were all in use. If you don’t like it, try thinking up a better one. They’re all taken.

*Webster’s Dictionary* says “criterion” means “a standard of judging, a rule or test by which anything is tried in forming a correct judgment respecting it.” In short—a standard.

It may seem a trifle immodest to label as “*The Criterion*” a paper in which we editors express our views about numerous subjects, but if our readers will only accept the unofficial character we claim for our editorial opinions, the title “*Criterion*” won’t seem too arrogant.

The only “official” status this paper enjoys lies in its choice by the Archbishop to be the one medium of religious news he desires all members of the Archdiocese to receive. The official communications of the Archbishop to the clergy and the laity will appear herein, and they, of course, will be “official.”

But the editorial opinions will be—well, the editors’ opinions. We don’t expect you will agree with all of them. In fact, we will be seriously concerned if we don’t, at least

occasionally, arouse spirited disagreement. We hope you will respect our editorial opinions—not because they appear in this paper, but for whatever clarity and cogency they may possess.

We will be attempting the difficult task of applying to concrete, specific situations the religious and moral ideals of the Catholic Faith. It is not a task in which one can enjoy the easy certitude of reiterating high principles and unarguable platitudes. One must get specific, and to be specific one must know more than the principles; one must be acquainted with the relevant facts of each situation or issue. Nobody is going to be totally right all the time in an effort of this scope.

We feel strongly that Catholics have a real obligation to discuss and debate the important issues of our times in the light of their religious and moral principles. We feel that the lofty and bland philosophizing that has often passed for Catholic comment is as sterile and useless as it is non-controversial.

We do not propose to be non-controversial. Controversy means at least that someone is awake. It does not have to mean that someone is boiling mad.

We also feel that it is past time for Catholics to stop talking only to each other. We hope to catch the ear of some interested Protestants, Jews and persons of no religious affiliation who want to hear a Catholic view on current issues.

Any ears ready to listen? †

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# Live Action founder uses media technology to continue abortion fight

By Mary Ann Wyand

Pro-life activist Lila Rose, a recent UCLA graduate and the founder of Live Action in Los Angeles, is shaking up the billion-dollar abortion industry in the U.S. by using media technology during the organization's undercover investigations to expose legal and medical violations at Planned Parenthood clinics.

Posing as a pregnant teenage girl, Rose goes into abortion clinics throughout the country and secretly videotapes counseling sessions with staff members that have routinely encouraged her to lie about her age and the age of her adult "boyfriend" then failed to report this alleged sex abuse to state child protective services officials.

Her keynote speech during the 28th annual "Celebrate Life" dinner, sponsored by Right to Life of Indianapolis on Sept. 28 at the Indiana Convention Center, prompted applause numerous times from nearly 1,000 pro-life supporters.

The youth-led Live Action organization is dedicated to building a culture of life and ending abortion, Rose said, through the use of investigative journalism and state-of-the-art media to educate government officials, legislators and the public about Planned Parenthood's deceitful business practices. The nonprofit organization's nationwide campaign goal is to help close abortion clinics.

In just seven years, Live Action undercover videos have prompted officials in several states to take action against the Planned Parenthood Federation of America and its state affiliates, including its abortion clinics in Bloomington and Indianapolis.

The pro-life youth organization's undercover work also led government officials in Tennessee to revoke \$1.1 million in state subsidies to the nation's largest abortion provider.

In Alabama, Birmingham's health department placed a Planned Parenthood abortion clinic on probation after Live Action helped identify nine violations.

"There is no greater injustice in the world today than the

shedding of the innocent blood of unborn children in abortion," Rose said. "I have dedicated my life to this work [of ending abortion], as many others have, because I can see that we will never [be able to] build a culture of life if we do not ultimately respect the lives of the unborn and the dignity of the human person. We must build our society, as it once was founded, upon ultimate respect for life, on the right to life."

Rose said she learned about the holocaust of abortion at age 9 when she found her parents' copy of *Handbook on Abortion*, a pro-life education manual written by Dr. J.C. Wilke.

"I opened it and [realized that] I was looking at the image of a tiny child, maybe 10 weeks old, with little arms and little legs, which had been the victim of a first-trimester abortion," she said. "In horror, I thought, 'How can anyone do this to a baby?' ... I began to pray and asked God, 'What can I do?'"

At age 15, she started Live Action with a group of friends in addition to participating in pro-life sidewalk counseling outside abortion clinics.

"We're a nonprofit 501(c)(3) pro-life organization," Rose said, "built around destroying another organization that is the biggest abortion chain in the country."

—Lila Rose

Since her first undercover video at a Planned Parenthood clinic in Los Angeles four years ago, Rose said, she discovered "from the research of other pro-life activists that ... the abortion industry had so much to hide, and that in the process of killing unborn children they were deceiving women, breaking state laws, ... statutes meant to protect underage girls, and there was racism going on. The more I learned, the more disgusted I became and the more eager I [was] to somehow get this truth out to the public, ... the legal authorities, [and] the state authorities that could take this evidence and conduct investigations."

Rose said Planned Parenthood pregnancy options counselors casually told her to "lie about your age," then assured her that "we don't care" or "we don't need to know" and "you can have a secret abortion."

Photo by Mary Ann Wyand



Live Action founder Lila Rose of Los Angeles discusses the organization's undercover investigations at Planned Parenthood abortion clinics during the "Celebrate Life" dinner on Sept. 28 at the Indiana Convention Center in Indianapolis. Rose also started *The Advocate*, a pro-life student magazine now distributed at 15 college campuses in the U.S.

Pro-life sidewalk counseling outside clinics saves lives, she said, because women and teenage girls experiencing a crisis pregnancy are looking for reasons not to have an abortion.

"I think it's important that every pro-life person knows the kind of counseling [misinformation] used at abortion clinics," Rose said. "Planned Parenthood clinics across the country are using lies [about abortion] on women and vulnerable girls," she said. "There is so much darkness inside these clinics."

Informed consent laws are meant to protect underage girls, she said, but the abortion industry repeatedly breaks laws.

"In the next six months, we are sending a lot more investigators" into abortion clinics, Rose said. "There is a lot of work to be done. ... I look forward to the day when public opinion pushes the people in power to do the right thing [and] shut down organizations like Planned Parenthood. ... By the grace of God, who is on our side and wants us to succeed, we will see the culture of life in our nation again." †

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## Why are more couples getting married outside the Church?

