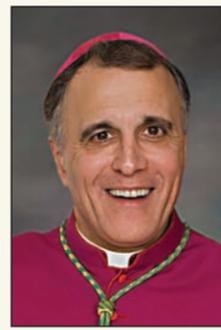




The

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Join effort to rescind mandate

Bishops aim to mobilize Catholics to guard consciences on contraception, page 15.

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A new choice in education



Megan Ward says that Indiana's school voucher system has created new educational hopes and possibilities for her three school-aged children, who now attend Holy Spirit School in Indianapolis. Her children are Matthew, left, Amiya and Olan.

Voucher system opens doors for more families to attend Catholic schools in Indiana

By John Shaughnessy

The anguish shows on Megan Ward's face when she recalls her children's education last year—the communication problems with teachers, the sense that her children weren't getting the education they needed, and the lack of emphasis on values at the public school they attended.

But seconds later, the 28-year-old mother of four smiles when she is asked about the effect of Indiana's new voucher system on her family and the experience that her three oldest children are having at their new school, Holy Spirit School in Indianapolis.

"It seems there's a plan of success for every child here," Ward says. "My kids love it, and I have tons of information from

the teachers about how to get in touch with them and what they're doing in school. I have noticed a difference in values, too. They told us on the very first day that if there's bullying, they wanted to know about it, and there would be consequences. It's louder here that you need to treat people the way you want to be treated."

She pauses and then adds, "I think the voucher system is ultimately going to give my children better lives. It will give them a better education, and I would pay for it if I could. I think education is the key to success in life. If we can get them to see how important education is, it gives me a lot of hope for their futures."

Ward's three oldest children are among the 1,028 students in Catholic schools across the archdiocese who have benefited from the Indiana voucher program. The

program, which went into effect on July 1, offers financial assistance to families of certain income levels to help them select a school of their choice for their children.

While the impact of the voucher system for archdiocesan Catholic schools has been most noticeable in the Indianapolis area, it has also made a difference in archdiocesan schools from Franklin to New Albany and from Terre Haute to Richmond.

"The overall feedback I've received is that people are thrilled with the ability to make an independent choice to find the best school that meets their child's needs," says Rich Ruhl, principal of Seton Catholic High School in Richmond, which has seven students who have been helped by the voucher system. "It's opening doors for our kids and our families to attend our

See **VOUCHER**, page 8

Holy Father, religious leaders mark 9/11 anniversary

ANCONA, Italy (CNS)—Remembering the Sept. 11, 2001, terrorist attacks, Pope Benedict XVI appealed to government leaders and all people of good will to work



Pope Benedict XVI

toward a future marked by solidarity and peace.

The pope marked the 10th anniversary of the terrorist attacks in the United States after celebrating the closing Mass for the Italian National Eucharistic Congress in Ancona, on Italy's Adriatic coast.

Before leading the midday Angelus prayer with about 80,000 people gathered at a shipyard, the pope recalled the anniversary.

"In commending to the Lord the lives of the victims of the attacks carried out that day and their families, I ask leaders of nations and people of good will always to refuse violence as a solution to problems, to resist the temptation of hatred and to work in society, drawing inspiration from the principles of solidarity, justice and peace," the pope said.

Pope Benedict also sent a message to about 300 religious leaders gathered in Munich to commemorate the anniversary at the beginning of the annual interreligious dialogue meeting sponsored by the Community of Sant'Egidio, a Rome-based lay movement.

The theme of the gathering was "Bound to Live Together," and the pope said that when people do not open themselves to learning from, sharing with and respecting others, living together "can become a hell."

Religious leaders, he said, must ask themselves how they can become forces to promote peaceful coexistence and cooperation.

Religions promote peace when they lead people to an encounter with God, and to a life lived out of obedience and love for God and for the men and women he created, he said.

"If religion fails to bring people to God, if it lowers God to itself instead of raising us to

See **POPE**, page 16

Indianapolis resident becomes first woman elected national president of St. Vincent de Paul Society

By John Shaughnessy

Sheila Gilbert knows there will be major changes in her life since she became the first woman elected president of the national council of the U.S. Society of St. Vincent de Paul on Sept. 3.

Still, the 71-year-old Indianapolis resident hopes to continue the commitment she has made each week to people in need in Indianapolis. Every Tuesday morning, the grandmother of seven personally greets the hundreds of people who line up to shop at the Client Choice Food Pantry of the St. Vincent de Paul Society of Indianapolis.

"This is where I get my life, being with the people who are coming here to shop," says Gilbert, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "You see the same people every week, and you can build relationships with them, get to know them a little bit. To me, this pantry on a Tuesday is like a party with 800 of my best friends. I go home exhausted, but I've had a good time."

See **GILBERT**, page 2



Sheila Gilbert recently became the first woman elected president of the national council of the U.S. Society of St. Vincent de Paul. Here, she poses for a photo at the society's Client Choice Food Pantry in Indianapolis, where she greets hundreds of people in need every Tuesday morning.

Refugee Resettlement Program seeking new student ambassadors

By Mary Ann Garber

Life-changing.

Bishop Chatard High School junior Andria Assalley will never forget her incredible experiences as a student ambassador for the archdiocesan Catholic Charities Indianapolis Refugee Resettlement Program.



Andria Assalley

"The gift I have been given by working with this program is bigger than you or I," Andria explained during a recent speech. "It's bigger than money or a car for your 16th birthday.

"I've been given the ability to change lives," she said, "and today I stand here a new person and can tell you that this is the best gift of all."

A gift, she realized, that is priceless.

Andria, who is a member of St. Simon the Apostle Parish in Indianapolis and resides in Fishers, Ind., in the Lafayette Diocese, was one of nine high school or college age student ambassadors who each earned a \$500 stipend by participating in the Refugee Resettlement Program's 2010-11 service learning effort.

This month, high school and college students are invited to apply for a service learning position before the Sept. 29 application deadline.

Seven students will be selected to assist the Refugee Resettlement staff with educational outreach and fundraising efforts.

They also will have opportunities to meet and help refugee families from several countries that are being resettled in central Indiana by the federal government and U.S. Conference of Catholic Bishops.

"We had a very successful year with nine student ambassadors last year," said Hellen Sanders, who coordinates the student ambassador program.

"Student ambassadors must be willing to learn about the refugee program and promote it to others," she said, "organize donations at their schools and plan an end-of-year event."



Hellen Sanders

After participating in an Oct. 13 orientation session, student ambassadors will work with the staff to greet refugee families arriving at the Indianapolis International Airport then help them get settled in their apartments, and accustomed to life in a new country with a different language and unfamiliar culture.

"Walking with the refugees really opened her eyes," Sanders said about Andria. "She wanted to make a difference in their lives."

Gabrielle Campo, director of the Refugee Resettlement Program for Catholic Charities Indianapolis, said the young adults who helped last year were committed to promoting the mission of the refugee program.

"The ambassador program was highlighted in February 2010 by the U.S. Conference of Catholic Bishops as a national promising practice," Campo said. "Other sites are initiating the program this year. The program empowered our young adults to learn about the refugee community, advocate on their behalf and utilize their leadership skills.

"When I heard one ambassador speak at his parish, I was so proud," she said. "I was proud of his abilities as a high school student to articulate the program and the need. I was inspired to know that at his young age he

would be forever changed by the refugee experience."

Serving as a student ambassador educates teenagers about a world bigger than their own, Campo explained, as they in turn educate other students and adults about the needs of refugees forced to flee from their homelands.



Gabrielle Campo

In a year's time, she said, the first group of student ambassadors collected 20,000-plus items valued at \$60,000 to help refugee families.

They also shared the refugee story with the student body, faculty and staff at nine parishes, four high schools and one university, Campo said, for audiences that totaled about 2,500 people.

The student ambassadors also completed more than 300 volunteer hours while helping 470 refugees, she said, and displayed their leadership skills by planning the inaugural Catholic Charities Indianapolis World Refugee Day dinner and program on June 20 at the Archbishop O'Meara Catholic Center.

That fundraiser drew more than 250 people for a meal of ethnic foods and an inspirational speech by human rights activist John Dau, now a resident of Syracuse, N.Y., who as a youth was one of the "Lost Boys of Sudan."

(For more information about the Catholic Charities Indianapolis Refugee Resettlement student ambassador program, call Hellen Sanders at 317-236-1528 or 800-382-9836, ext. 1528, or send an e-mail to her at hsandersr@archindy.org before the Sept. 29 application deadline.) †

GILBERT

continued from page 1

Before being elected as president, Gilbert served 12 years as the national secretary of the national council of the U.S. Society of St. Vincent de Paul that has its headquarters in St. Louis. As she begins her six-year term, Gilbert plans ambitious changes for the Catholic lay organization that's committed to helping the poor—an organization of 4,500 conferences nationwide that serves more than 14 million people in need each year.

The Criterion recently interviewed Gilbert about her landmark election, her commitment to the poor and the changes she plans for the national organization. Here is an edited version of that conversation.

Q. What does it mean to you to be the first woman to become president of the national council of the U.S. Society of St. Vincent de Paul?

A. "Well, to be the first woman, in some ways, feels like a heavy responsibility because if I blow it, it could be a long time before there's another woman. But it's also what other people have told me, 'It's time.' It's a landmark moment for the society. Because the way the thing is done, the 4,500 conference presidents across the country actually elect the national president.

"I tend to put most things down to the providence of God. In God's provident time, this was it. And it was me for whatever reasons. I look at the job sometimes and think, 'You can't do this. You're too old. You're too tired.' But God put me in this position, and he will get me through it. If I listen to what God tells me, we will move the society forward."

Q. In your platform statement before the election, you included a call for "No More Poverty." Talk about that.

A. "I realize that's one of the things that humanly is probably impossible. But if, with God's providence, it's

time, I believe we can work to make that happen. It's going to require the society to go places it has never gone and do things it's never done."

Q. When you say, "Go places it has never gone and do things it has never done," what do you mean?

A. "The St. Vincent de Paul Society has traditionally been a very quiet society. We work in our parish quietly. We work in our councils quietly. We're not very often engaged in the life of our community and in the decision-making processes of the community. Part of my vision is for us to do that in every community.

"In most communities, we're not huge, but we can be the mustard seed that begins to pull together all the people in the community who care. That's the government, the business people, the education people, all the social services people. We need to find ways to pull them together to really think about the people we all care about, and how we can make things better for them."

Q. You have been involved in the St. Vincent de Paul Society since volunteering at Christ the King Parish in Indianapolis in the early 1980s. What is there about helping the poor that drew you to volunteer and keeps you volunteering?

A. "I really believe that my path to holiness, my way to be in a relationship with God, is serving people who are in need. And the St. Vincent de Paul Society, with the council and the conferences, gives me a faith community where I can do that, where I can grow in understanding what God is asking of me."

Q. Who were your influences that led to your involvement in helping people in need?

A. "My mother was always helping. Until she was 85, she would answer the telephone as a pick-up line volunteer for St. Vincent de Paul—to help get the donations so we would have something to give to people. She did that right up until she couldn't see. My grandmother inspired me in a different way. My grandfather had a stroke, and I watched my grandmother care for him at home with such love and devotion for so many years."

Q. Being national president involves travel nationally and internationally as well as spending time at the national headquarters in St. Louis. Talk about that commitment.

A. "I thought about that seriously. I'm a gardener, and another place I get life is in the soil. My garden this year is a sin and a shame. It's awful because I have not been home to really tend my garden. To me, that's a pulling and a sadness. Also, for probably 60 of my 70-some years, I was really trying to learn to play the piano. I was taking lessons again. I've had to stop because you can't practice on the road. So those are things I've had to say, 'I can't do this.' I've had to learn I have limits."

Q. Could you share a personal situation of how your work with the society has made a difference to someone?

A. "I had done home visits for about 15 years. But then a woman moved into my neighborhood, and I saw her sitting on her front porch crying. So I went over to her and asked her what was wrong. She said she was homeless, she was working and she had spent everything she had to get into this house. And she had no money left for anything else, and she wasn't going to get paid for another week.

"That contact was the start of a journey I've walked with her for eight years. I have watched her grow and change. And I've watched myself grow and change. Because I've been in a real relationship with her, I have a very different understanding now of what it means to struggle every day of your life and there's very little hope that anything is going to get better. Out of that has come what I believe the society is all about—giving hope to people who don't have any hope.

"That's why I'm so interested in systemic change. As a society, we have been very good at meeting the immediate needs of people, and that gives them the ability to survive another day. But I think it's time for us to move beyond that. We need to help people to thrive. We need to change the conditions that keep them where they are forever. That's where I want us to go." †



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Saint Meinrad monk creates images for new missal

By Sean Gallagher

For more than 1,000 years, the Church has encouraged the production of beautiful books to be used in its liturgy and especially the Mass, the “source and summit of the Christian life,” as the bishops at the Second Vatican Council described it.

Today is no different as book publishers across the English-speaking world will soon release new missals to be used for the first time on the weekend of Nov. 26-27 when the new translation of the Mass will be implemented at churches.

Benedictine Brother Martin Erspamer, a monk of Saint Meinrad Archabbey in St. Meinrad, followed in the footsteps of monks going back to the early Middle Ages by creating a series of 18 new images for an edition of the *Roman Missal* to be published by Liturgical Press.

Brother Martin knows that his works will have a limited audience. But he hopes that they will, in some way, help all people at Mass to pray better.

“Most people won’t be looking at the missal. It will be the priest,” he said. “But the idea is similar to that of ancient books where you’re trying to embellish the word, and make the book more of a beautiful object so that it has a certain presence in the liturgical context.”

“It’s so much more substantial than a loose leaf binder. Like all the objects that are used in worship, you try to have them designed in such a way that they bear the weight of the mystery.”

The mysteries he portrayed are wide and varied. Brother Martin has created for this missal images of Christ’s Nativity, his Transfiguration, the Annunciation of Mary, and images for the Solemnity of Sts. Peter and Paul and All Saints.

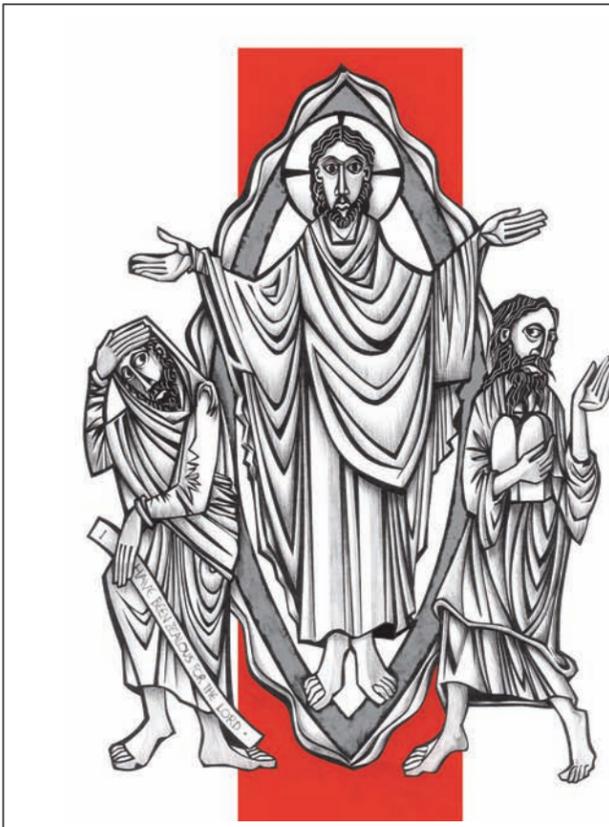
In all, he created 19 images for the missal that originally were a combination of paintings and pencil drawings.

