Seeds of Hope helps women to overcome their addictions and reclaim their lives

By John Shaughnessy

It’s a story of a woman’s struggle for redemption.

It’s also a story of faith, including how a parish and a parish have offered hope to women who desperately want a fresh start in life.

As Marvetta Grimes-Cooperwood shares the story, she fights back tears while she sits inside the Seeds of Hope residence on the grounds of St. Joseph Parish in Indianapolis, a center for women who are trying to reclaim their lives after their addictions to alcohol and drugs.

As the executive director of Seeds of Hope since 2005, Grimes-Cooperwood could tell the stories of many of those women. But the story of addiction, recovery and faith that she shares on this crisp, sunny autumn morning is her own.

“I started using when I was 12 years old, drinking and smoking marijuana,” she says. “By the time I was 18, it had escalated to crack cocaine.”

The years that followed included living on the streets, being involved in an abusive relationship and abandoning everyone who loved her for more booze and drugs.

By the time she was 34, she had seen several friends die because of their addictions. Only after the death of her mother, who always had faith that her daughter would turn her life around, did Grimes-Cooperwood finally commit to seeking help and a different future.

“I promised my mother I would change, and that’s what I’ve done,” she says.

A place of amazing transformations

The start of her transformation began in 1999 at the Seeds of Hope residence center, located in a former convent on the grounds of St. Joseph Parish in Indianapolis, a center for women who are trying to reclaim their lives after their addictions to alcohol and drugs.

As the executive director of Seeds of Hope since 2005, Marvetta Grimes-Cooperwood leads the center for women who are trying to reclaim their lives after their addictions to alcohol and drugs. The center, located on the grounds of St. Joseph Parish in Indianapolis, has benefited greatly through the years from the support of the parish and its pastor, Father Glenn O’Connor.
Restructuring provides clarity between civil and canon law
Parishes will see few changes in their daily operations

John “Jay” Mercer

The Archdiocese of Indianapolis recently moved to have each of its parishes recognized as separate, non-profit corporations—a restructuring process that aligns its civil law structure with its already established canonical structure. While the move is designed to provide greater legal clarity about the relationship between the archdiocese and its parishes, it will have minimal impact on the day-to-day operations of parishes, according to archdiocesan officials.

“I don’t think it really changes anything, but it does help people understand the rights and responsibilities of a parish, a parish’s pastor, the archbishop and the archdiocese,” said Jeffrey Stumpf, the chief financial officer of the archdiocese. “Parish members should not notice any changes. Parish leaders will have a little more documentation to take care of.”

The connection between a parish and the archdiocese won’t change, either, according to John “Jay” Mercer, the attorney for the archdiocese.

“The archdiocese still retains the hierarchical structure required by canon law and recognizes the archbishop as the principal pastoral officer entrusted with the care of the diocese,” explained Mercer, who filled the paperwork for the parishes’ incorporation with the Indiana Secretary of State’s office on Oct. 28.

Archdiocesan agencies and high schools were incorporated in 2009. In anticipation of the restructuring, Stumpf and Mercer met with parish directors and parish leaders across the archdiocese to discuss the process. One of the tools they used is a set of “Frequently Asked Questions,” starting with the reason why parishes in the archdiocese are being separately incorporated.

The answer? According to church law, every parish in the archdiocese has its own unique set of rights and responsibilities, including the right to hold and administer Church property. Under our current civil structure, however, parish rights are recognized by our acknowledged legal identity, and thus no right to buy, sell, hold or administer their own property.

“After much study and prayer, we have determined that creating non-profit parish corporations is the most effective way to ensure that a parish’s rights regarding its property will be respected not only under Church law, but also under civil law. In other words, by separately incorporating our parishes, we will be adopting a civil law structure that will most accurately reflect our ecclesiastical identity and our canonical structure. As part of its incorporation, each parish will be required to have a board of directors with the pastor, priest administrator or priest moderator serving as the chairman of the board.

The board will also have to have at least one Pastoral Council meeting each year. As part of the annual report with the Indiana Secretary of State.

The move to separate parish incorporation will help parishes isolate their liability risk. There are also other potential benefits to parishes, according to Mercer.

“With local boards of directors, there may be better accountability for local decision making,” Mercer said. “There may also be a better understanding of the relationship and the role of a parish, its pastor and the parishioners as it relates to the archdiocese as a whole.

Parishes will continue to interact with the broader archdiocese, and the archdiocese will continue to provide administrative support to the parishes, Stumpf said. All parishes will also remain in communion with Archbishop Daniel M. Bechlelen and be accountable to him.

In choosing this restructuring process, the archdiocese is following the recommendations of the U.S. Conference of Catholic Bishops and joining other dioceses which have incorporated their parishes.

“After years of study and prayer, we have decided that we are now ready to move forward with this transition,” archdiocesan officials noted in the set of “Frequently Asked Questions.”

“In some cases, civil courts have misinterpreted the actual manner in which a diocese holds its property, creating confusion between the canonical and civil identity of the parish property. By separately incorporating the parishes, we strive to clear up this confusion and, through our civil law structure, reinforce the canon law principles. While there are no current civil cases that require us to make these structural changes, we are doing so in order to avoid potential future issues.”

Appeal

Education and want to see your money go toward supporting our Catholic schools and our religious education programs, then you will be able to do that on this year’s pledge card,” said Archbishop Buichlin. “You’ll also have the option of checking a box that indicates that you want your money to be used wherever the need is the greatest.”

Another intentional card option is financial support of the education for seminarians and deacons, and for the retirement of priests.

Appeal donors may also choose to provide help for people in need through Catholic Charities Indianapolis. Contributions made to Christ Our Hope support the ministry of the archdiocese’s Office of Catholic Education (OCE), which assists administrators and educators at Catholic schools across central and southern Indiana.

A two-hour drive from Indianapolis, St. Joseph School in Corydon is the school in the archdiocese that is farthest from the Archbishop O’Meara Catholic Center where OCE staff members work.

But Heidi Imberi, the principal of St. Joseph School, feels close to the OCE staff members she calls on a regular basis.

“They make the archdiocese really small,” Imberi said. “I can be on the phone with Joe Peters, Ron Costello, Kathy Mears or Rob Rash in a moment. They’re amazing.”

At any point, they are at their disposal.”

When Imberi and the other principals in the New Albany Deanery meet each month at one of the schools there, an OCE staff member attends their meeting.

“I hosted it in September,” Imberi said. “Ron [Costello] and Kathy [Mears] both came. I’m proud of my school, and I want to be able to show it off. And they learn that our school has [various things] going for it. I love it when they come down.”

Just down the road from St. Joseph School in Corydon is Our Lady of Perpetual Help Parish in New Albany.

That is where deacon candidate Jeff Powell ministers. He is in his third year of formation for the permanent diaconate, and hopes to be ordained with his 16 fellow candidates from across central and southern Indiana in 2012.

The archdiocese’s deacon formation program is supported by contributions to Christ Our Hope. Permanent deacons are currently assigned to 26 parishes in nine of the archdiocese’s 11 deaneries.

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—Jeffrey Stumpf, the chief financial officer of the archdiocese


donations that support the following:

The Catholic Appeal, through its educational and charitable programs, helps to meet the needs of the Archdiocese of Indianapolis.

The appeal is an annual opportunity for all Catholics in the archdiocese to join together in providing financial support to our archdiocese.

The Catholic Appeal is the archdiocese’s primary method of fundraising for its many charitable programs and agencies.

Through the Catholic Appeal, you have the opportunity to support Catholic Charities Terre Haute, the Terre Haute Catholic Charities Food Bank, Catholics in west central Indiana support several programs in the archdiocese which help those in need through their contributions to Christ Our Hope.

It is somewhat of a validation that we agree with how we do things or the efforts we try to make, and not just in the activity of serving but also in advocacy,” Eliging said.

