



**The**

# Criterion

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## Wings for West Africa

Teacher gives 'wings' to effort to bring computers to African schools, page 7.

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## Celebrating history, making history



Members of St. Paul Parish in Tell City fill their parish church on Nov. 1 at the start of a Mass to celebrate the faith community's 150th anniversary as Archbishop Daniel M. Buechlein, Bishop-designate Paul D. Etienne, St. Paul's pastor, and other priests who have ministered at the parish process into the church.

## St. Paul Parish in Tell City celebrates 150th anniversary during historic time

By Sean Gallagher

TELL CITY—Parish anniversaries are ordinarily occasions to celebrate the history of a faith community.

In the days leading up to the celebration of the 150th anniversary of the founding of St. Paul Parish in Tell City, history was instead being made.

On Oct. 19, members of the southern Indiana parish learned that their pastor, Father Paul D. Etienne, who is also a son of the parish, had been appointed the new bishop of Cheyenne, Wyo.

Less than two weeks later, on Nov. 1,

the parishioners gathered at the parish's church with their pastor, other priests who have previously ministered there and Archbishop Daniel M. Buechlein to celebrate the parish's anniversary during a festive Mass on the Solemnity of All Saints.

When the pastor's episcopal appointment was mentioned a couple of times during the Mass, parishioners applauded loudly. Yet Bishop-designate Etienne kept the focus on the parish during his homily.

"This parish, and every parish, exists to sanctify us, to make us holy," said Bishop-designate Etienne after noting how it is

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Lee Ringeman, left, and Dan Goble, both members of the Father Heuke Assembly of the Fourth Degree Knights of Columbus in Tell City, pray during the anniversary Mass on Nov. 1.

## USCCB distributes bulletin inserts on health care reform nationwide

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops has sent bulletin inserts to almost 19,000 parishes across the country in an effort to urge Catholics to prevent health care reform from being derailed by support for abortion funding.

"Health care reform should be about saving lives, not destroying them," the insert states. It urges readers to contact Senate leaders so they support efforts to "incorporate long-standing policies against abortion funding and in favor of conscience rights" in

health reform legislation. "If these serious concerns are not addressed, the final bill should be opposed," it adds.

The insert highlights an amendment sponsored by Rep. Bart Stupak, D-Mich., which "addresses essential pro-life concerns on abortion funding and conscience rights."

"Help ensure that the rule for the bill allows a vote on the amendment," the insert states. "If these serious concerns are not addressed, the final bill should be opposed."

The insert also directs Catholics to the Web page [www.usccb.org/healthcare](http://www.usccb.org/healthcare).

Parishes also were receiving suggested pulpit announcements and petitions in support of this effort.

Bulletin inserts were distributed to dioceses on Oct. 29, the day House Speaker Nancy Pelosi, D-Calif., and other House leaders unveiled an \$894 billion health care reform bill called the Affordable Health Care for America Act.

The inserts—expected to be placed in parish bulletins in early November—contain information about how Catholics can take specific action by writing, calling, faxing or e-mailing members of Congress to let them know health care reform must explicitly ban abortion coverage.

The House measure combines bills passed by three committees in July into one piece of legislation that members were to begin debating on the House floor in early November. Floor action on the U.S. Senate bill had not yet been announced.

The U.S. bishops have criticized the Senate measure for not explicitly barring

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## Parishes are at the heart of shared ministries supported by 'Christ Our Hope' appeal

By Sean Gallagher

Holy Rosary Parish in Seelyville and St. Mary of Tours Parish in Siberia may be small—both have less than 80 families among their members—but that has not stopped their parishioners from serving those in need far beyond their parishes' households.

It was members of St. Martin Parish who started a food and clothing pantry called Martin's Cloak 16 years ago.

Marlene Oser, a 76-year-old member of St. Martin Parish, helps oversee the ministry that is still located at the parish in the rolling hills of the Tell City Deanery. Today, it is a program of Catholic Charities Tell City and serves those in need in a four-county area.

Mary Chloupek, a member of Holy Rosary Parish, helps manage the Christmas Store of Catholic Charities Terre Haute.

Both Oser and Chloupek are happy to see



the faith that is instilled as their small parishes reach out far beyond their boundaries.

"It's a good thing," said Oser of Martin's Cloak. "There are a lot of needy people in the area. We're just glad that we're able to go ahead with it."

Chloupek said she doesn't "want to leave my faith at the church door when I come out" on Sunday.

When Chloupek speaks about how she puts her faith into action at the Christmas Store, which provides clothes, household items and toys as Christmas gifts to families in need in Terre Haute, she recalls one of the first clients that she served when she began her ministry there 11 years ago.

A woman came to her in cold and snowy weather without a winter jacket. Chloupek found a coat for her.

"I'll never forget her," Chloupek said. "I had her try it on. She went to the mirror and was like a new woman. She looked beaten down and just gray.

"And when she put on this new coat and twirled around in it with a beaming smile, it felt so wonderful because I don't think anyone had said a nice word to her."

The ministry of these women from small parishes is able to reach a wide range of people in need because of the support they receive from the annual archdiocesan stewardship appeal, which is now known as "Christ Our Hope: Compassion in Community."

Oser spoke of the van that Catholic Charities Tell City purchased for

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# APPEAL

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Martin's Cloak that helps her and husband, Leroy, pick up food for the pantry in Evansville, Ind.

"That helps a lot," Oser said. "Before, we used our own pickup truck. If the weather was bad, we had to try to cover it up."

Chloupek, in addition to her ministry in the Christmas Store, is in a good position to appreciate the support Catholic Charities Terre Haute receives from the annual stewardship appeal through her service as president of its advisory council.

"It's a tremendous help because we are in a very [economically] depressed area," Chloupek said. "... They are helping us with Ryves Hall, which is where we're teaching our youth how to struggle through their own problems and that there is hope [for them]."

The programs of Catholic Charities Terre Haute and Catholic Charities Tell City are examples of the shared ministries that are unable to be supported by any one parish community alone.

It is the contributions of Catholics across central and southern Indiana to "Christ Our Hope" that help make these shared ministries possible.

Many of those shared ministries are carried out by members of parishes across the archdiocese to serve those who aren't Catholic.

Father Rick Nagel, on the other hand, oversees archdiocesan ministry to young adults and college students that is supported by Christ Our Hope.

Through it, Father Nagel reaches out to young adult Catholics and Catholic college students who are not active in archdiocesan parishes, nurtures their faith and encourages them to set down roots in a parish.

At present, the ministry is based at St. John the Evangelist Parish in downtown Indianapolis.

According to Father Nagel, about 175-200 young adults and college students are attending a weekly 7 p.m. Sunday evening Mass at St. John that began in August.

About 80 of these people have volunteered for various liturgical ministries. And they're spreading the word about the Mass and the ministry that Father Nagel oversees.

"Evangelization is happening," Father Nagel said. "Every Sunday, I'm meeting new young adults that, when I ask, 'What brought you here?,' will say, 'Well, my friend here invited me.'"

Father Nagel has described his ministry as a



Leroy and Marlene Oser, members of St. Martin of Tours Parish in Siberia, work on Aug. 19 at Martin's Cloak, a food and clothing bank located at their parish that is a program of Catholic Charities Tell City.

bridge that links the time when teenagers are ministered to in parish youth ministry programs to the point where they are beginning careers and families and once again become settled in a parish.

He sees basing this ministry at St. John as an important means to that end.

"Hopefully they'll have a good model of parish ministry and parish life and being involved in that and being consistent and committed," Father Nagel said. "Then, they'll desire, when they move [elsewhere], to set roots immediately in their local parish and be involved."

Father Nagel appreciates the support he and others involved in young adult and college campus ministry receive from those who contribute to Christ Our Hope.

"They're investing in so much more than programs," he said. "They're investing in souls. And what more could you do with a gift of your resources than to help a soul get to heaven?"

(To learn more about "Christ Our Hope: Compassion in Community," log on to [www.archindy.org/ChristOurHope](http://www.archindy.org/ChristOurHope).) †

## 'Christ Our Hope: Compassion in Community' prayer

Loving and merciful Father,  
You sent your Son, Jesus Christ,  
among us to assure us of your  
abiding care and to stir up in our  
hearts the hope of a new and  
glorious world.

Sustain us amid the challenges of  
this life, and by the gifts of your  
Holy Spirit strengthen us in  
compassionate service to one  
another, so that we may continue  
to build up your Kingdom before  
the eyes of the world as  
faith-filled and hopeful witnesses  
to Jesus Christ our Hope.

Through the intercession of  
Mary, Mother of Divine Hope,  
St. Francis Xavier, St. Theodora  
Guérin, and all the saints, bring  
us all together to the glories of  
your Kingdom, where you live  
and reign with your Son and  
Holy Spirit, one God, forever  
and ever. Amen.

(Benedictine Father Julian Peters composed this prayer while serving as the administrator pro-tem of SS. Peter and Paul Cathedral Parish and interim archdiocesan director of worship.) †

## Christ Our Hope has goal of \$6.75 million

By Sean Gallagher

Nov. 7-8 is intention weekend for "Christ Our Hope: Compassion in Community," the parish and archdiocesan community appeal.

Catholics across central and southern Indiana will be invited at the Masses celebrated in their parishes this weekend to prayerfully consider how they will contribute from their time, talent and treasure to the ministries of their parish and archdiocesan community.

Such shared ministries include the programs of Catholic Charities that help those in need across the archdiocese, the formation of future priests and permanent deacons and the care of retired archdiocesan priests.

The goal for Christ Our Hope is \$6.75 million.

Approximately one third of this amount, some \$2.2 million, will be dedicated to our outreach parishes that find it difficult to meet their annual ministry needs to the Catholics they serve.

Another 27 percent, or \$1.8 million, will be used to support archdiocesan pastoral ministries.

Catholic education, which includes ministry to young adults and college students and school outreach, will receive 25 percent or nearly \$1.7 million.

The remaining funds raised through Christ Our Hope, approximately \$950,000, will support Catholic Charities and archdiocesan ministry in spiritual life and worship and family and multicultural ministries. †

## HEALTH CARE

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funding of abortion coverage. The House bill also does not resolve the issue of abortion coverage.

"The debate and decisions on health care reform are reaching decisive moments. We write ... to ask for your active and personal leadership to ensure that needed health care reform protects the life, dignity and health care of all," said the president of the USCCB and the chairmen of three bishops' committees in an Oct. 28 letter to their fellow bishops across the country.

The letter accompanied the bulletin inserts urging the bishops to promote the campaign in their dioceses.

It was signed by Cardinal Francis E. George of Chicago, president;

Cardinal Justin Rigali of Philadelphia, chairman of the Committee on Pro-life Activities; Bishop John C. Wester of Salt Lake City, chairman of the Committee on Migration; and Bishop William F. Murphy of Rockville Centre, N.Y., chairman of the Committee on Domestic Justice and Human Development.

They thanked all of the bishops for their work so far to make Congress understand the bishops' "principles and priorities" for health care reform the Catholic Church has long supported.

"We now ask you to redouble your efforts to ensure that we speak clearly, effectively and together for health care reform that protects life and conscience and reaches out to the vulnerable and marginalized who need life-affirming health care the most," they wrote.

"The bishops want health care reform, but they recoil at any expansion of abortion," said Helen Osman,

USCCB communications secretary, who helped organize the campaign. "Most Americans don't want to pay for other people's abortions via health care either."

"This impasse on the road to reform of health care can be broken if Congress writes in language that assures that the Hyde amendment law continues to guide U.S. federal spending policy," she said.