The style in which Brother Martin created these images is based on medieval artistic methods often employed by Benedictine monks in monastic scriptoriums.

“The focus in the earlier art was always on the spiritual truth,” Brother Martin said. “After the Renaissance, I think the focus was perhaps more on just the artistic quality and composition.”

“I tend to look at earlier work because I think there’s something really wonderful to

Art by Brother Martin Erspamer, O.S.B., a monk of Saint Meinrad Archabbey



This image of the Transfiguration of the Lord is found in a new edition of the *Roman Missal* that is being published by Liturgical Press. The image was created by Benedictine Brother Martin Erspamer, a monk of Saint Meinrad Archabbey in St. Meinrad.

try and understand about it. And I try to incorporate that into my own work, not in the sense of a copy, but as taking those ways of rendering these theological mysteries and portraying them in sort of an ancient yet a contemporary way at the same time.”

The contemporary nature of his work is also seen in the production of the books. In the Middle Ages, Brother Martin said, books were handmade, and liturgical books received great attention because of the importance of their use.

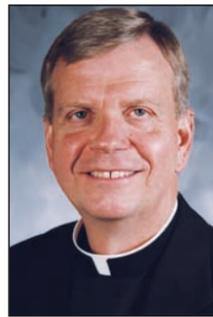
Today, publishers have to mass produce missals so they are not as precious as those made in centuries past.

Nevertheless, Liturgical Press is one of only two publishers to commission new art for the new missal.

“It’s hard to create a book that’s really extraordinary today in a way that you can create it for mass production, and still have it sell for a price that the average parish is willing to pay,” Brother Martin said. “Most parishes will have to buy not just one of these books but probably several of them—

and they’re not cheap books.”

Holy Spirit Parish in Indianapolis has ordered copies of the missal published by Liturgical Press. The two priests that minister there—Msgr. Paul Koetter and Father Christopher Waddelton—received their priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.



Msgr. Paul Koetter

Msgr. Koetter, Holy Spirit’s pastor, is happy to know that there is a connection between the missal that he will use at Mass and his seminary.

“In my lifetime, Saint Meinrad has always had some significant artists in the monastery,” he said. “[Benedictine] Father Donald Walpole has done some amazing things.”

“And to know that there’s another monk now continuing that tradition, and that that tradition is going to influence people from all over the English-speaking world is very impressive.”

Brother Martin isn’t concerned, however, if those who use the missal that includes his images find them impressive or not.

“My attitude about the work is, ‘If people like it, fine. And if they don’t, that’s just fine with me, also,’” he said. “Work that gets done through my hands has a life of its own, and either lives or dies on its own. Once I’m finished doing

AUGUST

917

August 6
THE TRANSFIGURATION OF THE LORD
Feast

Entrance Antiphon

In a resplendent cloud the Holy Spirit appeared. The Father’s voice was heard: This is my beloved Son, with whom I am well pleased. Listen to him.

The Gloria in excelsis (Glory to God in the highest) is said.

Cf. Mt 17: 5

Collect

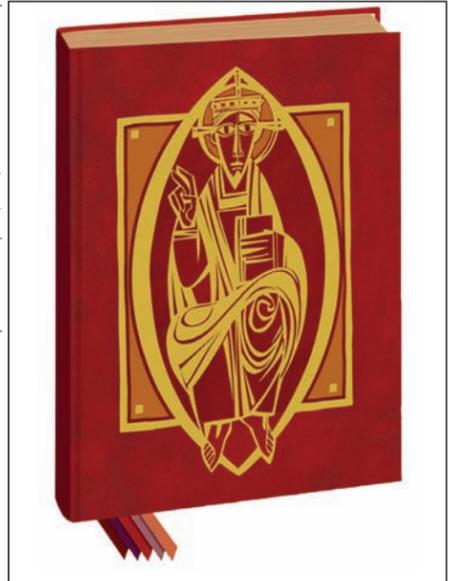
O God, who in the glorious Transfiguration of your Only Begotten Son confirmed the mysteries of faith by the witness of the Fathers and wonderfully prefigured our full adoption to sonship, grant, we pray, to your servants, that, listening to the voice of your beloved Son, we may merit to become co-heirs with him. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

When this Feast falls on a Sunday, the Creed is said.

Prayer over the Offerings

Sanctify, O Lord, we pray, these offerings here made to celebrate the glorious Transfiguration of your Only Begotten Son, and by his radiant splendor cleanse us from the stains of sin. Through Christ our Lord.

Art by Brother Martin Erspamer, O.S.B., a monk of Saint Meinrad Archabbey



This is the cover of a new edition of the *Roman Missal* published by Liturgical Press. Benedictine Brother Martin Erspamer, a monk of Saint Meinrad Archabbey in St. Meinrad, created the image on the cover of the missal and 18 other images within it. The new missal will be used for the first time on the weekend of Nov. 26-27 when the new translation of the Mass is implemented.

it, it’s sort of out there and I’m moving on to the next thing.”

(For more information about the new Mass translation and what parishes can do to prepare for it, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †



‘The focus in the earlier art was always on the spiritual truth. After the Renaissance, I think the focus was perhaps more on just the artistic quality and composition. I tend to look at earlier work because I think there’s something really wonderful to try and understand about it.’

—Brother Martin Erspamer, O.S.B.

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Editorial



Lisa Coia and Alan Bubel process out of Our Mother of Sorrows Church in Greece, N.Y., at the end of their wedding ceremony in 2008. Recent figures released by the U.S. Census Bureau found that marriages in the country are at a record low.

Cohabitation and fornication

A few weeks ago, the U.S. Census Bureau publicized the fact that its 2009 survey found that people are waiting longer before marrying. Furthermore, marriages are at a record low, with only 52 percent of adults 18 and older saying they were married.

For the first time, the percentage of adults who have never been married between the ages of 25 and 34 was higher—46.3 percent—than the percentage of those married—44.9 percent.

The decline in marriage doesn't mean that young adults aren't continuing to pair off. It is just that today they start living together without getting married. Even most couples who eventually marry now live together first.

That brings us to another survey, this one by the Center for American Families at the Institute for American Values and the National Marriage Project, based at the University of Virginia. That study found that 24 percent of the nation's children are now born to cohabiting couples. Furthermore, more than 40 percent of American children will now spend some time in a cohabiting household.

That study also found that children born to cohabiting parents are much more likely to experience a parental break-up than if their parents were married—hardly surprising.

Besides the problems of instability, the children of cohabiting parents are three times more likely to be physically, sexually or emotionally abused than those in intact married-parent homes. They are also more likely to experience delinquency, drug use and school failure.

The researcher at the University of Virginia said, "If Mom is living with a boyfriend, they may have less trust, less emotional security in their relationship, less sexual fidelity." Who could possibly expect anything different?

All this is more evidence that U.S. society has rejected the idea that sexual activity outside of marriage is wrong. Other surveys have shown that most Catholics, too, now believe that premarital sex is OK. Understandably, that view is held by a higher proportion of young people than older people.

However, the Catholic Church insists that any sexual activity outside of a marriage between a man and a woman is seriously sinful. Sexual intercourse between unmarried persons is known as fornication.

It is a word that people who have sexual relations outside of marriage don't like to think of themselves as committing. "Making love" sounds better.

St. Paul condemned fornication in his letters to the Corinthians, Thessalonians and Galatians. In his First Letter to the Corinthians (1 Cor 6:9), for example, he began with "fornicators" in his list of those who will not inherit the kingdom of God. The list also includes "adulterers" and "sodomites."

The *United States Catholic Catechism for Adults* says, "Cohabitation [an unmarried couple living together] involves the serious sin of fornication. It does not conform to God's plan for marriage and is always wrong and objectively sinful."

As for those who think that living together before marriage might be a good idea, the catechism says, "Cohabitation does not guarantee successful married life, as has been revealed in the painful experience of many, and is detrimental to future commitment."

Sadly, fornication is encouraged, or at least considered inevitable, in modern society. A recent encouragement is the new mandate by the U.S. Department of Health and Human Services that requires health plans to cover contraception at no cost. That means that college students who are covered by health plans will be able to get free contraceptives. What do we think that decision is going to do for the "hook-up culture" at many colleges?

Undoubtedly, many couples who fornicate are deeply in love. Our society teaches that that is sufficient. However, the Church insists that they have not made the commitments necessary for sexual activity. They have not taken the vows of marriage that should be implicit in sexual relations.

Our young people today have temptations that older generations could not have imagined. We hope they will listen to the words of Pope Benedict XVI.

In his introduction to the new *Youth Catechism of the Catholic Church*, the pope wrote, "You need to be more deeply rooted in the faith than the generation of your parents so that you can engage the challenges and temptations of this time with strength and determination."

—John F. Fink

OPINION

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Human stockpiling and its consequences

A recent news report chronicled a Chinese woman named Huang Yijun. Sixty years ago, her unborn child died, but the pregnancy was never expelled from her body.



Instead, her baby's body slowly began to calcify inside her, becoming a crystallized, stone-like mass. Such stone babies—known as lithopedions—are extremely rare. When Yijun was 92 years old, the baby was discovered in her abdomen and surgically removed.

This rare medical event prompts us to consider a thought experiment. Imagine a drug that could be injected into a child to crystallize him, but without killing him. The process would turn the child into a static mass for as many years as the parents wanted, another injection would reverse the process, and allow the child to wake up and continue growing.

Parents who decided they needed a break from parenting could bring their kids to the clinic, and pay to store them as crystals for a limited period of time. Some children might end up never being decrystallized with their stony bodies piling up in warehouses.

Such a bizarre warehousing of children is not as outlandish as it might seem. In fact, fertility clinics in the United States already warehouse more than 500,000 children in high-tech freezers filled with liquid nitrogen, children who are crystallized byproducts of the *in vitro* fertilization process.

Parents can choose to "re-animate" their embryonic children by thawing them, implanting them and gestating them, but in other instances, they end up being abandoned because their parents are now too old to carry a pregnancy or are content with the number of their already-born children.

The multi-billion dollar business of infertility in the U.S. has been aptly described as a kind of "Wild West," a lawless frontier where nearly anything goes, including the daily freezing and stockpiling of scores of humans who are still in their embryonic stages. This practice stands out as one of the great humanitarian tragedies of our age.

Few commentators, however, dare to raise their voice against this injustice, which is proficiently marketed as a matter of personal reproductive choice and freedom. Because our frozen children have no voice to speak in their own defense, we slip into a mindset that ignores their inherent dignity.

But not every country has been so blind. Germany, which has a strong historical memory of the consequences of ignoring human dignity, declines to participate in these charades. Strikingly, human embryos are not being frozen anywhere in the country, and virtually none are held in cryogenic storage.

Meanwhile, countless American parents find

themselves caught in agonizing dilemmas about what to do with their offspring held in suspended animation.

The reason for this remarkable difference lies in the fact that the Germans enacted an embryo protection law in the 1990s that included provisions outlawing the freezing of human embryos. Italy passed similar legislation. Both countries closely regulate *in vitro* fertilization treatments, and allow the production of no more than three embryos at a time, all of whom must be implanted into their mother. Both countries forbid the production of extra embryos, experimentation on embryos, cloning of embryos and genetic testing of embryos.

Not much reflection is needed to realize the serious injustice involved in forcefully "crystallizing" another human being. The freezing and thawing process itself subjects embryonic humans to significant risk, and up to 50 percent of embryos do not survive the process.

Stored embryos often end up being condemned to a kind of perpetual stasis, locked in time in the harsh wasteland of their liquid-nitrogen orphanages. This injustice, once it has been foisted upon human embryos, is then used by others to argue on behalf of an even more egregious offense against their dignity—the destructive strip-mining of embryos to acquire their stem cells.

The radical stockpiling of embryonic humans threatens to become nearly routine in our society as such humans are reduced to little more than "stony objects" to be warehoused and manipulated—valuable primarily for how they can serve the commercial interests or the personal desires of others.

The temptation to dehumanize our own brothers and sisters is a perennial one, hearkening back to that time in our country, not so long ago, when slaves could be considered only three-fifths of a person for purposes of congressional representation. Treating embryos as zero-fifths of a person constitutes an even more deplorable violation of human rights.

The U.S. urgently needs embryo protection laws. Men and women of conscience must pressure lawmakers to act. The putative and widely-touted "self-regulation" of fertility clinics remains a dismal failure. Laws, like those in Germany and Italy, while they would not stop every injustice done to the least powerful among us, could go a long way toward assuring that further forms of scientific barbarism and human exploitation do not become commonplace.

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

Letter to the Editor

Newspaper questioned about policy concerning letters to the editor

Shame on *The Criterion* for publishing an unsigned letter to the editor containing damning political opinion. I refer to the letter in the Sept. 9 issue regarding the 10th anniversary of 9/11 signed merely "Pax Christi Indianapolis Membership."

The writers harshly criticized our nation's actions in combating terrorism following that act of war, suggesting we were as ruthless and uncaring as the perpetrators. That criticism detracted substantially from a number of good points contained in the letter.

As the editor and publisher of a newspaper, it was my insistence that to gain publication, letter writers must agree to identify themselves and stand personally behind their thoughts.

Who exactly is Pax Christi? Who composed the letter? And are the thoughts expressed those of the entire body of Pax Christi?

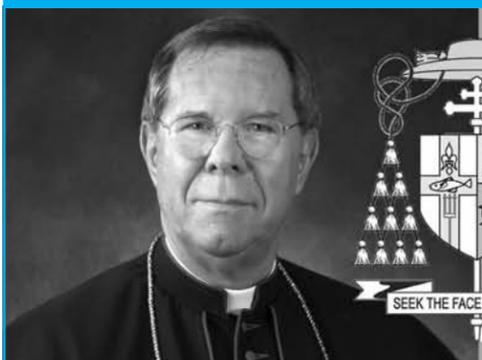
I respect the right of expression by

everyone. But the execution of that right demands accountability, in particular when others are harshly criticized.

Jerry L. Cosby
Retired publisher
The Spotlight newspaper
Indianapolis

(Editor's note: Pax Christi USA is a national Catholic organization that advocates for peace and social justice. The Indianapolis chapter was formed last year to promote those values. The letter printed contained more than a dozen signatures, including those of Susan Blackwell, Carl Rising-Moore, Providence Sister Patty Wallace, Wesley Bremer, Fran Quigley, Mary Jo Matheny, Mary Ann Verkamp, Terri Morris Downs, Stephen A. Lich, Providence Sister Susan Dinnin, Rosalie Kramer, Stephen Kramer, Jeanne G. Hidalgo, Franciscan Sister Norma Rocklage, and Val and Ed Fillenworth. Due to space constraints and because of our familiarity with the organization and its mission, *The Criterion* did not publish all the signatories in the Sept. 9 issue.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

We need the nourishment that the sacraments give us

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the May 16, 2003, issue of The Criterion.)

Once in awhile, I enjoy watching a good hour of Gospel music on TV. By coincidence, I recently caught a good old Southern Gospel Hour staged from the Orpheum Theater in Memphis. It was inspiring and heartwarming, and was featured as an Easter celebration. I felt good after it was over, and actually hated to see it end.

I thought to myself that many Easter services and some Holy Week services attract lots of people because they are heartwarming, much like the Gospel hour I watched. It also got me to thinking about the difference between our Catholic approach to worship, and that of other denominations and faith traditions. Heartwarming without the sacraments is a serious impoverishment.

Of course, we also want our Catholic liturgy to be inspiring and a place where one finds solace and peace of mind. But we remember that the primary reason we assemble in our churches is to worship God and not—first and foremost—for what we can get out of it. We gather to praise God and, then, also to receive nourishment.

Our worship also differs from other church services in that what we do receive most importantly is the strength and grace that the sacrament of the Eucharist gives us.