Among its programs, Catholic Charities Terre Haute operates an emergency homeless shelter, a food bank and a youth center that helps many at-risk children and teenagers.

From an economic standpoint, we’re living in some tough times for families,” Eliging said. “We certainly live in times that I don’t recall seeing as a child from the standpoint of just sheer numbers of [those in need].”

Although the needs of this growing number of people is a challenge, Eliging still sees this challenge as a way to give more service to God.

“There is Jesus who’s sending us,” Eliging said. “To really embrace that just goes so much to the core of our faith.”

To learn more about “Christ Our Hope: Compassion in Community,” log on to www.archindy.org/ChristOurHope.

Correction

In an article in the Oct. 29 issue of The Criterion about the fifth annual Indiana Catholic Men’s Conference, Jim Dickey, a member of St. Louis Parish in Batesville and a conference organizer, was misidentified as Jim Hickey.

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11/5/10

Moving?
We'll be there waiting if you give us two weeks’ advance notice!

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The Criterion P.O. Box 1410 Indianapolis, IN 46206-1410
Fr. Keith Hosey

For 60 years, Our Lady of Fatima Retreat House in Indianapolis has been a special place to spend quiet time with God. In recent years, the slogan for the archdiocesan retreat center has evolved from "The Art of Spiritual Renewal" to "Spirit-Directed Retreat" to "A Place to Be with God" as reminders of the many opportunities to experience God’s love at the retreat house and scenic, 13-acre woodlands at 3533 E. 56th St. It’s important for people of faith to focus on their relationship with God by setting aside time “to step away from the routine of our lives and enter into a time of aside time “to step away from the routine on their relationship with God by setting the retreat house and scenic, 13-acre opportunities to experience God’s love at a special place to spend quiet time with God.

The late Father James Moriarty, Fatima’s first director, moved the retreat ministry from its south-side location at the former Good Shepherd Seminary at 1111 W. Raymond St. to East 56th Street in 1963. Fatima’s second director, the late Msgr. Kenny Sweeney, led the archdiocesan retreat ministry from 1967 until 1976. Before Father Farrell was appointed in 2006, Kevin DePrey and Rick Wagner directed retreat programming.

The Sisters of the Good Shepherd served Fatima from 1980 until 1963 at the first location. After the retreat house was built on East 56th Street, the Dominican Sisters served there from 1966 until 1975. The Sisters of Providence assisted with the retreat ministry from 1975 until 1991, and a Franciscan sister from Oldenburg served on Fatima’s staff during the 1980s. "From 1950 through the years—beginning with Archbishop Schulte, Archbishop Biskup, Archbishop O’Meara and Archbishop Buechlein—we have enjoyed the support of the archdiocese and the archbishop," Father Farrell said. "I know that, just from the years that I have been at Fatima, how much of a safety net the archdiocese has provided in helping us each year to close the gap between our income and our expenses. … We are going to help you discover that silence that will turn the key for your relationship with God. It’s all about this special place, a place to be with God, but we can only do it with your help and support." St. Vincent parishioners Vincent and Robyn Caponi of Indianapolis were the honorary chairpersons for the 60th anniversary celebration and fundraiser. "I think Fatima is truly a sacred place," Vincent Caponi, the chief executive officer of St. Vincent Health, the event sponsor, said after the program. "I think the people that come there need that place of silence, that place of reflection, to examine their lives, and it’s a great facility for the archdiocese and the people." St. Christopher parishioner Colette Fike of Indianapolis, a former associate director of programs at the archdiocesan retreat house, said after the program that Fatima’s dedicated volunteers serve the guests in so many unseen ways. "The volunteer makes Fatima feel like a home to the people," she said. "They provide that warmth, and truly are God’s presence to the guests."

ANAPOLIS, Md. (CNS)—Although theкопiously documented, U.S. Supreme Court Justice Antonin Scalia said committed Christians should have the constitutional right to embrace their faith. Scalia spoke to members of the St. Thomas More Society of Maryland, who gathered on Oct. 21 at the Westin Hotel in Annapolis following the 52nd annual Red Mass, held at nearby St. Mary Church. The liturgy, celebrated by Baltimore Archbishop Edwin F. O’Brien, marked the beginning of the judicial year. During a hotel banquet, the St. Thomas More Society honored Scalia with its “Man for All Seasons Award,” given to members of the legal profession who embody the ideals of St. Thomas More. Scalia outlined a long list of Christian beliefs that he said are greeted with derision by the worldly—dogmas including Christ’s divinity, the virgin birth and Christ’s resurrection.

"Surely, those who adhere to all or most of these traditional Christian beliefs are regarded in the educated circles that you and I travel in, as well, simply-minded,” Scalia asserted.

The Catholic justice cited a story in The Washington Post that described Christian fundamentalists as “poorly educated and easily led.” “The same attitude applies, of course, to traditional Catholics,” Scalia said, “who do such positively pleasant things as saying the rosary, kneeling in adoration before the Eucharist, going on pilgrimages to Lourdes or Medjugorje and—worse of all—following indiscriminately, rather than in smorgasbord fashion, the teachings of the pope.” Scalia said believers should embrace the ridicule of the world.

“As St. Paul wrote to the Corinthians,” he said, “we are fools for Christ’s sake!” (1 Cor 4:10) Scalia noted that Christ described his followers as sheep, and said no one will get into heaven without believing like “little children.” Scalia said, “What is irrational,” he said, “is to reject a prorsus, with no investigation, the possibility of miracles in general and of Jesus Christ’s resurrection in particular—which is, of course, precisely what the worldly wise do.”

Our Lady of Fatima Retreat House celebrates 60 years of ministry

By Mary Ann Wyand

Above, choir members from Roncalli High School in Indianapolis sing during the 60th anniversary celebration for Our Lady of Fatima Retreat House on Oct. 23 at the Northside Knights of Columbus Hall in Indianapolis. Band members from Brebeuf Jesuit Preparatory School in Indianapolis also performed during the event.

Our Lady of Fatima Retreat House was established by Archbishop Paul C. Schulte as the archdiocesan retreat center in 1950 at 1111 W. Raymond St. in Indianapolis. The new retreat house was built at 3533 E. 56th St. in 1963.

By spending quiet time in prayer each day, Father Hosey said, we will hear “the silent voice of God deep within,” who speaks in silence. The need for silence today is absolutely necessary.” He has put himself there in a very special way, and needed to be found in his loving arms. … Retreat houses are important because we need silence, not just once a day or once a week, but we need to be able to be some time in our rhythm once or twice a year when we really get away from everything. That’s why Fatima is a Sabbath house.

God’s language is silence, Father Hosey said. “He loves us so much and wants us to meet us in the silence.”

Archbishop Daniel M. Buechlein offered his thanks to Fatima’s supporters, volunteers and staff members, who make the archdiocesan retreat ministry possible. “Thank God,” he said, “for our blessed place of quiet and peace.” Since Archbishop Paul C. Schulte founded the archdiocesan retreat ministry in 1950, Our Lady of Fatima Retreat House has been directed by three priests and several laypeople, and served by four orders of women religious.

The late Father James Moriarty, Fatima’s first director, moved the retreat ministry from its south-side location at the former Good Shepherd Seminary at 1111 W. Raymond St. to East 56th Street in 1963. Fatima’s second director, the late Msgr. Kenny Sweeney, led the archdiocesan retreat ministry from 1967 until 1976. Before Father Farrell was appointed in 2006, Kevin DePrey and Rick Wagner directed retreat programming.

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Positive Middle East synod

Most of the special Synod of Bishops for the Middle East, which we reported on last week, was positive and quite interactive for a two-week meeting. The 185 bishops and patriarchs of the Eastern Catholic Church who attended adopted 44 propositions as recommendations for Pope Benedict XVI to consider as he prepares his post-synodal apostolic exhortation, which will come later.