By David Gibson

The declining percentage of Catholics who marry in the Church is sounding alarms.

A study released in February 2008 by the Washington-based Center for Applied Research in the Apostolate (CARA) found that some 40 percent of younger married Catholics in the U.S. had not married in the Church. It also said that marrying in the Church was not considered important by more than half of younger single Catholics who think they might marry one day.

The CARA findings indicate that an increasing number of Catholics in the future “are unlikely to experience the full value and graces of a sacramental marriage,” the U.S. bishops’ Subcommittee on Marriage and Family Life said after the study’s release.

In a November 2009 speech to Ohio priests, Archbishop Joseph E. Kurtz of Louisville, Ky., the subcommittee’s chairman, said the Church is urgently concerned about marriage. One reason why is “the large decrease over the last three decades in the number of couples turning to the Church for sacramental marriage,” he pointed out.

The decline of marriages in the Church stands alongside a general decline of marriages in the U.S., Father Thomas Vandenberg said in a June 2010 speech in Cincinnati to the National Association of Catholic Family Life Ministers.

Between 1991 and 2008, the number of marriages declined 10 percent in the U.S., but marriages in the Catholic Church “are down 42 percent,” Father Vandenberg said. “If that isn’t a wake-up call, I don’t know what is.”

Father Vandenberg is a priest of the Seattle Archdiocese who long served as a Marriage Encounter leader and has written articles on marriage.

“Having spent most of my 48 years as a priest in parish ministry, what I can give best is a perspective that just might help us look at the sacrament of matrimony in a fresh, new way,” he told the conference participants.

He recalled specific young Catholics, familiar with parish life, who did not marry in the Church.

Of one young woman, he said, “Apparently, she hadn’t heard about the importance of getting married in the Church or why. And if she had, it didn’t register. I felt terrible.”

Another young couple, it seemed, “had no idea the Church had something to offer them that they couldn’t get from the local judge,” said Father Vandenberg.

He believes it is essential for everyone “to know what that something is.”

In important ways, he said, this involves understanding the vocation of marriage and esteeming it highly.

The U.S. bishops reiterated marriage as a sacrament and vocation in their November 2009 national pastoral letter on marriage, “Marriage: Love and Life in the Divine Plan.” The pastoral letter “is an invitation to discover, or perhaps rediscover, the blessing given when God first established marriage as a



German Gonzalez and Edilma Ramirez, with 12 other Hispanic couples, exchange vows during a wedding ceremony at St. Michael the Archangel Church in Georgetown, Del., on Feb. 14. A lack of understanding of marriage as a vocation leads many couples to be married outside the Church.

natural institution, and when Christ restored and elevated it as a sacramental sign of salvation.”

Noting that “the Church teaches that marriage is an authentic vocation, or divine call,” the pastoral letter adds that “as a vocation, marriage is just as necessary and valuable to the Church as other vocations.”

An often-overlooked dimension of the marital vocation was noted by Father Vandenberg. He said that when a couple marries in the Catholic Church, “their marriage is not just for them. It’s also for us.”

He tells couples, “As a sacrament, you bring something of Jesus’ love into our lives.”

The love in marriage is needed by our world, Father Vandenberg said.

“Disillusioned young people need to see that love is real,” he said.

The priest asks couples, “If we can’t turn to you to keep love alive, to whom shall we turn?”

A sacramental marriage mirrors the depth of Christ’s love to others, Father Vandenberg believes. He said it is a couple’s committed love that “not only conceived their

children,” but also that “continues the creation of their children so they will grow up to be healthy human beings.”

Father Vandenberg is not alone in describing a marriage as a vocation reaching beyond itself to serve and enrich the world with love.

The “great vocation of marriage” is “to mirror God’s deep love for all humanity,” the “Fully Engaged” marriage-preparation program developed recently by the Diocese of St. Cloud, Minn., advises couples.

Father Vandenberg fears, however, that Catholics who marry outside the Church are unaware of “the critical role they could be playing in God’s plan to form and shape our world.”

It would be ludicrous to seek a civil official to baptize a child, Father Vandenberg said. “So, for a Catholic, why isn’t getting married by a civil judge as ludicrous?”

As with all sacraments, matrimony is part of the Church’s “sacred treasury,” he said.

If Catholic couples in growing numbers are marrying elsewhere, he believes a major reason is that they have “no idea what the sacrament of matrimony means.”

That, he said, “has to change,” and married couples need to hear how “precious, even crucial” they are to us all.

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

*‘...as a vocation, marriage is just as necessary and valuable to the Church as other vocations.’*

*—from the U.S. bishops’ pastoral letter on marriage, ‘Marriage: Love and Life in the Divine Plan’*

## Discussion Point

### The sacrament of marriage strengthens the Church

#### This Week’s Question

Do you see your own marriage or any individual marriage as being crucial in helping the Church to be seen as a true sacrament of Christ in the world?

“Yes, because a sacrament is a vehicle for God’s grace to be imparted. People can see that if Christian and Catholic couples attend church and are open to God’s grace, it works in their marriage and family.” (John Leidy, Dexter, Mich.)

“Individually and collectively, we all have an effect on each other. In today’s ... age, longevity is important. ... It shows that strength comes from the religious commitment of marriage, and that the Lord blesses our efforts.” (Liz Breiding, Akron, Ohio)

“Yes. When people see you are committed to something [that] you have promised, it makes them

think they might like to have what you have.” (Ellen Donohoe, Annandale, Va.)

“I think marriage is an individual thing, where the husband and wife are one. Your ability to be together and active in the community and Church is an example of the strength that togetherness in marriage gives you.” (Mary Ann Daley, Tucson, Ariz.)

#### Lend Us Your Voice

An upcoming edition asks: The new English translation of the *Roman Missal* will be the most significant change to the Mass in the U.S. in almost 40 years. Are you looking forward to the change?

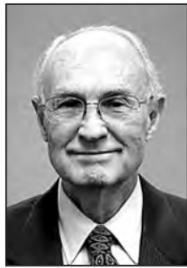
To respond for possible publication, send an e-mail to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Wisdom of the saints: St. John Leonardi

It's not everyone who feels free to give advice to the pope, but St. John Leonardi



did. The pope he advised was Paul V, who was pope from 1605 to 1621.

