



The

Criterion

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CriterionOnline.com

October 21, 2005

Vol. XLVI, No. 3 75¢

Catholic School Values awards to honor individuals for achievements

Awards dinner raises tuition assistance to help families throughout the archdiocese

By Brandon A. Evans

The 10th Celebrating Catholic School Values: Career Achievement Awards Dinner will be held on Nov. 8 at the Indiana Convention Center in Indianapolis.

Paula Corley, James Curtis, Msgr. Lawrence Moran and Thomas Zupancic

will receive career achievement awards, and Vincent Caponi will receive the community service award.

The keynote speaker at the event will be George Weigel, a senior fellow of the Ethics and Public Policy Center. Weigel is a Catholic theologian, the author, biographer of the late Pope John Paul II, and one of America's leading commentators on issues of religious and public life.

Through his understanding of Catholic education and his commitment to the Church, he will demonstrate the importance of the mission of Catholic education.

Weigel's most recent book, *God's Choice: Pope Benedict XVI and the Future of the Catholic Church*, will be available for purchase as well as his international bestseller *Witness to Hope: The Biography of Pope John Paul II*.

This year's Celebrating Catholic School Values awards dinner will provide tuition assistance grants to help needy families throughout the archdiocese to send their children to a Catholic school.

More than \$2.75 million in such needs-based assistance has been distributed in the last nine years from this event—and the funds have gone to more than 2,500

students.

Each of the honorees at the dinner has made a significant impact on Catholic education in their lifetime.

Paula Corley, a member of St. Matthew Parish in Indianapolis, is receiving a career achievement award.

Corley attended the former St. Rita School in Indianapolis and graduated from Bishop Chatard High School. She received her bachelor's degree, master's degree and certification in supervision from Indiana University-Purdue University Indianapolis.

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New vocations campaign hinges on power of inviting men to the priesthood

WASHINGTON (CNS)—A new vocations campaign is being launched by the U.S. bishops with the idea that more men simply need to be invited to become priests by priests who are happy with their lives.

Announced in Washington on Oct. 14, the program, called Priestly Life and Vocation Summit: Fishers of Men, is based on having dioceses and religious orders convene priests to discuss their vocations, emphasizing the positive aspects, then encouraging them to invite other men to consider following them.

Father Edward Burns, director of the Secretariat for Vocations and Priestly Formation at the U.S. Conference of Catholic Bishops, cited a survey of the 2003 U.S. ordination class in which 78 percent of the men about to be ordained said a priest had invited them to consider the priesthood.

Another poll of young adult Catholics found that only 15 percent had ever been encouraged to think about a religious vocation. In that study by the University of Notre Dame, those who said they had been encouraged to consider the priesthood or religious life said the suggestion came primarily from family members.

A 2001 survey by the USCCB found that about 30 percent of priests actively invite

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Pope Benedict XVI waves to the faithful at the end of a ceremony in St. Peter's Square at the Vatican on Oct. 15. The pope welcomed 150,000 people, most of them children who had recently received their first Communion.

Pope Benedict XVI urges children to cultivate lifelong friendship with Jesus

VATICAN CITY (CNS)—Pope Benedict XVI urged children to cultivate a lifelong friendship with Jesus because he would guide them, help them make the right decisions in life and help them become better people.

"We need this friendship with God, who helps us make the right decisions, to mature as human adults," he said on Oct. 15 to a crowd of nearly 150,000 people, mostly young children who had

just celebrated their first Communion earlier this year.

During a colorful, festive ceremony in St. Peter's Square featuring clowns, people on stilts, singers and dancers, the pope led eucharistic adoration as well as a warm and informal catechesis based on the questions posed to him by several children.

One by one, seven children came up to the pope and asked him questions on the

microphone about why it is important to go to Mass and to confession, and what their teachers mean by the real presence of Jesus in the Eucharist.

"But how can that be?" asked one boy. "I can't even see him."

With a polite laugh, the pope smiled and explained that there were lots of important things that exist even though they cannot be seen. Intelligence and

See POPE, page 9

Jesuit magazine calls boxing 'attempted murder'

ROME (CNS)—An influential Jesuit magazine condemned professional boxing as "a form of legalized attempted murder," saying it has left more than 500 boxers dead over the last 100 years.

The magazine, *La Civiltà Cattolica*, said in an editorial that the moral judgment on boxing can only be "gravely and absolutely negative." In addition to suffering tremendous violence, boxers are first exploited then abandoned by huge economic interests, and often finish their days punch-drunk and impoverished, it said.

The magazine's articles are reviewed

before publication by the Vatican Secretariat of State and are thus thought to reflect Vatican opinion. The editorial against boxing appeared in the Oct. 15 issue, about three weeks after U.S. boxer Levander Johnson died from brain injuries suffered in a lightweight title fight.

The magazine called Johnson the latest victim of a sport that seems to accept the death of boxers.

"The dead don't count for anything in boxing. Instead, what count are the enormous interests that lies behind boxing matches," it said.

The magazine said boxers typically absorb more than 1,000 punches in an average fight, many of them to the head, provoking the certain death of brain cells that are not replaced. Victory consists in striking the opponent with such violence that he falls to the ground or loses consciousness, it said.

A knockout is often the direct result of damage inflicted to the brain, it said.

Unlike other sports that also include an element of risk, the violence of boxing is intended and inevitably provokes physical

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AWARDS

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She has served as a teacher in the Title I program at Indianapolis Public School 87, and in 2001 became principal of the school.



Paula Corley

While serving at IPS School 87, she helped students at homeless shelters and through social services groups by providing educational resources, clothing and instructional supplies.

Throughout her career, she has led many co-curricular activities with students, including establishing a "Writer's Fair" and dedicating time to a community outreach and partnership with the University of Indianapolis School of Nursing.

Corley has received the IPS School 87 Teacher of the Year Award, the IPS Above and Beyond the Call of Duty Award, the Indianapolis Education Association Leadership Award, and the "Excellence in the Area of Education" award from the National Coalition of 100 Black Women in Indianapolis.

James Curtis, a member of St. Pius X Parish in Indianapolis, is receiving a career achievement award.



James Curtis

Curtis attended St. Joan of Arc School in Indianapolis and graduated from Marmion Military Academy in Aurora, Ill. He also attended Loyola University in New Orleans.

In 1957, he returned to Indianapolis to begin his career at Sheehan Construction Co. Inc., the family business. Today, he is the chairman of the board of the company.

He has spent much time coaching Catholic Youth Organization (CYO) baseball and basketball teams at his parish, and in 1978 was honored with the Msgr.

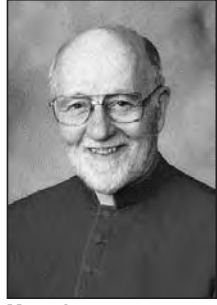
Albert Busald CYO Service Award.

Curtis has served on various boards throughout the years, including the Metropolitan Development Commission and the advisory board for the Little Sisters of the Poor.

In 1988, he was awarded a "Sagamore of the Wabash" by the State of Indiana.

Curtis and his wife, Barbara, have five children and six grandchildren.

Msgr. Lawrence Moran, who retired earlier this year as pastor of St. Patrick Parish in Terre Haute, is receiving a career achievement award.



Msgr. Lawrence Moran

Msgr. Moran attended Our Lady of Lourdes School in Indianapolis and continued his education—for high school, college and theological studies—at Saint Meinrad Seminary. He was ordained a priest in 1952 by

Archbishop Paul C. Schulte.

Early on, he served as the assistant pastor of St. Michael the Archangel Parish in Indianapolis while also serving as a teacher at Cathedral High School.

In 1985, he became pastor of St. Patrick Parish in Terre Haute, and through fundraising and construction efforts helped the parish grow, build a new parish life center and add on to the parish school.

From 1978 to 1990, Msgr. Moran did the sign-on and sign-off for "Focus on Faith," a Sunday morning television program, and recently was influential in promoting a Catholic radio station in the area (WHOJ) and seeing to the development of John Paul II Catholic High in Terre Haute.

He also started a citywide soup kitchen and has spent the past 30 years supporting people seeking help through Alcoholics Anonymous.

In 1997, he was named a prelate of honor by Pope John Paul II, and has also received a "Sagamore of the Wabash" from the governor of Indiana.

Tom Zupancic, a member of St. Malachy Parish in Brownsburg, is

receiving a career achievement award.

Zupancic attended the former Holy Trinity School in Indianapolis and graduated from Cathedral High School. He continued his education at the University of Indianapolis.



Tom Zupancic

He ranks 14th in the world among all-time super heavyweights and was a finalist for the 1980 and 1984 USA Greco-Roman

Olympic wrestling teams.

He served as the strength and conditioning coach for the Indianapolis Colts from 1984 to 1999. He then became the director of business development for the NFL team, and has since been promoted to senior vice president of business development.

Zupancic serves on the boards of the Catholic Youth Organization, Leukemia Society and Speedway Exchange Club as well as serving on the board of trustees for the University of Indianapolis. He also serves on the capital campaign committee at his parish.

He was named the National Football League's Strength and Conditioning Coach of the Year in 1995 and was inducted into the Indiana Football Hall of Fame as a player in 2000. He was awarded a "Sagamore of the Wabash" in 1996, and in 2000 received the Jefferson Award for his commitment to charity.

He has also written a book titled *Strength and Conditioning for Football and Then Some*.

Zupancic and his wife, Carrie, have three children.

Vincent Caponi, a member of St. Monica Parish in Indianapolis, is receiving the community service award.

Caponi began his education at St. Paul School in Owosso, Mich., and also attended St. Paul High School. He received his bachelor's degree from Xavier University in Cincinnati and his master's degree from Central Michigan University.

He served as administrator, president and chief executive officer of St. Joseph

Hospital in Augusta, Ga., chief executive officer of United Memorial Hospital in Greenville, Mich., and assistant administrator of The Memorial Hospital in Owosso, Mich. He began his service to St. Vincent Health in Indianapolis as



Vincent Caponi

chief executive officer in 1998 from St. Vincent Hospital in Birmingham, Ala., where he served as president and chief executive officer.

While at St. Vincent Hospital in Birmingham, as part of his commit-

ment to supporting community health-care needs in the area, Caponi helped start a network of medical homes for the city's poor. He also created a primary care center with the local public hospital and reopened St. Vincent's Primary Care Clinic.

Caponi recently visited Honduras with a close friend to work on a Habitat for Humanity project in which two houses were built in one week.

He also serves as a board member of many organizations, including Boy Scouts of Central Indiana, Indiana Hospital Association and Brebeuf Jesuit Preparatory School in Indianapolis. For the archdiocese, he has co-chaired the annual Spirit of Service event to benefit social services; he is a past chair of the Catholic Community Foundation (CCF) board of trustees and is chair of the CCF board development committee.

He received the St. Mary Louise Award from St. Joseph Hospital in Augusta, which is presented to an individual within St. Joseph Hospital that moves the organization forward by focusing on the mission, vision and values of the organization.

Caponi and his wife, Robyn, have three children.

(For table or ticket information, call Jolinda Moore at the Archdiocese of Indianapolis at 317-236-1462 or 800-382-9836, ext. 1462, or e-mail jmoore@archindy.org.) †

BOXING

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damage, the magazine said. For that reason, it goes against the basic commandment, "Do not kill," it said.

The magazine distinguished between professional boxing and boxing done as a controlled sport in a gymnasium with protective equipment, which it said can be morally acceptable and even useful.

Professional boxing, it said, is an industry controlled by powerful economic organizations which are often "pitiless and cruel," and for which the boxer is simply a money-making machine.

The economic aspects heighten the moral judgment against the sport, the editorial said. Another aggravating factor, it said, is that boxing matches often incite

sentiments of violence among spectators.

The magazine said professional boxing is not reformable because of its intrinsically cruel nature. But suppressing the sport has been impossible to date because of the economic interests involved, it said.

The magazine said it was raising the issue of the immorality of boxing because "the human conscience cannot fail to rebel and cannot remain silent in the face of aberrations that are so contrary to human and Christian morality and gravely damaging to man, his life and his dignity."

"Nor can it be accepted that human life be subjected to the 'imperialism of money' or to the passion of spectators," it said.

It said modern boxing is reminiscent of the bloody and mortal combat of gladiators, but the ancient gladiatorial battles disappeared as Christianity spread. †

CNS photo from Reuters



Thailand's champion, Pongsaklek Wonjongkam, right, lands a punch in the face of Japanese challenger Daisuke Naito during their World Boxing Council flyweight title bout in Tokyo on Oct. 10. An influential Italian Jesuit magazine condemned professional boxing, saying the moral judgment on boxing can only be "gravely and absolutely negative."

The Criterion

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
 Copyright © 2005 Criterion Press, Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.

The Criterion

Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Website: www.CriterionOnline.com

E-mail: criterion@archindy.org

Staff:

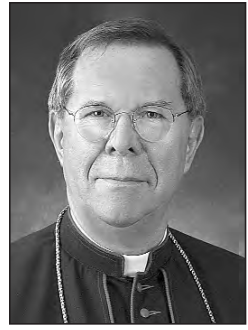
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Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2005 Criterion Press, Inc. ISSN 0574-4350.

Archdiocese plans pilgrimage to Poland and the Czech Republic

By Brandon A. Evans

Archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage to Poland and the Czech Republic from May 12-21, 2006.



Archbishop Daniel M. Buechlein

The cost of the trip, which includes air fare, hotels, some meals, sightseeing fees, transportation and a tour guide, is \$3,399 for a double room and \$4,584 for a single room.

It will be the first time that the archdiocese has hosted a pilgrimage to these countries.

"The archbishop wanted to visit the home of Pope John Paul II, specifically where he was born, baptized and went to school," said Carolyn Noone, associate director of special events for the archdiocese.

"I very much want to visit the sites where Pope John Paul II lived his life as well as visit these two beautiful countries," Noone said.

Because of this unique aspect of the trip, Noone thinks that the available spots may fill up quickly even though the deadline to register for the trip is Jan. 31, 2006.

The pilgrims will leave Indianapolis on May 12 and arrive the next day in Warsaw, Poland.

The day will include a driving tour of the capital of Poland and Mass at the Cathedral of St. John, one of the city's oldest churches.

The next day, the pilgrims will visit the small town of Szymanow to visit the Shrine of Our Lady of Jazlowiec.

On the morning of May 15, the group will drive to Czestochowa to see the Jasna

Góra Monastery that contains the famed Black Madonna. Mass will be celebrated at the monastery.

Later that day, the pilgrimage will continue to Krakow.

On May 16, the pilgrims will celebrate morning Mass then enjoy sightseeing in Krakow, including the Main Market Square, St. Mary's Church and Wawel Hill.

That afternoon, the group will travel to the distant suburb of Tyniec to visit an 11th-century abbey that was the Benedictines first base in Poland.

