



The Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Remind each other what God can do, page 16.

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Letting our faith 'SHINE'



Kitty Fischer, at left, the parish council president at St. Matthew the Apostle Parish in Indianapolis, rakes weeds and dirt away from a curb on Oct. 3 near Holy Trinity Church in the Indianapolis West Deanery. She was among more than 400 volunteers who helped clean some of the streets in the near west side neighborhood as part of the Parish Partners volunteer effort with St. Barnabas, St. Anthony and Holy Trinity parishioners of all ages.

On Oct. 1, the Archdiocese of Indianapolis kicked off a yearlong ministry of social renewal, which is known by the acronym SHINE—which stands for “Spreading Hope in Neighborhoods Everywhere.” In this effort, every Catholic in the archdiocese is being called to a life of service, to make a difference in the lives of others.



For stories on the SHINE kickoff event, turn to our special pull-out section on pages 9-12.

The kickoff event at Lucas Oil Stadium in Indianapolis attracted more than 600 participants from parishes, schools, agencies and institutions throughout central and southern Indiana.

Through SHINE, archdiocesan leaders are shaping the next 12 months as a celebration and renewal of our local Church's commitment to serve others in

need. It's the archdiocese's response to Pope Benedict XVI's call for the Church to respond with a universal revitalization of its ministries of charity.

The Catholic Charities-led initiative began with a daylong series of keynote speakers and workshops on Oct. 1 designed to further equip our archdiocese for the social mission of the Church.

(For more information about “Spreading Hope in Neighborhoods Everywhere,” log on to the Web site at www.spreadinghopeeverywhere.com.) †



Deacon Emilio Ferrer-Soto, left, who ministers at St. Patrick Parish in Indianapolis and Wishard Memorial Hospital, and Deacon Oscar Morales, pastoral associate of St. Gabriel the Archangel Parish in Indianapolis, discuss cultural differences during a multicultural ministry workshop on Oct. 1 as part of the “Spreading Hope in Neighborhoods Everywhere” conference at Lucas Oil Stadium in Indianapolis.

Synod opens with call on Africans to be forces for justice, peace

VATICAN CITY (CNS)—Reconciled with one another and committed to justice,



Cardinal Peter Turkson

African Catholics must become active forces for justice and peace on the continent, said Cardinal Peter Turkson of Cape Coast, Ghana. “On a continent, parts of which live under the shadow of conflict and death, the Church must sow

seeds of life,” said the cardinal as he opened the work of the second special Synod of Bishops for Africa on Oct. 5.

As recording secretary of the synod, Cardinal Turkson presented a theological reflection on the assembly's theme and its scriptural motto: “The Church in Africa at the Service of Reconciliation, Justice and Peace. ‘You are the salt of the earth. ... You are the light of the world.’”

The cardinal also outlined the realities of Africa and of the Church that the assembly should keep in mind during its discussions, looking particularly at religious, social, political and economic realities.

The Church, he said, “must preserve the continent and its people from the putrefying effects of hatred, violence, injustice and ethnocentrism.”

“The Church must purify and heal minds and hearts of corrupt and evil ways, and administer her life-giving Gospel message to keep the continent and its people alive, preserving them in the path of virtue and Gospel values, such as reconciliation, justice and peace,” Cardinal Turkson said.

The first synod for Africa, held 15 years ago, took place amid “a predominantly pessimistic world view of Africa,” he said.

While some problems continue, the cardinal said, the Church in Africa has grown numerically; the number of armed conflicts on the continent has decreased; more Africans are being elected or appointed to leadership positions in international religious

See SYNOD, page 2

Hundreds take part in Respect Life Mass, Life Chain

By Mary Ann Wyand

Teenager Bobby Vogel, a member of St. Joseph Parish in Jennings County, believes in standing up for life—even when he has to rely on crutches.

Bobby is a member of the cross county team at Jennings County High School in North Vernon, and is recovering from a stress fracture of his right tibia which happened while he was running.

He was among more than 20 Catholic youths and adults from St. Mary, St. Ann and St. Joseph parishes in Jennings County who traveled to Indianapolis on Oct. 4 to participate in the archdiocesan Respect Life Sunday Mass and the ecumenical Central Indiana Life Chain.

“When I was given the opportunity, I wanted to come,” Bobby said as he adjusted the crutches under his arms. He stood in front of the Archbishop O’Meara Catholic Center on North Meridian Street during the one-hour, pro-life prayer chain.

The national Life Chain project is dedicated to prayers for an end to abortion.

“I just hope that all young mothers don’t give up the gift of life that they have been given,” Bobby said. “They have such a precious gift, and they shouldn’t give that up. My prayer is just to save a life because so many children have died in abortion. So many lives are gone. So many [unborn] babies never get a chance to live.”

St. Mary parishioners Ron and Carolyn Doxsee of North Vernon stood next to Bobby during the pro-life prayer vigil.

“My prayer is that if we could save one child’s life today that would be great,” Ron Doxsee said. “Hopefully, we can end abortion in our country. That’s the ultimate goal, one step at a time.”

About 500 Catholics from central and southern Indiana represented most of the 11 archdiocesan deaneries at the Respect Life Sunday Mass.

“More than 40 banners carried in the procession at the Mass represent the pro-life

See LIFE CHAIN, page 2



Bobby Vogel, a member of St. Joseph Parish in Jennings County, leans on crutches while he prays during the Central Indiana Life Chain on Oct. 4 along North Meridian Street in Indianapolis.

LIFE CHAIN

continued from page 1

efforts in the parishes and schools, and among the various groups in the archdiocese,” explained Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

“We also had a very large Hispanic presence at the Mass,” Sister Diane said. “They are very pro-life and pro-family.”

At the conclusion of the liturgy, Archbishop Daniel M. Buechlein presented the Archbishop Edward T. O’Meara Respect Life Award to Christopher Payne, a member of St. Paul Catholic Center in Bloomington, for his distinguished volunteer service to the cause of life.

Archbishop Buechlein also recognized St. Mark the Evangelist parishioner Alea Bowling of Indianapolis and Branden Stanley of Danville, who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, with Our Lady of Guadalupe Pro-Life Youth Awards for their exceptional pro-life volunteer service.

In his homily during the annual Respect Life Sunday Mass, Archbishop Buechlein reminded the gathering that “our Church continues to



Archbishop Daniel M. Buechlein elevates the Blood of Christ during the archdiocesan Respect Life Sunday Mass on Oct. 4 at SS. Peter and Paul Cathedral in Indianapolis. About 500 Catholics participated in the pro-life liturgy and ecumenical Central Indiana Life Chain.

stand up for the dignity of all human life from the moment of conception to the moment of natural death.”

Pro-life supporters who embrace this sacred duty deserve our heartfelt thanks and prayers, he said, for holding fast to “your commitment to life in a culture that is drifting more and more from its source, the Creator of our human dignity, God himself.”

The Scripture readings for Mass remind us that the dignity of human life and the sacrament of marriage are gifts from God, the archbishop said. “We learn from the first reading that the institution of marriage was created by God. Marriage is not an institution created by the state. It is not even an institution created by the Church. It is created by God, and that underscores the dignity of marriage.”

Addressing the often heated national debate on health care reform, Archbishop Buechlein noted that “concern for the dignity of human persons, in all its dimensions, is very much on our minds.

“Our culture continues to struggle to understand a mature definition of human freedom and of individual rights,” he said. “Individual freedom is good, but it goes wrong if the good of the individual does harm to the common good of society.

“When the sole determination of what is morally true and good is left up to the individual’s choice, then that individual claims for himself or herself the role of God,” Archbishop Buechlein said. “Sisters and brothers, sometimes we forget that justice begins with our responsibilities to God. We owe everything to God. That includes respecting his image and likeness mirrored in all of human life.”

Americans need to expand their understanding of the word “justice,” he said, because “if God is absent, justice is meaningless.”

In the forefront of the national debate about health care reform are many important issues pertaining to the dignity and sanctity of human life, the archbishop said. “Among these, the premier priority is protection of the unborn from the very moment of conception. Abortion is not acceptable under any circumstance.”

Euthanasia and embryonic stem-cell

Photos by Mary Ann Wyand



St. Philip Neri parishioner Roberto Marquez of Indianapolis offers the Blood of Christ to St. Monica parishioner Mayra Lopez of Indianapolis during the archdiocesan Respect Life Sunday Mass on Oct. 4 at SS. Peter and Paul Cathedral in Indianapolis.

research also are unacceptable and therefore are not negotiable, he said, because of the abuse and destruction of human life.

“The principle involved is this,” he said. “We can’t do wrong in order to do good. The purpose of an action does not justify evil means.”

One of the controversial issues in the health care debate is the care of immigrants, including the illegal immigrants, the archbishop said, and the focus of this complex immigration situation must respect the human dignity of all our sisters and brothers.

“Some folks don’t want to hear this,” he said, “but the search for solutions [to the debates on immigration and health care reform] must be fair and workable.”

Our concern for the poor is a serious moral agenda, he said, that calls for responsible citizenship as American Catholics.



On Respect Life Sunday, the Archdiocese of Indianapolis honored Alea Bowling, from left, of St. Mark the Evangelist Parish in Indianapolis, Christopher Payne of St. Paul Catholic Center in Bloomington and Branden Stanley of Danville, who is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. They were recognized for their distinguished service to the cause of life. Payne received the Archbishop Edward T. O’Meara Respect Life Award. Alea and Branden each received the Our Lady of Guadalupe Pro-Life Youth Award.

“The formation of our conscience, sisters and brothers, as we continue the dialogue over health care reform is a challenge,” Archbishop Buechlein said, and this formation process must include an emphasis on prayer. †

SYNOD

continued from page 1

orders; and the number of Catholic universities has grown along with the number of Catholics professionally prepared for work in the Church, in politics and business.

Still, he said, the Catholic Church barely exists in much of North Africa; some priests and religious have difficulty remaining faithful to their vows; sects continue to attract large numbers of Catholics; and young people who travel to Europe or North America for study come home non-Catholic “because they felt less at home in the Catholic churches there.”

Asked afterward about the challenge of celibacy for African priests and religious,

Cardinal Turkson said, “It is not anything to hide or be ashamed of” because celibacy is a challenge for modern men and women all over the world, but Church leaders must find new ways to respond to the challenge.

In his presentation to the synod, the cardinal said ethnic tensions and government corruption continue, and that the African people face new challenges because of the import of foreign cultural values and practices, including economic policies focused only on profit rather than the common good, and the acceptance of homosexuality and homosexual unions, and of divorce and abortion.

Cardinal Turkson also spoke to the synod about drug trafficking and drug use increasing in Africa; arms trafficking

escalating the violence of local conflicts; and pollution and climate change having a devastating impact on a continent where extreme weather already leads to drought, famine and desertification.

Before the cardinal spoke to the synod assembly, Pope Benedict XVI opened the meeting with a spiritual reflection, calling the synod members to listen to the Holy Spirit and to recognize that every blessing and every challenge is a result of human beings’ relationship with God.

“If this is not correct, we cannot arrive at the truth, and this is the source of all the vices that destroy social relationships and peace in the world,” he said. “Things are going wrong in the world because our relationship with God is not in order.”

Social, political and economic analyses of African realities are necessary, but they are insufficient “if we do not discover that behind all the injustices of corruption and everything else there lies an unjust heart, a closure to God and, therefore, a falsification of the fundamental relationship upon which all other relationships are based,” Pope Benedict said.

While material well-being comes only at a great cost, God offers his love and forgiveness to all for free, the pope said.

“We become Christians only if our faith is transformed into charity,” he said.

Pope Benedict asked the synod members to work to ensure that the love of God, which is offered to all men and women, is able to cross boundaries of ethnicity, tribe and social class in Africa. †

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Pope welcomes new U.S. ambassador, prods on right to life issues

VATICAN CITY (CNS)—Welcoming the new U.S. ambassador to the Vatican, Pope Benedict XVI outlined wide areas of potential cooperation with the administration of President Barack Obama, but drew a sharp line on the issues of abortion and the rights of conscience.

The pope called for “a clear discernment with regard to issues touching the protection of human dignity and respect for the inalienable right to life from the moment of conception to natural death, as well as the protection of the right to conscientious objection on the part of health care workers, and indeed all citizens.”

He made the remarks at a ceremony on Oct. 2 to accept the credentials of Miguel Diaz, named in May by Obama as the ninth U.S. ambassador to the Holy See.

After the encounter at the papal villa in Castel Gandolfo south of Rome, Diaz held talks at the Vatican with the Vatican secretary of state, Cardinal Tarcisio Bertone.

The pope’s comments on the right to life touched on a current debate in the United States over provisions of health care reform and how they would affect abortion policies.

Leading U.S. bishops have insisted that any final health care reform bill exclude mandated coverage of abortion and protect conscience rights. Obama has said that under his plan “no federal dollars will be used to fund abortions, and federal conscience laws will remain in place,” but the bishops say none of the proposals under congressional consideration have met that challenge.

The pope smiled and greeted Diaz warmly at the papal villa, chatting with the ambassador before greeting members of the U.S. embassy staff and Diaz’s family. Diaz also prepared a speech, but the pope and the ambassador handed each other their texts instead of reading them.

In his text, the pope said he recalled

“with pleasure” his encounter last July with Obama, and expressed his confidence that U.S.-Vatican relations would continue to be marked by fruitful dialogue and cooperation in favor of human rights and human dignity.

The pope praised the founding U.S. ideals of freedom, dignity and pluralism and, in a reference to Obama’s short time in office, said that “in recent months the reaffirmation of this dialectic of tradition and originality, unity and diversity has recaptured the imagination of the world.”

In his own speech, Diaz spoke of the need for the United States to act cooperatively to resolve international problems, saying that “more than ever the United States realizes that we cannot act alone.”

The pope strongly endorsed that orientation toward “a greater spirit of solidarity and multilateral engagement,” saying today’s crises cannot be resolved on individualistic or even national terms. As a prime example, he pointed to the global economic crisis, and said it calls for a revision of financial structures in the light of ethics.

The pope said multilateralism should also be applied to “the whole spectrum of issues linked to the future of humanity,” including basic health care, immigration policies, climate control, and secure access to food and water.

He expressed his particular satisfaction for the results of a recent U.N. summit on nuclear disarmament, chaired by Obama, which unanimously approved a resolution on nuclear disarmament and set the goal of a world free of nuclear weapons.

The second half of the pope’s address examined the necessary connection between genuine progress and “fidelity to the truth.” The pope defended the right and responsibility of Church leaders in the United States to weigh in on ethical and social questions by “proposing respectful and reasonable arguments grounded in the natural law and



The new U.S. ambassador to the Vatican, Miguel Diaz, talks with Pope Benedict XVI at the papal villa in Castel Gandolfo, Italy, on Oct. 2.

confirmed by the perspective of faith.”

The pope repeated a point he made during his visit to the United States in 2008 that freedom is also a continual summons to personal responsibility. He said that requires discernment and reasoned dialogue, and the Church has a rightful voice in this process.

In explaining why the Church insists on the unbreakable link between an “ethics of life” and every other aspect of social ethics, he quoted Pope John Paul II’s encyclical, “The Gospel of Life,” which said a society lacks solid foundations when it asserts values like human dignity, but then “radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued or violated.”

Diaz began his speech by saying Obama had been “deeply touched” to meet with and listen to the pope last July.

The ambassador, citing the pope’s recent encyclical on economic justice, listed several areas of mutual U.S.-Vatican concern, including interreligious dialogue, environmental protection, the financial crisis, global

poverty and the migration of peoples.

“Your urgent priorities coincide with those set forth by President Obama, and as ambassador of the United States I look forward to working with the Holy See to advance our common interests,” he said.

He said the United States deeply respects the Vatican as “a sovereign entity, as a humanitarian actor and as a unique moral voice in the world.” He noted past U.S.-Vatican partnerships in favor of religious freedom and human rights, and pledged to continue along that path.

The new ambassador closed his remarks by promising to be a “bridge-builder” between the United States and the Vatican, and strengthening their “indispensable relationship.”

Diaz, 46, who taught at St. John’s University and the College of St. Benedict in Minnesota, is the first Hispanic and the first theologian to represent the United States at the Vatican. Born in Havana, he came to the United States from Cuba as a child with his parents. †

Colts’ Bill Polian is keynote speaker at Catholic School Values awards dinner

Criterion staff report

Indianapolis Colts president Bill Polian will be the featured speaker during the archdiocese’s Celebrating Catholic School Values: Scholarship and Career Achievement Awards dinner on Nov. 10.



Bill Polian

The Colts organization will also receive the Community Service Award during the 14th annual event, which has raised more than \$4 million to support need-based education scholarships to Catholic schools in the archdiocese.

