‘Running in the hands of God’
Lessons learned at home and in school help Cardinal Ritter graduate fulfill football dreams

By Sean Gallagher

On Sept. 12, Indianapolis Colts kick returner Devin Moore stood quietly at his team’s goal line at Reliant Stadium in Houston.

The playing field was still as 10 of his teammates were spread out before him, and 11 Houston Texans players stood ready to run at full speed to tackle him. It was the opening kickoff of the Colts’ 2010-11 regular season and Moore, a 2004 graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis, would be the first member of the team to touch the football on their quest for a possible return to the Super Bowl.

Once Texans’ kicker Neil Rackers sent the ball sailing through the air toward Moore, the stillness would disappear and Moore would bound into action.

“When the ball is kicked, I just feel like I’m running in the hands of God,” Moore said. “I’m out for this year, I plan on being here next year.”

“A kick returner does what he does best and that is to trust God.”

But it is there, too, when a kickoff return results in a season-ending injury, as it did for Moore three weeks later during a game against the Jacksonville Jaguars at Alltel Stadium in Jacksonville, Fla.

“I’m dealing with adversity, and I’ve developed a plan with the training staff here at the organization; Moore said. Even though I’m out for this year, I plan on being here next year.”

“Once I get the ball, I just feel like I’m running in the hands of God. That’s the biggest thing that you learn in [a Catholic] school—to trust God.”

That trust is there with Moore when he catches the ball and immediately tries to avoid tacklers, protect the ball, follow his blockers and find a hole to run through with fearlessness—hopefully all the way to the end zone at the other end of the field for a touchdown, one of football’s most dramatic plays. But it is there, too, when a kickoff return results in a season-ending injury, as it did for Moore three weeks later during a game against the Jacksonville Jaguars at Alltel Stadium in Jacksonville, Fla.

“I’m dealing with adversity, and I’ve developed a plan with the training staff here at the organization,” Moore said. Even though I’m out for this year, I plan on being here next year.”

That determination to keep a spot on the Colts’ roster is partly what helped Moore make the team in the first place. The path that he took to fulfill his longtime dream of playing for his hometown Colts was filled with as many challenges as those faced by a kick returner who wants to score a touchdown.

Bible school: Pope encourages devoted and reasoned approach to Scripture

VATICAN CITY (CNS)—God constantly tries to enter into dialogue with the people that he created—speaking through creation and through silence, but mainly in the Church through the Bible and through his Son, Jesus Christ, Pope Benedict XVI said.

In his apostolic exhortation, “Verbum Domini” (“The Word of the Lord”), the pope encouraged Catholics to embrace and value each of the ways that God tries to speak to humanity.

The document, a papal reflection on the conclusions of the 2008 Synod of Bishops on the Word of God, was released at the Vatican on Nov. 11 and emphasized the need to improve Catholics’ familiarity with the Bible, and with the need to read and understand it in harmony with the Church.

The Bible is not a dusty collection of ancient writings addressed only to ancient peoples, he said. But it is also not some sort of private letter addressed to individuals who are free to interpret it any way they please, the pope said in the document, which is close to 200 pages long.

The pope said that he wrote “Verbum Domini” because “it would like the work of the synod to have a real effect on the life of the Church: on our personal relationship with the Word of God, on our understanding of and interpretation of the Bible, and in scientific research so that the Bible may not be simply a word from the past, but a living and timely word.”

Pope Benedict asked for greater Church efforts to teach Catholics about the Bible, to help them learn to read it and pray with it, to treat it with great dignity during the liturgy and catechesis, and in scientific research so that their interpretation in the liturgy and catechesis does not contradict the Bible's meaning. He said that he wrote “Verbum Domini” because “it would like the work of the synod to have a real effect on the life of the Church: on our personal relationship with the Word of God, on our understanding of and interpretation of the Bible, and in scientific research so that the text may not be simply a word from the past, but a living and timely word.”

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VATICAN
continued from page 1

100 years ago, Bible reading often is seen as a Protestant activity. In fact, some evangelical Christians use passages from the Bible as a key approach against the Catholic Church, which the pope said is truly ironic since “the Bible is the Church’s book.”

As the Church that dedicates itself which of the ancient Christian writings were inspired, and were to be considered the New Testament, the pope said. And it was the Church that interpreted it for hundreds of years.

“The primary setting for scriptural interpretation is the life of the Church,” he said, not because the Church is imposing some kind of power, but because “the scriptures can be understood fully only when one understands “they way they gradually came into being.”

Obviously, he said, the key message of the Bible—the story of God’s love for his creatures and the hope of salvation for every human being—can be grasped only if people recognize that the fulfillment of God’s word is Jesus Christ.

“Jesus is “the decisive word which God speaks to humanity,” the pope wrote, and “in his person which God chose to save man, the superfluous or extraneous, we confess with Peter that he alone has “the words of eternal life” (Jn 6:68).”

It is a world which often feels that God is absent from the world. Jesus Christ, who was on earth going about his mission to save them—can be grasped only if people understand the importance of safeguarding creation and working for more justice in social and political systems, he said.

Pope Benedict said that God’s dialogue with humanity through the Bible must lead to greater love and a more powerful witness in the world.

While the papal exhortation mentioned plenty of early church theologians and their approaches to understanding Scripture, it also included a long section about men and women who read the Bible and were inspired to live its message in the world.

“Every saint is like a ray of light streaming forth from the word of God,” he said, listing personalities ranging from St. Clare of Assisi to Blessed Teresa of Calcutta and from St. Dominic to St. Josemaria Escriva de Balaguer, the founder of Opus Dei.

Some of the Bible’s lessons are old, but need to be given a new attention, Pope Benedict wrote. †

Nebraska doctor plans to open late-term abortion clinics in Indianapolis, Iowa and Washington area

WASHINGTON (CNS)—Less than a month after a Nebraska fetal pain law took effect, the doctor who performs late-term abortions announced plans to open new clinics in the Washington area and Iowa, and to expand an existing clinic in Indiana.

“The laws are more favorable in these other jurisdictions, and we’re going to do the maximum [that] the law allows,” Dr. Leroy Carhart told The Washington Post.

The first of the new clinics is to open on Dec. 6 in the Washington area, but Carhart declined to give an exact location.

“With the patients, when they will, we’ll be able to go,” he told The Post.

The other new clinic is to be located in Council Bluffs, Iowa, across the Missouri River from Omaha, and the expanded center is to be in Indianapolis.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, said Carhart has been candid about his work as an abortionist.

“During a preliminary injunction hearing” before a U.S. District Court in 1997, Leroy Carhart testified that he would sometimes disembere unborn babies during late-term abortions—while the babies were still alive,” she said. “The post-synodal apostolic exhortation, which asks: ‘What does the biblical text say to us?’” the pope wrote.

Understanding what the text is trying to say is important so as to move beyond one’s own notions and ideas, he said.

“Next comes meditation [‘meditatio’],” which asks: “What does the biblical text say to us?”

The patients, when they call, will be told “He has to look elsewhere to perform late-term abortions.” †

Dr. LeRoy Carhart is a specialist in obstetrics and gynecology and specializes in performing late-term abortions. †

The most notorious supporters of late-term abortions appears to be eying Indianapolis as a site for a new business,” he said.

Fitcher says his group may ask the legislation to push to expand the similar fetal pain-based abortion ban after 20 weeks of pregnancy that the Nebraska lawmakers approved, and that Carhart himself credited in an interview as making it so he has to look elsewhere to perform late-term abortions.

“While Indiana law carries significant restrictions on late-term abortions, ‘there is no variable in the law that Carhart cannot be legally done in freestanding abortion clinics, Carhart’s pick of Indiana turns out to be a good move for Indiana,’ he said.

Fitcher said: “Indiana does not want to be known as the place to go for go for late-term abortions.”

St. Anne Carollo, S.G.L.

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St. Anne Carollo, S.G.L.
Even in sluggish economy, CCF endowments show growth

By Sean Gallagher

Members of the board of trustees of the Catholic Community Foundation (CCF), whose offices are in Indianapolis, are relatively calm about the distribution of funds from CCF in the past decade. “About $60 million. We’ve come a long way,” said Msgr. Joseph F. Schaedel, vicar general. “We distributed nearly $63 million directly to parishes, schools and ministries across the archdiocese this past year,” he noted in his remarks to the near future of CCF endowments. “If not for also introducing Chamblee as the new CCHD coordinator, we’d be meeting any other position because I have a great love for those who are suffering, and a great love to help people who are suffering. I couldn’t think of doing anything else.”

For more information about the Catholic Community Foundation, how to contribute to an endowment or how to create one, log on to www.archindy.org/ccf or call 800-382-9836, ext. 1427, or 317-236-1427.

New CCHD coordinator is committed to helping the least of our brothers and sisters

By John Shaughnessy

An introduction of Theresa Chamblee could start with the fact that she is the mother of four children, ranging in age from 10 years to 20 months—and that she and her husband, Jonathan, are expecting their fifth child in May.

The introduction of the 37-year-old Chamblee, a member of Holy Name of Jesus Parish in Beech Grove. “I decided to take the position because I have a great love for those who are suffering, and a great love to help those who are suffering. I couldn’t think of doing anything else.”

If we were to end our fiscal year with the kind of returns we saw last year, the near future of Catholic Community Foundation (CCF) endowments across the archdiocese this past year with our planned gifts, I am confident about the direction we are headed.

In fact, CCF president Robert Brody noted in his remarks that the near future of its endowments may be rosy. “We distributed nearly $6.4 million this past fiscal year alone.”

Brody also put into historical perspective the distribution of funds from CCF endowments during the past year. “In 1987, the Catholic Community Foundation has distributed nearly $63 million directly to parishes, schools and ministries of the archdiocese,” he said. “We distributed nearly $6.4 million, which supports programs that help the 37 million people in the United States who live below the federal poverty line. ‘It’s always been ingrained in me to serve the Lord in one capacity or another,’ says Chamblee, a member of Holy Name of Jesus Parish in Beech Grove. ‘I decided to take the position because I have a great love for those who are suffering, and a great love to help those who are suffering. I couldn’t think of doing anything else.’

The collection for this year’s campaign will be on Nov. 20-21 during Masses at churches across the archdiocese. Chamblee sees this weekend’s collection as an opportunity for people in the archdiocese to provide financial support for faith-connected organizations that help people escape poverty. Local grants from the domestic anti-poverty program of the U.S. Conference of Catholic Bishops will benefit Seeds of Hope, an organization that helps women to reclaim their lives after facing their addictions to drugs and alcohol. The program has a long-standing connection with St. Joseph Parish in Indianapolis.

A grant from the Catholic Campaign for Human Development will be used to purchase computers for Seeds of Hope so the women can learn skills to find jobs. Campaign funds will also assist Hearts and Hands of Indiana, a grassroots organization that buys and rebuilds abandoned homes in struggling areas of Indianapolis, and then offers them to low-income families at a greatly reduced cost. Hearts and Hands is the brainchild of Father John McCaslin, the pastor of Holy Trinity and St. Anthony parishes in Indianapolis.

The campaign also helps to fund the Ryves Neighborhood Association in Terre Haute, which receives support from Catholic Charities Terre Haute. The association offers youth programs, clean-up projects and a voice for residents of that economically struggling area.

In the archdiocesan campaign, 50 percent of the money collected will be used for local grants to organizations such as Seeds of Hope and Hearts and Hands of Indiana. The other 50 percent of the money collected goes to the national office of the campaign, but Chamblee says the archdiocese also benefits from those funds. ‘In truth, that 50 percent for the national office pretty much comes back to us to cover our archdiocesan national grants, such as the Ryves Neighborhood Association,’ she says.

Chamblee also mentions the new review and renewal plan for the Catholic Campaign for Human Development. The plan calls for “stronger policies and clearer mechanisms” to guide how grants are awarded and how funds are spent.