The Hyde amendment bars funding of abortion in the spending bills for the departments of Labor and Health and Human Services and in military hospitals, federal employees' health benefits, foreign assistance and other circumstances.

A USCCB release on the bulletin-insert campaign said that the Catholic bishops have a long history of support for health care reform "based on its teaching that health care is essential for human life and dignity and on its experience providing health care and assisting those without coverage." †

## Wanted: Your favorite family or ethnic recipe for the upcoming holiday season

As Thanksgiving and Christmas near, *The Criterion* is inviting readers to share their favorite family and/or ethnic recipes for a story to be featured during the holiday season. When you submit your recipe, we also ask you to share a story about why the dish or meal is so important to you and your family.

Maybe it's a recipe that has been handed down by an older relative. Or perhaps the dish is a tradition of your ethnic heritage. Or maybe there's a special story connected to the meal that has a personal meaning for your family.

Submit your recipes and stories to John Shaughnessy, *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206. You can also e-mail him at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org). Please include a daytime phone number where you can be reached. †

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# Bishops to weigh test-tube to deathbed issues, finish work on missal

WASHINGTON (CNS)—Life issues from the test tube to the deathbed are on the agenda for the U.S. Conference of Catholic Bishops' fall general assembly.

The Nov. 16-19 meeting in Baltimore also will include what the bishops hope will be their final consideration of action items related to the *Roman Missal* and debate and vote on a lengthy document offering support to married couples and affirming that true marriage can only involve a man and a woman.

The meeting agenda also will feature a preliminary report on the causes and context study on clergy sexual abuse of minors conducted by the John Jay College of Criminal Justice and a report by the National Religious Vocation Conference on a recent study of religious vocations.

The bishops will hear the final presidential address by Cardinal Francis E. George of Chicago, who is beginning the third year of his three-year term as USCCB president, and will choose chairmen-elect for five committees.

A draft document prepared by the Committee on Pro-Life Activities looks at the issue of reproductive technologies, saying that although the Catholic Church shares the pain of married couples facing "unanticipated childlessness," some reproductive technologies "are not legitimate ways to solve" infertility problems.

The 22-page document, "Life-Giving Love in an Age of Technology," is designed as a companion to the bishops' 2006 statement, "Married Love and the Gift of Life," which urged Catholic couples to reject the use of artificial contraception and to learn how natural family planning can benefit the marital relationship.

Like the earlier document, "Life-Giving Love in an Age of Technology" is in a question-and-answer format with a short introduction.

"Some solutions offered to infertile couples do justice to their dignity as individuals and as a couple, and to the full human dignity of their child, by helping their marital act to be life-giving," the draft document says. "Others are morally flawed efforts to replace the marital act that are not worthy of the tremendous gift God offers to husband and wife by calling them together

as spouses and parents."

Also up for debate by the bishops is a proposed revision to the directives that guide Catholic health care facilities, which would clarify that patients with chronic conditions who are not imminently dying should receive food and water by "medically assisted" means if they cannot take them normally.

"As a general rule, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally," says the revised text of the "Ethical and Religious Directives for Catholic Health Care Services" proposed by the U.S. bishops' Committee on Doctrine.

"This obligation extends to patients in chronic conditions [e.g., the 'persistent vegetative state'] who can reasonably be expected to live indefinitely if given such care," the new text adds.

Deleted from the directives would be a reference to "the necessary distinctions between questions already resolved by the magisterium and those requiring further reflection, as, for example, the morality of withdrawing medically assisted hydration and nutrition from a person who is in the condition that is recognized by physicians as the 'persistent vegetative state.'"

With five votes on the English translation and U.S. adaptations of the *Roman Missal*, the bishops hope to conclude nearly six years of intense and sometimes contentious consultations. Each section of the missal must be approved by two-thirds of the USCCB's Latin-rite membership and will then be sent to the Vatican for "*recognitio*," or confirmation.

While awaiting Vatican approval of all sections of the missal, the U.S. Church will begin "a process of catechesis," said Msgr. Anthony Sherman, executive director of the USCCB Office of Divine Worship, "so that everyone is ready to move along when we get the final text from the Vatican."

The final five units of the missal are: the proper of saints, a collection of specific prayers to each saint included in the universal liturgical calendar; the commons,

a collection of general prayers for celebrating other saints; the *Roman Missal* supplement; the U.S. propers; and U.S. adaptations to the *Roman Missal*.

The 57-page proposed pastoral letter on marriage is to be issued in hopes of reversing what the bishops call "a disturbing trend" toward viewing marriage as "a mostly private matter" with personal satisfaction as its only goal.

The letter, called "Marriage: Life and Love in the Divine Plan," is another component in the bishops' National Pastoral Initiative for Marriage, which began in November 2004.

The letter cites four "fundamental challenges to the nature and purpose of marriage"—contraception, same-sex unions, easy divorce and cohabitation.

Calling both contraception and cohabitation "intrinsically evil," the bishops say that although couples who use contraception "may think that they are doing nothing harmful to their marriages," they are in reality causing many negative consequences, both personal and societal.

Archbishop Joseph E. Kurtz of Louisville, Ky., who chairs the bishops'

Ad Hoc Committee for the Defense of Marriage, also will report on efforts to promote and protect marriage as the exclusive and permanent union between a man and a woman. The campaign includes five seven- to nine-minute videos, to be launched with accompanying pamphlets and a related Web site in 2010.

The bishops will be asked to approve a \$144.5 million budget for 2010, representing an increase of less than 0.2 percent over 2009, and a 3 percent increase in the diocesan assessment to support the work of the USCCB in 2011.

They also will debate and vote on a document outlining the USCCB priority plan for 2010-11 and a more than 330-page set of specific operational plans for USCCB committees and offices.

In a switch from previous years, the meeting is to open on Nov. 16 with a morning Mass then the bishops will meet by regions before beginning their general sessions that afternoon. Public sessions are expected to end by mid-morning on Nov. 18, followed by executive session for the rest of that day and a morning of prayer and reflection on Nov. 19. †



Catholics pray during a Mass in early August at St. Thomas the Apostle Church in Irondequoit, N.Y. The U.S. bishops hope to conclude their work on the English translation and U.S. adaptations of the *Roman Missal* at their fall general meeting on Nov. 16-19 in Baltimore.

## Catholic blogosphere: Council looks at promoting charity and truth online

VATICAN CITY (CNS)—Communications technology keeps changing, but the need to deliver a message with truth and charity is never obsolete, said Italian Archbishop Claudio Maria Celli.

As president of the Pontifical Council for Social Communications, Archbishop Celli presided over a four-day meeting of cardinals, bishops and Catholic media professionals to discuss—mainly in small groups—new pastoral guidelines for Church communications.

A recurring theme during the meeting on Oct. 26-29 was what constitutes Catholic communications and what, if anything, can be done about those who use the word Catholic to describe themselves while using all sorts of derogatory adjectives to describe anyone who doesn't agree with them.

Archbishop Celli said he didn't think a Catholic bloggers' "code of conduct" would accomplish much, especially when what is really needed is a reflection on what it means to communicate.

Upright, ethical communication is a natural result of a sincere desire to share the truth about God, about faith and about the dignity of the human person, he said.

The archbishop said that what Pope Benedict XVI has said about solidarity and development aid goes for communications as well: "Charity needs truth and truth needs charity."

"Anyone speaking publicly as a Catholic has to have those ethical values that are part of a serious, honest form of communication," Archbishop Celli said.

"In the past, the Church's educational efforts included helping people decide what they should or should not watch. Now it must also help them decide what they should or should not produce" and put on the Internet, he said.

Carl Anderson, supreme knight of the Knights of Columbus and a consultant to Archbishop Celli's council, said, "If Catholics cannot deal with each other with civility, how can we expect others to?"

"We make certain claims about what kind of

community we are; we have set the standards high and we must try really, really hard to live up to that," Anderson said.

He said Pope Benedict is an example of a good Catholic communicator. "He seeks clarity and definition while demonstrating charity and respect for others."

Talking about the Catholic blogosphere, Los Angeles Cardinal Roger M. Mahony said, "I have been appalled by some of the things I've seen. Of course, I've been the object of some of them."

Being Christian, he said, means treating others like Jesus treated people: reaching out to all and exercising extreme caution when making judgments.

"One of the side effects of the new technology that frightens me a bit is that people can hide behind a fake facade and then start shooting cannons at other people," the cardinal said.

One of the pontifical council's consultants, Basilian Father Thomas Rosica, the head of Canada's Salt and Light Catholic Media Foundation, said the Internet and blogs have brought about a "radicalization of rhetoric," even among Catholics.

The Web site of Salt and Light Television, he said, sometimes receives hundreds of comments on a story.

"Many we don't publish because of the filth, and some we've turned over to the police" because of the threats they contain, he said.

Asked to address the council about Catholic media in North America, Father Rosica said, "On the Internet there is no accountability, no code of ethics and no responsibility for one's words and actions."

So many Web sites and bloggers who call themselves Catholics focus so much on negative stories and messages that increasingly "Christians are known as the people who are against everything," he said.

Cardinal Mahony said the sharp and often uncharitable divisions among Catholics seen on the Internet was particularly pronounced during the 2008 U.S. presidential election campaign.



Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, speaks during a plenary assembly of the Pontifical Council for Social Communications at the Vatican on Oct. 29. Also pictured are Cardinal Roger M. Mahony of Los Angeles, left, and Cardinal Miloslav Vlk of Prague, Czech Republic. Lay experts from around the world also attended the meeting.

And, he said, the campaign was not exactly a high point for unity among the U.S. bishops either.

During the campaign, Cardinal Mahony said, "I sensed a dangerous shift away from unity in faith and faith practice to differing opinions on this party or the other party, which I think is a very, very dangerous path to go down."

Some people could get "the impression that some bishops are very much in favor of one political party over the other, which should not be," he said. He added that when it comes to applying the Gospel to social questions bishops should be models for the Catholic faithful on how to hold a civil discussion, online or offline.

"You don't have dialogue when people anonymously throw out their hatreds, their prejudices, their biases and always—in every case—end up attacking people," the cardinal said.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher  
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## Editorial

# We dare not take God's gifts to us for granted

In the Gospel according to Mark (Mk 10:46-52), Jesus says to Bartimaeus, a blind man, "What do you want me to do for you? Bartimaeus answers, "Master, I want to see."

Sight, like everything else we possess, is a gift from God. We don't earn it or deserve it. We receive it.

Most of us receive the gift of sight at the same time that we receive the gift of life.

It's like the premium package that comes with a new car: automatic transmission, power steering, brakes and door locks, an audio system with CD changer and more.

The package most of us were born with included the gifts of sight and hearing and speech—and many other natural gifts that we take for granted every day.

Perhaps Bartimaeus didn't receive the gift of sight when he was born. Or he may have lost his sight in childhood or as a young adult.

As a result of that loss, and whatever other personal troubles he experienced growing up, his lot in life was to sit by the roadside begging.

Then he encountered Jesus. Mark's Gospel says that he heard that it was Jesus. There was nothing wrong with his hearing. In fact, like many sightless people, he probably had especially good hearing. So he cried out, "Jesus, son of David, have pity on me" (Mk 10:47).

The people around him told him to be quiet. But he kept calling out all the more, "Son of David, have pity on me" (Mk 10:48). Jesus heard him and told the disciples to "call him" (Mk 10:49).

So they called the blind man, saying to him, "Take courage; get up; Jesus is calling you" (Mk 10:49). At which point the blind man jumped up, threw off his coat and ran to Jesus.