The next morning, the pilgrimage will continue to Zakopane to visit Poland's premier mountain resort where the late Pope John Paul II spent time hiking as a young man. Mass will be celebrated and there will be time for exploring.

On May 18, the group will start the day with morning Mass and a trip to Wadowice, the birthplace of Karol Wojtyla. The pilgrims will have a chance to see the house where the future pope was born as well as the church where he was baptized.

They will then travel to Katowice by motorcoach and board trains to Prague, Czech Republic.

The next morning, there will be a time for sightseeing in the city that used to be the capital of the Holy Roman Empire. Part of the touring will include St. Vitus Cathedral, which contains the tombs of the Czech kings.

On May 20, the group will celebrate Mass in the Loreta Church in Prague, which is fashioned to resemble the home of the Blessed Virgin Mary. The afternoon is free.

The next day, the pilgrimage group departs for home, arriving in Indianapolis in the early evening.

(For more information about the pilgrimage or to register, call Carolyn Noone at the Archdiocese of Indianapolis at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnnoone@archindy.org.) †

ONS photo courtesy Pope John Paul II Cultural Center



The late Pope John Paul II prays in front of the image of Our Lady of Czestochowa in Poland in this 1999 photo. An Archdiocese of Indianapolis pilgrimage to Poland and the Czech Republic on May 12-21, 2006, will include visits to many sites in Poland connected to the life of Pope John Paul II.

New mother superior appointed to St. Augustine Home for the Aged

By Mary Ann Wyand

Little Sister of the Poor Judith Mary of St. Paul Meredith is the new mother superior of the St. Augustine Home for the Aged in Indianapolis. Her appointment was effective on Sept. 28.

She succeeds Sister Geraldine Harvie, who served at the Indianapolis home for the elderly poor for nearly five years and was recently appointed mother superior of the Little Sisters' home in Baltimore. Her last day in Indianapolis was Sept. 25.

A native of Louisville, Sister Judith most recently served as the mother superior at the Little Sisters' home near Toledo, Ohio.

During nearly six years of ministry there, Sister Judith said, she "had the unique experience of building a new home."

Prior to that assignment, Sister Judith was administrator of the Little Sisters' homes in Pittsburgh and Mobile, Ala.

A licensed practical nurse, Sister Judith also served at the sisters' homes in Philadelphia, Cincinnati, Baltimore and Evansville, Ind.

She attended Mercy High School in Detroit and entered the order after graduation. She completed her training as a licensed practical nurse at the former St. Francis Hospital in Cincinnati and earned a Bachelor of Science degree in Health Care Management at St. Francis College in New York.

"I had been helping the Little Sisters since I was in the seventh-grade," she said of her childhood in Louisville. "A whole group of us from our grade school

decided that we were going to go and help the sisters. ... I felt so good about helping the residents."

She said getting to know the residents and seeing the dedication of the Little Sisters attracted her to religious life and the international order dedicated to serving the elderly poor.

After completing her training as a licensed practical nurse, she began her studies as a novice at St. Ann's Novitiate in Queens, Long Island, N.Y., then made her first vows at age 21 and her final vows at age 26.

"There was a real commitment in these women, a great desire to serve God through serving the residents as well as they could and showing [them] a lot of love," Sister Judith said. "I really felt that this was a beautiful mission. ... I loved the old people. I always wanted to be a nurse. Even before I thought about being a sister, I was attracted to nursing. ... I've been in administration now for the past 19 years, but nursing is my first love."

Sister Judith said she also was inspired by the life and ministry of Blessed Jeanne Jugan, who founded the order in 1842 in France.

She joins eight Little Sisters currently in ministry at the home in Indianapolis and two new sisters who will arrive later this month to help care for 93 residents.

Sister Claire Patricia Reilly was stationed in New Orleans and assisted with the evacuation before Hurricane Katrina in August, and Sister Mary Timothy Harrison served at the home in Mobile.

The Little Sisters have a great devotion to the Blessed Mother and St. Joseph, Sister Judith said. "The congregation is under the protection of St. Joseph and our Blessed Mother in the title of the Immaculate Conception. Our rule ... says she will be our mother, our model, our joy and our protection. ... St. Joseph still is ... the special patron for our material needs."

Sister Judith said she enjoys "the

wonderful spirit here in this home and in all the Little Sisters' homes," and is looking forward to meeting friends of the St. Augustine Home.

"The family of the Little Sisters of the Poor is much wider and embraces much more than the sisters and the residents," she said. "We have wonderful volunteers. We have wonderful benefactors. So many people are donating their time and talents."

The Association of Jeanne Jugan, St. Augustine Guild and volunteer gardeners have been especially helpful,

Sister Judith said. "It's beautiful to see the way these people are all our extended hands. Our numbers are fewer and our sisters are getting older, and we could not begin to accomplish the beautiful mission that we have and all that we do for our residents without all these lay collaborators... who save us from having to have extra employees. ... We could not do it without them. We would have to close our doors if we did not have all these people to help us. There's a beautiful spirit here in Indianapolis. It really is remarkable." †

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Editorial



Kashmiri children carry relief supplies on Oct. 14 in earthquake-devastated Muzaffarabad, the capital of Pakistan-controlled Kashmir. Survivors in the city have been sleeping in the open for days following the Oct. 8 earthquake.

Development vs. food aid

A plaque in the lobby of Catholic Relief Service's headquarters in Baltimore explains in simple terms CRS's mission: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me." The quotation, of course, comes from the 25th chapter of the Gospel according to Matthew.

CRS has long understood that development aid in developing countries is far more important than just giving away food. It has always made it a priority to teach people how to improve their own lives. Nevertheless, the word "relief" is in its name because it too often has to give emergency relief to people caught up in a catastrophe.

Lately, we have seen an abundance of such catastrophes, including the devastating tsunami in southeast Asia last December, the earthquake in Pakistan and India earlier this month, and the continuing crisis in Sudan. The result is that money originally earmarked for development has had to be transferred to emergency relief.

An article in the Oct. 10 issue of the Jesuit magazine *America* spells out some of the ways development aid is being affected. It was written by G. Jefferson Price III, a consultant to CRS and a former foreign correspondent and editor of *The Baltimore Sun*.

CRS is not the only agency that is experiencing this problem. It begins with the U.S. Agency for International Development (USAID), which works through private humanitarian organizations such as CRS, Save the Children, CARE and World Vision. USAID's 2005 budget included \$1.2 billion for food aid, three-quarters of which was supposed to be used for development programs. Now, though, \$850 million, or about three-quarters of the budget, has had to be switched to emergency aid.

This has created a crisis for CRS and the other agencies that are helping farmers in developing countries grow more and better crops with USAID's money. Projects that were started have had to be halted.

The problem is that Congress has not allocated enough money for both emergency aid and development. The

private voluntary agencies are asking Congress to allot \$2 billion so that money for emergencies doesn't have to be taken away from development aid. This would be an increase of about \$800 million, which seems like a lot of money, but it's not much in comparison with what the United States is spending in Iraq.

Yes, the United States has experienced its own share of catastrophes this year, and charity begins at home. And yes, we do have to figure out how we're going to pay for our emergencies. But we must not slack off on the help we give to the poor countries of this world. We are the wealthiest country in the world and we have a responsibility to continue to help those less fortunate.

President George W. Bush has stressed that the elimination of hunger and the stability that such elimination generates is not only the moral thing to do, but it is also essential to America's national security. He said in this year's State of the Union address: "If whole regions of the world remain in despair and grow in hatred, they will be the recruiting grounds for terror."

As Price said in his article in *America*, "Unfortunately, the overwhelming bulk of the constituency for a more realistic amount [of money in the U.S. budget] is not in the United States and it is not clamorous. It resides in practically inaccessible small villages in places like Angola, Madagascar and India. The beneficiaries of development aid eke out a day-to-day existence without enough food, with inadequate water supplies, little health care and sanitation to speak of, little access to education and little preparation for the disasters that may strike them."

Those are the things that development aid programs are providing for millions of people. Price gives numerous examples of how that aid is working, especially through the so-called food-for-work programs in which villagers are paid with food to improve their communities and enhance their crops.

Congress should make sure there's enough in USAID's budget so there doesn't have to be a choice between development and food aid. We can provide both.

— John F. Fink

Looking Around/Fr. William J. Byron

The Lewis and Clark bicentennial

Last summer, conscious that we were in the middle of the Lewis and Clark expedition's bicentennial years (2003-06), I decided to become a better informed citizen by reading *Undaunted Courage: Meriwether Lewis, Thomas Jefferson and the Opening of the American West* by Stephen E. Ambrose.



I'm glad I did.

I also picked up the videotapes of the Ken Burns PBS film *Lewis and Clark: The Journey of the Corps of Discovery* to gain visual appreciation of the beauty of the Northwest Territory, and a better sense of the challenges on water and land that these courageous explorers overcame.

My motivation for turning to these resources was stimulated by visits over the past year to the University of Great Falls in Montana and the University of Portland Oregon.

At the University of Portland, there is a statue of William Clark, his African-American slave, York, and an American-Indian guide on a campus bluff overlooking the Willamette River. This is the farthest known location on that river reached by the explorers. A plaque on the bluff makes the point—a bit of a stretch—that there was minority participation in this great expedition. The sculpture jogged my curiosity about the history behind it.

The Corps of Discovery camped on their way west from St. Louis and on their return east in the area of the Missouri River now known as Great Falls, Mont., Lewis and Clark and their companions started upriver and west in 1803 on the Missouri, which meets the Mississippi just north of St. Louis. It was upstream all the way to Great Falls.

When I visited the University of Great Falls last May, I spent an hour or two in what is called an "interpretative museum" located on the Missouri River

in the midst of the now-domesticated falls and operated by the National Park Service. Again, I found myself wanting to learn more about this epic chapter in American history.

Before Thomas Jefferson purchased the Louisiana Territory in 1803, the Mississippi River constituted the western border of the United States. For \$15 million, Jefferson doubled the size of the country with that purchase. He hoped that with the territory he'd bought a water route to the Pacific Ocean, so he persuaded a young Army captain, Meriwether Lewis, to organize the effort to find out.

Neither man nor message could travel at that time faster than the speed of a horse. Stephen Ambrose writes, "No human being, no manufactured item, no bushel of wheat, no side of beef (or any beef on the hoof, for that matter), no letter, no information, no idea, order or instruction of any kind moved faster."

So the search for a Northwest Passage was bound to be long, slow, lonely and unavoidably dangerous. One life was lost. Extraordinary hardship was endured. And despite valuable contributions to our knowledge of geography by Clark's maps and to scientific knowledge by Lewis' collection of botanical and biological specimens, the major discovery was that there was no all-water route across the continent.

They went up the Missouri and down the Columbia, but Lewis had to qualify his declaration of "complete success" with the phrase, "such as nature has permitted"—an allusion to the 184 overland and Rocky Mountain miles they had to traverse.

There is hardly any mention of God, faith or religion in the journals these explorers kept. Lewis was a complicated man who died by his own hand in 1809. Clark lived a longer, happier life. We can only wonder whether religious faith would have made them and their great discovery even greater.

(Jesuit Father William J. Byron is a columnist for *Catholic News Service*.) †

Letters to the Editor

Don't compromise the truth for the sake of peace

I have heard some people say pro-life Catholics shouldn't be so divisive. Jesus was the Prince of Peace and his followers should be peaceful, not confrontational.

Jesus said, "I leave you my peace, not as the world gives peace, but my peace I leave you." So there are two different kinds of peace—the world's and God's. Jesus also said, "I have not come to bring peace but the sword, to turn mother against daughter or father against son."

The world's idea of peace is more the absence of war. Each side agreeing to fight no more for the sake of peace. To obtain this truce, each side agrees to compromise a little of what they believe.

Jesus never compromised the truth for the sake of peace. If he had, he would never have died on the cross. It was after he overturned the money tables in the temple and chased out the lenders that they sought to kill him. He never asked his followers to compromise the truth, to set it aside for the sake of peace. He told us to take up our cross and follow him even to death. He told us to set our lamps on the lamp stand so all the household could see by it, not to cover or hide it under a bushel basket for the sake of the world's peace.

The human soul is made in a way that requires the grace or presence of God within it to be at peace. That is the peace Jesus gives. Without him, our soul is filled with darkness and confusion. We are in turmoil inside, and often we seek to

find peace everywhere but where we can find it. Sometimes people look for it in drugs or alcohol, money, power, possessions, amusements of every kind imaginable, food, sex, even in relationships.

Like St. Augustine said, "Our hearts are restless, Oh God, until they rest in you." To some, like St. Paul, this peace comes like a lightning bolt from out of the blue, in an instant. To most of us, it comes in drips and drabs throughout our entire lives as we die to self, let go, and let God. It is by seeking the world's peace that we impede the peace God gives.

On a person-to-person level, St. Augustine said if you see a brother sin and you fail to admonish them, then their sin is also on your head. But if it is apparent that they already know what you believe or, after you have admonished them, they still refuse to believe the truth, hold your tongue or you will only harden their hearts.

On a larger scale, in society in general, Christians are called to be a light unto the nations. It is our mission to fight against all injustices, including defending the life of the unborn. The Constitution doesn't say anywhere in it there should be a separation of Church and state. It says the government should make no laws neither establishing a particular religion nor prohibiting the practice thereof.

Preventing Christians from defending the sacredness of human life or from fighting against any injustices is the prohibition of the practice of our religion.

Sandra Dudley, Sunman

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Worshiping God is our foundation for living a just life

During the spring, I think there is no more beautiful time in Indiana. Then, when fall arrives, I think there is no more beautiful season in Indiana. (For me, the seemingly never-ending gray winter is another story.) The natural beauty of the changing seasons in Indiana is a gift that lifts our spirits. I would like to think that our spirits are moved to offer special thanks to God, the architect of our earth's beauty.

But our world is not always beautiful. A couple of weeks ago, I reflected on the natural tragedies of hurricanes Katrina and Rita. They are the cause of enormous human suffering and devastation. In grappling with the horror of those events, I urged us to turn to God in our need for consolation and divine help.

I do not believe God sent the hurricanes as a punishment for our sins. On the other hand, the imperfections of our earthly world and humanity have their origins in turning away from God. The original sin of our first parents, Adam and Eve, had consequences for all of us. God gave them the dignity of free will, the ability to respond freely to his love for us. Even though Adam and

Eve chose to say no to God—and succumbed to the temptation to want to be equal to God—the freedom to say yes or no to his love is our inheritance still.

And the beauty of the world and the beauty of life remain. For the gift of freedom and beauty, we should say yes to God's creative love. In reality, we also inherited the possibility of saying no, and there are numbers of ways in which we do. We may not think of it very often, but our responsibility to acknowledge the existence of God and his divine love for us is the primal act of justice. If we say no to God's love, if we refuse to give due reverence and worship to God, how can we have a basis for living a just life? It is the first commandment upon which all the others rest.