“It is basically a reassurance to the public that all national and local grant recipients must strictly be in line with the moral and social guidelines of the Catholic Church,” Chamblee says. ‘They have to sign a statement (saying they adhere to those guidelines) in their grant application. The review and renewal plan can be viewed online at www.archindy.org/ccf.

Any organizations wanting to apply for a local grant should log on to the website, www.archindy.org, click on ‘Catholic Charities’ then click on ‘Campaign for Human Development.’

Chamblee views the campaign as another opportunity for Catholics to live their faith. ‘It’s always been ingrained in me to serve the Lord in one capacity or another. I decided to take the position because I have a great love for those who are suffering, and a great love to help those who are suffering. I couldn’t think of doing anything else.’

—Theresa Chamblee, new coordinator of the archdiocese’s Catholic Campaign for Human Development
The CCHD collection

This weekend, the Church is asking us to contribute to the U.S. bishops’ annual appeal for its Catholic Campaign for Human Development (CCHD). The CCHD fights poverty in America by helping groups of low-income Americans address the causes of poverty through such things as job training, improved education, affordable housing, and other tools for reducing poverty in our nation.

This has not been the most popular annual collection. In fact, it has sometimes been the center of controversy because of accusations that some of the organizations that have received support from the collection have engaged in practices that conflict with Catholic teachings, including support for abortion and same-sex marriage.

An organization called Bellarmine Veritas Ministry made a detailed study of CCHD recipients and formed a coalition with other groups opposed to the CCHD. This coalition, called Reform CCHD, now, according to the Catholic bishops, engages in practices of ignoring Catholic teachings. That prompted some bishops to declare that they would no longer take up the collection in their dioceses.

The CCHD responded with its own thorough investigation, an 11-month examination of its practices. That resulted in a 15-page document, released on Oct. 26, called “The Review and Renewal of the Campaign for Human Development.” It renewed the bishops’ commitment to combat poverty, and added safeguards to ensure that grant recipients in the future adhere to Church teaching.

Among other things, a new staff position has been created to focus specifically on the Catholic identity of CCHD. An independent review board, consisting of four to six members, will offer ethical guidance on funding choices, and a moral theologian will now be in a consulting relationship with CCHD.

The campaign’s pre-application and grant agreements have been rewritten to eliminate any groups that support practices opposed by the Church. This particularly includes groups that advocate in favor of pro-choice efforts and same-sex marriage. Furthermore, preference will be given to grant applicants that have Catholic involvement in their programs—something you would think would have already existed.

There will also be a more direct link between CCHD and other committees and priorities of the bishops’ conference. This means collaboration in the areas of pro-life activities, cultural diversity and family life, among others. The national CCHD office will also work more closely with diocesan directors to help them screen applicants.

While the CCHD was conducting its investigation and examination, it decided to withhold its grants for this year until its new procedures were in place. A list of the 2010 grants has not yet been released.

The fact that the CCHD responded to the criticisms it had received, and is now making significant changes in its procedures, shows that there indeed were problems that required correction.

Bishop Robert P. Morin of Biloxi, Miss., chairman of the bishops’ CCHD subcommittee, has acknowledged past mistakes and apologized for them.

The U.S. bishops met this week for their annual fall meeting and had a chance to review the changes being made.

Will the changes be sufficient to staunch the critics? Reform CCHD now issued a statement that said, in part, “The renewal document is a positive step forward for the CCHD and, if rigorously implemented, we hope to see an overall improvement in their funding practices. It remains to be seen whether or not the CCHD will be able to effectively implement these reforms.

We will have a much better idea once the 2010 grants list is released.”

The CCHD has been attacking the problem of poverty since 1969, and it has accomplished a great deal of good during the past 41 years. It can continue to do so and will be able to do it even better with these new procedures in place. It is unfortunate that mistakes have been made, but the CCHD seems to have taken the necessary steps to correct them.

John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Facing terminal illnesses realistically

In modern times, dying is more and more often portrayed as a cold, clinical reality to be kept at arm’s length, relegated to the closed doors of a hospital, almost hermetically sealed from the rest of our lives.

When it comes to the event itself, we diligently work to avoid confronting it, addressing it or acknowledging it. Because of this cultural backdrop, patients receiving a diagnosis of a terminal illness can be tempted to indulge in unrealistic expectations about what lies ahead, clinging to unreasonable treatment options and hoping for highly improbable outcomes.

The patient-survival curve for various terminal diseases often shows patients clustered around a median survival time of one or two years. With survivability extending out along a more slender tail into the future for an ever smaller number of people.

Yet rather often, that long tail seems to become the focus, even the obsession, of so many patients and their families.

As Dr. Atul Gawande put it recently in a thought-provoking essay in The New Yorker,

“There is almost always a long tail of possibility, however thin. What’s wrong with looking for it? Nothing. It seems to me, unless we mean we have failed to prepare for the outcome that’s vastly more probable. The trouble is that we’ve built our medical system and culture around the long tail. We’ve created a multi-trillion-dollar edifice for dispensing the medical equivalent of lottery tickets—and have only the rudiments of a system to prepare patients for the near-certainty that those tickets will not win.”

One is reminded of the words of the o.c.uititude, “No one gets out of this life alive.”

Because clinicians tend to view death in terms of failure, and because our medical system generally values doing something over doing nothing, even when it is futile or futile to the point of being irrational, measured decision-making at the end of life can become difficult as Gawande emphasizes:

“The simple view is that medicine exists to fight death and disease, and that’s, of course, its most basic task. Death is the enemy. But the enemy has superior forces. Eventually, it wins. And, in a war that you cannot win, you don’t want a general who fights to the point of total victory. You want an army that can turn a defeat into a draw. And when these matters come upon us in the form of terminal illness, pursuing all medical interventions, which tend to be associated with a poorer standard of life and a worse overall outcome, is the default position in a term of death and, better overall outcomes and satisfaction. They also tend to spend less money, and do not die significantly earlier.

Instead, they often die more peacefully than those receiving aggressive interventions, which tend to be associated with a poorer standard of life and a worse overall outcome.

As Gawande suggests, it remains to be seen whether or not the CCHD will be able to effectively implement these reforms.

We will have a much better idea once the 2010 grants list is released.”

The Pew Forum on Religion & Public Life

Results from 2008 and 2010 exit polls.

Source: The Pew Forum on Religion & Public Life

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Religion in the Elections

Some Catholic voters who had favored Democratic candidates over Republican in the 2008 general election voted for the GOP in 2010.

PERCENT WHO VOTED

PROTESTANT/ Other Christian

Catholic

Catholic

DEMOCRAT

REPUBLICAN

Protestant/ Other Christian

Catholic

Catholic

39%

45%

44%

60%

50%

45%

53%

54%

55%

42%

Source: The Pew Forum on Religion & Public Life

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O n Sunday, we celebrate the 77th anniversary of Christ the King and conclude another liturgical year. It is hard to believe another year has gone by.

I like the feast of Christ the King because it kind of sums up the feasts of the liturgical year. I am biased because it is also the 60th anniversary of my receiving first Communion and, in the afternoon, the sacrament of confirmation. I can still remember parts of both events. It is also a joy to know that we are about to begin the season of Advent, and then the joy of Christmas.

This feast is also the culmination of the end time and the recollection of the "last things." The Gospel according to St. Luke refers to the Kingdom of Jesus as he is mocked on the Cross. It also records the act of faith of the good thief: “Jesus, remember me when you come into your kingdom” (Lk 23:43-44). And Jesus replied to him, “Amen, I say to you, today you will be with me in Paradise” (Lk 23:43). We long to hear those words at the hour of our death. And it is wholehearted at this time of year to reflect on the simple fact that someday we will be called home to the house of the Father.

I don’t know if I have ever said it, but I have read the Gospel for the feast of Christ the King I thought of our deceased priests.

In praise of many priests who serve faithfully

Asimismo, quisiera resaltar que somos muy conscientes de que numerosos miembros laicos, así como también hombres y mujeres religiosos consagrados, junto con muchos diáconos permanentes, sirven a Dios y a Su pueblo, quizás de un modo aún más generoso que nosotros. Y reconocemos que todos deben servir conjuntamente para el bien común.

No era mi intención avergonzar a nuestros sacerdotes, pero lo que es justo, es simplemente parece adecuado que de vez en cuando nuestros sacerdotes que trabajan tan arduamente reciban un reconocimiento.

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

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

Así mismo, quería recordar que somos muy conscientes de que numerosos miembros laicos, así como también hombres y mujeres religiosos consagrados, junto con muchos diáconos permanentes, sirven a Dios y a Su pueblo, quizás de un modo aún más generoso que nosotros. Y reconocemos que todos deben servir conjuntamente para el bien común.

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

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

Seguido por: Daniel Guarnip, Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para proveer los valores católicos, de manera que vivir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

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November 19

November 20
St. Michael the Archangel Church, 3354 W. 50th St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Father Rick Nagel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-882-9386, ext. 1569.

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. “Spaghetti Supper and Bazaar,” 3:30-7:30 p.m. Information: 317-364-3639 or st.michaelOSP@biblehub.com.


November 21
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Lectio Divina Retreat,” Benedictine Sister Antonette Purcell, presenter. 8:30 a.m.-4 p.m., $50 per person. Information: 317-788-7581 or benedictin@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. “Hemming Our Losses,” Franciscan Sister Olga Wittkend, presenter. 9:30 a.m.-2:30 p.m., $20 per person includes lunch. Information: 317-933-6437 or center@oldenburgoes.org.

November 22-28

November 29
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Friends of Fatima Monthly Mass and Social,” 9 a.m., breakfast following Mass. Information: 317-784-7581 or benedictin@archindy.org.

November 30
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Advend—Exploring the Joyous Mysteries in Our Lives,” an “PBH” (Pâlhus Building Initiatives) program, Marig. Paul Keeter, presenter, evening prayer, 5:15 p.m., diner, 6 p.m., presentation following dinner, $30 per person includes dinner and program. Information: 317-788-7581 or benedictin@benedictinn.org.

December 3
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Ashile,” silent reflection day, 8 a.m.-5 p.m., $25 per person includes light breakfast and lunch. Information: 317-545-7681 or psapen@archindy.org.

December 5

Holy Trinity Parish, Buckhold Hall, 902 N. Holmes Ave., Indianapolis. Encore party, 1:30 p.m., $4 per person.

Richardson Catholic Community, 701 N. “A” St., Richmond. “Charismatic prayer group,” 7 p.m. Information: dixkuncomp@gorallawls.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. “Listen, Learn, Love,” Archbishop Daniel M. Buechlein, presider, prelude music, 6:30 p.m., procession of religious leaders, 7 p.m., collection of food and cash for Interfaith Community and Gleaners Food Bank. Information: 317-634-4519.

MKVS, Divine Mercy and Glorious Cross Center, Riverville, located on 925 South, 8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on 13th Sunday holy hour and pitch-in.

November 20-21
Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. New Albany Deafney Catholic Youth Ministry (Pringle) Blake, retreat leader, 9:15 a.m.-5:00 p.m., 812-945-2000 or benedictin@archindy.org.

November 20-22
Benedict Inn Retreat and Conference Center, gift shop, 1402 Southern Ave., Beech Grove. “Shop INspired Christmas Shooppingdayy” sale, Sat. 9 a.m. - 3 p.m., Sun. 12:30-4 p.m., Mon. 9 a.m.-5 p.m. Sat. 10 a.m.-2 p.m. photo with Mrs. Claus. Information: 317-788-7581 or benedictin@benedictinn.org.

November 21

November 22

November 23

November 24
St. Luke the Evangelist Church, 290 N. 625th St., Starlight. “Coffee Break,” 7:30-8:30 p.m. Information: 812-888-2861 or cmacmill@alumni.iu.edu.

November 25
St. Mary Academy, St. John Academy, Ladywood School and Ladywood-St. Agnes Academy, all located on the corner of W. 31st St. and N. Meridian St., Indianapolis. “Shop INNspired Market” on Nov. 20-21. Representatives of a variety of Catholic ministries based in central Indiana will present information about their ministries, accept monetary gifts and inquiries about volunteering, and offer small Christmas gifts in exchange for a donation.

