



The Criterion

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A time to 'SHINE'

Catholics across the archdiocese respond to help people in need, page 9.

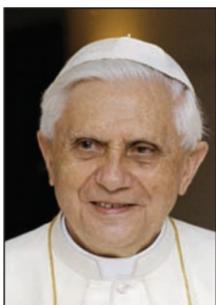
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Europeans and Vatican officials dominate new cardinal selections

VATICAN CITY (CNS)—“The universality of the Church” proclaimed the headline across the top of the Vatican newspaper as it announced Pope Benedict XVI’s choice of 24 new cardinals from 13 countries.



Pope Benedict XVI

Yet those expecting the cardinal selections to further globalize the College of Cardinals were no doubt disappointed.

Fifteen of the 24 new cardinals are European, 10 are from Italy, and 14 are current or former officials of the Roman Curia.

Instead of expanding the geographical reach of the college, the pope appeared to be pulling it back to its historical base in Rome and Europe.

Europeans will now make up a majority of voters in a potential conclave, with 62 of the 121 cardinals under the age of 80.

Words of praise for America’s new cardinals, page 2.

Roman Curia officials will comprise a full 30 percent of the cardinal-voters.

The nomination of so many Europeans and Italians this time around did not surprise close Vatican observers. Over the past three years, Pope Benedict has named more than 10 European prelates to Vatican positions that often bring a red hat, and those expectations came due this fall.

As a result, many heads of archdioceses around the world are still waiting—and may wait a long time. In this batch of nominees, the most striking aspect was that only 10 were residential archbishops—three from Europe, three from Africa, two from Latin America, one from North America and one from Asia.

The Roman Curia grows a recurrent crop of potential cardinals, and that is not going to change anytime soon. Three heads of Vatican

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‘God has brought them to us’



Jay and Lois Peterson focus their attention on the latest of the 37 foster children they have welcomed into their home during the past 28 years. The Petersons, members of St. Christopher Parish in Indianapolis, are also the parents of seven children, including one child they adopted.

Longtime foster parents say children give them energy, purpose and a deeper sense of faith

By John Shaughnessy

The girl was just 2 months old, and the story of her life was already filled with heartbreak.

Her father was nowhere to be found, and her mother was addicted to alcohol and drugs—addictions that affected the girl mentally and physically even before she was born. In the first months of her life, she cried and thrashed constantly—so much so that she became sick and had to be cared for at Wishard Memorial Hospital in Indianapolis.

Lakasha was a child in need of angels.

Fortunately, two showed up in the form of Jay and Lois Peterson, members of St. Christopher Parish in Indianapolis. The couple became the girl’s foster parents, and Lois—at the time, a mother of six—visited Lakasha in the hospital often, holding her and rocking her.

The bond and the foster care continued for about three years until the news arrived that Lakasha’s birth mother had died.

At that moment, Lois looked at Jay and said, “What are we going to do? I can’t give her up.” Jay told his wife, “I can’t give her up either.”

Right then, the Petersons decided to

adopt Lakasha and make her their seventh child.

It’s just one of the great moments that Lois, 78, and Jay, 83, recall from their 28 years as foster parents.

They share that story as their 37th foster child—a 7-month-old boy—scoots merrily through their living room in his walker.

‘God has brought them to us’

Considering their ages, the Petersons—who have been married for 56 years—are sometimes asked why they still offer to be foster parents. A few people have even told

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Middle East peace is possible, pope says at closing Mass

VATICAN CITY (CNS)—Closing the Synod of Bishops for the Middle East, Pope Benedict XVI said, “We must never resign ourselves to the absence of peace.”

“Peace is possible. Peace is urgent,” the pope said on Oct. 24 during his homily at the Mass closing the two-week synod.

Peace is what will stop Christians from emigrating from the region, he said.

Pope Benedict also urged Christians to promote respect for freedom of religion and conscience, “one of the fundamental human rights that each state should always respect.”

Synod members released a message on Oct. 23 to their own faithful, their government leaders, Catholics around the world, the international community and to all people of goodwill. The Vatican also released the 44 propositions adopted by synod members as recommendations for Pope Benedict to consider in writing his post-synodal apostolic exhortation.

Although the bishops said the main point of the synod was to find pastoral responses to the

challenges facing their people, they said the biggest challenges are caused by political and social injustice and war and conflict.

“We have taken account of the impact of the Israeli-Palestinian conflict on the whole region, especially on the Palestinians, who are suffering the consequences of the Israeli occupation—the lack of freedom of movement, the wall of separation and the military checkpoints, the political prisoners, the demolition of homes, the disturbance of socio-economic life and the thousands of refugees,” they said in one of the strongest sentences in the message.

They called for continued Catholic-Jewish dialogue, condemned anti-Semitism and anti-Judaism, and affirmed Israel’s right to live at peace within its “internationally recognized borders.”

Although relations between Christians and Jews in the region often are colored by Israeli-Palestinian tensions, the bishops said the Catholic Church affirms the Old Testament—the

See SYNOD, page 10



Pope Benedict XVI holds his pastoral staff as he celebrates the closing Mass of the Synod of Bishops for the Middle East in St. Peter’s Basilica at the Vatican on Oct. 24.

PETERSONS

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the great-grandparents that they should stop being foster parents because of their ages.

Yet the Petersons continue to serve as foster parents for several reasons.

First, there's still a need for caring people to open their hearts and their homes to children who require a temporary place to live because their parents are abusive, in jail or addicted to drugs and alcohol.

The second reason has more to do with how their foster children have touched their lives.

"We love kids," Lois says. "When we first heard about the need for foster parents, our youngest [biological] child was in school. I called foster care, and four months later we had a brand new little girl. She'd be 27 now. We had her for two months. Then she went to her grandmother. I loved it. I love babies. It's to the point that we wouldn't know what to do if we didn't have a baby in the house. They make it a very happy home for us."

Jay nods and adds, "Some people say you can't love a foster child as much as you do your own. I love these little ones just like I did our children when they were small."

As Jay talks, the 7-month-old boy in the walker moves toward Lois, his smile growing bigger the closer that he gets to her.

"I look at these little kids and the y're little miracles," she says. "They didn't ask to be brought into this world, and God has brought them to us. It's been such a blessing."

The story of Michael

They've kept that attitude through the tough times, too.

There have been several times when they've cared for the babies of drug-addicted

mothers, babies so strung out that they cried continuously and struggled to sleep. Lois would take the babies in her arms, carry them downstairs to the living room, sit in a chair and hold them all night, trying to soothe them to sleep.

Another difficult time surfaced when they brought home a baby boy who was just 3 weeks old. For the next two and a half years, the Petersons cared for him, growing as attached to him as they did to Lakasha. They decided to adopt Michael, too, but the foster care agency told them they were too old to adopt this time.

Heartbroken, Lois phoned one of her married children, Jeannie. Lois cried as she shared her story. Jeannie listened and tried to comfort her mom. Then Jeannie said she needed to check on something with her husband, Dan, and that she would call her mother right back.

"She called me back and said, 'I talked to Dan and we want Michael,'" Lois recalls, beaming. "Michael is 19 now."

I pray for all the children

Another unexpected blessing came with a baby named Thomas.

Usually, the Petersons provide foster care to a child for a few months before the child is returned to his or her parents or another relative. Once that happens, the Petersons rarely see the child again. But when Thomas was 11 months old, a young couple who couldn't have children fell in love with him and wanted to adopt him.

"They insisted that we become part of the extended family with him," Lois says. "He was baptized at the cathedral [SS. Peter and Paul Cathedral in Indianapolis], and we were a part of it. We are his second godparents, and we see him once a week. Little Thomas is our 22nd grandbaby."



Lois and Jay Peterson have expanded their idea of family in the 28 years that they have served as foster parents to 37 children. Here, they pose with Lakasha, a foster child who arrived in their home when she was 2 months old, and who they later adopted when she was 3. Now 27, Lakasha helps her parents care for other foster children in the family's home.

The Petersons place the stories of Michael and Thomas in the category of "prayers answered."

"I pray for all the children all the time," Jay says. "I pray that they'll have a happy, safe home where there's no drug influence, and where there's a mommy and a dad for them."

The Petersons gave that kind of home long ago to the 2-month-old baby named Lakasha. She is now a 27-year-old woman who lives with the Petersons and helps them care for the foster children who still come to live at their home. Lakasha smiles as she talks about her parents, describing them as "good and loving and caring."

The Petersons exemplify the Christian call to respect life, according to Father David Lawler, a friend of the family and the

associate pastor of St. Christopher Parish.

"Caring for these children is basic Gospel Christianity," Father Lawler says. "There's something about a child or baby who has been neglected or abused—and these children have been—that touches you. The caring and the compassion of the Petersons are amazing. They never run out of energy for these children."

The Petersons insist that the children give them energy, a purpose and a deeper sense of faith.

"What better thing could we be doing than this?" Jay asks. "You just have to do things to help others, and this is how we do it."

"They don't know if we're young or old," Lois says. "They just know that they're loved." †

Words of praise ring from across U.S. on appointment of new cardinals

WASHINGTON (CNS)—From people in the pews to top Church leaders, Catholics across the United States offered words of congratulations and thanksgiving for the two Americans named to the College of Cardinals by Pope Benedict XVI on Oct. 20.

Comments emerged throughout the day as word of the announcement spread from diocese to diocese, and reached people who worked at various times with Cardinal-designate Raymond L. Burke, prefect of the Vatican's highest tribunal, the Supreme Court of the Apostolic Signature, and Cardinal-designate Donald W. Wuerl, archbishop of Washington.

Cardinal Edward M. Egan, retired archbishop of New York, offered his congratulations to both American prelates in personal messages.



Cardinal-designate Raymond L. Burke

Cardinal-designate Donald W. Wuerl

He said in a statement that he has known both men for many years, and praised them for their dedication to the priesthood and the work of the Church. In particular, he noted his close working relationship with Cardinal-designate Burke during his time with the Roman Rota, the Church's central appeals court.

Cardinal-designate Wuerl "has proved to be a most zealous" priest, Cardinal Egan said. He described Cardinal-designate Burke as a "brilliant canonist and a most devoted prefect of the Church's highest tribunal."

News of Cardinal-designate Wuerl's appointment was met with joy at The Catholic University of America, where he studied and obtained graduate degrees in the early 1960s. He maintains close ties to the university today.

In a statement, the university's president, John H. Garvey, described Cardinal-designate Wuerl as a "highly articulate teacher of the word of Jesus Christ."

"We have benefited greatly from his wisdom and his leadership," Garvey said, pointing to Cardinal-designate Wuerl's involvement as university chancellor since 2006 and the time that he has served on the institution's board of trustees.

Garvey also offered congratulations to Cardinal-designate Burke.

In Pittsburgh, Bishop David A. Zubik

said the "incredible gifts" of Cardinal-designate Wuerl, his predecessor, are well-known. The Church has "benefitted enormously by his presence," and he "remains dear to our hearts," the bishop added.

He said the prelate "exemplified incredible pastoral leadership" during his years in Pittsburgh, and was known as the "education bishop" for his "untiring support for Catholic education," including developing a unique inclusive education model for children with special needs.

Bishop Zubik praised Cardinal-designate Wuerl's interfaith efforts as well as the steps he took when he was in Pittsburgh to address the issue of clergy sex abuse before it took "center stage nationwide."

In St. Louis, where Cardinal-designate Burke served as archbishop for four years before his Vatican appointment, many people were pleased to hear the news.

Archbishop Robert J. Carlson said in a statement that the Church in St. Louis was "very proud" of the new cardinal-designate.

"Cardinal-designate Burke's faithfulness and service to the Church have served the people of St. Louis well, and we proudly extend to him our congratulations, best wishes and promise of prayerful support," Archbishop Carlson said.

People who worked with Cardinal-designate Burke in St. Louis and a relative were pleased by the news as well.

The cardinal-designate's sister, Mary Drexler, said she and her husband had seen a report on the Internet that the naming was a possibility so they watched the papal audience on EWTN and heard the pope call out his name. "We're so proud of him. It's almost overwhelming," she told the *St. Louis Review*, the archdiocesan newspaper.

Father Kevin Schroeder, associate pastor of St. Joseph Parish in Cottleville, Mo., was ordained by Cardinal-designate Burke and worked with him during his first years as a priest. "He was such a great example of a priest and bishop, and it's great to see the Holy Father acknowledge that," he said.

Niall Gannon, a member of Mary Queen of Peace Parish in the St. Louis suburb of Webster Groves, worked with the cardinal-designate on the Annual Catholic Appeal. "I felt so blessed to be one of his advisers for the four years he was here," he said. "He deepened my faith, and helped remind all of us that our role as Christians is deeper than ourselves."

Gannon said Cardinal-designate Burke was "a champion for the workhorses for the Church," including teachers, priests, religious, laypeople and especially those, such as single mothers, who send their children to Catholic schools. †

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Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Senior Reporter: Mary Ann Wyand
Reporter: Sean Gallagher
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Mary Ann Klein
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Father Patrick Commons also ministered in India

By Mary Ann Wyand

Father Patrick M. Commons, a retired diocesan priest, died on Oct. 17 at St. Paul Hermitage in Beech Grove, where he had resided since July 1, 2006. He was 86.



Fr. Patrick M. Commons

The Mass of Christian Burial was celebrated on Oct. 21 at St. Charles Borromeo Church in Milan. Burial followed at the parish cemetery in Milan.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass. Father John Geis, a retired diocesan priest, was the homilist.

"He was a very gentle man," Father Geis said. "People loved him.

... He was a very dedicated priest. He was always very interested in taking care of the people's needs."

As the pastor of Immaculate Conception Parish in Millhouse from 1971 until 1976, Father Commons coordinated an extensive construction project to repair major structural problems that had weakened the walls of the historic church, which was built in 1850.

"When he arrived there as the pastor, the people were attending Mass in the gymnasium because the church had been condemned," Father Geis said. "The walls were expanding so he took on the project with the people to have some construction done to the church. They had to put in a

steel structure to support the walls. He got the people back in the church again [for Masses]."

Father Commons provided part-time sacramental assistance at parishes for several years after his retirement, Father Geis said, and continued his priestly ministry part time at St. Paul Hermitage until 2009.

Patrick Michael Commons was born on Sept. 23, 1924, in Kokomo, Ind., where his parents, Patrick and Louise (Stuppy) Commons, were members of St. Patrick Parish.

He was a graduate of St. Anthony School in Kokomo; Holy Ghost Preparatory Seminary in East Troy, Mich.; St. Mary Seminary School of Theology in Techny, Ill.; Divine Word Seminary in Techny; and Loyola University in Chicago.

He was ordained to the priesthood on Aug. 22, 1951, by then Chicago auxiliary Bishop William Cousins in Techny for the Society of the Divine Word. Father Commons was a member of that missionary order from 1951 until 1970.

From January 1953 until December 1966, Father Commons served the Society of the Divine Word as a missionary priest in India.

After serving for 13 years at missions in India, he returned to the United States and began parish ministry in the Archdiocese of Indianapolis.

On Sept. 2, 1967, Father Commons was appointed the associate pastor of Holy Cross Parish in Indianapolis then was named the associate pastor of St. Lawrence Parish in Indianapolis on Sept. 30, 1967.

He was incardinated in the Archdiocese of Indianapolis

on Oct. 9, 1970.

On Jan. 22, 1971, Father Commons began his first pastorate at Immaculate Conception Parish in Millhouse.

While continuing to serve as the pastor of Immaculate Conception Parish, he was also named the administrator of St. Denis Parish in Jennings County on Feb. 23, 1972.

On Nov. 29, 1976, he was assigned to serve as the temporary associate pastor of St. Gabriel the Archangel Parish in Indianapolis.

Father Commons was appointed the pastor of St. Martin Parish in Yorkville on July 18, 1977.

The following year, he was named the pastor of St. Michael Parish in Charlestown on July 5, 1978.

On July 9, 1980, Father Commons was appointed the pastor of St. Rose Parish in Knightstown.

He began his final pastorate at St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County on July 8, 1987, and resided in Milan.

Father Commons retired from full-time ministry on July 7, 1993, for health reasons.

After moving to the Priests' Retirement Wing at St. Paul Hermitage in 2006, he enjoyed assisting with Masses in the chapel and taking Communion to Hermitage residents who were unable to participate in liturgies.

Surviving are a sister, Noreen Van Slyke of Indianapolis, as well as many nieces and nephews.

Memorial gifts may be sent to the Archdiocese of Indianapolis, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. †

'Christ Our Hope' appeal supports charities across central and southern Indiana

(Editor's note: The following article tells the story of a homeless single mother assisted by St. Elizabeth-Catholic Charities in New Albany. Only her first name is used to protect her identity.)

By Sean Gallagher

When she came to St. Elizabeth-Catholic Charities in New Albany six months ago, Jessica needed help and had nowhere else to turn.

She was a homeless 25-year-old mother struggling to care for her 1-year-old son.

Jessica and her son had moved last December from their home near Cincinnati, where she had grown up, to live with her mother.

Her husband left her shortly after she became pregnant in 2008. A few months after her son was born, Jessica was on the streets, moving from one friend or relative's house to another.

She thought that she had a solution to her homelessness when her mother invited her to live with her in Louisville. But her mother's own problems made living there impossible.

Finally, while living in a hotel in Jeffersonville, Jessica was referred to St. Elizabeth-Catholic Charities, an agency of the Archdiocese of Indianapolis' Catholic Charities, which operates a transitional residence for homeless mothers and their children as well as several other ministries.

Having no friends or other relatives in the area that she could turn to, Jessica and her son were welcomed into the residence and lived there for nearly six months with the other residents.