How do we say "yes" or "no" to God? I begin with the obligation in truth to worship God. I am amazed at the rather cavalier attitude that has been developing concerning our Sunday obligation to give God his due. I suppose it says something about our values.

When I ask people why they do not attend Mass on Saturday evening or Sunday, often enough I get the idea that it is a matter of whether or not it is

convenient to go. Sometimes some other event, e.g., a Colts game, is more attractive. Or sometimes I hear "I don't go because I don't get much out of the Mass" as if the Eucharist is for our entertainment. To be sure, the Eucharist should be well planned and well celebrated, and it is in part for nurturing our faith. But, first and foremost, it is for worshipping God.

These and other reasons to stay away seem to say that God is not important enough in my life that I will sacrifice my time or other desires out of love or gratitude in order to worship him. Isn't this a contemporary way of saying no to God? To say I don't need God is at least shortsighted.

Our faith will not survive without practicing it because faith is like a muscle: if it is not exercised, it weakens. Just as our bodies need food and water and oxygen, so our spiritual lives need the sacraments of the Church and prayer in order to live and grow stronger. I will go even farther and say

that we not only need (at least) weekly Mass, we need daily prayer as well. Prayer is our only way of keeping close to Jesus.

Respect for Jesus in other persons, respect for the dignity of human life, is yet another way to say yes or no to God in everyday life. Without closeness to Jesus, we are not apt to respect members of our families with the love they need and deserve. And without Jesus, we are not likely to recognize him in our neighbors and in the poor. Saying no to our family members, our neighbors and the poor is another way of saying no to God. Without prayer, the challenge is too much for us to manage.

Jesus gave us the Church and the sacraments of the Church to help us live truthful lives, that is, to recognize our need for God in tough times and to express humble thanks for the good times.

May the beauty of God's creation touch our hearts in the colorful beauty of fall in Indiana. †

Archbishop Buechlein's intention for vocations for October

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

La adoración a Dios es nuestra base para vivir una vida justa

Durante la primavera, me parece que no existe otra época tan hermosa en Indiana. Luego llega el otoño y pienso que no existe otra estación tan hermosa en Indiana. (Para mí, el invierno gris aparentemente interminable es otra historia). La belleza natural del cambio de las estaciones en Indiana es un obsequio que eleva nuestro espíritu. Me gusta pensar que nuestros espíritus sienten la necesidad de ofrecer un agradecimiento especial a Dios, el arquitecto de la belleza de nuestra Tierra.

Pero no siempre nuestro mundo es hermoso. Hace un par de semanas reflexionaba sobre las tragedias naturales de los huracanes Katrina y Rita. Ellos son responsables por una enorme devastación y gran sufrimiento humano. Al tratar de lidiar con el horror de estos acontecimientos, los invito a que acudamos a Dios en nuestra necesidad de consuelo y ayuda divina.

No creo que Dios haya enviado los huracanes como castigo por nuestros pecados. Por otro lado, las imperfecciones de nuestro mundo y nuestra humanidad terrenal encuentran su origen en el distanciamiento de Dios. El pecado original de nuestros primeros padres, Adán y Eva, tuvieron consecuencias para todos nosotros. Dios les entregó la dignidad del libre albedrío, la capacidad para responder libremente a su amor por nosotros. A pesar de que Adán y Eva eligieron decirle "no" a

Dios, y sucumbir a la tentación de querer ser igual a Dios, la libertad de decir "sí" o "no" a su amor persiste como nuestra herencia.

Y también nos queda la belleza del mundo y de la vida humana. En cuanto al obsequio de la libertad y la belleza, debemos decirle "sí" al amor creativo de Dios. En realidad también heredamos la posibilidad de decir "no" y existen muchas maneras de hacerlo. Tal vez no pensemos en ello con mucha frecuencia, pero nuestra responsabilidad de reconocer la existencia de Dios y su amor divino por nosotros es el principal acto de justicia. Si le decimos "no" al amor de Dios, si nos negamos a reverenciar y adorar a Dios adecuadamente, ¿cómo podemos contar con una base para vivir una vida justa? Es el primer mandamiento, por encima de todos los demás.

¿Cómo le decimos "sí" o "no" a Dios? Comienzo por la obligación verdadera de adorar a Dios. Me sorprende la actitud bastante arrogante que se ha venido desarrollando con respecto a nuestra obligación dominguera de dedicarle a Dios lo que se merece. Supongo que esto dice bastante acerca de nuestros valores.

Cuando le pregunto a la gente por qué no asisten a misa el sábado por la tarde o el domingo, por lo general me da la impresión de que es algo que depende de si es oportuno o no. En ocasiones otro evento, como por ejem-

plo un partido de los Colts, resulta más atractivo. O a veces escucho "no voy porque no le saco mucho provecho a la misa", como si la Eucaristía fuera para nuestra diversión. Para aclarar, la Eucaristía debe estar bien planificada y debe celebrarse bien, y es en parte, para nutrir nuestra fe. Pero primero y principal, es para adorar a Dios.

Éstas y otras razones para mantenernos alejados parecieran insinuar que Dios no es lo suficientemente importante en mi vida como para sacrificar mi tiempo u otros deseos por amor o gratitud, para poder adarlo. ¿Acaso no es esta una manera contemporánea de decirle "no" a Dios? Decir que no necesitamos a Dios es, por lo menos, desconsiderado.

Nuestra fe no sobrevivirá si no la practicamos, porque la fe es como un músculo: si no se ejercita, se debilita. Así como nuestros cuerpos necesitan alimento, agua y oxígeno, así nuestras vidas espirituales necesitan los sacramentos de la Iglesia y la oración para poder vivir y crecer fuertes. Iré más allá y diré que no solamente necesitamos (al menos) la misa semanal, sino también oración diaria. La oración es la única manera que tenemos de mantenernos

cerca de Jesús.

El respeto a Jesús presente en otras personas, el respeto por la dignidad de la vida humana es otra manera más de decirle "sí" o "no" a Dios en nuestra vida cotidiana. Sin nuestra proximidad con Jesús no somos aptos para respetar a los miembros de nuestras familias con el amor que necesitan y merecen. Y sin Jesús, probablemente no podamos reconocerlo en nuestro prójimo y en los necesitados. Decirle "no" a nuestros familiares, a nuestro prójimo y a los necesitados es otra manera de decirle "no" a Dios. Sin la oración, el desafío resulta demasiado grande poderle hacer frente.

Jesús nos entregó la Iglesia y los sacramentos de la Iglesia para ayudarnos a vivir vidas verdaderas, es decir, reconocer nuestra necesidad de Dios en momentos difíciles y expresar nuestro humilde agradecimiento en los buenos momentos.

Que la belleza de la creación de Dios toque nuestros corazones en la hermosa colorida del otoño en Indiana. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 21

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

October 22

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. **Family concert**, contemporary Christian group "Myrrh," 7:30 p.m., no charge, dinner available at 6:30 p.m., \$5 adult, \$4 child or \$20 per family. Dinner reservations: 317-826-6000, ext. 152.

St. Andrew Parish, Activity Hall, 4050 E. 38th St., Indianapolis. Knights and Ladies of Peter Claver St. Andrew Council and Court #201, "**Annual food, folk and fun**," **benefits Hurricane Katrina Relief Fund**,

6:30-10 p.m., \$10 donation. Information: 317-545-4854.

Ransburg Scout Reservation, 7599 E. Waldrip Creek Road, Bloomington. **Catholic Scout Fall Retreat**, "Mythbusters: Why Catholics Do That?" Mass, 9 a.m. Information: 317-278-5328.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign**, 10 a.m.-1 p.m. Information: 317-888-2861.

St. Francis Hospital, 1600 Albany St., Beech Grove. "**Walk to Remember**," **families honor children lost through miscarriage, stillbirth and newborn death**, 11 a.m. Information: 317-865-5199.

Our Lady of Mount Carmel

Parish, 14598 Oakridge Road, Carmel, Ind., (Diocese of Lafayette). **Fourth Annual Trinity Free Clinic 5K Run and Fitness Walk**, 8 a.m., \$15 registration by Oct. 9, \$18 registration after Oct. 9. Information: www.olmcl.org or www.trinityfreeclinic.org.

October 23

Holy Angels Parish, 740 W. 28th St., Indianapolis. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign**, 10-11:30 a.m. Information: 317-926-3324.

St. Christopher Parish, activity center, 5301 W. 16th St., Indianapolis. **Euchre party**, 1:45 p.m., \$3 per person.

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic single adults, Halloween part**, 8 p.m. Information: 812-284-4349.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

October 24-26

St. Margaret Mary Church, 2405 S. 7th St., Terre Haute. **Parish Mission**, "Life's Journey," 9 a.m. and 7 p.m., Jesuit Father Tom Allender, presenter. Information: 812-232-3512.

October 25

St. Michael Church, 519 Jefferson Blvd., Greenfield. Pro-life group, Chastity Awareness Month, "**Chastity is the Foundation of Life**," Mother of Mercy Sister Loretto Emenogu, presenter, following 7 p.m. Mass, child care provided. Information:

317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. "**Living the Theology of the Body**," 7 p.m. Father Jonathan Meyer, presenter. Information: 317-738-3929.

Saint-Mary-of-the-Woods College, St. Mary-of-the-Woods. Woods Internal Degree Program (WED), **fall visit to learn about distance education options**, 2-4 p.m. Information: 800-499-0373 or wedadms@smwc.edu.

October 29

Slovenian National Home, 2727 W. 10th St., Indianapolis. **Halloween Dance**, benefit Holy Trinity Church Centennial Fund, 7-11 p.m., \$5 per person. Information: 317-636-0512 or e-mail jvelikan@earthlink.net.

Immaculate Conception Parish,

2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner**, 4:30-7:30 p.m. Information: 812-591-2362.

October 30

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, "**A Year with the Saints**" and "**Apologetics from A-Z**," sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign**, 8:30-10:30 a.m. Information: 317-546-4065.

St. John Parish, 9995 E. Base Road, Enochsburg. **Annual Turkey Dinner**, turkey and roast beef dinners, mock turtle soup, quilts, 11 a.m.-3:30 p.m. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**,

7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ, **rosary**, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Bible sharing**, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Marian Movement of Priests, **prayer cenacle**, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Bible study**, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. **Marian prayers for priests**, 3-4 p.m. Information: 317-271-8016.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. Co. Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 6 p.m. Information: 317-831-4142.

Thursdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **Liturgy of the Hours**, 7 p.m. Information: 317-852-3195.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Faith-sharing group**, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament**, 7 a.m.-5:30 p.m. Mass. Information: 317-546-4065.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult **Bible study**, 6 p.m. Information: 317-632-9349.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Adult religious education**, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Thursday silent prayer group**, 9:30 a.m. Information: 317-543-0154.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations**, 7 p.m. Information: 812-944-0417.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

Fridays

Marian College, St. Francis Hall Chapel, 3200

Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460. †

VIPs...

Phillip W. Phipps and Aurelea (Dixon) Phipps, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 29 with a renewal of vows.



They were married on that date in 1955 at St. Mary Magdalene Church in Willowick, Ohio. They have six children: Debi McGee, Vickie Shackett, Mark, Michael, Paul and Phillip Phipps Jr. They also have nine grandchildren.

Gov. Mitch Daniels announced on Oct. 11 that he has named six new members to the Indiana State Board of Education, including **Daniel Elsener**, president of Marian College in Indianapolis. "There is no more important task in Indiana than improving the quality of our citizens' education," Gov. Daniels said. "We've named individuals who bring a fresh outlook to the board, and are committed to helping kids reach their full potential and our schools achieve true academic excellence." †

Awards...

Providence Sister Alma Louise Mescher, who is retiring this year after more than

12 years as a volunteer minister at the U.S. Penitentiary south of Terre Haute, was named the prison's Volunteer of the Year during a recent program in honor of all volunteers at the penitentiary. Sister Alma Louise is one of a group of Sisters of Providence who serve as prison ministers and spiritual advisers at the prison. She has assisted with providing religious education and sharing faith-oriented discussions with prisoners. She previously won a Volunteer of the Year award from the Wabash Valley Correctional Facility in Carlisle.

St. Monica Knights of Columbus Council 11927 of Indianapolis was recently named a Founder's Award winner for the 2004-05 fraternal year. The award is presented for outstanding promotion of the organization's fraternal insurance program during the fraternal year. †

Barbara McClain Memorial Scholarship will benefit Bishop Chatard

By Mary Ann Wyand

WRTV Channel 6 meteorologists in Indianapolis are forecasting a great night for a fundraising party on Nov. 3 when friends of retired meteorologist and St. Pius X parishioner Bob McClain sponsor a dinner and auction in his late wife's memory at Bishop Chatard High School in Indianapolis.

The Barbara McClain Memorial Scholarship fundraiser at the Indianapolis North Deanery interparochial high school, located at 5885 N. Crittenden Ave., will feature a chicken dinner provided by Jug's Catering at 6 p.m. followed by both a live and silent auction with a variety of unique items as well as music by the Carl Storie Band.

Barbara McClain was a former elementary school teacher. She died of pancreatic cancer on July 11.

The fundraiser will be a celebration of her life, and is scheduled on Bob McClain's birthday. Event organizers are hoping for a great turnout to help him celebrate his special day and pay tribute to his late wife.

He retired from WRTV Channel 6 in 2001, and still occasionally helps with weather reports.

St. Luke parishioner David James of Indianapolis, also a former meteorologist at the ABC affiliate station, said the event will raise scholarship money for students who want to attend Bishop Chatard High School, but whose parents cannot afford the full cost of the tuition.

The McClains' three children—Kyle, Kent and Kelly—are Bishop Chatard graduates. Last spring, Bob and Barbara McClain were named Parents of the Year for their longtime support of the school.

He currently works at the school as the assistant librarian and a media center staff member.

James said the idea for the memorial scholarship started after her death in July.

"We knew they were so close and were such a happy family," James said. "Even after their kids graduated a couple of years ago, they still were active at Chatard. Bob works there now and does a lot of volunteer things for Chatard. They really were embraced by the Chatard family."

James said he hopes the fundraiser "will be able to help at least a handful of students pay for part of their tuition to go to Chatard."