We must seek more than heartwarming entertainment. The marvel of our eucharistic liturgy is the fact that no matter how simply or elaborately celebrated, God gives us the unseen grace to live a life of faith, hope and charity. Good music is enriching and in a sense nourishes our spirit too, but not with the kind of nourishment received in Communion at Mass.

A fundamental tenet of our faith is at work in our understanding of Catholic liturgy: God takes the initiative and we respond, not vice versa. Christ established the sacraments of the Church in rudimentary form in order to provide a means for our salvation. The Catholic Church did not invent the sacraments. Through our history, our Church developed the ritual by which the sacraments are celebrated, but we did not invent them. They are a gift to us from Christ, without which our lives are essentially impoverished.

It bothers me deeply that—because good religious education in our Church programs, schools and family homes has been lacking—understanding the need for and the value of the sacraments for the very meaning of life has waned.

I worry because some folks choose to go to a more entertaining Sunday service without missing the reception of Communion. Rather than participating in a eucharistic celebration, the experience sought is that of being entertained. Or if there happens to be a communion service, it is viewed as symbolic. We Catholics believe in the Real Presence of the Body and Blood

of Christ, and that is an absolutely fundamental difference in faith.

This topic is on my mind because a few weeks ago I remarked to one of our pastors that our Church is going to get smaller because of a lack of knowledge of the essentials that we hold, especially the sacraments.

He said, "That's already happening." As an example, he said that in his rather large and well-to-do parish, the number of marriages is down.

When I asked why he thought this was happening, he gave a couple of reasons. In addition to the fact that cohabitation without marriage is becoming all too common, he said couples are preferring to have their wedding in one of the new evangelical mega-churches in the suburbs. He said they like the benefit of having orchestras, professional choirs, power-point presentations and the like for worship. The service is more entertaining, and that's what they want.

Marriage is such a radically important event in the life of our society. No marriage is private; every marriage has consequences for our society. And so our Church emphasizes that it should take place in the community of the Church, more precisely in a home parish.

It is not an event, merely to be "watched" by family and friends. And because it is a

monumental step in the life of a man and woman, they surely need God's blessing mediated through the sacrament of the Church. It is sad when a couple does not recognize the importance of celebrating the sacrament of matrimony.

The Eucharist and marriage are not the only sacraments that are undervalued. The sacrament of penance and reconciliation are, perhaps, even less appreciated. Yet, sin is a reality and we need God's tribunal of mercy, which is mediated through the priest.

We pastors, teachers and parents have a catechetical challenge before us, but it is not insurmountable. And the grace comes from God. The sacramental life of the Church is too precious to be diminished. And the need has never been greater. †

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

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth, and encourage them to consider vocations to the priesthood and religious life.

Necesitamos del alimento que nos brindan los sacramentos

De vez en cuando disfruto una buena hora de música sacra. Por coincidencia, recientemente conseguí la Hora de Música Gospel Sureña presentada desde el Teatro Orpheum en Memphis. Fue inspiradora y reconfortante y tuvo como motivo la celebración pascual. Me sentí bien después que se terminó y de hecho lamenté que terminara.

Reflexioné sobre el hecho de que muchos oficios pascuales y algunos de semana santa atraen muchas personas porque son reconfortantes, muy parecidos a la hora de música gospel a la que me referí. También me hizo pensar sobre la diferencia entre nuestro enfoque católico hacia el culto y el de otras denominaciones y tradiciones de fe. Sentirse reconfortado pero carecer de sacramentos es una desdicha muy grande.

Por supuesto, también deseamos que nuestra liturgia católica nos inspire y nos brinde un lugar donde encontrar solaz y paz de espíritu. Pero recordemos que la razón fundamental por la cual nos reunimos en nuestras iglesias es, primero y principal, para adorar a Dios y no por lo que podamos obtener de ello. Nos juntamos para alabar a Dios y debido a ello también recibimos fortaleza.

Nuestro culto también difiere de otros oficios religiosos en que lo más importante que recibimos es la fuerza y la gracia que el sacramento de la eucaristía nos proporciona. Debemos buscar algo más que un ritual que nos reconforte. La maravilla de nuestra liturgia eucarística es el hecho de que sin importar cuán simple o elaborada sea la celebración, Dios nos da la gracia invisible para vivir una vida de fe, esperanza y caridad. La buena música nos enriquece y

hasta cierto punto también alimenta nuestro espíritu pero no con la clase de sustento que se recibe por medio de la comunión en la misa.

Ponemos en práctica un dogma fundamental de nuestra fe cuando asimilamos la liturgia católica. Dios toma la iniciativa y nosotros respondemos, y no viceversa. Cristo estableció los sacramentos de la iglesia en forma rudimentaria para proporcionarnos los medios para nuestra salvación. La iglesia católica no inventó los sacramentos. A través de la historia, nuestra iglesia ha desarrollado el ritual por medio del cual se celebran los sacramentos, pero no los inventamos. Son un regalo de Cristo, sin el cual nuestras vidas estarían esencialmente empobrecidas.

Me disgusta profundamente que se haya visto disminuida la comprensión de la necesidad y el valor de los sacramentos para el propio significado de la vida por falta de una buena educación religiosa en los programas de nuestras iglesias, colegios y hogares.

Me preocupa que algunas personas prefieran ir a un oficio dominical que los entretenga sin echar de menos recibir la comunión. Más que participar en una celebración eucarística la experiencia que se busca es la de entretenerse. O que si existe un servicio de comunión se le vea de forma simbólica. Los católicos creemos en la presencia real del cuerpo y la sangre de Cristo y esa es una diferencia absolutamente fundamental en la fe.

Este tema está en mi mente porque hace unas semanas hice una observación a uno de nuestros sacerdotes sobre el hecho de que nuestra iglesia está disminuyendo debido a la falta de conocimiento de los principios

básicos, especialmente sobre los sacramentos.

Me dijo, "Eso ya viene ocurriendo." Y puso como ejemplo que en su parroquia, que es bastante grande y pudiente, el número de matrimonios ha disminuido.

Cuando le pregunté por qué pensaba él que estaba ocurriendo esto, me dió un par de razones. Además del hecho de que la cohabitación sin casamiento se está volviendo bastante común, me dijo que las parejas están prefiriendo celebrar su boda en una de las nuevas mega-iglesias evangélicas en las urbanizaciones residenciales. Comentó que les agradaba tener el beneficio de orquestas, coros profesionales, presentaciones con power-point y cosas por el estilo en la ceremonia. El culto es más entretenido y eso es lo que desean.

El casamiento es un evento radicalmente importante en la vida de nuestra sociedad. Ningún matrimonio es privado; todo matrimonio tiene trascendencia en nuestra sociedad. Y de este modo nuestra iglesia hace hincapié en que debe efectuarse en la comunidad de la iglesia, y más aún, en la parroquia donde esté domiciliado.

No se trata simplemente de un evento para ser "observado" por la familia y los amigos. Y debido a que es un paso trascendental en la vida del hombre y la mujer, sin duda necesitarán la bendición de Dios que se logra a través del sacramento de la iglesia. Es triste cuando una pareja no reconoce la importancia

de celebrar el sacramento del matrimonio.

La eucaristía y el matrimonio no son los únicos sacramentos a los que se les ha restado importancia. El sacramento de la penitencia y la reconciliación son, quizás, incluso menos apreciados. Aún así, el pecado es una realidad y necesitamos el tribunal de la misericordia de Dios, a través del sacerdote.

Nosotros los sacerdotes, maestros y padres tenemos ante nosotros un reto catequético, pero no es insuperable. Y la gracia viene de Dios. La vida sacramental de la iglesia es demasiado preciosa para ser rebajada. Y la necesidad nunca ha sido mayor. †

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

Lista de oración del Arzobispo Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Staying Strong in the Storm," **Chuck Lofton**, WTHR Channel 13 meteorologist, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest,"** Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m., Fri. car, truck and bike show, music, food, games. Information: 317-831-3802.

Most Holy Name of Jesus School, 89 N. 17th Ave., Beech Grove. **School Walkathon**, 9 a.m., donations accepted. Information: 317-784-9078 or mooklynn76@yahoo.com.

September 16-17

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

September 16-18

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

September 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father John Hollowell, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or

800-382-9836, ext. 1569.

Cathedral High School, O'Malia Performing Arts Theater, 5225 E. 56th St., Indianapolis. **Indiana Catholic Women's Conference**, 8 a.m., \$45 per person or \$40 per person for groups of 10 or more. Information: 317-924-3982, 317-888-0873, www.mariancenterofindianapolis.com or www.indianacatholicwomen.com.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Community Health Fair,"** 9 a.m.-4 p.m., no charge. Information: 317-926-3324 or holyangelsbulletin@hotmail.com.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis. **Class of 1961, 50-year class reunion**, Mass, 5 p.m., meal and gathering following Mass, \$60 individual, \$75 per couple. Information: 317-888-1495 or taylor-stephen@att.net.

George's Neighborhood Grille, 6935 Lake Plaza Drive, off Binford Boulevard, Indianapolis. **St. Mary Academy, Indianapolis, Class of 1951, 60th class reunion**, noon.

St. Bartholomew Parish, 1306 27th St., Columbus. **"Fall Festival,"** 4-9 p.m., food, music, games, cake auction, corn hole tournament. Information: 812-372-5031.

Holy Cross Parish, 12239 State Road 62, St. Croix. **"Flea Market,"** home-baked goods, jams and jellies, antiques, 7 a.m.-5 p.m. Information: 812-843-5701.

St. Mary Parish, 302 E. McKee St., Greensburg. **St. Mary's Alumni and Friends Association, "Kickball Classic,"** \$10 per

person or \$50 per team, eight people to a team, rock climbing wall, bounce house, children's games, food, beginning at 9 a.m. Information: 812-663-2849 or www.stmarysgreensburg.com.

St. Vincent de Paul Church, 4218 E. Michigan Road, Shelby County. **Knights of Columbus, annual pork chop dinner**, 3:30-7 p.m., \$10 adults, \$6 children age 6 to 12, children under 6 free. Information: 317-398-4028.

September 18

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 10:30 a.m.-7 p.m. Information: 812-934-3204.

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

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **"Fall Festival,"** 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

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

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Health Fair,"** noon-3 p.m., no charge. Information: 812-944-1184 or ahamilton@olphna.org.

Queen and Divine Mercy Center, Rexville, located

on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in**, Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

September 19

Franciscan St. Francis Health Cancer Center, 8111 S. Emerson Ave., Indianapolis. **Prostate screening**, 5-6:30 p.m., no charge, registration required. Registration: 877-888-1777.

September 21

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

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "Learn to Discern"** Father Rick Nagel, presenter, 7 p.m. Information: www.indytot.com or [indytheologyontap@gmail.com](mailto:theologyontap@gmail.com).

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

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

Our Lady of Mt. Carmel Parish, 14598 Oak Ridge Road, Carmel, Ind. (Diocese of Lafayette). **"We Are the Beggars," concert**, 6:30-10 p.m., \$10 pre-order, \$15 at door. Information: 317-663-4347 or paizl@olmcl.org.

September 21-October 26

Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. **St. Francis**

Hospice, "Caterpillar Kids" program, grief ministry for children, Wed. 4:30-6 p.m., registration required, no charge. Information: 317-859-2879 or www.stfranchishospitals.org.

September 22

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Fall Card Party**, 11 a.m.-2:30 p.m., \$10 per person includes lunch. Information: 317-885-5098 or beaglered@aol.com.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith**, Abba, Father Chapter, meeting, 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

Franciscan St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Franciscan St. Francis Health, child safety seat inspections**, 10 a.m.-1 p.m. Information: 317-528-5774.

September 23-24

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

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Fall Festival,"** 5-11 p.m., games, music, food. Information: 317-859-4673.

September 23-October 1

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Annual novena in honor of St. Thérèse of Liseaux**, 5:30 p.m. Fri.-8:30 a.m. Sat. Information: 317-357-8352.

September 24

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Sisters of**

St. Benedict and Benedict Inn Retreat and Conference Center, "Angels of Grace," fashion show, buffet luncheon and awards program, 11 a.m. Information and reservations: 317-788-7581 or benedictinn@benedictinn.org.

George Washington Park, 3120 E. 30th St., Indianapolis. **Society of St. Vincent de Paul, fourth annual walk, "Friends of the Poor, Walk a Mile in My Shoes,"** 2 p.m. Information: 317-924-5769, ext. 236, or www.SVDPindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Taste of St. Rita,"** 6-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

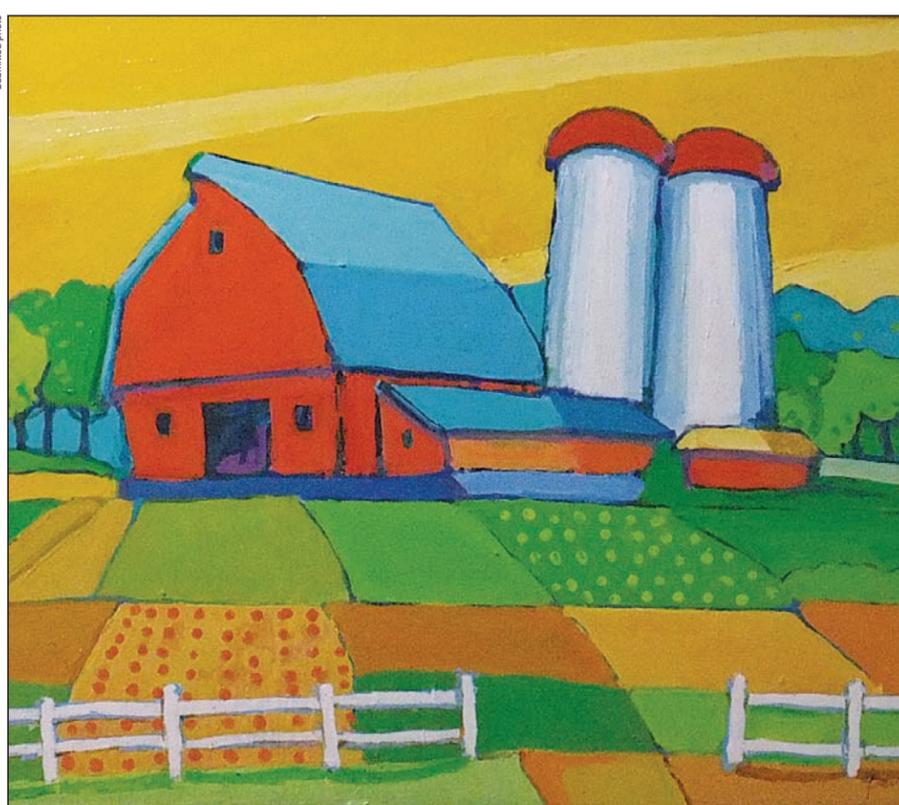
St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale. Information: 765-529-0933.

Riverboat Inn, 906 E. First St., Madison. **Friends' 25th anniversary event, "Friends of Shawe and Pope John Schools,"** 7-9 p.m. no charge. Information: 812-273-4523 or friends2@popeace.org.

Mayfield Insurance, 50 S. Madison St., Mooresville. **Franciscan St. Francis Health, child safety seat inspections**, 10 a.m.-1 p.m. Information: 317-528-5774.