Five individuals will also

receive Career Achievement Awards at the event: Patricia Cronin of Christ the King Parish in Indianapolis, Oliver Jackson of St. Rita Parish in Indianapolis, Charles “Chick” Lauck of St. Barnabas Parish in Indianapolis, and Robert and Eleanor McNamara of St. Luke the Evangelist Parish in Indianapolis.

The event will begin at 6 p.m. on Nov. 10 at the Indiana Convention Center in Indianapolis.

The annual Catholic school event in the archdiocese brings together corporate sponsors in celebration of

archdiocesan Catholic schools. Corporate sponsorships are now being accepted. Platinum partnerships for the event represent a \$15,000 gift for scholarships. Gold partners are \$10,000, silver sponsors are \$5,000 and bronze partners are \$1,750.

For sponsorships and ticket information, contact Rosemary O’Brien at the archdiocesan Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at robrien@archindy.org. †

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Editorial

Let our faith as Catholics continue to SHINE in all we do

Caring about our neighbors. As Catholics, we realize what that means.

In his encyclical "Deus Caritas Est" ("God is Love"), Pope Benedict XVI wrote, "within the community of believers, there can never be room for a poverty that denies anyone what is needed for a dignified life."

Our faith demands that we reach out to the least of our brothers and sisters and, here in the Archdiocese of Indianapolis, so many of us have embraced that Gospel mandate in different ways.

Pick any parish, school, agency or institution in the 39-county region that makes up our archdiocese, and you will undoubtedly find people and ministries that see the face of Jesus in others, and respond as the hand of Christ to others.

The poor, the oppressed, the unemployed, the homeless ... even before the current economic crisis that has affected so many people throughout our country, including close to home in Indiana, we were reaching out as a Church community to assist those in need.

Unfortunately, those challenges have only grown dramatically in the last several months as the rising unemployment rate and other factors continue to make it difficult for some people, including many families, to make ends meet.

From Terre Haute to Richmond, from New Albany back up to Indianapolis, staff members and volunteers have stepped up their efforts where the ministry of charity is concerned.

You have read stories in *The Criterion* during the last several months about SHINE, an acronym for "Spreading Hope in Neighborhoods Everywhere." In those articles, we highlighted how the ministry of charity is taking place throughout the archdiocese.

Teenagers and young adults performing chores for older members of a Bloomington parish, community gardens at Indianapolis-area parishes providing much-needed produce to families in need, Catholic Charities in Tell City collaborating with a local library to provide computer services for the unemployed. These are only a few examples of how our family of faith is responding to our call to action as Catholics to spread the hope of Christ.

On Oct. 1, a SHINE kickoff day was held at Lucas Oil Stadium in Indianapolis with more than 600 people in attendance.



John Cecil, a then-junior at Indiana University, left, and Marco Regoli, a then-sophomore at Bloomington South High School, rake leaves in Frank and Lucille Albert's backyard in Bloomington on Nov. 8, 2008. "Labor of Love" is an outreach program sponsored by St. Charles Borromeo Parish in Bloomington, where high school and college students volunteer their services to help older people.

The event, according to David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, was the beginning of a yearlong ministry in social renewal in the archdiocese.

"It is our opportunity to shine a light on this one aspect of the life of our Church," Siler said.

The day also offered a chance "to seek new ways to collaborate, to refine our response to those in poverty and to seek ways to involve more of the faithful in the ministry of charity," Siler said.

As nearly every speaker reiterated during the day, the social mission of the Church is at the heart of who we are as Catholics.

Through workshops, training, collaboration and via other resources, archdiocesan leaders hope the next year is a time of social ministry renewal for the thousands of us who already minister in the archdiocese. It also presents the chance to get more people to embrace our ministry of charity.

In conjunction with the yearlong ministry in social renewal, the Web site www.spreadinghopeeverywhere.com will serve as an excellent resource for those interested in getting more information about SHINE.

The archdiocesan yearlong ministry of social renewal will culminate on Sept. 25-26, 2010, the same weekend that Catholic Charities USA celebrates its 100th anniversary.

Though we will encounter challenges in our charitable outreach to others, sometimes it is best to let our actions, not words, speak for us.

As keynote speaker Jesuit Father Fred Kammer, former president of Catholic Charities USA and current director of the Jesuit Social Research Institute at Loyola University of New Orleans, said: "Say nothing and let love speak."

Through our compassionate response, we pray that we indeed do just that.

—Mike Krokos

Parish Diary/Fr. Peter J. Daly

Growing old: The memory of a simple prayer despite dementia

Growing old is hard. Gradually, we surrender our abilities.



We make fewer plans and we look more to the past.

Eventually, we have only our memories to comfort us.

Growing old is especially hard when we are aware that we are losing even our

memories. There is a sense of urgency. We want to pass our memories along to others so that these memories will live on for a while after our own minds have gone dark.

Recently, I received a letter from a lady in my parish who has progressing dementia. Let's call her Mary.

Every day, Mary feels some bit of her mind slipping away. Even though she is still relatively young, she knows that she is losing her memory and it won't be long until she cannot recall even simple things.

Mary's anguish is compounded by the fact that she watched her husband die from Alzheimer's disease only a few years ago.

Over the years, I have received thousands of letters from parishioners and readers. But few letters have touched and encouraged me like the one I received from Mary on the feast of St. John Vianney, the patron saint of our parish. I thought I should share it:

"Dear Father Daly,

"It is the feast of St. John Vianney [our parish patron], and I believe it's more than appropriate to tell you how much I appreciate all that you bring to the parish. At the same time, I want to share with you a prayer/poem that I wrote in my early teens and have used over the years as a Communion offering to our Savior. I do this because many times I have heard you describe your love for the Eucharist with words that articulate my own feelings and belief. Your homily a week or so ago exemplifies this.

Communion Prayer

I have prepared my heart as a palace
For you, my King, to stay.

And when I receive you, sweet Jesus,
Reign in my heart through the day.
I have prepared you a throne of
repentance.
With love I shall make you a crown.
With a heart full of prayer I shall
praise you.
Love greater than yours can't be
found.

"I pass this on with the hope that you might wish to keep my prayer alive after dementia precludes my ability to remember it.

"With heartfelt prayers for your intentions,
Mary"

Mary does not have to worry. Her prayer will live on with me. Maybe others will pick it up too, so that it will become part of the collective memory of the Church and be prayed by many minds.

Prayer is powerful. It is also persistent.

I have been with many dying people over the years. Even when they can no longer remember the faces of their children or their own names, they can remember the words of prayers they have used since their childhood to call upon the Lord.

If any memory will live on within Mary's mind, it will be the memory of the words of this prayer she composed. She has recited it with fervor thousands of times as she joined herself to the presence of God in the Eucharist.

Don't worry, Mary. The memory of your prayer is safe. It will live on with me. What is even more significant is that it lives on already in the mind of one who cannot forget. It lives on in the mind of God, the eternal Word.

(Father Peter J. Daly writes for *Catholic News Service*.) †

Letters to the Editor

As Christians and seekers of truth, Internet can be a double-edged sword

Within the last hour, I received one of those chain e-mails from a relative that we all get. You know, the ones that rant, rave and otherwise tell pejorative stories. It might be about a celebrity or political figure, another race or religion or another country.

Usually, the e-mail instructs us to forward it to as many people as possible, sometimes promising dire consequences if we don't.

We all know that the Internet is a double-edged sword. It certainly is a tool that we can use to create a lot of good for our world.

And, unfortunately, we also know that it provides a great many "near occasions for sin" we talk about in our act of contrition.

Did you ever stop to think that in the moment in which you are deciding whether to forward that e-mail or not, you are butting right up against one of those near occasions for sin?

Consider the definition of calumny. I would like to suggest that in the moments we are deciding whether to forward that e-mail or not, we are deciding whether or not we will commit the sin of calumny: "A false statement maliciously made to injure another's reputation; the utterance of maliciously false statements; slander."

Wasn't it St. Francis of Assisi who prayed to "seek first to understand?"

As Christians, I believe it is imperative that we seek first to understand, to seek the full truth before passing it on.

We have to go that extra mile, else we become evildoers too, forwarding a twisted grain of truth or an outright lie that preys on people's ignorance, laziness and biases.

Remember the story about the priest who gives the penance to the gossip monger? "Take a feather pillow to a high rooftop and shake its contents into the wind." And later, "Go and collect all the feathers back up."

That is exactly what we do when we forward false e-mails. As Christians and seekers of the truth, we have to be very responsible before we choose to forward e-mails that impugn others, create panic or otherwise seek to cause negative consequences.

Fortunately, the Internet provides us with resources to help us in discerning the truth. Try out Web sites like www.snopes.com, www.factcheck.org, www.politifact.com or many of the other Catholic resources available through www.archindy.org.

Kristen LaEace
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Answering students' questions about faith and being an archbishop

Last spring, I received letters from students preparing for first Communion and confirmation at our 175th archdiocesan anniversary celebration. I promised that I would answer some of the students' notes and questions after the beginning of this new academic year.

Miguel wrote from St. Philip Neri Parish's confirmation class. He named the prayers he had to learn, the seven sacraments and other items of faith. He added: "I am glad that I am going to be confirmed and my younger sister, Rocío, also. ... I am kind of a slow learner because I play around and I also talk a lot but I can't help it. Please pray for me that I will be able to change my life. Also pray for my family. Thank you."

Miguel, I will pray for your intentions and that you grow in faith and behavior, but I think you are on the right path.

Elijah from St. Simon the Apostle Parish wrote: "Thanks for being our archbishop. Do you like being an archbishop? Do you really get a ring when you become an archbishop? I hope you answer my questions."

Elijah, thanks for your note. It sounds like you and your classmates were studying about the sacrament of holy orders. Sept. 9 marked my 17th anniversary as Archbishop of Indianapolis.

It is a privilege to be your archbishop as the years fly by. When a priest is ordained a bishop, he is given a ring as a sign of his

commitment to the diocese that he will serve. The meaning of the ring is something like a wedding ring; it represents the love of the archbishop for his people.

Megan, a fifth-grader (last year) from St. Simon the Apostle Parish, wrote that she learned "that you received holy orders three times [deacon, priest and bishop]. Do you regret being an archbishop? Do you like being a bishop? Thank you so much for your work."

Megan, I never expected to receive all three of the holy orders when I was preparing to be a priest. A deacon is ordained to serve people in the ministry of charity. A priest is ordained for that too, but also for offering the Eucharist, celebrating other sacraments and preaching the Gospel. A bishop has the added privilege of ordaining deacons and priests. I have loved all three orders, and thank God over and over again that I was called to serve.

Maggie from St. Simon the Apostle Parish wanted to know what color my ring is. And which of the three orders (deacon, priest, and bishop) was my favorite. She wrote "you are so cool for doing this!"

Maggie, I don't know if I can really answer your question about my favorite order. All three have two things in common: We are ordained to serve God and the people of God, and we are ordained to proclaim and preach the Gospel and the teachings of Jesus.

As for the color of my ring, the one given

to me when I became a bishop had a black onyx stone. Since that ordination, people have given me other rings. The one that I wear most every day is gold-plated in the shape of a mitre, the bishop's hat.

Matthew, from St. Simon the Apostle Parish, asked: "What is it like to have so much responsibility and power? Is it fun to have that much power? I don't have much power in the Church. I wish I could be you."

Matthew, you have it right that an archbishop has a lot of responsibility in the Church. I don't look at that so much as a matter of power, but as an obligation to serve God and the people of God. We are ordained to serve, not to lord it over people. I hope some day you are ordained to serve God and his people. Maybe you will be an archbishop.

Jack, from Our Lady of the Most Holy Rosary Parish's first Communion class, asked three questions: "How do you pass on the power to other priests to change the bread and wine into the body and blood of Jesus? Has Jesus ever appeared to you? How did you celebrate your first Communion day?"

Jack, those are three good questions. When a priest is ordained, he receives from

Christ through the Church the power to change the bread and wine into the body and blood of Christ. Do you notice at Mass that it is Christ who says, "This is my body; this is my blood?" Jesus consecrates through the priest.

Jesus has not appeared to me physically as the God-man, but I know him present in mystery in the Blessed Sacrament.

My first Communion day was many years ago, but I remember that after the Mass we had a large family gathering at my parents' home.

That afternoon, I received the sacrament of confirmation from the bishop of Evansville. †

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

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

Archbishop Buechlein's intention for vocations for October

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

Respuestas a las preguntas de los estudiantes sobre la fe y la labor de un arzobispo

La primavera pasada recibí cartas de los estudiantes que se preparaban para la Primera Comunión y la Confirmación durante la celebración de nuestro aniversario arquidiocesano número 175. Prometí que respondería algunas de las notas y preguntas de los estudiantes luego del comienzo del año académico.

Miguel me escribió desde su clase de Confirmación de la parroquia San Felipe Neri. Nombró las oraciones que tuvo que aprenderse, los siete sacramentos y otros aspectos de la fe. Añadió: "Me alegra que voy a recibir la confirmación, al igual que mi hermana menor, Rocío. ... Soy un poco lento para aprender porque me entretengo jugando y también hablo mucho, pero no puedo evitarlo. Recé por mí para que pueda cambiar mi vida. Recé también por mi familia. Gracias."

Miguel, voy a rezar por tus intenciones y para que crezcas en la fe y el comportamiento, pero creo que vas por el camino acertado.

Elijah de la parroquia San Simón Apóstol, escribió: "Gracias por ser nuestro arzobispo. ¿Le gusta ser arzobispo? ¿De verdad le dan un anillo cuando se convierte en arzobispo? Ojalá responda mis preguntas."

Elijah, gracias por tu nota. Me da la impresión de que tus compañeros de clase y tú estaban estudiando el Sacramento del Orden. El 9 de septiembre celebré mi aniversario número 17 como arzobispo de Indianapolis.

Ha sido un privilegio ser tu arzobispo a lo largo de todos estos años. Cuando un sacerdote se ordena como obispo, se le

entrega un anillo como símbolo de su compromiso con la diócesis a la cual servirá. El significado del anillo es similar al de un anillo de boda: representa el amor del arzobispo por su pueblo.

Megan, una estudiante de quinto grado (el año pasado), de la parroquia San Simón Apóstol, escribió que se enteró de "que recibió las órdenes sagradas tres veces [como diácono, sacerdote y obispo]. ¿Lamentado ser arzobispo? ¿Le gusta ser obispo? Muchas gracias por su labor."

Megan, nunca esperé recibir las tres órdenes sagradas cuando me estaba preparando para ser sacerdote. Los diáconos se ordenan para servir al pueblo a través del ministerio de la caridad. Los sacerdotes también se ordenan para eso y además para ofrecer la Eucaristía, celebrar otros sacramentos y predicar el Evangelio. El obispo tiene el privilegio agregado de ordenar a diáconos y sacerdotes. Me han encantado las tres órdenes y le doy gracias a Dios una y otra vez por haberme llamado a servir.

Maggie de la parroquia San Simón Apóstol quería saber de qué color es mi anillo. Y cuál de las tres órdenes (diaconato, sacerdocio y obispado) fue mi preferida. Comentó: "¡Lo que hace es estupendo!"

Maggie, en realidad no sé si puedo responder a tu pregunta de cuál fue mi orden predilecta. Las tres tienen dos cosas en común: se nos ordena para servir a Dios y a Su pueblo, así como también para proclamar y predicar el Evangelio y las enseñanzas de Jesús.

En cuanto al color de mi anillo, el que se me entregó cuando me convertí en obispo

tenía una piedra de ónix negra. Desde esa ordenación, se me han dado otros anillos. El que uso casi todos los días está enchapado en oro y tiene la forma de una mitra, el sombrero de los obispos.

Matthew de la parroquia San Simón Apóstol preguntó: "¿Qué se siente tener tantas responsabilidades y poder? ¿Es divertido tener tanto poder? No tengo mucho poder en la Iglesia. Me gustaría estar en su lugar."

Matthew, estás en lo correcto al decir que un arzobispo tiene muchas responsabilidades en la Iglesia. No lo veo como un asunto de poder, sino más bien como la obligación de servir a Dios y a Su pueblo. Se nos ordena para servir, no para gobernar a las personas. Espero que algún día recibas la ordenación para servir a Dios y a Su Pueblo. Quizás llegues a ser arzobispo.

Jack de la clase de preparación para la Primera Comunión de la parroquia Nuestra Señora del Santísimo Rosario me hizo tres preguntas: "¿Cómo transmite el poder a otros sacerdotes para transformar el pan y el vino en el cuerpo y la sangre de Jesús? ¿Se le ha aparecido Jesús alguna vez? ¿Cómo celebró el día de su Primera Comunión?"

Jack, tus preguntas son muy interesantes. Cuando un sacerdote se ordena recibe de Cristo, a través de la Iglesia, el poder de transformar el pan y el vino en

el cuerpo y la sangre de Cristo. ¿Has notado que en la Misa es Cristo quien dice: "Este es mi cuerpo; esta es mi sangre"? Jesús santifica mediante el sacerdote.