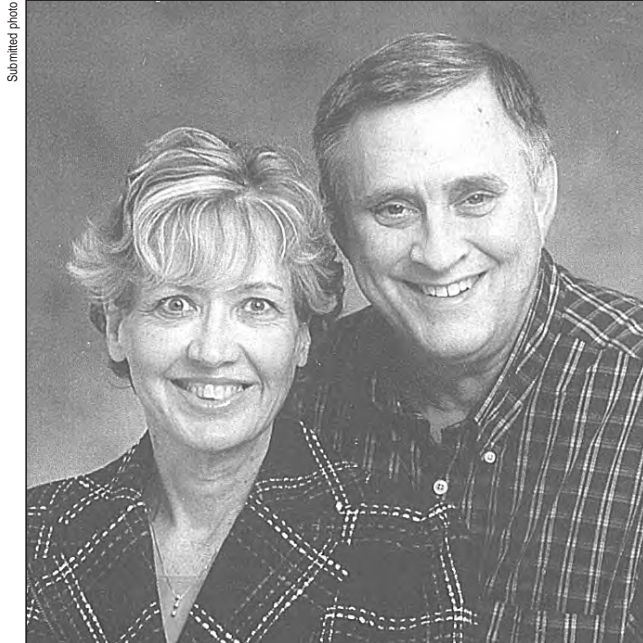
In addition to working as a meteorologist at Channel 6 for three decades, McClain also has presented educational programs about the weather at area schools for many years.

"In the probably 30 years that Bob was on the air," James said, "he's probably one of the most well-known people in Indiana besides the mayor and the governor. If all the people in Indianapolis who love Bob show up and all the people who loved Barbie show up, I don't think there's going to be anybody home that night to watch the evening news."

James said auction items include sports memorabilia and the latest electronics items.

"We're just trying to put together a good event that will raise some money for Chatard," James said. "There's been a good core group of current and former Channel 6 people that have been helping out, and all the different businesses and corporations that we've approached so far have been very receptive. It just seems that no matter where we look around the city, we find some connection with people who know Bob McClain."

Holy Cross Brother Joseph Umile, Bishop Chatard's president, said he appreciates this opportunity to remember Barbara McClain and also provide scholarship funds for students.



Submitted photo

"We're very grateful that Dave James and the people mostly from Bob's contacts with the television profession decided that they wanted to do this and that a scholarship would be an appropriate use of the funds," he said. "Barb was a great Chatard mom, and I think that she would be really happy that this is going to help in some way for some student to get an education at Bishop Chatard. We're happy that we can host it and remember her and help people have a good time."

McClain said he is pleased that his wife will be remembered in such a special way.

"This has been a wonderful experience for me and my family," he said of his family's longtime relationship with Bishop Chatard High School.

"They've been so nice and it has made it such a pleasure to be a volunteer and now to work here at the high school," McClain said. "And, of course, the

Last spring, Bishop Chatard High School honored St. Pius X parishioners Barbara and Bob McClain of Indianapolis as Parents of the Year. She died of pancreatic cancer on July 11. A new scholarship in her memory will provide tuition assistance at the Indianapolis North Deanery interparochial high school. A fundraising dinner and auction on Nov. 3 at the school will help raise funds for the new scholarship.

students are just fabulous. They're all so good and so easy to work with, and it just makes it a pleasure to come to work every day."

McClain said his wife "enjoyed volunteering here, working with the kids, and I'm sure that she will know that this will be a very wonderful thing in her memory here at Bishop Chatard. I can't thank the people enough that have been working behind the scenes and putting this together. Hopefully, a lot of people will show up and make it a successful fundraiser because it will benefit some students here, and I know Barbie would like knowing that she is helping some students at the school."

(Tickets to the Barbara McClain Memorial Scholarship fundraiser on Nov. 3 are \$20 in advance and \$25 at the door. For reservations, e-mail Jim Spillman at jimspillman@lilly.com.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

SCECINA'S SMALL COMMUNITY PLAYS A BIG ROLE

IT'S SMALL AND STRONG. FATHER THOMAS SCECINA Memorial High School may only have 370 students, less than 25 faculty members and five administrators, but education thrives here on the east side.

grant that is being used to build a new roof and update the building so Scecina educators can concentrate on education. Funds from campaigns such as *Legacy for Our Mission* continue to help the school to provide services to the parishes of the Indianapolis East Deanery.

they continue to be involved with the community and carry on the values they learned at Scecina.

us, we will be a stronger school." But the strength still lies on the inside, where this community continues to grow.

"We pride ourselves on our community feel. Everyone knows everyone; everyone has a relationship."

"We pride ourselves on our community feel. Everyone knows everyone; everyone has a relationship," said John Hegarty, assistant principal and English teacher. "I pride myself in that I think I know every child's name in this school."

Scecina also maintains a strong focus on Catholic traditions with morning prayer and daily Mass. The school even offers confession every Friday. "We have made a point of making sure our Catholic identity is really strong," Hegarty said.

Hegarty pointed to these two students as examples of Scecina's motto to give a little extra. Lockhart played soccer, ran track and acted in musicals and plays. Arendando played on the football team. And both were heavily involved in service projects — all while earning the grades that admitted them into one of the most prestigious schools in the country.



Father Bill Williams presides at a Mass for Scecina students.

"These particular students, even though they're the academic cream of the crop, are typical of our students, because they work hard and do the right thing," Hegarty said. "And because they work hard and do the right thing, they find success."

And as Scecina looks ahead to shaping young students such as Arendando and Lockhart, the school also looks to the outside community for support.

"The most important thing is not a material thing," Hegarty said. "What we most need is the support of members of the community that they understand that we have had, we will continue to have, and that we're trying to improve strong academic programs. And if the community supports

"We have a very strong faculty," Hegarty said. "We are going in the right direction, and we're going to be very strong for years to come."

Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic education programs and distributed to organizations such as Father Thomas Scecina Memorial High School.

For a small school, Scecina produces a lot: academics, athletics, volunteer programs, and a quality education infused with Catholic values. In its annual canned food drive, students at Scecina have regularly gathered more cans than schools that are three times its size. As a recent example, last year the school collected 23,845 cans, an average of almost 65 cans per student.

And despite older facilities, Scecina thrives. The school recently received an archdiocesan

These Catholic values are applied throughout the school. "What I find satisfying is to take the great Catholic tradition and its moral theology and bring it right to their daily experience," said Scecina President Kevin Caspersen. "That's not easy to do."

Trinidad Arendando and Daniel Lockhart, the respective valedictorian and salutatorian of Scecina's Class of 2002, are prime examples of this tight-knit community. Now seniors at the University of Notre Dame,

Saint Meinrad Archabbey dedicates new guest house

By Sean Gallagher

On Oct. 8, the monks of Saint Meinrad Archabbey in St. Meinrad and approximately 250 guests celebrated the dedication of the new Archabbey Guest House and Retreat Center.

The \$6.1 million facility includes 30 guest rooms, two conference rooms, a chapel and two dining rooms that allow for quiet meals for those on silent retreats.

Benedictine Archabbot Justin DuVall spoke to those gathered for the event and placed the dedication in the context of Saint Meinrad's history of hospitality.

"For 150 years, this monastic community has been receiving guests as Christ in southern Indiana," he said. "From our earliest years, we have provided a place of quiet and retreat for those who seek refuge from the busyness of their lives."

Benedictine Father Vincent Tobin, the manager of the new guest house, looked even further back in the history of monasticism for the purpose of the guest house, saying in a recent interview that it is a continuation of the "ancient monastic tradition of hospitality."

The late Virginia Basso of Indianapolis received Benedictine hospitality at Saint Meinrad in the past and helped make possible the construction of the new guest house.

Over half the funds used to construct the new guest house were donated by Basso, who died in 2003. Last year, Saint Meinrad Archabbey received a bequest of more than \$13 million from her estate.



More than 250 guests gathered with the monks of Saint Meinrad Archabbey on Oct. 8 for the dedication of the southern Indiana religious community's new Archabbey Guest House and Retreat Center.

Father Vincent sees in her making possible the new facility her desire to pass on the tradition of Benedictine hospitality to others.

"She found something here that spoke to her heart and she wanted other people to find that possibility here too," he said.

The new Archabbey Guest House and Retreat Center is dedicated to Basso.

The construction of the facility is the first building project of Saint Meinrad's ongoing capital campaign, "The Call of

Saint Meinrad: Seeking God and Serving the Church." It is also the first new building constructed in more than 20 years on the grounds of the southern Indiana religious community.

Although the new guest house includes only a small increase in the number of guestrooms from the facility it replaces, it is more handicap accessible, features a landscaped courtyard and has many up-to-date features, including new audio-visual equipment.

Father Vincent said that it is not new ideas or equipment that drive the ministry that will happen at the Archabbey Guest House and Retreat Center, but the wisdom of St. Benedict, who, in his sixth-century *Rule*, taught that "all guests ... are to be welcomed as Christ."

"That's the brilliance of the Rule, as it goes back to the ancient monastic tradition," Father Vincent said. "The basic idea is to come and pray with us, and together we'll find our God." †

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In Polish TV interview, Pope Benedict talks of legacy of JPII

VATICAN CITY (CNS)—Pope Benedict XVI said he does not plan to issue many new documents in his papacy, but instead will focus on assimilating the teachings of his predecessor, Pope John Paul II.

The pope also said he hopes to visit Poland, the late pontiff's homeland, sometime next June.

He made the comments in an interview broadcast by Polish television on Oct. 16, the 27th anniversary of Pope John Paul's election. Vatican Radio made a transcript of the interview available online.

Pope Benedict spoke movingly of his continued affection for the late pope and said he was engaged in a "permanent dialogue" with him.

"A man who goes to the Lord doesn't disappear. I believe that someone who goes to the Lord comes even closer to us," the pope said.

"The pope is always close to me through his writings. I hear him and I see him speaking, so I can keep up a continuous dialogue with him," he said.

Pope Benedict noted that his predecessor wrote 14 encyclicals and countless other letters and documents, many of them aimed at helping the Church understand

"what the Second Vatican Council wanted and what it didn't want."

"All this is a rich patrimony that has not yet been assimilated by the Church," the pope said.

"My personal mission is not to issue many new documents, but to ensure that his documents are assimilated, because they are a rich treasure. They are the authentic interpretation of Vatican II," he said.

Pope Benedict recalled his two last encounters with Pope John Paul. In early February, he visited the pope in the hospital because he needed his decision on some matters. Though unable to speak much, the ailing pontiff followed the briefing attentively and communicated his decision in a few words, he said.

He saw Pope John Paul again the day before he died and found him "visibly in great pain," but very lucid.

"The patience he showed at this time of suffering was a great lesson to me: to see how he believed he was in the hands of God and how he abandoned himself to the will of God," he said.

Pope Benedict said his predecessor had left his mark on the world and on the

See LEGACY, page 10



Krakow, Poland, on the 27th anniversary of his election to the papacy Oct. 16. In an interview on Polish television the same day, Pope Benedict XVI said he hopes to visit Poland next June.

POPE

continued from page 1

reason, for example, as well as electricity are all things that are invisible, but one knows they are there because one can see their effects, the pope said.

"We don't see electrical current, but we see the light" it produces, he said.

Just as people cannot see Jesus with their eyes, they can see him through what he effects.

"We see that where Jesus is, people change, they become better, they become a bit more open to peace and reconciliation," he said.

In the Eucharist, he said, "we meet up with this invisible but strong Lord who helps us live well."

The pope was visibly delighted at the children's questions, which in some cases drew a hearty laugh from the pontiff and his audience for their poignancy and sincerity.

"Do I have to go to confession every time I go to Communion," one girl asked the pope, "even when I commit the same sins because I've started to realize they're always the same ones?"

Pope Benedict assured her that while it was good to make a habit of going to confession as a sort of "soul cleaning," it was not necessary to go to confession every time, given that her sins were probably not grave.

Going to confession before Communion "is necessary only when one commits a truly grave sin that has deeply offended Jesus in such a way that the friendship has been destroyed and one must start all over again," he said.

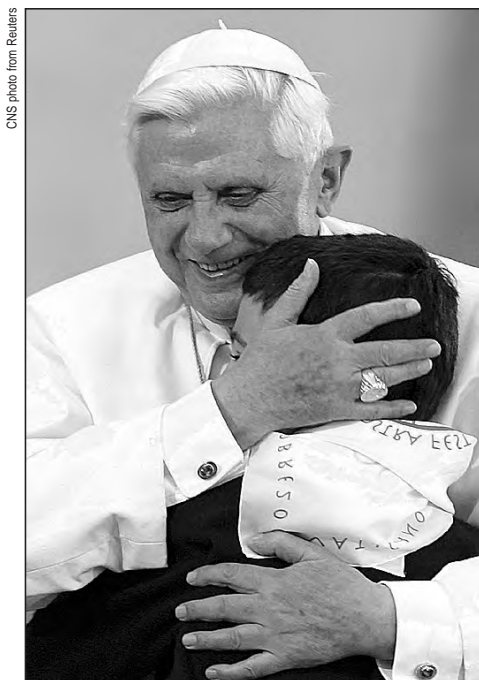
However, just as people clean house or children pick up their room "at least once a week, even if the mess is always the same," the faithful should make a habit of going regularly to confession, he added.

"If I never go to confession, my soul becomes neglected to the point at which I am always pleased with myself and I no longer understand that I also have to work at" becoming a better person, the pope said.

"This soul cleaning ... helps us have a conscience that's more alert, more open" and it helps one "mature spiritually and as a person," he said.

In the hour-and-a-half meeting with children, the pope told them about his first Communion in which he understood that "God himself was in me."

The pope said from that first moment on "a beautiful Sunday in March 1936" when he received this "gift of love" it marked "the beginning of a common journey" together with God who "always took me by the hand and guided me even through difficult situations."



Pope Benedict XVI embraces a boy as he leads a ceremony with children in St. Peter's Square at the Vatican on Oct. 15. The pope answered questions at the event, telling children to cultivate a lifelong friendship with Jesus.

One girl told the pope that she was happy to go to Mass every Sunday, but she asked how she could convince her parents to go since they used Sunday as a day to "sleep in" or visit grandparents out of town.

Pope Benedict cautioned the child to be very loving and understanding of her parents, "who certainly have a lot to do."

"Nonetheless, with respect and love," a child could tell her parents that "meeting Jesus is enriching and offers an important element to everyone's life," he said.