"What do you want me to do?" Jesus says (Mk 10:51). I want the gift of sight, Bartimaeus answers. "Go your way; your faith has saved you, Jesus tells him (Mk 10:52). Immediately, he received his sight and followed him on the way.

No more roadside begging for Bartimaeus. He followed Jesus on the way. That means he became a disciple, a follower of Jesus, and "the way" is the disciple's path, the way of the Cross, the road that all of us who seek to follow Jesus must take—each in our own way.

When Bartimaeus received the gift of sight and decided to follow Jesus "on the way," he became a Christian steward—one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them generously with others and returns them to the Lord with increase. These are the characteristics of a Christian steward that are described in the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response."

What does the experience of Bartimaeus teach us today? If we have received a gift from God—or many, many gifts from God—it's our responsibility to say thank you. And to take good care of our gifts. And to share them generously with other people.

The story of Bartimaeus also reminds us that the Church is a gift that no one



Crystal Barthel, then a third-grade teacher at St. Philip Neri School in Indianapolis, reviews the work of Carlos Caldera, left on Sept. 26, 2007. Fernando Zuniga, second from left, waits to talk to Barthel. Parishioners in the Archdiocese of Indianapolis will support Catholic education through the "Christ Our Hope: Compassion and Community" stewardship appeal.

"deserves" or "earned" or is "entitled to."

We received this archdiocese from God and from all the people who worked so hard during the past 175 years to build this local Church and all its parishes, schools and institutions with all the wonderful facilities, staffs and programs that are now available to the people of central and southern Indiana.

Catholics in this archdiocese are generous. Many participate actively in the ministries and community life of our Church. Many serve the needs of others within their parishes and far beyond individual parish boundaries.

Many support the archdiocese's annual appeal, "Christ Our Hope: Compassion and Community." And a growing number of adults, youth and children now see themselves as faithful stewards of the gifts God has given us.

The story of Bartimaeus reminds us that we dare not take any of God's gifts for granted. If we want our parishes to be vibrant communities of faith, we must participate in our Church's mission.

If we want our children and youth to receive an outstanding Catholic education, we must support our parish formation programs and our schools. If we want good pastors and beautiful liturgy and the kind of ministries that can only be found in a dynamic community of faith, we must pray for vocations and encourage talented young people to respond generously to God's call.

Above all, we must continue to be good and faithful stewards of all God's gifts—spiritual and material.

All it takes to be a good steward is the same courage that Bartimaeus showed when he threw off his coat and ran blindly to Jesus.

And when the Lord asks us, "What do you want me to do for you?" Our response should be: Help us to see how blessed we are! Then Jesus will say to each of us: Go your way; your faith has saved you.

And it will be our turn to follow Jesus on the way.

—Daniel Conway

## Be Our Guest/Tom Grenchik

# Make the time now to talk to Congress about genuine health care reform

On Oct. 8, the U.S. Conference of Catholic Bishops wrote to Congress about health care reform



stating: "No one should be required to pay for or participate in abortion. It is essential that the legislation clearly apply to this new program longstanding and widely supported federal restrictions on

abortion funding and mandates, and protections for rights of conscience. No current bill meets this test. ... If acceptable language in these areas cannot be found, we will have to oppose the health care bill vigorously."

The bishops have made it very clear that they strongly support genuine health care reform that protects the life and dignity of all, from the moment of conception until natural death—including unborn children, immigrants and the poor. And they keep reminding Congress that health care reform should be about saving lives, not destroying them.

But is Congress listening?

Congressional leaders are putting together final bills for floor consideration, and votes could come as soon as early November.

The bishops have asked each of us to contact our representative and senators immediately, urging them to fix these bills with pro-life amendments.

Parishes across the country are being invited to make use of educational materials, including a Web address that allows parishioners to send an e-mail message to Congress with a click of a button.

The bishops have asked for our swift action in contacting our congressional members through e-mail, phone calls or faxed letters.

We can:

- Send a pre-written, instant e-mail to Congress at [www.usccb.org/action](http://www.usccb.org/action).
- Call the U.S. Capitol switchboard at

202-224-3121, or call our Members' local offices.

• Find our Members' contact information at [www.house.gov](http://www.house.gov) and [www.senate.gov](http://www.senate.gov).

When contacting senators, tell them: "During floor debate on the health care reform bill, please support an amendment to incorporate longstanding policies against abortion funding and in favor of conscience rights. If these serious concerns are not addressed, the final bill should be opposed."

When contacting congressional representatives, tell them: "Please support the Stupak Amendment that addresses essential pro-life concerns on abortion funding and conscience rights in the health care reform bill. Help ensure that the Rule for the bill allows a vote on this amendment. If these serious concerns are not addressed, the final bill should be opposed."

Our nation is at a crossroads. Policies adopted in health care reform will have an impact for good or ill for years to come.

And so our bishops have one more very important request of each of us. They want us to pray.

Pray that Congress will take action and ensure that needed health care reform truly protects the life, dignity and health of all.

Pray that each of us will raise our voices to preserve our freedom of conscience and protect the most vulnerable, especially unborn children.

Through our prayers and actions, we can help make sure that health care reform will be about saving lives, not destroying them.

To learn more about the bishops' advocacy for authentic health care reform, visit [www.usccb.org/healthcare](http://www.usccb.org/healthcare).

(Tom Grenchik is executive director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. Log on to [www.usccb.org/prolife](http://www.usccb.org/prolife) to learn more about the bishops' pro-life activities.) †

CATHOLIC MARITAL TRENDS are similar to those of the U.S. population as a whole.

**53%** of adult Catholics are currently married

**25%** never been married

**12%** divorced

**5%** widowed

**1%** separated

**4%** unmarried and living with partner

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Like the Little Sisters of the Poor, we have much hope to offer

The last Sunday of October, I had the privilege of offering a Mass in celebration of the canonization of St. Jeanne Jugan, foundress of the Little Sisters of the Poor, who consecrate their lives in care for the aged poor. St. Jeanne was canonized in Rome on Oct. 11.

I was impressed to learn that a resident of every one of the Little Sisters' homes for the aged around the world was chosen to be present for the canonization. Only one Little Sister was chosen by lot to be present from each of the local communities. The gesture symbolized the respect the consecrated religious descended from their holy foundress have for the aged residents to whom they offer loving care.

In different places in the Gospel, Jesus emphasizes our duty to love and to do so with simplicity and humility.

Perhaps one of the greatest witnesses of the simple love that is our mission of charity familiar to us is Blessed Teresa of Calcutta. Less familiar to us is the witness of St. Jeanne Jugan, foundress of the Little Sisters of the Poor.

I think of St. Jeanne as someone so like Mother Teresa. They were both woman of enormous power, but that way of thinking would not even register with them.

I remember an experience described by Mother Teresa when she once visited a lovely and well kept nursing home. She noticed that, almost to a person, the elderly women and men sat facing the door toward

the entrance to the home.

It dawned on her that they were waiting for someone who cared to come in. They were longing for and watching for love. St. Jeanne had done something about that way back in the 19th century when she took her first aged resident into her own home in 1839.

Her mission to lonely, elderly people extends down to us in the 21st century and in our state of Indiana. One need only visit St. Augustine Home for the Aged here in Indianapolis or in Evansville to see the mission of St. Jeanne carried on before our eyes.

In the spirit of their foundress, the love of the Little Sisters of the Poor in our archdiocese assures poor elderly folks that they are loved and cared for whether there are loved ones who come through the door or not.

The Little Sisters of the Poor offer a very special ministry to the elderly within their mission to care for them with love and a joyful spirit. I have been witness to their admirable commitment to accompany elderly residents of their home as they cross over from this life to the House of the Father.

As a resident nears death, Little Sisters are at the bedside offering compassionate comfort and prayer. St. Jeanne provided companionship for the dying as part of the mission of her sisters.

I have been visiting with the Little Sisters at St. Augustine Home for

the Aged when representatives of the community would be absent because they were at the bedside of a dying resident. That is truly a special and loving ministry.

The reverence and respect and love Mother Jugan's sisters offer the elderly residents who might otherwise have been abandoned in lonely poverty is definitely a significant gift to the mission of our Church. St. Jeanne Jugan founded the Little Sisters of the Poor with an obvious intuition about the true nature of charity.

I am thinking of Pope Benedict XVI's teaching in his first encyclical "God is Love" ("*Deus Caritas Est*") about the fundamental nature of our Church as it is expressed in three essential tasks: proclaiming the Word of God and handing on the teaching of Jesus; the celebration of the sacraments, especially the Eucharist; and the ministry of charity.

Like every mission of charity in the Church, that of the Little Sisters of the Poor flows from the Eucharist which is central in their spirituality and that of their homes for the aged. It is the same for the Missionaries of Charity founded by Blessed Teresa of Calcutta.

We baptized Catholics share the

fundamental vocation to love that is so very important. I think we would agree that we don't see enough authentic, generous love in our culture, especially for the aged.

Life is about simple and generous love; sometimes, maybe often, sacrificial love. We do well to pray for the grace to look out for those watching at that door for someone who cares. Sometimes that may be us watching at that door.

As Catholics with the vocation to love, like the Little Sisters of the Poor and the Missionaries of Charity, we have much to offer to God and lonely people of God. Our Church offers Christ our hope.

I invite you to help us be that hope. †

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 November

**Catholic high schools:** that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

### Al igual que las hermanas de Little Sisters of the Poor, tenemos mucha esperanza para dar

El último domingo de octubre tuve el privilegio de ofrecer una Misa para celebrar la canonización de Santa Jeanne Jugan, fundadora de la orden Little Sisters of the Poor, cuyas religiosas consagran sus vidas para cuidar de los ancianos desposeídos. Santa Jeanne fue canonizada en Roma el 11 de octubre.

Me impresionó saber que un residente de cada uno de los hogares para ancianos de Little Sisters de todo el mundo fue elegido para presenciar la canonización. Sólo una de las hermanas de Little Sisters fue elegida de cada una de las comunidades locales para asistir. Este gesto simboliza el respeto que sienten las religiosas consagradas, descendientes de su santa fundadora, por los residentes ancianos a quienes ofrecen sus cuidados afectuosos.

En distintas partes del Evangelio Jesús enfatiza en nuestra obligación de amar y de hacerlo con sencillez y humildad.

Quizás uno de los testimonios más excepcionales que conocemos del amor sencillo que constituye nuestra misión de caridad, sea el de la Beata Teresa de Calcuta. Algo menos conocido es el testimonio de la Santa Jeanne Jugan, fundadora de la orden Little Sisters of the Poor.

Pienso en Santa Jeanne como alguien muy similar a la Madre Teresa. Ambas eran mujeres con una fuerza extraordinaria, pero esta noción ni siquiera les pasaba por la mente.

Recuerdo una experiencia que describió la Madre Teresa al visitar un hermoso hogar para ancianos muy bien cuidado. Observó que, casi sin excepción, todos los ancianos se sentaban mirando hacia la puerta de entrada al hogar.

Cayó en cuenta de que esperaban que

alguien que se preocupara por ellos cruzara la puerta. Anhelaban y buscaban amor. Santa Jeanne hizo algo al respecto, hace mucho tiempo, en el siglo XIX, cuando llevó a su primer residente anciano a vivir en su propio hogar, en 1839.

Su misión para con los ancianos desamparados se extiende hasta nosotros en el siglo XXI y en nuestro estado de Indiana. Sólo tenemos que visitar el hogar St. Augustine Home for the Aged, aquí en Indianápolis o en Evansville, para ver cómo se desenvuelve la misión de Santa Jeanne ante nuestros ojos.