Unfortunately, though, the secular media and several prominent Israelis latched onto a remark made by Melkite Bishop Cyrille S. Bustros of Newton, Mass., during a press conference at the end of the synod. He said that Jews cannot use the Bible to justify injustices, and that Jews can no longer regard themselves as God’s “chosen people” or Israel as “the Promised Land” because Jesus’ message showed that God loves and chose all people to be his own.

However, that is not what the bishops at the synod said. They said that the Catholic Church affirms that the Old Testament—the Hebrew Scriptures—is the word of God, and that God’s promises to the Jewish people, beginning with Abraham, are still valid. They condemned anti-Semitism and anti-Judaism, and affirmed Israel’s right to live at peace within its internationally recognized borders.

However, they also made a strong statement when they said, “Recourse to theological and biblical positions which use the word of God to justify injustices is unacceptable.”

They noted the impact of the Israelis-Palestinian conflict on the Palestinians as a result of the Israeli occupation in the West Bank—“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.”

Anyone who has traveled in the West Bank will recognize those conditions that the Israeli occupants have forced on the Palestinians. The Vatican spokesman, Jesuit Father Federico Lombardi, made it clear that Bishop Bustedro gave only his personal opinion, and that the synod’s final message was the only approved text issued.

In a part of the world where there is so much conflict, it is probably not surprising that there would be controversy over something. Generally, though, most of the 44 propositions and the 10-page “Message to the People of God” issued at the end of the synod were positive.

Pope Benedict closed the synod with a call for peace. He said, peace is what will stop Christians from emigrating, one of the problems that the synod bishops discussed. That certainly isn’t controversial. Peace would solve all kinds of problems.

To achieve that peace, the synod’s bishops called on the international community—especially the United Nations—to find a just and definitive solution, and to take “the necessary legal steps to put an end to the occupation of the different Arab territories.”

The Eastern Christians have much more contact with Muslims than they do with Jews so many of the propositions sent to the pope concern that. The synod condemned Islamophobia and called for dialogue with Muslims because “God wishes us to be together, united by one faith in God, and by the dual commandment of love of God and neighbor.”

Christians want to work with Muslims as full citizens, the bishops said. “Together, we will construct our civil societies on the basis of citizenship, religious freedom and freedom of conscience. Together, we will work for the promotion of justice, peace, the rights of persons, and the values of life and of the family. The construction of our countries is our common responsibility.”

However, those freedoms of religion and conscience are not always respected in Muslim countries. Throughout the synod, members said that those freedoms must be granted in all Muslim countries.

The synod’s bishops said, “We condemn violence and terrorism from wherever it may proceed as well as all religious extremism.”

As for all those Christians who have felt it necessary to leave their countries, the bishops made this practical suggestion: “Look at your goods and your properties in your home country, do not abandon and sell them too quickly. Keep them as your patrimony and as a piece of the homeland to which you remain attached.”

Despite the controversy, it was a definite step forward.

—John F. Finck

Making a Difference/Tony Magliano

Now the hard work begins for conscientious Catholics

Voting was easy. Going to the polls, standing in line and marking our ballots—as important as it was—took little effort for most of us. Far more essential is the ongoing work that must follow.

Amid the barrage of nasty attack ads and the refusal of most candidates to clearly communicate strong positions in defense of the life and dignity of all, it was unfortunately quite difficult to decide who the most ethical candidates were.

So once again, Americans have many senators and representatives, governors and state legislators who are less than enthusiastic at best and downright hostile at worst to the comprehensive respect life teachings of the Catholic Church.

Many of the Church’s people continue to suffer since the overwhelming majority of politicians refuse to work for the passage of legislation that protects the unborn, abolishes capital punishment, stops corporate profits from sweatshops, reforms unjust immigration laws, defends the environment, stops global warming, ends the arms race, encourages nonviolent conflict resolution, lifts the poor out of poverty, provides universal health insurance and ensures adequate nutrition for the hungry masses. Faithful Catholics cannot let this happen!

Pope Benedict XVI, in his encyclical “Deus Caritas Est” (“God is Love”), powerfully teaches that “love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to [the Church] as the ministry of the sacraments and preaching of the Gospel.”

While many selfishly think that government should mainly be limited to lowering their taxes and maintaining a home military, Catholic social teaching strongly disagrees.

In his challenging encyclical “Mater et Magistra” (“Christianity and Social Progress”), Pope John XXIII wrote: “It is requested again and again of public authorities responsible for the common good that they intervene in a wide variety of economic affairs and that, in a more effective and organized way than heretofore, they adapt institutions, tasks, means and procedures to this end.”

The Catholic Church calls government to expand its role to the point where each person’s basic human rights are ensured.

But government will not move on its own. It must be pushed by people of faith. It has been accurately noted that most politicians do not see the light until they feel the heat.

We need to tirelessly pray and work to ensure that everyone adequately shares in the goods of the Earth and learns to live together in peace.

For the sake of our suffering brothers and sisters in the United States and around the world, it is absolutely essential that Catholics be politically involved throughout the year—not just on election day.

There are many good Catholic organizations prepared to inform and assist us in our efforts to help others.

The United States Conference of Catholic Bishops (www.usccb.org; click life and social justice area; your state; Catholic conference; Priests for Life (www.priestsforlife.org); Pax Christi USA (www.paxchristiusa.org); Catholic Relief Services (www.crs.org); Catholic Charities USA (www.catholiccharitiesusa.org); and The Catholic Coalition on Climate Change (www.catholicclimatechange.org)

Consider regularly visiting the above websites, and please sign up to receive their “action alerts.”

Let’s strongly communicate to the people we put in public office that the needs of the poor and vulnerable should be our top priority, and that we expect broad-sweeping legislation passed on their behalf.

Let’s turn up the heat!

(Tony Magliano writes for Catholic News Service.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1410, Indianapolis, IN 46206-0000.

Readers with access to e-mail may send letters to criterion@archindy.org.
La realidad es que sólo después de que Deus Caritas Est ha sido proclamado, promover los valores católicos de ser vir y dedicar su vida como regalo a los demás, y que ellas sean una fuente continua para promover la vida, la libertad y la igualdad, no puede adoptar la visión católica.

En su carta apostólica, “Ecclesia in America” (“La Iglesia en América”), el difunto Santo Padre habló acerca de los diversos dones y talentos de nuestro pueblo, de la belleza natural y de los vastos recursos de nuestra tierra y de la cantidad de culturas y tradiciones peculiares que han contribuido a la forma como se vive la vida en nuestros grandes centros metropolitanos, pequeños pueblos y pueblos rurales.

Como miembros de una familia, el papa Juan Pablo II recordó que estamos llamados a la conversión, a la comunión y a la solidaridad como hermanos en Cristo. Entiendo que para algunos de nosotros resulta difícil adoptar la visión católica.

Sin embargo, debemos hacerlo si deseamos ser coherentes con nuestra fe.
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 Priory Hall. “End-of-Life Issues and Catholic Viewpoint,” Dr. Hans Geisler, presenter, 15 noon. Registration $20 non-members. Information: 317-435-3447 or e-mail mgeisler114@comcast.net.

November 7

St. Vincent de Paul Parish, 1723 “I” St., Bedford. “Theology of the Body” workshop, Fri. 7 p.m. Sat. 7:30 p.m. Sun. 9 a.m.—6 p.m. $40 per person. Information: 317-825-6539, ext. 225, or sandrews114@comcast.net.

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November 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Day of Reflection on the Psalms,” Father William Munschower, presider, 8 a.m.—3:30 p.m. $53 per person includes continental breakfast and lunch. Information: 317-545-7881 or john.musch@archindy.org.

November 12–14

Benedit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Marriage Retreat,” Father Cleve Eldred, presenter, noon-4 p.m., $120 per couples, $75 per individual with lunch, $5. Information: 317-788-7581 or benedict@benedictin.org.