John Leonardi, whose feast is on Oct. 9, was well known to the papacy by 1605.

In 1574, he founded the Order of Clerics

Regular of the Mother of God to instruct boys in Christian doctrine. Since it was a new congregation of diocesan priests, it met with considerable opposition. He also helped found a society of priests dedicated to working in foreign missions, which eventually became the Society for the Propagation of the Faith.

And, in 1579, he formed the Confraternity of Christian Doctrine, and published a compendium of Christian doctrine that remained in use until the 19th century. He died in Rome in 1609 at age 68.

The period after the Council of Trent, which ended in 1563, was a time of

reform and that is what Leonardi wrote about to Pope Paul. By the time he wrote his letter, the Church was not nearly as in need of reform as it was a century before under Pope Julius II or his successor, Pope Leo X, whose policies provoked Martin Luther to post his 95 theses, thus starting the Protestant Reformation. But not all of the reforms promulgated by the Council of Trent had yet been achieved.

Leonardi began his advice by stressing the necessity of prayer because, he said, "Those who want to work for moral reform in the world must seek the glory of God before all else."

They must wait for God's help. Therefore, they must pray for it.

Next, he said, they must give good example, "as mirrors of every virtue and as lamps on a lampstand." Their upright lives will, he said, gently entice the members of the Church to reform instead of forcing them. He compared them to skilled physicians who would "dispose of all the diseases that afflict the Church and require a cure."

Leonardi then emphasized that reform must begin with those who are set over

the rest. He specifically mentioned the cardinals, patriarchs, archbishops, bishops and priests, whose particular duty, he said, is the care of souls.

"So let us work down from the highest to the lowest, from superiors to inferiors," he wrote, obviously involving himself with that little word "us."

Since he had devoted his life to the education of children, Leonardi then wrote that "nothing should be left untried that can train children from early childhood in good morals and in the earnest practice of Christianity. To this end, nothing is more effective than pious instruction in Christian doctrine." Therefore, he advised, children should be entrusted only to good and God-fearing teachers.

He acknowledged that, at first glance, what he had written might appear difficult, but asked Pope Paul only to compare them with the magnitude of the situation and then they would appear easy.

He concluded his letter with, "Great works are accomplished only by great men, and great men should be involved in great works." †

Cornucopia/Cynthia Dewes

## Please pass the bread—please do!

When Jesus said, "I am the Bread of Life," he was referring to his nourishment



for our souls. But he was also speaking of nourishment for our bodies. In fact, bread is probably the oldest and most prevalent kind of sustenance known to humanity.

History bears this out. Some kind of indigenous bread

recipe can be found in every national, ethnic, religious or geographic group.

The Jews have *matzos* and *challah*, Scandinavians have *flatbrod* and *lefse*, and the Irish have soda bread, to mention a few familiar ones.

When pioneers opened the American West, they brought along already leavened sour dough, which needed no refrigeration and could be replenished as need be. To this day, San Francisco sourdough bread is much sought after.

When I visited Germany, I discovered *brötchen*, the wonderful German hard rolls. These come in various flavors—rye, poppy seed, sesame seed, onion, etc. Warmed and spread with lots and lots of unsalted butter, they raise ordinary bread to a new dimension of pleasure. I have raved

about them so much that one of my friends even dug up a recipe and made them for a dinner that we shared.

The same thrill happened to me when I ate my first French croissant. Flaky, delicate, melt-in-your-mouth, just plain "Yum!" Again, bread, the basic food of the masses, had been transformed into a rich delight.

Basic sustenance of bread and water is what some prisoners in solitary confinement receive each day. Women sometimes can eat only crackers due to nausea in the first stages of pregnancy, and babies teethe on *zwieback*, a very hard breadstick. Basic bread rations are the first supplies sent to survivors of disasters.

The unleavened bread that the Jews ate at Passover because they had no time to let the bread rise reminds me of the eucharistic bread we are given in holy Communion.

Soon after Vatican II, when back-to-basics and returning to the spirit of the early Church were popular, the late Father Albert Ajamie, who was our pastor at St. Monica Parish in Indianapolis, asked us to bake an authentic eucharistic bread for Mass.

The recipe for the eucharistic bread was provided by a liturgy professor at the University of San Diego, who explained that, "It conforms to all the norms [water and flour only] yet has a texture and smell and taste of bread."

Our Turn/Therese Borchard

## In today's busy world, real men pray the rosary

A few years ago, whenever someone mentioned the word "rosary," I used to



envision my grandmother at Mass, holding her crystal beads between her praying hands during the eucharistic prayers and throughout the second half of a liturgy. I certainly didn't picture a

businessman, with a cell phone in one hand and a wooden rosary in the other, telling his client to call back in a half hour because he is one decade away from finishing the sorrowful mysteries.

Apparently, I am not the only person holding such stereotypes about the rosary.

David Calvillo, 49, of McAllen, Texas, used to think rosaries were for old ladies, too, until he attended a Catholic men's retreat two years ago, where he prayed with 79 other men and felt the spiritual strength of the rosary.

Last year, Calvillo founded a nonprofit group called "Real Men Pray the Rosary" with a vision to change the

public perception of this powerful Catholic tradition. If the group's Facebook page can be used as a legitimate measure of the group's effectiveness and growth, with 9,000 members, Calvillo is, indeed, accomplishing his mission.

Ironically, it was an older male friend who gave me a rosary blessed in Medjugorje and urged me to pray it every day.

"After a while," he said to me, "praying it first thing in the morning will feel as natural and needed as your shower. If you pray to Our Lady consistently, she will bless you and protect you from all evil and wrongdoing throughout your day."

Using his wooden beads, I started praying the rosary. Every morning. Religiously.

And then I stopped.

Because, like all good habits, you chuck them out the window when you hit medium to high stress.

Three months ago, exhausted and anxious from job searching and revising my resume for the hundredth time, my Medjugorje friend inquired about the status of my rosary devotion. And, because I am Catholic and cannot lie without

experiencing excruciating pangs of guilt, I confessed that I had dropped it with my other good habits.