The market will be open from 4:30 p.m. to about 6:30 p.m. on Nov. 20, and from 3:30 to 12:30 p.m. on Nov. 21. For more information, call 317-882-0724.

Laura Elstro of Richmond is received as novice in the community’s habit and was received to about 6:30 p.m. on Nov. 20, and from 3:30 to 12:30 p.m. on Nov. 21. For more information, call 317-882-0724.

Laura Elstro, formerly a member of St. Andrew Parish in Richmond, was received as a novice by the Sisters of St. Francis of Perpetual Adoration on Aug. 10 at the community’s motherhouse in Mishawaka, Ind. During the ceremony, Elstro was invested with the religious habit and was given the religious name Sister Maria Kolbe.

Before entering religious life, she served as the coordinator of religious education at St. Elizabeth of Hungary Parish in Cambridge City. She had previously completed a period of postulancy with the community. The Sisters of St. Francis of Perpetual Adoration operate St. Francis Hospitals and Health Centers in central Indiana.

Laura Elstro of Richmond is received as novice. "Different Kind of Giving Market"

Indianapolis parish to sponsor "Different Kind of Giving Market"

St. Barnabas Parish, 8300 Rahke Road, in Indianapolis is sponsoring its third annual "Different Kind of Giving Market" on Nov. 20-21. Representatives of a variety of Catholic ministries based in central Indiana will present information about their ministries, accept monetary gifts and inquiries about volunteering, and offer small Christmas gifts in exchange for a donation.

The market will be open from 4:30 p.m. to about 6:30 p.m. on Nov. 20, and from 3:30 to 12:30 p.m. on Nov. 21. For more information, call 317-882-0724.

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Laura Elstro of Richmond is received as novice.
With enthusiasm, hope, residents of Southern Sudan register to vote

YAMBIO, Southern Sudan (CNS)—Citizens of Southern Sudan lined up on Nov. 15 to register to vote in a January referendum on whether this war-torn region will split from the country’s North. “People lined up with enthusiasm to register today. They’re happy. The lines moved with joy as people showed their love for their country,” said Father Thomas Bagbowia, a parish priest in Rieben who helped lead the training process for poll workers in Western Equatoria state.

The referendum on independence is scheduled for Jan. 9, and Father Bagbowia admits he does not know who plans to vote against separating from the region for the resettlement in Khartoum. “We southerners have lived for too many years without independence and freedom. It’s time the Khartoum destiny,” he said.

Sara sui, an artisan, said, “We live under fear of a centralized government that did nothing for the economic development of our region. Khartoum is today a modern city, but here in the South we don’t even have roads. We southerners have to decide on our destiny.” Father Bagbowia told Catholic News Service.

“Governors expect the vote to overwhelmingly favor independence. Voters are for 17 days at about 3,000 sites across the country and in eight countries abroad. In the south, those who decide to vote for the referendum will have to join the North or the South. The outcome of the vote, peace will prevail.”

There are many enemies of peace, but joined to plan for war we’re planning for peace,” said Father Bagbowia.

“Nothing is impossible for God, so we’re praying every day throughout the diocese for a peaceful referendum.”

A Catholic nun who has worked in the area under the auspices of Solidarity with Southern Sudan for the past two years said all the threats to the independence vote were forgotten, at least temporarily, as people lined up at registration centers.

“It’s the most important thing at the moment,” said Sister Josephine Njiru, a member of the Sister of Our Lady of the Missions who visited several registration sites.

Sister Josephine, a Kenyan, does education and pastoral work with women and girls. She said many Southern Sudanese youths who can afford it come at the urging of the government in Khartoum to join the North or the South. The government of Khartoum has insisted that the referendum is the future of the fertile border region of Abyei, which has a separate vote scheduled on whether to join the North or the South. The government of Khartoum has insisted that the referendum is the future of the fertile border region of Abyei, which has a separate vote scheduled on whether to join the North or the South.

With enthusiasm, hope, residents of Southern Sudan register to vote.

We are grateful for the many who worked behind the scenes and contributed in-kind donations that made this celebration possible. We are also grateful for the many who worked behind the scenes and contributed in-kind donations that made this celebration possible. May each of you continue to recognize God’s blessings in your life.

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Humble and intense

Lots of high school football players dream of playing in the pros. And Moore was no different, according to Joe Pfenning, who coaches running backs and teaches theology at Cardinal Ritter. He was in his first year as an assistant coach in 2003 when Moore, a running back and kick returner for the team, was a senior.

“The way he practiced was always intense,” Pfenning said. “You could see it in his eyes. He ran hard on the field in practice. And it showed up in games.”

And in one special game in particular.

“We played a game where the first four or five times he touched the ball, he ran it in for a touchdown,” Pfenning said. “I just remember standing there seeing him handing the ball to the ref [after scoring a touchdown], and not jumping up and down or doing a dance. It gives me goosebumps just being able to re-tell the story.”

But Moore wasn’t always so humble.

“I remember one time when I was in little league [football], and I scored a touchdown,” he said. “And I had seen a couple of guys on TV kind of showboating once they scored. So I tried to do a little dance once.

“And my mom came out on the field and she actually taught me a little lesson, and told me not to do it again.”

Shelia Moore laughed as she remembered the scene from her son’s childhood.

“If you can’t share your glory and share the happiness of playing the game and winning the game, you have no reason to be on the field to play the game,” she said.

Shelia Moore also taught her sons to work hard.

“She kind of taught me that things weren’t going to be given to me in life, and that you have to work for what you want,” Devin Moore said. “Nothing is easy.”

Doing his job

The hard work that Moore put in on the practice field in 2003 helped Cardinal Ritter win its first state championship.

“I appreciated the fact that there was a school that taught that God was first and you were second. That’s a major thing to me for my children and my grandchildren. God is first. You’re second—always.”

—Shelia Moore

But he is taking the lessons that he has learned from Cardinal Ritter, excelling in the Mountain West Conference. Yet when Moore graduated from college in 2009, no NFL team drafted him. He eventually made it onto the Seattle Seahawks’ and later the Carolina Panthers’ practice squads, but was not on either team’s active roster.

This past spring, though, the Colts invited him to try out for the team. After a lot of hard work in training camp and exhibition games, the undrafted Moore won a spot over other players drafted from football powerhouse universities. Excitement and joy came with such an achievement.

“To come back home and be with my family, first of all, and to become part of such a well-known and honorable organization was just a great feeling,” Moore said.

But then his humility and intense drive to work hard quickly kicked back in.

“It’s one of those quick reflections you have, and then it’s back to business,” he said.

Family first

It took a while, though, before Moore became a Colt. So he started working hard for another reason—to support his baby daughter.

He even mowed lawns to provide for her while trying to get an invitation to an NFL training camp.

That fatherly dedication gained some attention in Indianapolis after the Colts invited him to try out for the team.

“My mom and dad were hard workers. They put us first—and myself and my two brothers.”

Sheila Moore may be more proud of her son for taking responsibility to care for his daughter than she is of him making the Colts’ roster.

“The plus of being in a Catholic school is the fact that religion is taught,” Shelia Moore said. “You are taught that God was first and you were second,” she said. “I would really be hurt if I had to ask anyone to take care of their own children.”

Shelia Moore and her husband, Kevin, set an example for their sons in caring for them. The weight of that care fell on Shelia Moore’s shoulders alone, however, after Kevin died of lung cancer in 1997 when Devin was 11.

“I appreciated the fact that there was a school that taught that God was first and you were second,” she said. “It’s one of those quick reflections you have, and then it’s back to business,” he said.

It’s important that you take the time and the responsibility and do it gladly without anyone having to ask you or tell you that you need to be doing this,” she said. “I would really be hurt if I had to ask one of my sons to take care of their own children.”

But Moore wasn’t always so humble.

Sheila Moore and her husband, Kevin, set an example for their sons in caring for them. The weight of that care fell on Shelia Moore’s shoulders alone, however, after Kevin died of lung cancer in 1997 when Devin was only 12.

“[Devin] needed some way to direct his anger,” she said. “He was angry that his father got sick and left him. He didn’t just see it as he died at that point. It was like he had left us, and we couldn’t do anything about it. It wasn’t fair.”

“Ritter … [helped] fill that void in his life.”

Fulfilling a dream

Even though she and her family are not Catholic, Shelia Moore sent all of her sons to Holy Angels School in Indianapolis, but allowed them to choose what high school they would attend.

However, she was pleased that Devin chose Indianapolis Colts running back and kick returner Devin Moore poses on Oct. 15 at St. Vincent Health Field at Marian University in Indianapolis during a Cardinal Ritter Jr./Sr. High School football game. The Indianapolis West Deeney interparochial high school retired his number that night. Moore graduated from Cardinal Ritter in 2004, and was a member of its 2003 state champion football team.

Cardinal Ritter

“I appreciated the fact that there was a school that taught that God was first and you were second,” Shelia Moore said. “That’s a major thing to me for my children and my grandchildren. God is first. You’re second—always.”

Sheila Moore Network said that Cardinal Ritter instilled in her son a perspective on life that can guide him through the current challenges that he is facing.

“The plus of being in a Catholic school is the fact that religion is taught,” Shelia Moore said. “You are taught about God and the good that God can bless you with, and that maybe God put the hard times in life for a reason.”

Having never been drafted by an NFL team and working hard to earn a spot on the Colts’ roster, Devin Moore knows that there is no guarantee that he will be with the team next year.

“I’ve never had it easy in life,” Moore said. “But … I do plan on making an impact next year. I just have more time than others to work on it, and become healthy and a lot stronger and faster.”

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WASHINGTON (CNS) — Medical supplies, chemicals to purify water and materials to build temporary beds were rushed to Haiti as the outbreak of cholera surged across the country, and reached some of the squashed settlements housing earthquake survivors in the capital, Port-au-Prince.

Exhausted aid workers, working around the clock for at least a week in the wake of flooding caused by Hurricane Tomas, tried to head off the intestinal disease in the most vulnerable areas, but faced mounting difficulties and a rapidly depleting amount of medical supplies.

Some people have been reporting that they’ve gotten in front of it and are in control of the spread of cholera,” Laura Dills, director of programming for Catholic Relief Services in Haiti, told Catholic News Service on Nov. 15. “Actually Who [World Health Organization] doesn’t believe that. There’s such a severe underreporting of cases that they’re not sure of all of the hot spots.

“We don’t expect this to peak for a number of weeks,” she said in a telephone interview.

Haiti’s Ministry of Public Health and Population reported that, as of Nov. 12, 917 people had died, and more than 14,640 people had been hospitalized since the outbreak began on Oct. 19 in rural Artibonite department near the city of St. Marc.

Some aid agencies have said the toll could be higher because the government does not track deaths in rural areas where people never reached a hospital or one of the emergency cholera treatment centers.

Louise Ivers, a physician who is chief of mission in Haiti for Boston-based Partners in Health, told reporters in a briefing on Nov. 12 that she feared the centers and hospitals could be overrun with cholera patients if the number of cases continues to grow as it did after the hurricane.

CRS, more than 40 non-governmental organizations, five U.N. agencies and the International Organization for Migration have joined with the Haitian health ministry in a massive education program aimed at preventing the disease from spreading.

The U.N. Office for the Coordination of Humanitarian Affairs expects as many as 200,000 people eventually could show symptoms ranging from mild diarrhea to serious dehydration. The figure is based on projections of past cholera outbreaks and projections by the Pan American Health Organization and the U.S. Centers for Disease Control.

The U.N. agency has requested $164 million to battle the disease. Dills said the spread of the water-borne disease, of which symptoms may not be apparent for several days, is compounded by the transient nature of Haiti’s people.

Left untreated, cholera 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.

As the outbreak spreads, people in settlements with access to chlorinated water are safer than rural residents who lack clean water, Dills said.

Efforts are being made to get water purification chemicals to the more than 1,300 settlements housing an estimated 1.3 million people left homeless by the Jan. 12 earthquake.