Siguiendo el espíritu de su fundadora, el amor que dispensan las hermanas de Little Sisters of the Poor en nuestra arquidiócesis garantiza que los ancianos desposeídos se sentirán amados y atendidos, independientemente de si tienen seres queridos que crucen por la puerta o no.

Las religiosas de Little Sisters of the Poor ofrecen un ministerio muy especial a los ancianos, dentro de su misión de atenderlos con afecto y alegría. He sido testigo de su compromiso admirable de acompañar a los residentes ancianos a recorrer el camino desde su hogar en esta vida hasta la Casa del Padre.

A medida que un residente se aproxima a la muerte, las hermanas de Little Sisters of the Poor permanecen junto a su cama, ofreciendo consuelo misericordioso y oraciones. Santa Jeanne brindaba compañía a los moribundos, como parte de la misión de sus hermanas.

He visitado el hogar de Little Sisters en St. Augustine Home for the Aged en ocasiones en las que miembros de la comunidad han estado ausentes pues se encontraban junto al lecho de muerte de un residente. Se trata de un ministerio de amor

verdaderamente especial.

La reverencia, el respeto y el amor que ofrecen las hermanas de la Madre Jugan a los residentes ancianos, que de otro modo se encontrarían abandonados en la soledad de la pobreza, representa sin duda un obsequio importante para la misión de nuestra Iglesia. Santa Jeanne Jugan fundó la orden Little Sisters of the Poor siguiendo una evidente intuición sobre la verdadera naturaleza de la caridad.

Recuerdo las enseñanzas del Papa Benedicto XVI en su primera encíclica titulada "Dios es amor" ("*Deus Caritas Est*"), sobre la naturaleza fundamental de nuestra Iglesia, la cual se expresa mediante tres funciones esenciales: proclamar la Palabra de Dios y difundir las enseñanzas de Jesús; la celebración de los Sacramentos, especialmente la Eucaristía; y el ministerio de la caridad.

Como sucede con todas las misiones de caridad de la Iglesia, la de las hermanas de Little Sisters of the Poor emana de la Eucaristía, la cual es el eje de su espiritualidad y de los hogares de ancianos. Lo mismo sucede con las Misioneras de la Caridad, fundadas por la Beata Teresa de Calcuta.

Los católicos bautizados compartimos la vocación fundamental de amar que reviste una importancia capital. Creo que todos estaremos de acuerdo en que no observamos muchas muestras de amor auténtico y generoso en nuestra cultura,

especialmente en relación a los ancianos.

La vida se fundamenta en el amor sencillo y generoso; a veces, quizás con frecuencia, en el amor expiatorio. Nos vendría bien rezar para obtener la gracia de cuidar de aquellos que miran hacia la puerta a la espera de alguien que los quiera. En ocasiones podríamos ser nosotros los que miremos hacia la puerta.

Como católicos con la vocación de amar, al igual que las hermanas de Little Sisters of the Poor y de las Misioneras de la Caridad, tenemos mucho que ofrecer a Dios y al pueblo desamparado de Dios. Nuestra Iglesia ofrece a Cristo como nuestra esperanza.

Les invito a que nos ayuden a ser esa esperanza. †

¿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 noviembre

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

# Events Calendar

## November 6

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei**, Daniel Elsener, President, Marian University, presenter, Mass, 6:30 a.m., Mass, breakfast and program at Priori Hall, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail [LumenDei@sbcglobal.net](mailto:LumenDei@sbcglobal.net).

St. Pius X Church, 7200 Sarto Dr., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, "Praise and Worship,"** Mass, 7:30 p.m. Information: [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## November 7

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. **Pro-family retreat**, Father Denis Wilde, Priests for Life, presenter, 8:30 a.m.-12:30 p.m., \$5 per person, \$10 per family, one rosary for religious orders, babysitting available for children no longer in diapers, 9:30 a.m.-12:30 p.m. Reservations: 317-225-8902 or 317-926-4118.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **SS. Peter and Paul Cathedral Parish, Trivia Challenge**, "If you know it, show it," 7 p.m., \$25 per person, \$200 per team. Information: 317-634-4519 or

[Diana@ssppc.org](mailto:Diana@ssppc.org).

St. Malachy Parish, 326 N. Green St., Brownsburg. **Christmas bazaar and craft sale**, holiday items, scrapbooking items, candy, jewelry, etc., 9 a.m.-3 p.m. Information: 317-892-4494 or [sjml@tds.net](mailto:sjml@tds.net).

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **26th Annual holiday bazaar**, crafts, cookies by the pound, bake shop, 9 a.m.-3 p.m. Information: 765-4504.

St. Luke's United Methodist Church, choir room, 100 W. 86th St., Indianapolis. **International adoption informational seminar**, free, 10-11:30 a.m. Information: 888-797-9900 or [ftia.org](http://ftia.org).

## November 7-8

St. John the Baptist Parish, 25743 State Road 1, Dover. **Craft show** and soup lunch, Sat., 9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302.

## November 8

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.

## November 8-11

Our Lady of Perpetual Help Church, 1752 Scheller Ln. New Albany. **Parish mission**, 7-8:30 p.m., childcare available by reservation. Information: 812-944-1184 or [connie\\_andres20@yahoo.com](mailto:connie_andres20@yahoo.com).

## November 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 1 p.m., meeting. Information: 317-885-5098.

St. Francis Plainfield Health Center, 315 Dan Jones Road, Plainfield. **Get the facts about HPV for mothers and daughters**, 7-8:30 p.m. Information: 317-782-4422 or [StFrancisHospital.org/women](http://StFrancisHospital.org/women).

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Healthy holiday cooking tips,"** 6:30 p.m. Information: 317-782-4422.

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.

## November 11

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St.,

Indianapolis. **Veterans Day Mass**, 8:30 a.m. Information: 317-927-7825.

St. Joseph Knights of Columbus Council 5290, 4332 German Church Road, Indianapolis. **Veterans Day display**, symbolic tombstone for all those from Indiana that have died while serving their country during the war in Iraq, Afghanistan or during attacks on Sept. 11, 2001. Information: 317-894-9532.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-784-4439.

## November 12

Cathedral High School, 5225 E. 56th St., Indianapolis. **Catholic Business Exchange, "Business After Hours,"** 5:30-7:30 p.m., members \$10 per person, \$15 non-members, no walk-ins. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. **"Creative Cuisine,"** 6:30 p.m. Information: 317-782-4422.

Our Lady of Mt. Carmel Parish, 14598 Oakridge Road, Carmel (Diocese of Lafayette). **Catholic Professional Business Club breakfast meeting**, Mass, 6:30 a.m., "We Are Our Brother's (and Sister's) Keeper," David Siler, LCSW, Executive Director, Catholic Charities, Archdiocese of Indianapolis, presenter, \$15 members, \$25 non-members. Registration: 317-590-0634 or [members@cpbc-ld.org](mailto:members@cpbc-ld.org).

## November 13

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.

## November 13-14

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Christmas Bazaar**, 9 a.m.-4 p.m.

## November 14

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. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Craft show**, homemade crafts, bake sale, lunch, visit with Santa, 9 a.m.-3 p.m. Information: 812-876-6651 or

[robin\\_jim@yahoo.com](mailto:robin_jim@yahoo.com).

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Fall smorgasbord**, 4:30-7 p.m., \$8 adults, \$3 children 7-12 years, \$1.50 3-6 years. Information: 812-852-4394.

St. Mary-of-the-Knobs School, 3033 Martin Road, Floyds Knobs. **Shopping Extravaganza**, concessions, entertainment, 8 a.m.-2:30 p.m. Information: 812-948-7899.

## November 14-15

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Computer Collection Recycling Drive**, Sat. 1-5:30 p.m., Sun. 8 a.m.-1 p.m. Information: 317-846-2722 or [kathleenlattimr@yahoo.org](mailto:kathleenlattimr@yahoo.org).

## November 15

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Healing Hidden Hurts ministry, 10th Anniversary Mass of Thanksgiving**, 2 p.m., reception following Mass. Information: 317-297-7578.

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

## Retreats and Programs

### 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](mailto: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](mailto:center@oldenburgosf.com).

### November 8

Oldenburg Franciscan Center, Oldenburg.

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

## Last session in 'Catholic Identity and Doctrine' series set for Nov. 17

Benedictine Sister Susan Marie Lindstrom will give a presentation titled "Exploring the Covenant in Scripture," beginning at 6:30 p.m. on Nov. 17 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave. in Beech Grove.

The presentation is the last in the Benedict Inn's "Catholic Identity and Doctrine Series."

Sister Susan is a member of Our Lady of

Grace Monastery in Beech Grove and teaches religion classes at Bishop Chatard High School in Indianapolis.

Registration for the session that will conclude at 9 p.m. is \$25 and includes a boxed supper.

To register for this session, call the Benedict Inn Retreat and Conference Center at 317-788-7581 or send an e-mail to [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).



## All-girls high schools honorees

Four women were honored at the third annual All-Girls Catholic High School Mass celebrated on Nov. 1 at St. Mary Church in Indianapolis. The honorees were, from left, Benedictine Sister Louise Hoeing, former principal of the former Our Lady of Grace Academy in Beech Grove; Sarah Zimmer O'Brien, an Our Lady of Grace Academy graduate; Franciscan Sister Lavonne Long, a former principal of the former St. Mary Academy; and Providence Sister Ann Casper, a former principal of the former St. Agnes Academy and Ladywood-St. Agnes Academy. More than 200 alumnae of the former all-girls Catholic high schools in Indianapolis attended the Mass.



## Construction kickoff

Carl Anderson, the first adult baptized at SS. Francis and Clare of Assisi Parish in Greenwood, ceremonially lays bricks on Oct. 4 during a kickoff of a new construction project at the Indianapolis South Deanery Parish. The project, expected to be completed in August 2010, will create additional space for the parish's school and religious education program and add a new athletic facility to the parish campus. Father Vincent Lampert, pastor of SS. Francis and Clare, is seen at left.

# Teacher gives 'wings' to effort to bring computers to African schools

By John Shaughnessy

Looking back, Kathleen Lattimer never imagined how the journey would change her life so dramatically—or give her the opportunity to affect so many people.

When she visited Senegal in 1998, she came as a high school French teacher who wanted to get a close look at the French-speaking country in West Africa that has a history of democracy and religious, racial and ethnic tolerance.

A member of St. Thomas Aquinas Parish in Indianapolis, Lattimer never expected that her trip would lead her to adopt a teenager from that country.

She also never thought that she would develop a friendship with a Muslim that would create an interfaith organization in Indianapolis that collects and sends recycled computers and computer equipment to rural schools in Senegal.

Since Lattimer started the organization in 2001, Wings for West Africa has provided computer labs for nearly 100 schools in Senegal. She hopes to collect more equipment during a computer drive at St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. in Indianapolis, on Nov. 14-15.

"It was a life-changing experience," Lattimer says about that trip in 1998.

During that journey, she continually witnessed the obstacles that children in Senegal face concerning their education. During that visit, she also met Habib Diatta, a French teacher in Senegal who wished he could do more for his students. They became friends and formed an alliance intent on changing lives. More than 102,000 students in Senegal have become computer literate through Wings for West Africa, which also trains teachers in information technology.

"I had traveled before, but I was never engaged in the educational process of another country until then," says Lattimer,

who has taught French for 31 years at North Central High School in Indianapolis. "It made me a global teacher. It made me want to create a sense of justice in the world for children who have less of an educational opportunity in life."