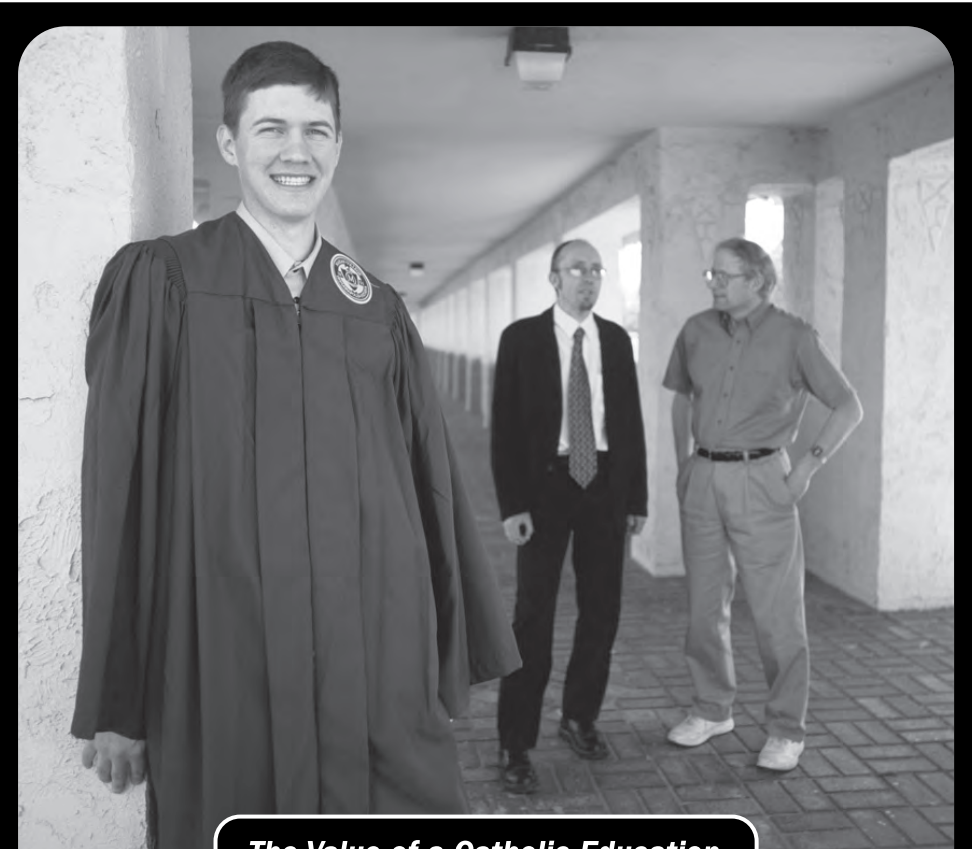
He suggested the family work together to find how to go to Mass and make it "a sweet Sunday for the whole family."

In response to other questions, the pope explained what Jesus meant when he said he was the bread of life, saying, "Jesus is food for the soul." Both the body and spirit need nourishment in order to both "grow and reach fullness."

He also explained eucharistic adoration as "recognizing Jesus as my Lord who shows me the life to follow." Adoration is a time to tell Jesus, "I am yours and I pray that you, too, will always be with me," he said.

Some of the prayers offered by the children included an appeal to the faithful and to government leaders to remember and respond in some way to "all the children of the world who suffer from war, disease, and a lack of food, education, medicine and affection."

Another child asked God "to grant us holy priests who can celebrate the Eucharist in your name and give to everyone the Word and Bread of Life." †



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Brian is shown above with two of his favorite professors. On the left is Rod Macrae, Ph.D. and on the right is John Buben, Ph.D.

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Pope offers special prayers for poor, urges governments to act

VATICAN CITY (CNS)—Pope Benedict XVI offered special prayers for poor people “fighting courageously to live in dignity and care for their families.”

At his Oct. 16 Angelus address, the pope spoke about the Oct. 17 International Day for the Eradication of Poverty, asking Christians to increase their solidarity and calling on government leaders “to hear the cry of the poor.”

The pope also sent a letter to the U.N. Food and Agriculture Organization, sponsor of the Oct. 16 World Food Day, praising the agency on its 60th anniversary.

In his messages for both international observances, Pope Benedict said recognizing the value of human life requires efforts to defend human dignity from the threats of hunger and poverty.

Pope Benedict, in a written message to the Food and Agriculture Organization, said hunger and malnutrition are among “the most serious scandals that still affect the life of the human family.”

In figures released for the 2005 observance, the FAO said some 850 million people in the world live with hunger and malnutrition.

The world must act, the pope said, “because we all have the duty to take care of our brothers and sisters.”

Hunger is not caused only by climate, drought and natural disasters, he said. Too often human actions—including the mismanagement of resources, misguided economic systems, corruption, an exclusive focus on profits and ideological political stances that see people only as workers or consumers—are to blame.

“Human beings must not imprudently compromise the balance of nature,” the fruit of God’s creation, “but rather must take care to hand on to future generations land capable of nourishing them,” he said.

Pope Benedict asked God to bless the work of the FAO and inspire government leaders to act “in order to guarantee each member of the human family their daily bread.”

Cardinal Angelo Sodano, Vatican secretary of state, represented the pope at the FAO’s Oct. 17 anniversary celebration in Rome.

To increase food production and a more equitable distribution of food resources, the cardinal encouraged the agency, its partners and governments to focus particularly on the family, the place where individuals learn solidarity and sharing.

“I have in mind an image of a rural family called to run with their own hands



Mothers wait in line with their malnourished infants to receive food aid at a distribution center at the village of Yama in northwestern Niger on Aug. 3. Catholic Relief Services is responding to a severe hunger crisis affecting millions of people in the country.

their small family operation, but called also to transmit the idea of relationships based on mutual understanding, values, assistance and respect,” he said.

Strong families, the cardinal said, will lead to strong communities and nations, ready and able to meet the needs of their weakest members. †

LEGACY

continued from page 9

Church. In addition to his contribution to the collapse of European communism, he said, Pope John Paul created a new sensitivity for moral and religious values and raised the profile of the papacy.

He earned recognition as the spokesman of Christianity and as the spokesman of the great values of humanity shared by non-Christians, too, he said.

Inside the Church, Pope John Paul used his personality and charisma to “infuse enthusiasm for Christ in young people,” Pope Benedict said. At the same time, the late pope guided Catholics toward an “internalizing of the faith” by highlighting the Eucharist, divine mercy and devotion to Mary, he said.

Pope Benedict said he already had held talks with the pope’s former secretary, Archbishop Stanislaw Dziwisz of Krakow—Pope John Paul’s former archdiocese—about a possible trip to Poland

next June. The pope said he has every intention of making the trip “if God wills it and if my schedule allows for it.”

Earlier in the day, the pope addressed tens of thousands of pilgrims in St. Peter’s Square, and praised his predecessor as “a contemplative and a missionary” who found spiritual strength in long hours of prayer.

“Near his tomb in the Vatican grottoes, there is a continual pilgrimage of a great many faithful, and this, too, constitutes an eloquent sign of how much the

beloved John Paul II has entered into people’s hearts, above all for his witness of love and devotion in suffering,” he said.

Pope Benedict said the late pope’s attachment to Mary was exemplary for the whole Church. He encouraged the praying of the rosary, which Pope John Paul promoted, saying it was an ideal complement to Scripture and the Mass.

The pope thanked God for having given the Church and the world “such a worthy successor to the apostle Peter.” †



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Saturday: Continental breakfast at the hotel followed by transport to Mass at the **Basilica of St. Louis, King** (popularly: the Old Cathedral) in Saint Louis. Following Mass we will be joined by a guide for a day of the sights of the **City of St. Louis**.

We will visit the **shrines of Saint Joseph, St. Philippine Duchesne** and the **Cathedral Basilica of St. Louis**, called by Pope Paul VI “the outstanding cathedral of the Americas.” Other sites include **Union Station** and **St. Louis University**. Lunch will be at **Zia’s** in the hill neighborhood, which was home to Yogi Berra and Joe Garagiola.

No trip to St. Louis is complete without a drive through **Forest Park**, one of the largest public parks in the United States.

Step back in time with a visit to **St. Charles**, whose cobblestone Main St. is lined with gaslights and restored buildings filled with antique, craft and gift shops. A bit of time is allowed for shopping.

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Chaldean patriarch says nations should not turn away fleeing Iraqis

ROME, Italy (CNS)—Iraqis fleeing violence and terrorism in their country should not be turned away by other nations and sent back to face an unfolding tragedy, said the leader of Iraq's Chaldean Catholics.

"I pray that Western governments, including the United States, take pity on these Iraqis and at least offer them a stay permit for those who are already there and, if possible, a visa" for those wishing to arrive legally, said Chaldean Patriarch Emmanuel-Karim Delly of Baghdad, Iraq.

He told Catholic News Service on Oct. 17 that it was extremely difficult for Iraqis wishing to leave the country to obtain visas. Many travel to Syria or Jordan with the hope of eventually joining relatives in the United States, Australia or Europe. But "the way out is blocked," he said, "with thousands of lies."

Patriarch Delly, who was in Rome for the Oct 2-23 Synod of Bishops on the Eucharist, said officials at foreign embassies in charge of issuing visas tell applicants "that the war is over, that Saddam [Husseini], the dictator, is finished, now Iraq has a democracy."

"What democracy," he asked, "when I can't leave my home and I'm afraid to leave my house" because of the daily violence and bloodshed?

The patriarch said he had no information about the final results of the Oct. 15 referendum to approve an Iraqi constitution. Although initial results indicated the constitution was approved, some areas, such as the city of Fallujah, recorded an overwhelming "no" vote.

U.N. Secretary-General Kofi Annan said Oct. 17 that the constitutional referendum had not unified the country, and violence could be expected to continue.

Some Christian leaders estimate that that just in the period from August to October 2004 between 10,000 and 40,000 Christians left Iraq.

Patriarch Delly said he would love for the Iraqi people to be able to stay and live in their home country, "but when your children get kidnapped or killed, when there's no security, no peace, well, of course [people] will want to spend the 20 or 30 years they have left to live on this earth abroad."

"We pray that governments let those who are living in their countries—to not send them back to Iraq and to have pity on them," he said.



Kurdish women vote in the northern city of Kirkuk, Iraq, on the constitutional referendum on Oct. 15. Vote counts appear to indicate that the new constitution will be accepted, despite opposition from Sunni Muslims.

The patriarch said he was enormously grateful for the solidarity shown by the Chaldean communities abroad who generously give aid to those in Iraq.

"If it weren't for our Chaldean immigrants in Detroit, in Chicago, California and elsewhere, the situation for our faithful would be much worse than what it is now," he said.

People in Iraq are afraid to accept employment being offered because they are afraid they will look like they are "collaborating with the Americans, and they would be killed," he said.

"Relatives, parents—they are the ones sending help through the Church, through friends—to help these people live," he said.

Patriarch Delly also told CNS that he was concerned about what he suspected was a moneymaking venture undertaken by some evangelical groups.

He said there are new evangelical groups arriving from "Jordan, Syria, Lebanon and Egypt, supported with American, English or German funding," and they begin operations in Baghdad.

He underlined that the Chaldean Catholic Church has always had good relations with evangelical groups that have established churches in Iraq. But he said these "new evangelicals" pouring in are engaged more in raising funds from foreign, rich donors than spreading the Gospel.

The groups first "give [Christians and Muslims] money, give them clothes, they promise them to find a way to get them a visa," he said.

Then the groups take pictures of the large numbers of people who flock to the centers and with the pictures the groups "write to their benefactors in Germany, France, America, saying 'look how many people'" they have helped and converted, he said.

Many of the Iraqis who go to these churches are poor and desperate for the money, and only stay "converted" for a year or two for as long as they" need the aid, he said.

Just in one small neighborhood in Baghdad, there are at least 12 new evangelical centers "because anyone can open up a church now since it makes them money," he said. †

VOCATIONS

continued from page 1

men to consider the priesthood.

Since the 1960s, the number of ordinations in the United States each year has dropped by more than half, to 467 last year. The 2005 *Official Catholic Directory* reported a total of 43,422 religious and diocesan priests for about 68 million Catholics in the United States, a ratio of about 1 priest for every 1,580 Catholics. In 1966, there were 59,000 priests ministering to 46 million U.S. Catholics, a ratio of about 1 to 800 Catholics.

Father Burns said that in the six dioceses where the program was tested he was surprised by how much the priests appreciated the chance to reflect on what made their vocation rewarding. Even when that part of the program ran for an entire day, he said, some priests said "it wasn't long enough."

Despite the contrary impression sometimes given in popular media, "priests love being priests," Father Burns said.

Bishop Blase J. Cupich of Rapid City, S.D., chairman of the bishops' Committee on Vocations, said that as a bishop he hoped the program is able to bring his priests together and encourage them to invite more men to consider the priesthood; help his priests become more enthusiastic about their work and their vocation; and eventually lead to increased numbers of priests.

The four-part program includes interviews with priests to find out what encouraged them to consider a religious vocation; what excites and gives them hope about their work; what about their vocation has nurtured their relationships with God; and what they value most about their vocation.

During a daylong summit, priests are encouraged to reflect on the results of those interviews and discuss ways they can use their renewed sense of commitment to invite others to the priesthood.

"We found that the priests were energized by such discussions," Father Burns said.

The program includes a follow-up phase to keep priests actively encouraging men to consider vocations.

Father Burns said it takes about six months to prepare a diocese to begin the program, which would then be ongoing. Costs to individual dioceses should be no more than whatever it normally costs to gather all the priests for a convocation or other meeting. Preparing the program cost the USCCB about \$200,000, including \$60,000 for a video depicting priests discussing the rewards of their vocation.

Bishop Cupich said that although there is no mandate to adopt the program, he expects all dioceses to participate.

Religious orders also will be encouraged to adopt Fishers of Men, but Bishop Cupich and Father Burns pointed out that because orders tend to have members scattered across multiple states and countries it is much more difficult to bring all their priests together for a summit. †

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Los Angeles Archdiocese releases files on priests accused of abuse

LOS ANGELES (CNS)—The Los Angeles Archdiocese on Oct. 12 released summaries of personnel files of 126 priests accused of sexually abusing minors.

Some of the files go back to the 1930s.

They were released as part of settlement talks with attorneys representing some 560 people who have sued the archdiocese, claiming they were sexually abused as minors by Catholic clergy.

The files, posted on the archdiocesan website in a 155-page report, show that until recent years the archdiocese often returned accused priests to ministry after treatment—a practice once common in almost all U.S. dioceses.

In other cases, priests were removed from ministry or laicized. Some priests were already dead when the first allegation of abuse was lodged with the archdiocese.

In recent years, the archdiocese has adopted a “zero tolerance” policy of permanently removing from ministry any priest who faces a substantiated accusation of sexually molesting a minor.

Most of the report posted on the Web consisted

of one-page or two-page summations of the personnel records of accused priests: date of birth, date of ordination, dates of different parish, school or chaplaincy assignments, date and nature of any accusations found in the personnel record, disposition of the case and so on.

In some cases, the summary makes no reference to accusations at all. Tod M. Tamberg, archdiocesan spokesman, said that if an allegation came in the form of a lawsuit, it would be recorded in court filings, not in the confidential archdiocesan personnel records which formed the basis of the report.

In a number of cases, the summaries indicate that the first known accusation against a priest was made in 2002, when the clergy sex abuse scandal was making daily headlines across the country, or in 2003, the year in which California temporarily suspended its statute of limitations on civil lawsuits for sexual abuse of minors, opening the door for victims to make claims for abuse that occurred decades earlier. Some 800 claims against Catholic dioceses were filed statewide that year, including more than 500 in the Los

Angeles Archdiocese, the largest archdiocese in the nation.