He reassured me, again, that praying the rosary in the morning would protect me in a way that I needed as I try to secure a full-time job in an economy somewhat allergic to architects—my husband's profession—and writers—my profession.

So I began to pray, again, every morning. During my run. In the shower. On my drive to interviews. While I was shopping for a suit to wear on my interviews.

And I do believe my friend is right. For all the stress that I have been under, I have been doing surprisingly well. I mean, in the mood journal where I record every subtle fluctuation of my disposition, you can read the words "not bad." Which, of course, in my world is very, very good.

So I thank my male friend who got me hooked on the rosary again. And I thank David Calvillo for introducing this powerful devotion to the male gender.

Yes, indeed, real men pray the rosary.

(Therese Borchard writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

## Mile markers on the Christian journey of life

In the face of the unknown, Christopher Columbus counted.

"On the 33rd day after I departed from



Cadiz, I came to the Indian sea," he wrote King Ferdinand's treasurer. "There are in the island Juana seven or eight kinds of palm trees. In all these islands, each man is content with only one wife, except the princes or kings, who

are permitted to have 20."

On that historic October in 1492, Columbus encountered a vast wilderness—an island "large and without perceptible end," "trees stretching up to the stars"—and he responded in the best way he could. The system he had learned as a boy—one, two, three, four—worked for charting a new course, for mapping a New World.

The impulse to count is timeless. Humans put numbers to the angle of the sun. They tracked the ebbing tide and the falling snow. They tallied their steps and their silver, their daughters and their donkeys. By counting, they created cosmos out of chaos.

When a baby is conceived, we count weeks and trimesters and heart rates, waiting for three seasons to come and go. When the infant is born, we count inches and ounces, then months and teeth.

The Church understands this impulse, giving us a liturgical calendar that lends rhythm to the year. This month, we slide toward the end of Ordinary Time—the 28th week, the 29th, the 30th—which brings us to four weeks of Advent, 12 days of Christmas, 40 days of Lent and 50 days of Easter. It may sound mechanical, but it is mysterious, too. Deep down, we know life is so unordinary that each week is worth counting.

My husband, Ted, and I just returned from a cross-country road trip. As we set off, the windshield seemed to expand before us, opening a lid to a big, bright sky. I felt the excitement of possibility, a release from the confines of the routine. Soon, I was examining the flat, gray underbellies of the clouds. "When you really study the clouds," I told my captain, "they're amazing!"

Later, Ted urged me to behold the crisscrossing beams of New York's Tappan Zee Bridge. "Look up!" he said. "Isn't this cool?"

Amid the staggering beauty, I counted. From the beginning to the end, I tallied everything I could. We covered 2,800 miles of road—nearly an oil-change worth—108 gallons of gas, \$56 in tolls and 10 states, one-fifth of The Fifty Nifty.

Measuring our progress began as a source of motivation, but there was more to it. It was a way to orient ourselves, to grasp the infinite space ahead.

By counting, we get hard proof that we were here. We make meaning, we mark our place, we insert ourselves into history.

Counting helps us close the gap between what we can see and what we can touch, where we are and where we hope to be.

The German poet Rainer Maria Rilke articulated this idea in his poem "A Walk." He wrote: "My eyes already touch the sunny hill. Going far ahead of the road I have begun, so we are grasped by what we cannot grasp; it has inner light, even from a distance—and changes us, even if we do not reach it, into something else, which, hardly sensing it, we already are."

We are progressive pilgrims, building God's kingdom day by day, brick by brick. The journey is long and hilly, but we advance as simply as our ancestors did—one, two, three, four.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

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

# The Sunday Readings

Sunday, Oct. 10, 2010

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings furnishes this weekend with its first Scriptural reading at Mass.



The two books of Kings once were one volume, but as time passed editors divided the volume into two parts.

They are among the historical writings in the Old Testament. As the name implies, they are interested in the careers of the early kings of Israel. However, the Old Testament is not primarily about history or, in a certain light, about kings.

Instead, the Old Testament books are concerned with religion, and more precisely with the relationship between God and all the Hebrew people.

In the view of the ancients, the most important question in life was how to live in faithfulness to God. Nothing else mattered.

While the kings are prominent in these books, religious figures also are much in evidence.

This weekend's reading is an example. The central personality is not a king, but rather Naaman.

Two strikes are against Naaman. He is a Gentile and leper. It was much more than a coincidence of birth, religious choice or bad luck when it came to health. In each case, it indicated estrangement from God and of affliction's presence as a result of sin.

Naaman bathed in the Jordan River, the stream that formed the boundary between the Promised Land, which was overflowing with life, and the foreign world, which was filled with treachery and death so those who acknowledged God did not live there.

Despite everything, Naaman was cured. He went to thank God, represented by Elisha, the prophet.

For its second reading, the Church turns to the Second Epistle to Timothy.

As in recent weeks, the epistle reassures and challenges Timothy, an early convert to Christianity, disciple of Paul and a bishop.

If anyone truly dies with Christ by dying to sin, then everlasting life with God is the reward.

St. Luke's Gospel provides the last reading.

"Leprosy" occurs throughout the Scriptures, and was obviously a chronic, progressive disease and then without any known cure. It was a fearful fate.

Unaware of the workings of diseases,

ancient Jews saw a curse from God in leprosy. Somehow, somewhere, the leper had disobeyed God.

Fearing contagion, communities forced lepers to live apart. Lepers could have no communication whatsoever with those people who were "clean" of leprosy.

Isolated, lepers were unproductive. They were forced to live lives of want to the point of starvation.

This reading also has an ethnic component. Jews scorned Samaritans because long ago they had tolerated pagan invaders and intermarried with pagans, producing offspring that grievously compromised the identity of the people chosen by God.

Much bigotry entered the picture. Jews thought that Samaritans were the worst of the worst, incapable of anything good.

Important here is the fact that Jesus heals and forgives. These actions belonged to God alone.

## Reflection

Presumably Jews, of God's special people, nine of the lepers cured in this story from St. Luke's Gospel tended to see themselves as entitled to God's mercy and forgiveness.

However, the 10th leper, the Samaritan man, had a clearer insight. He realized that he deserved nothing special. His ancestors had walked away from God.