As Wings for West Africa tries to connect people in two continents, the organization also strives to make the world closer from a faith perspective. Computer drives have been held at Catholic parishes and Protestant churches, and there will be one later this fall at a Jewish congregation.

"One of the goals of Wings for West Africa is to build bridges between countries, religions and races," Lattimer notes. "This reflects the easy diversity found in Senegal itself where Christians and Muslims can be found in the same house, where its black Muslim president is married to a Caucasian Catholic woman. The board members of Wings for West Africa include Catholics, Protestants and a Muslim, Caucasians and a black, Americans and an African."

The interfaith approach to the environmentally-conscious organization has changed Lattimer's approach to her faith.

"It drives me to focus on the common beliefs among the religions rather than the differences," she says. "It has made my faith much more tolerant."

That change has touched her personal life, too. In 2001, when there was an opening for a French teacher and a soccer coach at Northview Middle School in Indianapolis, Lattimer recommended Diatta. When he was hired for the jobs, Diatta, his wife and their two sons moved to Indianapolis. His family lived in Lattimer's house as they adjusted to life in the United States.

Then in 2002, when Diatta's mother died, Lattimer began the process to adopt Diatta's sister and bring her to the United States. At 60, Lattimer now cares for her 16-year-old daughter, Fatou.



With her hand on a computer mouse, Indianapolis volunteer Anne Lerums provides computer instruction for teachers in a school in the West African country of Senegal.

"We're one big extended family," Lattimer says.

Those same words describe her view of the world.

"This experience has given me many opportunities to have dialogue with people in my church and my school," she says. "I've tried to be an agent of understanding."

"The ultimate satisfaction for me is trying to make a small difference in the live of children. I just want to make the world a little more just."

(The computer drive at St. Thomas Aquinas Parish on Nov. 14 will be from 1:30 p.m. to 5 p.m. The drive will continue on Nov. 15 from 8 a.m. to 1 p.m. For more information, visit the Web site [www.wafwings.org](http://www.wafwings.org).) †



A smiling Kathleen Lattimer prepares to lift a recycled computer, part of a collection that will be sent to a rural school in the West African country of Senegal. A member of St. Thomas Aquinas Parish in Indianapolis, Lattimer created an interfaith organization that has provided computer labs for about 100 schools in Senegal.

## Awe for creation and pursuit of truth benefits science, Holy Father says

VATICAN CITY (CNS)—The same awe and amazement for creation and the quest for truth that underlined the work of early scientists would bring huge benefits to scientific discoveries today, Pope Benedict XVI told a group of astronomers.

The fathers of modern science, who included the Italian astronomer Galileo Galilei, did not limit their studies to the realm of reason, but were also motivated by a sense of wonder and the search for truth, he said.

"Our own age, poised at the edge of perhaps even greater and more far-ranging scientific discoveries, would benefit from that same sense of awe and the desire to attain a truly humanistic synthesis of knowledge, which inspired the fathers of modern science," the pope said.

The pope made his remarks on Oct. 30 to an international group of distinguished astronomers, including the Vatican's own astronomers as well as friends and benefactors of the Vatican Observatory Foundation.

The modern scientific method of observation, testing hypotheses and critical analysis, requires patience and

discipline and is essential if science is to benefit humanity and respect the natural world, he said.

"At the same time, the great scientists of the age of discovery remind us also that true knowledge is always directed to wisdom, and, rather than restricting the eyes of the mind, it invites us to lift our gaze to the higher realm of the spirit," he said.

Knowledge is more than calculations and experiments, he said. It must also "be committed to the pursuit of that ultimate truth which, while ever beyond our concrete grasp, is nonetheless the key to our authentic happiness and freedom."

The pope said he hoped the International Year of Astronomy would help people try to experience "the extraordinary wonder and amazement which characterized the great age of discovery in the 16th century."

The year of astronomy, which runs until Jan. 10, 2010, celebrates the 400th anniversary of Galileo's first use of the telescope to observe the cosmos.

While the 17th-century scientist was condemned for

suspected heresy for maintaining that the Earth revolved around the sun, he was "rehabilitated" in 1992 by a special Vatican commission established by Pope John Paul II.

Pope Benedict said that the Church has attempted since then "to attain a correct and fruitful understanding of the relationship between science and religion."

He expressed his appreciation "not only for the careful studies which have clarified the precise historical context of Galileo's condemnation, but also for the efforts of all those committed to ongoing dialogue" concerning the role faith and reason both play in understanding truth and the human being's place in the universe.

The pope praised the work of the Vatican Observatory staff for furthering dialogue between the Church and the world of science through their research and educational projects.

He said he hoped the special year dedicated to astronomy would lead people beyond the study of nature to the contemplation of the Creator and his love, "which is the underlying motive of his creation." †

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## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIocese OF FORT WAYNE-SOUTH BEND

## Priests, funeral director discuss importance of Catholic funeral Mass

SOUTH BEND—Death is a subject most people don't usually wish to talk about. But communicating final wishes to loved ones is vital.

Father Michael Heintz, rector of St. Matthew Cathedral in South Bend, Father Mark Gurtner, pastor of St. Anthony De Padua Parish in South Bend, and Pat McGann, director of McGann Hay Funeral Home in South Bend and a member of St. Pius X Parish in Granger, recently offered their views on the importance of preparing for a Catholic funeral.

Fathers Gurtner and Heintz pointed out that just as a will is important in expressing a person's desires after death, a written document specifying wishes for a funeral can be made by Catholics as well.

"I think people should definitely prepare a document with their funeral wishes," said Father Gurtner. "You don't know what the situation will be in the future, and where your family members are going to be at in terms of the faith, so for family members to have something specifically spelled out for you is very important."

When children leave the Church, Father Gurtner pointed out, they often do not realize the importance of the funeral Mass. "What we see happening is people that are good faithful Catholics, who go to Mass every week, sometimes every day, are denied a funeral Mass because the children don't know their wishes."

Father Heintz encouraged parishioners to plan their funeral rites, and is happy to assist them. "This includes not only music and readings for the Mass, but also the vigil service at the funeral home and the committal service at the place of burial."

When the death of a Catholic is imminent, a priest should be notified. "If you know the death is coming soon, you should call the priest so they can hear their last confession, anoint the person and give Communion," said Father Gurtner.

"There is often a misunderstanding by some that a person will die and then the priest is called to give the last rites or anointing of the sick. The anointing of the sick can only be given to the living," he added.

## Samaritan's Feet reminds students to wash the feet of a child

FORT WAYNE—The sound of students' feet echoing through the hallways as they entered the gymnasium and climbed the bleachers was especially poignant during a recent assembly at Bishop Dwenger High School in Fort Wayne.

Students and faculty gathered on Oct. 19 to make a presentation to the founder of Samaritan's Feet, an international humanitarian organization that provides shoes to children and disadvantaged people around the world.

Organized by the school's Social Justice Club, a shoe and fund drive was held in which club members collected more than 200 pairs of new shoes and more than \$1,300 for the organization. The shoes will be sent to Liberia to be distributed during the Christmas season.

Founded in 2003 by Nigerian native Emmanuel (Manny) Ohonme, Samaritan's Feet works to alleviate human suffering by providing a message of God's hope and love, brought home by the simple gift of shoes—something many children throughout the world have to do without every day.

Samaritan's Feet does more than simply collect and send shoes to needy children. They make the gift personal and life-changing.

With every pair of shoes, someone—Samaritan's Feet staff, board members, volunteers or missionaries—gets on his or her knees and washes the feet of each child. Then the children are told that God loves them as new socks and shoes are placed on their feet.

More than 3 million pairs of shoes have been distributed to date.

(For these stories and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIocese OF LAFAYETTE-IN-INDIANA

## Doughnut makers continue a tasty parish tradition

OXFORD—What better way to start your day than Mass and fresh doughnuts?

Members of St. Patrick Parish in Oxford are treated to the homemade delights after Sunday Masses thanks to volunteers and the parish LifeTeen group.

The pastries, along with coffee, juice and milk are free, though donations are accepted. People attending the 7:30 a.m. Mass are the lucky ones who can eat doughnuts hot from the fryer.

Father Fred Gschwind, pastor of St. Patrick Parish from 1958-69 and again from 1972-87, started the Sunday morning doughnut-making outreach as a way for the high school Catholic Youth Organization "to give back to the Church," said parish secretary Nancy Brost. "It's a nice way to support the kids' group while teaching them to help the parish."

Longtime parishioner Wayne O'Neal, who enjoys staying after Mass for the snacks and camaraderie, recalls that Father Gschwind started the doughnut-making in 1960.

CYO has given way to today's LifeTeen group, which buys the ingredients. Any profit made in the endeavor goes to the group. The high school students make doughnuts most weekends, but other parish groups, including a sewing group and a Mexico mission group, take over occasionally.

"We have three crews of teenagers who make doughnuts each month," Brost said. "The fourth weekend we ask for a family of volunteers."

While they are warm, the doughnuts are dipped in white icing or rolled in cinnamon and sugar. Some volunteers also use chocolate icing and decorations for holidays, such as



Sam and Lane Barnard, both members of St. Patrick Parish in Oxford, watch dough being mixed as they help make doughnuts on a recent Sunday morning.

special St. Patrick's Day doughnuts, Brost said.

Parishioner Cliff Barnard has been making the doughnuts since high school. He and his wife, Peggy, began doughnut making regularly for the parish about six years ago. They now have the help of their five children.

Parishioner Joe Kult said he enjoys having the doughnuts after Mass, "especially when the Barnards make them."

(For these stories and more news from the Diocese of Lafayette, log on to the Web site of The Catholic Moment at [www.thecatholicmoment.org](http://www.thecatholicmoment.org).) †

### DIocese OF EVANSVILLE

## Town hall meetings under way for strategic planning in Evansville

EVANSVILLE—A small number of people from several parishes attended the first of four town hall meetings as part of the Strategic Planning Process under way in the Diocese of Evansville.

No registration was held as part of the design to keep comments confidential.

Participants sat together at three tables, each with a member of the diocesan Discernment Team recording the comments made during the discussion, and presenting a brief summary afterward.

Two topics were proposed: "Describe a situation in your life, where the Church has been most meaningful to you," and "Fast forward to the year 2015. What are your hopes, dreams and vision for the diocese and/or your parish? Be as specific as possible."

The situation noted as most meaningful was variously described as "being welcomed," "being part of a small group," "being part of a community," "feeling at home" and "being filled with the Holy Spirit."

Other comments included good homilies, experiencing the sacraments, "participating in TEC [Teens Encounter Christ] or CRHP [Christ Renews His Parish]."

Comments gathered for the second topic, looking ahead to 2015, included "having a better job description for priests" so that more lay people could be involved in the parish and priests would be freed up for the sacraments; continuing education; and more opportunities for women in Church leadership roles.

In his opening remarks, Bishop Gerald A. Gettelfinger noted that he recently celebrated his 74th birthday and would be submitting his resignation at age 75. He has previously expressed an intent to live in the diocese after he retires.

At the end of the meeting, the bishop said he hoped he would "be here in 2015 to see what happens to this diocese."

(For these stories and more news from the Diocese of Evansville, log on to the Web site of The Message at [www.themessageonline.org](http://www.themessageonline.org).) †

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# Theologian tells men prayer is key to improving their faith lives

By Mary Ann Wyand

It's a fact of life, well-known theology professor Scott Hahn explained, that we make things more difficult for ourselves when we approach them the wrong way.

"It's also true for prayer, which is to our spiritual life what breath is to our body," he said. "Prayer does not come as naturally though as breathing, and that's why we really need to work [on improving our faith life] because I am convinced that prayer is the key."