Jesús no se me ha aparecido físicamente como Dios-Hombre, pero sé que está presente en el misterio del Santísimo Sacramento.

El día de mi Primera Comunión ocurrió hace muchos años, pero recuerdo que después de la Misa tuvimos una gran reunión familiar en la casa de mis padres.

Esa tarde, el obispo de Evansville me impartió el sacramento de la Confirmación. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 10

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., fried chicken, music, games, 5:30-8:30 p.m. Information: 317-546-1571.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Craft and bake sale**, 9 a.m.-3 p.m. Information: 317-271-5234.

St. Charles Borromeo School, 2224 E. Third St., Bloomington. **"Family Fun Day,"** Information: 812-336-5853.

Zionsville Fellowship Church, 9090 E. State Road 334, Zionsville, Ind. (Diocese of Lafayette). **Boone County Right to Life banquet**, Monica Migliorino Miller and

Edmund Miller, presenters, \$30 per person, 6:30 p.m. Information: 317-769-3871 or 765-482-7941.

Standard Country Club, 8208 Brownsboro Road, Louisville, Ky. **Catholic Women's Initiative breakfast**, 9-11:30 a.m., \$30 per person. Information: 812-786-1350 or leighlitchfield2002@yahoo.com.

October 11

St. Anthony Parish, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

October 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., meeting, 12:30 p.m., bring a sack lunch. Information: 317-885-5098.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Christian Leaders and Leadership Lecture Series,"** Army Col. Todd Townsend, commander of Camp Atterbury

Joint Maneuver Training Center, presenter, 7 p.m. Information: 317-783-1779 or perigo5068@msn.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life Mass**, 7 p.m., discussion on pro-life matters following Mass. Information: 812-623-8007.

October 15

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Marian University, 3200 Cold Spring Road, Indianapolis. **Notre Dame Club and SOPHIA, lecture and reception, "The New World of Peace-building: Does it Include You?"** Dr. George Lopez, presenter, 7 p.m., no charge. Information: 317-881-3739 or www.theheathsprodigy.net.

St. Louis de Montfort Church, 11441 Hague Road, Fishers, Ind. (Diocese of

Lafayette). **Right to Life of Indianapolis, one-hour presentation on "Making Abortion Unthinkable-The Art of Pro-Life Persuasion,"** Marc Tuttle, presenter, 7:30 p.m. Information: 317-582-1626 or life@rtlindy.org.

October 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "A Catholic Father's Legacy: Your Faith and Time with Your Kids," Bill Bissmeyer, founder of "Dad's Day," speaker, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

The Atrium, 3143 E. Thompson Road, Indianapolis. St. Francis Hospital and Health Centers, **Senior Promise, Fall Health Festival**, 9 a.m.-noon. Information: 317-782-7986.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League**,

Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-462-2246.

October 16-18 CYO Camp, 2230 N. Clay Lick Road, Nashville. **"Father and Son Fall Camping Weekend,"** children ages 7-15, \$70 father, \$50 son. Information: 888-988-2839, ext. 22, or registar@campranchoframasa.org.

October 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Pro-Life Mass**, Father Glenn O'Connor, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Fourth annual Indiana Catholic Men's Conference**, "Lions Breathing Fire," 8 a.m.-4:30 p.m., \$45 per

person includes lunch. Information: www.indianacatholicmen.com.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **Harvest dinner**, roast pork dinner, country store, 4-7 p.m. Information: 812-654-2009.

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival and Shooting Match,"** 11 a.m., food, games. Information: 812-843-5713.

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

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South .8 mile east of 421 South and 12 miles south of Versailles. Mass, noon, on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551. †

Retreats and Programs

October 9-11

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Peaceable Pope: Blessed John XXIII,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 12

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or center@oldenburgosf.com.

October 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Father Jim Farrell, presenter, 8:30 a.m.-1 p.m., \$30 per person includes child care, continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Christian Leaders and Leadership Lecture Series,"** Army Col. Todd Townsend, commander of Camp Atterbury Joint Maneuver Training Center, presenter, 7 p.m. Information: 317-783-1779 or perigo5068@msn.com.

October 17

Oldenburg Franciscan Center, Oldenburg. **"Living a Spirituality of Hope,"** Franciscan Sister Norma Rocklage, presenter, 9-11:30 a.m., \$15 per person. Information:

812-933-6437 or center@oldenburgosf.com.

October 11

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-The Luminous Mysteries of the Rosary,"** Franciscan Sister Kathleen Mulso, presenter, 9:30 a.m.-noon, \$10 per person. Information: 812-933-6437 or center@oldenburgosf.com.

October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent, non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

October 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009-The Power of Reconciliation,"** Father Glenn O'Connor, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 23

Diocese of Lafayette, Ind. **Rachel's Vineyard retreat, confidential post-abortion reconciliation.** Information: 765-404-3999.

October 23-25

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Forgive Us as We Forgive,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or

MZoeller@saintmeinrad.edu.

October 24

East Central Performing Arts Center, St. Leon. **One-day conference, "Healing of the Heart,"** Deacon Ralph Poyo and Father Gregory Bramlage, presenters, 8 a.m.-8 p.m., \$40 plus \$15 meal plan, registration due Oct. 14, walk-in fee \$50 with no meal plan available. Information: 812-623-8007 or www.HealingThroughThePowerofJesusChrist.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Spa Day,"** 8 a.m.-4 p.m., \$100 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 26-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat for priests, **"Preaching Luke,"** Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 2-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat for priests, **"Reflections on the Gospel of Luke and Contemporary Ministry,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: 317-888-1892 or jbradleylevine@msn.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Saving Word, Saving Signs,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 7

Oldenburg Franciscan Center, Oldenburg. **"Refresh Your Spirits with a Day of Prayer and Gratitude,"** Franciscan Sisters Kathleen Mulso and Alaoque Burger, presenters, 9-11:30 a.m., \$15 per person. Information: 812-933-6436 or center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Family Christmas-Making Nature Ornaments,"** Franciscan Sister Cleopha

Werner, instructor, \$15 per person includes materials, 2-5 p.m. Information: 812-933-6436 or center@oldenburgosf.com.

November 8

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-The Spiritual Wisdom of St. Teresa of Avila for Daily Living,"** Franciscan Sister Jean Alice McGoff, presenter, 10:45 a.m.-noon. Information: 812-933-6436 or center@oldenburgosf.com.

November 9

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter. Information: 812-933-6436 or center@oldenburgosf.com.

November 10

Oldenburg Franciscan Center, Oldenburg. **"Food and Faith Series-Cookies and Crêches,"** Franciscan Sister Miriam Kaeser, presenter, 7-8:30 p.m. Information: 812-933-6436 or center@oldenburgosf.com.

November 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

November 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009-Exploring the Covenant in Scripture,"** Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 20-22

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat for priests, **"O Antiphon Retreat,"** Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 21

Oldenburg Franciscan Center, Oldenburg. **"Surrounding Your Day with Prayer,"** Franciscan Father Bill Farris, presenter, 9:30 a.m.-2:30 p.m., Mass, 11:15 a.m., \$35 per person includes lunch. Information: 812-933-6436 or center@oldenburgosf.com. †



Racing for health

More than 400 fifth- through eighth-grade students race past the start line during the 31st annual Sen. Richard Lugar-Butler University Run, Walk and Health Fair on Sept. 29 at the private college in Indianapolis. Many of the boys and girls are members of Catholic Youth Organization cross country teams in the Indianapolis North Deanery.



Jim and Millie (Mulheron) Komro, members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary and renew their vows during Mass on Oct. 10.

The couple was married on Oct. 10, 1959, at Sacred Heart Church in Eau Claire, Wis.

They have four children: Kimberly Donnelly, Jannette Hogshire, Lori Hungate and Carmen Komro. They have eight grandchildren. †

VIPs

Charity in action: Impact of new saints continues in United States

VATICAN CITY (CNS)—The long path to official sainthood is drawing to a close in October for Blessed Damien de Veuster, a missionary priest famed for his work with leprosy patients in Hawaii.

Pope Benedict XVI is canonizing him on Oct. 11 along with four others, including Blessed Jeanne Jugan, foundress of the Little Sisters of the Poor.

Both Blessed Damien and Blessed Jeanne are important figures for U.S. Catholics, and reflect the pope's priority on the faith as charity in action, especially toward society's outcasts and forgotten.

Neither was born in the United States, but both continue to have a major impact there, and hundreds of U.S. pilgrims will be descending on Rome for the canonization liturgy in St. Peter's Square.

Blessed Damien, a Belgian-born member of the Congregation of the Sacred Hearts of Jesus and Mary, is

renowned for having spent the last 16 years of his life ministering to patients with Hansen's

disease, or leprosy, on the island of Molokai in Hawaii. At that time, in the mid-19th century, lepers were considered outcasts and leprosy was an incurable disease.

Blessed Jeanne grew up in revolutionary France and formed a small prayer community. In 1839, at the age of 47, she brought home a sick and blind elderly widow, giving the woman her own bed. Eventually, caring for the abandoned elderly became the primary focus of her religious order, and remains so today for the approximately 2,700 Little Sisters of the Poor.

The two new saints were models of personal holiness and self-sacrifice, and epitomize the Church's long record of

service in health care. But in their own day, they were not necessarily known as heroes.

Blessed Damien sailed for Hawaii in 1864, was ordained a priest and served there for eight years. When a priest was needed for the leprosy settlement on the island of Molokai in 1873, he volunteered. He found himself essentially alone as pastor, doctor, adviser and guardian to the approximately 800 residents suffering from the disease.

His tough and practical methods antagonized many civil and religious authorities, who considered him headstrong and bothersome, but he undoubtedly left the patient inhabitants of the island better off. He organized the residents into a community, built a hospital, an orphanage and a church, helped the village get piped water and even started a brass band.

After contracting the disease, he experimented on himself with new treatments. He was, as he wrote, "at one with the lepers." Following his death at the age of 49 five years later, centers were established in his name for patients with leprosy and, in more recent years, HIV and AIDS. Many hope he will be named the patron saint of those with HIV/AIDS and leprosy.

For Blessed Jeanne, recognition came long after her death—even in her own religious order. At one point, she was replaced as superior of the Little Sisters and sent out to beg on behalf of the poor. She was later placed in retirement, and when she died in 1879 the younger members of her order didn't even know she was the foundress.

Today, she is known as the patron of the elderly, and is seen by many as introducing a unique model of health care delivery that has particular relevance in modern times of costly end-of-life care. The Little Sisters serve more than 13,000 elderly residents in 202 homes in 32 countries.

Some of the people who continue to be

Little Sisters of the Poor

MISSION Welcoming the needy elderly into homes, forming a family with them, enabling them to enjoy life and caring for them with love and respect until the moment God calls them home.

SISTERS 2,700

HOMES 202

LOCATIONS 32 countries

CARING FOR 13,232 people

LAY MEMBERS 2,065

ESTABLISHED 1842

FOUNDRESS Jeanne Jugan

VOWS Chastity, poverty, obedience and hospitality

Source: www.littlesistersofthepoor.org ©2009 CNS



touched by the lives of these 19th-century figures will be in Rome for the canonization Mass celebrated by Pope Benedict.

Although the treatment of Hansen's disease is much improved and no longer calls for the segregation of patients, it still afflicts several million people around the world.

Traveling with a group of 550 pilgrims from Hawaii will be a dozen residents from Kalaupapa—about half of the settlement's remaining former Hansen's disease patients—along with their caregivers and companions. The residents' 12,000-mile journey was paid through a fundraising campaign.

The Little Sisters of the Poor are coming

to Rome in full force, about 4,000 sisters, patrons, staff members and a group of very special guests: at least one resident from each of their homes for the elderly. The order is arranging video transmission of the canonization Mass for many of the residents who can't make the trip.

Blessed Jeanne and Blessed Damien seem to embody a favorite theme of Pope Benedict: that Christianity is not merely a "moral code" or a set of rules, but a religion that embodies love of God and neighbor. Although their causes have been under study by Church authorities for decades, they are very much saints of this pontificate. †

Blessed Jeanne Jugan is called 'a Mother Teresa of her time' throughout the world

WASHINGTON (CNS)—Blessed Jeanne Jugan isn't exactly a household name.

Yet those who live on Harewood Road in northeast Washington know well the story of the soon-to-be saint.



Blessed Jeanne Jugan

"She took one lady, put her on her shoulder, took her home and gave her her own bed," said Mary Nathan, 77, who has lived for nine years at the Jeanne Jugan Residence on Harewood. "My heart sees her always as a saint."

Blessed Jeanne, who founded the Little Sisters of the Poor in France in 1842, will be canonized on Oct. 11 in a ceremony at the Vatican.

"She was very much like a Mother Teresa of her time," said Sister Diane Shelby, one of the Little Sisters at the Washington home. "She reached out to the elderly poor and took care of them in her own home."

It was in 1839 when Blessed Jeanne, 47, took in her first resident, Anne Chauvin, a blind and ill widow. She gave Chauvin her own bed and went to sleep in the attic. Soon Blessed Jeanne and two companions were attending to several other women who could not care for themselves.

Today, the sisters—2,700 worldwide—look after more than 13,000 people age 65 or older at homes in 32 countries. They operate 31 residences in North America, emulating their founder's ministry and her spirituality. In Indianapolis, they operate the St. Augustine Home for the Aged.

The sisters rely on the generosity of others in the same way Blessed Jeanne went door to door with a "begging basket"

to support her home.

As she sat in the cafe of the Washington home, Sister Diane reflected on how Blessed Jeanne saw the elderly. "She believed that old age is a stage of life deserving of respect and love."

The bright and charming cafe is a gathering place for celebrations, singalongs, impromptu card games and even a frozen daiquiri happy hour every now and then.

"Loneliness is one of the biggest poverties for the elderly," Sister Diane said. "But here, there is much love."

And there is also serious work.

The sisters care for 100 residents, providing professional nursing care for the very ill, planned activities and full-service dining for those less active, and meals and aid to those in assisted-living apartments. Spiritual care, including daily Mass, is an integral part of the home's routine.

Paid staff plus volunteers help with the day-to-day workload.

"An important part of our ministry is to accompany those who are dying," Sister Diane said. When a resident is near death, a sister is always with that person, holding his or her hand, talking and praying.

"We make a point of being there with them, making them as comfortable as we can," she said.

There are many challenges in working with the aged. But Blessed Jeanne gave her sisters this advice: "Never forget that the poor are Our Lord. In caring for the poor say to yourself: 'This is for my Jesus.'"

Sister Diane and Nathan will be part of the Little Sisters of the Poor delegation on hand for the canonization. It will be a special trip for both, neither of whom has been to Rome.

When asked if they would be staying at the Vatican, Sister Diane let out a little chuckle and said, "Oh, no. We're staying at a campground." †

CNS photo/Nancy Wiehler



Sister Camille Rose points out an open table for resident Mary Nathan in the cafe of the Little Sisters of the Poor Jeanne Jugan Residence in Washington on Sept. 22. The Little Sisters care for 100 indigent elderly at the home, emulating the work of their founder, Blessed Jeanne Jugan. Pope Benedict XVI will proclaim Blessed Jeanne a saint in a ceremony at the Vatican on Oct. 11.

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Father Damien de Veuster to be canonized on Oct. 11

(Editor's note: Pope Benedict XVI will canonize Blessed Damien de Veuster on Oct. 11. Father Damien will thus become another American saint. Following is a condensation of the chapter about Father Damien in Editor Emeritus John F. Fink's book *American Saints* (Alba House, \$9.95; also available through Amazon.com).

Damien de Veuster, the "leper priest," is a Hawaiian hero. A large statue of him is in Statuary Hall in the U.S. Capitol in Washington, D.C., one of the two statues for the state of Hawaii.



Fr. Damien de Veuster

He was born on Jan. 3, 1840, in Tremelo, near Leuven, the Dutch-speaking part of Belgium, the seventh of eight children of Franciscus and Anne-Catherine de Veuster. He was given the name Joseph, but was familiarly known as Jef.

Jef's mother made sure the children learned, and practiced, their religion. She read to them about the lives of saints. Jef particularly admired the twins Cosmas and Damien, doctors who died as martyrs in the fourth century. Five of the de Veuster children followed religious vocations.

Jef was a stubborn and mischievous child. In school, he had to sit in the front of the class. Other students teased him because he couldn't speak French. He lashed back at them and gained a reputation as a bully. He also learned to speak French.

Jef entered the Order of the Sacred Hearts on his 19th birthday. When he made his provisional vows on Feb. 2, 1859, he took the name Damien after the saint he learned about as a child. He began studies for the priesthood in Paris.