September 25

Archbishop's Residence, Indianapolis. **Bishop's Bash for young adults** ages 18-35, 4:30 p.m. arrival, 5 p.m. Mass, followed by cookout and fellowship. Information: <http://www.archindy.org/youngadult/BishopsBash.html>. †



Saint Meinrad art exhibit

"Mercer County Barn" by Marianist Brother Joseph Barrish is among his artwork on display at the Saint Meinrad Archabbey Library Gallery in St. Meinrad through Oct. 14. The exhibit of paintings and prints, which is free and open to the public, includes oils, watercolors, serigraphs, woodcuts, linocuts and collages. Subjects include figurative work as well as brightly colored abstracts, cityscapes and landscapes. Brother Joseph is a native of Cleveland. For library hours, call 812-357-6401 or 800-987-7311 or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx.

Guardian Angel Guild to sponsor luncheon and fashion show on Sept. 29

The Guardian Angel Guild's Luncheon and Fashion Show begins at 11 a.m. on Sept. 29 at Riverwalk Banquet Center, 6729 E. Westfield Blvd., in Indianapolis.

Fashions are from The Secret Ingredient.

Tickets are \$40 per person.

The fundraiser benefits the guild's efforts to assist with special education needs at Catholic schools in the archdiocese.

For more information or to register, log on to guardianangels@archindy.org or call 317-842-3336. †

'40 Days for Life' Indianapolis campaign begins with prayer rally on Sept. 25

"40 Days for Life" volunteers will begin their fall pro-life campaign of prayer and fasting for an end to abortion with a prayerful rally at 1 p.m. on Sept. 25 at the St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

After the prayer service and inspirational program at the home of the Little Sisters of the Poor, the pro-life supporters will pray the rosary while walking along West 86th Street then conclude their prayers in front of the abortion center.

The campaign continues from Sept. 28 through Nov. 6, and relies on volunteers to pray the rosary in front of the Planned Parenthood abortion center at 8590 N. Georgetown Road in Indianapolis while trained sidewalk counselors try to help women experiencing crisis pregnancies to

choose life for their unborn babies.

Volunteers who cannot pray in front of the Planned Parenthood facility are asked to pray at their home and parish church for an end to legalized abortion.

The national prayer and fasting campaign unites pro-life supporters in hundreds of cities across the U.S. to pray for an end to abortion.

Since 2007, the international "40 Days for Life" effort has mobilized more than 400,000 volunteers worldwide, saved the lives of more than 4,300 unborn babies, led to the conversion of 53 abortion facility workers and helped close 13 abortion centers.

To volunteer for a prayer time outside the state's largest abortion facility, call Tim O'Donnell, coordinator of the "40 Days for Life" Indianapolis campaign, at 317-372-0040 or log on to the website at www.40daysforlife.com. †

Catholics must link beliefs with political action, speakers say

NEW YORK (CNS)—Politics is a good thing, participation in public life is a moral obligation and Catholics need to do a better job of linking their beliefs to their actions, according to speakers at a Sept. 6 conference on "Faithful Citizenship: Voters, Bishops and Presidential Elections."

The program at Jesuit-run Fordham University featured a lively exploration of a document on political responsibility issued every four years by the Catholic bishops of the United States.

"Polarization is seeping into our ecclesial life and very often we wonder [if] our faith shapes our politics or if it gets turned around to our politics shape our faith. We can divide up the work in our Church, but we should not be dividing our community of faith," said John Carr, executive director of the U.S. bishops' Department of Justice, Peace and Human Development.

"All of us—bishops, professors, staffers, ordinary laypeople, academics, students—need to do a better job of linking what we believe to how we act in public life," he added.

Since 1976, the Catholic bishops have issued a quadrennial statement linking Church teachings to political responsibility. The most recent version, in 2007, is called "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States."

"At this moment of intense cynicism and frankly justifiable frustration with the political process, the most countercultural thing the Church teaches and the bishops have said is that politics is a good thing, that participation in public life is a moral obligation and an essential part of being American and Catholic," Carr said. "That is more countercultural in some ways than all life is sacred, that war ought to be a last resort, that the poor ought to come first, that marriage ought not to be redefined."

He said Catholics share a bond of faith, not politics. "We are a Church and not a lobby. We are a community of faith and not an interest group. What brings us together is the word of God and the teaching of the Church, not politics and not ideology."

Carr said the "Faithful Citizenship" statement lays out basic principles and applies them to pressing issues facing the country. Historically, versions of the document have summarized Catholic teaching, with an emphasis on the role of the laity and encouraged participation and engagement. "In public life, what we bring is not only what we believe, but what we do. Who feeds the hungry? Who shelters the homeless? Who cares for the poor?"

Carr said the statement "never declaimed any notion of telling Catholics how to vote," and has always given "priority to human life and dignity, expressed in different language through the years."

"Faithful Citizenship" urges formation of conscience and practice of prudence, Carr said. It tells Catholics to resist evil and act on their affirmative responsibility to make things better. "Faithful Citizenship" urges formation of conscience and practice of prudence, Carr said. It tells Catholics to resist evil and act on their affirmative responsibility to make things better. "Faithful Citizenship" urges formation of conscience and practice of prudence, Carr said. It tells Catholics to resist evil and act on their affirmative responsibility to make things better.

"We need more Catholics in both parties in public life, taking what we believe into the public square and fighting for it," he added. "We need more dialogue within our Church, and we need to understand if politics is not about our fundamental values, then it is just about money, ego and power."

Panelist Robert George, professor of jurisprudence and director of the James Madison program in American ideals and institutions at Princeton University, acknowledged that neither major political party fully embodies the principles laid out by the bishops.

He said the Republican Party needs "more of a dose of Catholic social thought, and the



John Carr, executive director of the U.S. bishops' Department of Justice, Peace and Human Development, gestures during a on Sept. 6 conference on "Faithful Citizenship: Voters, Bishops and Presidential Elections" at Fordham University in New York. Other panelist looking on are Stephen Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, left, and Robert George, professor of jurisprudence and director of the James Madison program in American ideals and institutions at Princeton University.

Democratic Party needs a very heavy dose of the pro-life and pro-family message of the Catholic tradition."

He said Catholics can use the issue of slavery as a template for political response in current times. Then, as now, people were raised in a culture that blocked their vision of the true and equal dignity of all members of the human family, he said.

George said Catholics can emulate Abraham Lincoln's response to slavery. "We have to be persistent and relentless and join forces across the lines of religious differences to offer a common witness to inherent principles of basic justice."

Carr suggested that both major parties establish life and dignity caucuses that would take the "rough edges off the libertarianism of the Republican Party and the individualism of the Democratic Party," and ultimately "get institutions working together to lift people up and

empower people."

Stephen Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, said "Faithful Citizenship" conveys the "glory and richness" of Catholic teaching, and recognizes that politics and government are designed by the Creator and are useful for human dignity and the common good.

He said the document confuses some readers who look for "absolute and specific criteria that can be applied juridically to make a summary judgment that voting for such-and-such candidate would always be wrong. Politics is not reducible to morality in quite that way. Prudence is the primary virtue of political life," he said.

The event was sponsored by the Fordham Center on Religion and Culture, and took place at Fordham's Lincoln Center campus in Manhattan. †

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VOUCHER

continued from page 1

Catholic schools when they may have been precluded in the past because of cost.”



Rick Ruhl

Indiana’s voucher program is targeted toward students coming from a public school or students who received a tax credit scholarship during the 2010-11 school year.

To be eligible for the voucher program, families have to meet certain requirements concerning family income. For a family of four with a total income below \$41,348, the total annual voucher could be up to \$4,500 for students in first grade through eighth grade, and more than \$7,000 for students in high school.

For a family of four with a total income between \$62,022 and \$41,348, the voucher is for 50 percent of the school tuition amount.

The voucher amount is for each eligible student in the family, and the voucher would be received for each year through a student’s senior year in high school.

For a Catholic school student who has been helped by the state’s voucher system this year, the average financial benefit has been about \$4,000.

The overall impact is about \$4.3 million for families to help pay tuition and fees at the Catholic school of their choice for the 2011-12 school year, according to Ron Costello, superintendent of Catholic schools for the archdiocese.

Beyond the financial assistance, Costello says the students are receiving the benefit of a faith-based education that is also marked by academic success.



Ron Costello

“It has always been a point of our schools to teach Catholic education. We haven’t deviated from that approach,” Costello notes.

“Across the archdiocese, about 20 percent of our students are non-Catholic. They choose a Catholic school knowing they’re going to get a religious education.

“At the same time, one of the real strengths of our schools is the academic success. They’re getting a good solid education that will allow them to continue in post-secondary education. About 97 percent of our students go on to post-secondary education. And they do quite well.”

Monica Poindexter says the voucher system allows her daughter, Mia, to continue in the Catholic school system



Monica Poindexter praises Indiana’s new school voucher system, saying it will let her daughter, Mia, continue to receive a Catholic education at Cardinal Ritter Jr./Sr. High School in Indianapolis.



‘The Church teaches that the parents are the first and primary educators of their children. This is a natural step in the process, that they would have a choice in the education of their child.’

—Kathy Mears, assistant superintendent of Catholic schools

that has already made a difference in her life.

Of the 1,028 students in Catholic schools who are benefiting from a voucher, Mia is among the nearly 300 students who were already enrolled in a Catholic school thanks to the assistance of a tax-credit scholarship that was made available to low-income families in recent years.

For her first seven years of school, Mia attended Holy Angels Catholic School in Indianapolis. The voucher system has made it possible for her to continue her education at Cardinal Ritter Jr./Sr. High School in Indianapolis.

“Without this voucher, being a single mom, there’s no way we could continue this education much further,” Mia’s mom says. “Mia has just done very well. By the end of Mia’s kindergarten year, she was reading full-fledged books. When she took the I-STEP [Indiana Statewide Test of Education Progress], she passed [at the highest level] both sections [of math and language arts/English]. This is clearly the

type of environment that’s working for her—the small class sizes, the family atmosphere.”

Even with the voucher system, Poindexter says she still has to sacrifice to help pay for the tuition amount that the voucher doesn’t cover.

“But it’s worth it to me,” says Poindexter, who also has a son in kindergarten at Holy Angels Catholic School. “As a parent, we just want what is best for our child, and this is working for Mia. To see her successful makes you feel successful as a parent.”

Poindexter’s joy reflects the overall attitude of parents whose children have been helped by the state’s voucher system, according to Kathy Mears, an assistant superintendent of Catholic schools in the areas of curriculum and learning resources.

“The Church teaches that the parents are the first and primary educators of their children,” Mears says. “This is a natural step in the process, that they would have a choice in the education of their child.” †

Schools in the archdiocese and the Indiana school voucher system

| # | School Name | Vouchers |
|----|---|----------|
| 1 | Holy Spirit School | 89 |
| 2 | Providence Cristo Rey High School | 67 |
| 3 | Cardinal Ritter High School | 58 |
| 4 | St Michael The Archangel School | 58 |
| 5 | St Therese Little Flower School | 50 |
| 6 | Holy Cross Central School | 48 |
| 7 | Saint Philip Neri School | 47 |
| 8 | Saint Lawrence School | 44 |
| 9 | Central Catholic School | 42 |
| 10 | Saint Joan Of Arc School | 42 |
| 11 | Secena Memorial School | 38 |
| 12 | Saint Monica School | 37 |
| 13 | Saint Mark School | 27 |
| 14 | Holy Angels Catholic School | 24 |
| 15 | Our Lady Of Lourdes School | 24 |
| 16 | Bishop Chatard High School | 22 |
| 17 | Roncalli High School | 22 |
| 18 | Cathedral High School | 18 |
| 19 | Sacred Heart School, Jeffersonville | 18 |
| 20 | Saint Patrick School | 16 |
| 21 | Saint Roch School | 16 |
| 22 | Nativity School | 14 |
| 23 | Christ The King School | 13 |
| 24 | Holy Name School | 11 |
| 25 | Our Lady Of Perpetual Help School, New Albany | 11 |

This list contains the top 25 schools in the Archdiocese of Indianapolis that have benefitted in enrollment of students for the 2011-12 school year thanks to Indiana’s educational voucher system. To the right of each school in the above graphic is the number of students using vouchers there. All the schools listed, with the exception of Sacred Heart School in Jeffersonville and Our Lady of Perpetual Help School in New Albany, are located in Indianapolis. Read the complete list of schools, with the story, online at www.CriterionOnline.com.

Principals, priests and staff work hard to share benefits of voucher program

By John Shaughnessy

Rita Parsons already had a plan in place when the Indiana school voucher program went into effect on July 1.

As the principal of Holy Spirit School in Indianapolis, Parsons wanted to help as many families as possible benefit from the state program that offers parents of certain income levels financial assistance to select a school of their choice for their children.



Gregory Perkins

Her approach was also supported at the parish level when Msgr. Paul Koetter, pastor of Holy Spirit Parish, encouraged eligible parishioners to look into the voucher program as a way of making a Catholic education more affordable for their children.

As a result, 89 students at Holy Spirit School are benefiting

from the voucher program, which puts the eastside elementary school at the top of the list for Catholic schools in the archdiocese. Forty-four of those 89 students are new to the school, according to Parsons.

“Their parents are just so excited to have their kids here,” she says. “It’s been very emotional. Some people were crying. A lot of our families were cutting nickels and dimes. We have one family of four boys, just a neat family, who were members of the parish, but there was no way financially for them to be here. But because of the vouchers, they are able to do it. It’s something they’ve always wanted, but they had no choice before. They’re very appreciative.”

The hard work of principals, priests and other school staff members has made a huge difference in enabling 1,028 Catholic school students across the archdiocese to benefit from the voucher program, according to Rob Rash, an assistant superintendent of Catholic schools for the archdiocese.

That aggressive approach also had a significant impact at Cardinal Ritter Jr./Sr. High School in Indianapolis, where

58 students are being helped by the voucher system.

“It’s a wonderful benefit for families,” says Gregory Perkins, Cardinal Ritter’s president. “There’s still a sacrifice on people’s parts because vouchers do not cover the full tuition, but they do provide a better bridge to that gap. You see the smiles on people’s faces. They can see that they can really make it work. They’re not coming for free, but they can make it within the household budget. And that’s a key point.”

The vouchers can also have a ripple effect on the school’s finances.

“It does free up financial aid for other families, and there’s definitely an impact on the school budget,” Perkins says. “We would have met the budget anyway, but it does give us a cushion. Still, we’re not in it for the financial gain. We’ve always wanted to give families a choice, and the voucher system makes that possible. We would have survived without it. It just fits in nicely with making Catholic education available for more people.” †

Franciscan sisters celebrate 50- and 60-year jubilees

Special to *The Criterion*

Twenty-three Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating their jubilees of religious profession of 60 years or 50 years.

Franciscan Sisters Rosaire Bishop, Margaretta Black, Ruthann Boyle, Janet Brosnan, Ruth Mary Forthofer, Barbara Hileman, Marilynn Hofer, Edna Martini, Rose Marie McCann, Dolores Meyer, Mary Norma Rocklage, Helen Saler, Francesca Thompson, Mary Louise Werner and Carmella Whitton are celebrating six decades as women religious.

Sisters Christine Ernstes, Shirley Gerth, Barbara James, Ellen Michl, Ellen Miller, Joan Miller, Laure Poeling and Judith Werner are marking a half century as Franciscans.

A native of Indianapolis, Sister Rosaire Bishop ministered in the archdiocese at St. Christopher, St. Mark, St. Therese of the Infant Jesus (Little Flower) and St. Bernadette parishes, all in Indianapolis.

She also taught at Central Catholic School and Martin University in Indianapolis.

In 1996, Sister Rosaire began serving as the librarian at Oldenburg Academy.

Currently, she ministers as the librarian for the convent library at the motherhouse.

Sister Margaretta Black ministered in the archdiocese at Sacred Heart Parish in Clinton, St. Mary Parish in Greensburg, St. Mary Parish in North Vernon and St. Lawrence Parish in Indianapolis.