Despite the effort, the health ministry reported that cholera has spread throughout the country, with the highest number in Artibonite department. Significant numbers of cases also were reported in the North, Northwest, Center and West departments, including Port-au-Prince.

Government officials in the neighboring Dominican Republic have taken steps to limit access to public markets commonly frequented by Haitians along the border.

Dills said that, each day, CRS-trained workers spray a bleach-based chemical on latrines and showers in the 12 camps the agency administers in an attempt to limit the spread of the bacteria that causes the disease.

The education effort has reached Salesian-run schools throughout Haiti. Children are being taught the importance of personal hygiene, especially regularly washing their hands.

In addition, Salesian Brother Hubert Mesidor, whose educational program on Radio Soleil reaches much of the country, has devoted much of his daily show to education about cholera.

U.S. must ‘redouble its efforts’ to protect Iraqis, Cardinal George tells Obama

WASHINGTON (CNS) — The outgoing president of the U.S. Conference of Catholic Bishops urged the U.S. government to “redouble its efforts to assist Iraqis” in providing safety for its citizens, especially religious minorities.

To meet its moral obligations to the Iraqi people, it is critically important that the United States take additional steps now to help Iraq protect its citizens, especially Christians and others who are victims of organized attacks,” said Cardinal Francis E. George of Chicago in a Nov. 9 letter to U.S. President Barack Obama.

Reminding Obama that the U.S. bishops had expressed “grave moral questions” before the U.S.-led combat began in Iraq, and had warned of the “unpredictable consequences” of that action, Cardinal George said, “the decimation of the Christian community in Iraq and the continuing violence that threatens all Iraqis are among those tragic consequences.”

The cardinal sent the letter following the Oct. 31 attack on the Syrian Catholic cathedral in the Iraqi capital of Baghdad that killed 58 people and wounded 75.

The attack, along with recent bombings in Baghdad, “are grim evidence of the savage violence and lack of security that has plagued the Iraqi people, especially Christians and other minorities, for over seven years,” he said.

Although the U.S. bishops welcome the end of U.S. combat in Iraq, Cardinal George said, the United States “has so far failed in helping Iraqis to develop the political will needed to deploy effective strategies to protect the lives of all citizens.

“Having invaded Iraq, our nation has a moral obligation not to abandon those Iraqis who cannot defend themselves,” he added.

The cardinal outlined a series of steps that, “at a minimum,” the United States and the international community must help Iraq to achieve:

• Enable the Iraqi government to function for the common good of all Iraqis.

• Build the capacity of Iraq’s military and police to provide security for all citizens, including minorities.

• Improve the judicial system and rule of law.

• Promote reconciliation and the protection of human rights, especially religious freedom.

• Rebuild Iraq’s shattered economy so that Iraqis can support their families.

• Assist refugees and internally displaced Iraqis.”

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Bishops' meeting opens; Cardinal George reviews health reform debate

Baltimore (CNS) — In his final address as outgoing president of the U.S. Conference of Catholic Bishops, Cardinal Francis E. George of Chicago criticized those who define the Church’s usefulness by whether it provides “foot soldiers for a political commitment, whether of the left or the right.”

In his talk opening the Nov. 15-18 fall general assembly of the USCCB, the cardinal devoted much of his time to reviewing the debate over health care reform earlier this year and the “wound to the Church’s unity” caused by differences over the final legislation.

The first day of the meeting included the introduction of items to be voted on the next day, including an agreement on the mutual recognition of baptism from the Reformed-Catholic dialogue, guidelines for the provision of sanctuary to retired bishops, and some proposed revisions to regulations regarding USCCB statements and publications.

The bishops heard reports on donations by U.S. Catholics for reconstruction in Haiti, preparations for World Youth Day in Spain in August 2011, the need for the bishops to embrace social media to effectively evangelize the “digital continent,” and the work of the bishops’ Ad Hoc Committee for the Defense of Marriage, which has been upgraded to a subcommittee of the marriage and family life committee.

They also heard a plea from Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services for more chaplains to serve the needs of the military.

On Nov. 16, the bishops elected new conference leaders, including a successor to Cardinal George as president and a new vice president. They also chose a new USCCB treasurer-elect, voted for chairmen-elect of six committees, and selected a new USCCB general secretary. (See related story on page 1.)

Discussing health reform in his address, Cardinal George said “developments since the passage of the legislation” have confirmed that “our analysis of what it would likely say was correct and our moral judgments are secure.” He did not specify what those developments were.

The USCCB opposed passage of the initial health reform legislation, saying it would permit federal funding of abortion, inadequately protect the conscience rights of health care providers and leave out immigrants. Other Catholic groups, including the Catholic Health Association and many orders of women religious, said the final bill and an executive order signed by President Barack Obama would exclude any possibility of federal money going to pay for abortions under the health plan.

Cardinal George said the debate also raised the question of “who speaks for the Catholic Church. The bishops … speak for the Church in matters of faith, and in moral issues and the laws surrounding them,” he said. “All the rest is opinion, often well-considered opinion and important opinion that deserves a careful and respectful hearing, but still opinion.”

The cardinal addressed several other issues in his ongoing speech, among them concern for Christians in the Middle East. He said Christians were “unique … without protection in the wake of the American invasion of Iraq.”

Cardinal George’s voice caught as he told the story—recounted by a U.S. Dominican nun in Iraq who is a friend of a friend—of a 3-year-old boy named Adam, who “witnessed the horror of dozens of deaths, including that of his own parents,” during the Oct. 31 mass murder at the Syrian Catholic church in Baghdad. Two hours later, the boy was murdered.

“As bishops, as Americans, we cannot turn from this scene or allow the world to overlook it,” Cardinal George said.

His address ended with the message he sent to Obama in a Nov. 9 letter in which he urged the U.S. government to “redouble its efforts to secure Iraq and providing safety for its citizens, especially religious minorities.” (See related story on page 9.)

The cardinals also heard a brief update on the reconstruction of the Basilica of St. John Lateran in Rome from Archbishop Pietro Sambi, apostolic nuncio to the United States, who set the stage for next week’s papal visit to the United States, which will begin Nov. 16.

He also reported on the appointment of the first American bishop, Archbishop Donald W. Wuerl of the Archdiocese of Washington, which will in secret later this month. (See related story on page 9.)

Archbishop Wuerl was confirmed by Pope Benedict XVI on the conclusion of the Synod of Bishops for the Middle East in October.

Referring to the Gospel of St. John, he commented that “despite all our limitations, I am deeply convinced that we do what in the name of the Lord, in his Spirit, for his Church, will ‘bear fruit, fruit that will last’” (John 15:16).

He noted that he recently received as a gift a painting of the small Chapel of the Sacred Heart in Bowie, Md., where the 1789 appointment of the first American bishop, John Carroll, was announced.

“After 221 years, the dioceses now number 149, and the living bishops number 454,” he said. “The same can be said of the growth of the faithful, of the priests, of the religious.”

This past “should be for each of us a stimulus to build the future,” Archbishop Sambi said.

The archbishop is marking 25 years as a bishop, the last five in his current position. He reflected that “a personal representative of the Holy Father acts much like a parish priest arriving at his new parish, or like a bishop in his new diocese, or like a religious superior assuming his or her new responsibility. Here the Lord has planted me, here I must flourish. This become my home, this has become my people. To put all my energies at its service is ‘my joy and my crown’ “ (Phil 4: 4, 1), he concluded, citing St. Paul’s Letter to the Philippian.

Bishop Kevin J. Farrell of Dallas, the chairman of the bishops’ Committee on National Collections, commented American Catholics for the generosity they showed to the people of Haiti in contributing millions of dollars for earthquake relief.

He said in a report to the assembly that U.S. Catholics contributed $82.3 million as part of a special collection taken up in parishes with 60 percent going for humanitarian aid and 40 percent for Church reconstruction.

Archbishop Thomas G. Wenski of Miami, who chairs the Haiti Advisory Group of the bishops’ subcommittee on the Church in Latin America, explained to the bishops how the reconstruction effort, being overseen by a joint committee of Haitian and worldwide Catholic officials, will meet current accepted standards.

The reconstruction effort, known in English as Program for the Reconstruction of the Church in Haiti, or PROCH—which means “close by” in French, Haiti’s official language—includes guidelines approved by the Haitian bishops on existing and future building and zoning arrangements between the Church in Haiti and Church groups around the world, Archbishop Wenski explained.

The assembly heard a brief update on the importance of using social media to evangelize. Bishop Ronald F. Herzog of Alexandria, La., a member of the bishops’ Committee on Communications, said that the communications habits of young people make it imperative for the bishops to deliver Church teachings in new ways. †
We are children of God—regardless of our nationality, ethnicity and culture—and must live together as brothers and sisters in Christ. Father John McCaslin emphasized during his bilingual homily for the St. Martin de Porres feast day Mass on Nov. 3 at St. Thomas Aquinas Church in Indianapolis.

The pastor of Holy Trinity and St. Anthony parishes in Indianapolis remarked the multicultural gathering that “people of all cultures and nations are one in the body of Christ.” As Catholics, Father McCaslin said, “we gather here as one body in Christ … around the sacred table where we celebrate time and time again the presence of Christ in our life and in our world.”

St. Martin de Porres was a humble lay brother at a Dominican friary in Lima, Peru, he said, who continues to inspire the faithful with his many examples of loving service to the poor. The bicentennial of a Spanish noble and freed black woman from Panama was born in Lima in 1579.

Because of his mixed ancestry, St. Martin de Porres was “a victim of discrimination,” Father McCaslin said. “He also was a man of deep faith who understood the power of the Gospel [message] to ‘love God with your whole heart, your whole mind and your whole soul, and to love your neighbor as yourself’ ” (Mt 22:37-39).

St. Martin de Porres lived his life in loving, generous and compassionate service to the poor, the priest said. “He sought to serve those with the greatest needs, and he tried to bring the healing power of God to their lives. He is a wonderful example for us today. He is truly catholic in all senses of the word.

By his holy examples of how to live a Christian life, Father McCaslin said, St. Martin de Porres teaches people how to lovingly act against countless injustices in the world and work to bring about God’s kingdom. Sometimes even very small differences between people can be a cause of division within humanity.

Father McCaslin said, “That is truly a reflection of human weakness and sin … In Christ, we can change the division of humanity into the unity of Jesus.” The little differences that we have in our genes are nothing compared to the power of baptism to make us one. That is the truth, but we have to live out our baptism like it matters, like it makes a difference in our lives.

“To be Catholic is to be part of heaven and Earth,” he said. “To be Catholic is to be part of hundreds and hundreds of nationalities, hundreds and hundreds of ethnicities, and hundreds and hundreds of languages, [which] are all brought together in the great mystery of Christ.”

People must work together in faith to set aside false differences, he said, and bring the Gospel messages alive in the world. “We are to love God and neighbor,” Father McCaslin said, “and to fight injustice, not each other, because we are the children of God. So we walk, friends, arm in arm with humility. I love St. Martin de Porres, to be humble bearers of the Gospel with the belief that fighting injustice as one body in Christ will make a difference. And we will love our God and our neighbors all the days of our life.”

Holy Angels parishioner Marilyn Crain of Indianapolis sang in the Multicultural Ministry Choir with members of several other Indianapolis parishes. The former secretary at St. Thomas Aquinas Parish said it was nice to welcome people from so many countries and cultures to the feast day celebration.

St. Martin de Porres is very special,” Crain said, “and the fact that we’re celebrating as a joint [African-American and Hispanic] community is so special. I’ve been able to work on my Spanish a little bit, and some of the [Spanish-speaking] people are working on their English. We’re helping each other. We may speak different languages, but we’re all one in Christ. There’s just one race, and that’s the human race.”

St. Anthony parishioner Lucía Lazaro of Indianapolis also sang in the Multicultural Ministry Choir. “It’s my second year to participate,” Lazaro said. “I’m happy to be celebrating with many people from different cultures. It’s interesting to see how people from other cultures express themselves in worship.”