November 13

St. Joan of Arc Parish, 4217 N. Meridian St., Indianapolis. “Royal Extravaganza,” 6 p.m., $75 per person. Information: 317-256-4600 or Smirk4786@hotmail.com.

November 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Carmelite Secular Order, meeting, 9–4 p.m. Information: 317-259-4936 or chuck8039@net.att.net.

Grateful thanks to our sponsors:

November 5 – November 14

The 2011 “Race for Vocations” as part of the OneAmerica 500 Festival Mini-Marathon and 5K is scheduled on May 7, and registrations for both the Mini-Marathon and 5K races are now open.

Runners from the Archdiocese of Indianapolis, Diocese of Lafayette and Diocese of Evansville will participate again this year to promote vocations to the priesthood and religious life. The archdiocesan Young Adult and College Campus Ministry is coordinating the “Race for Vocations” team again this year.

“Weather permitting, there will be a special Mass for the intentions of vocations on your birthday, and we will also pray the Rosary for your intentions.”

November 5–14

“Saturday Morning at the Dome–Arts and Crafts” and “Arts and Crafts Breakfast,” noon-1 p.m. $40 per person. Information: 317-622-9133 or Kathleen@LumenDei.org.

November 13–14

The archdiocesan Young Adult and College Campus Ministry is sponsoring a “Mini-Marathon” and 5K races which are scheduled to participate in the “Mini-Marathon.” Runners must register with both the “OneAmerica 500 Festival Mini-Marathon and 5K” and the Archdiocese of Indianapolis “Race for Vocations” by logging on to the www.indycatholic.org/Pilgrim Registration.aspx.

“The Race of Vocations” at the 5K Mile is a fundraising event to benefit the archdiocesan Young Adult and College Campus Ministry in their vocational outreach programs and retreats. The archdiocesan Young Adult and College Campus Ministry is coordinating the “Race for Vocations” team again this year.

November 5–14

For more information about the “Race for Vocations,” contact Courtney Mitchell at the Office of Priestly and Religious Vocations by e-mail at cmitchell@archindy.org.

November 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “End-of-Life Issues and Catholic Viewpoint,” Dr. Hans Geisler, presenter, 15 noon. Registration $20 non-members. Information: 317-435-3447 or e-mail mgeisler114@comcast.net.

November 12–13

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

St. Buddhist Community, 130 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.

Woodstock Country Club, 130 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.

November 14

St. Nicholas Parish, 6461 E. 56th St., Indianapolis. Daughters of Mission, Missions of Christ, “Practical Training in Evangelization,” 7:45 a.m.—3:30 p.m., $40 per person. $7 lunch if pre-registered by Nov. 3. Information: 317-623-8007 or www.HealingThroughThePilgrim.org.

November 15

St. Jude Parish, 3353 McFarland Rd., Indianapolis. “Be a Match for Life,” noon, $15 per person includes lunch, reservations required. Information: 812-256-4902 or karlswill@hotmail.com.

November 16

Benedit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Marriage Retreat,” Father Cleve Eldred, presenter, noon-4 p.m., $120 per couples, $75 per individual with lunch, $5. Information: 317-788-7581 or benedict@benedictin.org.

Benedit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Drama Club,” meet the performers, 2 p.m., $10 per person. Information: 317-788-7581 or benedict@benedictin.org.

Beside our many special thanks, we would like to acknowledge the sponsorship of the following businesses and organizations:

November 8

Oldenburg Franciscan Center, Oldenburg. “End of Life Rights and Dignity,” Franciscan Sister Sharon Udler, presenter, 9 a.m.—11 a.m. $35 per person includes continental lunch and refreshments. Information: 317-933-6437 or endofliferaight@gmail.com.

November 18

St. Charles Borromeo School, 2353 E. Third St., Bloomington. Open house, 5:30–7:30 p.m. Information: 317-622-9133 or Kathleen@LumenDei.org.

November 19


November 20

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

November 27

St. John of the Cross Parish, 4217 N. Central Ave., Indianapolis. Dr. Ray Guarinelli, radio host for KWTN program “The Doctor Is In,” speaker, Mass and program, 8:30 a.m.—noon, lunch, $15 per person includes lunch, reservations required by Nov. 8. Information: 317-225-4902 or karlswill@hotmail.com.

November 28

St. Peter’s Parish, Family Life Center, 3083 S. Meridian St., Indianapolis. Single Seniors, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

November 29

St. Simon the Apostle Parish, 317-784-4207.

November 30

Oldenburg Franciscan Center, Oldenburg. “Exploring the Catholic Church,” 9 a.m.—12:30 p.m., $45 per person includes lunch. Information: 317-836-1411 or jhorne@archindy.org.

December 1–4

Our Lady of Peace Cemetery, 1200 S. Meridian St., Indianapolis. “Personal Insights on End-of-Life Care,” speaker, noon, free admission. Pre-registered by Nov. 6. Information: 317-836-1411 or jhorne@archindy.org.

December 3

St. Simon the Apostle Parish, 1202 Southern Ave., Beech Grove. “Catholic Identity and Doctrine–Catholic Belief in the Last Things,” Session 4 of 4 programs. BENEDICTINE Father Matthias Neuman, presider, 6:30–9:30 p.m. $25 per person includes dinner and program. Information: 317-788-7581 or benedictin@archindy.org.

December 4


For more information about the “Race for Vocations,” contact Courtney Mitchell at the Office of Priestly and Religious Vocations by e-mail at cmitchell@archindy.org.

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Student engagement is main message at education conference

By Bridget Ayers
Special to The Criterion

“If you cannot connect with kids, you cannot teach.”

Keynote speakers Eric Jensen and Debbie Silver drove home this message to nearly 2,300 non-public school educators who traveled to Indianapolis to learn how to engage students during the Indiana Non-Public Education Conference at the Indiana Convention Center on Oct. 28-29. The conference was hosted by the Indiana Non-Public Education Association (INPEA).

The Oct. 28 keynote address was delivered by Jensen, the founder of a brain-based learning center known as the Jensen Learning Corporation. He offered strategies for student engagement based on several discoveries about the brain.

“I think a lot of the education research is based on either out of date or highly biased research—which renders them ineffective,” Jensen said. “Every time a teacher struggles with poor achievement, there is a mismatch between what the teacher is doing in the classroom and what really works.”

Children do not arrive at school pre-assembled by their DNA as was previously believed, Jensen said. “Instead, they are glued together by life experiences. The single discovery of neuroplasticity means that the brain changes due to input from the environment.” Jensen said “Teaching is a highly targeted form of environmental input: when, teaching and teaching methods change the brain.”

Jensen, who lives in Hawaii, has taught at every level and authored 24 books. He said that the author needs to be doing in the classroom really matters.

“Current research shows [that] everything a teacher does in the classroom will affect and change the student’s brain development,” he said. “You have much more to do with how your students turn out than you think.”

Silver, the keynote speaker on Oct. 29, delivered her message of student engagement in a candid, yet funny manner based on her 40 years of teaching.

“Students have to find out where each student really is. Not where the standards say they should be, or where you think they should be, but where they really are. Then raise the bar just beyond where the students are. Make them stretch, but also make the goal reachable.”

“All students must be given a reasonable chance to learn and succeed,” she explained. “When they are given this opportunity, they will be engaged and reach beyond where even they thought possible. Raising the bar and steering kids toward self-efficacy is what teachers need to be doing in the classroom.”

The author said that she understood the pressures of content, paperwork and other teacher responsibilities, but told the conference attendees, “When you’re in the classroom, being really present to the students is the best thing [you] can do for their educational success.”