"I have people that I can talk to," said Jessica, who, after securing a job, is now in the process of moving into her own apartment. "There are counselors and case managers [that I can talk to] about any kind of need that I have. There's always someone there to help."

Katie Owens, the director of St. Elizabeth-Catholic Charities' adoption and residential programs, was one of the people who helped Jessica.

"It's stressful, but it's very rewarding," said Owens of her work at the agency. "To see someone like Jessica come here with literally nothing and no one, and to see the progress that she's made in such a short period of time [is amazing]."

"... It's always nice to know that, regardless of each girl's situation, we're helping to break that cycle of homelessness and poverty, and helping them to become better parents and build better families for our community."

Mark Casper, the agency director of St. Elizabeth-Catholic Charities in New Albany, said assisting people like Jessica personalizes the statistics about poverty, homelessness and crisis pregnancies that are sometimes reported by the media.

"It's very rewarding to put a face and a name to a number," Casper said. "You hear the numbers on the news. But when you're here every day, it stops being a number. You get to

know them as people."

The charitable ministries carried out at St. Elizabeth-Catholic Charities in New Albany are supported by Catholics who contribute to the "Christ Our Hope: Compassion in Community" annual appeal.

One of the significant changes in this year's appeal allows participants to designate that their contributions stay to support charitable ministries in the region where they live.

For the appeal, the archdiocese is divided into five regions based on its 11 deaneries: Batesville and Connersville, Bloomington, Indianapolis, New Albany and Tell City, and Terre Haute.

Participants in the appeal can also choose to make their contributions support specific ministries, including those of Catholic Charities agencies in their area.

"In the two and a half years that I've been here, one of our goals has been to connect more to the deanery parishes, both [in] making sure that they're aware we're here and seeing how we can partner together," Casper said. "The fact that on the actual pledge card [Catholics in this region] can [designate] contributions to us or to Tell City Catholic Charities just makes us a more visible part of their ministry. We're all working together."

The staff at St. Elizabeth-Catholic Charities reach out to those in need in southern Indiana through eight ministries. Among their clients are women in crisis pregnancies, families wishing to adopt children, developmentally delayed adults and homeless mothers like Jessica.

Catholic Charities staff members and volunteers in agencies across the archdiocese assisted more than 166,000 people during the past year, an increase of nearly 20 percent over the previous year.

That assistance is given through several programs facilitated by Catholic Charities agencies in Bloomington, Indianapolis, New Albany, Tell City and Terre Haute.

Although this increase in requests for assistance means that the efforts of those people involved in Catholic Charities' ministries in central and southern Indiana can be stretched thin at times, they are still dedicated to putting the love of Christ into action.

"I love talking about this place," said Owens of St. Elizabeth-Catholic Charities. "I love talking about my job. Sometimes, my friends have to tell me to shut up. But it really is such an awesome place to work because we are so blessed to have so many good supporters in our community."

The real meaning of the ministries offered by Catholic Charities across the archdiocese and the growing number of people served by them is integrally related to how individuals like Jessica and her son are shown real love and concern.

"It means something when someone cares," Jessica said.

(For more information about "Christ Our Hope: Compassion in Community," log on to www.archindy.org/ChristOurHope.) †



It's always nice to know that, regardless of each girl's situation, we're helping to break that cycle of homelessness and poverty and helping them to become better parents and build better families for our community.

—Katie Owens, the director of St. Elizabeth-Catholic Charities' adoption and residential programs

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agencies might conceivably be made cardinals the next time around. In addition, five Roman Curia cardinals will reach retirement age over the next year, and their replacements will also be standing in line for the red hat.

For years, Pope John Paul II slowly shifted the geographical balance in the College of Cardinals, naming more cardinals from "younger" Church communities in Africa and Asia. Quite often, he passed over Vatican officials whose job descriptions didn't require them to be cardinals.

With his latest nominations, Pope Benedict seems to be going in the opposite direction.

The crux of the issue is the current limit of 120 cardinals who are under age 80 and therefore eligible to vote in a conclave. That is something the pope could easily change—if he wanted to.

For centuries, the College of Cardinals had a limit of 70 members, and all had a vote in a conclave. It was Pope John XXIII who began to raise the number of cardinals, a trend that has continued with every successive pope.

Pope Paul VI established the maximum of 120 electors, all of whom were to be under age 80. However, the 120 limit has been set aside several times—Pope John Paul II went way over in 2003 with 135 voting-age cardinals. Pope Benedict will exceed the maximum by one this time around.

The pope could do away with the numerical ceiling of 120 with the stroke of a pen, and thus open up many more cardinal positions. This would create room for a much greater number of residential archbishops, and allow the pope to elevate prelates in places where the Church is growing but has not traditionally had a cardinal.

Expanding the number of voting-age cardinals would likely be seen as giving more equal representation to Catholic populations around the world and as correcting existing imbalances. To cite just one example, Italy currently has 25 voting-age cardinals, a number greater than the total of every continent except Europe.

Yet that kind of reasoning may be the biggest reason that Pope Benedict is not eager to break the paradigm when it comes to the College of Cardinals. He does not want to make any move that suggests this body is a kind of Church "parliament" where seats are allotted by population or where cardinals are seen as representing the interests of their constituent Catholic communities.

The pope has described the College of Cardinals as the Church's "Senate," but not a political one. In 2007, addressing participants in his second consistory, he highlighted the college's geographical diversity, but said its role above all was to promote unity with the bishop of Rome. Its actions, he added, should reflect "humble self-giving" and not the search for power or domination.

Pope Benedict will have named 40 percent of the potential cardinal electors after the Nov. 20 consistory. Over the next three years, he would have the opportunity to name at least 32 more. When that happens, the pope will have left his definitive mark on a future conclave, having named more than two-thirds of the cardinals who will choose his successor. †



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

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
Mike Krokos, Editor John F. Fink, Editor Emeritus

Editorial



Pope Benedict XVI kneels as he prays in front of Pope John Paul II's tomb on All Souls' Day at the Vatican on Nov. 2, 2009.

Time to remember our dead

We have got an exciting weekend ahead, especially for the children. Sunday is Halloween, which somehow has become the second most popular public holiday, behind only Christmas.

Halloween and Christmas have at least one thing in common: In our secular society, both have lost most of their original religious significance.

We still celebrate Christmas in our churches, but it has become more and more difficult to "keep Christ in Christmas." Halloween, on the other hand, has lost its religious connotations entirely.

We have Halloween on Oct. 31 because we have All Saints Day on Nov. 1. The word itself is shortened from "All-Hallows-Even [Evening]," which is the night before All Hallows Day. The word was once spelled "Hallowe'en."

It appears to us that children's costumes have changed over the years. We no longer see as many monsters, ghosts, vampires and witches as we once did. We see more masks of politicians these days, which apparently are scarier. We are told that the most popular costumes this year are those of the entertainer Lady Gaga.

We appreciate what many parishes and Catholic schools are doing to return the religious meaning to Halloween and All Saints Day. That is, the children dress up as their favorite saint. There are usually a lot of St. Francis of Assisi and St. Thérèse costumes.

All Saints Day is an ancient feast, going back at least to the fourth century, when it honored all the martyrs killed during the Church's early persecution.

Originally observed on the first Sunday after Pentecost, it was changed to May 13 by Pope Boniface IV in 610 when he dedicated the Pantheon as a Christian church. As its name indicated, the Romans had dedicated it to "all gods." Pope Boniface reburied the bones of many martyrs there.

The feast was changed to All Saints instead of All Martyrs by Pope Gregory III in the eighth century. He also changed the date for its observance to Nov. 1. In the ninth century, Pope Gregory IV extended

the feast, which had been observed only in Rome, to the entire Church.

It is fitting that we should honor the saints, those whom the Church has seen worthy to be canonized, as well as members of our family who have died and we believe have gone to heaven. They are our role models.

Some day, we hope that we will also be among those honored on that feast. Our purpose on this Earth is to do God's will so we will be in his presence, and that of our loved ones, for all eternity.

As we say in the Apostles' Creed, we believe in the communion of saints or, as the *Catechism of the Catholic Church* says, "all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church" (#962).

As part of that communion, we pray for the intercession of the saints, including the members of our family who we hope in Christ are now saints. The catechism says, "They do not cease to intercede with the Father for us" (#956).

Then there is that other category that the catechism calls "the three states of the Church" (#954)—the dead who are being purified. We say that they are in purgatory. We pray for them next Tuesday on the feast of All Souls.

Purgatory is the name given to a process of purification, not to a place that the soul might go to after death. Not everyone who dies is worthy to immediately enter into perfect and complete union with God. Therefore, there must be some process of purification, and that is what we call purgatory.

We pray for those members of the communion of saints because "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (2 Mc 12:48). The catechism says, "Our prayer for them is capable not only of helping them, but also of making their intercession for us effective" (#958).

Halloween, All Saints Day and All Souls Day are times to remember our dead.

—John F. Fink

Spirituality for Today/Fr. John Catoir

Carrying one's cross in daily life

I just turned 77, and I can look back on a variety of ailments that temporarily entered my life and challenged my joy.

Living joyfully because of the knowledge of God's love is never easy. Through it all, I tried to put on the will to bear discomfort, a feat that I found was only possible with the help of God's grace.

It can be done. Faith gives us all a huge advantage over those with no faith. I have learned a few things about suffering along the way, and I hope these 10 ideas will help you keep from being too discouraged when your time comes.

- Do all you can to eliminate pain through medication and, if necessary, surgery. When unavoidable suffering comes into your life, toughen up. You can make the burden lighter by turning to the Lord for his help. The will says yes or no to "I will accept this cross."

- By God's grace, it is possible to have a quiet, uncomplaining spirit in the midst of pain.

- Even Jesus had to pray for help in accepting his cross: "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will" (Mt 28:39).

- Jesus did not come to take our suffering away; rather, he came to fill it with his presence. Unite your suffering to his as best you can, and if you can't, don't put yourself down. You're only human.

- Suffering is the coin that purchased our redemption. We may not be able to understand this concept fully, but knowing it can give suffering greater meaning.

- Pain and suffering are universal. Always pray for a happy death, one that

will be as free of pain as possible. But all along the way, try to live joyfully because of the knowledge of God's love.

- When your pain becomes unbearable, you have two choices—suicide or courage. Suicide may seem preferable at any given moment, but think of the consequences. You don't want your children to follow your example when the going gets rough. Be a saint. Accept God's permissive will. It will lift your spirit and inspire others.

- For every pain that we must bear, there is a reason. Only God knows the reason. So hang in there. When you are at your worst, try to understand that the Christian response to unavoidable suffering is far more noble than the pagan response, which usually ends up in self-pity and greater misery.

- Suffering in silence is an act of charity toward your caretakers. Patients always have a responsibility to be charitable to their caretakers. Be a good patient. But always reserve the right to wake them up in the middle of the night when you need medication.

- Many saints prayed for the gift of martyrdom, knowing well that it might entail great suffering. When you pray, don't go for martyrdom. Just keep it simple. Understand that true prayer is found in the will to give yourself to God just as you are, warts and all.

Offering your suffering to God is a form of self-giving that is the highest kind of prayer.

Pray for the grace to rise above your misery. Don't let it destroy your self-respect. Rather, have hope. All of this will pass.

Listen to the words of Jesus: "Come to me, all you who labor and are burdened, and I will give you rest" (Mt 11:28).

(Father John Catoir writes for *Catholic News Service*.) †

Letters to the Editor

Reader questions priest's response about extraordinary ministers of holy Communion

I have never written to a newspaper in my 69 years of life, but I was so hurt and upset by the answer that Father Francis Hoffman gave in the "Go Ask Your Father" column in the Oct. 22 issue of *The Criterion*.

Father Hoffman states in his column—and supports it with half of the space in his column—that the Holy Father, along with most of his top advisers, issued an unprecedented instruction to the Church that we should not use extraordinary ministers of holy Communion at Sunday Mass unless there really is a large number of the faithful present for the liturgy.

I also understand from his column that the reason that the Church in the U.S. does this is because we do not like a Mass that lasts more than an hour. Father Hoffman reminds us that Christ himself was on the Cross for three hours.

Maybe the better reason that we do not have long Masses is due to the logistics involved in having four Masses on Sunday, and the amount of time required for everyone to leave the church, get into their car and exit the full parking lot so that the other church members who are coming to the next Mass can enter the lot, park their cars and get in the church early enough so they can pray before Mass.

Also, we have 600-plus members attend each of the Masses at our parish (St. Jude). With only one priest—or two in some of the other churches—trying to distribute Communion by themselves to

this number of people would not be too efficient.

Also, our one priest presides at all of the Masses by himself, including giving the homily.

I might also ask if, by what is implied, are we to stop offering the cup to the congregation? It is going to be hard for our priest to minister both the consecrated bread and wine at the same time.

David Gaither
Indianapolis

No confusion over role of laity as extraordinary ministers of holy Communion, reader says

I would like to comment on Father Francis Hoffman's column in the Oct. 22 issue of *The Criterion*.

Does the hierarchy of the Catholic Church really believe that if the extraordinary ministers of holy Communion stand around the altar before the priest has received Communion it will lead to confusion of roles and "clericalize" the laity?

For 30-plus years after Vatican II, that was the norm and, in all of those years, I did not hear even one layperson verbalize or even hint that they were "confused."

The bishops and cardinals need to give us "laypeople" more credit than that.

We certainly have been told often enough that our real contribution cannot be serving in the sanctuary. There is no confusion about that on our part.

Helen A. Welter
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Remembering our forebearers on All Saints and All Souls days

Sometimes when I think about all the saints and holy souls who have gone before us, I think of some that I wish I could have known.

One of those people is my Grandma Blessinger, my Mom's mom. She must have been a really extraordinary woman. She died of a viral disease when my mom was 9 years old. To hear the stories told by her 12 children, she must have been bigger than life.

In the early days of the 20th century, despite austere conditions of poverty, three of her children managed to become teachers. Two of them were girls, who were hardly encouraged to do so by the culture of the time. In her college years, my mom played basketball, certainly not the ordinary role of girls in her day.

What is most striking about the influence of Grandma Blessinger was the strong religious orientation of the Blessinger family. Several women would become religious sisters, two grandsons would become priests. I never knew much about the two oldest boys of her family, but I know the girls and Uncle Adam took their faith seriously.

We grandchildren heard repeated stories about the times that Grandma and some of the girls walked the couple of miles into Jasper to attend Mass. On the way, Grandma led the rosary. This was in the days before the devotion of the rosary became more popular.

There exists a 1915 letter from Grandma roughly translated from German into English. I quote the text translated by my godmother, Agnes Blessinger Stenftenagel: *Dear Husband and Children,*

I want to write you a letter as a remembrance for maybe I shall have to leave you soon.

Many a day and night have I suffered pain until it will please the good Lord to call me to another and better life. There, I hope that we will all meet again. But it takes much patience to bear everything that crosses our lives.

I hope you will all stay good children, and help each other when in need. Then what joy, and where joys there are blessings. And when does the Dear Lord not bless when in need?

I hope that you will never forget your parents even if their eyes no longer see.

I offer you all to God so that, dear husband and children, He may not desert you if I have to.

I wish you all a happy death and blessed arrival in heaven, dear husband and children and friends and benefactors, and a happy meeting when nothing hurts anymore.

We want to prepare for death every day as if it were the last, and when our difficult death comes we can say, O Lord, in your hands I deliver my soul.

I used to wonder if Grandma Blessinger really wrote the letter. But knowing Aunt Agnes, I do not think she would have

made it up. In any case, it is part of the Blessinger family lore.

As I say, Grandma Blessinger was extraordinary as a mother of 12 in hard times. She made a dramatic religious impact on her children, and that impact has been pretty faithfully handed on to her grandchildren. It is my hope and prayer that our generation hands on the Catholic faith and religious sense to our descendants.

All Saints and All Souls days give us an opportunity to look back on our forebearers, and recognize our cause to celebrate them and to imitate them. And if there are some who we believe yet need our prayers for them to complete the purification of their lives, we remember them fondly as well.

Not many dioceses and archdioceses in the United States can claim a canonized saint within their boundaries, but Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, belongs to us. She had a lot to do with the propagation of the faith in our part of the world. I rather think that she continues to watch over us here in Indiana.

And we have fond hopes that someday Bishop Simon Bruté will be beatified and canonized. He was our first bishop, who

drove himself to illness in his efforts to evangelize the scattered Catholics of the 1800s.

Today, unsung women and men like my Grandma continue to show us the way. All Saints Day is for them, too. And surely all of us savor a few moments on All Souls Day to pray fondly for our moms and dads and other relatives who have passed away.

And I recommend that we pray for those folks who have passed who have no one to remember them, those who have been forgotten or who died alone.

They belong to our human family, and deserve to be surprised by us as people who care. †

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.

Recordemos a nuestros ancestros en las fiestas de Todos los Santos y de los Fieles Difuntos

En ocasiones, cuando pienso acerca de todos los santos y almas benditas que han partido antes que nosotros, pienso en algunos a quienes desearía haber conocido.

Una de esas personas es mi abuela Blessinger, la mamá de mi mamá. Debí ser una mujer verdaderamente extraordinaria. Murió de una enfermedad viral cuando mi mamá tenía 9 años. Al escuchar los relatos que cuentan sus 12 hijos, tengo la impresión de que debió ser formidable.

A comienzos del siglo XX, pese a las austeras condiciones de pobreza, tres de sus hijos se las ingeniaron para convertirse en maestros. Dos de ellos fueron mujeres a quienes la cultura de la época raramente las alentaba a ello. Durante sus años como universitaria, mamá jugó baloncesto, lo cual ciertamente no formaba parte del perfil de las muchachas de su época.