The popular author, internationally known speaker, and longtime theology and Scripture professor at The Franciscan University of Steubenville in Ohio was one of the presenters for "Lions Breathing Fire—Cast Out Your Nets," the fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

Hahn discussed "Understanding the Our Father" and "The Net that Caught Me: My Reasons to Believe," his personal faith story as a Presbyterian minister who felt called by God to Catholicism, during the conference attended by 950 men ranging in age from teenagers to retirees.

The Lord's Prayer, also known as the Our Father by Catholics, is "the most perfect of prayers" according to the *Catechism of the Catholic Church*, he said. "It's found in [Scripture] in Matthew, Chapter 6, and it's also found in Luke, Chapter 11. What I find so interesting is that the disciples approach Jesus and ask him to teach them to pray after they had noticed that he had spent the whole night alone in prayer."

Jesus called the Apostles to be his followers, Hahn explained, just as he calls us to be his disciples in the world today.

"We can't become like our Lord until we learn how to pray like our Lord prayed," he said. "And so the very desire that sprang up within the hearts of the disciples for Jesus to teach them to pray was itself an answer to Jesus' prayer."

Catholics know the Our Father by heart because we have prayed it so much, Hahn noted, but we may not have reflected on the

meaning of this perfect prayer.

"It's not [perfect] simply because Jesus is the one who taught it to us, but [also] because of the structure," he said. "The catechism states that the Lord's Prayer is the most perfect of prayers for in it we ask not only for all the things that we can rightly desire, but also in the proper sequence that they ought to be desired."

The Our Father begins with "three petitions that address 'thy name,' 'thy kingdom' and 'thy will' " of God, he said, "and only then do we see in the last four petitions 'give us,' 'forgive us,' 'lead us' and 'deliver us.' That's the way it ought to be because only when we take our eyes off ourselves and focus on the Lord God do we put things in their proper perspective."

Jesus teaches us to pray to "Our Father," he said, rather than "our Creator, our Lord, our lawgiver, our judge or our master" even though those titles are true.

"If God is our father, then we are his family," Hahn explained, "and we're calling upon him precisely as 'Father,' which is a unique privilege that I think we often tend to take for granted."

Jesus launched a religious revolution when he taught the world's people to recognize God as "our Father, who art in heaven," Hahn said. "When he gave us the gift of his Son, ... it was for the purpose of making [us] into his children so that we could call upon God in a way that nobody had ever dared to do through the ages up until Christ's coming."

When we pray the Our Father, we are "voicing the love of a family and identifying the source of our life as the family of God," he said. "So if God is our father, we are his family and he is in heaven, then what does the very first line of this prayer remind us? We are not home yet. That's what this prayer is intended to remind us of every time we pray it."

God is not separated from us by light years, but rather by our sins, Hahn said. "Through the gift of the Spirit and the mercy of God, we respond to prayer and we come to recognize that he is closer to us than we are to ourselves, and that he is ready to receive us



Internationally known speaker and author Scott Hahn of Steubenville, Ohio, discusses the meaning of the petitions in the Lord's Prayer during the fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

back as soon as we turn and recognize the face of our Father."

We are pilgrims in exile on our journey to God, he said, and the Lord's Prayer reminds us that we need to live a Christian life to prepare our way to heaven.

"Our Father, who art in heaven, hallowed be thy name," the first petition, tells us that we must revere God as holy, he said, and that we are children of God.

"We become God's children only through supernatural grace ... through the rebirth of baptism ... in the name of the Father, the Son and the Holy Spirit," he said. "... That is the one purpose for which we were made. ... Everything we do is ordered to the goal of heaven."

The second petition, "thy kingdom come," tells us that "God is in charge," Hahn said, "and this kingdom is his, not ours. We just pray that we're numbered among the elect. ... God's laws are firmly fixed, not only in the physical order of matter, but in the spiritual order of moral life. ... We pray this prayer right after the consecration and right before holy Communion at the climax of the Mass [when] we're about to receive the body, blood, soul and divinity of Jesus. And who is Christ? He is the king of kings. He is the Lord of Lords. ... The catechism teaches, 'in

the Eucharistic liturgy, the Lord's Prayer reveals its full meaning and power' because we're praying for his kingdom to come ... now and forever."

The third petition, "thy will be done on earth as it is in heaven," refers to the Mass "more perfectly than anywhere else," he said. "This is where we gather to do God's will on Earth as it is in heaven. ... We pray in order for God to change our will and make it conform to his. God uses our prayers to change everything in our lives, in our world. ... We have to trust God."

The fourth through seventh petitions—"give us this day our daily bread," "forgive us our trespasses as we forgive those who trespass against us," "lead us not into temptation" and "deliver us from evil"—are prayers for our own needs that we pray as God's family and rightly follow our prayers of praise for the Lord, he said. "God is God and we are not, and only when we remember that will our lives really be lived in a proper way. ... The God of the universe died on the cross [for us]. If he is willing to die and forgive me, then I have got to be willing to forgive other people. ... We can call upon God as our Father to give us what we need, to make up for what we lack, to get us all the way home to heaven." †

## Giving yourself to others is what it means to love, Franciscan priest says

By Mary Ann Wyand

Strumming his guitar, Franciscan Friars of the Renewal Father Stan Fortuna of Bronx, N.Y., played short melodic riffs that invited 950 participants to listen closely to his preaching at the fourth annual Indiana Catholic Men's Conference on Oct. 17 in Indianapolis.

His upbeat instrumentals and vocals communicated hope and humor to the men and teenage boys in the packed conference room at the Indiana Convention Center.

Then he challenged them all to become "Lions Breathing Fire"—the conference theme taken from the writings of St. John Chrysostom—during his talks on "You Got to Man Up" and "The Myth of the All-American Male."

Quoting the late Pope John Paul II's speech on Aug. 12, 1984, he emphasized that, " 'Man is precisely a person because he is master of himself and has self-control. Indeed, in so far as he is master of himself, he can give himself to others.' "

Giving yourself to others "is essentially what it means to love," he explained, and requires faith, truth, integrity and honor.

Faith changes men into "lions breathing fire," the friar said, when they open their hearts to Christ and allow grace to transform their character.

"Truth is sincerity in action," Father Stan said. "We need to go into the truth, [but often] we've put the fast food culture into the culture of the Church."

John 3:16 reminds people that, "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life," the friar said, adding that people should also remember Revelation 3:16, which emphasizes, "So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth."

That's a clear warning to believers to practice their faith daily, he said, in the midst of all the distractions and sins prevalent in secular culture which separate people from the love of God.

Turn to the sacrament of confession, Father Stan advised, for spiritual help and support on a regular basis.

"Reconciliation helps me to master myself and have control over myself," he said, "... in my actions, in my character, in who I am as a person, and in how I speak."

Sharing his conversion story, Father Stan said he grew up Catholic but fell away from his faith as a youth.

"But God was ... waiting for me," he said, "... swooped me up through a Catholic Bible study [group] and brought me back [to the faith]."

He joined the Franciscans in 1979 and was ordained to the priesthood in 1990.

Quoting from *Webster's Dictionary*, Father Stan said "truth is a transcendent, fundamental or spiritual reality, something that goes beyond ourselves."

Always "man up" as men of faith and integrity, he said. "We've got to 'man up' to the higher up" because we have unique opportunities and responsibilities to positively influence our culture.

"[Pope] John Paul was a 'lion breathing fire,'" Father Stan said. "He was the all-world male, and he can help us to be all-American men steeped in truth. The truth will set you free for love."

On March 1, 2002, the friar said, Pope John Paul emphasized that, "The Gospel lives always in conversation with culture for the eternal Word never ceases to be present to the Church and to humanity. If the Church holds back from culture, the Gospel itself falls silent. Therefore, we must be fearless in crossing the cultural threshold of the communications and information revolution now

taking place."

To "man up" and be all-American men of faith, Father Stan said, Catholic men must practice the sacraments faithfully.

That means participating in prayers and songs during Mass as well as going to confession, he said. "If you become a pierced one and let this love [for God] bore a hole in you, then ... grace comes into you. ... One of the coolest songs that you can ever sing is 'Bless me, Father, for I have sinned.' You can make a great confession in less than three minutes."

As a result, Father Stan said, "we can be transformed into the newness of life [and] ... become 'lions breathing fire.' "

In the Gospel of Luke, the friar explained, "Jesus said, 'I have come to set the earth on fire, and how I wish it were already blazing' " (Lk 12:49).

"This knowledge that comes from the truth, which is our sincerity set in action, will ... affect our character and speech," he said. "We want to be careful about the language that we use. God is offended when we use bad language and don't say the good things that people need to hear."

The "myth of the all-American male" originated from the erroneous belief that we are in control, he said, even though we know that God is the Author of Life.

"We don't want to suffer," Father Stan said, "but everybody has to suffer. ... The salvific lifting up of the Son of God on the cross has its eternal source in love. In the cross, love is lifted up. ... As 'lions breathing fire,' the fire that we breathe is love. The source of this love, of this fire, is rooted in the depth of the mystery of the cross because in the depth of the mystery of the cross is the heart of Christ. ... The love flowing from the heart of God and working through the heart of man is the force that renews the world."

St. Pius X parishioner Mike Fox of



Franciscan Friars of the Renewal Father Stan Fortuna of Bronx, N.Y., performs a song during the fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis. He urged the 950 participants to "man up" and accept their responsibilities as Christians.

Indianapolis, co-chair of the Indiana Catholic Men's Conference, said after the event that he appreciated Archbishop Daniel M. Buechlein's participation.

"We feel blessed to have the archbishop here to open the conference, and also to do his ministry as our shepherd by hearing confessions," Fox said. "I know he was here a couple of hours this morning hearing confessions, which is wonderful."

Fox said he was also encouraged by the number of participants, "especially in hard times when a few extra dollars are difficult," and by the number of men who went to confession.

"At one time this morning, we had the archbishop and 15 other priests hearing confessions," Fox said. "Last year, we had 400 to 500 men go to confession and I would imagine the numbers are the same this year." †

# Church offers holiday support for separated and divorced Catholics

By Mary Ann Wyand

Men and women who are grieving the loss of their marriage through divorce may dread the holiday season even as their children look forward to it.

That's a normal reaction for new single parents in the wake of so many changes in their family's life, explained Marilyn Hess, associate director of the archdiocesan Office of Family Ministries.



Marilyn Hess

The holidays will also be difficult for men and women without children who are experiencing separation and divorce, she said, because their family celebrations will also change dramatically.

"Particularly early on in the divorce, their grief is focused on remembering what is lost," Hess

said. "So in order to cope with that, it's important for people who are grieving to look at the holiday rituals that they're used to participating in and make changes that are going to help them get through the holidays."

Simplify the family celebrations this year, she advised parents who are experiencing separation and divorce, but remember that your children will want to enjoy the holidays with all of their relatives like they did in previous years.

"Divorce and Beyond—Getting Through the Holidays," a Family Ministries support program, can help separated and divorced people cope with Thanksgiving, Christmas and New Year's celebrations, Hess said, even when they don't feel like celebrating at all.

The six-week series of two-hour programs begins at 7 p.m. on Nov. 16 and continues on Monday nights

through Dec. 21 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis. The registration fee of \$30 includes the "Divorce and Beyond" participant's manual.

"They may need to make new decisions about how they will spend the holidays," Hess said. "There are always things that are part of the holidays which are challenging anyway. This might be a time to look at some of the things that are stressful and say, 'I don't have to do that this year.'"