Yet, Jesus cured him and forgave him because of the Samaritan's faith. Thus, this leper hurried to thank Jesus.

By sinning, we all have deserted God. We properly should be the victims of what we have done.

However, with an unending love, as in the case of Naaman or the Samaritan leper, God cures us of the weakening effects of our sin, restores us to life and welcomes us into the fold of those loyal to God.

However, the keys to this happening are our own humility and our will to seek God. †

## 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 1410, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, Oct. 11  
Galatians 4:22-24, 26-27,  
31-5:1  
Psalm 113:1b-5a, 6-7  
Luke 11:29-32

Tuesday, Oct. 12  
Galatians 5:1-6  
Psalm 119:41, 43-45, 47-48  
Luke 11:37-41

Wednesday, Oct. 13  
Galatians 5:18-25  
Psalm 1:1-4, 6  
Luke 11:42-46

Thursday, Oct. 14  
Callistus I, pope and martyr  
Ephesians 1:1-10  
Psalm 98:1-6  
Luke 11:47-54

Friday, Oct. 15  
Teresa of Jesus, virgin and  
doctor of the Church  
Ephesians 1:11-14  
Psalm 33:1-2, 4-5, 12-13  
Luke 12:1-7

Saturday, Oct. 16  
Hedwig, religious  
Margaret Mary Alacoque,  
virgin  
Ephesians 1:15-23  
Psalm 8:2-3b, 4-7  
Luke 12:8-12

Sunday, Oct. 17  
Twenty-ninth Sunday in  
Ordinary Time  
Exodus 17:8-13  
Psalm 121:1-8  
2 Timothy 3:14-4:2  
Luke 18:1-8

## Go Ask Your Father/Fr. Francis Hoffman

### Many saints and popes promoted the scapular of Our Lady of Mount Carmel

**Q**I grew up wearing a traditional brown scapular. Recently, I noticed that there are many types of scapular jewelry.



I am interested in wearing a scapular bracelet instead of the traditional wool scapular.

Does the bracelet contain the same benefits as the brown scapular?

Must the wool scapular be worn over the head or can it be pinned to your clothes?

**A**The brown scapular of Our Lady of Mount Carmel is a wonderful devotion richly promoted by saints and popes since the Middle Ages.

The late Pope John Paul II wore it every day from the time of his first holy Communion as a child.

There are many types of religious medals, necklaces, bracelets and scapulars, but there's only one brown scapular of Our Lady of Mount Carmel that enjoys such rich blessings.

In 1274, Our Lady presented the scapular to St. Simon Stock with the promise that those who die wearing it will escape the fires of hell.

On the day the brown scapular is imposed, that person can gain a plenary indulgence.

If he or she wears it piously, which means saying the "little office of Our Lady" daily—the Hail Mary three times—and observing the virtue of chastity according to his or her state in life, he or she can also gain plenary indulgences on the various feast days of Carmelite saints:

- July 16—Our Lady of Mount Carmel
- Oct. 1—St. Thérèse of Lisieux
- Oct. 15—St. Teresa of Avila
- Nov. 14—all Carmelite saints

Of course, the usual conditions for the plenary indulgence apply:

- You must wear the scapular piously.
- You must attend Mass and receive holy Communion worthily that week.
- You must go to confession that week.
- You must pray for the Holy Father and his intentions.
- You must be detached from any desire to sin.

When the brown woolen scapular is imposed upon you in an investiture ceremony, it should hang over your shoulders, either outside or inside your clothing, but later it can be replaced with a

metal scapular medal.

It is not intended to be worn as a bracelet or pinned to your clothes, but—as a devotional sacramental—there is no prohibition against such practices so long as you try to treat holy things in a holy way.

It should not be worn or exhibited as jewelry, but should serve as a reminder that you are a child of God and that your Mother Mary in heaven will watch out for your spiritual and physical welfare.

**Q**What is the significance of the skull that appears at the base of some religious statues?

**A**The skull was a common motif in paintings featuring the great saints because it was a symbol of asceticism.

It was not uncommon for early—and even later—monks, ascetics and mystics to keep a skull in their cells or rooms as a potent reminder of mortality.

A number of saints are traditionally depicted with a human skull nearby, including St. Francis of Assisi, St. Jerome and St. Mary Magdalene, to cite some of the best known holy men and women of God.

The human skull in religious iconography is also a stark reminder of our mortality. "Memento mori" is a Latin phrase which means "Remember that you must die." Because no one knows when he or she will die, it is necessary that we are always prepared and use the means to remain in the state of grace.

**Q**Is there a source that substantiates the Church's preference for organ music during Mass?

**A**While there is no mandate that a Catholic church must have an organ, the fact that the organ is referenced in at least five paragraphs in the *General Instruction for the Roman Missal* suggests that the organ has pride of place among musical instruments for liturgical music (*GIRM*, #32, #103, #142, #313 and #393).

The *GIRM* states, "While the organ is to be accorded pride of place, other wind, stringed or percussion instruments may be used in liturgical services [at churches] in the dioceses of the United States of America, according to longstanding local usage, provided they are truly apt for sacred use or can be rendered apt" (#393).

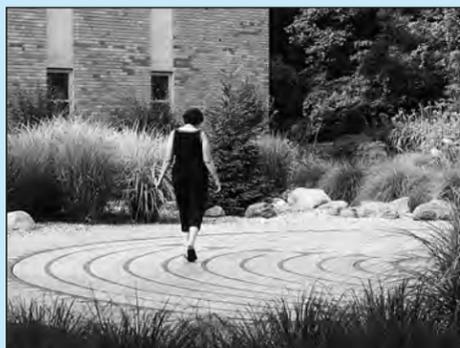
There is a seriousness of purpose for the Church's vision of the place of an organ in the liturgy. †

## My Journey to God

### The Labyrinth

I start my journey  
with small measured steps.  
I don't look far.  
Small birds call,  
the sun warms my back,  
leaves rustle and fall.  
Some skitter by.  
Small stones mark  
other passersby.  
I talk to God.  
He listens.

By Diana Lehr



File photo by Mary Ann Wyand

(Diana Lehr is a member of St. Monica Parish in Indianapolis. She wrote this poem after participating in a retreat at Our Lady of Fatima Retreat House in Indianapolis. The retreat included time for prayer during a walk on the labyrinth adjacent to the chapel on the scenic wooded grounds. The archdiocesan retreat house will celebrate its 60th anniversary on Oct. 23.)