The *Los Angeles Times* reported on Oct. 13 that according to its analysis of the report and other data, incidents of clergy molestation of minors have been alleged in about 100 of the 288 parishes in the archdiocese. Because priests typically receive several different parish assignments over the years, however, three-fourths of the parishes in the archdiocese at one time or another had been served by one or more priests who have been accused of abuse, the newspaper said.

It said it found no pattern of poor or minority parishes receiving more of those priests than other parishes.

A small number of the cases involved religious brothers—members of religious orders who were not ordained.

Some of the released reports indicate that a priest received extensive counseling and was restricted in ministry after an accusation of inappropriate conduct. Others indicate that archdiocesan officials did not regard a reported incident of hugging, or other conduct deemed inappropriate by the accuser, as sufficiently serious to merit counseling or restrictions.

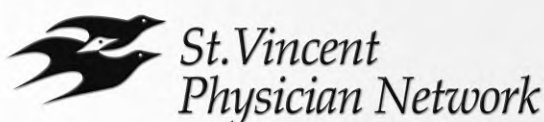
Not all priests accused of abuse are listed in the report. In explanatory notes at the beginning of the report, the archdiocese said that the summaries were based on “proffers,” legal documents reflecting information in archdiocesan personnel files. The archdiocesan attorneys had prepared those proffers for presentation to plaintiffs’ attorneys, following court review for accuracy. Such documents were prepared only in cases in which facts were contested.

“Proffers have not been prepared for clergy whose conduct is not at issue in the current litigation and mediation process,” the report said. “As a result, the total number of summaries is smaller than the number of alleged offenders.”

The report said court rulings prevented the release of the proffers themselves, but a recent ruling allowed the archdiocese to “release the underlying information.” †

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We can learn much from the three Marys of the Gospels

By Fr. Thomas A. Thompson, S.M.

The Gospels—especially Luke and John—list many women who were followers of Jesus. Their lives illustrate Gospel themes.

After the Annunciation, Elizabeth recognized Christ's presence in Mary. In Luke's Gospel, there is a marvelous encounter of Mary with a spirit-filled Elizabeth, who proclaimed Mary as "mother of my Lord," truly blessed for having believed that the words spoken to her by the Lord would be fulfilled.

The women who accompanied Jesus and the Apostles during Jesus' public ministry provided for him out of their own resources (Lk 8:3). This association of women in the ministry of Jesus appears to be most unusual for first-century Palestinian Judaism.

First mentioned was Mary, called Magdalene—a native of Magadala, a fishing village on the western side of the Sea of Galilee. She had been "freed from evil spirits and infirmities." The "seven demons" which left Mary did not indicate demonic possession, but probably a type of chronic nervous disorder.

On Calvary, Mary Magdalene stood with Mary, the mother of Jesus—a witness as Christ entrusted his mother to John, the beloved disciple, at the cross.

Because the Sabbath already had begun, Mary Magdalene was unable to anoint the body of Jesus immediately after his death. She came early Sunday morning and reported to Peter that the stone to the tomb had been removed. She conversed with the risen Lord, who told her to proclaim his resurrection to the Apostles. She did so with the words, "I have seen the Lord" (Jn 20:18).

At the center of Luke's Gospel, with

its themes of God's mercy and love, is another woman—who is unnamed—known in the city as a "sinner" (Lk 7:38). She "bathed Jesus' feet with her tears, wiped them with her hair, kissed them and anointed them with oil." In response, Jesus said, "Her many sins are forgiven, she has shown great love."

This woman, however, was not Mary Magdalene. One reason why she may have been thought to be so is because Mary Magdalene is mentioned in Luke, Chapter 8, right after the story of the sinful penitent cited in Luke, Chapter 7.

Now we come to Mary of Bethany, the sister of Martha and Lazarus. She is the classic representative of the contemplative person. She is not concerned about material things, but rather places herself "at the feet of Jesus, listening to him speak."

In reply to Martha, much concerned about serving a meal, Jesus said that there is "only one thing" that is necessary: hearing God's word. And Mary, her sister, had chosen the better part; it would not be taken away from her (Lk 11:42).

At the death of Lazarus, Mary of Bethany was identified as one who "had anointed" the feet of Jesus (Jn 11:2), and who, six days before Passover, again had anointed his feet "in preparation for his burial" (Jn 12:7). More than the Apostles, she is the woman who sensed and anticipated Christ's salvific death.

But Mary of Bethany also is not the sinful woman of the Gospel.

Down through the centuries, Christians haven't always clearly identified these three women. Popular culture frequently makes reference to the three Marys.

Because of their different places of origin and their characteristics, any identification of Mary Magdalene with Mary of



A church window depicts three female disciples of Jesus arriving at his tomb. At the cross, Mary Magdalene stood with Mary, the Mother of Jesus. Another Mary in Jesus' life was Mary of Bethany, the sister of Martha and Lazarus. Down through the centuries, Christians haven't always clearly identified these three women.

Bethany is rejected. Mary of Magdala was active and was a practical seeker. Mary of Bethany was a contemplative who intuited the mysteries of Christ.

For many centuries, Mary Magdalene was identified with the "sinner" who anointed Jesus' feet (Lk 7:38). For the Western Church, this identification was sealed by a statement in a homily by Gregory the Great (540-604) identifying Mary Magdalene as the one who had been "the sinner in the city."

This identification, now rejected by scholars, led to the popular representation of Mary Magdalene as the penitent and to the designation of a "Magdalene" as a repentant sinner.

Whereas the Greek Church celebrated these three women on different days, the Roman liturgical calendar designated July 22 as the feast of "St. Mary Magdalene, Penitent"—with the Gospel of the penitent sinner.

After Vatican Council II, the

1969 liturgical calendar indicated that the feast of July 22 commemorated "only Mary Magdalene, to whom Christ first appeared after his resurrection, and not Mary of Bethany or the sinful woman mentioned in Luke (Lk 7:36-50)."

In the feast's opening prayer, we pray that just as "the joyful news of the resurrection was first entrusted to Mary Magdalene," so we too might proclaim Christ as "our living Lord."

Today, Mary Magdalene continues to be subject to many fanciful and false interpretations. But now that her identity is clearer, people are encouraged to imitate the two traits of this first witness of the Resurrection—her "loving worship" and "faithful love"—and to recognize her, as did an early writer, as the one who was "the apostle to the Apostles."

(Marianist Father Thomas A. Thompson is the director of the Marian Library at the University of Dayton, Ohio.) †

Mary is model for all Christians

By David Gibson

"It is impossible to be faithful to Scripture and not to take Mary seriously," the Anglican-Roman Catholic International Commission (ARCIC), a major ecumenical dialogue group, noted in a statement released last spring.

"Mary: Grace and Hope in Christ" was the title of the document issued by this dialogue group. Anglicans and Catholics may not yet agree on everything concerning Mary, but the ARCIC's members said, "We recognize Mary as a model of holiness, faith and obedience for all Christians."

ARCIC said that when at the time of the Annunciation "Mary said to the angel, 'Let it be done to me according to your word,' her response was not made without profound questioning, and it issued in a life of joy intermingled with sorrow, taking her even to the foot of her son's cross."

The group added that when Christians join Mary in responding to God's call to them, "they not only magnify the Lord with their lips: They commit themselves to serve God's justice with their lives."

(David Gibson edits Faith Alive!) †

Discussion Point

Jesus offers love and truth

This Week's Question

Addressing someone who never had heard of Jesus before, how would you begin?

"I would ask the person if they ever encountered true love face to face, and if they ever longed for truth in their heart. I would tell them that having a personal encounter with Christ is what the soul longs for and the reason it was created. St. Augustine says the soul is always 'restless until it rests with God.'" (Denise Sanschagrin, Berlin, N.H.)

"I would tell them how very, very much Jesus is in my life. Anytime I've had a big problem, I've gone to him and he doesn't always answer with a yes, but I just

know he's always listening, and it gives me comfort." (Sandy Hanley, Burlington, Vt.)

"I would ask them if they were happy and peaceful. If they said yes, I'd leave them alone. If they said no, I'd tell them that the way to be happy and peaceful is by coming to Jesus, because he's the source of all joy." (Judy Donellan, Butler, Ala.)

Lend Us Your Voice

An upcoming edition asks: Why are memories of our early years in life so important to us?

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

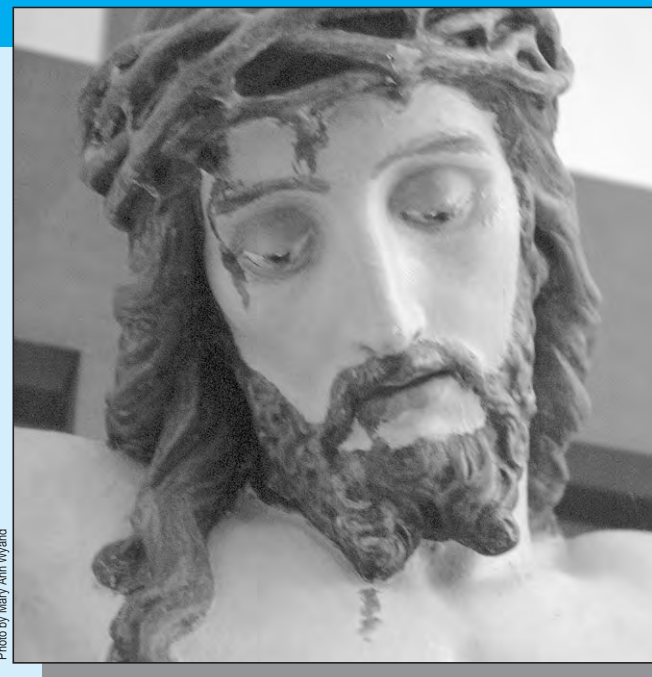


Photo by Mary Ann Wyard

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Renewal of parables

See Luke, Chapters 12-19



After the feast of Hanukkah in Jerusalem, Jesus spent about three months on the eastern side of the Jordan River, neither in Galilee nor in Judea, but in Perea. There wasn't a lot of activity, but a great deal of teaching. Once again, Jesus resorts to parables. Luke's Gospel reports them in the chapters referenced above. I'm not going to comment on all of them, but you can refresh your memory if you'd like.

The parables Jesus spoke earlier in his public ministry, shortly after his Sermon on the Mount, concerned mainly human society. His later ones pertained more to the human soul. Although they all relate to the kingdom of God and the individual's acceptance or rejection of it, the kingdom itself is seldom mentioned.

It's worth noting that sexual sins aren't mentioned at all in these parables. Jesus

didn't mention breaches of the Ten Commandments, although some of the actions of the characters in his parables might violate one or another of them. The sins Jesus attacked can generally be grouped under the heading of worldliness, and the worst sin was hypocrisy. His greatest virtue was humility, exemplified by the prayer of the tax collector contrasted to that of the Pharisee, or the guest at a wedding banquet who was advised to take the lowest seat.

Several of the parables demonstrate Jesus' concern for the lost—the lost sheep, the lost coin and the lost son—and God's love for the repentant sinner. Probably Jesus' most famous parable is that of the Prodigal Son, and Christians must examine their consciences to see if they resemble the son, the father or the father's older son.

Some of the parables are somewhat difficult for us to understand, such as that of the dishonest steward whom his master commended. It must be understood in light of the common practice in Jesus' day for agents, acting on behalf of their masters, to

exact usury from debtors. The steward was dishonest when he squandered his master's property, not in any subsequent graft. The master commended him for forgoing his usury in order to ingratiate himself with the debtors. The parable taught the prudent use of one's material goods.

Jesus taught dependence on God with his parable about the rich fool, persistence in prayer with his parable about the persistent widow, and the necessity of using the talents we have been given with the parable of the 10 gold coins. He illustrated the future proportions of the kingdom of God from its small beginning with the two parables of the mustard seed and the yeast.

Interspersed among the parables are other teachings. He advised his listeners to strive to enter the kingdom through the narrow gate, thus stressing that great effort is required. He also emphasized the total dedication required of his followers by saying that those who came to him must "hate" their family members—certainly a bit of hyperbole to get his point across that a disciple's family must take second place. †

Cornucopia/Cynthia Dewes

Hypocrisy by any other name ...

Well, boys and girls, it's "Go figure!" time again. The little ironies of everyday life are growing in direct proportion to the number of years we've been around to observe them.



For example, we live in a time when tolerance is said to be the most important American virtue. So, we turn around and prove it by polarizing everything from politics to religion. Tolerance apparently means proclaiming officially that we want something to exist, but constantly undermining it anyway.

We claim to cherish a two-party political system, but each side not only criticizes the other, but also demonizes it. The beliefs, actions and even the moral character of a candidate or officeholder is often described by the opposing party as immoral or driven by evil motives. Distrust and acrimony rule but, not to worry, both sides are equally responsible.

We demand respect for any and every religion or non-religion, if that's what someone embraces. Yet, we monitor public expressions of personal belief so stringently that we offend believers of all stripes. In public venues, Muslims are implied to be

terrorists, evangelicals are described as fanatical bombers of abortion clinics and Catholics as mindless victims of pedophilic clergy.

We denounce stress, which occurs among all ages in our society. Then we schedule activities or work for every waking

'Tolerance apparently means proclaiming officially that we want something to exist, but constantly undermining it anyway.'

moment and even some moments when we should be sleeping. To be sure, we cope with the bad results by taking sleeping pills or tranquilizers; unless we become addicted, but that's a different can of worms.

We insist on sending kids to pretend-schools almost before they are walking and talking, and commit many hours of their care to paid caregivers. We rarely eat meals together as a family, we're not available after school when the kids want to talk, and we're surprised later when they exhibit fears or behaviors we don't understand.

We're upset by widespread obesity in our nation. So we eat out more than we eat at home, we shortchange our sleeping time

and we drive everywhere when we could walk. In addition, we throw money at fad diets, expensive fitness equipment and gym memberships, which we employ when we're not glued to our computers, television sets or Game Boys.

We claim to value family, children and all those wholesome things we hear were common in the old days. But we engage in entertainments, work and relationships that are the antithesis of morally worthwhile. "Sex and the City" was long one of the most popular shows on television, schemes for getting rich quick are as prevalent as lotteries and children are set up for abuse by virtual strangers.

We proclaim that women have equal rights, including sexual freedom and financial independence. So, abortion is legal and single-parent homes headed by women impoverished by divorce have become a major population statistic. Meanwhile, men have no say in the abortion of their children nor any particular responsibility to maintain a family they've created.