Lo que resulta más impactante con relación a la influencia de la abuela Blessinger era su sólida orientación religiosa de la familia Blessinger. Varias mujeres se convirtieron en hermanas religiosas y dos nietos se hicieron sacerdotes. Nunca he sabido mucho sobre los dos muchachos mayores de su familia, pero sé que las chicas y el tío Adam se tomaban su fe muy en serio.

Los nietos hemos escuchado en repetidas ocasiones relatos sobre los tiempos en que la abuela y algunas de las chicas caminaban un par de millas hacia Jasper para asistir a la Misa. Durante el trayecto la abuela rezaba el rosario. Esto era en una época anterior a que se popularizara la devoción del rosario.

Existe una carta de 1915 de la abuela traducida toscamente del alemán al inglés.

Cito el texto traducido por mi madrina, Agnes Blessinger Stenftenagel:

*Querido esposo e hijos:
Deseo escribirles una carta de recuerdo, pues quizás tenga que partir pronto.*

He sufrido muchos días y noches de dolor hasta que el buen Señor tenga a bien llamarme a otra vida distinta y mejor, donde espero que todos volvamos a reunirnos. Sin embargo, requiere mucha paciencia soportar todo lo que la vida nos depara.

Espero que todos sigan siendo buenos chicos y se ayuden mutuamente cuando lo necesiten. Allí donde habita la alegría, habitan las bendiciones. Y acaso nuestro Querido Señor no nos bendice cuando estamos necesitados.

Espero que nunca olviden a sus padres, aunque sus ojos ya no puedan verles.

Los ofrezco al Señor para que Él no los desampare, a ti, mi querido esposo y a ustedes mis queridos hijos, aunque yo tenga que hacerlo.

Les deseo a todos una muerte benigna y una llegada santa al cielo, para ti mi querido esposo, hijos, amigos y benefactores, y un feliz encuentro cuando ya nada produzca dolor.

Debemos prepararnos para la muerte todos los días, como si se tratara del último, y que cuando nos sobrevenga la difícil muerte, podamos decir Señor, en tus manos encomiendo mi espíritu.

Solía preguntarme si la abuela Blessinger realmente escribió esa carta. Pero conociendo a la tía Agnes, no creo que la haya inventado. En cualquier caso, forma parte del acervo de la familia Blessinger.

Como les comentaba, la abuela

Blessinger fue una mujer extraordinaria como madre de 12 hijos en tiempos difíciles. Ejerció una sorprendente influencia religiosa sobre sus hijos y dicha influencia se ha transmitido fielmente a sus nietos. Espero y rezo para que nuestra generación transmita la fe católica y el sentido de la religión a nuestros descendientes.

Las fiestas de Todos los Santos y de los Fieles Difuntos nos brindan una oportunidad para recordar a nuestros ancestros y para reconocer nuestros motivos para celebrarlos e imitarlos. Y si hay algunos que creamos que toda vía necesitan nuestras oraciones para poder completar la purificación de sus almas, también a ellos los recordamos con cariño.

No muchas diócesis ni arquidiócesis de Estados Unidos pueden declarar que tienen un santo canonizado dentro de sus fronteras. La madre Theodore Guérin, fundadora de las Hermanas de la Providencia en Santa María de los Bosques, nos pertenece. Ella tuvo mucho que ver con la difusión de la fe en nuestra parte del mundo. Prefiero pensar que continúa cuidándonos aquí en Indiana.

Y tenemos una esperanza afectuosa de que algún día el obispo Simón Bruté será beatificado y canonizado. Él fue nuestro primer obispo, quien cayó enfermo a consecuencia de sus esfuerzos por evangelizar a los católicos dispersos del

siglo XIX.

Hoy en día, hombres y mujeres que pasan desapercibidos, como mi abuela, continúan mostrándonos el camino. La Fiesta de Todos los Santos también es para ellos. Y ciertamente durante la Fiesta de los Fieles Difuntos todos dedicamos unos momentos para rezar con afecto por nuestras madres, padres y demás parientes que hayan fallecido.

Y recomiendo que oremos por aquellos que han fallecido y que no tienen a nadie que los recuerde, aquellos que han sido olvidados o que murieron solos.

Ellos pertenecen a nuestra familia humana y merecen que los sorprendamos como personas que se preocupan. †

¿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 Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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

La intención del Arzobispo Buechlein para vocaciones en 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 29

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1410 N. Bosart Ave., Indianapolis. **Fall luncheon and card party**, 11 a.m., lunch service, noon, \$10 per person. Information: 317-356-9812 or 317-356-0774.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Joan of Arc Parish, "Holy Family Ministry," pasta dinner**, 6 p.m., social, 7 p.m., \$20 per person. Information: 317-283-5508.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m.

October 29-30

St. Vincent de Paul Society warehouse, 1201 E. Maryland St., Indianapolis. **Estate sale**, antiques, artwork, furniture, linens, dishes, Fri. 8 a.m.-5 p.m., Sat. 8 a.m.-3 p.m. Information: www.svdpindy.org.

October 31

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

St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. **Turkey dinner**, 11 a.m.-3 p.m. Information: 812-934-2880.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Mother of Faith,"** Benedictine Father Pius Klein, presenter, 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.

November 2

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

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Mass**, noon and 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 3

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

St. Thomas Aquinas Church, 46th and Illinois streets, Indianapolis. **St. Martin de Porres feast day Mass**, Father John McCaslin, celebrant and homilist, 7 p.m., free *fiesta/harambee* reception following Mass, bring an ethnic dish to share.

November 4

Roncalli High School, 3300 Prague Road, Indianapolis. **Open house**, 7-9 p.m. Information: 317-787-8277.

November 5

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall. **"End of Life Issues and Decisions: A Catholic Viewpoint,"** Dr. Hans Geisler, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail

macmac961@comcast.net.

November 5-7

St. Vincent de Paul Parish, 1723 "I" St., Bedford. **"Theology of the Body" workshop**, Fri. 7 p.m., Sat. 9 a.m.-3 p.m., Sun. 6-9 p.m., Father Rick Nagel and Monica Ashour, presenters, free-will offering, \$15 meal charge for Sat. Information: 812-275-6539, ext. 225, or candrews1148@comcast.net.

Saint Meinrad Seminary and School of Theology, Gregory Hall, 200 Hill Drive, St. Meinrad. **Readers Theater, Richard II**, Fri. and Sat. 7:30 p.m., Sun. 2 p.m., no charge. Information: 800-682-0988 or www.saintmeinrad.edu.

November 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, **"Trivia Challenge,"** teams of eight must be 21 years of age to attend, \$25 per person includes food and beverages, 7-11 p.m. Information: 317-634-4519.

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **"Christmas Bazaar,"** crafts, baskets, quilts, chicken noodle dinner, refreshments, 9 a.m.-3 p.m. Information: 317-858-8372 or bloomcathy@att.net.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Arts and Crafts Fair,"** barbecue, music, 9 a.m.-3 p.m. Information: 317-787-8246.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. St. Philip Neri Parish, **"Philipfest,"** games, food, 6-10 p.m., \$35 per person. Information: 317-631-8746 or 317-514-3327.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis.

All-class reunion, school tours, 4:15 p.m., Mass, 5 p.m., dinner following Mass at Marriott East Hotel, reservations required. Information: 317-357-8352 or tom@littleflowerparish.org.

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Families Under Construction" workshop**, Lori Borgman, columnist, speaker, 9 a.m.-3 p.m., \$10 per person, \$15 per married or engaged couple, includes lunch, child care available. Information: 317-859-4673 or rsiefker@indyblue.com.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. 27th annual **"Holiday Bazaar,"** crafts, Christmas cookies by the pound, bake shop, food, chili for carryout, 9 a.m.-3 p.m. Information: 765-342-4504.

November 7

St. Mary Church, 317 N. New Jersey St., Indianapolis. Fourth annual **"All-Girls' Catholic High School Mass and Brunch,"** 10:30 a.m., brunch following Mass at the Rathskellar, \$20 per person, reservations due Oct. 24. Information: 317-359-5800.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-924-433 or CardinalRitterInfo@CardinalRitter.org.

November 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., dedication of memorial following Mass, meeting, 12:30 p.m. Information: 317-885-5098 or beaglered@aol.com.

St. Charles Borromeo School, 2224 E. Third St., Bloomington. **Open house**, 5:30-7:30 p.m. Information: 812-336-5853 or taradoyon@yahoo.com.

November 11

Calvary Cemetery, Mausoleum

Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-784-4439.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 5-7 p.m. Information: 317-543-4923.

November 12

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Personal Insights on International Diplomacy,"** Dr. Madeleine Albright, presenter, noon.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **"Are You Being Fed Spiritually?"** Jeff Cavins, presenter, 7-9 p.m., no charge. Information: 317-257-1085.

November 12-13

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Christmas Bazaar,"** gift items, lunch, 9 a.m.-4 p.m. Information: 317-872-6420.

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama Club, **Cinderella**, 7 p.m., adults \$7, student/child \$5. Information: 812-934-4440.

November 13

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Dr. Ray Guarendi, radio host for EWTN program "The Doctor Is In,"** Mass and program, 8:30 a.m.-noon, \$15 per person includes lunch, reservations required by Nov. 1. Information: 317-225-8902 or carolewill@hotmail.com.

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.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **11th annual "Royal Extravaganza,"** 6 p.m., \$75 per person. Information: 317-826-6000.

Woodstock Country Club, 1301 W. 38th St., Indianapolis. Little Sisters of the Poor, **"Harvest Celebration,"** 6:30 p.m., \$175 per person or \$350 per couple, benefits Little Sisters' ministry to elderly poor at St. Augustine Home for the Aged. Information: 317-872-6420.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord dinner**, 4:30-7 p.m., \$8 adults, \$3 children 7-12 years old. Information: 812-852-4394 or agehl@etczone.com

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Grape Arbor Dance,"** 6-11 p.m., \$7 per person or \$10 includes dinner. Information: 317-632-0619 or www.sloveniannationalhomeindy.org.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Missionaries of Christ, "Practical Training in Evangelization,"** 7:45 a.m.-5:30 p.m., \$40 per person, \$7 lunch if pre-registered by Nov. 3. Information: 812-623-8007 or www.HealingThroughThePowerOfJesusChrist.org.

November 14

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. †

One-actor play about St. Damien de Veuster is Nov. 15 at Saint Meinrad

The American Showcase Theater Company will present Aldyth Morris' one-actor play titled *Damien* at 7 p.m. on Nov. 15 in the Gallery of St. Gregory Hall at Saint Meinrad Seminary and School of Theology in St. Meinrad. St. Damien de Veuster was born in Belgium in 1840. Ordained as a member of a missionary order, the priest



Reid Sasser

traveled to Hawaii in 1864 and later began a life of ministry to the lepers on the island of Molokai. St. Damien eventually contracted leprosy and died in 1889. On Oct. 11, 2009, Pope Benedict XVI declared him to be a saint. Actor Reid Sasser, who portrays Damien, first performed this production in 1984 in Washington, D.C. Using the technique of flashback, Sasser recounts Damien's life at his funeral. The program is free and open to the public. Parking is available in the Guest House and student parking lots. For more information, call 812-357-6501. †

VIPs



Walter P. and Mary Lou (Labas) Kozubal, members of St. Patrick Parish in Terre Haute, will celebrate their 50th wedding anniversary on Nov. 4. The couple was married on Nov. 4, 1960, at St. John Bosco Church in Hammond, Ind. They are the parents of three children: Ev e Fears, Anne Jalk and Paul Kozubal. They also have three grandchildren and one great-grandchild. †



Certified altar servers

Several fifth-grade students at St. Charles Borromeo School in Bloomington pose for a photograph on Oct. 1 in the parish church after completing an altar server training program. The students are, from left in the front row, Elizabeth Nicola, Jenny Driscoll, Nick Dolson, Maddie Graf, Emma Lashley, Lauren Leal, Mitchel Gingerich, Grace Oeding and Ian Smith. Standing in the back row with Father William Stumpf, pastor of St. Charles Borromeo Parish, are Eddie Friesel, Patrick Mooney and Nicole Perry. Fifth-graders Jacob Leslie, Hannah Marshall, Anne Marie McGarvey and Brice McGarvey, not shown, also completed the altar server training.

Correction

In the Oct. 22 issue of *The Criterion*, it was mistakenly reported that Sacred Heart of Jesus parishioners Ray and Arleen

(Lovicsek) Krebs of Indianapolis were married on Oct. 22, 1950. They were actually married on that date in 1960. †

Death toll tops 250 as spread of cholera slows in rural Haiti

WASHINGTON (CNS)—Even as the death rate slowed in central Haiti a week after the first cases of cholera were reported, a multinational medical response boosted efforts to limit the spread of the disease in the poverty-stricken country.

The World Health Organization reported 259 people had died as of Oct. 26. Overall, 3,342 cases of the disease had been reported.

The outbreak was confined largely to Artibonite department, although cases also were reported in the Central department to the east as well as in the capital of Port-au-Prince and Haiti's second largest city, Cap-Haitien in the north. The cases were discovered among people who had traveled from those areas since the outbreak began on Oct. 19.

Teams from various agencies, including the Pan American Health Organization and the Centers for Disease Control and Prevention in Atlanta, continued monitoring water and food samples in Port-au-Prince in an effort to prevent a massive outbreak of the disease.

The capital and the surrounding area are considered extremely vulnerable because an estimated 1.3 million people remain in makeshift tent camps nine months after a devastating earthquake destroyed much of the city. Camp residents have limited access to clean water and sanitation.

Aid workers hustled to stop the outbreak from spreading from communities in southern Artibonite to other parts of

the country.

Water, hygiene kits and antibiotics continued to be trucked into the affected area by aid agencies. Daniel Rouzier of Food for the Poor told Catholic News Service from Port-au-Prince that his agency sent 10 solar-powered water filtration systems into the area on Oct. 22-23.

Information about the disease's symptoms and prevention tips were passed on to people by the various agencies working in the country, including Catholic Relief Services.

Prevention efforts were stepped up in the tent camps in the earthquake-battered capital and surrounding communities, about two hours south of where the outbreak erupted.

Robyn Fieser, regional information office for CRS, told CNS on Oct. 26 that agency staff and partners had fanned out across 12 camps, and distributed soap and cholera prevention brochures to more than 10,000 families.

Cholera is a water-borne bacterial disease that causes severe vomiting and diarrhea. Left untreated, it can kill a person within hours of the onset of symptoms because of dehydration. The disease can be treated with fluids and antibiotics. People who receive treatment quickly usually survive.

Pan American Health Organization Deputy Director Jon Andrus told a news briefing in Washington on Oct. 25 that the outbreak is the first in Haiti in 50 years. Even the



A Haitian resident suffering from cholera waits for medical treatment at a local hospital in the town of Saint Marc on Oct. 22. Haiti's government and its aid partners are fighting to contain a cholera epidemic that has killed more than 160 people in the nation's worst medical emergency since the Jan. 12 earthquake.

1991 outbreak, which affected almost every country in the Western Hemisphere, missed Haiti, he said.

"Now that cholera has established itself with a strong foothold in Haiti, this will not go away for several years," he said, explaining that the disease likely will reappear in cycles. †

Public is invited to Bloomington parish's Nov. 5 program on brain death

Dr. Paul Byrne, a clinical professor of pediatrics at the University of Toledo Medical College in Toledo, Ohio, will give a presentation on brain death and its implication for organ donations on Nov. 5 at St. John the Apostle Parish, 4607 W. State Road 46, in Bloomington.



Dr. Paul Byrne

In 2005, Byrne was invited by the Vatican to speak on this topic at the Pontifical Academy of Sciences.

Byrne, who is a member of the Fellowship of Catholic Scholars, argues that there is no consensus on the diagnostic criteria for brain death and, as a result, what one doctor considers as death, another does not, leading to great arbitrariness.

A past president of the Catholic Medical Association, Byrne points out many circumstances where a person is declared brain-dead, and their heart is still beating, their skin is pink and their body is warm. There are also cases where brain-dead patients have "woken up" or "come back to life" or where a pregnant woman declared brain-dead delivered a healthy baby and her body produced breast milk.

Byrne, along with many others within the Church, are asking the question, "Was 'brain death' created for a solely utilitarian purpose—to acquire organs for transplant so that many lives would be saved?"

In an address on organ donation given by Pope Benedict XVI in November 2008, the Holy Father warned about adopting utilitarian and discriminatory criteria for obtaining organs.

"It is useful to remember that the various vital

organs can only be extracted 'ex cadavere' [from a dead body], which possesses its own dignity and should be respected. Over recent years, science has made further progress in ascertaining the death of a patient. It is good, then, that the achieved results receive the consensus of the entire scientific community in favor of looking for solutions that give everyone certainty. In an environment such as this, the minimum suspicion of arbitrariness is not allowed, and where total certainty has not been reached, the principle of caution should prevail."

The evening begins with Mass at 5:30 p.m. Byrne's lecture starts at 6 p.m. then a light dinner will be provided.

There is no charge for the program, which is open to the public.

For more information or to make a reservation, call 812-330-1535 or send an e-mail to monica.siefker@sbcglobal.net. †

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'Parish of change' foresees more transitions in anniversary year

By Sean Gallagher

It is not unusual for a parish as old as St. Michael Parish in Charlestown to have had more than one church building over the course of its 150-year history.

Parishes may have outgrown their church or the church may have burned down at some point in the past.

But the 200 households that make up the current membership of the New Albany Deanery faith community are worshipping in their fifth church. On average, each new generation of St. Michael parishioners at has seen the parish build a new place of worship.