While he was in Paris, Bishop Etienne Jaussen of Tahiti preached to the seminarians about missionary work. Damien's brother, Auguste, already ordained a priest and known as Father Pamphile, signed up to go to Hawaii, but became ill and the doctor declared him unfit to travel. Damien asked to take his place. Permission was granted, and he left Paris on Oct. 28, 1863.

He wrote a farewell letter to his parents, asking them to pray that he would have the courage to carry out God's will.

The voyage to Hawaii took four-and-a-half months. Damien stepped ashore in Honolulu on March 19, 1864. He was 23. He would never leave Hawaii again.

Missionaries had begun going to the Hawaiian Islands in 1820. When Damien arrived in 1864, there were 18 priests on the islands. About a third of the archipelago was Catholic.

Damien was ordained a priest on May 21, 1864, in Honolulu's cathedral and was sent to the Big Island, Hawaii, near the active volcano there. The 350 Catholics in the area had not had a priest for years, and Father Damien's first job was to build a church. It was the first of several churches he was to build with his own hands. He impressed the Hawaiians with his hardiness and willingness to share their way of life.

On Jan. 3, 1865, the Hawaiian parliament passed an Act for the Combating of Leprosy. The law required the Board of Health to establish an isolation area for lepers to which those with advanced cases of the disease were to be exiled.

It was on a peninsula on the northern coast of Molokai Island. A wall of rock 600 meters high divided the leper colony from the rest of the island. The Pacific Ocean was on the remaining three sides. However, all this did not

immediately affect Father Damien, who was busy on the big island of Hawaii.

In 1873, he joined other priests in Maui for a church consecration. Bishop Louis Maigret asked Father Aubert Bouillon to report on the situation at the leper colony on Molokai. Father Bouillon stressed the need for a priest there because the lepers were dying without spiritual support.

When Bishop Maigret asked for volunteers, Father Damien and three other priests raised their hands. Bishop Maigret suggested that each of the four priests spend three months at a time with the exiles, and he chose Father Damien to go first. He arrived at the leper settlement on May 9, 1873. He was 33.

At first, the lepers in the settlement nauseated Father Damien. There was the constant stench of rotting flesh and diarrhea. At Communion time during Mass, he felt repugnance at putting hosts on the infected tongues—there was no Communion in the hand in those days—and he had to turn away to keep from getting sick.

However, he felt no desire to leave. He wrote to his provincial, "I wish to sacrifice myself for the poor lepers. The harvest here seems ripe."

When Father Damien arrived, there were about 500 patients and 200 healthy people in the settlement, including 210 Catholics and 20 candidates for baptism. He soon realized that by following the policy he was instructed to follow, of no physical contact with the lepers, he was not winning their confidence.

What good was it, he asked his superiors, to spend his life in the leper colony if he couldn't win the hearts of the lepers? He began to live freely among the people, truly sharing their way of life. He began his sermons with, "We lepers," although he was not—yet—afflicted with the disease.

Father Damien remained with his lepers for almost 16 years. He not only cared for their spiritual needs, but also did everything he could to improve their lives physically. He campaigned for more doctors and nurses.

He got along well with Hawaiian royalty. Queen Liliuokalani was an important source of support. When King Kalakaua visited the colony in 1874, Father Damien asked for the power to solemnize marriages so that the exiles could lead a life as normal as possible. The king gave orders for the priest to be granted these powers.

Through the years, Father Damien kept up a correspondence with his brother, Father Pamphile, explaining what he was doing in Molokai. Father Pamphile took it upon himself to publish some of the letters in Belgium, and soon Father Damien became famous. The publication of a long scientific article by American doctor George Woods, who had visited the settlement and seen Father Damien's work, made him internationally famous in medical circles in 1876.

In 1884, Charles Stoddard, an English professor at the University of Notre Dame, visited Molokai. He wrote a best-selling book about Father Damien, which was translated into many languages.

In 1884, Father Damien's superiors asked a doctor to examine him and he was diagnosed with leprosy. For the time being, his illness remained a secret.



Blessed Damien de Veuster is pictured with youngsters at the settlement for Hansen's disease, or leprosy, on the Hawaiian island of Molokai. The Belgian-born missionary priest ministered to the isolated community on the island's Kalaupapa Peninsula from 1873 until his death in 1889.

In January 1885, while on retreat in Honolulu, he tried to relieve pain in his leg with a warm footbath. He put hot water in a basin and put his foot in. Soon he saw in the basin pieces of skin floating on the water. He had badly scalded his foot, and hadn't felt it. He screamed, and other priests came running. "I've scalded my foot," he said, "I'm a leper!"

The disease soon spread, and he could no longer leave the leprosy settlement. His last time away was July 16, 1886.

Now he was anxious to get help as the disease spread. On July 29, 1886, Joseph Ira Dutton arrived. He was a Civil War veteran in the United States who wished to do penance for a sinful life by cutting himself off from the world. He proved to be a valuable assistant to Father Damien, although they sometimes had disagreements.

Father Damien was particularly anxious to get nuns to come to staff the hospital. Finally, in 1888, three Franciscan nuns were sent to Molokai. One of them was Mother Marianne Cope, who has been declared venerable and is on the road to possible canonization. She carried on his work.

By 1888, Father Damien's ears were protruding, the bridge of his nose had collapsed, and his right hand was covered with lepromas—except for the fingers that held the consecrated host when he celebrated Mass.

In his last letter to his brother, on Feb. 12, 1889, he wrote that he wished only that God's will be done. He said that he now had more help for his thousand lepers and more than a hundred orphans: two priests, two brothers and three sisters.

He died on Palm Sunday, April 15, 1889. After his death, all signs of leprosy disappeared from his face. He was buried in Molokai but, in 1936, his body was returned to the Sacred Hearts Church in Leuven, Belgium.

Pope John Paul II beatified Father Damien on June 4, 1995.

Leprosy still exists in the world, although it can now be treated. The World Health Organization estimates that there are still 15 million cases of leprosy, now usually called Hansen's Disease, almost all in developing countries. †

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Diocese finalizes investigation of alleged miracle attributed to Carmelite nun

PISCATAWAY, N.J. (CNS)—The Diocese of Metuchen has formally completed its investigation of an alleged miracle attributed to the intercession of Mother M. Angeline Teresa McCrory. The testimony and evidence collected are now on their way to the Vatican for further review.



Mother M. Angeline Teresa McCrory

Mother Angeline founded the Carmelite Sisters for the Aged and Infirm. Today, the sisters, whose motherhouse is in Germantown, N.Y., operate 17 facilities in the United States and Ireland.

The inquiry involved a child who was diagnosed with a genetic disorder prior to birth, but was born without the condition.

Metuchen Bishop Paul G. Bootkoski presided over a ceremony marking the completion of the investigation on Sept. 21 in the chapel of the St. John Neumann Pastoral Center in Piscataway. He expressed joy at the opportunity for the diocese to remember the Gospel message as well as the mysterious works of God.

The bishop called Mother Angeline a much-needed role model for disciples of Jesus Christ.

Lori Albanese, diocesan chancellor and notary of the investigation, said the four-month inquiry involved

gathering facts and testimony from witnesses, including those who prayed for the intercession of Mother Angeline and the original physicians who cared for the child.

Additionally, two independent medical experts were interviewed to verify the child's current state of health, she said.

Due to rules of confidentiality, Albanese said, the identity of the child could not be released, but she did say the family lived in close proximity to the Metuchen Diocese.

The collected testimony will be presented to the Congregation for Saints' Causes at the Vatican by Andrea Ambrosi, the postulator of Mother Angeline's cause.

Through a translator, Ambrosi, an Italian canon lawyer, said it would be premature to set a timetable for the cause.

"It's not going to be overnight," he said. "It's difficult to set a time because there are so many other causes" being investigated.

Mother Angeline's case includes more than 2,000 pages of documentation to be studied by the congregation, he said. The cause itself was formally opened 10 years ago.

The Church's process leading to canonization involves three major steps. First is the declaration of a person's heroic virtues, after which the Church gives the sainthood candidate the title of "venerable." Second is beatification, after which he or she is called "blessed." The third step is canonization, or the declaration of sainthood.

In general, two miracles must be accepted by the Church as having occurred through the intercession of a prospective saint, one before beatification and the other before canonization. †

Loving, serving the least among us is at heart of our faith

By Mary Ann Wyand

If you want to love and serve the Lord, John Carr told participants at the



“Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1, you must love and serve the least

among us.

“You will find Jesus there,” he said. “You will find God there.”

In his keynote address at Lucas Oil Stadium in Indianapolis, the executive director of justice, peace and human development for the U.S. Conference of Catholic Bishops challenged archdiocesan Catholics to embrace the social ministry and mission of the Church because that is the core of who we are as Christians.

Spreading hope to others in tough times is more important than ever, Carr said, for the Catholic Church in the archdiocese, in the country and in the world.

To spread hope, he explained, “we need to do a better job of connecting our faith and how we live, of standing up for human life and dignity, and of practicing justice and pursuing the common good. ... What we do now, how we shine, will shape the world we leave [to] our children.”

Catholics must take the Church’s teachings seriously, Carr said, because our mission, the word of God and the sacraments bring us together in faith.

“You are leaders of the community of faith,” he said, “committed to defending human life and dignity, to practicing charity, to pursuing justice, and to advancing the common good.”

The best mission statement is a Scripture passage from the Book of Isaiah, Carr said, that Jesus preached as he began his public life: “The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the poor, to heal the brokenhearted, to liberate the captives, to give new sight for the blind, and to set the downtrodden free” (Is 61:1).

That passage was Christ’s mission on Earth, he said, and it is our mission as Christians today.

There are many biblical mandates to serve the least among us, Carr said, and Pope Benedict XVI put it most simply in his encyclical “*Deus Caritas Est*” when he

reminded us that “God is love.”

“That’s important to remember,” he said. “[Pope] Benedict said that to us today, and it’s what the Apostle John taught the early Christians 2,000 years ago. Who would have thought it would come down to the words of an old Beatles song—‘All You Need Is Love.’”

People need to experience a formation of the heart, he said, quoting Pope Benedict, in order to effectively practice Catholic social teachings.

“Proclaiming the Gospel, celebrating the sacraments, and serving and standing with the poor is the work of the Church,” Carr said. “Charity, justice and the common good are our vocations, and [protecting] human life and dignity is where we start.”

“The Church cannot neglect the service of charity any more than she can neglect the sacraments and the word,” he said. “... Justice is inseparable from charity and intrinsic to it.”

Everyone is called to practice charity, Carr emphasized. “We believe that every person is precious, whether you’re an innocent child in your mother’s womb or a convicted criminal on death row ... [or] whether you live in a box under a bridge.”

Respect for the sanctity and dignity of life must come first, he said, because “without life nothing else is possible, no other rights have meaning ... and without dignity life is not truly human.”

Catholics must also insist on the right to those things which make life truly human, Carr said, which include faith, family, work, education, housing and health care.

“For us, 15 million people without access to health care is not a political sound bite,” he said. “It’s not an economic challenge. It’s a moral challenge, and so we stand up for those without health care and we stand up for health care that respects human life and dignity.”

Catholics have the responsibility to work to secure those basic rights for all of God’s children, he said. “We need to restore respect for every life. As Pope John Paul II said, ‘We are a people of life, for life, all life, every life.’”

Loving our neighbors has global dimensions, Carr said, and spreading hope in every neighborhood means spreading hope beyond central and southern Indiana.

Catholic social teaching needs to be anchored in our prayer, he said, and expressed in our worship.

“The best place to understand the strength and direction of our social mission

Photos by Mary Ann Wyand



John Carr, executive director of justice, peace and human development for the U.S. Conference of Catholic Bishops addresses participants at the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 in Indianapolis. He challenged archdiocesan Catholics to embrace the social ministry and mission of the Church.

is to gather around the altar,” Carr explained. “We advance the social mission of the Church by how we live our lives every day, how we raise our families, how we treat our parents, how we act at work, who we vote for, what we invest in, how we consume. We need to practice faithful citizenship. We need to take what we believe into public life. ... We have an obligation in faith and humanity to care for our brothers and sisters even though they live half a world away. We’re one family in faith and we ought to act like it. ... We can divide up the work, but we shouldn’t divide up the Church.”

In his introduction, David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, noted that Carr has been a national leader in Catholic social ministry for more than three decades.

“Over these many years,” Siler said, “he has helped the [U.S.] bishops draft many statements and teachings that have guided our response to many of the social issues facing our nation and our world.”

David Bethuram, associate executive director of Catholic Charities and Family Ministries in the archdiocese, said the “Spreading Hope in Neighborhoods Everywhere” conference was “an opportunity to learn how Catholic social teaching really does mold and help us understand what our mission is in our neighborhoods, communities and parishes.

“Knowing how many parish people



David Siler, executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries, welcomes more than 600 participants to the “Spreading Hope in Neighborhoods Everywhere” conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

gathered together who are knowledgeable, who are willing to do the work and really do feel the call to serve people in need is not only rewarding,” Bethuram said, “but I think speaks volumes to the state, our cities and neighborhoods of how important it is that the Catholic Church reaches out to those who are vulnerable and poor.” †

Workshop offers insight for responding to requests for assistance at parishes

By Mike Krokos

Carol Goins was looking for answers. As finance manager at Holy Family Parish in New Albany, Goins has seen firsthand how people come to the parish needing help. She and other members of the staff are not always sure how to handle their requests.

They are not alone.

On Oct. 1, a room full of people attended a workshop on responding to requests for assistance at parishes during a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—“Spreading Hope in Neighborhoods Everywhere.”

Led by Stefanie Anderson, communications and marketing coordinator for the Secretariat for Catholic Charities and Family Ministries, and Bill Bickel, director of crisis relief and shelter for Catholic Charities Indianapolis, the session offered an overview of the human services community, shared the benefits of a 211 referral service and introduced a SHINE knowledge base.

Education plus collaboration equals empowerment, both Anderson and Bickel repeated several times during the workshop.

“So much of what we do is community-based,” Bickel said, adding that a number of parishes have well-established social ministries.

Following the lead offered by Father Larry Snyder, president of Catholic Charities USA, in his keynote address, Anderson and Bickel encouraged parish leaders to assess the social ministry needs, wants and capacity of

their parish. They noted that each community is different. “We’re all in this room because we care about our neighbor,” Bickel said.

Our outreach tells people who our Church is, who our parish is and who our community is, Bickel added.

Bickel and Anderson offered several resources for responding to assistance requests at parishes:

- In the greater Indianapolis area, people can log on to www.connect2help.org, a service that lists many of the area’s charitable organizations, and the services that they offer.

Connect2Help™, according to its Web site, makes it easier for

people to find help or give help. People can call 211 or 317-926-4357, 24 hours a day. The service offered is free and confidential.

- Depending on where you live, there are community organizations that parishes can turn to for help, Anderson noted.

They might include a community on aging, community action agency, the Special Supplemental Nutrition Program for Women, Infants and Children (better known as the WIC program), the Temporary Assistance for Needy Families (TANF) program, county health departments, mental health centers, day or night shelters, domestic violence/safe places or the local United Way chapter, to name a few.

- A SHINE knowledge base, or Catholic 211-type feature, has been created, Anderson said, and is now available online for parishes at www.spreadinghopeeverywhere.com.

Through a partnership with Connect2Help, the



Bill Bickel



Stefanie Anderson

Letting our faith 'SHINE'

Give people 'the look of love which they crave,' keynote speaker says

By John Shaughnessy

In a world where many people's lives are touched by heartbreak and despair, the message of Christ calls Catholics to offer help and hope in the most human ways:

Feed the hungry. Give drink to the thirsty. Welcome the stranger. Clothe the naked. Visit the sick and imprisoned.

And do everything with the love of God in your heart and the look of love on your face.

That basic message formed the essence of the opening keynote address

that Jesuit Father Fred Kammer gave on Oct. 1 at the kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

Using Pope Benedict's first encyclical as a framework, Father Kammer

extensively referred to "*Deus Caritas Est*" ("God Is Love") to focus on the practice of organized charity in the Church.

"One cannot call oneself a Christian believer without living a life filled with active love for one's neighbor, especially those who are poor," Father Kammer told more than 600 people from across the archdiocese who gathered at Lucas Oil Stadium in Indianapolis for the kickoff event.

"[Pope] Benedict states that, in God and with God, we are able to love those persons whom we do not like or even know. To them, we can offer what they need and, going beyond their outward necessities, can 'give them the look of love which they crave.'"

That "look of love" will be essential in the coming year as parishes, schools, agencies and other institutions throughout the archdiocese make a renewed

commitment to social ministry.

"Many of those served by Catholic social ministries come from abusive home environments, life on the streets, a world of addictions, chronic unemployment and the grinding world of persistent poverty," noted Father Kammer, a past president of Catholic Charities USA and now the executive director of the Jesuit Social Research Institute at Loyola University of New Orleans.