She also taught at Oldenburg Academy of the Immaculate Conception.

In 1966, Sister Margaretta began a 39-year teaching career at Marian University, formerly Marian College, as a French professor and academic dean.

In 2000, Sister Margaretta was elected a member of the general council for the Oldenburg Franciscan community. She ministered in that leadership position until 2006 then returned to Marian University as a French professor.

A native of Indianapolis, Sister Ruthann Boyle, formerly Sister Brendan, ministered in the archdiocese at the former Holy Trinity School in Indianapolis and St. Mary School in New Albany.

In 1963, Sister Ruth Ann began missionary service in Papua New Guinea, where she ministered at Tari and Mendi until 2001.

After 38 years of missionary work in New Guinea, she returned to Oldenburg.

Currently, she serves as director of the motherhouse sewing department.

A native of Indianapolis, Sister Janet Brosnan, formerly Sister Terrence, ministered in the archdiocese at St. Andrew School in Richmond, St. Mary School in New Albany and former Holy Trinity School in Indianapolis.

In 1977, Sister Janet entered the hospital field and parish ministry, and served at the Oldenburg Franciscans' health care center as coordinator of pastoral care.

Currently, she ministers as a chaplain at University Hospital in Cincinnati.

A native of Batesville, Sister Ruth Mary Forthofer, formerly Sister Lydia, ministered in the archdiocese at St. Michael School in Indianapolis, former St. Francis de Sales School in Indianapolis and Holy Name of Jesus School in Beech Grove.

She also served on the staffs of the archdiocesan Office of Catholic Education and Marian University in Indianapolis.

In 1995, she returned to the Oldenburg motherhouse.

Currently, she serves in the advancement office at the Oldenburg Academy of the Immaculate Conception.

Sister Barbara Hileman, formerly Sister Concetta, ministered in the archdiocese at St. Louis School in Batesville, St. Mary School in Aurora and former St. Bernadette School in Indianapolis.

In 1978, Sister Barbara began working in parish ministry.

She served as a parish minister at St. Gabriel Parish in Connersville, St. Christopher Parish in Indianapolis and St. Joseph Parish in St. Leon.

Sister Barbara also ministered as a teacher, principal, director of religious education and pastoral associate.

Currently, she serves as a chaplain at St. Vincent Hospital in Carmel, Ind., and St. Vincent Seton Specialty Hospital in Indianapolis.

Sister Marilynn Hofer, formerly Sister Maryl, ministered in the archdiocese at St. Michael School in Brookville and Holy Name of Jesus School in Beech Grove.

From 1967 until 2010, Sister Marilynn ministered on the faculty of the education department at Marian University. She also served as assistant director of alumni affairs at the university.

Currently, she resides at the Oldenburg motherhouse and ministers as a health insurance coordinator for the Franciscans.

Sister Edna Martini, formerly Sister Vera, ministered in the archdiocese at the former Holy Trinity School, former Holy Rosary School and St. Michael School, all in Indianapolis.

From 1953 until 1987, Sister Edna ministered as a grade school teacher. From 1988 to 2011, she served as a preschool director and teacher.



Sr. Rosaire Bishop, O.S.F.

Sr. Margaretta Black, O.S.F.

Sr. Ruthann Boyle, O.S.F.

Sr. Janet Brosnan, O.S.F.

Sr. Ruth Mary Forthofer, O.S.F.

Sr. Barbara Hileman, O.S.F.

Sr. Marilynn Hofer, O.S.F.

Sr. Edna Martini, O.S.F.

Sr. Rose Marie McCann, O.S.F.

Sr. Dolores Meyer, O.S.F.

Sr. Mary Norma Rocklage, O.S.F.

Sr. Helen Saler, O.S.F.

Sr. Francesca Thompson, O.S.F.

Sr. Mary Louise Werner, O.S.F.

Sr. Carmella Whitton, O.S.F.

Sr. Christine Ernstes, O.S.F.

Sr. Shirley Gerth, O.S.F.

Sr. Barbara James, O.S.F.

Sr. Ellen Michl, O.S.F.

Sr. Ellen Miller, O.S.F.

Sr. Joan Miller, O.S.F.

Sr. Laure Poeling, O.S.F.

Sr. Judith Werner, O.S.F.

Currently, she ministers at the Cathedral Basilica in St. Louis.

A native of Dover, Ind., Sister Rose Marie McCann ministered in the archdiocese at the former Holy Trinity School, former St. Bernadette School, former St. Rita School and St. Monica School, all in Indianapolis.

She also taught at St. Andrew School in Richmond, St. Lawrence School in Lawrenceburg and St. Joseph School in Shelbyville.

Sister Rose Marie also served at Marquette Manor in Indianapolis.

Currently, she resides at St. Clare Hall, the health care facility at the motherhouse.

Sister Dolores Meyer, formerly Sister Joseph Mary, ministered in the archdiocese at St. Therese of the Infant Jesus (Little Flower) School, St. Mark School and St. Mary School, all in Indianapolis.

She also taught at St. Michael School in Brookville, Sacred Heart School in Clinton and former Catholic Central School in New Albany.

Sister Dolores also served as a principal, director of religious education and pastoral minister.

Currently, she volunteers in community ministry at the motherhouse in Oldenburg.

Sister Mary Norma Rocklage ministered in the archdiocese at St. Mary School in North Vernon.

From 1965 until 1974, Sister Mary Norma served at Marian University as an assistant professor of classical language, dean of academic affairs and director of scholastics.

In 1974, Sister Mary Norma was elected a member of the general council for the Oldenburg Franciscan community for a term of six years.

She later returned to Marian University and served as vice president for mission effectiveness and planning then as interim vice president for academic and student affairs.

Currently, Sister Mary Norma resides at Marian University and ministers as executive director of education formation outreach.

A native of Greensburg, Sister Helen Saler, formerly Sister Devota, ministered in the archdiocese at St. Mark School, St. Therese of the Infant Jesus (Little Flower) School and St. Michael School, all in Indianapolis.

She also taught at St. Gabriel School in Connersville, St. Lawrence School in Lawrenceburg and former St. Joseph School in St. Leon.

Sister Helen also ministered as a principal, teacher and director of religious education.

Currently, she volunteers in community ministry at the motherhouse.

Sister Francesca Thompson ministered in the archdiocese at the Oldenburg Academy of the Immaculate Conception then at Marian University as an associate professor of theater.

From 1983 until 2005, Sister Francesca served at Fordham University in New York as an assistant dean for minority affairs, and associate professor of communications and African-American studies.

Currently, she resides at the motherhouse.

Hotline to heaven: How relics connect people to community of saints

VATICAN CITY (CNS)—A saint's lock of hair, bone shards, a vial of blood, even a severed hand whose discolored fingers curl in a macabre way are venerated by many members of the Catholic Church.

Others may just get the heebie-jeebies, and wonder why holy people's body parts are even put on display.

But if one believes these men and women lived holy lives and accomplished extraordinary things, "wouldn't you want a souvenir," a way to connect and remember that person and what they have done, said Elizabeth Lev, an art historian and professor of art history at the Rome campuses of Duquesne University in Pittsburgh, Pa., and the University of St. Thomas in St. Paul, Minn.

The relic becomes a concrete reminder that the blessed or saint's body is here on Earth and his or her soul is with God, she told Catholic News Service.

"It feels like you've got almost like a hotline into heaven," she said. The relic is "something we can see and touch, and it becomes our portal to a world we cannot see and cannot touch."

In the Catholic Church, relics fall into one of three categories: a first-class relic is the physical bodily remains of a saint or blessed like bones, blood and hair; a second-class relic is a personal possession, such as clothing, devotional objects, handwritten letters or even furniture; and a third-class relic is an object that has touched a first-class relic. These—usually small snips of cloth that have touched a blessed or saint's tomb—often end up in public distribution fixed onto prayer cards.

In early Christian times, small holes were often made to run vertically down into

a saint's tomb or even straight into the sarcophagus so that devotional items could be lowered onto the tomb's surface or come in contact with the relics of the saint.

Creating such third-class relics became very popular in the late fourth-century in Rome after Emperor Theodosius banned the sale and distribution of corporal relics.

The sale of any relic is staunchly prohibited in the Church. EBay has banned the sale of body parts, and Church officials have called the sale of relics on the Internet sacrilege.

Nonetheless, demand for relics, mostly third-class relics, of Pope John Paul skyrocketed after it became clear that he would be beatified quickly. The promoters of his cause, which were giving out third-class relics for free, had to publically and repeatedly state that relics are never for sale.

A relic has no special or magical powers, Lev said. It would be a mistake to believe any object, even a holy object, can be a sort of "remote control" to make God do one's bidding or fulfill some heartfelt wish.

It is true some saints, objects, shrines and icons seem "more efficacious" than others in connecting people to God, Lev said. But it is not the object or the site bringing grace or a miracle. It is only a channel, an instrument through which God chooses to act.

"God controls what he's going to do, and how he's going to do it," she said.

Even in the modern secularized West, tours of saints' relics have been enormously popular.

More than a quarter of a million people turned out to see the relics of St. Thérèse of Lisieux when her remains toured cities and villages throughout predominantly Anglican England and Wales in 2009.



Above, the hand of St. Francis Xavier is seen in a reliquary at the Jesuits' Church of the Gesu in Rome on Sept. 8. Relics of holy people have been venerated since early Christianity.



Right, French Sister Marie Simon-Pierre carries a reliquary containing a vial of blood of Pope John Paul II during the late pope's beatification Mass celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican on May 1. Sister Simon-Pierre's cure from Parkinson's disease was accepted as the miracle that paved the way for Pope John Paul II's beatification.

Massive crowds also flocked to see her remains during a U.S. tour in 1999, surprising even the event planners.

The huge turnouts sparked curiosity in the secular media and questions about why relics would attract so many people, including nonbelievers.

Lev said an over-secularized world that rejects the divine and embraces the finite and man-made "leaves a void in people, a hunger to know that there is more" than just life and death on Earth.

In the Catholic tradition and in its liturgies and communion of saints, there is a constant reminder that those who have died are still always present and part of the Church, she said.

"The Mass itself is the most beautiful representation of this intertwining between heaven and Earth," she said.

But the nature of first-class relics has changed. Most relics of modern-day blessed and saints are now just a snippet of hair or a vial of blood. It is inconceivable in the West today that a deceased's hand, finger or head would be removed from the body and put on display.

People forget "how earthy" the Church once was, when there was a very strong emphasis on various devotions to the blood or the heart of Jesus, and practically every body part was appropriate for a reliquary.

"Hands, fingers and other body parts

were very tangible, very lapel-grabbing ways of saying this is part of the body of someone whose soul is in heaven," she said.

Even unusual relic traditions, like the supposed foreskin of Jesus, have a deep spiritual significance representing the first blood he shed, giving special meaning to the devotion of the precious blood of Christ, she said.

Paradoxically, many people today seem more squeamish or upset about the venerated body parts of saints than the bodies of living women, men and children being exploited, disrespected and demeaned, Lev said.

"The utter schizophrenia of the 21st century regarding the human body gives a false respect to things that are really not that important and no respect to things that really matter," she said.

The Church has always faced the problem of confirming the authenticity and validity of relics, Lev said, and doubt in this regard is always permissible.

"A relic is not a binding dogmatic contract: 'Here is the blood of John Paul II, you may pray before it and your prayers will be answered.' It doesn't work like that. It's not magic."

The faithful can look upon the thousands of Church relics across the world with an eye of skepticism as to their authenticity because, after all, "Blessed are those who have not seen and still believe" (Jn 20:29), she said. †

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Retreats renew us for a deeper life of faith and service

By David Gibson

Many people tell stories of how a religiously oriented retreat helped redirect their lives.

Boston's Cardinal Sean P. O'Malley told such a story in a June 2011 pastoral letter.

"As a seminarian 44 years ago, I experienced the power of a Cursillo retreat," Cardinal O'Malley wrote. He recalled that the weekend retreat was conducted in Spanish with a group that included soldiers from Argentina and "undocumented Salvadoran refugees, Cubans and some Puerto Rican restaurant workers."

The retreat forged the group "into a fraternity, a community of friends, fellow disciples on fire with our love for Christ, and our desire to make him known, loved and served," Cardinal O'Malley said. He indicated that the experience strengthened his vocation to the priesthood.

Father Eugene Hemrick, a noted Church researcher and syndicated columnist, often leads retreats for priests. He shared two goals that many priests have when they come to retreats.

First, many priests want to spend time reflecting seriously "on their vocation and ministry, especially their relation to God and how well they are maintaining that relationship," Father Hemrick said.

Second, many priests want to "relax with friends." In Father Hemrick's view, this dimension of a retreat represents its "informal education" component.

"A priest might get together [during the retreat] with a classmate or other priest, take a walk and discuss a personal problem, a parish problem or just something they want to air," he said. "All of this is done in an informal setting, and I believe it is often more beneficial than the retreat's conferences and spiritual exercises."

There are various reasons for going on a retreat. Many young men and women participate in retreats that help them discern whether they have a vocation to the priesthood, religious life or married life.

The members of numerous parish councils have gone on retreat together. A goal for them is to refocus on faith in order to assure that the council is prepared to further the parish's basic goal—fostering faith development among all parishioners.

Retreats can offer time for a group to think through a particular issue or to reignite their faith life.

England's Cardinal Cormac Murphy-O'Connor once said that retreats are "opportunities to be nourished so that we can nourish others."

Retreats are nothing new. Even Jesus went away to the desert to pray. And in the Church's early history, the desert fathers went away—and stayed away—from towns and cities to pray and study. Other Christians often journeyed temporarily away from home to learn from the desert fathers and ask them questions.

The Jesuits' founder, St. Ignatius of Loyola, developed a rather lengthy form of retreat for the order's members

CNS photo/Pete Sheehan, Long Island Catholic



Carol Doherty, center, talks to a dozen participants of Tabor Retreat Center's "Psalms by the Sea" in Long Beach, N.Y. During retreats, participants share insights about living as Christians.

known as the *Spiritual Exercises*. But early on, the *Spiritual Exercises* were adapted for simpler use in homes and other contexts. Today, many lay Catholics participate in retreats based on the *Spiritual Exercises*.

In a 2004 address in the United States, Father Peter Hans Kolvenbach, the Jesuit superior general at that time, noted that St. Ignatius wrote the *Spiritual Exercises* while "still a layperson."

Father Kolvenbach described the exercises as "a guidebook for someone directing another person in a pilgrimage, seeking God's grace of spiritual freedom for the complete gift of oneself in service to others, in companionship with Jesus."

During the years after writing the *Spiritual Exercises* and after founding the Jesuit order, St. Ignatius "never lost contact with the world of the laity," Father Kolvenbach explained. He said that St. Ignatius shared both his friendship and "the great gift of the *Spiritual Exercises*" with lay people, urging them to share it with others.

For many years, my wife and I have participated in an annual weekend retreat with the same group of adult friends. We benefit from the presentations of a

Jesuit priest leader. Typically, we center our discussions around the chapters of a book on spirituality.

Our group's members have grown over these years into a strong source of support and understanding for each other. Our retreat is regarded as a genuine priority by its members.

A retreat may last a day, a weekend, a week or longer. During many retreats, talks are given by priests, educators or peer leaders. Usually, there is a strong emphasis on prayer and worship.

The participants may spend some time together and some time alone. They surely will be offered opportunities for quiet time. But they also will have the opportunity to share insights about living as Christians in the complicated worlds that they inhabit daily.

Thus, the participants learn not only from their retreat leaders, but also from each other. Often enough, when participants share insights in a context of trust, they become signs of needed hope to each other and help renew each other's faith commitment.