This regular transition in church buildings exemplifies the many changes in the parish and in Charlestown since 1860 when St. Michael Parish was founded.

"It's a parish of change," said 92-year-old parishioner John Gelhaus, who has worshipped in four of the five churches in St. Michael's history.

St. Michael Parish celebrated its 150th anniversary with a festive Mass on Sept. 12 at which Archbishop Daniel M. Buechlein was the principal celebrant.

Earlier in the year, the anniversary was also marked with a chamber music concert in the parish's church, and a dance at the parish featuring music from the 1950s and 1960s.

According to St. Michael's current pastor, Father Steven Schaftlein, the parish's first church was a log cabin on land near a railroad that was built through the area in the mid-19th century.

The land where the church was located was donated by two of Gelhaus' great uncles, and is currently used as the parish's cemetery.

When Charlestown started to grow, a clapboard church was built in the town. It eventually burned down in 1928, and was replaced by a brick church.

After World War II started, a large gunpowder plant that Father Schaftlein said employed 15,000 to 20,000 people was built near Charlestown.

"At that point, the parish needed to expand so they got the land where we're at, but first put up a school," he said. "For [approximately] 30 years, they had Mass in the school hall."

It was during that time that St. Michael Parish received its first resident pastor. For much of its history up to that time, priests

assigned to St. Mary Parish in New Albany would travel to Charlestown on weekends to celebrate Mass.

Gelhaus has special memories of Father Morand Widolff, who led St. Michael Parish from 1955-69, the longest period of all the parish's pastors.

"He was down-to-earth when you went to church," Gelhaus said. "You never knew what to expect from his sermons. But that would keep you curious and you'd listen to it. Nobody slept in church."

Father Widolff was the pastor of St. Michael Parish when Chuck Ledbetter and his family moved to Charlestown in 1956. Ledbetter was 13 at the time.

"It was a real family-oriented parish," said Ledbetter, now 67. "My mother and father were involved with the parish. My classmates in the eighth grade, [and] their mothers and fathers were heavily involved in the parish. And, as youngsters, when we got involved with the CYO [Catholic Youth Organization], we became really interested in the parish, too."

"We had this close connection with each other. It had a family atmosphere about it. It was a Christian fellowship, if you will."

After the gunpowder factory and a nearby power plant closed, much of the Catholic population that necessitated the building of the school moved away. It was closed in 1993.

Denise Allgeier, 28, was a fifth-grade student at St. Michael School at that time. After graduating from Our Lady of Providence Jr./Sr. High School in Clarksville and earning a degree at Purdue University in West Lafayette, Ind., she eventually moved back to Charlestown, where she and her husband, Adam, have begun to raise a family.

Their first child, Avery, was born earlier this year.

Allgeier recently helped form a young adults group at the parish, which has volunteered in various parish ministries and activities.

"We all have babies or are pregnant now," Allgeier said with a laugh. "And we want to make sure that our kids are going to have a church to go to, and have the same kind of faith and family in the parish



Members of the Knights of Columbus stand at attention during the closing procession of a Sept. 12 Mass at St. Michael Church in Charlestown to celebrate the parish's 150th anniversary. Archbishop Daniel M. Buechlein was the principal celebrant at the Mass.

that we did."

The faith and family that Allgeier found in the parish when she was a child helped form that desire in her, she said.

When Allgeier was 11, her mother died of cancer. Families in the parish reached out to help, and consoled her and her family.

"When my mom was sick, going through chemo[therapy] and radiation, everyone at the school and in the parish got together and brought us meals," she said. "They were really a huge support system."

Father Schaftlein foresees more young families moving to Charlestown in the next five years as it likely becomes a bedroom community for people who commute to work in Louisville, New Albany, Jeffersonville and Clarksville.

"The fact that the young people that are here are taking ownership is a spark," Father Schaftlein said. "It's a foundation that's being laid for the return of young



Father Joseph Tribble, center, poses with the first Communion class in 1926 at St. Michael Parish in Charlestown, which is celebrating the 150th anniversary of its founding this year. John Gelhaus, third from left, now 92, was a member of the class, and is a lifelong member of the parish. In 1926, Father Tribble was the assistant pastor of St. Michael Parish.

people as they move out this way."

So the parish known for change in its 150-year history is geared for more in the coming years.

"We await the day when the population continues to move out this way so we can re-open the school," said Father Schaftlein. †

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Mildred Jefferson, pro-life leader and surgeon, dies in Cambridge at 84

WASHINGTON (CNS)—Dr. Mildred Jefferson, a leader in the pro-life movement for decades who was also the first African-American woman to graduate from Harvard Medical School, died on Oct. 15 at her home in Cambridge, Mass. She was 84.

Among the groups praising Jefferson's pro-life work over the years were the Massachusetts Catholic Conference and the National Black Catholic Apostolate for Life.



Mildred Jefferson

"When others were silent, Dr. Mildred Jefferson refused to be silent," said Franciscan Father

James Goode, president of the New York-based National Black Catholic Apostolate for Life. "Her voice and presence were heard throughout this nation proclaiming the dignity of all human life."

Gerald D'Avolio, executive director of the Massachusetts Catholic Conference, said Jefferson's role in the pro-life movement "demonstrated the movement's breadth and depth."

"Her respect for the Catholic Church and her willingness to provide compelling legislative testimony over the years in alliance with the Massachusetts Catholic Conference will always be remembered and appreciated," he added.

She was the first female surgical intern at Boston City Hospital and the first woman admitted to membership in the Boston Surgical Society.

She was among the founders of the National Right to Life Committee, and was elected vice chairman of the board in June 1973. She served three consecutive terms as president of the organization from 1975 to 1978. †

A time to 'SHINE'

Catholics across the archdiocese respond to call to help people in need

(Editor's note: Twelve months ago, the archdiocese started a yearlong ministry that called every Catholic to a life of service. Led by Catholic Charities, the initiative became known as SHINE—which stands for "Spreading Hope in Neighborhoods Everywhere." Here is a look at some of the ways that parishes and individuals across the archdiocese have responded to the call to make a difference to people in need.)

By John Shaughnessy

Like a buffet filled with your favorite foods, the outreach effort in Tell City that is called Table of Blessings has left everyone smiling and satisfied.



Sitting at the table every Thursday evening are the elderly people who appreciate the free hot meal and the opportunity to spend

time with others.

Also at the table are young families, including the one family whose mother says that her children look forward to the weekly community meal because "it's like eating out at a restaurant for them"—an outing that the family can't afford otherwise.

Those kinds of connections are exactly what the organizers hoped for with Table of Blessings—the weekly meal program that is the combined effort of four Churches in Tell City, including St. Paul Parish.

The effort is led by Joan Hess, the agency director of Catholic Charities Tell City, and Steve and Jane Upmeyer, who are members of the Evangelical United Church of Christ. Members of the First Baptist Church and the First United Methodist Church are also involved.

"It's something I've been thinking about for a long time because we didn't have a meal program in the area," Hess says. "I talked to Jane, and she said that she and her husband always wanted to do something, too. It's really been an ecumenical type of thing."

The focus has also been on providing an extra helping of dignity for the people who come to the dinner. There are no sign-in sheets and no questions, just an invitation to eat at a table with china, silverware and glasses. The menu has included meatloaf, grilled chicken breasts, spaghetti and chicken potpies. Donated homemade cakes, cookies and cobbler have filled the dessert trays.

"And we always make sure we have ice cream," Hess says with a laugh. "The y revolt if there isn't ice cream."

About 70 people came for a recent dinner.

"We feel [like] we're making a difference for the people who come to eat,"

Jane Upmeyer says. "Some of the elderly enjoy the social aspect of it. And the people who volunteer are from all over the community. People who normally wouldn't work together are working together."

"We're really glad we chose the name Table of Blessings," Hess says. "It's such a blessing for everybody, including those of us who work on it. We're a small community. We all have to work together. We're there to do the work of Christ, and share our blessings with everyone. It's been wonderful."

A lasting impact

First, there was the reaction of surprise and delight for Dominican Father Robert Keller, the pastor of St. Paul Catholic Center in Bloomington.

A short while later, a moment of panic and worry followed for the priest.

The surprise and delight came after Father Keller checked a sign-up sheet at the church seeking potential volunteers to help staff the Interfaith Winter Shelter, an overnight homeless ministry in Bloomington. Nearly 80 people had signed up.

The feeling of panic and worry came after Father Keller committed to staffing the shelter on Thursday nights. Looking at the calendar for the last two months of 2009, he soon realized that his parish was responsible for Thanksgiving, Christmas Eve and New Year's Eve.

"I thought, 'How are we going to get enough people for those nights?'" Father Keller recalls. "We ended up with about 25 people for those nights."

That sense of commitment has marked the parish's approach to the Interfaith Winter Shelter, an ecumenical effort that was started by Trinity Episcopal Church in Bloomington. Volunteers are already signed up to help at the shelter's four sites, which will be open overnight from Nov. 1 to March 31.

"The people who helped last year never had a chance to talk to and listen to a homeless person before," Father Keller says. "They discovered that a lot of these people have very tragic situations in their lives. Doing this is part of our Christian call. It's a very tangible experience of applying the Gospel. There's an immediate contact with a human being who is in distress. People would talk about how they could see Christ in these people."

Michael Gastineau is one of the St. Paul parishioners who was moved by that experience. He helped to "check in" the homeless people who came to the shelter last winter. He plans to take an even larger role this winter as a site director.

"It had a lasting impact on me," he says. "They [the homeless people] helped me appreciate the life [that] I have, and they



At the Interfaith Winter Shelter in Bloomington, volunteers worked together last winter to get beds ready for homeless people to spend the night. Parishioners at St. Paul Catholic Center in Bloomington will once again be involved in the shelter, which will be open overnight from Nov. 1 through March 31.

helped me to see the world in a different way. It made me want to get more involved.

"Being able to help people is what Jesus did. He was love, pure and simple, especially with people that society looked down on. Doing this is something [that] I believe in. It's definitely strengthened my faith."

A mother's concern

As the mother of five children ranging in age from 17 to 3, Carol Etling is limited in the amount of extra time she has for anything that extends beyond family concerns.

Still, she carved enough time in her life to participate in a JustFaith Ministries program in the Terre Haute Deanery, a program where people "study, explore and experience Christ's call to care for the poor and vulnerable."

As part of the Terre Haute Deanery group, Etling has served the homeless at two shelters and learned about the principles of ecological justice at the White Violet Center at nearby Saint Mary-of-the-Woods College. She has also worked with, and helped to prepare a meal for, members of the Ryves Neighborhood Association in Terre Haute, an association that provides a voice for the residents of that economically struggling area.

"It's really deepened my feeling of community in my parish and other areas, and made me more aware of people who are all around me," says Etling, a member of



Volunteers in Tell City prepare the weekly dinner they serve to people in need at Table of Blessings, an outreach ministry which is the combined effort of four local Church communities, including St. Paul Parish.

St. Joseph University Parish in Terre Haute. "They're not just faces. They're people. I see Christ in them."

She is now helping with a deanery project that will benefit the Catholic Charities Terre Haute food bank, which serves people in seven counties in western Indiana. The Soup Bowl Benefit on Feb. 5 combines the efforts of artists, businesses and volunteers. Local artists will create pottery bowls that can be bought for \$25 and filled with soup.

"As the mother of five children, I don't feel like I have the time to do the things I hope to do or need to do to help people," Etling says. "There are people in the world who need so much. One of the things [that] I can do as a mother is to teach my children—to let them know the poor are there, and we have to care for them." †

Cancer survivor says her faith was restored during struggle with disease

WASHINGTON (CNS)—Nicki Boscia Durlister has experienced triumph tinged with potential tragedy.

Durlister, 54, seems to have beaten breast cancer.

"I believe my prognosis is excellent," she told Catholic News Service during a telephone

interview from her home in Encino, Calif. "I say this because my doctor and I were interviewed together last week. I asked for a second opinion! The doctor said my cancer is somewhere in a lab at Cedars-Sinai [Medical Center]."

During the Columbus Day weekend, when National Breast Cancer Awareness Month was brought to the fore in a multitude of ways—including walks,

pink-tinted Sunday comic strips, and even pink shoes and gloves worn by players during the Oct. 10 NFL games—Durlister's activities were more muted.

"A little hiking, dinner a couple of nights," she said.

One reason behind the muted celebration was that her 22-year-old daughter had learned she inherited the gene that likely brought about Durlister's own breast cancer—and that probably killed Durlister's mother and aunts well before there were tests for such things.

"I had hoped and prayed that it would end with me," said Durlister, a Catholic whose faith was restored in the midst of her struggle to beat cancer.

In her book *Beyond the Pink Moon: A Memoir of Legacy, Loss and Survival*, Durlister recounts that after she married her Jewish husband, she raised their children as Jews and attended the synagogue weekly.

"He never wanted me to convert," Durlister said of her husband. "I was the

one that needed ritual."

How did her Catholic reawakening take place?

"People continually ask me about it. I wish [that] I could explain it better," she replied.

"I hadn't been in a Catholic church for decades. I think the last time [that] I was in a Catholic church was at my dad's funeral, which was in May of 1991. But May is the month of the Blessed Mother, and we all prayed to her growing up. ... I felt like I had been forsaking her."

After receiving some hopeful news about her cancer, "my first inclination was to go to church. You'd think I'd go to temple," Durlister said.

She stopped at the Church of the Good Shepherd in Santa Monica, Calif. "I felt very nervous walking into the church. I'd never been in a church when I'm all by myself," she said, recalling the times that she would go to Mass or enter a church as a child with her Catholic school classmates.

Once inside, though, "I felt this overwhelming feeling of love. I felt the

Blessed Mother, I felt my mother, I felt my father, I felt God," she said. "I sat in the first pew. I felt this huge release. I just sat there crying this big puddle of tears."

"I was back where I belonged, where I was meant to be," she added.

Today, even though she goes to Sunday Mass at St. Cyril of Jerusalem Church in Encino, her neighborhood parish, "I always come back to that place," Durlister said of Good Shepherd Church.

Sunday now has become "my favorite time of the week," she said. "When I go to Mass and when I sit here and do my own reflections, I feel whole. I feel blessed. I feel at peace. I really feel like I've been in God's presence."

On top of that, she noted, "I went to confession for the first time in 30 years, and that was a very powerful experience."

Not that she was treating it like a secret, but the experience was so profound, Durlister said, "I can't tell you what happened there." †



Nicki Boscia Durlister

SYNOD

continued from page 1

Hebrew Scriptures—is the word of God, and that God’s promises to the Jewish people, beginning with Abraham, are still valid.

However, they said, “recourse to theological and biblical positions which use the word of God to wrongly justify injustices is not acceptable. On the contrary, recourse to religion must lead every person to see the face of God in others.”

Addressing the synod’s final news conference on Oct. 23, Melkite Bishop Cyrille S. Bustros of Newton, Mass., said, “For us Christians, you can no longer speak of a land promised to the Jewish people” because Christ’s coming into the world demonstrated that God’s chosen people are all men and women, and that their promised land would be the kingdom of God established throughout the world.

The bishops’ point in criticizing some people’s use of Scripture was intended to say “one cannot use the theme of the Promised Land to justify the return of Jews to Israel and the expatriation of Palestinians,” Bishop Bustros said.

In their message, the bishops expressed particular concern over the future of Jerusalem, particularly given Israeli “unilateral initiatives” that threaten the composition and demographic profile of the city through construction and buying up the property of Christians and other Arabs.

They also offered words of support for the suffering Iraqi people, both Christians and Muslims, and for those forced to flee the country.

The synod members said they talked extensively about Christian-Muslim relations, and about the fact that they both are long-standing citizens of the same countries and should be working together for the good of all.

“We say to our Muslim fellow-citizens: We are brothers and sisters. God wishes us to be together, united by one faith in God and by the dual commandment of love of God and neighbor,” they said.

But Christians must be given their full rights as citizens, and the future peace and prosperity of the region require civil societies built “on the basis of citizenship, religious freedom and freedom of conscience.”

Throughout the synod, members said that while religious freedom and freedom of worship are recognized in most of the region’s constitutions, freedom of conscience—particularly the freedom to change religious affiliation—is not respected in many places.

The synod propositions called for educating Christians in the beliefs of their Muslim and Jewish neighbors, and for strengthening dialogue programs that would help the region’s people “accept one another in spite of their differences, working to build a new society in which fanaticism and extremism have no place.”

Much of the synod’s discussion focused on the fact that many Christians are emigrating because of ongoing conflicts, a lack of security and equality, and a lack of economic opportunities at home.

They praised those who have remained despite hardship, and thanked them for their contributions to Church and society.

While they did not call on emigrants to return home, they did ask them to consider it eventually and to think twice before selling their property in their homelands. Several bishops had told the synod that Christians

selling off their property was turning previously Christian-Muslim neighborhoods and towns into totally Muslim areas.

One of the synod propositions said, “We exhort our faithful and our Church communities not to give in to the temptation to sell off their real estate,” and they pledged to set up micro-finance and other projects to help people retain their property and make it prosper.

The synod members affirmed their commitment to efforts to promote full Christian unity, and promised to strengthen cooperative efforts with other Churches in the region because “we share the same journey,” and unity is necessary for effectively sharing the Gospel.

The bishops at the synod also recognized their own failures in not promoting greater communion between Catholics of different rites, with other Christians, and with the Jewish and Muslim majorities of their homelands.