"Listening to and sharing in their experience of difficulty and chaos is the first step for them toward

recovery or freedom or self-empowerment or simple dignity. This is what the Good Samaritan does when he breaks his journey and becomes involved in the life of the man by the road."

Father Kammer also referred to the pope's belief that "the Church's deepest nature is expressed in her three-fold responsibility: proclaiming the word of God,

celebrating the sacraments and exercising the ministry of charity.

"One would expect to find all three of these essentials in every parish that calls itself Catholic," Father Kammer said.

"There are always people suffering, people who are lonely, and people with material needs that require a response that extends beyond the material to the care and refreshment of their souls."

Providing that response defines Christians, he said.

"What the pope and the bishops are saying to us is that charity and justice are not just deeds that we do to earn heaven or avoid hell. They fundamentally reveal whether we know the God of charity and justice and, even more, the son Jesus who embodied God's love in human history and continues to be revealed in the poor and the vulnerable." †

'One cannot call oneself a Christian believer without living a life filled with active love for one's neighbor, especially those who are poor.'

—Jesuit Father Fred Kammer



Above, Jesuit Father Fred Kammer delivers a keynote address to the more than 600 participants at the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 in Indianapolis. The priest encouraged participants, in their ministry of charity, to do everything with the love of God in their heart and the look of love on their face.

Right, St. Jude School fifth-grader Madeleine Russell of Indianapolis gestures as she sings a song during the opening session of the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis. The students performed before Father Kammer's keynote address during the morning session of the daylong conference.



Head of Catholic Charities USA gives parishes advice for fighting poverty

By Brandon A. Evans



Father Larry Snyder, president of Catholic Charities USA, delivers his keynote address at the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 in Indianapolis.

As the president of Catholic Charities USA, Father Larry Snyder has had the opportunity to travel all over the country to see the work being done to fight poverty.

Programs in parishes and dioceses have "created a whole lot of hope in people's lives," he said.

Last year, Catholic Charities cumulatively served 85 million people in need, using 70,000 staff members and \$4 billion.

Father Snyder shared those figures during his Oct. 1 keynote address at lunch of the kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

Catholic Charities officials take poverty seriously, he said, refusing to take a Band-Aid approach to the nearly 40 million people who live in poverty.

"In my mind, the primary focus of social ministry is the parish," he said. There, God's presence can become tangible to a world hungry for his love.

Still, Father Snyder said, "a parish can't do everything. Catholic Charities can't do everything."

So what can a parish do to respond to the need around it?

He said a parish should find what its community needs, discern what its members are interested in doing, and factor in what kind of budget and resources it has.

Among the tools he suggested for parishes: looking at census data and talking to community experts; surveying parishioners for interest and reflecting on the values of our Catholic faith; analyzing the time, talent and treasure of the parish; and thinking about partners to team up with in the community.

"You're not alone in doing this," he reminded the people assembled in Lucas Oil Stadium in Indianapolis from parishes, schools, agencies and institutions around central and southern Indiana.

Every challenge is an opportunity, he said. The recent economic crisis has given us the opportunity to make poverty "unacceptable" in the United States.

Will we take this opportunity and act? Father Snyder asked. "We know we should do something about poverty in this country."

After the keynote address, Father Michael O'Mara, the pastor of St. Mary Parish in downtown Indianapolis, said "Father Snyder put before us some very startling statistics, and I think any time that we hear statistics like that—nearly 39 million of us are living in poverty in this country—it is a reminder to us of our need to respond."

Father O'Mara said Latino parishioners especially struggle with low wages yet still send part of their meager income to family members living in developing countries.

"Father Snyder spoke of the [federal] poverty level being now classified as \$22,000 a year in this country," Father O'Mara said. "So many of our Latin American immigrants are earning below the poverty level, and are trying to sustain themselves here in this country."

"... Many of them send money home to support their own families," he said. "In this tough economic time, this is a big struggle for them. The minimum wage in Mexico is between 500 and 600 pesos a week. That would be equivalent to \$48 to \$55 a week. Nobody can live on that income."

St. Mary parishioners are "very socially aware," he said. "Part of that comes from the Latino community that is a part of our parish. We live in an area that experiences a lot of poverty. We are constantly in the midst of our homeless. Just last night, I counted three people sleeping on the front porch [of the rectory], one person on the back porch and two people underneath trees on the parish property. We see it day in and day out."

(Mary Ann Wyand, senior reporter, contributed to this story.) †

Youth and young adult leaders encourage connection of Eucharist and works of social ministry

By John Shaughnessy

As they try to inspire youths and young adults to lead lives of service, Mary Schaffner and Kay Scoville know their efforts must start with one essential approach:

Connect the celebration of the Eucharist to works of social ministry.

"Start to make the connection between service and the sacramental life," said Schaffner, the archdiocese's program coordinator for young adult and college campus ministry. "It's important that we engage this approach in our lives."

Schaffner delivered that key point during a workshop session on Oct. 1 at a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

When volunteers come together to share in the Mass, they see a real sense of how they are Christ's witnesses to the community, according to Scoville, the director of youth ministry for the archdiocese.

Schaffner and Scoville offered that advice to teachers, youth ministers and campus ministers during the event at Lucas Oil Stadium in Indianapolis, which drew more than 600 people from parishes, schools, agencies and other institutions throughout the archdiocese.

The workshop also offered these tips for helping children, youths and young adults develop a deeper spiritual connection in

their works of service:

- Remind service participants to focus on the human dignity of each person they are trying to help.

- Try to make a human connection with the people who are being assisted.

- Reaffirm the importance of prayer in their lives, emphasizing how taking time to pray draws them into a deeper relationship with Jesus.

- Spend time reading Scripture as an important way of understanding the message of hope that Christ offers the world.

- To create a sense of solidarity with people in need, give service participants a taste of what the poor and homeless often experience. As an example, serve the volunteers the same simple lunch that the poor and homeless often get.

The workshop also provided some specialized tips about service for teachers of younger children:

- Have the children plan a bake sale to raise money to help families in need at Christmas.

- Have the children volunteer at food pantries.

- Contact people who have benefited from service efforts and have them come to the school to share their experiences of how a service project has helped them.

"People need food, they need clothes, and they also need humanity," Schaffner said. "They need to have that connection with us as people." †



Father Pascal Nduka, administrator of St. Anthony of Padua Parish in Morris, gives Communion during Mass at the conclusion of the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Faith calls us to the ministry of charity, Archbishop Buechlein says at closing Mass for kickoff event

By Mary Ann Wyand

Change often begins with a single person, Archbishop Daniel M. Buechlein explained in his homily during the Mass to conclude the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

St. Thérèse of the Child Jesus, who was known as the Little Flower, is an example of how one person can make a difference in the world, the archbishop said, even though she died early of tuberculosis at the age of 24 at a Carmelite monastery in Lisieux, France.

Her feast day is celebrated on Oct. 1.

"It's remarkable that she was canonized within a few decades of her death," Archbishop Buechlein said. "It's remarkable that she is one of the most popular saints of modern times and that she is a patroness of the missions. Yet, her very short life was lived in obscurity.

"Her autobiography, *The Story of a Soul*, urged a life of simple charity, which she called 'the Little Way,'" the archbishop said. "St. Thérèse's life was an austere and sacrificial embodiment of what Pope Benedict XVI referred to as 'the essence of the Church's mission,' namely the proclamation of the Gospel, the celebration of the sacraments and the ministry of charity. The mystical mystery of love was the heart and soul of the life of St. Thérèse."

The archdiocesan "Spreading Hope in Neighborhoods Everywhere" conference "proposed for our consideration the various



Archbishop Daniel M. Buechlein delivers the homily on Oct. 1 during Mass on the feast of St. Thérèse of the Child Jesus at the conclusion of the "Spreading Hope in Neighborhoods Everywhere" conference at Lucas Oil Stadium in Indianapolis.

ways in which our communities of faith are called to the ministry of charity," Archbishop Buechlein said, "which itself is rooted in the proclamation of the word and the celebration of the sacraments."

The celebration of the Eucharist at the conclusion of the conference is a fitting culmination for the day, the archbishop said, because it witnesses to the fact that the ministry of charity flows from the Eucharist.

"As we leave with a blessing on our future participation in our call to the ministry of charity, it should not be surprising that the call to share hope in neighborhoods everywhere might be daunting to us as individuals and as communities of faith," Archbishop Buechlein said. "We're not always convinced of our individual or even our communal ability to make a difference."

Jesus teaches us that, by the grace of God, individual people of faith can do great things, he said, together with our human family.

"We are called to be witnesses of faith in our day," the archbishop said. "We are called to stand up for what is and should be the right thing. We are called to do the right thing.

"To proclaim our Catholic faith and to take part in the mission of charity today takes courage," Archbishop Buechlein said. "It begins by trying to do something good for others, by sharing hope in our own neighborhoods, and then the power of one and one and one and one together works wonders. Let's pray for that grace." †



St. Jude School fourth-graders Samantha Curtis, left, and Alexandra Lawson of Indianapolis sing during the opening session of the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis. In their workshop, archdiocesan youth and young adult ministry leaders Mary Schaffner and Kay Scoville urged parish leaders to connect the Eucharist to works of social ministry.

Rural parishes challenged to reach out to larger community through actions

By John Shaughnessy

For Ruth Marchetti, there are two basic questions that pastors and parishioners should consider at every Catholic parish.

First, Marchetti asked, "When people think of your parish, would it be missed by the community and not just the Catholic community if it suddenly disappeared?"

Second, she continued, "What is the mark of your parish?"

Marchetti asked both questions as she led an Oct. 1 workshop on social ministry in rural parishes. The workshop was part of the kickoff conference at Lucas Oil Stadium in Indianapolis for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope in Neighborhoods Everywhere."

"Effective social ministry helps the parish not only do more, but also be more of a reflection of the Gospel," said Marchetti, who serves as the peace coordinator for the Diocese of Rochester, N.Y.

While Marchetti's questions apply to all parishes, the emphasis of her workshop was on rural parishes and how they can rise to the challenge of reaching out to the larger community even as they deal with limited resources and members.

She offered a two-step approach to social ministry:

- "Step out on the foot of charity that meets the needs of the poor and the vulnerable. Meet the poor face to face and be changed by our encounter with the face of Jesus."

- "Follow with the foot of advocacy. What are we called to do to change the injustices of a system that keeps people in poverty or in a state of oppression?"

She mentioned how one parish in the Rochester diocese held Lenten soup suppers to build community and also developed a ministry to offer assistance to migrant farm workers in the area.

Another parish tied social ministry to the faith formation of young people, using food drives, voter registration efforts and outreaches to the poor.

Jail ministry became the focus of a rural parish that worked with the local sheriff so that prisoners at the county jail could have access to the sacraments.

Another parish started a project to build wells and schools in Kenya, in the hometown of its associate pastor.

"Jesus was clear," Marchetti said. "If we're not feeding the hungry, clothing the naked, serving the poor or visiting the imprisoned, then we're not being Jesus present in the world. That needs to be preached." †



St. Patrick parishioner Anne Beckley of Terre Haute prays during Mass at the conclusion of the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Speakers say shared faith can transcend cultural differences

By Mary Ann Wyand

To better understand people of other cultures, Father Kenneth Taylor and Margarita Solis Deal explained, you must first understand their cultural history.

They examined the cultural differences, needs and similarities of Latino and black Catholics in the area of social ministry during the "Spreading Hope in Neighborhoods Everywhere" conference on Oct. 1 at Lucas Oil Stadium in Indianapolis.

Father Taylor is the pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry. Solis Deal is the new coordinator of Hispanic outreach for the archdiocese.

In 1996, Archbishop Daniel M. Buechlein created the archdiocesan Office of Multicultural Ministry, Father Taylor said. Before that, the archdiocese provided a Hispanic apostolate.

"In the 1990s," Father Taylor said, "there was a movement among the bishops of the United States to combine the various ethnic offices into multicultural ministry offices."

He said the Office of Multicultural Ministry serves Hispanic, Latino, African-American, African, Vietnamese, Korean, Filipino and Indian Catholics who live in central and southern Indiana.

Cultural differences can be challenging, Solis Deal said, but with a little education these differences are less intimidating.

"When we talk about culture, especially here in the states, we are always walking around so many different issues," she said, "not always sure about what to say."

It's important to remember that "we are Church," Father Taylor and Solis Deal emphasized, and our shared faith can transcend any cultural differences.

"A lot of times when people think about

culture, they think of food, clothing and music," Father Taylor said, "but one description of culture that I like to use is that culture is how a group of people have decided to deal with their reality. When we get to a lot of cultural things that go beyond the tacos and greens, we have to know what the realities of the people are."

Gospels and spirituals are popular forms of music with rhythmic and repetitive refrains, he said, but many people don't know that this type of music originated because black people were not able to read, yet wanted to express their faith and love for God in songs.

"Not only couldn't black people read," Father Taylor said, "but it was against the law to teach black people to read."

"You need to know the reality of a people," he said, "in order to help understand why certain aspects of a people's culture are there."

Language differences can be intimidating, Solis Deal explained, so people often focus on food or music to try to communicate with people of other cultures, but these are superficial ways to relate to others.

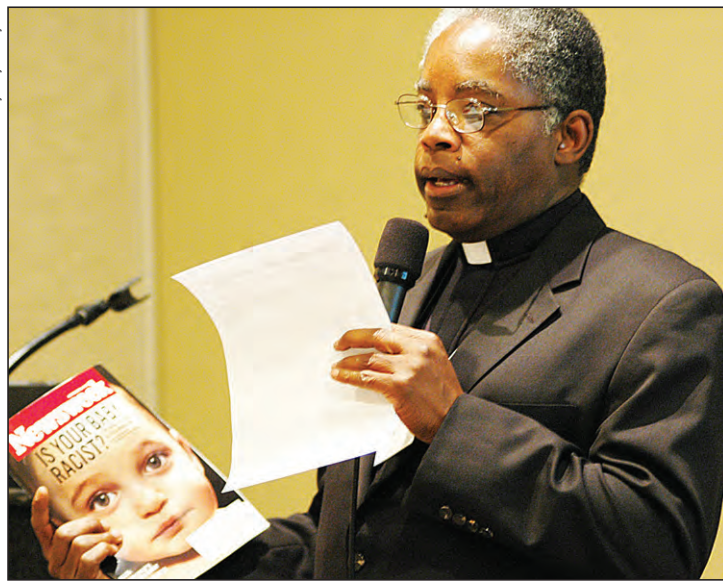
"We really struggle with how do we fully understand the way people think about time," she said, "the way people think about government, the way people think about family, the way people think about education, the way people think about work ethic."

To build trust and relationships, she said, it's important to talk about cultural differences to better understand them.

"Do not shy away from it," she said. "Ask the hard questions. Not only do different pasts impact our present, but what's happening today is impacting the image we have of certain people."

The heated debates on health care reform and immigration are two examples, she said.

Photo by Mary Ann Wyand



Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, discusses a story in *Newsweek* magazine, which addressed the question, "Is your baby racist?" He said people need to understand the reality of certain aspects of other cultures.

"What happens? Our children will hear it."

Poverty is a major challenge in daily life for minority populations living in the U.S. and especially in Indiana, she said, and needs to be considered in the debates on health care reform and immigration.

"How do we come together and talk about it?" she asked. "The differences in the cultures are tremendous. That's a lot of the connection that we still need to make. Learn your past, understand the present and then connect. Talk about it. The other thing to do is find resources. There are beautiful documents in the Church that talk about how to respond as a Catholic and an American to difficult [cultural] issues. The document 'Welcoming the Stranger' by our Indiana bishops is a beautiful document of how we stand here in the state of Indiana. This is how we respond as Church."

To become Church together, Father Taylor said, we need to understand others and

develop relationships.

"A big part of that is knowing about their history," he said, "and what they've been through."

Members of the black community appreciate the role of the federal government in society, he said, because the federal government freed them from slavery and segregation.

The Eucharist brings us together as Church, they said, and reminds us that we are not only neighbors, but also brothers and sisters in faith who have unique and special differences.

"As Catholics, our ultimate image is the Pentecost image," Father Taylor said, "or the image from Revelation where the throngs stood before the throne of God—every nation, race, people and tongue—but they maintained who they were as a nation, race, people and tongue, and were all standing before the throne of the Lord." †

Founder of JustFaith Ministries says parishes must be committed to the poor and vulnerable

By Brandon A. Evans

Jack Jezreel scanned the faces in the crowded conference room and asked his audience how many people are in a parish that is "filled with" members doing the work of social ministry.

No one raised their hand.

"That's about the right statistic," said Jezreel, founder and executive director of JustFaith Ministries.

A parish should be deeply engaged in social ministry for the same reason that it should be deeply engaged in the Mass, he said. Both are core elements of the Christian faith.

"Without a commitment to the poor and vulnerable, you do not have a Christian," Jezreel said.