Budgets are usually different after divorce, particularly in today's economy, she said, so this might be the year to make a decision to spend less money on gifts.

"Simplify the holiday celebrations this year and talk about the real meaning of Christmas," Hess said. "Making decisions about changing the holiday rituals that are stressful even under normal circumstances makes sense."

Hess said the "Divorce and Beyond" program offers helpful advice about how separated and divorced Catholics and their families can find healthy ways to cope with the added stress of the holiday season.

"Some of the parents I have seen going through divorce that I most admired were the ones who said, 'For my children, I am going to have as much grace as I possibly can. I'm not going to put them in the middle. I'm going to make decisions that are best for them,'" Hess said. "That might include going to your family's Thanksgiving dinner without your children this year to let them be with their other parent's family then being with your family again on alternate years. Being able to make changes is important."

Changes are the most painful part of divorce, she said, so it's necessary to accept and adjust to those changes to minimize the stress.

"Sometimes that's just admitting that there is going to be stress and making the decisions that you can live with even though you might not like them," Hess said. "Buying

an artificial Christmas tree can be a lot easier and it looks different, which can be helpful and less painful."

It's good to talk about your feelings and to discuss the loss of hopes and dreams with others, she said, and it's also important to listen to your children's feelings.

"I think it's important to know what gives you energy and what takes away energy," she said. "Give yourself permission to say 'no' to the things that are just going to drag you down. You're already having a hard time, and you don't need to be doing things that are going to make the holidays more difficult."

"When your spouse dies, everyone knows that you are grieving," Hess said, "but people often do not equate separation and divorce with grief even though that is every bit as much of a grief experience. Grief is a result of unwanted changes, and there are so many changes involved in divorce."

On a positive note, she said, the holidays are a good time for grieving people to focus on growing in their faith and strengthening their personal relationship with God.

"Advent is a prayerful time, and the experience of divorce can lead us into spiritual reflection," Hess said. "Often, we need to look at our faith life more closely. More often than not, if we're faith-filled, prayerful people, it can be a time when our spirituality deepens our relationship with God."

(For more information or to register, call Marilyn Hess at the archdiocesan Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586, or send an e-mail to her at [mhess@archindy.org](mailto:mhess@archindy.org). The registration form, available online at [www.archindy.org/familyministries](http://www.archindy.org/familyministries), and check should be mailed to "Divorce and Beyond", Office of Family Ministries, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46206.) †

## Rep. Kennedy says he will meet with Providence bishop on health care reform

PROVIDENCE, R.I. (CNS)—Rep. Patrick Kennedy, D-R.I., has accepted an invitation from Bishop Thomas J. Tobin of Providence to engage in a discussion about the issue of health care reform.

The bishop issued the invitation following the legislator's sharp criticism about the U.S. Catholic bishops' role in the debate. According to an Associated Press story, no date has been set yet for the meeting.

Bishop Tobin told Kennedy in an Oct. 27 letter that, as Congress "nears agreement on a final bill, I believe it is important that you are provided with specific facts about the Catholic Church's position on this critical issue."

The bishop sent his letter in response to Kennedy's Oct. 22 interview with Cybercast News Service in which the congressman said the bishops were fanning "the flames of dissent and discord" by insisting that health reform not include abortion funding.

"I can't understand for the life of me how the Catholic Church could be against the biggest social justice issue of our time, where the very dignity of the human person is being respected by the fact that we're caring and giving health care" to the millions of people who are currently uninsured, Kennedy said in the [CNSNews.com](http://CNSNews.com) interview.

"You mean to tell me the Catholic Church is going to be denying those people life-saving health care?" he added. "I thought they were pro-life. If the Church is pro-life, then they ought to be for health care reform because it's going to provide health care that is going to keep people alive."

In his letter, Bishop Tobin wrote: "For many years, the Catholic Church has been clear and consistent in its support of comprehensive health care reform, support that continues to this day."

"In light of your comments, I would like to extend an invitation to you to discuss the Catholic Church's longtime support of comprehensive health care legislation and measures that protect and defend life."

"Please contact my office at your earliest convenience so that we can schedule a meeting to discuss this important matter that affects all Rhode Islanders, regardless of their religious beliefs."

In an earlier statement about Kennedy's comments, Bishop Tobin called them "irresponsible and ignorant of the facts" and said the congressman

"owes us an apology."

"The bishops of the United States are indeed in favor of comprehensive health care reform and have been for many years," the bishop said on Oct. 23. "But we are adamantly opposed to health care legislation that threatens the life of unborn children, requires taxpayers to pay for abortion, rations health care, or compromises the conscience of individuals."

In other reaction, New York Archbishop Timothy M. Dolan called Kennedy's remarks "sad, uncalled for and inaccurate."

"The Catholic community in the United States hardly needs to be lectured to about just health care," he added in an Oct. 26 posting on his blog at [www.ny-archdiocese.org](http://www.ny-archdiocese.org). "We bishops have been advocating for universal

health care for a long, long time.

"All we ask is that it be just that—universal—meaning that it includes the helpless baby in the womb, the immigrant and grandma in the hospice, and that it protects a health care

provider's right to follow his/her own conscience," Archbishop Dolan said.

In the Providence Diocese, Carol Owens, coordinator for the diocesan Respect Life Office, said Kennedy's statement was unwarranted and unjust.

"If he had his facts together, he would have known that the U.S. bishops are in favor of a national health care reform but one that supports the life and dignity of all, a plan that assures decent health care from the moment of conception to natural death," she told the *Rhode Island Catholic*, the diocesan newspaper.

"Abortion is not health care," said Father Robert Forcier, Human Life Guild chaplain and assistant pastor of Holy Apostles Church in Cranston.

"Once again, Congressman Kennedy has misled and failed to represent the overwhelming majority of his constituents who object to use of public funds to pay for abortion," he said. †

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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, Maizie Eden Power Endowment Fund.



Bishop Thomas J. Tobin



Archbishop Timothy M. Dolan

# Faith *Alive!*

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## Priests minister in joint service with others

By Fr. Herbert Weber

About 10 years ago, my parish and family helped me celebrate the 25th anniversary of my ordination to the priesthood.

At the reception, my younger sister stood up to say a few words. Indicating that their priest uncle had been an inspiration to her children, she added that her teenage son was especially impressed because, as a priest, his uncle only had to work one day a week!

Most parishioners observe what a priest does for at least one hour each weekend. The rest of a priest's life, including the daily challenges and successes, often remains a mystery.

Although a hospitalized parishioner may acknowledge the pastor's visit, such ministerial activities are usually not very high profile.

Added to the question of how a priest spends time each day is a further confusion among some regarding what the priest should be doing, especially since lay ministers are involved in many ministries in most parishes.

Putting these two unknowns together, there is sufficient reason to examine the role of a priest in a 21st-century parish.

Furthermore, if people want to support their pastors during this Year for Priests, they ought to understand what they are supporting.

Most of my priestly experience has taken place in parishes. There have been a variety of ministries there—teaching in schools, youth ministry, prison work that includes weekly visits to death row, university ministry, outreach to Hispanics, counseling and parish administration.

In addition, there are the obvious and important tasks—celebrating liturgy, preaching, and presiding at weddings and funerals.

Often, people try to explain priestly ministry by describing what only a priest can do. That list is actually short—celebrating Mass, and the sacraments of reconciliation and anointing of the sick.

Deacons can also preach, baptize, and officiate at weddings and funerals outside of Mass.

Furthermore, laity can teach, lead prayer services, counsel and visit the sick.

The fallacy, however, is to think that priestly ministry is only what can be done solely by a priest.

Ministry can be described by using the image of overlapping circles with each circle sharing some space with the other while also having its own unique area. All the baptized are involved in ministry, sharing much of that circle with priests.

However, there are important areas of ministry that both the ordained and the laity are involved in, excluding each other. My parishioners, for example, can evangelize and witness to their faith in their homes or at work, places where I am limited as a priest.

Just as significantly, parishioners count on me to share with them the gifts of ministry that I bring to the parish. Many times we share ministry, working side by side for the good of the kingdom.

Perhaps the only way to understand priesthood is in the context of the Christian community. Although there are priests who are hermits and others who live behind cloistered walls, priests exist within and for faith communities.

In other words, priests don't exist merely for themselves, but in joint service with others. They are called from community and they serve community.

I have learned clearly during the sex abuse scandals that it was the local community that kept many of us priests going during the darkest of days.



Salesian Father Abraham Feliciano sings with students at the temporary quarters of Don Bosco Cristo Rey High School in Silver Spring, Md.

As a member of the Christian community, the priest has to be a participant who learns from others as well as leads others.

Our parish, named for Blessed John XXIII, recently decided to have an "at home" outreach to the needy. Just as parishioners regularly go to Guatemala to help the needy, we wanted to be able to work in our own area in a spirit-filled and faith-driven outreach weekend.

Once the idea for this outreach surfaced, I contacted parishioners Ron and Jackie and asked them to coordinate it. Although I suggested names of others for the leadership team, I stepped back and let them move ahead with the project.

At the team's first meeting, I met with the group until I had to leave for another commitment. As I left, however, it was clear to me that they knew exactly what they were doing. In fact, they were using their special

talents to fashion a ministry in ways that I could not have done. Yet I was part of the group, learning and sharing in the same way as others. This, too, is priestly ministry.

Being part of a community is more significant than most people realize. There is always the temptation for a priest to see himself as apart from others, but when a priest lets that happen he often loses his footing and finds that his ministry begins to diminish.

Throughout this Year for Priests, I will meditate on the priestly call and the special grace of this vocation.

Mostly, though, I will find myself thanking God for the blessing to serve the Lord as a priest who takes his place within the Christian community.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

### Discussion Point

## Prayer anchors priests in ministry

### This Week's Question

As a priest, when do you find time for prayer? What do you ask people to pray for when they offer to pray for your intentions?

"We [priests] take vows to pray—the Liturgy of the Hours and the Mass—and what a blessing it is that it's always on your calendar. But just like when you love someone you find time to spend with them, if you love God you will make time to spend with him no matter how busy you are. As for intentions, probably the two biggest for me would be that seminarians, really any young men, will follow through on their calling, and that they'll have fidelity to their vocation." (Father John Valencheck, Akron, Ohio)

"For me, the best time [to pray] is starting off my day in the morning and [again] in the evening. ... People rarely ask [about my prayer intentions], but I'd say, 'Pray for priests [because] we need more.'" (Father J. Thomas Walsh, New Britain, Conn.)

"I try to make formal [prayer] time, but sometimes all I can do is stop and try to center myself between appointments and find where God is in that particular moment. As for my intentions, I think of the big ones—

peace in the world and life issues in general." (Father Victor Barnhart, St. Louis, Mo.)

"Every day, I do one hour of adoration in front of the Blessed Sacrament ... in church or at the small chapel in my home. Of course, I say the [Liturgy of the Hours], ... but I also try to take [extra] time during the course of the day to pray. I keep a three-minute egg timer on my desk, and I will turn it over during the day. And as the sands go through, I spend some quiet [time] with the Lord. Generally, people just say, 'I'll pray for you.' But if I were asked, I'd want them to pray just that I might have a clear head and a clear heart to deal with everything around me." (Msgr. Robert L. Amundsen, Lafayette, Colo.)

### Lend Us Your Voice

An upcoming edition asks: What are some things you can do in your own life to "decrease"—to draw attention away from—the things you are recognized for [as a parent or spouse, an employee, a minister, etc.]—so that Christ increases in your life?