Benedictine Father Boniface Hartin of Saint Meinrad Archabbey, a founder and president emeritus of Martin University in Indianapolis, ceaselessly the Mass with Father McCaslin as well as Father Steven Schwab, the pastor of St. Thomas Aquinas Parish, and Father Thomas Schliesmann, the pastor of St. Lawrence Parish in Indianapolis. Deacon Emilio Ferrer-Soto from St. Patrick Parish in Indianapolis also assisted with the bilingual liturgy.

After the Mass, Father Boniface said Martin University is dedicated to St. Martin de Porres and Dr. Martin Luther King Jr.

“When I was growing up, we didn’t have many saints that looked like us,” he explained. “I believe when St. Martin de Porres was canonized, we identified with him in the African-American community.”

Father Boniface said he enjoyed meeting Catholics from Africa, Central and South America, and even India. “The liturgy was very inspiring,” he said. “The oneness in Christ was epitomized by people from so many countries. Because he was of mixed ancestry, St. Martin de Porres doesn’t just belong to the people of one or two countries. He belongs to all of us.”

Franciscan brings global experience as new Hispanic ministry coordinator

Franciscan Brother Moises Gutierrez, a native of Mexico, brings a global perspective to his new position as the Hispanic ministry coordinator for the Archdiocese of Indianapolis.

Brother Moises began his duties in the multicultural Office of Multicultural Ministry on Oct. 18. Last summer, he completed a Harvard University Institute for Latin American Studies internship based in Santiago, Chile.

Before that, he served the international Order of Friars Minor in the development director at their General Curia in Rome from 2005 until 2009.

“As a Franciscan, my passion is to build bridges and build bridges together to appreciate each other regardless of their differences,” Brother Moises said. “That’s really all.”

The Franciscan friar has more than a decade of experience in Hispanic and multicultural ministry. Brother Moises serves Marta Solis-Dea as the archdiocesan liaison with the Hispanic communities at parishes and schools in central and southern Indiana.

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In his new ministry, he will work with parish and school staff members as well as parishioners on efforts to help integrate Hispanic Catholics into the life of the Church in the archdiocese.

The youngest of 24 children, Brother Moises also served his order as the director of vocations at the Franciscan Vocation Center in Chicago from 2002 to 2005. Also in Chicago, he taught at two grade schools, and served at St. Joseph and Corpus Christi parishes.

“Even though [Latinos] speak the same language, we come from different histories, different traditions and different realities,” Brother Moises said. “There are challenges sometimes when you bring different Hispanic communities together to worship or work or recreate. I want to give the people the tools to be able to appreciate each other.”

He speaks Spanish, Italian and English, and also wants to learn Portuguese and German.

“I have become very comfortable attending Masses [celebrated in languages I do not understand],” Brother Moises said, “because I understand the whole sense of the liturgy and the sacrament.”

Recently, he attended a Mass celebrated by Vietnamese Catholics in Indianapolis.

“As a child, he never thought about becoming a priest or religious brother,” Brother Moises said. “I grew up in Mexico, and became a computer and information systems engineer,” he said. “When I was studying at the university [in Queretaro, Mexico], I went to a Franciscan experience. I read a book about St. Francis of Assisi and saw a movie about his life. I really loved it.”

He finished his engineering degree in 1990 and worked for a few years then again felt drawn to religious life as a Franciscan. “In the back of my mind, I was always thinking about this wonderful man, St. Francis, who was following in the footsteps of Christ in his own style,” Brother Moises said. “So when I was 28, I decided to give it a try. I was going to join the friars in Mexico, but then I came to San Antonio, Texas, for a vacation and went to Mass. It just happened that it was a Franciscan parish, and I was so excited I went to meet the priest after Mass. I said, ‘I’m going to join the friars in Mexico.’ And he said, ‘Why don’t you join the friars here in the states?’”

“The beautiful thing is that God led me to where I needed to go,” he said. “I have grown in ways that I never imagined by coming to this country and being formed as a Franciscan here.”

He completed his religious studies at the Franciscan Formation Program in Chicago from 1994 to 1999.

“I was attracted by St. Francis of Assisi’s vision of a global community,” Brother Moises said. “He felt the love of God so deeply in his heart and in his life, and he saw that we are all brothers and sisters.”

Diversity of Church is highlighted at St. Martin de Porres celebration
The Criterion  Friday, November 19, 2010

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My Day in a Nicaraguan Garbage Dump

An Eyewitness Report by Rachael Joyner

The following is an excerpt from the field report of Rachael Joyner, a writer for Cross International Catholic Outreach. During a recent trip to Nicaragua she experienced the harsh realities facing hundreds of families struggling to survive the horrifying conditions of a city garbage dump...

The first thing that hit me as I walked through the dump was the overwhelming smell and the smoke, a kind of thick haze that engulfs everything. It stung my eyes and, with each breath, burnt my throat.

It reminded me of Dante’s description of the Inferno in his book the Divine Comedy. There were people everywhere digging through mounds of garbage and little children rifling through bag after bag of trash. I watched one little boy, who couldn’t have been older than 4, pull a rotting banana peel from a bag and chew on it. He had probably not eaten yet that day because his family was too poor to buy food, and now he was turning to garbage to ward off his hunger.

It was hardest seeing the children in the dump. Most of them had no shoes. Their clothes were tattered, and a thick layer of dirt covered their bodies. When I first got to the dump, a crowd of people were gathered around a young boy, who was maybe 8 or 10. He had a hole in his foot the size of an orange. Though he was shaking from the pain, he didn’t make a sound. Like many in the dump, he didn’t have shoes and made the mistake of stepping in a pile of trash that was still burning underneath. The heat burnt the skin right off of his foot, leaving the large, oozing sore we were all staring at. Finally, his father carried him home to “put some cream” on his foot. (They were too poor to go to the clinic or buy medicine, so sores. Though most of these are treatable, they suffer for years and some die. That’s when I realized the desperation of these families’ situations. As one woman put it, “I work in the dump because I have no other options. I live in a house made of cardboard because it is all I have.” These people have nothing. I hardly lasted four hours in the dump, and these families have been living here for years.

The desperation of the families and the graphic images of the dump are what led John Bland, founder and executive director of Amigos for Christ, to quit his job in the U.S. and devote his life to helping them.

“I had never seen such hopelessness until I came here,” said Bland, a devout Catholic whose Nicaragua-based organization has been ministering for nearly a decade to the poor families living and working in Chinandega’s garbage dump. “These people desperately need help. And I thought, why not me?”

Since its founding, Amigos has helped hundreds of poor Nicaraguans start a new life in communities outside of the dump. In addition to a sturdy new house, these poor families receive health care, education for their children, and vocational training and micro-credit loans to begin new jobs and sell things these families need to rebuild their own lives. Bland also mobilized the local Catholic Church, who now works closely with Amigos to tend to the spiritual needs of the people.

As Bland led me though the dump that day, he explained that none of this life-changing work would be possible without the financial support of organizations such as Cross International Catholic Outreach and its generous Catholic donors in the U.S.

“We could not do this work without Cross International Catholic Outreach. We need help with the resources to accomplish the work and that’s one of Cross Catholic’s strengths. Working together is tremendous...because something very positive that glorifies our awesome God comes out of it.”

As we discussed Amigo’s newest project, building homes for 50 families from the dump, Bland was excited that Cross Catholic’s donors were willing to support him in his life-changing work. I felt a lift from the conversation too. It made that terrible day bearable.

To make a tax-deductible contribution to Cross International Catholic Outreach and its work with Catholic ministries overseas, see either the enclosed postage-paid brochure or send donations to: Cross International Catholic Outreach, Dept. AC00691, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.
Rescuing the Poor in Uncertain Times

American Catholics are embracing God’s economy as they help the poor in Latin America

Sandra Elena, 54, goes to work each day even though she knows it is slowly killing her.

Maria, a mother of five and a grandmother, spends each day scavenging in a city garbage dump in northern Nicaragua for recyclables, which she later sells for money to buy food. The work is hard — toxic fumes rising up from the mounds of putrid garbage sting her eyes and burn her throat as hoards of mosquitoes buzz around her body — but not having food for her family is harder.

“The smoke is killing us and we bathe in dirty water,” says Maria, who lives in the shanty town inside the garbage dump with her family. “We would do anything to get away from the dump, but right now it is the only way for us to make money to survive.”

Maria’s family is one of hundreds who scrape by a living each day in Chinandega’s 20-acre garbage dump. In many Latin American countries, the poor flock to city garbage dumps because it is often the only steady work they can find and they can earn at least enough to guarantee their children a meal. Still, the pay is meager — the equivalent of between $2 and $10 U.S. dollars a week.

The dire situation in Chinandega is just one example of the intense poverty plaguing Latin America. A millennium study by the World Bank found that nearly 40 percent of the 569 million people living in Latin America live below the poverty line. Haiti, Nicaragua, Bolivia, and Guatemala are often cited among the poorest countries in the world.

The fact that families are turning to garbage dumps for survival, is an indication of how serious the situation has become.

“Garbage dumps and dirty streets are terrible playgrounds for children to be growing up in,” says Jim Cavnar, president of Cross International Catholic Outreach, whose ministry supports several aid programs across Latin America for families struggling to survive intense poverty.

“If we don’t do something to break the vicious cycle of poverty these children are trapped in, they are doomed to become adults — still living in the same harsh environment.”

Despite the dismal statistics and fear over the future of an uncertain economy, dozens of local outreach ministries run by strong Catholic missionaries are tapping into God’s economy to help the poor in Latin America. And, already, they’ve seen great returns as lives are being restored.

One such life is Maria Elena. The mother of four used to work in the horrific 42-acre garbage dump in Managua, Nicaragua. She barely made enough money to feed her children, let alone send them to school. They often came to work with her in the dump, which she hated because it made them sick.

Elena is now part of a jewelry-making program run by a local Catholic ministry where she earns enough money to feed her children, let alone send them to school. “This program has been a great help,” she says. “I don’t know what we would have done without it.”

The simple program that changed Elena’s life is one of several projects in Latin America supported by Cross Catholic. Thanks to contributions provided by its

U.S. donors, Cross Catholic is able to partner with Catholic ministries in the field who are running great programs but don’t have the funds to sustain them.

Support from American Catholics keeps these important projects up and running.

“We’re amazed by the unwavering compassion and generosity of these donors. Even at a time when people are hurting here in the U.S. because of the economy, they are still giving to help the poor around the world,” says Cavnar, president of Cross Catholic. “They show great faith, and we are seeing the positive returns of that faith in the lives of the poor.”

Those positive returns are especially visible in the fight against world hunger.

For example, monthly financial support from Cross International Catholic Outreach allows Las Mercedes Nutrition Center in Honduras to feed more than a hundred poorly nourished children who have been helped by Cross. She fears for the children who work on the smoky, dangerous site and prays they’ll have a better future.

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How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ’s mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to: Cross International Catholic Outreach, Dept. AC00691, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.
Death of newborn son turns a job into a ministry for Catholic couple

SILVER SPRING, Md. (CNS) — It started out as just a job.

But in the 27 years since Dan and Cubby LaHood started St. Joseph’s House to provide day care and respite care for children with disabilities, it has become their life’s work, a ministry that pays tribute to their son, Francis, who was born with multiple birth defects and lived only a few minutes.

Back in 1983, Cubby LaHood, a special education teacher, was looking for a job she could do at home when she was pregnant with her first child. A friend with a disabled child called to ask if she could look after her son for a weekend.

Before she knew it, Cubby was taking care of seven babies with severe disabilities, in addition to her own son, Joe. “When somebody heard there was someone out there willing to care for disabled children in a respite setting, the phone rang and it rang and rang and rang,” said Dan LaHood. “And the more we got to know the people, the more we saw the need.”

Today, the LaHoods care for as many as eight children every weekday in their modest home in a Maryland suburb of Washington. Once or twice a month, they also provide respite care on the weekends.