He made that comment during an Oct. 1 workshop at a kickoff conference at Lucas Oil Stadium in Indianapolis for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope In Neighborhoods Everywhere."

During the workshop—"Motivating Adults to Care about and Engage in Social Ministry"—Jezreel quoted from the 1993 document of the U.S. bishops, "Communities of Salt and Light: Reflections on the Social Mission of the Parish." The document states that parishes "should be measured by our help for the hungry, the homeless, the troubled, and the alienated in our own community and beyond."

As Jezreel has traveled around the country, he has learned that the language of social ministry is "unfamiliar vocabulary" in most parishes.

He recalled a time when he worked at a well-to-do parish in Louisville, Ky. He advertised for a roundtable-type meeting for the parish to decide how to get involved in the community. He expected hundreds of people to attend, but only four came. After another month of heavy advertising, the meeting was held again. This time, three people attended.

Frustrated, Jezreel said he looked to a program that is immensely successful at making Catholics passionate about their faith: the RCIA (Rite of Christian Initiation of Adults) program.

He crafted the opposite of a simple meeting: a 30-week program held from the fall to the spring to teach Christian social justice and which required participants to read corresponding books. He advertised for it by saying that it could change people's lives. Thirteen people took the course.

Eventually, the program—called JustFaith—went national

Photo by Brandon A. Evans



Jack Jezreel, founder and executive director of JustFaith Ministries, makes a point during an Oct. 1 SHINE workshop in Indianapolis.

under the sponsorship of Catholic Charities and has enjoyed tremendous success. It is advertised as a way to provide "a lively and challenging format to read, view, discuss, pray, experience, and be formed by the faith tradition that changes lives, inspires compassion, and transforms the world through love and service."

Parishes pay a fee to use the program. They receive support and administer it locally. It does not strive to directly do social work, but to excite others to do it.

According to Jezreel, too many parishes are ruled by what he calls "the tyranny of small expectations."

People wander parish halls not wanting the smallest things asked of them, he said, but if they are asked to do great things, many parishioners will respond.

People listen to the Gospel each week, he said, and know that the word of God is not asking them for little things, but for everything.

The JustFaith program tries to echo that Gospel call. The length of the program gives the Holy Spirit room to work, he said.

"It takes time," he said, "to grow into the type of person who can give their life away."

Janet Roth appreciated Jezreel's insights.

"God's love speaks through our actions," said Roth, the youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute. "Commitment to the poor and spirituality go hand in hand." †

Educators must nurture 'humanitarian spark' in their students

By Brandon A. Evans

Bob Tully knows an essential truth about the hearts of Catholic school students.

It's an insight he gained from his lengthy career of teaching religion at Roncalli High School in Indianapolis.



Bob Tully, campus minister at Roncalli High School, says educators must teach their students to put their faith into action.

"Every one of us has that humanitarian spark in our heart," said Tully, now a campus minister at the school.

A teacher's job, he added, is to blow on that spark and start a blaze.

Tully shared those insights during an Oct. 1 workshop at a kickoff conference for a yearlong social ministry renewal in the archdiocese that is known as SHINE—"Spreading Hope In Neighborhoods Everywhere."

During his workshop—"Integrating Social Ministry into Catholic Education"—Tully talked about how Catholic schools often do a good job of teaching students to put their Catholic faith into action.

Still, he encouraged them to aim for a vision of service learning that is not just part of religion courses in Catholic schools, but is part of every topic—from math and science to government and English.

Called community service learning, Tully showed a slide that defined the approach: a "teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility and strengthen communities."

Every teacher should aim to help their students take the skills they learn and put them to use, he said. As an example, he cited a government teacher getting students to write to their elected officials.

Tully listed several key components of service learning, among them: find a worthy service project for your class, encourage your students to write a journal (and read their journals), and celebrate after a project is successfully completed.

Young people—all people—are eager to serve if we give them the opportunity to help, he said. †

Planned center aims to give pregnant college students a true choice

WASHINGTON (CNS)—Lacy Dodd, a 33-year-old banking professional and mother of one, knows precisely where supporters and opponents of legal abortion can find common ground.

It is on nearly four acres donated by the Benedictine monks of Belmont Abbey in Belmont, N.C., where Room at the Inn, a Charlotte-based pregnancy resource center, hopes to build the nation's first campus-based maternity and after-care residence for pregnant college students.

Dodd, an alumna of the University of Notre Dame in Indiana and a member of the board of directors of Room at the Inn, knows firsthand how daunting it can be for a young woman in college to face an unplanned pregnancy. Back in 1999, she was a Notre Dame senior, pregnant and under pressure to have an abortion from the counselor at a local women's clinic and from her boyfriend, also a Notre Dame senior.

She never considered abortion, and with the help of supportive family members and friends is now the proud mother of a 9-year-old daughter, whose name she prefers not to make public.

Dodd told her story to Catholic News Service and to radio listeners on "Christopher Closeup," the half-hour weekly radio interview produced by the Christophers, to mark Respect Life Month in October.

The radio interview aired on Oct. 4, Respect Life Sunday, on the Catholic Channel (Sirius 159 and XM 117), on the Relevant Radio network and online as a podcast at www.christophers.org/CloseupPodcast.

"The great unique thing about our project is that it's nonpartisan. It's an initiative that everyone can support," Dodd told CNS on Sept. 29. "Pro-life or pro-choice, if we want women to feel that they have a choice, this is where we can all agree."

"The lack of resources is a huge cause of abortion," she added. "If women feel that they don't have the emotional resources, the financial resources, the educational resources" that they need to choose to give birth, "we can focus on giving them that choice."

Dodd found the resources she needed at pregnancy resource centers in South Bend, Ind., and Clearwater, Fla., and from friends and family members, including her twin sister, Amanda, also a Notre Dame senior at the time. She graduated from Notre Dame on schedule with a bachelor's degree in American studies and received her ROTC commission as a second lieutenant in the U.S. Army.

The Army deferred her service until after she gave birth, then she and her daughter traveled to Giebelstadt Army Airfield in Germany, where her twin sister was stationed with a different unit. When Lacy Dodd was deployed to Iraq for three months, Amanda Dodd cared for Lacy's daughter, who attended day care on base.

After five years in the military, Lacy Dodd and her daughter moved to Charlotte, where she "finally had some stability in my life" and "felt called to get involved with a pregnancy resource center."

That led her to Room at the Inn, the only Catholic pregnancy resource and maternity after-care facility in Charlotte.

'The great unique thing about our project is that it's nonpartisan. It's an initiative that everyone can support.'

—Lacy Dodd



Lacy Dodd, an alumna of the University of Notre Dame and a member of the board of directors of Room at the Inn, is pictured with her daughter in an undated photo. Room at the Inn is a Charlotte, N.C.-based pregnancy resource center that hopes to build the nation's first campus-based maternity and after-care residence for pregnant college students.

Prompted by studies that showed that most young women do not perceive college campuses as places where pregnant students can get support, even when such resources are actually available, and thanks to the monks' donation of the land in 2005, the Room at the Inn board began a \$3 million capital campaign to build a residence that they hope will be a national model for other college campuses.

The facility—which will be open to students at other colleges or vocational schools in the region—will have two residential wings housing up to 15 mothers, 15 infants and eight toddlers, as well as a chapel, laundry, playroom, kitchen and family-style dining room. Staff members with social work backgrounds will be on duty 24 hours a day.

The capital campaign is about halfway to its \$3 million goal, Dodd said, adding that she hopes it will be a model for other Catholic colleges nationwide, including her alma mater, Notre Dame.

She said she is encouraged at the decision by Holy Cross Father John Jenkins, president of the University of Notre Dame, to form a Task Force on Supporting the Choice for Life to recommend ways that the university can support the sanctity of life.

"I hope this is an initiative that Father Jenkins' task force will consider because it would meet the goals of the task force," Dodd said.

"This is a way that campus administrators can start walking the walk to help" pregnant and parenting students, she added. †

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Image: Unknown artist, Mexican, end of 17th century, detail of Virgin of Guadalupe, c. 1700, oil on canvas. Indianapolis Museum of Art, Maisie Eden Power Endowment Fund.

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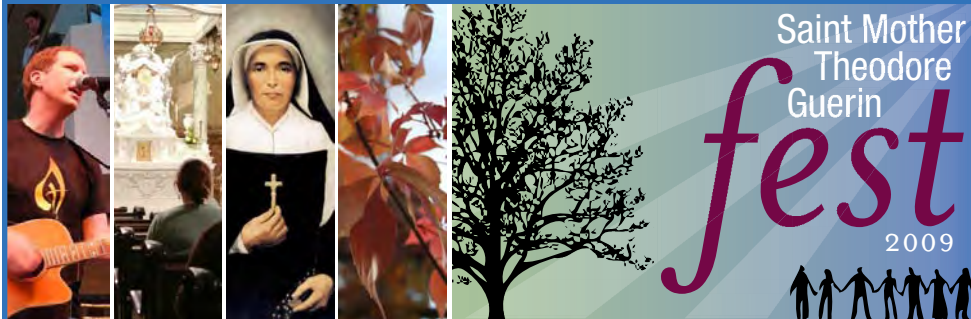
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Nick Cardilino Saturday evening concert

Contemporary Christian artist Nick Cardilino has three CDs: "Discover the Way," "More" and "The Workings of Grace." His music includes traditional stories and love ballads. Recently a song he co-wrote with David Smith, "Discover the Way," was chosen to be the theme song of the 2007 National Catholic Youth Conference. By day, Nick is a Catholic campus minister at the University of Dayton. He's the father of three children. For more information, check out his Web site at www.nickcardilino.com.

Concert: Saturday, Oct. 24, 7 p.m. (EDT)

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Feast of St. Alphonsa



Capuchin Franciscan Father Bernard Varghese, associate pastor of St. Louis Parish in Batesville, preaches the homily during the feast day Mass for St. Alphonsa Muttathupandathu on Sept. 26 at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Father Varghese was the principal celebrant, and was assisted by Father George Nangachiveetil, pastor of St. John the Evangelist Parish in Enochsburg, St. Anne Parish in Hamburg and St. Maurice Parish in Decatur County. About 50 Indian Catholics participated in the feast day Mass, including the Franciscan Sisters of the Immaculate Heart of Mary from Kerala, India.

Our Lady of the Greenwood parishioners Shobhana Thattachery and Anna Thattachery of Greenwood, from left, and St. Monica parishioner Reji Mathen of Indianapolis carry flowers and incense to the altar during the feast day Mass for St. Alphonsa on Sept. 26 at the Blessed Sacrament Chapel. The Poor Clare nun from India was known for her holiness during a lifetime of suffering. She was canonized by Pope Benedict XVI on Oct. 12, 2008, at St. Peter's Square in Rome, and is lovingly called the "Little Flower of India" by Indian Catholics.



Catholic and Lutheran leaders mark 10th anniversary of historic document

CHICAGO (CNS)—National leaders of the Catholic Church and Lutheran World Federation gathered in Chicago on Oct. 1 to commemorate the 10th anniversary of the Joint Declaration on the Doctrine of Justification.

It was an evening to honor a historic moment and took place in a historic church, Old St. Patrick Church, the oldest church and oldest public building in the city.

Chicago Cardinal Francis E. George, president of the U.S. Conference of Catholic Bishops, co-presided at the vespers service with Bishop Mark Hanson, presiding bishop of the Evangelical Lutheran Church in America.

The USCCB and the Evangelical Lutheran Church in America co-sponsored the event. Cardinal William H. Keeler, retired archbishop of Baltimore, also attended.

The declaration said the Catholic and Lutheran Churches' consensus on basic truths means that the doctrine of justification—how people are made just in the eyes of God and saved by Jesus Christ—is not a Church-dividing issue for Catholics and Lutherans even though differences between them remain in language, theological elaboration and emphasis surrounding those basic truths. The World Methodist Council affirmed the declaration in 2006.

Atlanta Archbishop Wilton D. Gregory, chairman of the U.S. bishops' Committee on Ecumenical and Interreligious Affairs, delivered the evening's homily, saying that it was a night to celebrate the

Catholic-Lutheran fellowship that "is real and grounded in a common profession of faith in Christ.

"Jesus Christ is the gift that unites us. He is the power that sustains us on the ecumenical journey," Archbishop Gregory told the congregation.

He described the baptismal garment worn by all baptized Christians and asked that the leaders of the ecumenical movement who have gone before—such as Martin Luther, the Rev. Martin Luther King Jr. and Pope John XXIII—be remembered for their witness to Christ.

"The garment belongs to all who have been washed in the blood of the Lamb," he said. It is not possible to separate the garment from Christ, he added.

While much progress has been made in the name of ecumenism, people of faith must look forward, the archbishop said.

"Honesty requires that we acknowledge how much more work needs to be done by both our communities" for the declaration to take root in the Catholic and Lutheran communities, the archbishop said. He cited the Churches' different views on human sexuality and ecclesial decision-making as two areas where dialogue must continue.

Archbishop Gregory also offered those gathered two recommendations for going forward: to foster what he called a "ressourcement" similar to the mid-20th century period "that made possible a whole range of ecumenical projects and dialogues," and pray, pray and pray.

"Prayer is the soul of ecumenism," he said. †

Gratitude for blessings is shown in service to others

By Fr. John Crossin, O.S.F.S.

As we come to spiritual maturity, we grow in appreciation of our talents and blessings. We realize that we are not entitled to them. We have not earned them. They are gifts from God.

My good friend, Kevin, used to say, "It's all gift! Even the hardest parts of life, such as suffering, are a gift. We do well to count our blessings each day."

Christians live their lives with gratitude.

As St. Paul reminds us, Christ suffered and died for us while we were still sinners. At the Eucharist, we give thanks for the blessings we have received from God.

Service is part of our grateful response to these God-given blessings.

In the early stages of the spiritual journey of life, we may not always appreciate the gifts we have been given. We may not even think about using these talents and blessings for others. Concern with success, popularity, finding the right job or even the right spouse may preoccupy us in daily life.

Yet the Holy Spirit will often use our own experiences to draw us into an appreciation of the deeper meaning of life.

Some experiences of service are now long-past. I often see students at the annual March for Life in Washington, D.C.

Recently, at a weekend Mass, I saw a group of students who were going to volunteer their time and talents to work on repairing houses for the poor.

These experiences, often one-time events, can leave a residual inclination, a memory of service.

Later, the Holy Spirit can bring these memories to life.

Often, the good example of others impels us to think less individualistically and more communally.

I am continually amazed by the married couples who work on Engaged Encounter weekends. They receive no compensation and donate huge amounts of time to share their marital experience with engaged couples. They serve generously, often volunteering over a period of years. I am always encouraged by their example.

Opportunities to serve also come in varied forms.

At times, we can provide spontaneous one-time service. We may give this time unexpectedly. This can involve listening sympathetically to a friend who calls when he has worries or a family crisis. It can also involve helping a neighbor with a small project in her yard or garden when she



Youths carry a large banner as they lead the 34th annual March for Life in Washington, D.C., in 2007. One-time events of service like this annual national pro-life rally can often lead people to commit to other forms of service later.

needs an extra set of hands.

Our primary service is usually to our family and relatives. This can demand generosity. Sometimes we can find it hardest to serve those we love the most. We can unconsciously hold them to higher standards than we do for our friends.

Even so, our commitment calls us to serve them most generously. Our whole family system is improved if we act with compassion and good humor.

Continual community service on significant projects requires discernment and planning.

The Church of the Savior, a network of nine independent, ecumenical Christian faith communities in Washington, has a discernment process that can last for months when its members feel called to embrace a new ministry.

We should not rush into major projects, but rather give them considerable thought and prayer.

Discernment of the talent of the individuals and the resources of the group is necessary if one is to serve effectively. Thinking through the scope of projects ahead of time can make for significant and

long-term service. Structures can be important if we wish to do things consistently, such as feeding homeless people each week.

There is need for a plan of volunteer action. Prayer to the Holy Spirit is necessary in the preparation and execution of our service.

I see in myself and others, even after all these years, the tendency to become forgetful of the roots of our service.

Our service is for God and is done in love for others. We root our service in prayer.

If we think and act as if we are doing it all ourselves, then our volunteer service commitments can easily start to wane. We start complaining that it is taking too much time or that we can't do it any more because the people are too hard to deal with and we are tired.

These are all true, but that is not the point.

All volunteer service has its difficulties. Service calls for self-discipline and sacrifice. There is no easy way. We rely on divine guidance in prayer.

Church and community service are

deeply rewarding. I believe that the gifts we give to others always come back to us in abundance. This has been my experience.

The challenge to spiritual maturity comes in the midst of our service to others, which can lead to a spiritual transformation.

I have been greatly enriched by serving others, and I am continually amazed by the spiritual depth of the people I meet who volunteer their time and talents in service.