# 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.

**BERTRAND, Dorothy Mary (Andres)**, 72, St. Paul, Sellersburg, Aug. 24. Wife of Earl Bertrand. Mother of Rhonda Bertrand, Julia Faris and Laura Stoner. Sister of Donna Whiteley and Ronnie Andres. Grandmother of seven. Great-grandmother of two.

**BIEVER, Marie C.**, 89, St. Paul, Tell City, Sept. 18. Mother of Patricia Mynsberge, Theresa Osborn, Don and Richard Biever. Sister of Clara Kreilein and Bernard Hurm. Grandmother of four.

**BRETT, Mary**, 90, St. Barnabas, Indianapolis, Sept. 12. Mother of Denise Dete, Colette and Gregory Brett. Sister of Ann Calott. Grandmother of five.

**BUBE, Nancy Lynn**, 51, St. Anthony of Padua, Clarksville, Sept. 20. Daughter of Charles and Charlene Bube. Sister of Janie Grove, Amy Nall, Vicki, Keith and Paul Bube.

**CARANDANG, Rodolfo Austria**, 76, St. Barnabas, Indianapolis, Sept. 13. Husband of Saundra Kaiser. Father of Roselle Carandang.

**CAVALLARO, Mary S.**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 14. Wife of Orlando Cavallaro. Mother of Rita Chapman and Linda Vandagriff. Grandmother of three.

**GANNON, Brian**, 38, St. Rose of Lima, Franklin, Sept. 16. Son of Dr. Anthony Gannon. Brother of Tara and Rory Gannon.

**GARRETT, Lee Wood**, 79, St. Paul, Sellersburg, Aug. 28. Husband of Roberta Garrett.

**HARDEBECK, Marilyn**, 58, St. Bartholomew, Columbus, Sept. 18. Sister of Joyce and Robert Hardebeck.

**KLEEMAN, Mark**, 54, St. Pius V, Troy, Sept. 12. Husband of Angie Kleeman. Father of Angel and Brandon Kleeman. Son of Francis and Helen Kleeman. Brother of Christine Zimmerman, Leah, Bret and Rocky Kleeman.

**LESKO, Max**, 88, Sacred Heart of Jesus, Terre Haute, Sept. 13. Father of Kathy Echave and David Lesko. Brother of Judith Lemons, Rita Pounds, Bill and Jim Drisko. Grandfather of four.

**MARCILLIAT, Evelyn (Brenner)**, 95, St. Paul, Tell City, Sept. 12. Mother of Eileen Colwell, Ann Pavers, Phyllis Welage, Gene and Ted Marcilliat. Sister of Billie Bryant and Ralph Brenner. Grandmother of 10. Great-grandmother of 12.

**MINOR, Gregory**, 36, St. Barnabas, Indianapolis, Sept. 9. Son of John and Angela Minor. Brother of Bill, Jay, Jimmy and Troy Minor.

**QUINN, Mary Ann**, 74, St. Pius V, Troy, Sept. 15. Mother of Karen Jaboe, Jim Anderson and Buddy Sims. Stepmother of Karen Quinn. Grandmother of four. Great-grandmother of seven.

**SCHUERMAN, Elenora**, 90, St. Maurice, Napoleon, Sept. 20. Mother of Mary Jo Hackman, Jack, John and Joseph Schuerman Jr. Sister of Ruth Ann McCreary, John and William Hill. Grandmother of 12. Great-grandmother of three.

**SHIEL, Gertrude (Hardesty)**, 97, St. Luke the Evangelist, Indianapolis, Sept. 12. Mother of Sally DeMars, Judy Harris, Susan Newman, Marilyn Smith and Trudy Shiel. Grandmother of 13. Great-grandmother of seven.

**TAMES, Amanda Marie**, 20, St. Barnabas, Indianapolis, Sept. 13. Daughter of Roger and Angela Tames. Sister of Elizabeth and Alexander Tames. Granddaughter of Carl and Jean Williams. †

## Providence Sister Ann Renee Maxwell was a teacher and nurse

Providence Sister Ann Renee Maxwell died on Sept. 6 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 81. The Mass of Christian Burial was celebrated on Sept. 10 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Lorraine Anna Maxwell was born on June 8, 1929, in Joliet, Ill.

She entered the congregation of the Sisters of Providence on July 22, 1948, professed her first vows on Jan. 23, 1951, and professed her final vows on Jan. 23, 1956.

Sister Ann Renee earned a bachelor's degree in education at Saint Mary-of-the-Woods College and licensed practical nursing certification at Indiana Vocational Technical College.

During 62 years as a Sister of Providence, she taught at Catholic schools in Indiana, Illinois, Missouri and Maryland for 23 years.

Sister Ann Renee began a new ministry as a licensed practical nurse in 1978 then served at Providence Health Care Services at the motherhouse from 1969-71, 1976-81, 1984-86 and 2000-05.

She also ministered in health care at Northwest Hospital in Chicago and two nursing homes in Chicago.

In 2005, she began her ministry of prayer full-time at the motherhouse.

She is survived by a sister, Renee Maxwell of Estero, Fla.