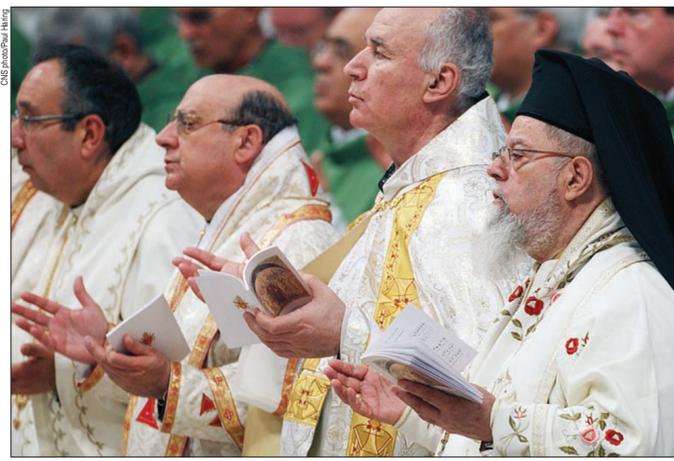
And they told their lay faithful, “We have not done everything possible to confirm you in your faith and to give you the spiritual

nourishment you need in your difficulties.” All Christians, including the bishops, are called to conversion, they said.

The propositions called for creation of a “commission of cooperation” between Church leaders of different rites, the sharing of material resources and establishment of a program to share priests.

They also echoed a repeated call in the synod for the pope to study ways to expand the jurisdiction of Eastern Catholic patriarchs and major archbishops to allow them greater power in providing for their faithful who live outside the traditional territory of their Churches, and to consider dropping restrictions on ordaining married men to the priesthood outside the traditional homeland of the particular Church.

Maronite Archbishop Joseph Soueif of Cyprus told reporters, “The synod is not a medical prescription or a cure” for the problems that Christians face in the Middle East, “it’s a journey that is just beginning” and will have to be implemented by the region’s Catholics. †



Melkite Archbishop Elias Chacour of Haifa, Israel, right, and other prelates pray during the closing Mass of the Synod of Bishops for the Middle East in St. Peter’s Basilica at the Vatican on Oct. 24.

Pope chooses ‘new evangelization’ as theme for 2012 Synod of Bishops



Pope Benedict XVI

VATICAN CITY (CNS)—Pope Benedict XVI has chosen “new evangelization” as the theme for the next world Synod of Bishops in 2012.

The pope said the topic reflects a need to re-evangelize in countries where Christian faith and practice have declined, and where people “have even moved away from the Church.”

The pope made the announcement at the end of his homily at the closing Mass on Oct. 24 for the special Synod of Bishops for the Middle East, which focused on the pastoral challenges of the region. He

said that during the October synod, bishops spoke of the “need to offer the Gospel anew to people who do not know it very well.”

“What was often evoked was the need for a new evangelization for the Middle East as well. This was quite a widespread theme, especially in the countries where Christianity has ancient roots,” he said.

The pope said he chose the next synod topic, “The new evangelization for the transmission of the Christian faith,” after consulting with the world’s episcopate. He recently created the

Pontifical Council for Promoting New Evangelization, and has made re-evangelizing a main theme of his pontificate.

Pope Benedict has presided over two world synods, one on the Eucharist and one on Scripture, as well as regional synods for Africa and the Middle East. He streamlined the format of these encounters to allow for more exchange of opinions, and has sometimes joined in the discussions.

His apostolic letter on the synod on Scripture, held in 2008, is expected late this year. †

What were the top archdiocesan stories that the newspaper featured in the 1990s?

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

This week, we feature some of the top stories that appeared in the archdiocesan newspaper during the 1990s.

1990

July 1990—The growing priest shortage causes two parishes in the archdiocese to be assigned the first parish life coordinator.

From a story by Margaret Nelson: “The role of parish life coordinator has been designed to provide pastoral care where a priest is not available. St. James the Greater and St. Catherine parishes in Indianapolis will soon have the first parish life coordinator in the archdiocese. Those parishes will pioneer some recent leadership trends in the Church. As one member of the joint parish council said, ‘We must be very special. We were one of the first with a consolidated school and first with two parishes under one pastor. Now we’re venturing out to another milestone—have [St. Joseph of Carondelet Sister Carolyn Strack] as our parish life coordinator.’”

January 1991—War breaks out in the Persian Gulf; Catholics react with mixed opinions and prayers.

From Catholic News Service: “WASHINGTON—Reactions of Catholic leaders worldwide to the war in the Persian Gulf have ranged from support of the war to opposition to the use of force to support for Iraqi President Saddam Hussein. Pope John Paul II has devoted continual public statements to urging the U.S.-led coalition and Iraq to stop the fighting and negotiate a settlement of Iraq’s annexation of neighboring Kuwait last August.”



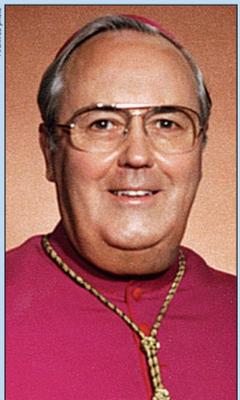
CNS photo courtesy U.S. Navy via Reuters

January 1992—Archbishop Edward T. O’Meara dies after months of complications from pulmonary fibrosis.

“Archbishop Edward T. O’Meara, 70, died at his Indianapolis residence on Friday, Jan. 10, 1992, exactly 12 years after his installation as archbishop.”

From a commentary by John F. Fink, editor: “Archbishop O’Meara’s life was the perfect example of how to fulfill Christ’s command to love God and your neighbor. This was the motivation in his life, and it showed in everything he did. Some people like to be with other people, and some don’t. Archbishop O’Meara always seemed happiest when he was interacting with others. He thoroughly enjoyed his visits to parishes throughout the archdiocese because of the opportunity to mingle with the people. He also went to great pains to make sure that he traveled to every corner of this large archdiocese. He tried his best not to be known as the ‘archbishop of Indianapolis; he always referred to ‘the archdiocese,’ not to ‘the Archdiocese of Indianapolis.’”

The archbishop, it was later revealed, had privately offered his resignation to Pope John Paul II four months before his death. At the time, only three other people were aware of the resignation—Bishop William Higi of Lafayette, Bishop Gerald Gettelfinger of Evansville and Bishop Daniel Buechlein of Memphis, who later became his successor.



Archbishop Edward T. O’Meara

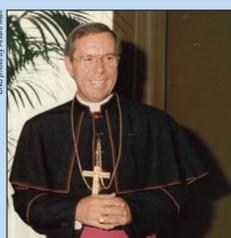
April 1992—U.S. Bishops enter the national debate on artificial nutrition and hydration.

From a Catholic News Service story: “WASHINGTON—The U.S. bishops’ Committee for Pro-Life Activities has categorically rejected ‘any omission of nutrition and hydration intended to cause a patient’s death.’ It said there must be a ‘presumption in favor of providing medically assisted nutrition and hydration to patients who need it.’ But it added that this presumption is not absolute: It ‘would yield in cases where such procedures have no medically reasonable hope of sustaining life or pose excessive risks or burdens.’ ... The statement, four years in the making, is the first full-scale entry by the nation’s bishops into the nutrition-hydration debate that has increasingly occupied the attention of doctors, lawyers, ethicists, judges, legislators and the general American public in recent years.”

July 1992—Six months after delivering the homily at the funeral of Archbishop O’Meara, Bishop Daniel M. Buechlein is appointed to replace him.

“Bishop Daniel Mark Buechlein of Memphis has been named the new Archbishop of Indianapolis by Pope John Paul II. ... The installation of the new archbishop will be [on] Wednesday, Sept. 9, at 2 p.m. Archbishop-designate Buechlein, 54, was president-rector of St. Meinrad College and St. Meinrad School of Theology from 1982 to January 1987, when he was named Bishop of Memphis. He is a native of Jasper, which was part of the Archdiocese of Indianapolis when he was born [on] April 20, 1938. Jasper became part of the Diocese of Evansville when that diocese was created in November of 1944.”

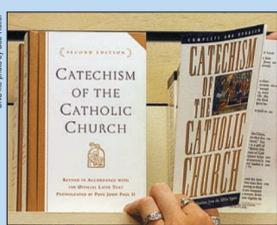
“In his remarks last Tuesday, Archbishop-designate Buechlein let everyone know that he intends to be a ‘hands on’ chief teacher and pastor and spiritual leader.’ Asked by reporters at the press conference what he meant by that, he replied that he intends to be directly involved in strategic planning, to be a part of all archdiocesan activities and to exert leadership in Catholic education. He said that he will be pro-active in planning.”



Archbishop Daniel M. Buechlein

December 1992—Catechism of the Catholic Church is officially published in Rome.

“VATICAN CITY—The new catechism is an effort to express traditional Church teachings in words meaningful for today, said Pope John Paul II [on] Dec. 7 at ceremonies to mark the catechism’s publication. ... Dec. 7 marked the seventh anniversary of the pope’s decision to accept the recommendation of the 1985 extraordinary Synod of Bishops to develop a universal catechism as a reference point for the preparation of local and national catechisms. The purpose of the catechism is to clearly state that which is ‘fundamental and essential in the Christian message’ in a ‘language more in keeping with the demands of today’s world,’ the pope said.” The English version was issued in June 1994.



CNS file photo by Bob Baker

August 1993—Hundreds of thousands gather with Pope John Paul II for World Youth Day in Denver.

From a Catholic News Service story: “DENVER—Hundreds of thousands of young Catholics from around the world came to the Mile High City in mid-August to demonstrate faith, listen to the leader of their Church and get to know one another at World Youth Day. Pope John Paul II, in Denver [on] Aug. 12-15 to lead the celebration, drew large and enthusiastic crowds wherever he went. He sounded a theme of respect for the ‘culture of life’ throughout his visit.”

April 1994—The Vatican approves the use of female altar servers.

April 1994—Msgr. Raymond Bosler, founding editor of *The Criterion* and editor of its predecessor, *The Indiana Catholic*, dies at 79.

September 1994—The Vatican successfully has abortion removed as a method of family planning at U.N.-sponsored population conference in Cairo, Egypt.

May 1994—Pope John Paul II declares that ban on women priests is definitive and not open to debate.

From Archbishop Buechlein’s column: “Since the Second Vatican Council there has been an ongoing process, and a steady stream of documents, clarifying the distinction between the welcome and burgeoning role of the laity in the Church and that of ordained ministers. ... I am not surprised by the doctrinal statement of Pope John Paul II because there has been an apparent lingering ambiguity among some members of the Catholic Church in regard to the eventual possibility of the ordination of women. ... In a word, Pope John Paul states that the restriction of ordination to males is a matter of sure doctrine, that it has always been the continuous doctrine of his Catholic Church and that the Church is not authorized to change what Jesus did.” A 1995 document from the Vatican would say that Pope John Paul II’s teaching on this matter was infallible.

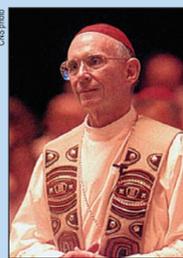
April 1995—Prayers are offered for the victims of the Oklahoma City bombing.

From a Catholic News Service story: “OKLAHOMA CITY—The sun symbolically broke through the clouds as approximately 20,000 people gathered [on] April 23 at the state fairgrounds in Oklahoma City to remember and pray for victims of the April 19 bombing of the Murrah federal building. ... Rescue workers at the bomb site paused momentarily at 3 p.m., as did others throughout the city and nation, to unite in prayer on what was declared a national day of mourning by President Clinton.”

September 1995—*The Criterion* goes online with the launch of its website.

November 1996—The Catholic world mourns the passing of Cardinal Joseph Bernardin.

“Chicago’s Cardinal Joseph L. Bernardin was ‘our nation’s pre-eminent Catholic Church leader of the 20th century,’ said Cardinal Roger M. Mahony of Los Angeles. Cardinal Bernardin’s death from cancer [on] Nov. 14 at the age of 68 brought an outpouring of such tributes. In Indianapolis, Archbishop Daniel M. Buechlein said, ‘All Catholics owe a deep appreciation to Cardinal Bernardin for his many years of faithful service to the Church. His comprehensive view of the sacredness of human life was a great blessing to the Church in both the United States and throughout the world. In recent months, his own and very personal witness to life, death and eternal life has been an inspiration and sign of hope for people everywhere.’”



Cardinal Joseph L. Bernardin

September 1997—Mother Teresa of Calcutta dies at age 87.

From a Catholic News Service story: “CALCUTTA, India (CNS)—As India prepared to hold a state funeral for the late Mother Teresa of Calcutta, Church and world leaders joined in a global outpouring of praise for her love of the world’s poor and outcast. Mother Teresa, 87, died of cardiac arrest [on] Sept. 5 at the Calcutta motherhouse of the Missionaries of Charity order she founded.”

From the archbishop’s column: “Mother Teresa was and is a gift to our Church and our world. We will miss her, but surely now she embraces unending joy. We call her Mother Teresa of Calcutta. We don’t even use her last name. She was a tiny, stooped, religious woman who had no political base or royal title. Yet she became one of the most famous people in the world. Why? Because she loved God and the Church.”



Mother Teresa of Calcutta

March 1998—Archdiocese celebrates 100 years since the Diocese of Vincennes became the Diocese of Indianapolis.

October 1998—Mother Theodore Guérin is beatified by Pope John Paul II in St. Peter’s Square.

From a news story by Mary Ann Wyand: “ST. MARY-OF-THE-WOODS—Many Sisters of Providence wiped away tears of joy [on] Oct. 25 in the Church of the Immaculate Conception at St. Mary-of-the-Woods upon hearing the news that their beloved foundress, Mother Theodore Guérin, had been beatified by Pope John Paul II in St. Peter’s Square in Rome. Providence Sister Diane Ris, general superior of the 158-year-old religious order, called from the Vatican with the historic news. ... Extended applause erupted from the sisters and others gathered in the church to honor Mother Theodore as a ‘strong woman of faith who relied on Providence,’ and a devout and courageous ‘woman for our time.’”



Blessed Mother Theodore Guérin

January 1999—Youths from the archdiocese travel to St. Louis for a rally with Pope John Paul II.

August 1999—The new Holy Angels School in Indianapolis opens; it is the first new Catholic center-city school to open in the U.S. in 40 years.

October 1999—Catholics and Lutherans issue historic joint document on justification.

“WASHINGTON (CNS)—For Catholics and Lutherans, 1999 was the year in which their Churches took a major step toward healing a rift nearly 500 years old. On Oct. 31, the same day that Martin Luther posted his 95 Theses in 1517, top Catholic and Lutheran officials together declared that their Churches hold the same essential belief on justification by grace alone in faith. The joint declaration added that neither sees in the present teaching of the other Church the errors on justification their Churches condemned in the 16th century.”

December 1999—Pope John Paul II inaugurates the Great Jubilee Year of 2000 on Christmas Eve.

What was in the news on Oct. 28, 1960?

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Oct. 28, 1960, issue of *The Criterion*:

• Catholic resistance stiffening against Castro tyranny in Cuba

“HAVANA—Cuba’s Catholics are rallying around the Church in the face of increasing attacks upon it by Premier Fidel Castro’s government. Both priests and laymen are taking part in the struggle against Marxist propaganda, and the Castro regime’s accusations. These charges against the Church seem to be acting as a toxin calling Catholics to its defense. Reports reaching here from many parts of the nation indicate that attendance at church services is growing.”

• “Reformation Sunday” bias campaign hinted

• Puerto Rican bishops issue voting pastoral

• Vatican publishes initial documents for coming Council

“VATICAN CITY—The first official collection of documents pertaining to the coming ecumenical council has been made available to the public. The volume ‘Acts of the Supreme Pontiff John XXIII,’ is the first of a series entitled ‘Acts and Documents of the Preparation for the

Second Vatican Ecumenical Council.’ The series will comprise four volumes: 1. ‘The Acts of the Supreme Pontiff John XXIII’ (the present volume); 2. ‘The Counsels and Wishes of the Bishops and Prelates;’ 3. ‘Proposals of the Sacred Congregations of the Roman Curia;’ 4. ‘Studies and Recommendations of the Ecclesiastical and Catholic Universities and Faculties.’”

• Two viewpoints on an explosive issue of the day: —Employer tells why he’s opposed to any right-to-work legislation —Indiana State Senator explains why he backs right-to-work laws

• Protestant monastery site of unity meeting

“PARIS—The Protestant monastic community of Taizé in eastern France has announced that Catholic bishops and Protestant pastors met at the monastery to discuss Christian doctrine. The Protestant communiqué described the talks as ‘the first after four centuries of division.’”

• Handwriting seen as personality key

• Blessing set Oct. 30th for shrine in Leopold

• Seeking to ‘revitalize’ Holy Name Society

• American priest appointed to unity post for Council

(Read all of these stories from our Oct. 28, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †



Serving the Church in Central and Southern Indiana

'Warriors for Christ'

Conference participants moved to take its message home

By Sean Gallagher

"The Holy Spirit is swimming in this room."

That is how an enthused Jim Hickey described the 2010 Indiana Catholic Men's Conference held on Oct. 16 at the Indiana Convention Center in Indianapolis.

Hickey, a member of St. Louis Parish in Batesville and an organizer of the fifth annual conference, was excited after listening to initial keynote speaker Curtis Martin's presentation.

The Holy Spirit may have been at work long before the conference began at 8:30 that morning.

Consider that eight men from Evansville, Ind., met at 3:30 a.m. to carpool to Indianapolis for the event.

Tom Quick, a member of Good Shepherd Parish in Evansville in the Evansville Diocese, was part of the group. He was impressed by seeing the approximately 700 men from Indiana and surrounding states who joined him at the conference.