The work involves the entire LaHood family, although Joe, a graduate of Providence College, recently moved to New York, where he teaches at a Catholic college.

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While youngest son John attends the Academy of the Holy Cross in Washington, Providence College, recently moved to New York, where he teaches at a Catholic college.

As the children continued to arrive, they were quickly treated with respect and dignity, just like St. Joseph’s House. The St. Joseph’s and St. John’s children walk together around the school—or run or skip or are pushed in a wheelchair—chattering to one another as they go.

The major advantage isn’t in the money raised, however; it is in the bonds that have formed over the years between the children at St. John’s and those who come to St. Joseph’s House.

Alessandra Barone, now a sophomore at Academy of the Holy Cross, first started volunteering at St. Joseph’s House when she was in seventh grade at St. John’s School.

“At first, I was nervous; [and] I didn’t know what to expect,” she said. But now “I love the kids who come. They’re so upbeat, so funny,” she added. “They always make my day no matter what.”

St. Joseph’s House gets no money from the government or the Archdiocese of Washington, and doesn’t charge the families of the children they care for. It relies instead on donations and grants generated by the board of directors that guides the nonprofit organization.

Almost all of the children come from single-parent families or families that have more than one disabled child.

“I feel so lucky to have found Cubby and Dan,” said Rosemarie Mahmood, who had been “looking for months and months” for a suitable place for her daughter Amanda, who has Down syndrome.

At St. Joseph’s House, Amanda is “cared for the way [that] I would care for her at home,” Mahmood said. “She’s treated with respect and dignity, just like anyone else.”

The second of three daughters, Amanda is “used to doing things” and likes the variety of activities at St. Joseph’s, her mother said. “She’s made new friends, and it’s broadened her horizons.”

Amanda will graduate from the program next year when she turns 21, and her mother hopes she will be able to find work through a local community agency that employs people with developmental disabilities.

St. Joseph’s House has openings very infrequently, when a child graduates or dies. A garden outside the home memorializes those who have died, and even those who have graduated from time to time, like 37-year-old Andrea Flaherty, who has Down syndrome and is now working, but came back for the walkathon and for lunch.

Asked how his life at St. Joseph’s House has changed, Dan LaHood talks about improving his faith life and becoming more kind and patient.

John LaHood, whose parents run St. Joseph’s House, pushes Christian Renfro during a walkathon outside St. John the Evangelist School in Silver Spring, Md., on Nov. 1.

“I’ve learned when you love someone you see them with new eyes—not secular but the eyes of service,” he said. “And it really does make you happy.”

LaHood added. “Maybe that’s the biggest change. I’m happy now in a way [that] I never could have imagined.”

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Enhance works of charity with a dose of creativity

By David Gibson

Combine creativity with charity. That was Pope John Paul II’s advice to anyone attempting in our time to respond effectively and compassionately to society’s marginalized members.

I assume that investing works of charity with creativity makes putting imagination to work, approaching our challenges from fresh perspectives and allowing the virtue of hope to work its wonders in the face of unfavorable odds.

Suffice it to say that since works of charity are the domain of every Christian, Pope John Paul’s invitation to “creativity in charity” seems designed to make artists of us all!

He talked about this in 2001 as the worldwide Church’s Jubilee of the Year 2000 drew to a close. In an apostolic letter for the new millennium, he asked, “How can it be that even today there are still people dying of hunger? Condemned to illiteracy? Lacking the most basic medical care? Without a roof over their heads?”

Poverty in its many forms weighed on the pope’s mind when he called for a new creativity in charity. He was thinking of the poverty accompanying homelessness and hunger as well as the poverty of those among the more affluent who “despair at the lack of meaning in their lives” and suffer from drug addiction or a “fear of abandonment in old age or sickness.”

“A greater resourcefulness is needed today if Christians are to recognize Christ’s voice “in the cry for help that rises from this world of poverty,” the pope said. He explained that the “new creativity in charity” demanded in light of “the contradictions” of today’s world involves:

• Ensuring that help is effective.
• “Getting close to those who suffer.”
• “Assuring that in every Christian community the poor feel at home.”

Pope John Paul believed a reason for getting close to those who suffer is that in this way “the hand that helps is not just anyone. Don’t we tend to disconnect entirely from the suffering in a sibling’s life. What is needed today is ... ‘a new creativity in charity’ in a spirit of solidarity so that the help we lend will be a witness of sharing between brothers and sisters.”

A brother or sister is not just anyone. Don’t we tend to sense a connection with our siblings, whatever the outward quality of our relationship might be? It is tough to reconnect entirely from the suffering in a sibling’s life. For Pope John Paul, recognizing others as sisters, brothers and neighbors opens the door to “a spirit of solidarity” with them.

He exhorted those in his vast Krakow congregation to “creativity in charity” means putting imagination to work, approaching our challenges from fresh perspectives and allowing the virtue of hope to work its wonders in the face of unfavorable odds.

Homely acts of creativity into works of charity may be essential if they are to be carried out as effectively as possible but, if they are to be carried out at all, people need to acknowledge a bond with society’s suffering members. That was Pope John Paul’s thinking.

He delivered that message on Aug. 18, 2002, in a homily in Krakow, Poland. To an estimated 2.2 million people, he said, “Faced with the modern forms of poverty, what is needed today is ... ‘a new creativity in charity’ in a spirit of solidarity so that the help we lend will be a witness of sharing between brothers and sisters.”

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He exhorted those in his vast Krakow congregation to “a taking look around” in order to become “aware of the neighbor” by the side, the neighbor who—“because of the loss of work, home, the possibility to maintain his family in a decent manner and to educate his children— feels a sense of abandonment, of being lost, of distrust.”

The homily concluded with the pope’s call to combine creativity with a sibling-like love whenever “a needy person pleads: ‘Give us this day our daily bread!’ Brotherly love” assures that the bread requested “will not be lacking.”

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

Homeless shelter staff and volunteers aid families in many ways

By Mary Ann Wyand

Share God’s love.

That’s the best way for Catholics to help homeless people during a financial crisis in their lives, explained Bill Bickel, the director of Holy Family Shelter and Holy Family Transitional Housing, which are Catholic Charities ministries of the Archdiocese of Indianapolis.

The archdiocese opened the new 23-bedroom shelter for homeless families on Dec. 12, 2009. The facility shares an indoor gathering space with historic Holy Trinity Church in Indianapolis.

“Through the end of this year, we’re anticipating serving upwards of 400 homeless families, somewhere around 1,200 individuals,” Bickel said. “Of the 1,200 individuals, about 750 are children.”

The average age of a person living here is 9 years old. Twelve babies were born while their mothers were living at the shelter.

The cornerstone of the shelter’s ministry is housing, social services and case management, which help families achieve structure, stability and accountability.

“We address the root causes of why the family has come here,” Bickel said. “We know that they come with enormous challenges. While housing and employment are very important, they are only two pieces of the multiple-piece puzzle of solving family homelessness.

“We help families work toward permanent self-sufficiency.”

Staff members rely on volunteers to help homeless parents and their children. Parishioners and parish or school groups can help shelter residents through donations of talent and treasure, Bickel said, which range from collecting toiletries, diapers and school supplies to tutoring and serving meals.

“A group of parishioners can serve a meal or provide a birthday party,” he explained. “Volunteers can help the adults learn new life skills and prepare for job interviews.”

Volunteers are “thrusting” for opportunities to help at the shelter, Bickel added, and want to give their time and talent in meaningful ways to help people.

“The economic downturn in the past few years has changed the demographics of who we are serving,” he said, “and has galvanized faith communities to help us.” Christina Davis, a case manager at Holy Family Shelter and Holy Family Transitional Housing, said when new families arrive at the shelter the staff members immediately begin working with them on the skills they need to accomplish their goals of acquiring employment and housing.

“Family circumstances can change very suddenly and very dramatically,” Davis said. “This year, we teach skills to the parents that the children can model someday. We lay the groundwork and show them how to help themselves.

“We have lots of wonderful success stories,” she said. “Families come in with nothing, and leave here with opportunities and hope for the future.”

Volunteers are encouraged to serve with “a warm heart.” Davis said. “Their smile is the most welcome thing they can bring to the shelter.

“We need people to serve meals, tutor children and adults, and sort clothing donations,” she said. “Any special talent can be put to use in a classroom setting.

“But what’s most important is to remember that they are serving the face of Christ when they help each family.”

(Mary Ann Wyand is the senior reporter for The Criterion, the newspaper of the Archdiocese of Indianapolis.)
The wisdom of the saints: St. Columban

Humans can be like God. St. Columban tells us. 
Columban, whose feast day is on Nov. 23, was the greatest of all the Irish monks who worked on the European continent. Born in Ireland around the sixth century, he became a monk on an island in Lough Corrib. He went to Ireland’s great monastic seat of learning, Iona, and, led 12 other monks to Gaul, modern France, where he established seven monasteries that became centers of learning.

But when he admonished the king for his licentiousness, he was banished from Ireland. His ship, though, ran aground in a storm, and he ended up in Italy. There, he founded a monastery of Bobbio, where he died in 615.

In his final instructions, Columban wrote that “it is a glorious privilege that God should grant humans his eternal image and the likeness of his character. For the Bible says, ‘God made man in his image; in the divine likeness he created him, male and female he created them’” (Gen 1:27).

Just consider the dignity of those words, he said, “a glorious promise. God claimed that God should grant man his eternal image and the likeness of his character. Man’s likeness to God preserves his sovereignty in high dignity.” Furthermore, he wrote, humans will be like God if they apply the virtues planted in their souls over the right path of faith to keep his commands, he said, and the first command to love with our whole heart because love is first in timeliness, the beginning, well before our existence.

If we love God, he said, we will keep his commandments. The second command is that we love one another. True love, he said, is shown not merely in word, but in deed and in truth.

Since we were created in God’s image, he wrote, we must keep our image undefined and holy. “We must restore his image with love;” he said, “for he is love; in John’s words: ‘God is love’” (1 Jn 4:8).

God is also loyal and truthful, he wrote, so we, when we were created in God’s image, were made to be loyal and truthful. Someone who is harsh and irascible, he displays, says the image of a second-rate likeness of God.

Let Christ paint his image in us with his words, he wrote, “My peace I give you, my peace I leave with you” (Jn 14:27). “Particularly fragile,” he said, “is that which is lost by wanton talk and destroyed with the noise to the Lord, all the Earth.” (For Calmly and repeatedly, they corrected the young man’s math, but it took him a very long time to get it.)

We laugh the wonderful, possibly spurred by the fact that—for most of the time we were away—we were “footloose and fancy free.” We traveled more than 1,000 miles by land, sea and air.

Not that we were spared some concerns. The two main problems were my many hours of dealing with a formidable nosebleed. John, unfortunately, fared worse. He developed serious arthritis stiffness. Both situations were dealt with. At some point, we will probably be able to laugh about those challenges even though they were not funny at the time.

On Oct. 3, 1863, however, President Abraham Lincoln proclaimed that there would now be a fixed time for a Thanksgiving Day to be celebrated annually.

At the time, Lincoln was dealing with the horrors of the Civil War when he was called upon to do something against brothers. He spoke out, asking the nation to remember the blessings they had “of lawful fields and fruitful skites.” He said: “To these bounties, which are so constantly enjoyed that we are prone to forget for whom they come, others have been added, which are of so extraordinary a nature that they cannot fail to produce a profound and exalted sense in the inhabitants of this nation, which is habitually insensitive to the ever-watching providence of Almighty God.”

Lincoln could not be as harried as he was by the hard times going on in the nation despite the horrible war. He mentioned peaceful industry, the abundant mines giving iron, coal and precious metals and a great increase in population, “notwithstanding the waste that has been made in the camp, the siege and the battlefield.”

Let us not forget that on Jan. 1 of that same Lincoln Day, a powerful promise and signed the Emancipation Proclamation, ending the slavery of human beings. Because of the fact that Lincoln believed slavery should be ended, and he expressed his faith again in his proclamation that created Thanksgiving Day: “I am pleased to do this by the authority vested in me as Commander-in-Chief.”