After more than 30 years as a priest, I still have a lot to learn. I often reflect on the good qualities of the people I meet who make time to volunteer their time and talents.

In talking with engaged couples, I admire their energy and enthusiasm, and also their struggles with family members or other personal difficulties. The depth of faith in some people and the search for a deeper faith in others are admirable.

Grateful service and spiritual growth are deeply intertwined in daily life experiences.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium.) †

Discussion Point

The Gospels call us to serve others

This Week's Question

Do you seek to meet the needs of others or do you tend to respond to the needs that are presented to you?

"The Gospel message is inbred in me from the excellent training and example ... passed on through my parents, community and Catholic school. ... Helping anybody [in need] would therefore be very automatic." (Paul F. Fabijanic, Cuyahoga Falls, Ohio)

"I do both. If someone is in need and I know it, [then] I help, but I also volunteer at the local St. Vincent de Paul Society resale shop. I believe we are our brothers' keepers and must do what Jesus did to relieve the suffering of others." (Joyce Wittmann, Appleton, Wis.)

"I would tend to respond to things presented to me.

What would appeal to me, though, is not so much making a financial contribution but a physical one, like moving something or repairing things." (Bruce Saad, Little Rock, Ark.)

"You don't have to go very far, only among your own circle of friends, to find people in need. For example, I took a friend to her doctor's appointment today because she couldn't have gotten there otherwise." (Millie Bovich, Dearborn, Mich.)

Lend Us Your Voice

An upcoming edition asks: What are your expectations of your local priests? Do you ever interact with them beyond small talk after Mass?

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. †



From the Editor Emeritus/John F. Fink

Basic Catholicism: Praying the rosary

(Thirty-fifth in a series)

October is observed as the month of the rosary. This devotion, an important part of Catholicism for eight centuries, combines prayer, meditation and Scripture. The repetition of prayers is meant to create an atmosphere in which to meditate on the mysteries of our



salvation as revealed in Scripture.

The main focus of the rosary is on the birth, life, death and resurrection of Jesus. These are the “mysteries” or events that the pray-er thinks about while praying the rosary.

The rosary consists of a string of beads divided into five sets known as decades because each set has one large bead and 10 smaller beads. While meditating, the person prays the Our Father on the large beads and the Hail Mary on the smaller beads. Sometimes those praying the rosary will add a few additional prayers, but

five Our Fathers and 50 Hail Marys basically make up the rosary.

The Our Father and Hail Mary are scriptural prayers. Jesus taught his Apostles the Our Father (Mt 6:9-13, Lk 11:2-4). The Hail Mary includes Gabriel’s greeting to Mary, “Hail, full of grace, the Lord is with thee” (Lk 1:28) and Elizabeth’s exclamation, “Blessed art thou among women and blessed is the fruit of thy womb” (Lk 1:42). The prayer then concludes with the petition, “Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen.”

The rosary was begun in the late 12th century when laity began to pray 150 Hail Marys in imitation of the 150 psalms. St. Dominic and his followers popularized it in the 13th century, adding the meditations about the life of Jesus.

In the early 15th century, the Carthusian monk Dominic of Prussia began to call the 50 points of meditation a *rosarium* (rose garden) because the rose was a symbol of joy and Mary was “the cause of our joy” for bearing Christ. Thus the name “rosary” became the name for the devotion.

For more than 500 years, there were

15 official mysteries: five joyful, which concern the beginning of our redemption (the Annunciation, the Visitation, the Nativity, the presentation in the Temple and finding the child Jesus in the Temple); five sorrowful, which pertain to Christ’s Passion (the agony in the garden, the scourging, the crowning with thorns, the carrying of the cross and the Crucifixion); and the glorious (the Resurrection, the Ascension, the descent of the Holy Spirit, the Assumption and the Coronation of Mary).

There was an obvious gap between the finding of Jesus in the Temple when he was 12 and his Passion and death.

Therefore, in 2002, Pope John Paul II added the five luminous mysteries or mysteries of light, recalling events in Jesus’ public ministry—his baptism, the wedding feast at Cana, the proclamation of the Kingdom of God, the Transfiguration and the institution of the Eucharist.

With those additions, the rosary really is what Pope Paul VI called it in his 1974 apostolic exhortation “*Marialis Cultus*”—“a compendium of the entire Gospel.” †

Cornucopia/Cynthia Dewes

Look! Listen! It’s me! Just don’t get too close!

Nothing gets my adrenaline going like remarks I hear, some infuriating, some



clever and some startling because of their insight. This can happen when I am listening to radio or watching television, in conversations or just overhearing someone in passing.

That’s because language is my thing,

and it always grabs my attention, either spoken or written.

Recently, a piece on radio made my day by quoting Julia Child on the secret of her healthy longevity. She said, “I use red meat and gin.” Not politically correct, but agreeable to my way of thinking.

On another occasion, a comedian said a certain man he knew was “cautiously optimistic, which for a Norwegian is practically delirious.” Now, one might need to be from Minnesota or Wisconsin to appreciate this remark, but it sure spoke to me.

Another radio segment discussed how often reality show participants will say, “I’m not here to make friends.” They are speaking of their relationship with their competitors, in whatever contest they are in, whether it’s becoming the last

survivor, or snagging a rich bachelor for a husband or winning an opera-singing contract.

The cutthroat tone of this remark describes the essence of such “reality.”

As the radio commentator said, these people are really not on the program to win prizes, but to win attention. They need to be “on,” to be noticed, to be celebrated by everyone in cyberspace, including strangers. It puts to shame Andy Warhol’s idea that we will all have our 15 minutes of fame at some time in life.

People used to have this quaint notion that in order to be interesting or useful to others we should prepare ourselves. We should get an education, identify and develop our individual talents, and think through the ideas we want to share with them. We should also be prepared to listen and learn from the others who do the same. The result was called wisdom, and it took a while to gain.

But now, in these days of instant everything, there is no time to prepare. We have decided that we don’t really need to know anything in order to inform others, and we feel we are entitled to be the focus of attention. So possible embarrassment or reticence is simply not a consideration.

Now, in addition to reality shows, we have equally dubious opportunities to expose ourselves by way of MySpace,

YouTube, Facebook and whatever new technology appears next. It is true that no man is an island, but in these times every man is more like a continent itching to be discovered and put on the map.

The worst thing about all this is not ignorance, although that’s bad enough, but the lack of intimacy it fosters. We are more connected to others by cell phones and computers and digitalized personal information than ever before, but we are not connected in the ways that really matter.

We feel obliged to tell the world our business, important or not, but no need to relate in person to our computer game opponent or “chat room” companion. But most of us lead pretty ordinary lives doing ordinary things, which are neither interesting, informative or inspiring to others.

The real “reality” is that most of us don’t deserve wide attention. So, beyond our relatives, good friends or business contacts, why would we care what others have to show and tell? My adrenaline really got going on this question but, maybe, if I keep listening and reading, I’ll find the answer.

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

Our Turn/Therese Borchard

Take a retreat from technology and waste time with God

I recently did the unthinkable.

I unplugged my computer and placed it in my bedroom closet, where I wouldn’t be tempted to “just check the weather.”

For 20 days!

That’s right, my computer and I parted for almost three weeks. And I didn’t cheat by

checking my e-mails on any other computers.

My friends almost dropped me because I impolitely never responded to the half-dozen e-vites that I didn’t get. And I was a tad behind schedule on all the school forms that need to be submitted.

But my soul thanked me for this retreat from technology! Because it got a chance to “waste time with God.”

That is how author Klaus Issler describes these forced vacations away from work.

In his book *Wasting Time With God*, he writes: “Just as we give time to renew

our physical bodies, so we must give time to renew our souls—to engage in any and all activities that contribute to renewing our inner person.

“We must take a break from the routines and work schedule of life to attend to the sustenance of our walk with God and the care and nurturing of our own souls.”

You would think the hiatus would be easy. But it’s not. Issler goes on to explain that people who have become accustomed to a hectic pace will feel discomfort and withdrawal pains.

He writes: “Our use of time with overcommitted calendars and busy routines all border on becoming genuine addictions—we cannot live without them. To gain any ground of mastery over time, we must take breaks for the routines of life to visit and vacation with God; there is no other cure.

“We must press the pause button of life now and then.”

You would think that the process of unplugging and tuning into your spiritual life would be a cinch. But I found it to be just as, if not more, difficult than

completing all of my regular job responsibilities.

Because you absorb more and feel more. You process more. You have to listen to the stories that your body and mind have been trying to tell you for so long, and sometimes those tales aren’t pretty.

In short, you have to accept life as it is in the present moment and try to not judge your emotions.

Now that my computer and I are back together, I am trying to establish some boundaries between work and family, technology and leisure. I have decided to shut down on Friday evening and to stay unplugged throughout the weekend, to devote mornings to writing, to save all of my e-mails and social networking tasks until the afternoon.

Most importantly, I am reminding myself on a regular basis to “waste time with God” because soul rest is just as important as physical and emotional rest.

(Therese Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

Remind each other what God can do

Oprah imagined the comeback long before Whitney Houston stepped on her



stage and delivered it.

She sang, “Oprah said, ‘Girl, do you know you’re loved?’ Now I know my own strength.” Oprah blinked away a tear and the audience screamed, and, in that moment, Whitney’s triumph over

addictive drugs became Oprah’s triumph over sagging ratings.

It was a classic Harpo exchange, one that managed to feel both commercial and spiritual. As the two women hugged, I thought about the transformations we cheer into being, clapping and whistling, waving brightly colored poster boards that broadcast our confidence.

In my 20-some years, I’ve been blessed with many cheerleaders and, lately, I’ve been more attuned to their impact, the way they spur along my pursuit of big dreams and small to-dos.

The other day, for instance, I told my dad that a National Public Radio editor is considering an essay of mine and has requested audio samples—something I’m a tad short on. Dad didn’t miss a beat, recalling a few 10-minute segments that I did five years ago. “You’ve got radio experience! Did you tell him about those Relevant Radio interviews?”

His confidence gave me the strength to press send on the e-mail that I had pieced together, to take the risk and make the leap.

Dad is also there to classify failures as flukes. “You just had an off day,” he said last month, after a softball game filled with strike-outs.

He pulled me out of my rut with batting practice. “You were watching the ball,” he said between pitches, “but you weren’t focusing on it.” After a few more whiffs, I put the bat on the ball. Then I made smoother strokes. The next game, I was back.

My mom also has cheered me along. She was there to listen to every story that I wrote as a girl. Where there were heavy adverbs and too many participial phrases, Mom heard a burgeoning vocabulary and a creative mind. She listened to my clarinet, sipping her tea and trusting that “Three Blind Mice” would one day turn into Mozart. She believed scales would be followed by symphonies and flat notes would slide into tune, that Dr. Seuss would lead to Shakespeare, Little League to varsity teams and tantrums to temperance.

She knew what practice could do, what braces could do, what a good night’s sleep could do, what time could do and, ultimately, what God could do.

This month’s readings illustrate the transformative power of God’s love, a God who counted each hair on our heads, the God who restored vision to the blind man, the God for whom “all things are possible.”

We never really outgrow the desire for gold stars and blue ribbons. The rallying cries of our cheerleaders mean even more in young adulthood, when doubts can be darker and more persistent. It is a novel juncture: We are old enough to recognize and appreciate their support, and we are old enough to become cheerleaders to others, including our parents, blossoming into vibrant grandparents and active retirees.

When we demonstrate our belief in friends and relatives, classmates and colleagues, we invite them into a clearer sense of self, a picture that is closer to the way God sees them: cherished, resilient, whole.

How blessed we are by the ones who love us as sinners, and believe in us as saints.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at Christina@readchristina.com.) †

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

The Sunday Readings

Sunday, Oct. 11, 2009

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

The Book of Wisdom is the source of the first reading.

This book came to be centuries ago as devout Jews, distant from their homeland and from their religious and cultural roots, attempted to confront the great pressure put upon them by the overwhelmingly pagan societies in which they lived.



Jewish parents worried about their children. It is easy to imagine the Jewish youth of this time—rebellious and questioning as are adolescents in any time or place—finding the strict rules of their parents' religion very binding.

The pagans, who lived all around them, followed quite different codes of behavior, and the pagans flourished.

This book is part of a series of books that together compose the Wisdom Literature of the Bible.

These writings concentrate upon human reasoning wisdom. But, they insist, living according to God's revelation through Moses and the prophets is showing true wisdom.

Often in these writings, as is the case in this selection, wisdom is mentioned as if wisdom were a person. It is a literary technique.

The reading this week maintains that true wisdom is a greater possession than the finest silver or gold.

As the second reading, the Church this weekend offers us the Epistle to the Hebrews.

Profound Jewish theological themes run throughout this epistle. God is wise. He is the Creator. In God alone is order. To God, therefore, all persons must render an account.

St. Mark's Gospel provides the last reading.

It is a familiar story. A man asks Jesus what is needed for salvation. Jesus tells him to obey the Commandments.

The man says that he observes the Commandments. Then Jesus tells the man to sell his many possessions, give the proceeds to the poor and follow the Lord. Sadly, the man walks away from Jesus.

Jesus sees in the man a determined effort to find and to be with God. So Jesus offered the man the key to salvation, calling this man to the most radical of obedience to God. The man should not just make contributions, as

Jewish custom would have required of him since he was wealthy, but give everything in his possession to the poor.

As the story closes, Peter speaks. This is one of the 111 references to Peter in the Gospels. He speaks for the Twelve. He insists that he and the other Apostles have put aside everything to follow the Lord. Jesus accepts this statement and blesses them.

Reflection

The readings this weekend are fundamental, intense, wide-ranging and radical.

The story of the rich man is crucial to the lesson of this weekend's Liturgy of the Word. This rich man already obeys God's Commandments. He wants to be with God.

Jesus calls him to absolute commitment. It is more than lip service. Indeed, it is more than obeying the Commandments. It is the total imitation of Christ's own sacrifice, and an expression of total commitment to, and trust in, God.

The man cannot accept this blunt suggestion. He cannot forsake what he has of this world's things. Sadly, he walks away from Jesus.

In the first reading, true wisdom was seen as being in divine revelation, not in limited human judgment. All things of Earth, including human judgment, are subject to flaws.

The story has a wider application if the "rich young man" becomes the "rich man" or "the man." Discipleship is not limited to any particular age. It is not limited to any class of people. It is an invitation to all people, and a decision for everyone.

The Gospel again reaffirms the place of Peter as spokesman for the community of Apostles and also reaffirms the Twelve. As the rich man was asked, they had been asked to leave everything and follow Christ. They chose to follow the Lord. †

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. †

Daily Readings

Monday, Oct. 12

Romans 1:1-7

Psalm 98:1-4

Luke 11:29-32

Tuesday, Oct. 13

Romans 1:16-25

Psalm 19:2-5

Luke 11:37-41

Wednesday, Oct. 14

Callistus I, pope and martyr

Romans 2:1-11

Psalm 62:2-3, 6-7, 9

Luke 11:42-46

Thursday, Oct. 15

Teresa of Jesus, virgin and

doctor of the Church

Romans 3:21-30

Psalm 130:1-6

Luke 11:47-54

Friday, Oct. 16

Hedwig, religious

Margaret Mary Alacoque, virgin

Romans 4:1-8

Psalm 32:1-2, 5, 11

Luke 12:1-7

Saturday, Oct. 17

Ignatius of Antioch, bishop and martyr

Romans 4:13, 16-18

Psalm 105:6-9, 42-43

Luke 12:8-12

Sunday, Oct. 18

Twenty-ninth Sunday in Ordinary Time

Isaiah 53:10-11

Psalm 33:4-5, 18-20, 22

Hebrews 4:14-16

Mark 10:35-45

or Mark 10:42-45

Question Corner/Fr. John Dietzen

Church's official funeral rites provide for burial ceremonies after cremation

QA recent convert to the Catholic faith has been searching for months for information about Church regulations on cremation, but cannot get answers from anyone.



She is a senior citizen who cannot afford a traditional funeral and does not wish her only child to have to pay for it.

One source told her that cremation is "frowned upon" by the Catholic Church, and if she is cremated there would still need to be a Mass with her body present in a casket, a cost that she wishes to avoid.

Could her ashes be scattered at a place of her choice, as happened with her husband's ashes?

She has lived alone for years and has a dog that has been her constant companion. When she dies, she wants the dog to be cremated and buried with her.

Is this permitted in the Catholic Church?

Your answers will mean a great deal to her. (Indiana)

AIn recent centuries, cremation for members of the Catholic faith was forbidden because some anti-Christian groups, especially in Europe, used it to reject belief in the Resurrection.

How could God, it was asked, gather all those ashes to make us rise again?

Because that argument is nearly obsolete today, the Church no longer prohibits the practice.

In fact, official funeral rites of the Church specifically provide for burial ceremonies after cremation.

A few points should clarify the situation for your friend.