Steve Westrick, the principal of St. Mary School in Muncie, Ind., in the Lafayette Diocese, said he enjoyed the feeling of community at the conference. “We don’t see each other day to day, but when we gather as a group … it is very powerful. We realize we are not alone,” he said. “We are part of a large community of educators who are working to make a difference in the lives of young people every day.”

Pam Daugherty, who teaches the third grade at St. Mary School in New Albany, said that she was most interested in learning about differentiated learning. “Every child should have an I.E.P. — an individual education plan — because all students are different and learn differently,” she said. “It’s tough to do, but if your heart is in it, you will find a way.”

John Elcesser, INPEA executive director, thanked the teachers for their hard work. He said because of it, his job is “made easy.”

In addition to the professional development opportunities and community building that the conference provides, Elcesser said the INPEA would be working the advocacy side during the upcoming 2010 Indiana General Assembly. He also encouraged the educators to stay informed and engaged.

“As lawmakers return to the statehouse to consider a new budget and develop education policy, our educators and our school communities need to be a part of the public policy discussion,” Elcesser said.

(Debbie Silver is a correspondent for The Criterion.)

What is the Indiana Non-Public Education Association?

The Indiana Non-Public Education Association (INPEA) includes more than 415 schools, 96,000 students and 6,900 teachers for pre-kindergarten to 12th grade.

INPEA was created in 1974 when 12 representatives from non-public schools met and agreed to form an association to serve the interests of non-public school education in Indiana. Educators present at the inaugural meeting represented Christian, Lutheran, Catholic and independent non-public schools.

Today, the governing body of INPEA is composed of six at-large representatives from schools throughout the state, and a representative from each of the following non-public school jurisdictions: Association of Christian Schools International, Christian Schools International, Indiana Association of Independent Schools, Lutheran Church Missouri Synod, Fort Wayne Area Lutheran Schools, Seventh Day Adventists, Archdiocese of Indianapolis, Diocese of Evansville, Diocese of Fort Wayne, Diocese of Gary and Diocese of Lafayette.

INPEA strives to maintain productive relationships with the Indiana State Department of Education, the federal government and agencies that impact quality education. As a state affiliate of the Council for American Private Education (www.capenet.org), INPEA is an advocate regarding both state and federal education issues affecting non-public education.

The INPEA website can be found at www.inpea.org.

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Senior Day, High School Day

Game time is eastern daylight time.

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For more information, visit www.marian.edu/pages/events.aspx

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548

chill@archindy.org

Report sexual misconduct now

SAS Sale
Oct. 19th thru Nov. 6th

Report sexual misconduct now

SAS Sale
Oct. 19th thru Nov. 6th
June 13–15, the U.S. Conference of Catholic Bishops ordered dramatic changes to protect children throughout the U.S. ... days, the bishops adopted a ‘Charter for the Protection of Children and Young People’ that all dioceses must implement.”

deacons will be ministering in parishes and in the broader community in such places as jails, prisons, hospitals and nursing homes. The deacons will teach the faith and provide pastoral guidance. The deacons’ ministry, however, will be focused on charity.”

ordination by Sean Gallagher: “ ’Church of Cheyenne, God’s holy people, brother priests and deacons, it will not take you long ... 1,600 people who filled the Cheyenne Civic Center for the liturgy were made up of many Catholics from Wyoming and Indiana.”

The new permanent Buechlein: “Many people knew no other pope than John Paul II. His lengthy pontificate and the impact of his stature mark the ... many political leaders, Pope John Paul had a world view—that is, his was not provincial or parochial in his thinking.”

October 2005—Pope Benedict XVI declares Blessed Mother the first bishop of the diocese, is opened.

April 2008—Archdiocesan Catholics and youth joined people President Barack Obama receiving an honorary degree from the University of Notre Dame.

September 2005—The Archdiocese of Indianapolis joins other "FATIMA, Portugal (CNS)—On the ... many insights into the Church and the world 50 years ago as seen through the pages of The Criterion, 2008.”

What were the top archdiocesan stories that the newspaper featured in the 2000s?

As part of documenting the 50-year history of The Criterion, online editor Brian Evans is compiling major headlines and trends that occurred 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 2000s.

What was in the news on Nov. 4, 1960?

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 of The Criterion, 1960:

/quotation/Box: Mixed marriage

‘There are a few churches and Christian

peaceful way of life among the

School. After graduation from the program,

When she graduated from the program,

sacraments, and they've been sponsored by parishioners. It's always been a good relationship.”

According to its pastor, Father Glenn

parishioners. It's always been a goodrelationship.”

For Grimes-Cooperwood, the center

from the program, she says. “When my back was against the wall, I knew someone was there for me. It's my faith that got me where I am today.”

April 2005—John Paul II and Pope Benedict XVI are together for a papal visit in Poland.

April 2007—Pope Benedict XVI exonerates the Society of Jesus and claims they are innocent of the 1940 assassination of Archbishop dạng Đức Văn of Hanoi.

October 2008—The “Legacy for Our Mission” archdiocesan capital campaign wraps up after garnering $104 million in pledges from Catholics.

May 2008—While the expansion is completed—

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Notre Dame community mourns student killed in accident

SOUTH BEND, Ind. (CNS)—More than 1,000 students attended an evening Mass of remembrance celebrated on Oct. 28 for a University of Notre Dame student who was killed a day earlier in an accident at a university football practice field.

During the Mass, another thousand students stood outside the basilica and 500 watched live coverage of it at the student center, according to news reports.

Declan Sullivan, a 20-year-old junior from Long Grove, Ill., was injured when a film tower fell over during a wind storm at about 4:50 p.m. He was filming football practice for the Department of Athletics from a hydraulic scissor lift when the incident occurred.

He was transported to Memorial Hospital in South Bend, where he later died, according to a university press release. A preliminary report by the coroner cited blunt force trauma to his head as the apparent cause of death.

“There is no greater sadness for a university community than the death of one of its students,” Holy Cross Father John Jenkins, Notre Dame’s president, said in an afternoon media briefing on Oct. 28.

“There is certainly no greater sadness for a family than the loss of a son or brother. It is with a sense of the profound sadness that, on behalf of our university, I express our deepest condolences to Declan’s family, friends and classmates,” said the priest, who presided at the Mass at the Basilica of the Sacred Heart.

Notre Dame’s athletic director, Jack Swarbrick, said the accident will be thoroughly investigated by the Indiana Occupational Safety and Health Administration and the Notre Dame Security Police Department.

“There’s a lot to learn here, and we will learn it all in an expeditious manner,” he said in the media briefing.

In a letter to students issued the same day as the news conference, Father Jenkins and Holy Cross Father Tom Doyle, vice president of student affairs, said, “No words can convey the shock and grief we all feel here. “Declan was a well-liked, bright and enthusiastic film and marketing student, and a valued member of the Notre Dame family. His death is a tremendous loss that will be felt very deeply, and we shine in your grief during this incredibly difficult time,” they wrote.

They offered their prayers and “most profound sympathies” to Declan’s parents, his sister, Gwenneth, who attends Notre Dame, and to other family members, his friends and fellow students.

The Oct. 30 game against the University of Tulsa went on as planned and was played in Sullivan’s memory. Players wore decals on their helmets commemorating Sullivan. A moment of silence preceded the coin toss.

Swarbrick said the football coach’s primary focus was the emotional state of the players. “Our focus is on the team, and on Declan,” Swarbrick said. “There is an intensity that attaches to the experience of being part of a team and an athletic program. Declan [was] part of that program. And so the sorrow that is felt is even greater.”

A number of traditional home football weekend events were canceled.

Michigan religious order set to buy Pope John Paul II Cultural Center

WASHINGTON (CNS)—A Michigan religious order experienced rapid growth since its formation in 1997 is planning to buy the 10-year-old Pope John Paul II Cultural Center in Washington and use it as a house of formation for its members.

No purchase price for the 12-acre property was disclosed. The property was valued at $37.3 million for the 2011 tax year during the most recent real estate appraisal.