That got me thinking of many things and one of them was that there would now be a fixed time for a Thanksgiving Day to be celebrated annually.

We are grateful to these folks and so many others throughout our archdiocese—the many priests, one priest and about 10 of his parishioners prayed all day, two, three and four babies were saved. Ah, the power of prayer—something we all can do! Who wouldn’t want to take part in such a wonderful way to encourage all those present to take a step forward in faith.

During the recent “40 Days for Life” prayer vigil in front of an Indianapolis Planned Parenthood abortion mill, one priest and about 10 of his parishioners prayed all 20 of the decades of the rosary each Friday. God rewarded them.

When normally only one baby might be “saved” in a month’s time, on these Fridays alone, two, three and four babies were saved. Ah, the power of prayer—something we all can do! Who wouldn’t want to take part in such a wonderful way to encourage all those present to take a step forward in faith.

Another pastor shared how he recently presented the bishops’ voter’s guide to his parishioners before the election. He was somewhat surprised when he received a standing ovation. People are yearning to be taught the truths of the Catholic faith. With courage, we, too, can proclaim the Good News to others.

Christian spirituality, stewardship and evangelization

Archbishop Daniel M. Bechtle once wrote, “Christian spirituality and stewardship and evangelization are all interrelated.” So many priests and lay volunteers in the archdiocese have embraced stewardship as a way of life in Christ, and are now helping to evangelize their communities.

As we approach this time of special Thanksgiving to God, let me gratefully share a few examples of people who are truly reaching out in special ways to bring others closer to Christ.

St. Ann Parish in Terre Haute is located in one of the poorest neighborhoods in the state, but there you will see remarkable examples of Catholic stewards reaching out to bring daily assistance to others.

Parishioners throughout the deanery come to this neighborhood to minister and support a homeless shelter, soup kitchen, the “Christian House,” a dental clinic, food bank, medical clinic and youth center. They truly know how to examine their conscience and bring about charity in the Terre Haute deanery.

In another part of our archdiocese, Father Joseph Pesola, pastor of St. Roch Parish in Indianapolis, can be seen each morning welcoming children to the parish food

Can you imagine how special these children must feel to be met by such kindness each day by their priest? Maybe they don’t feel the same for others some day? What a wonderful, joy-filled way to proclaim the word of God. At a recent “Christian Life” commitment weekend, all three parish societies that make up the Richmond Catholic Community came together for the weekend, and a large contingent of their new youth group at Sutton Catholic High School.

What made their celebration of the Mass even more special was this: that instead of passing a collection basket, parishioners came forward to the altar to place their blessing in a gold box that Reverend Father had left before God. What a wonderful way to encourage all those present to take a step forward in faith.

In one of his instructions, Columban, whose feast day is on Nov. 23, wrote that he gave us Abraham Lincoln.

Abraham Lincoln’s devotion to Thanksgiving Day

I was talking recently to a high school student about Thanksgiving Day. She praised the Pilgrims’ “ethics for making this an annual holiday.” She then got me started with filling in some history about Thanksgiving that she had never heard before. It is a history lesson that all Americans should remember with great pride.

The earliest Thanksgiving celebration for a good harvest was recorded in 1077, 53 surviving Pilgrims at Plymouth in the early autumn of 1621. It was a custom of the English to give thanks to God for a bountiful harvest.

The Pilgrims, however, did not refer to this harvest festival as a “Thanksgiving,” even though they gave thanks to God. To them, a Day of Thanksgiving was a religious event. The second recorded religious Day of Thanksgiving was in 1623 in response to a providential rainfall.

Lincoln also proclaimed this while others did not. History books tell us that, in 1789, the first Thanksgiving Day: “No human counsel hath

In my previous column, I shared some experiences that my husband, John, and my sister, Beverley, and her husband, John, had while vacationing in the West this autumn.

The laughter was wonderful, possibly spurred by the fact that—for most of the time we were away—we were “footloose and fancy free.” We traveled more than 4,000-mile trip with laughter in mid-journey.

Not that we were spared some concerns. The two main problems were my many hours of dealing with a formidable nosebleed. John, unfortunately, fared worse. He developed serious arthritis stiffness. Both situations were dealt with. At some point, we will probably be able to laugh about those challenges even though they were not funny at the time.

Yes, we wanted a lot everywhere that we went. We were supposed to stay in Branson, Mo., we attended the “Shoji Tabuchi Show” across the street from our hotel.

The violinist is a Japanese-American musician known for spectacular performances that combine traditional musical sounds and dancers. Also important is that the shows have a Christian tone, and they are appropriately funny for all ages. What a happy audience we were—laughing and laughing and laughing! We CDC, who went one place—the Prison Museum we toured in Canon—pronounced “canyon.” City, Colorado. Colorado Springs. Colorado Springs.

Desmond Tutu said, “There is a common somber facts about prison life, past and present.

“Particularly fragile,” he said, “is that which is lost by wanton talk and destroyed with the noise to the Lord, all the Earth.” (For Calmly and repeatedly, they corrected the young man’s math, but it took him a very long time to get it.)

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Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 21, 2010

- 2 Samuel 5:3
- Colossians 1:12-20

The Second Book of Samuel furnishes the first biblical reading for this feast marking the close of the liturgical year. Once, the two books of Samuel composed a single volume. In time, editors divided the volume into the two books now seen in Bibles.

These books record the major events of the reign of King David in Israel from 1004 B.C. to 971 B.C., and are classified as historical accounts in the Old Testament. In this weekend’s reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people. He was God's instrument, but not in a plan to control people. People have free will, which allows them to choose the course of their actions.

Rather, David was God’s gift to the people. By bringing the people more closely to God, David helped guide them to lives of peace and prosperity.

For its second reading, the Church presents a passage from St. Paul’s Epistle to the Colossians. This epistle was written to the Christians of Colosseae, a moderately important city of the Roman Empire. Jesus is the absolute model of creation. In the Lord, all human beings, and certainly all Christians, come together.

Through Jesus, all people possess the hope of eternal salvation. Through Jesus, all Christians share in the very life of God. Magnificent in its imagery, this reading acclaims Jesus as the “image of the invisible God.”

St. Luke’s Gospel supplies the last reading. It is a passage from St. Luke’s powerful Passion Narrative, which recounts the trial and execution of Jesus. Central in the story is the inscription placed above the head of Jesus on the cross. It read, “The King of the Jews.” It was a Jew. Most importantly, Jesus was the first among the Jews. He was the king.

The Gospel then gives the story of the two criminals being executed beside Jesus. One man bitterly blasphemes God. The other man beautifully professes Jesus as the Savior. To him, Jesus promises life eternal. It is a majestic act of divine love and forgiveness.

Reflection

Fifty-one weeks ago, the Church began its liturgical year with Advent 2009. Then it called us to prepare ourselves to meet Jesus in our hearts.

It rejoiced with the Lord’s birth. It led us through the Lord’s Passion. It proclaimed the Resurrection. It invited us to be one in the Spirit, in the Church.

It constantly has summoned us to faith and to faithfulness, asking us to be disciples, which is no easy task, but that goal is possible because of God’s grace. This grace aways bears because Jesus died for us. He is one of us, a human being born as the son of Mary. A great heroine during the Second World War was Queen Wilhelmina of The Netherlands, who had come to the throne as a very small child when her father died.

On a great Dutch holiday early in her reign, her mother led Wilhelmina to the balcony of the palace to receive the cheers of the crowds. Thrilled with it all, the little queen asked, “Mommie, do all these people belong to me?”

Her mother replied, “No, dear, you belong to them.” Wilhelmina never forgot her mother’s wise lesson.

The great lesson of this feast is that the wonderful, loving and forgiving Son of God, Christ the King, belongs to us. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Go Ask Your Father/Fr. Francis Hoffman

Conscience is the ‘proximate norm of morality,’ and we have a duty to follow it.

Q: Is it truly possible for someone to “kill” his conscience—that is, to make it completely inoperable so that he has no moral discernment at all?

A: When we read about wicked crimes committed in cold blood, we wonder if the criminal is without conscience. Sometimes that seems to be the case.

It is possible, through a wilful life of sin, to dull the conscience and weaken it, perhaps even to the point of rendering it ineffective.

In such a case, moral theologians speak more of a “deformed conscience” rather than a “dead conscience.” Conscience is the “proximate norm of morality,” and we have a duty to follow our conscience.

However, conscience is not infallible, and we must form it continually through the frequent examination of conscience and the sacrament of confession, the meditative pondering of the Sacred Scriptures and the assiduous study of the moral teachings of the Church.

The Second Vatican Council’s Pastoral Constitution on the Church in the Modern World (Gaudium et Spes) spoke of the conscience this way:

“In the depths of his conscience man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God: to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths” (#16).

The Catechism of the Catholic Church also offers a detailed reflection on conscience in its discussion of the dignity of the human person (#1776-1802).

Q: Remember reading a few years ago that women were being steered away from abortion by giving them a blessed rosary. I’m wondering if there has ever been an attempt to sprinkle holy water or blessed salt or to plant blessed items outside an abortion clinic.

A: Because of the evil of abortion, this would seem to be a wonderful way to cleanse the area where unborn babies have been killed, especially when accompanied by prayer and fasting.
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.


MILLER, Irene Rose, 92, St. John the Baptist, Starlight, Nov. 7. Sister of Catherine Kruer, Dolores Pegg, Marcia Weikel and Marie Miller. Aunt of several.


Franciscan Sister Mary Claver Ehren was a teacher and also ministered in Papua New Guinea.

Franciscan Sister Mary Claver Ehren, a member of the Sisters of the Third Order of St. Francis in Oldenburg and former missionary in Papua New Guinea, died on Oct. 15 at Christ Hospital in Cincinnati. She was 83. The Mass of Christian Burial was celebrated on Oct. 19 at the motherhouse chapel in Oldenburg. Burial followed at the sister’s cemetery.

Sister Mary Claver was born on Aug. 9, 1927, in St. Louis. She entered the Oldenburg Franciscan community on July 29, 1944, and professed her final vows on Aug. 12, 1950. Sister Mary Claver taught at Catholic grade schools in Indiana and served in pastoral ministry in Ohio and Montana.

In 1960, she was one of four founding sisters to begin the order’s missionary work in Papua New Guinea. This year, the Oldenburg Franciscans are celebrating a half-century of their educational ministry there.

In Indiana, Sister Mary Claver taught at Catholic schools in the Evansville Diocese and at the former St. Vincent Orphanage in Vincennes, Ind.

In later years, she served in retreat ministry, pastoral ministry and hospital ministry. She retired to the Oldenburg motherhouse in 1991.

Surviving are two brothers, Donald Ehren of Winston-Salem, N.C., and Michael Ehren of San Diego as well as seven sisters.


Memorial gifts may be sent to the Sisters of St. Francis, PO Box 100, Oldenburg, IN 47876. 

PROVIDENCE SISTERS THOMASINE GRIFFIN served as a teacher and a provincial administrator.

Providence Sister Thomasine Griffin died on Oct. 23 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Oct. 27 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters’ cemetery.

The former Margaret Griffin was born on Aug. 30, 1925, in Boston. She entered the congregation of the Sisters of Providence on July 20, 1942, professed her first vows on July 25, 1945, and professed her final vows on Jan. 23, 1950.

She earned a bachelor’s degree in biology at Saint Mary-of-the-Woods College and master’s degree in secondary education counseling at the University of New Hampshire.

During 68 years as a Sister of Providence, she ministered for 43 years at Catholic schools in Indiana, Illinois, Texas and Massachusetts.

In Indiana, she taught at Holy Cross School in Indianapolis in 1950. St. Joan of Arc School in Indianapolis from 1950-52, the former St. Ann School in Terre Haute from 1952-54 and Our Lady of Providence High School in Charlestown from 1966-69.

From 1971 to 1976, Sister Thomasine served in provincial administration for the congregation.