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

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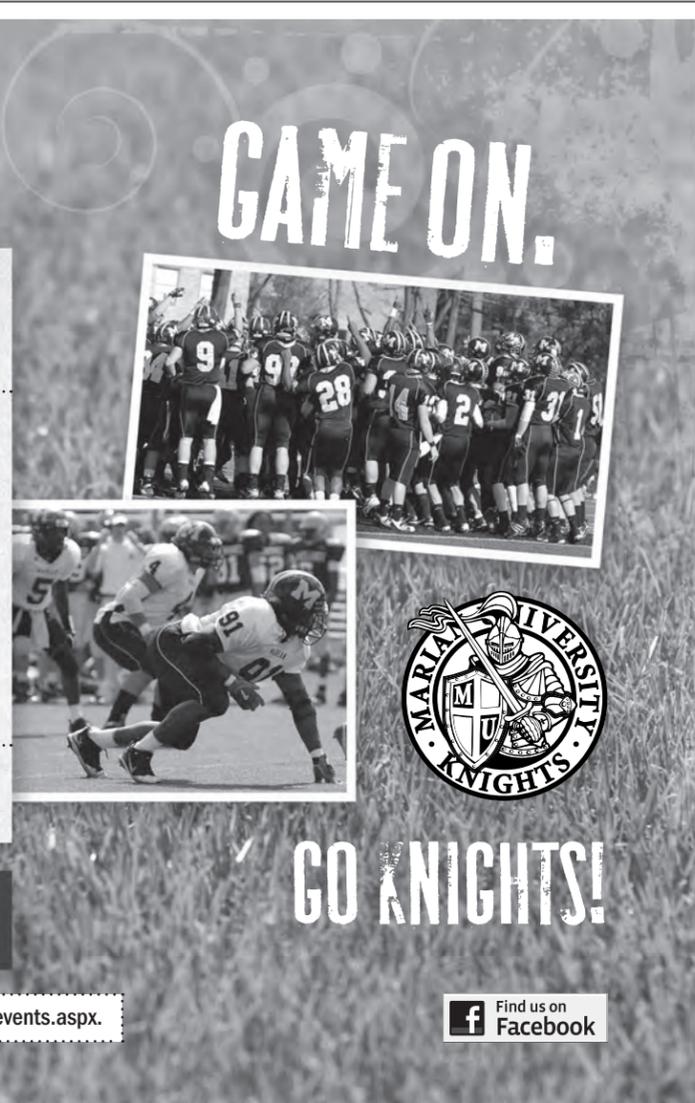
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## Adoration and Benediction

for Vocations to the Priesthood and Religious life

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A Dinner follows for all men who are interested in learning more about the priesthood

for more information go to

**HearGodsCall.com**

### Am I my brother's keeper?

Cain's impertinent response to God's question *Where is your brother?* has come to symbolize people's unwillingness to accept responsibility to help their less fortunate fellows—in the extended sense of the term, their "brothers."

The tradition of virtually all the world's faiths is that we *do* have this responsibility. It's one which all Vincentians take seriously.

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# Large parish in Greenfield began in small ways 150 years ago

By Sean Gallagher

Hundreds of members of St. Michael Parish in Greenfield gathered on Sept. 19 at the parish's church to celebrate the 150th anniversary of its founding with a Mass at which Archbishop Daniel M. Buechlein was the principal celebrant.

After the Mass, well-wishers filled the parish's activity center for a reception and meal to continue the anniversary celebration.

St. Michael Parish has more than 1,100 households among its members. It has a bustling school, and sponsors many ministries and faith formation programs.

But it wasn't always that way.

In fact, according to longtime St. Michael parishioner Joseph Padgett, the parish only started to grow dramatically during the past 60 years.

"From 1953 on, the growth began to really show up," Padgett said. "I think it was the baby boom after the war."

That was a big change for Padgett, who is 83.

He and his family moved to Greenfield in 1937 when he was 10, and there were only a few dozen families in the parish. St. Michael Parish had received its first resident pastor, Father John Riedinger, only a few years earlier.

In the late 19th century, Franciscan priests ministering at Sacred Heart of Jesus Parish on Indianapolis' near south side would travel by train to Greenfield to celebrate Mass there on Sundays.

But in the first two decades of the 20th century, only one or two Masses a month were celebrated at St. Michael when the local economy worsened and many Catholic families moved away.

At the time that Padgett moved to Greenfield, St. Michael's pastor divided his time between St. Michael and St. Thomas the Apostle Parish in nearby Fortville.

"About four or five of us boys were [altar] servers, and we went back and forth on Sunday serving [Mass] at Fortville," Padgett said. "Father [Daniel] Nolan came in, and was there for 25 years after Father [Dennis] Spalding."

Padgett also attributed much of the later growth at St. Michael to the establishment of the parish's school.

That occurred when the parish, under the direction of Father Nolan, moved from its previous location in the center of Greenfield—directly behind the home of Greenfield native and famous Hoosier poet James Whitcomb Riley—to a larger location on the west side of Greenfield.

Members of the Sisters of Providence of Saint Mary-of-the-Woods staffed the school at its beginning.

Before the parish began its school in 1953, Padgett said that many Catholic families living in western Hancock County were members of Holy Spirit Parish on the far east side of Indianapolis, where there was a parochial school. After St. Michael opened its school, many of those families joined the Greenfield parish.

This quick growth in the 1950s, though, might have come to a stop later in the decade when the school was in danger of closing.

Padgett led a committee in the parish in 1959 to encourage more parishioners to put their support behind



Archbishop Daniel M. Buechlein, center, prays at the altar during a Sept. 19 Mass at St. Michael Church in Greenfield. The Mass celebrated the 150th anniversary of the founding of the parish. Joining Archbishop Buechlein at the altar are, from left, Father Stanley Herber, Deacon Wayne Davis, Benedictine Father Severin Messick, St. Michael's current pastor, and Father Joseph Riedman. Father Herber and Father Riedman are previous pastors. Standing behind the clergy are altar servers and extraordinary ministers of holy Communion.

the school.

"It worked out," Padgett said. "People did donate more money. They did want the school."

Over the past half century, St. Michael Parish has grown tremendously.

And, according to Benedictine Father Severin Messick, St. Michael's pastor since 1998, it is now the spiritual home of many faith-filled young families.

"St. Michael's is a young parish," Father Severin said. "There's a lot of energy. And there's a deep sense of faith here among the young as well as the old. That makes it enjoyable working with the people and being their pastor."

Christie Murphy is a mother in one of those young families. She and her family became members of St. Michael Parish in 1998.

Three of her four children have been born since her family moved to Greenfield.

"I met a lot of other moms that were in the same place that I was with young kids," Murphy said. "We had a lot of common interests. Some of my very best friends are people I met in that group."

St. Michael Parish didn't just help Murphy in her own life of faith. It also nurtured the faith of her father, Deacon Wayne Davis, who ministers there.

"My dad definitely grew a lot when he came into St. Michael's," Murphy said. "I feel like he grew a lot when he moved to St. Michael's—just because of the people, the community. They're very strong. It's just so welcoming that you just want to be there."