The idea for a Catholic center in the nation’s capital in such a great location in proximity to Catholic University, the Basilica of the National Shrine of the Immaculate Conception makes an attractive site, said a spokesperson for the order.

Dominican Sister Maria Gemma Martek, superior of the motherhouse in Ann Arbor, said the hope is that the center can be developed into a house of studies for sisters.

“This is an exciting possibility,” she told Catholic News Service, “the idea of being able to potentially have a presence in our nation’s capital in such a great location in proximity to Catholic University, the Dominican House of Studies and the basilica.”

She said architects are evaluating the facility to determine if it can be remodeled to incorporate living space, a kitchen, a chapel and other needs for a religious community.

If all goes well, she explained, the order hopes to close on the deal by the end of the year.

The order has grown from four to 113 members since it was founded in 1997. With members’ average age of 26, the order continues to display personal memorabilia, photos, and artwork from the late pope.

A number of traditional home football weekend events were canceled.

Our Lady of Fatima Retreat House

Grief and consolation minister and St. Pius X Parishioner

Mary Weber

registration fee of $150.00 per person.

Our Lady of Fatima Retreat House

5535 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

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Grief: From Darkness to Light

A Weekend Retreat with

Mary Weber

and

Fr. Jim Farrell

December 3-5, 2010

Grief and consolation minister and St. Pius X Parishioner

Mary Weber

along with pastor of St. Pius X and Director of Fatima

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Grief often plunges us into the depths of darkness—loneliness is crushing, emotions are overwhelming and we struggle to find our way through it.

The retreat will offer consultation, a listening ear, and a warm hug. And we will also have the opportunity to learn from Scripture, the writings of the saints, and the support of other women on this journey.

The retreat begins Friday evening and will conclude by 1:00 pm on Sunday.

Call us or register online!

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www.archindy.org/fatima
Preparing for new Mass translation can bring liturgical renewal

By David Gibson

You didn’t hear these words at the end of last Sunday’s Mass. “Go in peace, glorifying the Lord by your life.” But you may well hear them on the first Sunday of Advent in 2011 when the new English translation of the Roman Missal, the book of prayers used at Mass, is implemented at English-speaking Masses in the United States.

Msgr. Anthony Sherman, the director of the U.S. bishops’ Secretariat of Divine Worship, pointed out in an interview that these words represent one of four options in the missal for what is termed “the dismissal” at the conclusion of a Mass. The other options are “Go and announce the Gospel of the Lord,” “Go in peace” and, somewhat more familiar in its sound, “Go forth, the Mass is ended.”

Pope Benedict XVI felt there needed to be “more of a connection” between “liturgy celebrated and life lived.” Msgr. Sherman said the new options for the dismissal reflect that concern.

The world Synod of Bishops that met in Rome in October 2005 recommended to Pope Benedict that a way be found for the dismissal to accent every Christian’s mission in the world. Responding to the synod in his 2007 apostolic exhortation titled “The Sacrament of Charity,” Pope Benedict expressed agreement.

Liturgical scholars and theologians long have discussed the Eucharist’s dismissal, which in Latin has been worded “Ite, missa est” (“Go, the Missa is ended”). They point out the word that these words do not mean, in effect, “OK, leave now. We’re finished.” Pope Benedict’s apostolic exhortation picked up on such discussions, explaining that, “In antiquity, ‘missa’ simply meant ‘dismissal.’ However, in Christian usage … the word ‘dismissal’ has come to imply a ‘mission.’” These few words succinctly express the missionary nature of the Church. The people of God might be helped to understand more clearly this essential dimension of the Church’s life, taking the dismissal as a starting point.

How does the Sunday Eucharist connect to the complex lives that people lead during the week at home, in their workplaces or schools, or during leisure time? That is the issue. And this point seems clear: The dismissal is worth talking about and learning about—like so many other Mass texts.

Msgr. Sherman explained that the rubrics or rules that apply to the new translation indicate that any text of the Mass, not only the Scripture readings, is a resource for homilists. Who knows? Perhaps we will hear a homily on the dismissal one day soon.

During the year following the translation’s introduction, Msgr. Sherman hopes to see a movement beyond earlier debates over how certain texts are translated and toward understanding that the newly translated missal represents an invaluable resource.

In his view, the translation’s implementation offers a unique opportunity for scholars and homilists “to begin to unpack” texts in the Mass. He noted that the missal texts also will constitute a resource for religious educators and those involved in spiritual formation.

Moreover, he commented, the new translation’s implementation presents an “outstanding opportunity” in the Church for delving deeper into the theology of the Eucharist. He regards the present moment as a time of continued liturgical renewal.

It appears, then, that implementing the new translation is a multidimensional project. It involves advance preparation to generate awareness of what is coming, and the reasons why the new translation was undertaken.

But once the translation comes into use on the weekend of Nov. 26-27, 2011, a new phase of implementation may well get under way, a period of unearthing the riches of the liturgical texts. The advance-preparation phase is vital. The U.S. bishops advise that “use of the revised text requires preparation and catechesis for both priests and the faithful.”

It is important that priests acquaint themselves with the new translation. They can even listen in their cars to an audio recording of it. Msgr. Sherman pointed out.

Their preparation requires some “minimal effort,” but he believes priests will find gaining up to use the new missal very easy to do. He recommends that they read about the theology of the eucharistic prayer.

The easy accessibility of extensive online materials facilitates the preparation process, he indicated. For example, the Mass texts can be found on the U.S. bishops’ national website, www.usccb.org/romanmissal, along with explanations of what will change for the priests and the congregation, sample parish bulletin inserts and many more educational materials on the liturgy.

On the first Sunday of Advent 2010, one year prior to the translation’s implementation, Msgr. Sherman hopes that parishes will have plans basically in place for introducing people to the new translation over the course of the year ahead and preparing them for their “not drastically changed” parts at Mass. Now is the time, he said, for weekly bulletin announcements about the translation and the Mass itself.

However, on the first Sunday of Advent 2012, one year after the new translation’s implementation, Msgr. Sherman envisions that experts, homilists and many others will be at a different point. He hopes they will be endeavoring to penetrate the riches of new texts and to expose all in the Church “to a deeper appreciation and understanding” of their content.

(David Gibson served on Catholic News Service’s editorial staff for 35 years.)

Resources for parishes to help with the implementation of the new missal

By Maureen E. Daly

How will the people in the pews learn about the new English translation of the Roman Missal—not just what to say and when, but also why?

This is not an idle question. The people’s responses during the Mass will change starting on the weekend of Nov. 26-27, 2011. Publishers around the English-speaking world are about to release catechetical materials to help Catholics prepare to use the new translation.

For the Church in America, the U.S. Conference of Catholic Bishops has prepared an 88-page Parish Guide to Implementing the Roman Missal, Third Edition ($9.95 from www.usccb.org/romanmissal).

The guide includes “practical resources to create the parish implementation plan,” including a calendar, “to do” lists, bulletin inserts, homily helps and a comprehensive bibliography.

Beyond the checklists, Church leaders see the publication of the guide as an opportunity to teach Catholics about the Mass, and to explain the movement for liturgical renewal that was called for by the Second Vatican Council.

The International Commission on English in the Liturgy, which oversaw the new English translation of the Roman Missal, has produced a beautiful and comprehensive five-part audio CD, “The Spirit in Christ as a teaching and liturgical resource to assist with the international implementation ($19.95 from www.usccbpublishing.org).

Filmed at churches in the United States, Ireland, England, Scotland, Australia, New Zealand, Canada and South Africa, the DVD uses video, text, graphics and music to help the viewer understand the Eucharist and the changes that will go into full effect in Advent of 2011.

The DVD begins with the scriptural foundations of the Mass—the accounts of the Last Supper, the Passion and death of Jesus, his resurrection, the encounter at Emmaus and Jesus’ ascension. It then looks at the development of the Mass through the centuries and explains the challenges of translation.