"It's an indication that there's something on the move," Quick said. "The Holy Spirit is around and getting everyone involved to start taking on the battle in the current culture that we're living in."

This was Quick's first year attending the conference. He expected that the ride home would be as significant as the speeches at the gathering because it would give ample time for him and the other men in the car to discuss how they would like to change their lives based on what they heard.

Chad Grube, a second-year conference participant from St. Patrick Parish in Kokomo, Ind., in the Lafayette Diocese, confirmed the importance of discussion during that drive time.

"Having done it for a couple of years, the most important part is the drive down and the drive back," Grube said. "Being with other guys, you're going to start talking about it, how we're going to live, how we're going to take ownership of it back in our parish."

The home and the workplace are also places to take ownership of what is said at the conference, according to Hickey.

"You leave with an inner peace and a truth that this relationship [with Christ] is real," he said. "Then, all of a sudden, you become, in my case, a better husband, a better father and a better co-worker."

Hickey's 14-year-old son, Jordan, a freshman at Batesville High School, attended the conference and confirmed the changes that he has seen in his father.

"He's become more Catholic and gotten me more into my faith," Jordan said. "He's been nicer and led me on the right path instead of just letting me go wherever."

Talks given by the conference speakers weren't the only means for participants to grow in their faith. Confession was available throughout the daylong gathering. Mass was celebrated, and space was set aside for eucharistic adoration throughout the day. And the conference ended with solemn Benediction.

Conference-goers like Hickey, Grube and Quick are middle-aged husbands and fathers. Others are young adults.

Mike McCarthy and a group of students from Indiana University-Purdue University Indianapolis came to the conference with Father Rick Nagel, the chaplain at IUPUI.

"It's been amazing," said McCarthy, 25, a senior at IUPUI. "I wasn't really sure if I wanted to come in the beginning. But the speakers have been amazing. It's just kind of set me on fire. It's just inspiring to see men get up and not be afraid to speak about their faith."

Other men at the conference, while already husbands and fathers, are new to the Catholic faith.

One of them is Carlos Ortiz, a member of Immaculate Conception Cathedral Parish in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese, who was baptized during his parish's Easter Vigil last spring.

"I can't wait to go back to tell how powerful it is to be here with hundreds and hundreds of men to say the Our Father all at once," said Ortiz, 40, after the conference Mass. "It's like being in the presence of warriors for Christ."

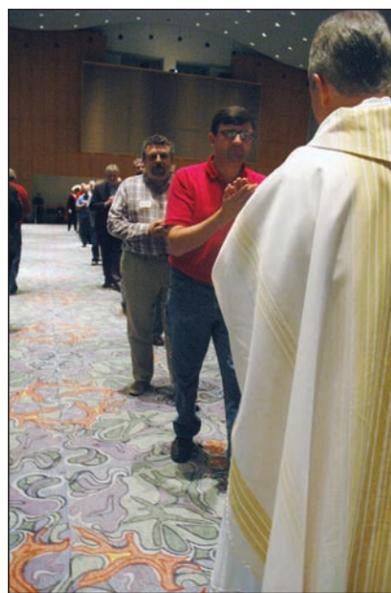
Greg Sorvig, who is participating in the Rite of Christian Initiation of Adults at Immaculate Heart of Mary Parish in Indianapolis and hopes to be received into the full communion of the Church next spring, also attended the conference.

"It's easy to be consumed by the culture," said Sorvig, 26. "People are always pulling you in different directions. There's always an excuse to not worship



Photos by Sean Gallagher

Jim Hickey, third from left, and his two sons, Connor and Jordan, laugh during a talk given by Father Larry Richards during the fifth annual Indiana Catholic Men's Conference on Oct. 16 at the Indiana Convention Center in Indianapolis. Hickey, an organizer of the conference, and his family are members of St. Louis Parish in Batesville.



Left, a long line of participants wait to receive Communion during a Mass celebrated during the conference.

Right, Carlos Ortiz, a member of Immaculate Conception Cathedral Parish in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese, prays during the men's conference.



or continue in the faith. But this is one of those experiences in a big community where you can really strengthen yourself."

Ron Freyer, a member of St. Louis Parish in Batesville and a deacon candidate for the archdiocese, has attended nearly all of the men's conferences. He thinks they can have a

discernible positive impact on the participants.

"It can be an extremely important time as long as they take Jesus into their heart, listen to this stuff and take it home with them," Freyer said. "It's not a pep rally. You've got to go out and do what you need to do, and open your heart to what God wants you to do." †

Conference speakers exhort participants to be men of prayer

By Sean Gallagher

The speakers at the fifth annual Indiana Catholic Men's Conference on Oct. 16 at the Indiana Convention Center in Indianapolis challenged their approximately 700 listeners to stand up to the challenges to their faith in society today, and to boldly carry out the mission that God has given them.

Curtis Martin, the founder and president of the Denver-based Fellowship of Catholic University Students, warned conference-goers against one aspect of the prevailing culture that can take them away from living out their God-given mission: materialism.

He said that success is often defined in society today by the accumulation of material things—a big house, fancy car and the latest electronic gadget.

"If you have all of those things and you die not knowing God, you are an absolute failure, an absolute failure," Martin said. "And if, on the other hand, ... you never get awards, you never get honors, and nobody says you're the greatest, and you die and you know God, you win. It's just that simple."

Father Larry Richards, a priest of the Diocese of Erie, Pa., was blunt with the conference participants, and told them that carrying out God's mission in their lives requires prayer—first and foremost.

"If you're a man who goes to church and you don't pray, get out," Father Richards shouted. "If you're going to be a man of God, you must be a man of prayer or you will do more damage to the Church than you'll do anything else. You must be a man of prayer."

Describing prayer as "spiritual oxygen," Father Rick Nagel, director of the archdiocese's Young Adult and College Campus ministry, expanded on Father Richards' message in a homily during a Mass celebrated at the conference.

"We can go forth with that spiritual oxygen into a world that so desperately calls for the spirit of Christ to be alive in each one of us," said Father Nagel, the principal celebrant of the Mass. "Without it, we go forth without God. With it, we

go forth with him as our armor, our protection, our voice."

Retired National Hockey League referee Kerry Frazer invited his listeners to consider how the little things they do each day can have a tremendous impact on others by telling a story about former NHL players Theo Fleury and Tyson Nash.

Fleury had made a comeback in his career after bouts with alcoholism and drug addiction. But during a game, he broke down after Nash, in the midst of typical athletic trash talking, questioned if Fleury had really overcome his addictions and said that he should go snort some more cocaine.

Instead of throwing Nash out of the game, which Nash's coach had suggested, Frazer convinced Nash to meet Fleury on the ice and apologize to him face-to-face.

Nash talked with Frazer about the incident a decade later, and described it as a "turning point" in his life.

"For me, it was an affirmation that no matter how insignificant we think little things that we do are, they can make such an impact on people," Frazer said. "They can affect their lives. ... God was at work in that incident. God allows things to happen so that he can ultimately use us and teach us [to be] good. But we can play on the other team just as easily based on the gift of free will that he gave us." †



Fr. Larry Richards



Kerry Frazer



Curtis Martin, the founder and president of the Fellowship of Catholic University Students, gives a presentation to participants at the fifth annual Indiana Catholic Men's Conference on Oct. 16.



Submitted photos: Carolyn Noone



Above, Archbishop Daniel M. Buechlein and Father Patrick Beidelman elevate the Body and Blood of Christ during a eucharistic liturgy celebrated on Oct. 1 at the Cathedral of St. Mary and St. Korbinian in Freising, Germany.

Left, archdiocesan pilgrims, who traveled to Austria and Germany during a Sept. 25 to Oct. 4 pilgrimage led by Archbishop Daniel M. Buechlein, visited the Benedictine monastery in Ettal, Germany, on Oct. 2. The pilgrims also attended the world-famous Passion Play, a production depicting the suffering and death of Christ, on Oct. 3 in Oberammergau, Germany. The Passion Play is only presented from May through October each decade by Oberammergau residents.

Archdiocesan pilgrimage to Austria and Germany



This view of the scenic village of Melk, Austria, was taken from the historic Melk Abbey on Sept. 28.



St. Luke the Evangelist parishioner Peter Boykin of Indianapolis proclaims a Scripture reading during Mass on Oct. 3 at the Church of SS. Peter and Paul in Oberammergau, Germany.



Archdiocesan pilgrims begin a horse-drawn carriage ride on Sept. 30, which took them through a beautiful forest in Bavaria in southern Germany.



St. Michael the Archangel parishioner Ruth Buening of Indianapolis receives Communion from Father Patrick Beidelman on Sept. 27 at St. Stephen's Cathedral in Vienna, Austria. Pilgrims Catherine and William Castillo, at left, from Whitefish Bay, Wis., wait in line to receive the Eucharist. Father Beidelman serves as the vice rector of the Bishop Simon Bruté College Seminary in Indianapolis, and the director of liturgy for the archdiocesan Office of Worship.



Above, on Sept. 27, the pilgrims toured the historic St. Stephen's Cathedral in Vienna, Austria, and participated in a Mass there concelebrated by Archbishop Daniel M. Buechlein and Father Patrick Beidelman.

Left, this magnificent high altar graces the interior of the historic Church of SS. Peter and Paul in Oberammergau, Germany.

Angels of Grace Awards honor three courageous women

By Mary Ann Wyand

God has a plan for each person. That message was affirmed during emotional speeches by the recipients of the 2010 Angels of Grace Awards presented by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove during a Sept. 25 fundraiser for their Benedict Inn Retreat and Conference Center ministry.

The Benedict Inn's third annual "Celebration of Women" awards luncheon honored Anne Ryder, Julie Molloy and Caroline Fisher for distinguished Church and community service in central Indiana.

The recipient of the Archangel Gabriel Award, St. Piux X parishioner Anne Ryder of Indianapolis, was recognized as a modern-day messenger of hope.

The award-winning television journalist, writer and speaker created the inspirational "Hope to Tell" series, which was broadcast on WTHR Channel 13 when she worked there as an anchor.

Ryder was praised for following her heart by reporting stories of hope, faith and resilience of spirit. Her storytelling mission has taken her to war zones around the world as well as to developing countries to feature peacemakers.

Her trip to Calcutta in 1996 with a videographer resulted in an opportunity to document Blessed Teresa's ministry to the destitute and dying. She was granted the final media interview with the founder of the Missionaries of Charity, who died in 1997.

Ryder focuses her volunteer efforts on helping the homeless, promoting education, informing people about cancer, and sharing inspirational stories.

"Every person has a story," Ryder said. "I'm just a vehicle" to tell those stories.

"There is sort of a golden thread that weaves through all of us," she explained. "It weaves through the people we love and the people we find difficult to love. And it

weaves all the way up to Jesus and to God. ... And sometimes, I think, that golden thread shows up the best ... when things [in life] are dark.

"One of the things Mother Teresa said to me back in 1996, that still resonates and haunts me, is that 'Calcutta is everywhere if you have the eyes to see it,'" Ryder said, which taught her to always leave her heart open.

"God is there whether you feel him or see him or not," Ryder said. "I think about the [image of the] Sacred Heart of Jesus, ... and leaving [your] heart open even when it hurts."

Reflecting on Mother Teresa's explanation of total surrender, Ryder said, "Every day you have to say 'yes'—to be put where he wants you to be, ... to accept whatever he gives, and to give whatever he takes with a big smile."

The Archangel Raphael Award, presented to St. Barnabas parishioner Julie Molloy of Indianapolis, honored her community service as "a companion to children suffering with disabilities and their families, and to the poor and needy."

As the director of the Lord's Pantry and Anna's House, which is named for her late daughter, Molloy continues her 11 years of service to the ministries in memory of their founder, the late Lucious Newsom, and her daughter, who was an enthusiastic volunteer with him even though severe handicaps led to her death at age 12 on July 31, 2008. Eighteen days later, on Aug. 18, 2008, the elderly Newsom lost his battle with cancer.

Molloy insists that "God is the director" of the poverty-relief ministries on the near west side of Indianapolis. She has started a fundraising walk and run as well as educational programs to help the poor.

She also founded Anna's Celebration of Life Foundation, an organization dedicated to providing elevators, wheelchair lifts,



Benedictine Sister Carol Falkner, second from left, the administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, poses for a photograph on Sept. 25 with Angels of Grace Award recipients, from left, Anne Ryder, Julie Molloy and Caroline Fisher, all of Indianapolis.

specialized bikes and other needs to help children with disabilities.

"It seems to me that those I serve should be receiving this award as they were and still are my companions when I am in need of help and assistance," Molloy said. "I know that God has a plan for each of us, and he reveals that plan just when we need it most."

"Lucious [taught] me the unspoken needs of those that we served," she said. "In 2006, we finally opened the doors of a food pantry. Before then, we had always served on the streets and on the side walks. As Lucious dedicated the building, he named it Anna's House. He named it for a child who he said showed others that, no matter how ... small or how challenged your life may seem, you can always make a difference in someone's life by serving."

The Archangel Michael Award recipient,

Caroline Fisher, founded and coordinates the Center of Hope at St. Francis Hospital in Indianapolis, which ministers to victims of sexual assault and domestic violence.

With a co-worker, she started the Center of Hope for Youth, a sexual assault education and awareness program presented in schools.

Fisher also educates public safety workers, health care professionals, clergy and the public about rape and the unique needs of sexual assault victims.

"I spend a lot of my time praying that I have the right words to say to a woman to counteract what evil has just been done to her," Fisher said. "I believe that we should all be able to learn and grow in environments that are safe. ... My passion lies in trying to break that destructive cycle that violence creates in our families, in our lives and in our world at large." †

Pope names U.S. cardinal to council studying Vatican's economic problems

VATICAN CITY (CNS)—Pope Benedict XVI named Cardinal Francis E. George of Chicago to the international Council of Cardinals for the Study of the Organizational and Economic Problems of the Holy See.

The Vatican announced the appointment on Oct. 23.

The cardinal-members of the council meet regularly with the pope to help oversee the economic management of the Vatican.

The special council was established by Pope John Paul II in 1981 to advise him on the Vatican's ailing finances and organizational problems that he inherited from his predecessors. †

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The worship of the Church today has ancient roots

By Sr. Joan Roccasalvo, C.S.J.

The *Roman Missal* contains the prescribed prayers, chants and instructions for the celebration of Mass. Despite changes over the centuries, the basic architectural plan of the *Roman Missal* has remained with its two-part structure—the Liturgy of the Word and the Liturgy of the Eucharist.

The Mass prayers in the *Roman Missal* proclaim the vigorous faith of the early Church and that of the early Church Fathers in a manner that today's Catholics can understand.

At first, the Mass prayers were improvised, composed of scriptural prayers and readings taken primarily from the teachings of Jesus, especially those related to the paschal meal. From “the breaking of the bread,” the traditional Jewish “blessing” (“*berakoth*”) prayers were transferred to the Christian “*eucharistia*,” the great prayer of “thanksgiving” and petition.

Church Fathers, such as St. Clement of Rome (d. circa 99), Sts. Ignatius of Antioch (d. 110) and Justin, Martyr (d. 165), had to deal with factionalism as well as disbelief in the real presence of Christ in the Eucharist. St. Irenaeus of Lyons (d. circa 202) is the first to speak of the primary and definitive relationship between the Church and the Eucharist: “The Eucharist makes the Church, and the Church makes the Eucharist.”

The chief sources for the *Roman Missal* are the sermons of St. Leo the Great (d. 461), many of which are printed in the four-volume *Liturgy of the Hours*, and the three sacramentaries—the Leonine, the Gelasian and the Gregorian. The first authentic missals were found in monasteries, beginning in the 12th and 13th centuries. These manuscripts are works of art.

In the 16th century, liturgical abuses revealed the need for a reformed missal. Caution had to be taken that the words of institution remained intact and not deleted from the eucharistic prayer.

The Council of Trent decreed the general reform of the *Roman Missal*, but it was not until 1570 under Pope St. Pius V that the reformed “*Missale Romanum*” was decreed to be used nearly everywhere. With a handful of small changes in the intervening centuries, it remained the standard missal until the early 20th century.

In 1903, Pope St. Pius X issued “*Tra le Sollecitudini*,” an instruction on sacred music, and his initiative gave birth to a liturgical movement in the Church. He



Patrick Campos and his son, Joaquin, 8, from Houston, hold candles during the Easter Vigil Mass in the Church of the Holy Sepulcher in Jerusalem on April 3. The liturgy of the Church today is deeply rooted in the way that the first Christians worshipped God.

was also a strong proponent of active participation in the liturgy.

As a parish priest, he had trained his parishioners to sing Gregorian chant at a high level of proficiency, and he urged that it be restored and sung at the ordinary parts of the liturgy. He called for the frequent reception of holy Communion, lowered the age for its reception and moderated the conditions of the eucharistic fast.

In 1947, Pope Pius XII's encyclical “*Mediator Dei*” urged the faithful to participate in the liturgical action by singing the ordinary parts of the liturgy. The laity also was encouraged to live the liturgical year, “the Church's year of grace.”

In 1955, the Holy Week liturgies were reformed and rubrics were simplified.

The 1958 instruction on sacred music and liturgy issued rules regarding music at Mass and made it clear that the people's

active participation at Mass was desired.

These interim reforms led to the full-scale reform of the Second Vatican Council's “Constitution on the Sacred Liturgy” in 1963. It urged the “full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (#14).

The missal of Pope Paul VI, issued in 1970, promoted the wider use of biblical, doctrinal and pastoral references. Again, the active participation of the faithful was stressed.

The style of the Roman liturgy is marked by language that is lucid, concise and direct. It creates an experience replete with beautiful symbols, words, gestures and music.