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

Great figures in the Bible often retreated from others to find God

By Fr. Dale Lauderville, O.S.B.

Jesus retired to deserted places regularly to pray (Lk 5:16). He did so especially after he had served many people (Mk 1:35, Mt 14:23). There were times when he would spend the night in prayer (Lk 6:12).

Jesus' actions show us how important it is to be in communion with God the Father. This kind of communion requires stepping aside and taking time to simply be with the Father.

This turning to God and listening to God's presence helps us to keep our perspective on what we expect to accomplish and are responsible for.

After Jesus worked miracles and the crowds flocked to him, he would often retire not simply to rest, but also to maintain his focus on the coming of God's reign.

Even though Jesus is the Son of God, he was pointing beyond himself to the way that his work was shared with the Father and the Holy Spirit.

We likewise need to step back from the ways that we serve, and pray that God will guide us, accompany us and bring to

fulfillment the good work that God has called us to do.

As fallible humans, when we experience some success, we may think that what is really important is what we have achieved rather than what God enabled us to accomplish.

Moses withdrew to the top of Mount Sinai to be with the Lord and receive instructions for the Israelites (Ex 24:13).

After Moses was with the Lord for 40 days and nights, fasting from food and water, he received the tablets with the Ten Commandments. As he descended the mountain, his face was radiant to such an extent that he frightened Aaron and the other Israelites (Ex 34:28-30).

Withdrawing to be with God is a time to receive God's word that can then be shared with others.

But Moses' example also shows us that God can become powerfully present in a person to the extent that this presence can have a profound impact on others.

Elijah withdrew to Mount Horeb when he was pursued by Jezebel and her royal associates after he had challenged their

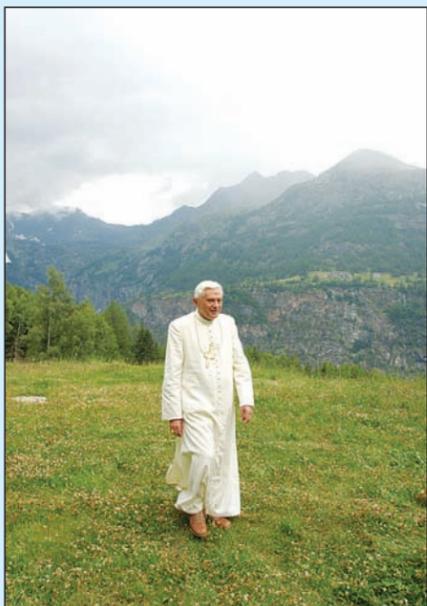
religious and political authority (1 Kgs 19:1-3). As he journeyed in the wilderness toward the mountain of God, Elijah expressed his despair over his lack of success as a prophet and the opposition directed against him.

The angel of the Lord visited Elijah in the wilderness, and exhorted him to face the trying circumstances that were facing him.

Elijah's experience shows us that God will allow us to be challenged severely, perhaps to the end of our strength, so that we might turn to God and recognize how God is present with us and sustaining us when we are scarcely aware of it.

At Horeb, Elijah looked for the appearance of God in the dramatic natural forces of wind, earthquake and fire. But Elijah discovered that God was particularly present with him as "a tiny whispering sound" (1 Kgs 19:12).

(Benedictine Father Lauderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †



CNS photo/Osservatore Romano

Pope Benedict XVI walks on July 14, 2006, while on vacation in the northern Italian village of Les Combes. Many great figures of the Bible deepened their communion with God by retreating in prayer, often on mountains.

From the Editor Emeritus/John F. Fink

Reading the Bible with the Office of Readings

If anyone out there has been a long-time reader of this column, he or she will know that I frequently write about the Bible. Through the years, I've had series of columns about Jesus in the Gospels, biblical women, the psalms and Jesus' parables, among other topics.



Well, I'm about to do it again. The reason I keep returning to the Bible is simple—because of its importance to the Church. It is, after all, the word of the Lord.

That is what Pope Benedict XVI called his apostolic exhortation on the Bible—“*Verbum Domini*”—issued in 2010 after the 2008 meeting of the Synod of Bishops on the topic, “The Word of God in the Life and the Mission of the Church.”

In that exhortation, Pope Benedict said, “I wish once more to encourage all the people of God, pastors, consecrated persons and the laity to become

increasingly familiar with the sacred Scriptures. We must never forget that all authentic and living Christian spirituality is based on the word of God proclaimed, accepted, celebrated and meditated upon in the Church” (#121).

Among the many things the pope did in that exhortation was to encourage efforts to acquaint the people of God with the Liturgy of the Hours. That is what gave me the idea for my next series of columns.

The Office of Readings is part of the Liturgy of the Hours. It consists of a hymn, three psalms or sections of psalms with appropriate antiphons, and a verse. After that come two readings, and the first of them is always an extended biblical reading.

I decided that, if the Church considers those biblical readings to be important enough to include them in its official liturgy, I should try to make them more familiar to my readers. Of course, the Church also includes biblical readings in the Mass, also part of its official liturgy, but the readings in the Office of Readings are different from those in the Mass.

As it happens, as a general rule the Office of Readings devotes a full week to readings from a particular book of the Bible. This week, for example, the 24th week in Ordinary Time, the readings are from the Book of Ezekiel. When I begin the series next week, I'll write about the readings coming up during the following week and that happens to be St. Paul's Letter to the Philippians.

As you can see, the readings move back and forth between the Old and New Testaments. Furthermore, some of the books are deemed so important that more than one week is devoted to them. That is true mainly for the Book of Isaiah, which is read throughout Advent. Four weeks are devoted to Revelation after Easter, and three weeks to Exodus during Lent.

We won't cover the entire Bible this way. Surprisingly, there won't be anything from Genesis. But with these readings, plus the daily Mass readings that are found each week on the next page of this newspaper, readers will be able to become familiar with a considerable part of the Bible. †

For the Journey/Effie Caldarola

When it comes to your life of faith, 'give more'

The visiting missionary priest had a great line. He was raising money for his religious order's work with AIDS orphans in South Africa, and he told the Sunday congregation that he had good news and bad news. Which did they want to hear first?



After a few mumbles from the crowd, he proceeded with the good news: “We have,” he said exultantly, “all the money we need.” He spread his arms wide and repeated: “We have all the money we need.”

Now, he said as he smiled, the bad news: “It's still in your pockets and purses.”

Laughter rippled through the crowd. With good delivery and charm, he hopefully found a bountiful collection.

Later, I thought about how true his little joke was on so many levels.

For so many of the problems and issues facing society, we really do have the answers, the solutions and the money. It is a question of matching up our talents and treasure with the needs.

I knew a deacon who was once asked, “How do we know how much to give?”

His answer was a good one for any

one of us. “Give more,” he replied.

What a perfect stewardship statement, which so truly reflected his own life.

Deacon Ken was most giving of his monetary resources, but especially of his time and talents. Even when gravely ill from pancreatic cancer, he could be found helping someone in poverty repair his or her home to avoid eviction or preaching to the congregation with the naked truth about what he had learned from his illness and impending death.

Giving more is the mark of a saint. Giving more is the end result of a prayerful life.

What prevents us from giving more of ourselves, even to causes close to our hearts?

Sometimes I suffer from the “someday I'll do something great” complex. The world's problems are huge. I need to write a big check. But wait, I'd better work this out in my charitable budget.

I should volunteer for this project. But wait, I'm not sure. Is this really my cause? Or should I do the other thing?

I dither. My good intentions gather dust. My purse remains unopened.

I think that the poet William Blake had people like me in mind when he said, “If you would do good, you must do it in minute particulars.”

Just give something. Give it now. Deacon Ken definitely had people like me

in mind when he said simply: “Give more.”

A very no-nonsense religious sister once served as my spiritual director. You knew you were dealing with a straightforward lady when you sat in her warm, candle-lit office and noticed the sign on the end table: “Just do it.”

You can whine, come up with excuses, plead busyness or a tight budget, but hey, just do it!

In our parishes and schools, fall is usually commitment time. What fundraiser, classroom project, sports team, parish ministry or field trip do you want to serve?

Pray about it. Don't let a guilt trip lead your decision-making.

Go with a project in your parish, community or school that really calls to you. It may be where God is really calling you.

Follow your heart, pray and then just do it.

While we believe that the answers to the world's ills should lie within our reach, we also know that we may never get there in our lives.

As Christians, however, we know that's not the point. The point lies in the giving back, not in winning. We give our “minute particulars,” our “more,” and leave the rest to God.

(Effie Caldarola is a columnist for Catholic News Service.) †

Catholic Education Outreach/

Kay Scoville

Should I stay or should I go?

There has been much “buzz” and excitement in the Office of Catholic Education, archdiocese and city



of Indianapolis with the approaching conference that we are hosting for 25,000 Catholic high school youths from across the nation.

Why would a young person want to attend the National Catholic Youth Conference (NCYC)?

Selling anything outside the realm of fame, fortune and success can be a challenge!

Our culture is very focused on entertainment, sporting events and trying to get ahead in life so that one can be guaranteed there is “something in it for me.”

It is very difficult to engage young people in a religious event, especially if it will take time away from school, sports and friends.

How do I convince them to go? I tell them about the dynamic and inspirational speakers, the amazing musical talent and the many youths from across the nation that will be present. And as a bonus, I can entice them with the fact that NCYC is at Lucas Oil Stadium, the home of the Indianapolis Colts, ... but would that do it?

The fact remains that these times are so uncertain for young people more so than they have been in the past. Their hopes of achieving the “American Dream” are questionable in this hard economic time. They can be confused by the declining value system, and discouraged by the jobless rate and poor economy—not to mention the violent turmoil around the world. What better time to offer an opportunity which promises to be a positive and uplifting experience?

NCYC is an opportunity for our Catholic teenagers to participate with their peers and to experience the bigger Church. As one youth commented, “I never knew there were so many Catholics!” The presence of many bishops, priests, deacons, and religious men and women offers a spotlight on vocations in the Church.

The energy that flows from such a gathering is intense, and gathers momentum throughout the event to the closing liturgy. At the sacrifice of the Mass, the reverence and attention offered by the young people is inspiring as is their sharing in the Eucharist. It is a great witness of our faith that has a long-lasting impact on many people.

Indeed, NCYC is a Holy Spirit-inspired event as it impacts each and every individual, and the results are as diverse as each human is unique. Those who arrive with little faith perhaps allow a seed to be planted. Those open to the spirit perhaps leave on fire. The fruits of the spirit are witnessed when these young people return home, and immerse themselves in parish activities, school campus ministry and diocesan programs. The key is to keep the fire alive by plugging them into parish and campus life.

The theme for NCYC is “Called to Glory.” The glory we are called to by Christ is not the fame, fortune and success that the world tells us about. It is the cross, which was the ultimate gift of love. I have one prayer for the young people attending this conference—the desire expressed by St. Paul to the Colossians: “I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is Christ himself in whom are hidden all the treasures of wisdom and knowledge” (Col 2:2-3).

May the love that inspires them at this conference give them the tools and desire to make a difference in their own lives and the lives of others.

(Kay Scoville is the archdiocesan director of Youth Ministry. For more information on NCYC, log on to the Youth Ministry website at www.archindy.org/youth, contact her at kscoville@archindy.org or call 317-236-1430 or 800-382-9836, ext. 1430.) †

Faithful Lines/Shirley Vogler Meister

Even After That: A book that helps with grief

In my last column, I shared information about Father Terrence P. Curley and his book, *Peace Beyond Understanding: Consoling One Another*.



This column introduces *Even After That* by Judith de Wilde, who offers another dimension to the

subject of death and consolation through poetry.

As a poet myself, I was instantly drawn to this collection written in tribute to Judith's husband, Bob, who passed away in 2009.

To conserve space for her prologue, I share the first poem in prose form:

“So it began ... more than 50 years ago, when first we met. The meeting was arranged by our mothers over a bridge game. Forced into a blind date, the man who would become my

husband had one parting phrase for his mother that night: ‘Don't you ever do this to me again!’ And she didn't. ... She didn't have to because he never dated anyone else. Now, more than 50 years later, we have had to part, to say goodbye for now. For those of you who have not yet been torn apart from your partner, for those of you who have, I open my heart to share with you the tapestry of loving and leaving to perhaps make it easier for you or perhaps just to make it easier for me.”

I must admit I shed tears as I read that the first time. It “hit home” because my husband, Paul, and I were married on Aug. 30, 1958. I pray daily that he will have the wonderful longevity of his mother. Sadly, his father died shortly after we were married.

Through the years, I have shed tears, grieved long and prayed long for family members, friends, colleagues, pastors, teachers, neighbors and so many more.

I also mourn when beloved pets die, but believe that Our Heavenly Father

will allow us to be reunited with all of our loved ones—even our pets.

de Wilde's book, *Even After That*, is published by Author House in Bloomington. Readers can contact them at 1663 Liberty Drive, Bloomington, IN 47403. Readers can also log on to the website at www.authorhouse.com or call 800-839-8640.

de Wilde published children's books while getting her master's degree in education at The College of New Jersey, and has had other writing assignments.

For eight years, she was the caregiver for her husband, who suffered a stroke. She lives in a small town in southern New Jersey. After his death, she found solace in writing. Photography also helps provide comfort.

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

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

The Sunday Readings

Sunday, Sept. 18, 2011

- *Isaiah 55:6-9*
- *Philippians 1:20c-24, 27a*
- *Matthew 20:20:1-16a*

The last section of the Book of Isaiah provides this weekend with its first reading.



All things considered, few if any of the prophets wrote when good times prevailed for God's people. In fact, bad times overwhelm the history of God's people.

Only the reigns of kings David and

Solomon might be construed to have been good times economically or politically. Peppering the rest of the history are invasion, conquest, subjugation and want.

The author of the third section of Isaiah, from which this reading comes, wrote in a time of special want.

Some aspects of life had improved. After four generations of languishing in Babylon, the Hebrews who had been kept there—in the capital of the powerful Babylonian Empire—were able to go back to their homeland. It was no sweet return. The land that awaited them was desolate.

The people faced strong temptations to despair, to forsake God, and to wander into sin and paganism.

In this reading, the Scripture passage from the Third Book of Isaiah warns the people not to succumb to hopelessness and lose trust in God. Instead, the prophet tells the people to call upon God. In God alone is true strength. God alone deserves trust.

For this weekend's second reading, the Church offers us a passage from St. Paul's Epistle to the Philippians.

This letter is a great testimony to the divinity of Christ, the Savior. In this weekend's reading, the great Apostle to the gentiles clearly explains the intense bond between the Lord and true disciples.

Because of this bond, whatever happens of an earthly nature, the disciple will never die if the disciple is unremitting in faith and love. Thus, disciples of the Lord are to keep the union with God always in sight.

As the last reading, the Church chooses a passage from the Gospel of St. Matthew.

It is a parable which employs agricultural images that would have been very familiar to the audience who heard the Lord speak these words. The circumstances of hiring laborers also would have been familiar to them.

Three powerful lessons are related in this parable.

The first is that God's generosity is enormous, never calculated or doled out reluctantly.

Is God unfair, however, in paying workers as much for a short time of labor as is paid others who work much longer?

God is not unfair. This is another lesson. To put it simply, God's ways are not our ways.

Finally, the parable has a strong overtone of the universality of salvation. The fruits of redemption in Christ are not given solely to those who seem never to have strayed from the Lord or for whom the Lord once was unknown. Salvation is lavishly extended to all people.

This last point is implied in the Lord's use of the term "vineyard." It immediately brought to mind Old Testament references to Israel as God's vineyard.

A denarius was a unit of Roman currency, and was a typical day's wage for the time.