Church teaching still prefers traditional burial of the deceased Christian. It recognizes, however, that geographic, economic and family concerns, sometimes even ecological factors, can make cremation the only feasible choice.

Today, more than one-fifth of American Catholics opt for cremation.

Even when cremation is chosen, the Church urges that, if possible, the body be present for all funeral liturgies—the vigil service, Mass and commendation prayers—before cremation.

If circumstances require cremation earlier, it is appropriate for the cremated remains to be present for all the funeral rites and then be buried in a cemetery or mausoleum.

In other words, the ashes should be given the same respect given to the deceased body.

Concerning caskets, the Church has no rules, nor to my knowledge does any state in the United States require a casket if the body is to be cremated.

A few states do expect a body to be shipped to the place of cremation in a casket or other suitable container. Funeral directors can inform her about what is required locally.

It is interesting that, 1,500 years ago, St. Augustine noted that our Christian funeral rites are more for the living than the dead.

We need the reminders that come to us in the presence of the body of a family member or friend, in the Eucharist we offer and in the placing of the body in a grave.

The entire Catholic funeral rite offers these reminders in the context of our own death and resurrection.

When family members are involved, one should discuss the matter openly with them to be sure they are psychologically and spiritually comfortable with cremation arrangements.

We cannot afford to lose contact with the spiritual realities that confront us in the death and burial ceremonies for our loved ones.

The Church has no specific rules forbidding a person's burial with the ashes of a pet, but many people might question its propriety. Some state and other local laws may prohibit it so legal advice is necessary to address this situation.

The above regulations are contained mainly in the *Order of Christian Funerals* and *Reflections on the Body, Cremation and Catholic Funeral Rites*.

(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 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

My Journey to God

A Priest

Joyful

An inner joy of the spirit

No one else can touch

A driving force to serve

No one dare get in the way

A smile so genuine

That draws people to him

A heart, mind and soul so full of love

That shows everyone

He is a servant of God.

By Renee Hodge



CNS file photo/Bob Nichols, Catholic Moment

(Renee Hodge is a member of St. Ambrose Parish in Seymour. Father Brian Doerr, vocations director for the Diocese of Lafayette, prays over transitional Deacon Eric Underwood during his ordination to the priesthood on June 3, 2006, at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind.)

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ASHBY, Norma, 85, St. Andrew, Richmond, Sept. 26. Stepmother of Cynthia Rowe. Sister of Richard Hunt. Step-grandmother of three. Step-great-grandmother of three.

CALLON, Michael Francis, 72, St. Jude, Indianapolis, Sept. 29. Husband of Diane (Carey) Callon. Father of Cyndi Rusch, Debbie Van Senus, Karen Walker, Brian and Kevin Callon. Brother of Patricia Campbell and Robert Callon. Grandfather of 10.

CLARK, Debbie, 55, Most Sacred Heart of Jesus, Jeffersonville, Sept. 19. Mother of Allen and Nathan Clark. Sister of Grinita Gibson, Diane Glover, Teresa Hopwood, Darlene Van Allen, Lois, Guy, James, Kenny and Timmy Clark. Grandmother of two.

FITZPATRICK, Thomas D., 83, St. Paul the Apostle, Greencastle, Sept. 10. Husband of Jeanne (Hinkle) Fitzpatrick. Father of Tom Fitzpatrick. Grandfather of three.

HESSLER, Bernice M., 98, St. Elizabeth of Hungary, Cambridge City, Sept. 26. Mother of Mary Ann Hindman, David, Kenneth and Robert Hessler. Sister of Hilda Garrison and Edmund Wenning. Grandmother of 11. Great-grandmother of 10.

HOLECHKO, Phyllis Jane, 78, Annunciation, Brazil, Sept. 19. Wife of Joseph Holechko. Mother of Sue Pilgrim, Jim Groover, Doug and Eric Holechko. Sister of Marilyn Lozier and William Gerber. Grandmother of eight.

HUDSON, Mary Lou (Steinbrunner), 85, St. Christopher, Indianapolis, Sept. 17. Mother of Julie Fisher, Dottie Huck and Ila Archer. Sister of Rose Betsch and Dan Steinbrunner. Grandmother of eight. Great-grandmother of 16. Great-great-grandmother of one.

HUTTON, Steven J., 61, St. Margaret Mary, Terre Haute, Sept. 22. Husband of Kathleen (O'Leary) Hutton. Father of Erin Hutton-Stansifer. Brother of Susan Kahler and David Hutton.

KING, Jane (Bender), 59, St. Charles Borromeo, Milan, Sept. 19. Wife of Edward King. Mother of Sara Graf and Rob King. Sister of Nancy Hobby, Ruth Iter, Gail Wetzel and Bob Bender. Grandmother of five.

LANGSFORD, Dorothy Pauline (Gatto), 84, formerly of St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 24. Mother of Christine Chamness, Tammy Ramsey,

Anthony, Michael and Vincent Gatto, Alex, James and Lance Langsford. Sister of Richard Lux. Grandmother of three. Great-grandmother of eight.

LEE, John W., Jr., 85, Holy Angels, Indianapolis, Sept. 18. Father of Deborah Fleary and Cheryl Manning. Grandfather of four. Great-grandfather of one.

LUMAN, Brent M., 28, St. Vincent de Paul, Bedford, Sept. 26. Father of Dawson Luman. Son of Gary and Sandra Luman. Brother of Amy, David, Jason and Scott Luman.

MALONEY, Dorothy, 89, formerly of the former St. James the Greater, Indianapolis, Sept. 26. Mother of Theresa Schoen, Margaret and David Maloney. Grandmother of 10. Great-grandmother of 14.

MAUER, Theresa E., 97, St. Mary, Greensburg, Oct. 2. Wife of Joseph Mauer. Mother of Don and Kenneth Mauer. Grandmother of three. Great-grandmother of four.

O'MALLEY, Alice, 90, SS. Francis and Clare, Greenwood, Sept. 20. Mother of Patricia Caldwell, Gwenyth, Mary, James and John O'Malley. Sister of Frank Echenique. Grandmother of seven. Great-grandmother of five.

POPP, Carl R., 83, St. Joseph, Sellersburg, Oct. 2. Husband of Dolores (Miller) Popp. Father of Darlene Coleman, Barbara Kemp, Margaret Tschaenn, Alvin, Anthony and Ralph Popp. Brother of Alfred Popp. Grandfather of eight.

ROLLEY, Robert A., 88, SS. Francis and Clare, Greenwood, Sept. 21. Husband of Janet (Stephanoff) Rolley. Father of James, John and Joseph



CNS photo/Sam Lucero, The Compass

Steeple repairs

Colorful fall leaves brighten nearby trees as Tim Wech of Whitefield Roofing works on the lofty steeple of St. Mary of the Angels Church in Green Bay, Wis., on Sept. 30.

Rolley. Brother of Jo Ann Krebs and Eleanore Lamb. Grandfather of nine. Great-grandfather of one.

RYAN, Robert, Jr., 41, St. Joan of Arc, Indianapolis, Sept. 24. Son of Linda (Dills) Ryan. Brother of Holly Bzezinski and Brandt Ryan.

SAVOY, Doris J. (Whitsett), 82, St. Gabriel, Connersville, Sept. 27. Mother of Rosemary Back, Diane Edgell, Kathy Greene, Brenda Morris, David, John, Michael and William

Savoy. Sister of Mary Wheatley. Grandmother of 21. Great-grandmother of 13.

SPONSEL, Paul C., 85, St. Barnabas, Indianapolis, Oct. 1. Husband of Dorothy (Mueller) Sponsel. Father of Paulette Davis, Mary Beth Rago, Bernard, Dennis, John, Robert and Thomas Sponsel. Grandfather of 25. Great-grandfather of 18.

WILHELM, George E., 94, St. Gabriel, Connersville,

Sept. 29. Husband of Helen (Meyer) Wilhelm. Father of Ann Brubaker and John Wilhelm. Grandfather of six. Great-grandfather of 19. Great-great-grandfather of four.

WILLIG, Nancy, 77, Sacred Heart, Clinton, Sept. 25. Wife of Allan Willig. Mother of Jeanette Bowers, Bonnie Lee, Robin Wampler, Brad and Brian Willig. Grandmother of 10. Great-grandmother of two. †



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College students turn compassion to action as CRS ambassadors

BALTIMORE (CNS)—Instead of dreaming about solving some of the world's great humanitarian problems, about 40 Catholic college students have decided to take action.

Filled with compassion and a fierce dedication to service, students from Cabrini College and Villanova University, both outside Philadelphia, answered the call to spread awareness of global humanitarian issues to their college campuses and in their communities.

For their efforts, they were commissioned "CRS ambassadors" at the Catholic Relief Services headquarters in Baltimore on Sept. 11.

In a time that is deeply touched by terrorism, this generation has a special mission to make sure fear will not tear communities apart, said Dominican Sister Arlene Flaherty, a member of the justice and peace partnership liaison at CRS, the U.S. bishops' international relief and development agency.

Terrorism leads to fear and tends to break people and communities apart, Sister Arlene said.

Instead of succumbing to xenophobic feelings, the CRS student ambassadors are working to spread awareness about international humanitarian issues affecting many people living in developing countries, she told the group of students at the Baltimore training seminar.

The Cabrini College Web site says that CRS ambassadors are students "who are committed to learning about global humanitarian issues that impact the poor around the world," and work to "raise other students' awareness and involvement."

The ambassadors choose to focus on one topic, which can be food security, HIV and AIDS, economic justice through fair trade, migration, microfinance or peace-building.

"Becoming a CRS ambassador is really the best thing college students can do for themselves," said Brittany Mitchell, a

former CRS ambassador and recent graduate of Cabrini College.

"It's really amazing the knowledge you obtain from participating in this program," Mitchell told Catholic News Service. "The organization taught me more than any book or news program. They really opened up my mind and my heart to the world."

"As a recent graduate, I intend to take the knowledge and compassion taught by CRS and apply it to my life outside of college," she added.

Chris Cantwell, vice president of the Cabrini CRS ambassador organization, said the program is unique because there are "very few established groups on campus that deal with international humanitarian, social and economic issues."

Cabrini students Beth Briggs and Emily Disputo focus on food security. Disputo said one thing the group wants to explain is the "difference between people who are hungry and people who are food insecure."

She believes this information will encourage her fellow students "to pitch in and help."

Mary Laver, director of international partnerships at Cabrini College, said the difference between hunger and food security is "that 'hunger' refers to an endemic long-term deprivation of nutrition needed to survive. 'Food security' refers to cyclical and often unpredictable cycles of deprivation of access to adequate nutrition. For example, in some parts of the world people are able to eat adequately during the harvest or when there is civil peace—but not when a natural disaster or civil unrest deplete either resources or access to resources."

Villanova University student Laura Collins, who is focusing on HIV and AIDS, said she believes the CRS partnership with her school benefits students because it provides access to informational Web sites, speakers and advocate training.



Students from Pennsylvania's Cabrini College participate in a lobby day, arranged with the help of Catholic Relief Services, on Capitol Hill in Washington last year. The students met with a staff member for Sen. Robert Menendez, D-N.J., to discuss foreign aid.

The joint venture also helps students spread knowledge about key international issues to their contemporaries.

Collins opted to focus on HIV and AIDS because it "affects our community and other communities around the world." To stress that point on campus, Collins said the group plans to invite speakers to talk about the pandemic, set up information tables and distribute brochures at events.

Cabrini College's ambassadors plan to help annihilate stigmas and misconceptions about HIV and AIDS through education and "prayer pills," candy that signifies the numerous pills an HIV patient takes each day. The student will have to follow a strict schedule and take one "pill" at different times during the day. The ambassadors hope this will help show what it's like to deal with HIV.

In addition to introducing students to international humanitarian issues, the

CRS ambassador program helps students stay on top of legislative issues and gives them experience lobbying their lawmakers.

Last year, 33 students from Villanova and Cabrini lobbied their representatives for foreign assistance and additional funding for food aid during a trip to Capitol Hill, said CRS officials.

Though Villanova University student Shanna Corey said her tenure as a CRS ambassador gave her greater sensitivity to international humanitarian issues, she said she also believes the experience directed her toward a future professional life focused on migration and immigration issues.

Cabrini and Villanova are currently the only U.S. campuses to have CRS ambassadors. CRS officials said they hope the program will expand to other interested colleges. †

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Cardinal urges Red Mass participants to show God's justice in world

WASHINGTON (CNS)—Speaking at the 56th annual Red Mass in the nation's capital, Cardinal Daniel N. DiNardo of Galveston-Houston said today's followers of Christ must allow God's word to abide in their hearts and, guided by the Holy Spirit, they must show God's justice in the world.

"Graced in this manner, we respond in our personal lives of faith and witness and in our professional lives too, not only for the good of our souls, but also for the sake of our professions," said the cardinal, who delivered the homily at the Oct. 4 Red Mass at the Cathedral of St. Matthew the Apostle.

The annual Mass is sponsored by the John Carroll Society, a Washington-area organization that provides spiritual, intellectual and social opportunities for Catholic professionals.

The Red Mass invokes God's blessings and guidance on the administration of justice under the power of the Holy Spirit, a centuries-old tradition. The Mass in Washington is traditionally held on the Sunday before the first Monday in October, when the Supreme Court usually begins its new session.

Public officials at the Red Mass included Vice President Joe Biden, Secretary of Transportation Ray LaHood and Secretary of the Interior Ken Salazar. Six members of the U.S. Supreme Court attended the Mass: John G. Roberts Jr., the chief justice of the United States, and Associate Justices Antonin Scalia, Anthony M. Kennedy, Stephen G. Breyer, Samuel A. Alito Jr. and Sonia Sotomayor.

Washington Archbishop Donald W. Wuerl was the main celebrant at the Red Mass. Concelebrating bishops included Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services; Bishop Paul S. Loverde of Arlington, Va.; Washington Auxiliary

Bishops Francisco Gonzalez, Martin D. Holley and Barry C. Knestout; and Auxiliary Bishop Richard B. Higgins of the military archdiocese. Leaders of the Sovereign Military Order of Malta attending the Red Mass included Matthew Festing, the order's grand master.

The concelebrating bishops, joined by 27 priests at the Red Mass, wore red vestments. The red color of the vestments comes from the color of fire, a symbol of the Holy Spirit.

The 1,250 people at the Red Mass included judges, diplomats, government officials, university presidents and law school deans and professors.

"In this federal city where the role of lawyer and judge is so important and where the legal profession is so prominent, even ubiquitous, the invocation of the Holy Spirit at the beginning of the judicial year is appropriate and necessary," Cardinal DiNardo said in his homily.

Referring to Pope Benedict XVI's Pentecost Sunday homily earlier this year on the Holy Spirit, Cardinal DiNardo said the pontiff noted how people are concerned about the quality of the air they breathe, but their relationship with God and with each other can also become stagnant and need the fresh breeze of the Holy Spirit.

"Further, the 'fire' of the Holy Spirit purifies what has become polluted, within each disciple and within the Church. Such purification especially affects the tongue, the place where the mind and the heart physically create our environmental space in speech, action and decision," the cardinal said.

Speaking of the "clients" served by those in the legal profession, Cardinal DiNardo said, "They are poor and wealthy, confused and lucid, polite and impolite. In some cases, the clients are voiceless for they lack influence; in others, they are literally voiceless, not yet with tongues and even without names, and require our most careful



Washington Archbishop Donald W. Wuerl and Cardinal Daniel N. DiNardo of Galveston-Houston leave the Cathedral of St. Matthew the Apostle with U.S. Chief Justice John Roberts and his wife, Jane, following the 56th annual Red Mass in Washington on Oct. 4. Sponsored by the John Carroll Society, the Mass includes blessings and prayers for those who work in law and public office.

attention and radical support."

Prayers were offered at the Mass for government and Church leaders, and for the protection of all human rights, especially the right to life of every human being.

A small number of pro-life demonstrators stood across the street from the cathedral's entrance. Standing near large posters of aborted fetuses, some of them used bullhorns before and after the Mass to urge public officials to stop legal abortion. They also urged Catholic legislators who have supported abortion rights to refrain from receiving Communion.

In his homily, Cardinal DiNardo noted how in the first reading, the prophet Isaiah described the "servant of the Lord ... [who]

brings God's saving action. This is the real notion of justice, not an abstraction, but the vivid understanding of deed and word together accomplishing integrity everywhere."

After the Mass, the John Carroll Society held a brunch, and honored a local attorney and law firm for their service to the poor. Each year, volunteers with the Archdiocesan Legal Network provide about \$8 million in *pro bono* legal services.

Barbara Betsock, an attorney in private practice who has accepted one *pro bono* case from the legal network each month this year, received the *Pro Bono* Legal Service Award, as did the firm of Winston & Strawn, whose attorneys have conducted in-person client intake biweekly on a volunteer basis. †

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