The Church's official worship is not a didactic experience. According to noted theologian Father Romano Guardini in his book *The Spirit of the Liturgy*, it has no deliberate lesson plan of instruction with a

desired set of objectives.

Rooted in the beauty of Scripture and revealed dogmas, the experience washes over the faithful as waves refresh a swimmer lying on the sand at water's edge.

Belief in the Eucharist, and the manner of its celebration, are central to Catholic Christianity because “as we pray, so we believe; as we believe, so we pray” (Joe Paprocki, *The Catechist's Toolbox*).

The liturgy is the objective norm and measuring rod for our subjective attitude toward God and all reality. Objective piety supports personal piety, and if one's spiritual outlook is in harmony with the liturgy, it is basically sound.

In early Christianity, it was a crime to attend the celebration of the Eucharist. Because such activity rejected the pagan religion of the state, it was outlawed under pain of death. Yet, the first Christians held fast to their weekly worship. They could not live without the Eucharist.

(St. Joseph Sister Joan Roccasalvo of Brentwood, N.Y., holds doctorates in musicology and liturgical studies. She writes on liturgy, beauty, the arts and Ignatian spirituality.) †

‘The style of the Roman liturgy is marked by language that is lucid, concise and direct. It creates an experience replete with beautiful symbols, words, gestures and music.’

Discussion Point

Catholics are still learning about new Mass translation

This Week's Question

Are you ready for the new English translation of the *Roman Missal*—the book that contains the texts of the Mass—that is coming to parishes next year? Have you heard anything about it?

“I've heard about it, but I'm not familiar with the new translation so I don't know enough to say how I feel about it. I would love to go back to ... more traditional wording.” (Teresita Aloisio, Dallas, Ga.)

“I haven't heard much, except that it's coming. ... But I think I'm ready. I adjusted to the changes after Vatican II, and I am sure I can adjust again.” (Judy Nemmers, Columbia, Mo.)

“Our family and our parish will be ready. There is a more traditional approach to liturgy at our home parish, and I

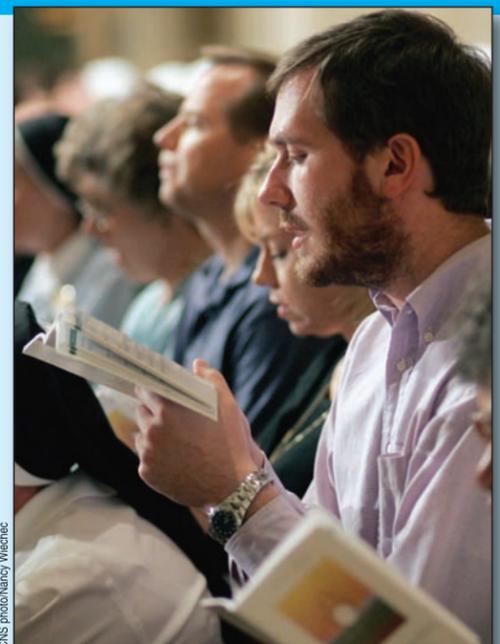
think the new translation will be in keeping with that.” (Joe Noonan, Houston, Texas)

“I don't know too many details. I expect the parish will help us get ready for it. Perhaps they can give us samples of it by presenting the old alongside the new so we can see the difference. I think we need the lead time to get the update.” (Judy Donohue, Edina, Minn.)

Lend Us Your Voice

An upcoming edition asks: What was a time in your life when you felt the pain of separation from a loved one? Where did you turn for consolation?

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

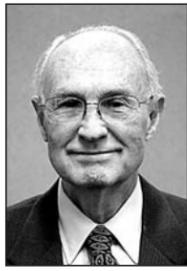


CNS photo/Nancy Weisenc

From the Editor Emeritus/John F. Fink

Wisdom of the saints: St. Charles Borromeo

St. Charles Borromeo, whose feast is celebrated on Nov. 4, has been given credit for the completion of the Council of Trent.



He was still a young student when his uncle was elected Pope Pius IV in 1559. Nevertheless, his uncle made Charles a cardinal and the administrator of the Diocese of Milan. Later, he elevated him to secretary of state in full charge of the Papal States. After Charles was ordained at age 25, he was appointed Archbishop of Milan.

But Charles was too busy in Rome to move to Milan. He convinced his uncle to reconvene the Council of Trent in 1562 after it had been suspended for 10 years, and he kept it in session when it was on the verge of breaking up.

When the council ended in 1563, Charles went to Milan, where he put into practice the reforms decreed by the council.

Coming of Age/Karen Osborne

Remember that changes in life aren't necessarily endings

On my first day of college, the school president spoke to the freshmen about the grand adventure we were about to face.



He spoke about all of the things we expected to hear: We would have to work hard and study, but we would also get to have a lot of fun.

And then he said a few things that shocked us all.

Success in school wouldn't happen to all of us, he said, even though we all came here for the same reason.

"Look at each other," he said. "Look around you. Nearly half of you will be gone by the time you reach graduation."

He said that although our parents stayed in one job for years and years, we would probably change our careers five to seven times in our lives. Wow!

Over the next four years, we watched the president's first prediction slowly come true. One by one, we watched classmates after classmate pack up and leave the dorm for good. Some moved out of the area or transferred to different colleges. One of my friends left to care for her sick mother. Another was asked to leave because she had been on academic probation for entirely too long. My friends changed their

Emmaus Walk/Debra Tomaselli

What do frogs, turkey and Thanksgiving have in common?

Motivated by deadlines, I awakened at 3 a.m., tiptoed into my darkened office and slipped into the desk chair.



Sometimes in the middle of the night, with no other responsibilities tugging at me, inspiration hits. I didn't even turn on a light. I just sat down, closed my eyes and waited for the words to surface.

Instead, I heard a rapid but brief thumping noise, like a shudder in the darkened room. Trembling, I jolted away from the computer. My shoulders stiffened as I studied my surroundings, trying to determine what had caused the sound. Had someone just rattled the window beside my desk? I studied the area cautiously then suddenly swiveled toward the door, which was ajar. Had the cat pushed it open?

Just then, another vibration fluttered through the shadows. I jumped out of my chair and landed in a combat pose. Heart pounding, I continued to scrutinize

He was an outstanding administrator until he died at age 46 in 1584.

He was not canonized for his administrative abilities, but for his holiness. He led his priests by example. One of his instructions to those priests is included in the Office of Readings for his feast. His wisdom, though, is just as appropriate for laypeople as it is for priests.

He admitted that we are all weak, but said that, if we want help, God has given us the means to find it easily. If we want to remain chaste and to reflect heavenly virtues in the way that we live, we must resolve to use suitable means to accomplish that, mainly through penance, prayer, and the avoidance of evil discussions as well as harmful and dangerous friendships.

What if we come to Mass and find our minds full of distractions, he asked. Perhaps it was because we didn't prepare for Mass before it started. Did we take the time before Mass began to collect our thoughts?

He said, "If a tiny spark of God's love

majors over and over again.

For some of those friends, life seemed unfair. This wasn't the way it was supposed to happen, they said. This wasn't the future they had planned. What were they going to do now?

Our futures are rarely as predictable as we would like them to be.

In 1900, newspapers all over the country published fanciful articles predicting the amazing things that would happen in the world after the year 2000. *Ladies' Home Journal* spoke of a utopian future with no cars, no hunger, no wild animals and "strawberries as large as apples."

Obviously, none of that happened.

But the *Journal* did get some important things right: air conditioning, e-mail, color television, fighter planes and even the Internet.

The same thing will happen to you.

Some things will happen according to plan. Some things won't. You will walk through some doors just as you always dreamed. Other doors will remain closed.

Earlier this year, the Barna Group, a Christian research firm, asked teenagers what they expect their lives will be like 10 years in the future. Despite the difficult economy, they are amazingly and wonderfully optimistic about the future.

The study reported that 93 percent of the teenagers surveyed expect to earn a college degree and 81 percent of teenagers

already burns within you, do not expose it to the wind, for it may get blown out.

Keep the stove tightly shut so that it will not lose its heat and grow cold. In other words, avoid distractions as well as you can. Stay quiet with God. Do not spend your time in useless chatter."

He warned his priests that they must "preach by the way you live," and he advised them not to give themselves to others so completely that they have nothing left for themselves.

Charles stressed the need for meditation. He said that "nothing is more necessary than meditation. We must meditate before, during and after everything we do. The prophet says: 'I will pray, and then I will understand.'"

If we do that, he said, everything we do becomes a work of love.

The countless difficulties we have to face every day, he said, are part of our work, but they can be overcome through meditation because "in meditation we find the strength to bring Christ to birth in ourselves and in others." †

expect to have a "great-paying job" in a field that allows them to make a difference.

But it is clear that while you are preparing for those expectations, you should also be prepared to change up the playbook a little.

I am reminded of an old phrase that a professor once told me: "When God closes a door, he opens a window."

It hurts when you don't get what you want, especially if it is something important—a career, fame or relationship. It is hard to stare at that closed door and realize that you might not get to walk through it.

I love that teenagers today are so optimistic. I love the hope teenagers have that they will show the world their light, and change things for the better. And I hope they know that changes aren't endings. They can also be fabulous, amazing beginnings as awesome as "strawberries as big as apples."

I hope you get to walk through all of the doors that open for you and—even if those opportunities don't turn out the way you planned and you face difficult times—that you keep on looking for the open windows which God has left for you!

(Karen Osborne writes for *Catholic News Service*.) †

Faith and Family/Sean Gallagher

Be mindful of those still taking baby steps

It's been interesting watching my 16-month-old son, Philip, learn how to walk.



He has pretty quickly gone from taking just a few, slow, wobbly steps halfway across a room to going across the house almost at a trot.

My, how babies and toddlers learn

quickly. If only we adults could learn from our own mistakes and past experiences in the same way.

Going up and down steps on his feet alone is still a challenge for Philip. He will crawl up the carpeted steps to the second floor of our home then slide down on his belly—a trick he learned from his 3-year-old brother, Victor.

That skill doesn't serve him well, however, when he wants to step off of a sidewalk onto the lawn. It is a very short step, one that you really can't crawl down. So I just had to pause and smile when Philip, who has gained such speed in his ordinary walking, still takes things oh so slowly when stepping off of a sidewalk.

It won't be long until taking that little step is second nature to him. But, for the moment, it's not. It's a very big step.

This stage that Philip is going through is a reminder of the truth of relativity.

In some things in life, truths are absolute, no matter what the situation is. It is always wrong to kill an innocent person or to torture anyone, no matter what justification you might try to provide.

But some things in life are relative, and it is important for us to keep that in mind. It may be easy for Victor to step off of a sidewalk and run across the lawn. But if he is holding his little brother Philip's hand while doing so, his baby brother is probably going to take a tumble. I've seen it happen.

A lot of times, we adults can be like Victor in this situation when we fail to take into account the limitations that some of our friends and loved ones have with living out in their daily lives various aspects of our faith.

We might forget that, either because of their newness to the faith or because addictions, compulsions or ordinary bad habits like gossiping are deeply ingrained in them, they need to take extra precautions to protect themselves.

We might, for example, be confident in our attitudes toward alcohol. But if someone we know is struggling with alcoholism, then we need to check our own behavior in that regard when we are around that person. If we fail in this regard, then, as St. Paul taught 2,000 years ago in his First Letter to the Corinthians on this same basic principle, we "sin against Christ" (1 Cor 8:12).

Now, unlike Victor, my two older sons, Michael and Raphael, are often mindful of Philip's limitations. They usually won't try to force him to walk in ways that he is not capable of yet. At the same time, they will really encourage him when they see him learning yet another new skill.

They have had the experience of watching younger brothers go through the same stages, something that is entirely new to Victor.

We adults should strive to be more like Michael and Raphael in this regard. We have lived long enough to have struggled with our own weaknesses, and seen those people close to us do the same.

If we kept in mind those past trials, we might just be a little more merciful with people who are still struggling. Like kind older brothers, we might also encourage them when we see them making progress, even if they are just baby steps. †

(Debra Tomaselli lives in Altamonte Springs, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 31, 2010

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend's first reading.



An essential component in ancient Hebrew belief—and in contemporary Jewish thought as well—is that God is the Creator of all and the author of all life.

For this reason, there is so much respect for natural

life and for the processes of nature.

It should be recalled that Wisdom was written in a world that was highly influenced by Greek philosophy.

Surrounding Greek philosophy was Greek mythology, which saw gods and goddesses as beings within nature.

The Greeks believed that their gods had control over nature, but that they could exercise their control in ways which were not necessarily kind to humanity.

Furthermore, humans could use or misuse nature and the things of nature in this Greek world.

Wisdom called pious Jews living among the Greeks to remember their own ancient outlook on natural life.

For the second reading, the Church gives us a passage from St. Paul's Second Epistle to the Thessalonians.

While the nature within which humans live while on Earth is God's loving and marvelous gift, the greatest of God's gifts to us is Jesus. The Lord became human, as are we, in the mystery called by the Church the Incarnation.

Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God's gift of faith, we gain the supreme result of possessing the gift of Jesus. We gain life eternal with God.

Constantly, St. Paul in his epistles summoned Christians, such as the faithful in Thessalonica, to realize and appreciate the wonder and greatness of God's gift of Jesus.

Quite realistically, St. Paul, in this reading in particular, reminds believers that the path through life with God is rough and crooked, often beset with dangers and alluring detours. We must be resolute in our determination to be

with God.

For the last reading this weekend, the Church gives us a selection from St. Luke's Gospel.

The Lord is on the way Jericho, an ancient city not far from the Dead Sea, which is mentioned in several dramatic Old Testament passages.

It is a city at the foot of the great Judean Mountains, and known as a virtual oasis in a stark and lifeless terrain.

It was a place of security in the otherwise forbidding Jordan River valley and Judaeen wilderness. However, in truth, Jericho offered no enduring security for the people.

Zacchaeus was wealthy, but Luke's Gospel sees wealth as a burden. The poor are closer to God. They are unencumbered by possessions.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Nevertheless, Jesus, the Lord of life, freed Zacchaeus from the heavy burden of his sin and gave him life, which was genuine security.

By climbing the tree to see Jesus better, Zacchaeus teaches us two important lessons.

Despite all his wealth, he was subject to the simple obstacles confronting everyone, namely the inability to see through or over others. Zacchaeus desperately wanted to see Jesus because he realized that wealth offered him no lasting satisfaction.

Reflection

In just a few weeks, the Church will close its liturgical year. On the following weekend, it will lead us into a new year of worship and reflection.

But before the start of the new liturgical year, the Church will call us to close this present year in a mood that is profoundly hopeful and thankful.

Hopefully, in Jesus, we have found what Zacchaeus sought. Our life and our security are in Jesus. When we have found Jesus, we have hope and we give thanks because we are one with God in Jesus.

The key to finding Jesus is in giving ourselves to him without compromise and without pause. Our union with the Lord must be as if Jesus is our king.

This weekend's readings point us toward the feast of Christ the King, the Church's great celebration closing this liturgical year, which is celebrated on Nov. 21. †

Daily Readings

Monday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Tuesday, Nov. 2
The Commemoration of
All the Faithful Departed
(All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Wednesday, Nov. 3
Martin de Porres, religious
Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 4
Charles Borromeo, bishop
Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, Nov. 5
Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

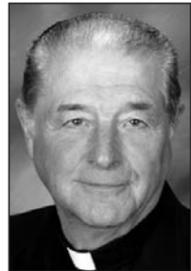
Saturday, Nov. 6
Philippians 4:10-19
Psalm 112:1b-2, 5-6, 8a, 9
Luke 16:9-15

Sunday, Nov. 7
Thirty-second Sunday in
Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38
or Luke 20:27, 34-38

Question Corner/Fr. John Dietzen

Prayers at funeral Mass ask God for the grace of a holy, peaceful death

Q My 90-year-old mother died recently. She was in poor health for a long time.



She was a strong Catholic all her life, received the anointing of the sick just before her death, and received Communion a few days before that.

Since I know my mother is with our heavenly Father, I'm curious about what a funeral Mass or other Mass for the dead benefits such a departed soul.

The Mass at her burial was beautiful, and I'm happy that we could be there to celebrate the beginning of her eternal life, but I am wondering about any spiritual benefits for her. (New Jersey)

A Masses and other prayers are offered for a deceased person for many reasons.

First, as with all prayer, one intention may be to ask for God's blessing and grace on that person during his or her entire life, from birth until death.

That may sound strange at first, but we know that God's actions are not bound by limits of time. Past, present and future are all one eternal moment to God. By our prayers, we place ourselves in that sphere of reference in eternity.

The Church does this often. In funeral liturgies as well as some anniversary liturgies celebrated years after death, the prayers ask God to give that individual the grace of a holy and peaceful death.

Another reason is that, as Christian tradition teaches, our prayers and other good works can help those who have died in any satisfaction for sin that may still be due. Exactly how this works out in God's Providence, we obviously do not know. But it is still solid Catholic belief.

Finally, and this is, I believe, far more common in people's intentions than we might think, our Masses and prayers may simply express thanks and praise to God for the life of the person we loved and still love, and with whom we have shared this earthly life.

I know many men and women who firmly believe that their loved ones are in heaven, and they may even pray to them as among the saints of God.

Yet, they continue to pray for them and to have Masses offered for them. These Masses are wonderful expressions of faith

and thanks, a part of remembering and of joy over the eternal happiness of someone close to them.

Q Recently, a parish church in our state was closed by the diocese and quickly demolished.

I know that churches are consecrated. How does a church become unconsecrated or unblessed, allowing it to be destroyed?

How can churches be taken down so easily? (New Jersey)

A When something is ritually blessed, normally what you say is true. The blessing remains.