Reflection

We have passed the time, thank God, in which people anticipate, or have no hope for, eternal life based on ethnicity.

However, still very real for us all is the fact that sin—as well as indifference to God or ignorance of God—can keep us apart from God and make us latecomers to the banquet of life.

If we truly convert, if we genuinely commit to reforming ourselves, will God penalize us for the time that we stood at a distance or even for the times that we rejected God by sinning?

No. Even for those who come late in the day, God is merciful. The loving, merciful Father opens wide the gate to the vineyard.

However, we must be worthy. We must labor. The vineyard is no place to lie down. †

Daily Readings

Monday, Sept. 19

Januarius, bishop and martyr
Ezra 1:1-6
Psalms 126:1-6
Luke 8:16-18

Tuesday, Sept. 20

Andrew Kim Taegön, priest
and martyr
Paul Chông Hasang, martyr
and their companions, martyrs
Ezra 6:7-8, 12b, 14-20
Psalms 122:1-5
Luke 8:19-21

Wednesday, Sept. 21

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

Thursday, Sept. 22

Haggai 1:1-8
Psalms 149:1-6, 9
Luke 9:7-9

Friday, Sept. 23

Pio of Pietrelcina, priest
Haggai 2:1-9
Psalms 43:1-4
Luke 9:18-22

Saturday, Sept. 24

Zachariah 2:5-9, 14-15a
(Response) *Jeremiah 31:10-13*
Luke 9:43b-45

Sunday, Sept. 25

Twenty-sixth Sunday in
Ordinary Time
Ezekiel 18:25-28
Psalms 25:4-9
Philippians 2:1-11
or *Philippians 2:1-5*
Matthew 21:28-32

Question Corner/Fr. Kenneth Doyle

The Church prefers that weddings take place in a Catholic church

Q We have a 23-year-old son who will be getting married next summer. His



fiancée is not Catholic, and they have decided to have an outdoor wedding.

We are wondering how this is looked upon in the eyes of the Church. We have heard several different answers and need some guidance.

Will their marriage be recognized by the Church, or would they have to have the marriage blessed by the Church later on? (Barron, Wis.)

A It is far from unusual for young couples to be caught up in the fascination of an outdoor wedding. A beach, a garden or a winery are some of the most desired locations.

Most often, the couple's motives are pure and admirable. They experience the wonder of God most directly, they may tell you, in such nature settings.

The Church's guidelines on weddings are governed by its *Code of Canon Law*, particularly, in this case, #1118. That norm presumes that, generally speaking, Catholic weddings will take place in a Catholic church.

Each local bishop, though, has the authority to grant exceptions. Probably the most common one is when a Catholic man is marrying a baptized Protestant woman, and permission is granted for the wedding to take place in the bride's church.

But a bishop's discretion is even broader. For appropriate reasons, particularly with the marriage of a Catholic to someone who is not baptized, he can allow the wedding to take place not in a church, but "in another suitable place" (#1118).

By far, the majority of bishops demonstrate a clear option for a religious setting. They are conscious of the contemporary statistics on marriage and divorce, and have read about some widely reported and silly settings for weddings—parachuting from a plane, while scuba diving or at second base on the couple's favorite baseball field.

The Church always tries to bring into focus the religious dimension of the ceremony—a recognition by the couple that God had a hand in bringing them together as well as their desire that God

bless their union and continue to offer his support.

A wedding involves not just the couple, but also a community of believers offering their prayers and gathered where they customarily come to pray.

For all of the reasons above, while aware that the beauties of nature can reflect the glory of God, bishops prefer weddings to be in churches where most people tend to think instinctively of God.

But I know of—and have been involved in—cases where exceptions have been granted:

- A bride's mother was seriously ill and bedridden so the wedding took place at the mother's home.

- Because a Catholic woman was marrying a Jewish man with the potential for the Jewish family to feel awkward surrounded by Christian symbols, the wedding was permitted to take place in a neutral setting, in this case, at a reception hall.

- A Catholic woman was marrying a devout Muslim so the ceremony was held in a garden at the country estate of the Muslim parents.

There is some latitude here with the opportunity for pastoral instincts to prevail.

Your question stated simply that your son's fiancée is not Catholic so I don't know whether such circumstances as those mentioned above for non-Christians might pertain.

In any case, it is up to the bishop of the diocese to permit where the wedding will take place so it would be prudent for your son to inquire as soon as possible.

Should permission be granted in advance, the wedding would be recognized by the Catholic Church.

Should permission not be granted, here is another possibility. Sometime prior to the outdoor wedding, a priest could marry the couple in a simple, quiet ceremony at church with as few as four people present—the bride and groom accompanied by two witnesses. The couple's parents may want to join them.

The more elaborate outdoor ceremony and reception could follow sometime later, perhaps with the couple repeating their vows and a prayer of blessing recited.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

On the Mountain of Francis

On the mountain of Francis
I arrived in Assisi
So worn and tired, so spent from
everyday life.

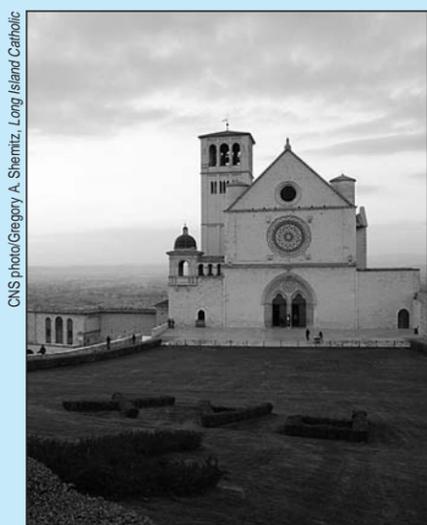
On the mountain of Francis
I prayed in Assisi
God, show me your light and give me
your peace.

On the mountain of Francis
I was touched by the hand of God
And my soul refreshed as never before.

From the mountain of Francis
I departed Assisi
With the peace of the mountain in my
soul.

On the mountain of Francis,
I reflect at home—
Keep me, Lord, in your holy light and
peace forever!

O precious God, help me to live my life
Always as on the mountain of Francis
So that I may do your holy will for me
Every moment of my life.



CNS photo/Gregory A. Shemitz, Long Island Catholic

Grant me the grace to choose you
In every decision I make.
And when I fail, grant me the courage
To return to the mountain.

Amen.

By Marie LeRoy

(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. The sun sets near the Basilica of St. Francis of Assisi in Assisi, Italy, on Nov. 8, 2007.)

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.

ANDERSON, Valerie M., 90, St. Rita, Indianapolis, Aug. 25. Mother of Donald II and Maurice Anderson. Sister of Carrie Mitchel. Grandmother of three.

BACKER, John, 82, St. Isidore the Farmer, Bristow, Sept. 4. Husband of Selma Backer. Father of Jennifer Glaser, Nancy Poehlein, Kathy Rieford, Debbie Voges, Donald and Jim Backer. Brother of Mary Jo Uebelhor, Margie, Franciscan Sister Phyllis Backer, George, Henry, Joe, Larry and Tom Backer. Grandfather of 22. Great-grandfather of three.

BATES, Russell, 80, St. Vincent de Paul, Bedford, Aug. 26. Husband of Jeanette Bates. Father of Marsha Ralston. Grandfather of two. Great-grandfather of two.

CONDER, Charles, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 27. Father of Renee, Patrick and Paul Conder. Grandfather of seven. Great-grandfather of 14.

CROWE, Marilyn, 84, Holy Family, Richmond, Sept. 3. Wife of Frank Crowe. Mother of Carol Britt, Kathleen McClain, Lawrence, Michael, Randall, Richard, Robert and Ronald Crowe. Sister of Melicent Winnefeld and Donald Rohe. Grandmother of 16. Great-grandmother of 10.

DESCH, Zelma M., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 24. Wife of Russell Desch. Mother of Julie and Nancy Desch.

EDWARDS, Maria (Marek), 97, St. Mark the Evangelist, Indianapolis, Sept. 2. Mother of Dagmar Caito. Grandmother of two. Great-grandmother of three.

HANAGAN, Joseph Julian, 75, St. Mark the Evangelist, Indianapolis, Aug. 30. Husband of Judith (Ayd) Hart Hanagan. Father of Audrey, Deborah, David, Ronald and Steven Hanagan. Stepfather of Tracy Corbett, Audrey Staats and Daniel Hart. Brother of Judy Belva, Mary Lassen, Ann Smith, Shirley, John and Vincent Hanagan. Grandfather of three.

HASKAMP, Janice Eileen, 70, St. Mary, Greensburg, Sept. 4. Mother of Anita Campbell and Bernard Haskamp Jr. Grandmother of two.

HIMMELHAVER, Louis John, 87, St. Mary, Lanesville, Sept. 5. Husband of Phyllis (Vogt) Himmelhaver. Father of Joyce Acton, Shelia Bailey, Janice Carroll and Louis Himmelhaver. Grandfather of 11. Great-grandfather of 12.

INKROTT, Stephen A., 68, St. Pius X, Indianapolis, Aug. 27. Husband of Mardy Inkrott. Father of Julie Rule, Christopher and Jeffrey Inkrott. Brother of Mary Behrms, Marge Lauer, Kathleen Tobe, Al, Chuck, Ed, Jim and Ken Inkrott. Grandfather of five.

KOPERNAK, Louis Don, 81, Good Shepherd, Indianapolis, Aug. 27. Husband of Rita (Putnam) Kopernak. Father of Kim Mollett, Nina Myers, Beverly Riley, Vicky Simon and Louie Kopernak. Grandfather of 10. Great-grandfather of 19.

MARKS, Robert M., Sr., 82, St. Pius X, Indianapolis, Aug. 29. Husband of Maureen Marks. Father of Connie Cates, Karen Davidson and Robert Marks Jr. Brother of Mary Ann Christenberry and William Marks. Grandfather of eight. Great-grandfather of one.

MARRON, D. H., infant, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 25. Son of John and Stephanie Marron. Grandson of Pat and Linda Marron and Bob and Joann Schaab. Great-grandson of Marge Camp, Rose Schaab, Charles and Waneta Tagtmeyer.

MAYS, Frank, Jr., 87, American Martyrs, Scottsburg, Aug. 28. Husband of Wanda (Gillaspay) Mays. Father of

Diana Adams, Sandra McClain, Beverly Schafer, Frank and Frederich Mays. Brother of Mary Mays. Grandfather of 14. Great-grandfather of 19. Great-great-grandfather of two.

MORAN, JoAnn M., 86, St. Pius X, Indianapolis, Sept. 1. Wife of James Moran. Mother of Anna Pfeifer, Maureen Sullivan, John and Patrick Moran. Grandmother of nine. Great-grandmother of one.

MORRIS, Betty Jean, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 24. Wife of Roger Morris. Mother of Gwen McWhorter, Linda Suesz and Brian Morris. Grandmother of seven. Great-grandmother of 10.

PEREDO, Nelson C., II, 29, Holy Spirit, Indianapolis, Aug. 18. Husband of Vicki Peredo. Son of Nelson and Dee Ann Peredo.

SCHMIDT, Mary L., 88, St. Mary, Navilleton, Aug. 20. Mother of Sharon Gossman, Linda Miller, Lisa Smith, Diana Williams, Janice, Gerald, James and John Schmidt. Sister of Herman Bachman Jr. Grandmother of 10. Great-grandmother of seven.

STEIGERWALD, Marilyn (Murphy), 61, St. Jude, Indianapolis, Sept. 3. Wife of Gary Steigerwald. Mother of Ellen Taylor, Lynn and Marla Steigerwald. Sister of Eileen Hughett, Shaun and Kevin Murphy. Grandmother of six.

TURNER, Elaine L. (Simon), 86, Our Lady of the Greenwood, Greenwood, Sept. 5. Mother of Debbie Hyatt, Christine Strange, Linda Suba, Joseph and Steven Turner. Sister of Leola Willey. Grandmother of 15. Great-grandmother of 23.

TYRA, Betty Maxine (Dubey), 86, St. Barnabas, Indianapolis, Sept. 5. Mother of Gerard and Kevin Tyra. Sister of Darlene Wieszczecinski. Grandmother of four.

ZIMMERMAN, Marilyn A. (Riehl), 70, Our Lady of Perpetual Help, New Albany, Aug. 31. Mother of Lisa and Matthew Zimmerman. Sister of Ann Burrice, Tilford Jr., Tim and Tony Riehl. Grandmother of three. †



Eric Kemper takes a moment to gather his composure on Sept. 6 as he sorts through the debris that remains of his home after it was destroyed as wildfires burn out of control near Bastrop, Texas. At least four people have died in the wildfires, which have destroyed at least 700 homes and blackened about 45 square miles in and around Bastrop, a city near Austin, the state capital.

Parish serves as shelter for victims displaced by Texas wildfires

WASHINGTON (CNS)—Ascension Parish in Bastrop, Texas, has been serving as a shelter and nerve center for relief efforts related to the ongoing Texas wildfires that have struck the state.

As of Sept. 7, wildfires had been recorded for 296 straight days in drought-stricken Texas. But in the recent surge of such blazes in early September, more than 1,000 homes in the state had been destroyed and four deaths were attributed to the fires.

"We're not turning anybody away," said Steve Venzon, one of four Ascension parishioners who are taking daily six-hour shifts in directing aid efforts at the church. The town of Bastrop and Bastrop County are in the heart of the fire zone in the 25-county Diocese of Austin, Texas.

Ascension started housing its first evacuees on Sept. 4, but quickly filled up its parish hall. Evacuees moved to the parish's religious education building, where 50 people were staying, Venzon told Catholic News Service in a Sept. 7 telephone interview.

Venzon added that the religious education building had cots laid out for 200, and the parish was expecting an upsurge in evacuees with the closure of a Red Cross emergency shelter. He said the parish, the Red Cross and the Federal Emergency Management Agency were coordinating efforts. With a Sept. 7 federal declaration of disaster status for wildfire-stricken areas, FEMA is able to marshal more resources to help those affected by the fires.

If the religious education building fills up with evacuees, Venzon said, they would return to the parish hall to add bed space. "After that, God help us," he added.

Venzon said the pastor, Father Rafael Padilla Valdez, was in the first week of the

first parish assignment of his priesthood when the wildfires hit. "He's done a remarkable job," he said.

Christian Gonzalez, communications director for the Diocese of Austin, said the wildfires were a combination of drought and heat—the Austin area has recorded more than 80 days of highs in the 100s this year—plus an ironic source of winds from Hurricane Lee.

While the tropical storm never drenched Texas, it came close enough for its winds to "suck out some of the moisture we did have" in the air, Gonzalez said.

He added that residents made donations at the Austin diocesan pastoral center during the morning and afternoon rush hours on Sept. 6, and that some radio stations in the Texas capital conducted on-air drives on Sept. 7 for donations, with the proceeds going to Catholic Charities.

The diocesan website, www.austin-diocese.org, has a large orange "donate" button on its home page to allow individuals to make contributions.

Melinda Rodriguez, executive director of Catholic Charities of Central Texas, told CNS on Sept. 7 that other important donations are warehouse space and 18-wheel trucks to haul donated goods to the warehouse so they can be sorted and distributed to those in need.

"We're waiting for organizations like FEMA to get established so we can leverage our own resources most effectively," Rodriguez said.

She added that firefighters have had difficulty containing the wildfires, which have scorched tens of thousands of acres.

"We've been told [the wildfires are] jumping roads and lakes and other natural barriers," Rodriguez told CNS. †

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Bishops aim to mobilize Catholics to guard consciences on contraception

WASHINGTON (CNS)—The U.S. bishops are working to mobilize Catholics across the country to tell the Obama administration that contraception and sterilization do not constitute preventive care for women, and must not be mandated as part of health reform.