The section on changes to the text presents 1973 and 2010 translations side by side accompanied by explanatory video and text.

The section on liturgical music includes new chants to download as audio files and sheet music in PDF format. “A Walk through the Mass” explains the significance of the introductory rites, Liturgy of the Word, Liturgy of the Eucharist and concluding rites with scenes of the Mass being celebrated in many English-speaking countries.

The final section is a reflection on the call at the end of Mass to “go forth” and live the mission of the Gospel in our daily lives.

(Maureen E. Daly is a freelance writer in Baltimore.)

It's All Good/Patti Lamb

Take what God has given you and do your best with it where you are.

Thanksgiving is only weeks away and, if your Thanksgiving table is anything like mine, you can bet the turkey. Allow me to explain: the turkey is the star of the show, the king of the holiday. People come together to cook on how moist and flavorful it is. Turkey is the centrepiece of something that people want on their plates, and most guests request seconds. Its tender texture becomes the talk of the table. Thanksgiving revolves around a good turkey.

But over the years, I have learned that it is not just about the turkey. One year, I dropped a crockpot of mashed potatoes on my way into Thanksgiving dinner. That day, I learned that turkey is great, but it is better when paired with mashed potatoes. When the mashed potatoes didn't show up, the meal wasn’t the same.

Even the seemingly smallest side items served with the turkey—gravy, homemade rolls with butter—are an essential part of a successful Thanksgiving dinner. While the turkey is great, without the sides, the meal can be a disappointment.

Even the most serious of families gather around the table to celebrate their annual feast that delights the taste buds. At the same time, the dinner experience is diminished without the mashed potatoes. In life, we all have something to bring to the table. As St. Paul says, "There are different kinds of spiritual gifts, but the same Spirit." (1 Cor 12:4)

When I was a young girl, I attended a school with a strong Catholic tradition. There, we were taught that in order to be a good Catholic, we must do good deeds for others. By doing good deeds, we are pleasing God and doing His will. This idea stayed with me throughout my life, and I have always tried to do the best I can in all aspects of my life.

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Thirty-second Sunday in Ordinary Time

My Journey to God

**Communion**

Communion

Sometimes when life is hard and dreams are broken, I think of you and know that life is still worth living.

Sometimes when expectations go unmet and what is hoped for dies, I think of you and know that goodness still prevails.

In you, oh Lord, I find the gracious gift and bounty of a God whose mystery fills the Earth and breaks into our world with love that truly lasts.

Seeing you, knowing you, I believe.

By Helen A. Welter

(Helen A. Welter is a member of St. Barnabas Parish in Indianapolis. A monsternce designed in the image of Mary is displayed below the cross of the altar at SS. Philip and James Church in St. James, N.Y., during the 20th annual National Night of Prayer for Life on Dec. 8, 2009.)

Daily Readings

**Sunday, Nov. 7, 2010**

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5

This weekend, observed by the Church as the Thirty-second Sunday of Ordinary Time, has as its first reading a section from the Second Book of Maccabees. Scripture passages from the First or Second Books of Maccabees rarely appear as a reading in the Sunday liturgy.

These books are late in the formation of the Scriptures as we now have them. They date from a period only two centuries before Christ, and describe a very dark period in the history of God’s people.

When Alexander the Great—who had conquered so much of the present-day Middle East—died, his generals scrambled to succeed him. One general, Ptolemy, became the pharaoh of Egypt. Another general, Seleucus, became the king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that everyone worship him, and anyone who refused his command paid dearly.

The First and Second Books of Maccabees are written about martyrs who defied Antiochus. Maccabees were written about martyrs who refused to accept the rule of Antiochus.

These pious Jewish martyrs who refused to acknowledge the rule of Antiochus and worship him. Anyone who refused his command paid dearly.

Today, historians look back upon this tragic time and wonder why it all happened. It is a ghastly pronouncement of bad judgment and human greed. It was proof of how badly humans can make life for themselves and for others when they ignore or defy God.

Evidence of this same reality was in the experiences that the Maccabees faced from the mighty Antiochus, who brought death and anguish. However, in the end, the just triumphed. We celebrate the Maccabees.

The Thessalonians, imperial Rome brought terror and agony, but the just also triumphed. They are glorified. imperial Rome is gone.

These readings remind us again that peace, justice and security come only from God. Today, historians look back upon this tragic time and wonder why it all happened. It is a ghastly pronouncement of bad judgment and human greed. It was proof of how badly humans can make life for themselves and for others when they ignore or defy God.

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But don’t worry. There are many things we do and believe that are not specifically stated in the Bible, such as Mass on Sunday and that God is a Trinity of persons. However, all over the pages of the Old Testament you will find priests and kings (Aaron and members of the Levite tribe), prophets (Elijah, Elisha and Moses), and kings (David, Solomon, et. al).

All of these Old Testament people in some way prefigure Jesus—the true priest, prophet and king.

You will find the three terms—priest, prophet and king—in one sentence in the Old Testament, but applied to three people: Zadok the priest and Nathan the prophet anointed [David] king at Gihon.

Jesus is priest because he offered the sacrifice of himself to God in propitiation for our sins, and he is the bridge between man and God. Jesus is prophet because of the holiness of his words and teachings, and his predictions of the future.

Jesus is king because as God he has the fullness of power to carry out the duties of his kingly office—legislator, executor and judge.

By our baptism, we are grafted onto and into Jesus Christ, and are made partakers in his glory.

By virtue of our baptism, all members of the faithful share in the threefold mission of Christ—priest, prophet and king.

The Code of Canon Law and other documents of the Church describe these roles as the three missions of sanctifying (the sacraments), teaching and ruling.

These offices are part and parcel of the ordained ministry—preaching, teaching and governance.

But people, too—as taught by the Second Vatican Council in Lumen Gentium (The Dogmatic Constitution on the Church, #31) and later codified in the Code of Canon Law—also participate in the prophetic, priestly and kingly mission of Christ. They do so in various ways.

**Go Ask Your Father**

Francis Hoffman

Catholics are called to follow Christ’s example as a priest, prophet and king.

Q Where does “priest, prophet and king” appear in the Bible? Are we Catholics considered priests, prophets and kings?

**A** I don’t think you will find the phrase “priest, prophet and king” in the Bible, but you will find it in the Catechism of the Catholic Church (#897-#913).

But don’t worry. There are many things we do and believe that are not specifically stated in the Bible, such as Mass on Sunday and that God is a Trinity of persons. However, all over the pages of the Old Testament you will find priests and kings (Aaron and members of the Levite tribe), prophets (Elijah, Elisha and Moses), and kings (David, Solomon, et. al).

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What is the proper procedure for washing the towel, the purificator, and other linens and vessels used in the Mass?

This is an important subject. Briefly, the “proper procedure” is the “traditional” that is outlined in the 2004 Vatican document Redemptoris Sacramentum: “Let pastors take care that the linens for the sacred table, especially those which will receive the Sacred Species, are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be done by pouring the water from the first washing, done by hand, into the church’s sacristan or into the ground in a suitable place. After this, a second washing can be done in the usual way” (#120).

This indication is a further specification of what is stated in the General Instruction of the Roman Missal (M343).

The basic principle is sancta, sanctus, trautoncidae, which means that holy things should be treated with reverence. Sacred linens—especially the purificator and the corporal—come in direct contact with the precious Body and Blood of Christ. When they are laundered—washed, dried, folded and ironed—they should receive the exquisite care that a person in love would give to their loved one.
Benedictine Sister Amelia Banet was a teacher, and a bookkeeper and sacristan at the monastery

Benedictine Sister Amelia Banet, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Oct. 17 in Beech Grove. She was 81.

The Mass of Christian Burial was celebrated on Oct. 21 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the monastery cemetery.