Members of the 1955 first Communion class at St. Michael Parish in Greenfield are pictured with Father Daniel Nolan, the parish's pastor in the school basement, which served as its worship space until the church was constructed in 1965.

Murphy has high hopes for the future of St. Michael Parish.

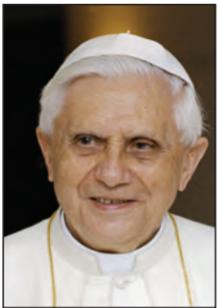
"There are a lot of very faith-filled families there," she said. "I'm looking forward to my kids growing even more there with their friends and with other parishioners."

Those hopes are shared by Father Severin.

"I would hope that we would become more prayerful, and that our faith would grow deeper than it is and our witness stronger to the outside world as we grow toward the future," he said. "Originally, we were a very small minority in a very Protestant town."

(To learn more about St. Michael Parish in Greenfield, log on to [www.stmichaelsgrfld.org](http://www.stmichaelsgrfld.org).) †

## In Sicily, pope asks youths to reject organized crime's 'path of death'



Pope Benedict XVI

PALERMO, Sicily (CNS)—Pope Benedict XVI urged the young people of Sicily to reject the "path of death" offered by organized crime, and to stand up to evil by witnessing the values of the Gospel.

The pope made his comments on Oct. 3 during a one-day visit to Palermo, the Sicilian capital, where he celebrated a seaside Mass in the port area, met with priests and religious, and spoke to youths and families of the region.

Before returning to Rome, he paused to pray at the site of the assassination of anti-Mafia

prosecutor Giovanni Falcone, who was killed by a bomb in 1992.

Addressing the youths in a central square of Palermo, the pope encouraged them to reshape Sicilian society.

"Don't be afraid to fight against evil!" he said. "Don't give in to the suggestions of the Mafia, which is a path of death, incompatible with the Gospel, as your bishops have so often said!"

Throughout his visit, the pope pointed to the example of Father Giuseppe "Pino" Puglisi, a

popular anti-crime pastor in Palermo who was slain in 1993, and urged priests and the faithful to "imitate his heroic example."

The pope also acknowledged the difficulty in breaking through a culture of crime, especially when many people are out of work and uncertain about their future.

"Today I am here to strongly encourage you not to be afraid to witness with clarity the human and Christian values that are so deeply rooted in the faith and in the history of this region and its people," he said. †

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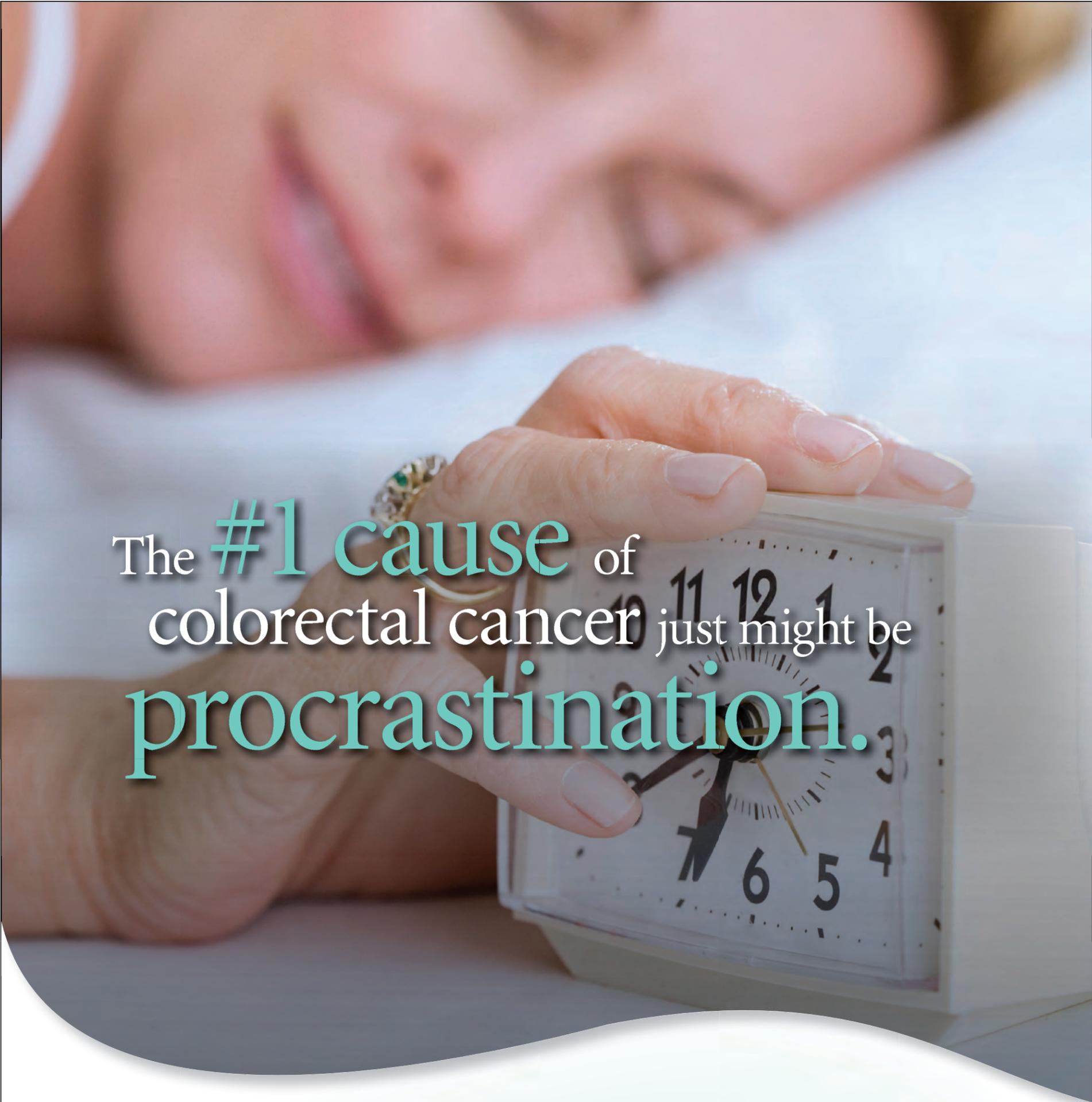
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