If all this sounds pretty gloomy, it should. We seem to live in especially ironic times, but sometimes it's heck to be so human.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Giving St. Bernard credit for proverbial words

The second most quoted person in the English language is Samuel Johnson, the famous 18th-century essayist, lexicographer, poet, editor, critic and speaker. Sometimes quotations are attributed to him erroneously, such as this one: "The road to hell is paved with good intentions." This actually was a proverbial expression of the times. Not only that, the man originally credited for having written something similar is St. Bernard of Clairvaux (1090-1153): "Hell is full of good intentions of desire."



For the record, the most quoted person in the English language is, of course, William Shakespeare, but I doubt St. Bernard's words were incorporated into any of the Bard's manuscripts. So, why was Johnson credited with the "road to hell" comment? Because lawyer James Boswell (1740-95), Johnson's

contemporary—in his biography, *Life of Johnson*—claims his friend once said it. Boswell outlived Johnson by nine years.

So, let's return to the quotation about the road to hell being paved with good intentions. Haven't many of us said that ourselves? The meaning, according to the website www.samueljohnson.com, is: "Merely intending to do good without actually doing it is of no solace."

This I believe! In fact, I am always filled to the brim with good intentions, especially in the evening when silently praying and pondering over my goals. The next day or week or month when I realize I have not accomplished what I set out to do, I feel keen disappointment then I "let go and let God" take over. I try not to chastise myself too much over what I did not accomplish, but focus instead on what I did do as well as what I think I can accomplish within the limits of my energy, strength, alertness, and, of course, time.

Sometimes I also wonder: If "the road to hell is paved with good intentions," then

with what are the roads to heaven and to purgatory paved? I certainly will not focus on this. Temptations and evil might seem the easy path at times, but God expects otherwise.

St. Bernard of Clairvaux knew this even as a young man. According to the "Catholic Encyclopedia on the New Advent" Internet site, "During his youth, he did not escape trying temptations, but his virtue triumphed over them, in many instances in a heroic manner... from this time, he thought of retiring from the world and living a life of solitude and prayer."

There's a special place in my heart for St. Bernard. Most of my grade school years were at St. Bernard Parish. I've always intended to share his story with readers, so for a thorough understanding of his life, please go to www.newadvent.org/cathen/02498d.htm.

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

Research for the Church/

James D. Davidson

New survey describes American religiosity

Some high-profile religious leaders would have us believe that America is an increasingly secular society. Whether they are Protestant, Catholic or belong to some other religious tradition, these leaders convey the image that religion is no longer an important part of American life.



These religious leaders need to read the lead story in the Sept. 5 issue of *Newsweek*. The story includes data from a new national survey which asked a random sample of Americans about their religious beliefs and practices. Let me call your attention to five key findings.

First, most Americans say religion is an important part of their lives. Eighty-eight percent describe themselves as spiritual, religious or both. Only 8 percent say they are neither spiritual nor religious. When asked how important spirituality is to them personally, 57 percent say "very important" and another 27 percent say "somewhat important."

Second, most Americans' religious beliefs and practices are quite traditional. When asked which phrase best describes their religious practices, 27 percent say "very traditional" and another 44 percent say "somewhat traditional." Only one-quarter of Americans think of their religious practices as "not traditional" (19 percent) or "on the cutting edge" (6 percent).

Respondents also were asked when they feel the strongest connection to God. Forty percent say they feel closest to God when they are praying alone, 21 percent say it is when they are in nature and 21 percent say it is when they are praying with others. Eighty percent say they believe God created the universe, and two-thirds say that at death our souls go to either heaven or hell. Thirteen percent deny the existence of heaven or hell, but believe "the soul lives on in some kind of spiritual realm." Five percent believe the soul is reincarnated, and 6 percent say there is no soul.

Third, there is considerable stability in Americans' religious orientations. When asked to compare their current religiosity with their childhood religiosity, 38 percent say it is the same and another 30 percent say it is mostly the same. When asked about their spouse or partner's religion, 70 percent say it is the same as their own and another 14 percent say it is mostly the same.

Fourth, Americans have very personal reasons for being religious. Thirty-nine percent say they pray to forge a personal relationship with God. Thirty percent say they pray in hopes of becoming better people and living moral lives. When asked about the most important purpose of prayer, 27 percent say it is to seek God's guidance, 23 percent say to thank God, 19 percent say to be close to God and 13 percent say to help others.

Finally, while most Americans have a faith of their own, they also acknowledge other pathways to eternal life. At one point in the survey, the pollsters asked if a good person who does not share your religious beliefs can attain heaven. The vast majority of Americans in all faith traditions—for example, 91 percent of Catholics, 73 percent of non-Christians and 68 percent of evangelical Protestants—said yes.

These findings challenge the view that religion is no longer an important part of our so-called secular society. Americans continue to be a deeply spiritual people.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 23, 2005

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading.



In ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it is the very word of God since Moses represented God and was the link between God and the Chosen People.

Exodus is among the first five books of the Bible, the books attributed to Moses.

Through Moses, God gave directions for every aspect of life. This weekend's reading from Exodus addresses certain very specific realities in life, such as the lending of money.

The details, of course, are important. However, also important is the underlying spirit. Not even aliens can be exploited or mistreated. Every person has the right to be respected and treated justly. To break this law, or any law of God, unleashes a flood of misfortune. Human sin brings about the consequences.

The lesson given here is neither rare nor open to exceptions. Primary in the Hebrew religion from the beginning was respect for each person founded on the notion of God as Creator and final governor of human lives.

For the second reading, the Church presents a reading from St. Paul's First Epistle to the Thessalonians.

Again, Paul's advice is firm. He offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists. Bearing witness to Christ—evangelization, to use a theological term often used in modern times—is an opportunity for Christians.

Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many people.

St. Matthew's Gospel once again

supplies the last reading.

It is a familiar and beloved text. Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and constantly calling others to obey this law.

Reducing any teaching to a summary is always a good educational technique. Even so, good will cannot be assumed without any other possibility. After all, Jesus was not the favorite religious teacher of every Pharisee.

Regardless, the Lord's reply is obvious. It is not novel and certainly it is not a departure from or repudiation of Jewish religious tradition. It echoes ancient and fundamental Jewish belief.

God is supreme. The true disciple must balance every decision against the standard of love for God, uncompromised and absolute. True discipleship also means active respect for every other person. Every human being is God's treasured creation.

In the words of Jesus, God's law is one and inseparable. Love for the Father cannot be removed from love of others, and indeed all others.

Reflection

True Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life.

In this way of life, God is supreme. He is entitled to love without question, without end.

Christianity is more than lip service. It means a very conscious and determined life of caring for others and resisting any effort to belittle or exploit others. First Thessalonians reminds us Christians of the need to bear witness to God's love and justice far and wide.

The message is especially important today in a world in which so many people are used and exploited, indeed even in advanced, free societies. Free, advanced societies can be very guilty in the offenses committed against God and against vulnerable people. Indeed, people in these free societies, whose influence on policy and customs is a real possibility, do not always meet their obligations to love others in God's name. †

My Journey to God

Life's Purpose

"What's my purpose, God?" I asked.

"Could you give me a clue?"
He showed me different scenes that hinted at what I'm meant to do.

He showed me a bus stop, where a lawyer stood next to a homeless man.

"So I'm to be a lawyer?"
"No, you're to help the homeless any way you can."

He showed me a nurse taking the pulse of a woman at a nursing home.

"So I'm to be a nurse?"
"No, you're to visit those who ache from being alone."

He showed me a playground where children played; one child stood by herself.

"So I'm to be a teacher?"
"No, you're to offer a hurting child your help."

"I'm confused," I said to God. "I want to know what I'm meant to be."

"What job will fulfill the purpose you



Photo by Mary Ann Ward

had when you took the time to make me?"

God smiled and looked me in the eyes with the love of a father or mother. "Your purpose, my child, is not the job you do, but the love you show to others."

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.)

Daily Readings

Monday, Oct. 24
Anthony Mary Claret, bishop
Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 25
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Oct. 26
Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

Thursday, Oct. 27
Romans 8:31b-39
Psalm 109:21-22, 26-27, 30-31
Luke 13:31-35

Friday, Oct. 28
Simon and Jude, Apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Saturday, Oct. 29
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, Oct. 30
Thirty-first Sunday in Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Question Corner/Fr. John Dietzen

Sanctuary lamp indicates presence of the Eucharist

Q Can you explain the sanctuary lamp, which is lit in churches next to the tabernacle? How did this practice start?



What is its connection to the Eucharist? Does it need to be red? (Illinois)

A The use of candles and lamps in temple rituals, processions and other religious events goes back to ancient pagan times. It was customary with the Jews, and the followers of Christ picked up the practice from the beginning of Christianity.

Apart from its practical necessity, light seems to have been a natural sign of purity, holiness and life, "conquering" darkness and its portents of gloom and death. Christian liturgies, especially the Liturgy of the Hours, speak often of the spiritual symbolism of light, especially of Christ as light, opposing the night of sin and evil.

The sanctuary lamp near the tabernacle containing the eucharistic presence of Christ came into use in the Church very late, for an obvious reason. During most of the history of Christianity—until the 12th century, in fact—churches contained no tabernacles, at least visibly.

The Blessed Sacrament was reserved privately, perhaps in another part of the church or in the priest's home, only for emergencies, particularly Communion for the sick and dying.

In the 11th century, in response to some controversial theories of a theologian, Berengarius of Tours, the Church began a long development of eucharistic doctrine.

This resulted in an increased awareness of the role of Christ's human nature in salvation and thus in a new reverence for, and devotion to, our Lord in the Eucharist.

In time, visible tabernacles became common in Catholic churches to facilitate the expression of the faithful's eucharistic beliefs.

One historian connects the sanctuary lamp to this devotion. It is understood as a sign of devotion, much as other devotional candles, and also as a sign that the Eucharist is present in the tabernacle.

The sanctuary light may be of any color.

Q Many years ago, my in-laws pressured me to have a vasectomy. We

had six children at the time. I did so knowing that it was against the teaching of the Church.

I did not talk with our parish priest at the time, but wish I would have. Since then, I have gone to confession and Communion many times, but recently I heard that a Catholic who gets a vasectomy is automatically excommunicated.

That sounds awfully harsh to me. Is it true? We're older now, but would I be obliged to attempt to reverse the vasectomy? (Iowa)

A As far as moral obligation is concerned, even were you still able to have children, it is doubtful that you would have a moral obligation to reverse the vasectomy.

Since it seems you cannot have children anyway, the old moral axiom applies, "*Nemo ad inutile tenetur*"—no one is obligated to an action that is useless. In other words, even were you sure the reversal would be successful, your marriage would be no more fertile, as far as children are concerned, than it is in your present condition.

Whatever you heard, Catholics are not excommunicated for having a vasectomy. Don't worry about that. You can in good conscience continue receiving the sacraments as you have been.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Vatican hopes changes will boost crowds to sarcophagi museum

VATICAN CITY (CNS)—By far, the Vatican Museums' most popular destinations are the Raphael Rooms and Michelangelo's Sistine Chapel.

Visitors pack themselves in, wall-to-wall, to revel in the splendor of the artists' colorful frescoes of biblical scenes.

But the museums' corner gallery housing mammoth, carved marble sarcophagi depicting equally unique scenes from the Bible has, up to now, been quieter than a



CNS photo from Vatican Museums

The top portion, above the knees, of this statue of the Good Shepherd is a fragment from a fourth-century sarcophagus. Artisans made the statue in the 18th century, adding legs and part of the arms. The pagan image of the shepherd with a lamb on his shoulders was used frequently to decorate the front of sarcophagi since Christians saw in it the Good Shepherd of the Gospels, Christ. The statue is on display in the early Christian funerary art gallery, called the Pio Christian Museum, at the Vatican Museums.

tomb.

However, this early Christian funerary art gallery, called the Pio Christian Museum, is hoping to come back to life with a new initiative sponsored by the Vatican Museums, the Pontifical Council for Promoting Christian Unity and the United Bible Societies.

The permanent exhibit of sculpted stone caskets is now supplemented with "didactic panels that give a biblical reading" of the carved friezes, said Francesco Buranelli, director of the Vatican Museums.

The explanatory placards together with a beautifully illustrated free guide will allow visitors to "understand the biblical sources of inspiration" for the carvings, he said at a press conference to inaugurate the new project.

The guide, called "The Engraved Word: The Bible at the Beginning of Christian Art," merges fourth-century Roman funerary art and sacred Scripture.

Available in six languages, the 80-page booklet uses enlarged photos of the sarcophagi's biblical scenes to illustrate Mark's Gospel and the Book of Jonah.

Visitors can also refer to the newly installed placards set up next to selected caskets.

A diagram shows which biblical scenes are depicted on the sarcophagus and gives related biblical passages from the Old and New Testaments. It aims to facilitate the reading of the tomb's sculpted message with written verses from the Bible.

For example, for the fourth-century Jonah Sarcophagus, the placard accompanies the image of sailors tossing Jonah into the gaping mouth of a sea monster, which later deposits him safely onto land. The placard contains a long excerpt from Jonah's prayer.

The same sarcophagus features Noah floating in a small ark behind a sea mon-

CNS file photo by Nancy Wiehac



The Vatican Museums are hoping to attract more visitors to an exhibit of Christian funerary art with a new illustrated free guide. The new guide can help viewers understand the biblical inspiration for carvings that appear on the artifacts.

ster and Jesus raising Lazarus from the dead as well as Peter baptizing his jailers.

The sarcophagi harmoniously juxtapose scenes from the Old and New Testaments, emphasizing the message of salvation.

"Through baptism ... all Christians, and therefore the occupant of the sarcophagus, know they are linked to the death of Christ and to his resurrection," said Umberto Utro, head of the museums' department of early Christian art.

For this reason, the caskets are replete with biblical scenes representing the hope and eternal life that are at the end of suffering and death.

Many Christian sarcophagi contain pagan elements and references to Greek and Roman gods and goddesses.

Even the image of Christ as the Good Shepherd came from the pagan image of the shepherd, Utro told Catholic News Service.

"The image of the shepherd, which represented philanthropy, was very widespread" in Rome's early Christian era, he said.

"Because, in the Gospel, Jesus said 'I am the Good Shepherd who will lay down my life for the sheep,' the early Christians easily recognized Christ in [the pagan shepherd] image and invested it with new meaning," he said.

Artists also saw Christ in Orpheus, the son of the god of music, Apollo, Utro said.

"Just as Orpheus tamed wild beasts with his music, his image became the image of Christ who, with his words, transformed the lives of sinners," he said.

Utro said the frequent juxtaposition of scenes from the Old and New Testaments shows that the early Christians easily saw the Gospel message embedded in the Hebrew Scriptures.

In one frieze, God creates Eve from Adam and, below there is a scene in which Jesus, "the new Adam," is born from Mary, "the new Eve."

"Some early Christians had been converted Jews and so they were well-grounded in the Old Testament," Utro said.