Through a new website at www.usccb.org/conscience, the bishops hope to generate thousands of comments to the Department of Health and Human Services about its Aug. 1 proposal that would require nearly all employers to provide sterilization and all FDA-approved contraceptives, including some that can cause an abortion, at no cost to women covered by their health insurance plans.

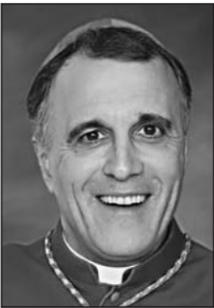
But time is of the essence because the 60-day comment period on the HHS proposal closes on Sept. 30.

The site also includes a second “action alert” asking Catholics to tell their members of Congress to co-sponsor and pass the Respect for Rights of Conscience Act, which would guarantee the protection of conscience rights in all aspects of implementation of the Patient Protection and Affordable Care Act.

Proposed in the House of Representatives this spring, the legislation was introduced in the Senate on Aug. 2 by three Republican senators—Roy Blunt of Missouri, Marco Rubio of Florida and Kelly Ayotte of New Hampshire.

“Respect for rights of conscience in health care has been a matter of strong bipartisan consensus for almost four decades,” said Cardinal Daniel N. DiNardo of

Galveston-Houston, chairman of the U.S. bishops’ Committee on Pro-Life Activities, in a Sept. 7 letter to Congress.



Cardinal Daniel N. DiNardo

The Respect for Rights of Conscience Act “would change no current state or federal mandate for health coverage, but simply prevent any new mandates under [the health reform law]—such as HHS’ new set of ‘preventive services for women’—from being used to disregard the freedom of conscience that Americans now enjoy,” he added. “This would seem to be an absolutely essential element of any promise that if Americans like the health plan they now have, they may retain it.”

In addition to the two action alerts, the bishops’ website features backgrounders on conscience-related topics, news releases and documents on the HHS mandate and similar issues, and a commentary by Richard M. Doerflinger, associate director of the bishops’ Secretariat on Pro-Life Activities, about “the high costs of ‘free’ birth control.”

Doerflinger said it is “nonsense” to see the proposed requirement that health plans offer contraceptives without co-pays or deductibles as “free birth control.”

“Currently, women who want birth control coverage pay for it through their premiums, and sometimes also have a

co-pay or out-of-pocket expense,” he wrote. “Under the new mandate they will still pay for it, but the cost will be buried in the overall premium—and everyone else, including churches and other religious employers as well as individual Catholics, will be forced to pay for it in their premiums too, so payments coerced from those who object will make birth control coverage a bit cheaper for those who want it.”

The site also offers information about the HHS mandate and what the bishops call the “incredibly narrow” religious exemption to it, the abortion-causing effect of at least one drug that would be included under the mandate and what should constitute preventive services under the health reform law.

“Everyone deserves access to basic life-affirming health care, and health care reform is supposed to serve that goal,” says a backgrounder on preventive health. “The effect of this mandate is just the opposite as it pressures organizations to drop their health coverage for employees and others altogether if they have a moral or religious objection to these particular items.”

(To comment on the Department of Health and Human Services’ proposal that would require nearly all employers to provide sterilization and all FDA-approved contraceptives, including some that can cause an abortion, at no cost to women covered by their health insurance plans, log on to www.usccb.org/conscience. The deadline to comment is Sept. 30.) †

JUBILEES

continued from page 9

A native of Oldenburg, Sister Mary Louise Werner ministered in the archdiocese at St. Michael School in Charlestown, former St. Gabriel School in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis and former St. Joseph School in St. Leon.

She also served at the motherhouse infirmary.

Currently, Sister Mary Louise volunteers at the motherhouse.

Sister Carmela Whitton taught at the former St. Bernadette School in Indianapolis. She also served as a principal and teacher at St. Mark School in Indianapolis, former Sacred Heart School in Clinton and St. Lawrence School in Lawrenceburg.

In 1973, Sister Carmela began a new career in pastoral ministry in Michigan from 1982 until 1986 when she was elected a member of the general council for the Oldenburg Franciscans.

After her service there, she returned to pastoral ministry in Michigan.

In 2009, Sister Carmela began her retirement at the motherhouse.

A native of Greensburg, Sister Christine Ernestes, formerly Sister Mary Austin, served as a teacher, principal, director of religious education and secretary at Holy Trinity Parish, Marian University and St. Philip Neri Parish, all in Indianapolis, and St. Mary Parish in Aurora.

From 1995 to the present, Sister Christine has served as parish life coordinator of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

A native of North Vernon, Sister Shirley Gerth, formerly

Sister Brenda, taught in the archdiocese at the former St. Rita School in Indianapolis and St. Louis School in Batesville.

In 1974, Sister Shirley began a new ministry as a pastoral associate. She ministered in the archdiocese at St. Mary Parish in North Vernon, St. Mary Parish in Greensburg, St. John Parish in Enochsburg, St. Anne Parish in Hamburg and St. Maurice Parish in St. Maurice.

From 1995 until 2010, Sister Shirley served as parish life coordinator of St. Anne Parish in New Castle and St. Rose Parish in Knightstown.

Currently, she ministers as parish life coordinator of St. Maurice Parish in Napoleon.

A native of Indianapolis, Sister Barbara James, formerly Sister Mary Kieran, ministered in the archdiocese as a teacher and pastoral minister at St. Andrew Parish in Richmond, St. Mary Parish in Rushville, St. Mary Parish in Aurora, Our Lady of Perpetual Help Parish in New Albany, St. Thomas Aquinas Parish in Indianapolis, St. Anthony of Padua Parish in Clarksville and St. Mary Parish in Lanesville.

Sister Barbara also served as social director at Hoosier Hills Health Care in North Vernon.

Currently, she resides at the motherhouse, and volunteers at Margaret Mary Hospital, Safe Passage, and the Ronald McDonald House in both Indianapolis and Cincinnati.

A native of Indianapolis, Sister Ellen Michl, formerly Sister Natalie, taught in the archdiocese at St. Lawrence School in Indianapolis and St. Mary School in North Vernon.

From 1992 to the present, Sister Eileen has served as a chemist in Indianapolis.

A native of Indianapolis, Sister Ellen Miller, formerly Sister Rosamond, taught in the archdiocese at St. Michael

School, former St. Gabriel School and former St. Rita School, all in Indianapolis, and former Holy Family School in Oldenburg.

In 1969, she began a new career in youth and pastoral ministry.

From 1974 until 1976, Sister Ellen served as an activities coordinator for the archdiocesan Catholic Youth Organization. She also ministered at St. Mary Parish in Greensburg.

From 2010 to the present, Sister Ellen has served as an adult therapist at Quincy Catholic Charities in Quincy, Ill.

A native of Evansville, Ind., Sister Joan Miller, formerly Sister Josita, taught in the archdiocese at Our Lady of Lourdes School in Indianapolis.

In 1974, Sister Joan began new ministries as a pastoral minister, director of religious education and hospital chaplain at several hospitals in Evansville.

From 2004 to the present, Sister Joan has ministered as vocation director for the Oldenburg Franciscans at the motherhouse.

Sister Laure Poeling taught in the archdiocese at St. Andrew School in Richmond and St. Christopher School in Indianapolis.

In 1986, Sister Laure changed careers to the nursing field, and served at Methodist Hospital in Indianapolis and Franciscan St. Francis Hospital in Beech Grove.

Since 2008, Sister Laure has ministered in the psychiatric department at St. Joseph Hospital in Wentzville, Mo.

A native of Batesville, Sister Judith Werner, formerly Sister Bonaventure, ministered in the archdiocese as co-director of communication and public relations for the Oldenburg Franciscans from 1996 until 2002.

Currently, she serves as director of public relations and special events for her community at the motherhouse. †

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Prayers, commemorations mark 9/11 anniversary

WASHINGTON (CNS)—Churchgoers around the United States on Sept. 11 shared in moments of silence, special prayers, homilies and other ways of observing the 10th anniversary of the 2001 terrorist attacks.

Official ceremonies at the sites in New York, Virginia and Pennsylvania where four hijacked planes were crashed were restricted to family members and invited dignitaries. But smaller events around the country, and normal Sunday Masses and church services were devoted to prayers for the victims, and for the healing of the United States.

In New York, Archbishop Timothy M. Dolan told the congregation at St. Patrick's Cathedral for morning Mass that 10 years ago it might have seemed that "the side of darkness had conquered, as innocent people perished, as valiant rescuers rushed to their aid, as families were fractured, and as a nation seemed on the ground."

But, he went on to say that "as a matter of fact, the side of light actually triumphed, as temptations to despair, fearful panic, revenge and dread gave way to such things as rescue, recovery, rebuilding, outreach and resilience. The side of the angels, not of the demons, conquered. Good Friday became Easter Sunday. And once again, God has the last word."

Archbishop Dolan cited the example of the aspirations of many children to follow in the footsteps of their parents—firefighters and rescue workers who were killed as they worked at the World Trade Center.

Earlier that morning at the official ceremony at the World Trade Center site, President Barack Obama read Psalm 46.

It reads, in part, "God is our refuge and strength, a very present help in trouble. Therefore, we will not fear. ... Come behold the works of the Lord who has made desolations in the Earth. He makes wars cease to the ends of the Earth. He breaks the bough and cuts the

spear in two. He burns the chariot in fire. Be still and know that I am God" (Ps 46).

In Washington, retired Cardinal Theodore E. McCarrick reread his homily from an impromptu Mass celebrated on Sept. 11, 2001, and told a contemporary congregation of more than 2,500 people at the Basilica of the National Shrine of the Immaculate Conception that they must continue to look forward, relying upon "our values as Americans and our faith and trust in God. If we stop believing, if we stop forgiving, we stop living."

In Shanksville, Pa., *The Catholic Register*, newspaper of the Diocese of Altoona-Johnstown, reported on a dedication ceremony on Sept. 10 for a memorial at the site where United Airlines Flight 93 was forced to the ground by passengers who took control of the plane from terrorists who intended to crash it in Washington.

Former Presidents George W. Bush and Bill Clinton and Vice President Joe Biden spoke.

"You are an inspiration for these people [more than 10,000] gathered here today and to those watching on television," Biden said to the families of the passengers and crew who sat before him. "By watching you, they know that there is hope."

Biden said that "their example defines America. None of them asked for what happened. They knew it was the opening shot in a new war. They stood up, and they stood their ground."

"I never failed to be astonished by the courage they exhibited," he added. "That heroism is who we are and that courage beats deep in the heart of the nation."

Bush said the passengers and crew, who were from all walks of life, demonstrated democracy at its best.

"When they realized what was going on, they took the news calmly. They came together as one, took a vote and developed a plan of action in one final act of democracy.



Above, members of the Fire Department of New York march toward St. Patrick's Cathedral in New York on Sept. 10 to participate in an interfaith prayer service honoring the 343 New York firefighters killed in the Sept. 11, 2001, terrorist attacks. The attacks claimed the lives of nearly 3,000 people in New York and Shanksville, Pa., and at the Pentagon.

Left, family members of the victims of Flight 93 walk along the memorial site in Shanksville, Pa., on Sept. 11 during ceremonies marking the 10th anniversary of the 2001 terrorist attacks.

"What happened above this field ranks among the greatest acts in American history," Bush said. "They laid a legacy of bravery and unselfishness that will never be forgotten."

In Grand Rapids, Mich., a huge American flag hung between two fire trucks on Cathedral Square marked

the site of an interfaith prayer service.

Muslim, Jewish, Hindu and Christian participants were joined by Native American performers. Paulist Father John Geaney, rector of St. Andrew Cathedral, joined in prayers and readings in English, Hebrew, Spanish and Arabic. About 400 people attended. †

POPE

continued from page 1

him, if it makes God our property in some way, then religion can contribute to the dissolution of peace," he said.

"We know that in Christianity, too, there have been distortions of the image of God, which have led to the destruction of peace. We are all called to let God purify us so that we would become people of peace," the pope wrote.

The Sant'Egidio meeting opened with a prayer service linked by satellite with New York.

In addition, Archbishop Timothy M. Dolan of New York also sent a message to the religious leaders

gathered in Munich.

"We are all entrusted with a sacred task each day, but especially today—the task of reflecting together on the future we want to build," he wrote.

"The next 10 years of this still new century cannot be like the first," he said. "Peace must finally reign."

Andrea Riccardi, founder of Sant'Egidio, told the gathering, "September 11, 2001, was the tragic opening of the 21st century. We clearly saw how terrorism is the foulest form of violence."

The terrorist attacks and the reaction to them, he said, led to a "generalized culture of conflict" in which thousands of civilians and soldiers died in Afghanistan, Iraq and Pakistan.

The task for those who believe in God and who want a

future of hope and peace, he said, is to "go back to the feelings of global sympathy and compassion" that marked Sept. 11, 2001.

The outpouring of solidarity that day, he said, was not an expression of naivete, but of a "sense of a common destiny."

At the memorial service, Cardinal Reinhard Marx of Munich said people must not let "terror set the political and social agenda."

While nations have an obligation to act to protect their citizens, "we have been too focused on scenarios and rhetoric of war," he said. "We have to learn again that our world can function in the future only with an order of justice and solidarity, with forces of reconciliation, peace and coexistence." †

What was in the news on Sept. 15, 1961? A plea from the pope to negotiate for peace, and religion in the German election

By Brandon A. Evans

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

Here are some of the items found in the Sept. 15, 1961, issue of *The Criterion*:

- Negotiate for peace, Pope asks world leaders
- Five named New Delhi observers
- "VATICAN CITY—For the first time in history, the Church will send official observers to a meeting of the non-Catholic World Council of Churches. Five Catholics have been named to attend the New Delhi, India, general assembly of the council November 18 to December 6. They were picked by the Vatican's Preparatory Secretariat for Promoting Christian Unity. A U.S. priest and a Dutch layman are included."
- Sacred Heart landmark: Razing of old convent stirs fond memories

- Bishop insists on union labor
- Religion in the German election
- Letter of German bishops cautions Catholic voters
- Cubans 'starving' in body and spirit, priest reports
- The trouble with Social Security
- The beauty of Social Security
- Ban nuclear tests now, Rome urges
- Says coexistence peril seen in Cuba
- Urges sermons on temperance
- English-speaking priests score in Peru experiment
- CYO grid jamboree set Sunday: Expect more than 6,000 attendance
- Reads 11,000 words a minute
- More New Jersey schools make use of tape recordings
- "Elizabeth, N.J.—More and more students in the North Jersey area are

getting some of their training in the sciences from tape-recorded lessons, according to boosters of the technique. *The Catholic Round Table of Science ... is one of the pioneers in taped instruction. Only two other taping centers for Catholic instruction are said to exist.*"

- Polish clergy meet in unity session
- Books of the hour: Population explosion
- Pontiff stresses duty of women to society
- Movie industry plans smut drive
- One killed, five wounded by Castro's militiamen
- Lauds Catholic progress in interracial justice
- School to have bomb shelter
- Americans give church, school to Bolivia parish
- Citizens' group urges seminars on

- federal aid
- U.S. priest named British auxiliary
- 'Painfully ironic': Scores indifference to educational TV
- "Painfully ironic" is what Bishop James A. McNulty of Paterson, N.J., called it. Thus he described the prospect that, if enrollment and financial pressures should force a cutback in the Catholic school effort, public schools might handle the influx of new students by using the very tool which could have saved the Catholic schools in the first place—educational television."
- Recalls early struggle for racial justice
- Personal responsibility to be stressed at N.D.
- Asks equal status for all at Council

(Read all of these stories from our Sept. 15, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