The former Mary Jane Banet was born on Nov. 2, 1928, in Floyd’s Knobs.

She entered the Benedictine community at Monastery Immaculate Conception in Ferdinand, Ind., in 1945 and made her monastic profession in 1947.

She graduated from Academy Immaculate Conception in Ferdinand then earned a bachelor’s degree in education at the former St. Benedict College in Ferdinand and master’s degree in education at St. Francis College in Fort Wayne, Ind.

Benedictine Brother Anthony Streeter served as a bus driver for Catholic Charities Indianapolis as a bus driver for Catholic Charities Indianspolis.

He was a gifted carpenter and loved working with his hands.

Brother Anthony worked for many years as a bus driver for Catholic Charities Indianapolis. He spent many hours rebuilding the St. Mary

facilities and volunteering in the community. Brother Anthony enjoyed gardening at St. Mary Priori, and shared some of the fruits of his labors with the community.

He also drove the school bus for St. Rita Parish and performed maintenance duties for SS. Peter and Paul Cathedral Parish, and performed maintenance duties for the St. Mary Parish, and performed maintenance duties for the parish.

He donated the Stations of the Cross to the St. Mary Priori to Our Lady of Peace Cemetery in Clarksville.

Due to illness, he moved to Newark, N.J., in May of 2009 because the former St. Mary Priori community had been acquired by the monks at the Newark Abbey.

Brother Anthony served the monks faithfully at the Newark Abbey until October of 2010. He is survived by a brother, James Streit.
Pilgrims walk in line in late July to enter the cathedral in Santiago de Compostela, Spain.

Pilgrims walk along the Way of St. James in the northern Spanish town of Burgos on July 24. Pope Benedict XVI has said he is heading to Spain on Nov. 6-7 as a pilgrim, and the trip will give him the opportunity to participate in the most popular foot pilgrimage in Europe, the “camino,” or journey, to Santiago de Compostela.

Now completion is set for 2026, the 100th anniversary of the archbishop’s death. Even though church services are held in the uncompleted church, it has never been formally consecrated.

Gaull was a Catholic who renounced secular art in his later years, and dedicated much of his adult life to building the church. When questioned about the lengthy construction period, he would answer, “My client is not in a hurry.”

The architect’s sainthood cause is under way. Supporters for his beatification are working on a biography detailing the life and holiness of Gaudi. The volume, called the “postos,” or position paper, will need to be filled with the Congregation for Saints’ Causes and evaluated before he can be declared venerable. Promoters say there are already two possible miracles. One miracle attributed to Gaudi’s intercession would be needed for his beatification.

The pope’s 31-hour visit will be simple—two Masses, lunches with Spanish bishops and cardinals, private meetings with the king and queen of Spain and the prince and princess of Asturias, and a visit to a Catholic-run center in Barcelona that provides social, educational and medical assistance.

There may not be much chance to speak with Prime Minister Zapatero, who is scheduled to see the pope off at the airport on Nov. 7. However, the two leaders have met a number of times, most recently in June at the Vatican. During that meeting, Zapatero pledged his government’s full support for Pope Benedict’s visits to Spain in November and again for World Youth Day in August 2011.

The Vatican said the pope and prime minister discussed world affairs as well as “the eventual presentation of a new law on religious freedom, the sacredness of human life from the moment of conception and the importance of education.”

Zapatero’s government has drafted a religious freedom law that would strengthen the state’s control of the state, including by removing religious symbols from government-run buildings. Apparently, however, no action on the law is expected until after Pope Benedict’s pilgrimage.

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Death toll mounts from earthquake and tsunami in separate parts of Indonesia

WASHINGTON (CNS)—A double dose of natural disasters led Catholic agencies working in Indonesia to mount several efforts to provide emergency services to victims.

The disasters—a magnitude 7.7 undersea earthquake on Oct. 25 that triggered a tsunami that swamped coastal villages in the remote Mentawai Islands off the west coast of Sumatra, and the eruption of a volcano on Java beginning on Oct. 26—claimed more than 400 lives and displaced thousands of people.

Authorities reported the tsunami killed 408 people and that at least 400 people remained missing on Oct. 29, four days after 10-foot waves washed away homes and other structures up to 2,000 feet inland.

“Entire villages were swept away,” Xavierian Father Silvano Zolnai, a missionary priest who has lived in the Mentawai Islands for more than 30 years, told MENSA, the missionary news service. “The toll is destined to rise by the hour.”

Local priests and women religious were among the first to reach the affected communities, reported the Asian Church news agency UCA News.

“We came to [the villages] with whatever we had, especially medicine because there was no hospital,” said Father Franisskus Xuaverius Wolo Hurri Pni from Assumption of Mary Parish in Sikalap. He was accompanied by the Charity of Jesus and Mary. Mother of Good Help sisters.

The priest said he helped bury bodies. “It was very sad. But unfortunately there are no graves here,” he said. “Survivors are having problems taking care of themselves.”

Father Agustinus Muhammad, head of the Pidang diocesan Commission for Socio-Economic Development, said the Church’s Caritas network sent four volunteers to help collect information from survivors and distribute relief supplies.

High seas slowed the delivery of aid from Sumatra, but cargo ships carrying workers, emergency supplies and temporary housing material began arriving on Oct. 28 at South Pegai, the southernmost and nearest island to the epicenter. MENSA reported.

Catholic Relief Services met with representatives of Caritas Switzerland, Secours Catholique/Caritas France and officials from the Indonesian government to discuss coordination.

Meanwhile, the Semarang Archdiocese sent workers and emergency supplies to areas sheltered in makeshift tents following three eruptions of Mount Merapi, Indonesia’s most active volcano.

The government reported 2,949 deaths. An estimated 50,000 people have been displaced by the eruptions.

“We set up soup kitchens at every community and an aid post in our parish compound,” Father Petrus Suryadaya of Assumption of Mary told UCA News.

Workers helped distribute basic necessities and drinking water to about 4,000 displaced people, the priest said.

Caritas Indonesia also assisted evacuees. CRS sent 2,000 blankets, 2,000 sorongs and 800 tarp kits to assist up to 10,000 evacuees. The aid was being sent through the Semarang Archdiocese.

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By Sean Gallagher

ST. CROIX—Many parishes in southwestern Indiana were founded by German-speaking immigrants who moved to the area in the mid-19th century. Holy Cross Parish in St. Croix bucked that trend. It was founded in 1860 in large part by Irish immigrants who settled in Perry County.

But the faith community has never had a large number of households on its membership rolls unlike large, ethnically German or Swiss parishes in nearby Tell City, Ferdinand or Jasper. Holy Cross has never had a school or a bustling array of ministries. But it has remained dear to the hearts of the families who have made it their spiritual home over the past century and a half.

“IT was a central part of our lives,” said Joseph LaGrange, 70, a lifelong member of the parish. “We lived in the country. Our life centered around our family and the parish. … We had a large family and it was a priority for us to help our Church. I couldn’t cut ties with Holy Cross,” she said. “Even though Goffinet moved away from the parish, he says there is no question that he misses Holy Cross. It was the last place he went to before his death. The fact that there is a constant, a law which sustains the human person’s spiritual dimension, especially, are welcome. If a child is fussy, it’s never an issue.”

“Hearing babies cry and seeing the young professionals join it, does your heart good. You feel like we’re growing or on an upswing.”

The last few years, it feels like we’ve really grown,” she said. “It’s more like we’re thriving.”

The Church greatly esteems and encourages science, and the pope praised the way that many scientists appreciate the role which philosophy plays in enriching their work.

Science can benefit from recognizing the human person’s spiritual dimension, and the human “quest for ultimate answers” about the world and the meaning of life, he said. Pope Benedict XVI said that science be used to help solve “the great problems of humanity,” promote the true good, and foster integral development around the world.

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