Integrating pagan elements on the caskets also showed how early Christians "implanted the Christian message in the prevailing pagan culture" at the time, he added. The early Christians did not reject or disparage the prevailing images at the time, but embraced them "for their potential to prepare the way for Christian revelation," he said.

The pagan figures were the so-called "seeds of the word" that the first Christian writers recognized as scattered by God in the ancient world," Utro said.

The Pio Christian Museum's new project coincides with the 40th anniversary of *Dei Verbum*, the Second Vatican Council's document on Scripture and divine revelation.

Utro said that just as the document urged Christians to "read, understand and take hold of the sacred Scriptures," the museum's initiative tries to show "that still today we need to return to the origins, the essential core, of our faith as revealed in the sacred Scriptures."

The art engraved in the early Christian caskets "is biblical art, founded on sacred Scripture," he said.

"I also like to think of this museum as an ecumenical museum because all Christians from all denominations can find their common roots here," he said.

Utro said Christians today can continue to follow the road toward unity by "looking at these common roots," at these "first brothers and sisters in the faith, when the Church was still undivided." †

CNS photo from Vatican Museums



The undefined faces of the deceased couple are seen at the center of this "dogmatic sarcophagus" from the first half of the fourth century. The artwork at top shows God creating Eve, the miracle of Cana and the miracle of the loaves and fishes. The bottom half depicts the adoration of the Magi, Daniel in the lion's den and Peter baptizing his jailers. The piece is on display in the early Christian funerary art gallery, called the Pio Christian Museum, at the Vatican Museums.

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Legion of Christ priest returns to his home parish for the first time

By Sean Gallagher

On the weekend of Sept. 24-25, members of St. Nicholas Parish in Ripley County celebrated the homecoming of one of its sons who was ordained to the priesthood late last year.

Legionary of Christ Father Jason Clark, 36, was the principal celebrant for the parish Masses that weekend. He grew up in the southeastern Indiana parish, and is the son of Catherine Clark and the late Charles Clark.

Father Jason entered the Legion of Christ in 1994 and was ordained to the priesthood with nearly 60 other members of his order on Nov. 25 of last year at St. Mary Major Basilica in Rome on the 60th anniversary of the ordination of Father Marcial Maciel, the founder of his religious community.

Father Jason now serves as a chaplain at Oaklawn Academy, a Legion-run school in Edgerton, Wis., in the Diocese of Madison. This is his first pastoral assignment.

In a recent interview, Father Jason pointed to several facets of the life of his home parish as factors that fostered his priestly vocation.

Its liturgical and devotional life had a significant impact upon him.

He also credited the examples of Msgr. Bernard Schmitz, former St. Nicholas pastor and current pastor of St. Anthony of Padua Parish in Morris and administrator of St. Charles Borromeo Parish in Milan and St. Pius Parish in Ripley County, and of retired Father Richard Terrill, former pastor of St. Nicholas Parish.

Although influenced by these two diocesan priests, Father Jason said that he always felt a call to religious life.

"When I tried to imagine myself as a priest, I always felt a call to a religious order," he said. "It would have been logical for me to consider the diocesan priesthood since these were the only priests I knew, yet God

had other plans for me."

After spending so many years away from his home parish, he showed in his homily at the parish's 10:15 a.m. Mass on Sept. 25 that it was still close to his heart.

Father Jason especially thanked the parishioners for their prayers that he credited for giving him the grace to persevere through the difficult times of his religious and priestly formation.

"We're not always sure where those graces come from, but I think I know," he said. "And it's from people like yourselves who pray for vocations. And so for that I want to thank you for all your prayers because you've been a help to me ... in my journey toward the priesthood."

In an interview before the weekend, Catherine Clark expressed her happiness about her son's vocation and its relationship to his family.

"I [am] thrilled for his vocation," she said. "A vocation to the priesthood is a

family vocation. It's very beautiful. And for the Lord to bless our family with such a thing is just wonderful."

Still in the first months in his life and ministry as a priest, Father Jason spoke in his interview about his hope to bring those to whom he ministers closer to Christ.

"I hope that through my priesthood I can help men and women to experience the personal love that Jesus Christ has for them," he said, "and to go more deeply in this love, helping them realize that they can do great things for Christ if they are generous."

Father Jason offered words of advice for young men and women who are still discerning their vocation, encouraging them to be active in their parishes, pray before the Blessed Sacrament and to "speak with Jesus from the bottom of their hearts about the possible plans that he has for their lives." †



Legionary of Christ Father Jason Clark blesses his mother, Catherine Clark, following the conclusion of a Mass on Sept. 25 at St. Nicholas Church in Ripley County. Father Jason, who entered the Legion of Christ in 1994, was ordained to the priesthood on Nov. 25 of last year at St. Mary Major Basilica in Rome.

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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.

ALTUVE, Rosa Manuela, 79, St. Gabriel, Indianapolis, Oct. 9. Mother of Evelio Altuve. Grandmother of two. Great-grandmother of two.

ARMBORST, Teresa Ann (Osburn), 78, Good Shepherd, Indianapolis, Oct. 5. Mother of Deborah Fuller, Sylvia Harmon, Brenda Recevur, Joann, Donald and Wayne Armbrorst. Sister of Catherine Dufek and Ray Osburn. Grandmother of six. Great-grandmother of 12.

BEELER, Donald E., 72, Holy Family, New Albany, Oct. 3. Husband of Margie (Spencer) Beeler. Father of Gina Bast, Kathleen Edwards and Donald Beeler Jr. Grandfather of six. Great-grandfather of one.

BROWN, Frances L., 69, St. Gabriel, Connersville,

Oct. 5. Wife of James E. Brown. Mother of Beth Ellen McDougall, Christopher, Daniel, David and Michael Brown. Sister of Thomas and Timothy Carroll. Grandmother of five.

BUDREAU, Rosa K., 87, Our Lady of Lourdes, Indianapolis, Oct. 4. Wife of Clifford Budreau. Mother of Camilla Gatewood and Jerrell Budreau. Sister of Thelma Beaty, Beverly Flick, Betty Hasser and Harold Brewer. Grandmother of 12. Step-grandmother of 17. Great-grandmother of 13.

BYRNE, John R., 65, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 7. Husband of Gerry Sturgeon. Father of Paula Byrne-Ebert and Lisa Hicker-son. Son of Rita Byrne. Brother of Mary Jackey, Kathleen Kostin and Frances Passanisi. Grandfather of five.

DAY, Nancy A. (Cogswell), 51, Our Lady of Perpetual Help, New Albany, Oct. 3. Wife of Gregory Day. Mother of Sarah and Adam Day. Sister of Thomas Cogswell. Grandmother of one.

DECKER, Miriam S., 76, SS. Peter and Paul Cathedral, Indianapolis, Oct. 4. Sister of Suzanne Gardner. Aunt of

several.

ENGLE, Pearl, 89, St. Mary, New Albany, Oct. 12. Mother of Barbara Martin, Betty Stewart and Robert Engle. Sister of Ruth Quinkert and James Kochert. Grandmother of four. Great-grandmother of 11.

ERNSTBERGER, Huston F., 74, St. Mary, New Albany, Sept. 4. Husband of Mary Ruth (Gettelfinger) Ernstberger. Father of Marcia, Mary Jo, Monica, David, Eric, Fred, Greg, Hugh, Jerry, Mark and Ted Ernstberger. Brother of Annette Akers, Rita Drury, Melva Gates, Nancy Matthews, Iona Miller, Jane Ponto, Ruth Shewmaker, Gilbert, Paul and Vernon Ernstberger. Grandfather of 33.

LOSCHKY, Joseph G., 91, Holy Name, Beech Grove, Oct. 11. Husband of Louise Loschky. Father of Joan Wolfe, Alan, Craig and Jerrald Loschky. Grandfather of nine. Great-grandfather of two.

MILES, Charles Carl, 86, St. Mary, Richmond, Sept. 28. Husband of Margaret Miles. Father of Ann Rounds and Michael Miles. Brother of Bernice Bullock. Grandfather of three.

MOOTZ, Cecilia A., 81, St. Luke, Indianapolis, Oct. 4. Sister of Clair Van Fleet. Aunt, great-aunt and great-great-aunt of many.

NOHL, John, Dr., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 24. Father of Jo Anne

Blacklidge, Kathleen, Dr. John and Michael Fleming. Brother of Thomas Nohl. Grandfather of nine. Great-grandfather of 23.

PALEDINO, Ruby, St. Vincent de Paul, Bedford, Oct. 11. Mother of Jane Covey, Cathy Horner, Joe and Raymond Paledino. Sister of Jean Layne, Don and Norman Rudder. Grandmother of seven. Great-grandmother of four.

PARKE, Monica E., 63, Holy Spirit, Indianapolis, Oct. 1. Wife of James Parke. Mother of Teresa Bradley, Patricia Schnell and Rodney Parke. Sister of Mary Jane Breitling and Patrick O'Toole. Grandmother of four.

REHAK, Alice, 98, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 4. Mother of Nolan Dudley Hill, John and Robert Rehak. Sister of D. A. Newman. Grandmother of five. Great-grandmother of 10.

REISERT, Mary E. (McDonough), 90, St. Gabriel, Connersville, Oct. 4. Mother of Mary Roberts, Joyce, Arthur, James, Mike, Ray and Robert Reisert. Sister of Helen McDonough. Grandmother of 19. Great-grandmother of 19.

RIVERA, Wilberto, 55, St. Philip Neri, Indianapolis, Oct. 2. Husband of Anita Rivera. Father of Marie Anderson, Donnise Norwood, Cequiel, Iris, Wilberto A. and Wilberto Rivera Jr. Brother of Ada Lauro, Cathy, Carmen, Nilda, George, Milton and Raymond Rivera.

SCHAUB, Anna Marie, 84, St. Philip Neri, Indianapolis, Oct. 3. Sister of Charles, George and Joseph Schaub. Aunt of several.

SWISHER, Charlotte M. (Salmon), 85, St. Jude, Indianapolis, Oct. 14. Mother of Mary Jane Grubb, John and Tom Swisher. Sister of Alice Crockett. Grandmother of seven. Great-grandmother of 11.

TRAINER, Ruby R. (Arnett), 78, St. Augustine, Jeffersonville, Oct. 5. Mother of Tina Cunningham and Paula Dix. Sister of Evelyn Cassidy and Charlotte Koetter. Grandmother of four. Great-grandmother of three.

WORLAND, Lucy M. W., 89, St. Joseph, Shelbyville, Oct. 11. Wife of Vincent Worland. Mother of Mary Krughoff, Sue Ann Torelli and Vincent Worland. Grandmother of 12. Great-grandmother of three. †

Providence Sister Ann Clement Voegerl was a cook, housekeeper

Providence Sister Ann Clement Voegerl died on Oct. 13 at Union Hospital in Terre Haute. She was 77.

The Mass of Christian Burial was celebrated on Oct. 17 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Dorothy Veronica Voegerl was born on Jan. 1, 1928, in St. Anthony, Ind. She entered the congregation of the Sisters of Providence on July 22, 1944, professed first vows on Jan. 23, 1947, and professed final vows on Jan. 23, 1952.

Sister Ann Clement ministered as a housekeeper and cook at convents and schools where the Sisters of Providence lived and served in Indiana, Illinois and California.

Of her 61 years as a Sister of Providence, she spent 22 years as a cook at the Priests' House at Saint Mary-of-the-Woods.

In Indianapolis, she served as a cook at the former Ladywood School from 1949-51 and at the former St. Agnes School in 1952.

From 1978-93, Sister Ann Clement ministered as a housekeeper, food service director or dietary manager at the Providence Retirement Home in New Albany.

At Saint Mary-of-the-Woods, she served in food service and as an intergenerational sitter-companion from 1993-96 and as coordinator of health care transportation from 1996-2000.

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

St. Francis Walk to Remember on Oct. 22 helps grieving families cope with infant death

By Mary Ann Wyand

Babies aren't supposed to die, but sometimes medical complications end their young lives during pregnancy or shortly after their birth.

This year marks the 20th annual Walk to Remember sponsored by St. Francis Hospital in Beech Grove for families who have lost children through miscarriage, stillbirth or newborn death.

This year's walk on Oct. 22 helps grieving families remember and honor their deceased children. The 11 a.m. walk is open to families who have experienced infant loss.

Families are invited to gather at St. Francis Hospital, 1600 Albany St. in Beech Grove, then walk to the nearby Sarah T. Bolton Park, 1300 Churchman Ave. in Beech Grove, for a memorial ceremony.

Family members will read poems written about their children, and hospital staff members will read the names of more than 400 babies who died during the past two decades. Families also will write their deceased children's names on helium-filled balloons, which will be released during the ceremony. A reception at the park will follow the service.

Marcia Jenkins, a registered nurse who also ministers as the St. Francis infant bereavement coordinator, has helped grieving families cope with infant loss since 1992. She also coordinates the hospital's Memories to Hold support group,

similar to the Resolve Through Sharing program, for grieving parents.

October is National Infant Loss Month, Jenkins said, and families who have lost children are invited to join the walk.

"I think it's very important that we're celebrating our 20th year for Walk to Remember," she said. "We welcome anyone in the community that has lost a child through infant loss, whether that would be ectopic pregnancy, miscarriage, stillbirth or neonatal death, to join us."

She said St. Francis Hospital has partnered with other area hospitals for eight years to present this memorial service for grieving families.

"We are going to have the founders of [the national] Resolve Through Sharing [support group] from LaCrosse, Wis., here as our honored guests," Jenkins said, "and they will walk with us in this Walk to Remember."

Jenkins said hospital caregivers also are encouraged to participate in the memorial service.

"It's an absolute privilege to be a caregiver who gets to walk alongside these families as they begin this grief journey," she said, "one that they never anticipated, one that they can't even begin to see where it is going to lead, and that they think this path has no end. Just to be there and help them make small steps is a privilege—being there to support them as they have to make those early decisions ... about their child who has died." †

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ARCHDIOCESAN PILGRIMAGE TO ROME AND TUSCANY



Archdiocesan pilgrims led by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, tour the Colosseum in Rome on Oct. 9 with the other tourists during their nine-day pilgrimage to Rome and Tuscany.

Photo by Dawn June



Dawn June of Indianapolis, one of the 100 archdiocesan pilgrims, snapped this photograph of Pope Benedict XVI as he rode past her in his popemobile during the general audience on Oct. 5 at St. Peter's Square in Vatican City.

October 23, 2005
THE PROPAGATION OF THE FAITH
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Photo by Carolyn Noone



Msgr. Joseph F. Schaedel, left, and Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington, celebrate Mass on Oct. 4 at the Basilica of St. John Lateran in Rome.

Photo by Carolyn Noone



This tower is located in the Piazza del Campo, the home of famous horse races in Siena. Archdiocesan pilgrims visited the home of St. Catherine of Siena on Oct. 6 before departing for Florence.