In 1995, she retired from active ministry then volunteered for four years at parishes in Boston.

In 2000, she returned to the motherhouse, where she managed the Providence Co-op, a second-hand clothing store.

In 2002, she dedicated herself to the ministry of prayer-full-time.

Surviving are several nieces and nephews.

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

COUNT YOUR BLESSINGS

This Thanksgiving

But remember those whose tally comes up short.

For the past 50 years, The Society of St. Vincent dePaul has assisted those suffering hardship in the Archdiocese of Indianapolis. We provide free food from our Client Choice Food Pantry at 3001 E. 30th Street and household items, appliances, bedding, furniture and clothing from our Distribution Center at 1201 E. Maryland Street.

We are all volunteers, so your contributions won’t be spent on payroll expenses. Instead, they’ll go directly to helping others. Can you help us?

Please send your donation to:

Society of St. Vincent dePaul
3001 E. 30th Street
Indianapolis, IN 46218

Or donate online: www.svdpindy.org.

Introduce your child to another culture, a new friend and the joy of giving back.

Give hope. Get hope.

Sponsor a child through CFCA’s Hope for a Family program. Join the Lay-Catholic movement and help a family build a path out of poverty.

www.hopeforafamily.org (800) 875-6564

Zveva, her daughter and Avana, their sponsored child, Angeli

Angelic

Birds fly near a statue of an angel holding a cross, the symbol of the city, at sunset on Nov. 5 in Stavropol, Russia.
Vatican television ready for HD thanks to Knights of Columbus and Sony

VATICAN CITY (CNS)—Thanks to a discount from Sony and a contribution from the Knights of Columbus, the Vatican television center has a multimillion-dollar high-definition mobile television studio that will be operational in time for the pope’s Christmas Midnight Mass.

The Vatican unveiled the mobile studio this past September. The 18-wheel truck equipped with 16 workstations—after a news conference on Oct. 28—includes two television studios and a control room with the latest in technology. It is the first mobile studio of its kind in the Vatican.

The Knights cover the Vatican’s satellite uplink costs for major papal liturgies—including at Christmas and Easter—and subscribe the downloads costs for television stations in poor countries.

Nov. 16 was the U.S.-based fraternal and service organization has been “privileged to have a role in bringing the Good News of Christ to the United States through a medium of television in cooperation with the Vatican for the past three decades.”

The Knights cover the Vatican’s website is undergoing a complete renovation in formats that people use today. The website is undergoing a complete renovation.

Pope Benedict XVI’s altar often has high candlesticks and a crucifix that block the view of television over the coming years. "VATICAN CITY—The Church of East and West met in common work," the Holy Father said.

Pope Benedict XVI’s recent visits to the Byzantine Rite Church’s authority and learning, gathered in the presence of the Supreme Pontiff to hear his instructions before beginning the immediate preparation of the coming ecumenical council... He specified that the goal of the coming council will be to draw a line in the sand between the Church and the Islamic world. The goal is to bring about a clear separation between the Church and the Islamic world.

The new mobile studio, Anderson said, is part of the Vatican’s ongoing effort to reach the greatest number of people possible in the contemporary world, where some participants in the U.N. are viewed as the voice of human dignity and a clarion call for promoting and respecting human rights and fundamental freedoms, which “awakens and transforms an attentive and receptive audience.”

He said the Holy See has used the Old Slavonic language in liturgical ceremonies in more than a thousand years. The last recorded instance was by Pope Adrian II in 867.

On the occasion of the 50th anniversary of Pope John XXIII’s papacy, the Holy See has held two public events on the occasion of the 50th anniversary of Pope John XXIII’s papacy. The first event was by Pope John XVII on Nov. 15.

In a recent interview with the Vatican’s Holy See TV, Father Lombardi said there is a challenge for radio, he said.

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The mobile studio and its all-HD equipment were worth just more than $1 million, Sony Japan gave the Vatican a discount of more than $1 million, the Knights of Columbus contributed more than $1 million, and the television center, CTV, covered the rest.

Father Lombardi said he knows people may think the project was too large or too expensive, but with television broadcasters around the world moving to high definition, “the image of the pope would gradually disappear from the world of television over the coming years.”

The Vatican has not met the standards of broadcasters, he said. He said the Holy See has a “unique mission and a mandate to promote respect for human rights and for the dignity of every human being, without any discrimination of color, sex, race, language or religion.

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Serving the Church in Central and Northern Indiana

Archbishop Chullikatt, 57, is the first non-Italian nuncio to the United Nations. He was ordained a priest of the Archdiocese of Verapoly in India in 1978, and holds a degree in canon law. From 1999 to 2004, he was first counselor to the U.N. mission in New York, an office with a staff of 10.

Archbishop Chullikatt has spoken at the United Nations in favor of nuclear disarmament, and expressed his concerns about the impact of nuclear weapons on the environment.

He said these “so-called ‘new rights’ are the rights to say they can do it, to say they can say it, and to say they can do it. And that is the biggest problem of all.”

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Jennings County parishes begin perpetual adoration

By Sean Gallagher

Since the Divine Mercy Chapel was established at St. Michael the Archangel Parish in Indianapolis in 1989, the practice of perpetual adoration of the Blessed Sacrament has slowly spread to other parishes across central and southern Indiana.

At the start of this year, there were 11 perpetual adoration chapels in six of the archdiocese’s 11 deaneries. That number grew to 12 chapels in seven deaneries on Oct. 2 when the perpetual adoration was inaugurated at the Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon.

Members of that parish and of St. Ann Parish and St. Joseph Parish, both in Jennings County, have signed up for an hour of adoration each week at the chapel that was erected through the leadership of Father Jonathan Meyer, the pastor of the three faith communities.

Father Meyer had previously ministered at two parishes that maintain perpetual adoration chapels, and saw how devotion to the Eucharist enriched the people’s faith, family life and a variety of ministries.

“I can’t say no,” Father Meyer said. “From the Eucharist [flows] our service to one another, our service to the church, our service to the poor, [and] our service to our spouses and our children.”

That ministry flowed greatly in the weeks leading up to the inauguration of the perpetual adoration chapel since the decision to establish it was made only two months before eucharistic adoration began here.

Many Jennings County Catholics worked hard to convert a former beauty salon into a chapel. A St. Mary Parish volunteer, Renee Gasper, is busy caring for her seven children, the oldest of whom is 12.

And Gasper has maintained her daily visits to St. Louis Parish, volunteered to establish the chapel.

Father Quesnel is certainly sharing that feeling. “That’s what I know,” Father Meyer said. “Honestly, I was a little bit surprised,” she said. “And then it’s a time when my kids are asleep. My husband’s asleep. Nobody needs me. So I know that I can get away, and nobody will miss me. It’s definitely worth the sacrifice.”

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Karen and Richard Miles and their three grandchildren all make the sacrifice of their time. Kyle and December, ages 12 and 16, spend an hour each week in the chapel at noon on Sundays. Karen and Richard pray there from 5 p.m. to 6 p.m. on Fridays.

And, 17, has committed to praying there from 3 p.m. to 4 p.m. on Sundays.

“I signed up for an hour because I wanted to get closer with Jesus Christ,” said December, a sophomore at Father Michael Shave Memorial Jr./Sr. High School in Madison. “It seems that I am always too busy for him. And even when I make time to spend with him, I always need a quiet place just to relax and talk with him.”

December took her first hour in the chapel on the day after adoration was inaugurated there.

“The experience was absolutely amazing,” she said. “I felt so much closer with Jesus, and... and it made me realize that just talking with him... just time spent... and it helped any situation [that] you may be in.”

The fact that people are praying in the chapel 24 hours a day has even been captured the imagination of Karen Miles.

“I woke up in the middle of the night [shortly after the chapel was dedicated], and I thought. ‘You know? Somebody’s there,’ ” she said. “And the next morning, I thought, ‘Somebody’s been with the Lord the whole time.’ ”

Father Quesnel parishes Steve and Renee Gasper and their children, Braden, 17, Derek, 15, and Megan, 12, have spent time in the chapel, often with two or more members of the family praying together.

Renee Gasper was glad to see her children excited about having an adoration chapel so close to their home.

“As a mother, that’s what you want, to see them get excited about Christ,” she said. “[You] hope that you can pass that on to them, and that they share that with everybody. That’s my hope as a mother.”

Father Meyer said he hopes that the chapel will be a place where all his parishioners will grow in their love for Christ and be transformed by his presence in the Blessed Sacrament.

“They will be transformed,” he said. “There’s the TV show ‘Extreme Makeover. ’ People will enter here and will have, literally, an extreme makeover.

God willing, it will be a total transformation in their lives.”

(For more information about the Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon, log on to www.stmaryscc.com/adoration.)

Haitian priest develops post-quake spiritual reflections for his people

By Fr. Alphonse Quesnel

Fr. Alphonse Quesnel, a Haitian priest develops post-quake spiritual reflections for his people and every day.

Haitian priest Fr. Alphonse Quesnel, a Montfortian priest who serves as the pastor of St. Rose de France Parish in Port-au-Prince, Haiti.

Fr. Quesnel is certainly sharing that crucifixion with his people. His church and his rectory were destroyed. A fellow priest, 10 parishioners and 10 seminarians were killed on the grounds. Father Quesnel survived. About 300 people are still living amid the rubble of the parish buildings— rubble that Father Quesnel has used to build a brick wall inscribed with the names of those who perished.

Not just the usual, soft-spoken priest wants to turn that suffering into spiritual lessons— both for himself and for his people.

Father Quesnel visited Miami recently to show Archbishop Thomas G. Wenski the catechesis he has put together: a CD with several recorded reflections, a songbook and a catechetical book with more reflections and prayers.

Father Quesnel calls it “an earthquake catechesis,” to give people “something spiritual so that they can go beyond what happened.”

The songbook, a collection of hymns already known to the people, draws its theme from survival. Its title is Songs of Love to Get Through Times of Trial (Chants d’Amour pour Traverser les Preuves de la Vie).

The message of the catechesis is this: “Father Quesnel said. “During the hard moments of life, do not think that God is absent. In his silence, he holds us in his gaze.”

Father Quesnel harks back to Jesus’ crucifixion, when Jesus cried out for God, and there was only silence. But three days later, Jesus was raised from the dead.

In fact, the catechesis includes the testimony of several people who were buried in the rubble, and rescued after three days.

“We can give meaning to suffering,” Father Quesnel said.

And the lessons are not just for survivors of littoral earthquakes.

“There is an earthquake in our lives also every day—not only [on] Jan. 12,” he said. “Through that ‘faith’ in our lives, the light enters.”

Father Quesnel said he developed the catechesis not just for his people, but for himself as well.

“It’s for me, above all, a response of thanksgiving to God for having survived;”

For Father Quesnel, “It is my contribution to the rebuilding of the country, but at the level of the spiritual and the human.”

Archdiocese of Indianapolis has 12 perpetual adoration chapels

The inauguration of perpetual eucharistic adoration in Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon on Oct. 2 marked the start of the 12th chapel in the Archdiocese of Indianapolis.

Perpetual adoration chapels in central and southern Indiana are located at the following parishes:

• Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Information: 317-888-2861.

• St. Barnabas Parish, 8300 Rahke Road, in Indianapolis. Information: 317-882-0724.

• St. Louis Parish, 13 S. Louis Place, in Batesville. Information: 812-934-3204.


• St. Michael the Archangel Parish, 335 W. 30th St., in Indianapolis. Information: 317-926-7359.

• St. Mary Parish, 302 E. McKey St., in Greensburg. Information: 812-663-8427.

• St. Mary (Nativity of the Virgin Mary) Parish, 212 Washington St., in North Vernon. Information: 812-345-3604.

• St. Nicholas Parish, 6461 E. St. Nicholas Drive, in Sunman. Information: 812-623-2964.


• St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis. Information: 317-357-8352.

• St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. Information: 317-831-4142.

• St. Vincent de Paul Parish, 1723 E St., in Bedford. Information: 812-275-6539.