A time usually comes, however, when it is no longer possible to use a blessed or consecrated object for its original purpose.

As you experienced, that can happen with churches. Because of deterioration of the structure, lack of money, insufficient numbers of Catholics living in the area or a shortage of priests to staff the parish church, bishops and their advisers may decide that a parish church should no longer be used.

Church law provides for that situation. When one or more of these reasons exist, or if another serious reason suggests that the church building can no longer be used for divine worship, the bishop can, as the law says, "relegate it to profane but not sordid [repugnant or disreputable] use" (canon #1222).

The word "profane," which comes from a Latin word that means "outside the temple," has acquired a more negative, disrespectful implication than this canon law intends in this definition.

In this case, it means merely that the particular church building is from now on not a place where official Catholic worship and liturgy will be celebrated.

According to interpretation by the Canon Law Society of America, the process of "unblessing" a church, as you put it, is simple.

After advice from the priests' council and others who may have a right to be consulted, the bishop need only decree that the building is no longer dedicated or blessed, and is thus no longer a Catholic church.

The structure may then be sold to another religious denomination for their worship needs, used in other appropriate ways or taken down. Nothing material lasts forever, even churches. †

My Journey to God

Where Goest Thou?

Where goest thou, O soul of mine?
Assigned to this sojourn on Earth,
Breathed by Breath, given body and birth.
A gift of free will assures choices are
thine.

Thou canst spend thy hours in
supplication,
Honoring and praising the Lord of
creation,
The rewards of which are truly sublime,
Or the worldly joys thou canst freely
seek,
Vainglory, riches and sins of the weak.

What chooseth thou, O soul of mine?
For whence comes time for mortal sleep,
The spirit with whose company thou
keep,



CNS photo/Gregory A. Shemitz

In accordance with the choices of
thine,
Will escort thee to the place of thy
fate,
A place full of love or a place full of
hate.

By Jean Grubbs

(Jean Grubbs is a member of St. Michael Parish in Greenfield. A statue of Mary sits on top of a gravestone at the St. James Parish cemetery in Setauket, N.Y. All Souls' Day, the commemoration of all the faithful who have departed, is observed on Nov. 2 each year.)

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.

BEYER, Donetta M., 82, St. Vincent de Paul, Shelby County, Oct. 15. Mother of Vicki Keller, Christina Lovitt, Rebecca Nunnally and Raymond Beyer II. Sister of Doris Burress and William Powell. Grandmother of nine. Great-grandmother of 12. Great-great-grandmother of two.

CALDWELL, Edward Lytle, 83, Mary, Queen of Peace, Danville, Oct. 3. Husband of Marilyn Caldwell. Father of Cathleen Hardy, Sarah Goecke, Lorraine, Susan, Edward and Joseph Caldwell. Brother of Bess Nolt and Gladys Seaborne. Grandfather of seven.

DeFABIS, Ernest, 81, St. Michael the Archangel, Indianapolis, Oct. 9. Husband

of Geraldine DeFabis. Father of Jennie Alexander, Diana Arnold, Mary Earles, Dan, Joe and John DeFabis. Brother of Michael and Philip DeFabis. Grandfather of 13. Great-grandfather of 10.

DIVER, Mary E., 98, St. Pius X, Indianapolis, Oct. 12. Mother of Kathy Barker, Deanne Bengston and Mary Lou Knapp.

EMS, Carl, 92, St. Mary, Navilleton, Sept. 27. Father of Linda Jones, Carol McMillin, Cindy Mills, Dotti Whitaker, Jake, Steve and Ted Ems. Grandfather of 23. Great-grandfather of 26.

GROTE, Hilda M., 100, St. Mary, Greensburg, Oct. 13. Mother of Mildred Mauer, Eugene, Gerald, John, Marvin and Vincent Grote. Grandmother of 18. Great-grandmother of 19.

JAMES, Hilda C., 94, St. Paul, Tell City, Oct. 6. Mother of Mary Jo Pruitt, Roberta Williams and Gary James. Grandmother of seven. Great-grandmother of eight. Great-great-grandmother of one.

JEFFRIES, Teresa R., 78, St. Jude, Spencer, Oct. 7. Wife of Jesse Jeffries. Mother of Anne Basey, Vicki Campos,

Gina Hoosier, Cindy Johnson, Tonya Oliver, Terri, Mark and Wayne Jeffries. Grandmother of 16. Great-grandmother of 13. Great-great-grandmother of one.

KELLER, Ella Marie, 82, St. Mary, New Albany, Oct. 7. Wife of Robert Keller. Mother of Mark and Matt Keller. Grandmother of two.

LENAHAN, Mary Susan, 80, St. Bernadette, Indianapolis, Oct. 11. Wife of James Lenahan. Mother of Jean Adams, Kathleen Brackman, Marie Gunter, Judith Schiewer, Colleen Simon, Therese Warren, Aletha and Timothy Lenahan. Sister of Carol Barth, Barbara Edwards, Jacquelin Flanagan and Elizabeth McPherson. Grandmother of 19. Great-grandmother of six.

MARKS, Melanie Rae, 69, St. Pius X, Indianapolis, Oct. 6. Mother of Stephanie McGlaughlin. Sister of Sharon Price, Brian, Craig and Jeffrey Arsenault. Grandmother of one.

MARMION, E. Michael, 79, Christ the King, Indianapolis, Oct. 10. Husband of Patricia Marmion. Father of Abigail, Melinda and Michael Marmion. Brother of Maureen Bartolucci. Grandfather of three.

MEYER, Verena L., 99, St. Louis, Batesville, Oct. 12. Mother of Marilyn Scheele. Grandmother of two. Great-grandmother of six.

MOLNAR, Rose, 92, former member of St. Michael,

Greenfield, Sept. 11. Mother of Loretta Neal, Betty and Tom Molnar. Grandmother of 11. Great-grandmother of 15.

PREUSS, Howard, 77, St. Mary, Navilleton, Sept. 18. Husband of Carol Preuss. Father of Laura Shaffer, Paula Zurschmiede and Dr. H. Fred Preuss Jr. Brother of Joe Preuss. Grandfather of six.

SCHMUTTE, James L., Sr., 91, St. Joan of Arc, Indianapolis, Oct. 4. Husband of Mauna (Galbo) Schmutte. Father of Carleen Paul, James Jr. and Peter Schmutte. Grandfather of seven. Great-grandfather of eight.

SCHREIBER, Mary Ann, 80, Holy Family, Richmond, Oct. 13. Wife of John Schreiber. Mother of Suzette McIntosh, Michele Smith, Tina Valdois-Bruner and Michael Valdois. Stepmother of Pat Angi, Carol Jordan, Mary Porfido, Susan and Jonathan Schreiber. Sister of Betty Lake, Lee and Paul Henry. Grandmother of 16. Great-grandmother of 10.

SCHROEDER, Merle G. (Kelly), 98, Christ the King, Indianapolis, Oct. 6. Aunt of several.

SNOW, Silas E., 78, Most Holy Name of Jesus, Beech Grove, Oct. 8. Husband of Patricia Snow. Father of Daniel, Mark and Michael Snow. Brother of Della and T.J. Howard. Grandfather of 12. Great-grandfather of 21.

SPAYD, Theresa, 60, St. Mary, Lanesville, Oct. 9. Wife of Richard Spayd. Mother of Darlene Karem, Andrew and Keith Spayd. Grandmother of seven.

TROUT, Madonna, 61, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 27. Wife of Neil Trout. Mother of Regina Trout. Grandmother of two.

WHISLER, Donald H., 71, St. Bernadette, Indianapolis, Oct. 4. Father of Christopher and Joseph Whisler. Brother of Barbara Clements, Teresa Hardiman, Mary Rapacz, Michele, Dennis and Richard Whisler. Grandfather of five.

WHITSETT, Malcolm, 81, St. Jude, Indianapolis, Sept. 30.

Husband of Barbara Whitsett. Brother of LaVon Waddell.

WINTZ, James E., 60, St. Louis, Batesville, Oct. 9. Husband of Kathy Wintz. Father of Beth Fleming, Stephanie Hammond and Emily Wintz. Son of Ruth Wintz. Brother of Mary Hershberger and William Wintz.

WOLBERT, John C., 79, St. Pius X, Indianapolis, Oct. 11. Husband of Therese Wolbert. Father of Stephen and Terrence Wolbert. Brother of Jean McCaslin and Mary Lund. Grandfather of two.

WOLFSCHLAG, Robert L., 66, Prince of Peace, Madison, Aug. 29. Father of Laurie Wolfschlag. Brother of Linda, Bill, David and Tom Wolfschlag. Grandfather of two. †

Little Sister of the Poor Mary James de Ste. Helene was 91

Little Sister of the Poor Mary James de Ste. Helene died on Oct. 7 at the St. Augustine Home for the Aged in Indianapolis. She was 91.

The Mass of Christian Burial was celebrated on Oct. 11 at the St. Augustine Home for the Aged Chapel in Indianapolis. Burial followed at Holy Cross Cemetery in Indianapolis.

The former Agnes Fischer made her first profession as a Little Sister in Queens, N.Y., on June 10, 1940. She celebrated 70 years of vows this year.

Sister Mary James had been at the service of the residents of the St. Augustine Home since April 8, 1992.

She also served as the mother superior at many homes for the elderly operated by the Little Sisters of the Poor in the U.S.

Memorial gifts may be sent to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

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Are You Being Fed Spiritually?



"By weaving the personal with the historical, Cavins is at his best in describing the spiritual meaning of the Eucharist and in demonstrating the Truth that inheres in Catholicism."

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Free Talk Presented by Jeff Cavins

In this inspiring talk, Jeff Cavins explores the reasons why many Catholics have left the Church for evangelical Christianity. He addresses the most commonly-heard complaint of these former Catholics—that they simply were not being “fed” by their Church and that they longed for a more personal, “spiritually nourishing” relationship with Jesus.

With disarming wit and humorous anecdotes drawn from his own history as a “cradle Catholic” who left the Church only to return, Cavins points out the obvious: no hymn or sermon, however emotionally-satisfying or exciting, can ultimately satisfy without the Holy Eucharist. Here, Cavins focuses on the clear biblical evidence for the Real Presence. I’m Not Being Fed will inspire and strengthen your faith in the Eucharist and in the truth of the Catholic faith.

About the Presenter

Jeff Cavins is the director of the Archbishop Harry J. Flynn Catechetical Institute based in St. Paul, Minnesota. As the founding host of EWTN’s Life on the Rock, he has been recognized both nationally and internationally as an exciting public speaker who has a deep love for Jesus Christ and who communicates his zeal with clarity and enthusiasm. Over the past several years, Jeff has dedicated his life to developing *The Great Adventure*, the extremely useful and practical interactive Bible study system that enables students to understand the chronological flow of Scripture. Jeff, his wife Emily, and their three daughters live in Minnesota.

SPEAKER:
 Jeff Cavins
 Fri night talk title:
 I’m Not Being Fed

DATE:
 Friday night
 November 12, 2010
 Time: 7-9 PM

COST:
 FREE

EVENT LOCATION:
 St. Pius X Parish
 7200 Sarto Dr.
 Indianapolis, IN 46240

More volunteers needed to supply food, appliances and hope

Society of St. Vincent de Paul serves more families than ever

Special to *The Criterion*

When Clarence Hirsch retired from Eli Lilly and Company in 1993, the Indianapolis resident intended to spend most of his time jogging, swimming and playing tennis.

He has since learned that the most satisfying use of his time comes in helping others—a bond that he shares with other people who donate their time and talents to the Society of St. Vincent de Paul in Indianapolis.

Hirsch is now one-third of the management team at the St. Vincent de Paul Food Pantry, located at 3001 E. 30th St. in Indianapolis. Typically, he volunteers three days a week at the food pantry.

“First of all, it’s easy to see the benefits of the work you do, giving encouragement to and getting it from the people [that] we serve,” says the member of St. Pius X Parish in Indianapolis.

“Since we opened, the number of people we serve has grown by leaps and bounds. Our deliveries to the homebound, for example, began with about a dozen people and now we’re up to nearly 290 every week. As recently as January of 2007, we served 1,200 families who shopped at the pantry every week. Now it’s more than 3,000. A lot of our increase is due to word-of-mouth, helped along by the economy.”

Hirsch is moved by the humility of the



Therese Marie Howell, a member of Holy Spirit Parish in Indianapolis and a volunteer for the Indianapolis chapter of the Society of St. Vincent de Paul, speaks on Oct. 7 with a client receiving donated food at the society's food pantry in Indianapolis.

clients who receive food from the pantry.

“I hate to see people express any embarrassment at taking our food,” he says. “That’s what we’re here for. Our mission is supplemental. We can take the pressure off their expenditures for food so they can take what other resources they have to spend on other basics that we can’t help them with.”

His main concern deals with the future leadership of the Society of St. Vincent de Paul.

“I’d like to see younger people commit to one day a week here, to get to know the organization, understand our mission and work toward a management role,” he says.

Betty Farrell has volunteered for the society for 27 years. She manages the St. Vincent de Paul Distribution Center, located at 1201 E. Maryland St. in Indianapolis. She supervises a wide spectrum of volunteers and their activities, ranging from sorters of donated clothing to handymen who check household appliances to be re-distributed.

Energized by her 50-hour work weeks, Farrell credits a loyal group of volunteers who give regularly of their time to make the Saturday morning visit a good experience for the clients, many of whom line up in the wee hours to get the furniture, bedding and appliances which—after a home visit to verify the need—are distributed at no charge.

“I love working, and I like to see people,” says the member of St. Lawrence Parish in Indianapolis. “I enjoy organizing and making this place look as nice as we can.”

There is a lot to organize, including donated reusable appliances, furniture, mattresses, clothing and household essentials, such as dishes, pots and pans, utensils and linens.

The needs of clients have stayed the same through the years, but the age of the clients has changed, Farrell notes.

“Now it’s a younger group of people we serve,” she says.

There is also a need for more people to assist in the outreach.

“We have a need for volunteers, especially for truck drivers and helpers who go out on Saturday mornings and make the collection pick-ups,” she says. “It’s



Above, Betty Farrell sorts donated clothing on Oct. 7 at the St. Vincent de Paul Distribution Center in Indianapolis. A member of St. Lawrence Parish in Indianapolis, Farrell is the volunteer manager of the facility.

Right, Clarence Hirsch, a member of St. Pius X Parish in Indianapolis, drives a forklift on Oct. 7 at the St. Vincent de Paul Food Pantry in Indianapolis. A volunteer for the Society of St. Vincent de Paul, Hirsch is part of the management team at the pantry.



disappointing to the people we serve who get their hopes up about getting a stove or refrigerator only to find that we’ve exhausted our supply by the time their number is called [on Saturday morning].”

Therese Marie Howell agrees with Farrell about the increase in the number of younger people shopping at the food pantry in order to feed their families.

“The economy has affected people lower on the age scale, but further up on the economic scale,” says Howell, a member of Holy Spirit Parish in Indianapolis. “The people who are coming in are, well, just like me.”

She volunteers three days a week, splitting her time between the food pantry and the distribution center. She is also a member of the St. Vincent de Paul Speaker’s Bureau, making presentations to groups and organizations about the work of the society.

“The reason I do it is a very selfish one,”

Howell says. “I have met a wonderful group of people whom I consider as friends. They happen to be in an unfortunate situation and need our help. Many of the people [that] I’ve met, I’d like to get to know outside of the pantry or distribution center. I don’t see them as ‘clients.’ I see them as my neighbors.”

(The Society of St. Vincent de Paul is in need of volunteers. The critical need at the distribution center is for Saturday morning work, especially for truck drivers and helpers. The biggest need at the food pantry is for help on Monday through Friday to sort food and assist shoppers. Log on to www.svdppindy.org for specific opportunities. The society is experiencing a severe shortage of re-usable appliances. Call 317-687-1006 or visit the website to arrange a Saturday pick-up of your donated items.) †

Classified Directory

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Hunter Foor, Senior

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Participates in Spring Musical, Cross Country, and Tennis

Open House

Thursday, November 4, 2010, 6:30 – 8:30 p.m.

Optional Mass at 5:45 - 6:15 p.m.

Registration 6:00 p.m.

Register online at www.scecina.org/admissions

On this evening we would like to formally introduce you to Sccecina Memorial High School. Our entire faculty and staff will be on hand to answer your questions about everything from the enrollment process and tuition assistance to our challenging, college-preparatory curriculum and rich co-curricular offerings. A tour of our facilities will give you the opportunity to speak with our current students and visit the classes, clubs, and sports of your choice.

Tuition Scholarship

Current eighth-grade students can register for a chance to receive a \$5,000 scholarship for their freshman year at Sccecina. One lucky student will be chosen at random on January 16, 2011. To register for your chance:

1. Register online at www.scecina.org/admissions
2. Attend our Open House on November 4th **or** an In-Home Visit in November 2010
3. Complete Sccecina's Application for Admission
4. Take one of our two Placement Tests offered in the fall
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Upcoming Events

CYO Basketball Night

Girls Saturday, November 13, 2010, 7:00 p.m.

Boys Saturday, December 11, 2010, 7:00 p.m.

Placement Test Options (for eighth graders)

Saturday, November 20, 2010, 8:30 a.m.

Saturday, December 4, 2010, 8:30 a.m.

Register online at www.scecina.org/admissions

Christmas Concert

Sunday, December 12, 2010, 3:30 p.m.

For more information, contact Tom Branson '01, Director of Communications and Admissions, at 317-356-6377, ext. 1312, or admissions@scecina.org

www.scecina.org/admissions



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