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

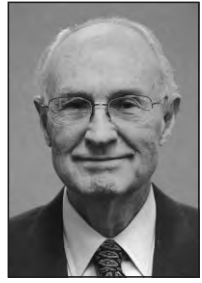


From the Editor Emeritus/John F. Fink

## Basic Catholicism: Social justice and charity

(Thirty-ninth in a series)

Jesus left no doubt about how we are going to be judged at the end of the world.



The 25th chapter of Matthew's Gospel, verses 31-46, tells us plainly that we will be saved if we feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, and visit the sick and those in

prison. Conversely, those who do not do that will be condemned.

The Catholic Church as an institution does all those things. Every diocese spends considerable resources on Catholic Charities or Catholic Social Services that help the poor, the immigrants, the homeless and others in need.

Catholic hospitals care for the sick, and Catholic chaplains are assigned to other hospitals. The St. Vincent de Paul Society aids the hungry and those who need clothing or household appliances. There is also a ministry to those in prison.

It's All Good/Patti Lamb

## Whether we are 2 or 92, we all have something to share

Last week at the library, my 2-year-old daughter bolted to the train table in the children's section. It was unique not to see children huddled around the table. Typically, there's only elbow room if you're lucky.



My daughter had the trains all to herself, and she reveled in it. She

didn't even have to fight off her older brother, who was at school. Carefully steering the trains through the tunnels, she paid attention not to get the wheels off the rails.

But soon a nearby observer wanted in on the fun. The newcomer, a boy about 2, toddled up to the table.

My daughter stood at the tracks holding all three of the trains. She could barely contain them in her chubby little hands.

"There are enough to go around," I said to myself.

"C'mon, do the right thing," I coached her from my mind. I hoped she would remember the sharing sermon that I preached to her and her brother earlier that morning after the Pop Tart incident.

Faithful Lines/Shirley Vogler Meister

## Be grateful for all that is and all that will be in life

For years, I have loved quotations. In my columns and whenever I presented a writing or poetry program, I often used



them, mostly because I enjoy introducing the thoughts of other writers and poets.

Once, someone in an audience asked me if I thought that someday I would be quoted by someone else.

I laughed and said, "Not very likely!"

But I was wrong because I have heard or read many of my words repeated. Yet I cannot spontaneously recall one of them.

This is not false modesty, but rather my penchant for always focusing on what is currently in progress.

In fact, I'm usually surprised when someone remembers a column or a poem that I have written.

As for the actual process of writing, usually ideas for my work come spontaneously and at unexpected times. At other times I "sit on an idea" for years before processing my thoughts tangibly.

The Church's services aren't confined only to this country either. Catholic Relief Services, an agency of the Catholic bishops, is not only a relief agency in poor countries throughout the world, but it especially helps the poor in those countries learn to help themselves. Most people in the Western world enjoy a better standard of living than those in so-called developing nations. It is our obligation, therefore, to help those people to the best of our ability.

The Church's social doctrine flows from its belief that the human person is sacred. Each individual not only has the right to life but to all those things that are required for human decency.

The *Catechism of the Catholic Church* says, "The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity" (# 2459).

Meeting the needs of the poor, the sick, the homeless, immigrants, etc., is both a matter of justice and charity. In justice, we must try to remove the symptoms and causes of poverty and injustice. In charity,

we must help those who are suffering from poverty and injustice.

This does not mean that inequality in society is always wrong, just when it becomes excessive. We don't all have the same talents, and we don't all work as hard. It would be unjust, in fact, to reward everyone the same. The Church does not believe in socialism. In fact, it strongly condemns it.

The Church's social justice doctrine has been developed most thoroughly since 1891 when Pope Leo XIII wrote an encyclical titled "*Rerum Novarum*" ("On the Social Question"). Since that time, most of his successors have written their own encyclicals on that subject, and the Second Vatican Council included social justice in its document "*Gaudium et Spes*" ("The Church in the Modern World").

An important aspect of the Church's social doctrine is what is called "the preferential option for the poor." That means that it is our obligation to put the needs of the poor and the vulnerable first.

Exactly how to do that in specific situations, though, is usually a matter of judgment. †

In that same stack of mail were several appeals from charities and missions desperately in need of life's bare necessities for the poorest of the poor. I imagined God looking on and wishing the same thing I did earlier that morning at the library: Share.

I knew that tithing was the right thing to do. But my human nature wallowed in insecurity and haunted me with headlines: "More jobs cut, salaries reduced."

Then I remembered a wise friend who once counseled me to give, even when I don't think I can. He sent me a passage from a wonderful book titled *God Calling*, which reads: "Pay all out in the spirit of trust that more will come to meet your supply. To hold back, to retain, implies a fear of the future, a want of trust in Me." This is the Law of Divine Supply.

As Thanksgiving draws near and we reflect on God's bountiful blessings, I think it's also important to remember that we are called to bless others, whether that is with our time, talent or treasure.

Whether we are 2 or 92, we all have something to share.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Faith, Hope and Charity/David Siler

## Thank you 'nice Catholics'

The basket will be passed down your aisle for a second time the weekend of Nov. 21 and 22. Before you let the basket pass you by—or you drop in only your spare change—I want you to remember Jeremy.



I met Jeremy a few weeks ago at his job at RecycleForce on the east side of Indianapolis after he spent 11 years in prison after being convicted of a

drug charge. Jeremy did not give me the details of his arrest or his long years in various prisons because he wanted me to understand that his focus was completely on his efforts to put his life back together.

Jeremy just gushed with gratitude for the chance that he has been given to earn an honest day's wage (although a very meager wage by most measures), and learn some skills that just might land him a better paying job in the future.

Jeremy, now 36, admitted he had never held a "real job." He said that he would do anything to avoid giving his freedom away again, and that RecycleForce was an answer to his prayers.

After serving a felony conviction, it is nearly impossible to find any kind of steady, honest employment.

*You probably didn't know it, but your contribution last year to the Catholic Campaign for Human Development allowed our archdiocese to provide a \$30,000 grant to RecycleForce so that Jeremy and about 30 other men could have a real chance of staying away from a life of crime.*

RecycleForce, a division of Workforce Inc., was established several years ago to provide jobs for ex-felons who want to put their life back on track.

Their unique business is to recycle computers and other electronic equipment. It certainly is not glamorous work, but provides an opportunity for these often forgotten members of society to "exercise their work muscle"—as founder Gregg Keissling likes to say. At the same time, it provides a very valuable service for our environment—a truly green business.

You probably didn't know it, but your contribution last year to the Catholic Campaign for Human Development allowed our archdiocese to provide a \$30,000 grant to RecycleForce so that Jeremy and about 30 other men could have a real chance of staying away from a life of crime.

I explained to Jeremy, who is not Catholic, that the Catholic Church takes up a collection every year for programs like RecycleForce. Through this collection, we help people help themselves find a way out of a life of poverty. He asked me to be sure to "tell all those nice Catholics that they helped save my life."

Here you go, Jeremy—they have just been thanked.

You might also remember the children of Chauncey Rose Middle School in Terre Haute, located in one of the poorest areas of the city.

Your contributions last year provided funding to the Ryves Neighborhood Association, who organized the neighborhood to save the school from closing. They, too, want to thank you.

Please be generous again this year. There are many more Jeremy's and children who need us.

To learn more about the Catholic Campaign for Human Development, visit [www.usccb.org/cchd](http://www.usccb.org/cchd). To learn more about RecycleForce, go to [www.recycleindy.com](http://www.recycleindy.com).

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at [dsiler@archindy.org](mailto:dsiler@archindy.org).) †

**Thirty-second Sunday in Ordinary Time/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 8, 2009

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes the first reading from the Scriptures.



Political governance, in the minds of the ancient Hebrews, was not their kings' chief function. Rather, assuring the nation's faithfulness to God, and to the law of God given through Moses, was the

kings' primary demand.

Since this religious function was so vital, it is not surprising that many stories in the Books of Kings revolve not around the monarchs, but around the prophets who were active at the time. The prophets spoke for God.

Such is the case this weekend. Central in the story is Elijah, the prophet, who appears at the gate of a city and encounters a woman collecting twigs and branches to use as firewood.

She obviously is quite poor because she must forage for fuel, although this was not uncommon, and she told the prophet when he asked for food that she had only a handful of flour and a little oil. She also told him that she had to feed her son. The impression left is that she was a widow, and her son was a child.

In fact, she is so poor that she tells Elijah that after she and her son consume whatever she can bake using the meager amount of flour and oil on hand, she and her son will die because there is nothing else for them to eat in coming days.

Elijah tells her that she and her son will not die. He says that if she will feed the prophet then God will provide for them. The story ends by telling us that, after she prepared food for Elijah, her flour and oil never ran out.

For its second reading, the Church this weekend gives us a passage from the Epistle to the Hebrews.

Scholars do not know precisely who the author of this epistle was.

Regardless of identity or personal circumstances, the author knew the history and traditions of Judaism, and the author was a skillful writer.

Building upon Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has ordained that all people must die, but God also has ordained that all may live if they turn to Jesus. This is possible because of the sacrifice of Jesus on Calvary, and because of the reality of Jesus as a human and as the Son of God, in the mystery that our Christian tradition calls the Incarnation.

St. Mark's Gospel offers us the last reading.

It is a familiar story, appearing also in the Gospel of Luke, but not in Matthew's Gospel.

The message is clear. The poor widow, who gave the temple a small donation, but great for her in her poverty, is the paragon of love for God and trust in God. Jesus spoke of her as such.

**Reflection**

The story of the widow's mite often is used either to urge generosity in giving to worthy causes or to define the motive for giving to the Church—or to another activity—for a noble cause.

These interpretations are correct. However, the lesson is not just about money and being generous. It also is about trust—absolute trust in God.

We must trust in God despite the false warnings and contrary directions sent to us by the world, the flesh and the devil, despite our fears and cravings.

Being generous with God also means being generous in trusting God. It is much easier to donate to the Church or to charity, if we are so able, than to dismiss the conventions of our culture or our own instincts, and trust in the law of God and in the eternal life awaiting those who truly love Jesus.

Material generosity is good, but it must reveal complete faith. †

## Daily Readings

Monday, Nov. 9

The Dedication of the Lateran Basilica in Rome  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

Tuesday, Nov. 10

Leo the Great, pope and doctor of the Church  
Wisdom 2:23-3:9  
Psalm 34:2-3, 16-19  
Luke 17:7-10

Wednesday, Nov. 11

Martin of Tours, bishop  
Wisdom 6:1-11  
Psalm 82:3-4, 6-7  
Luke 17:11-19

Thursday, Nov. 12

Josaphat, bishop and martyr

Wisdom 7:22b-8:1

Psalm 119:89-91, 130, 135, 175  
Luke 17:20-25

Friday, Nov. 13

Frances Xavier Cabrini, virgin  
Wisdom 13:1-9  
Psalm 19:2-5  
Luke 17:26-37

Saturday, Nov. 14

Wisdom 18:14-16; 19:6-9  
Psalm 105:2-3, 36-37, 42-43  
Luke 18:1-8

Sunday, Nov. 15

Thirty-third Sunday in Ordinary Time  
Daniel 12:1-3  
Psalm 16:5, 8-11  
Hebrews 10:11-14, 18  
Mark 13:24-32

**Question Corner/Fr. John Dietzen**

## It is good to remember that 'we are all beggars at the door of God's mercy'

Shortly after the funeral of a Catholic politician, I was stunned to hear a talk-show person commenting that, "Who is going to tell the children that he is not going to heaven?"



Being raised Catholic, I was taught that even a last-minute act of contrition or even a plea to God or an expression of remorse would assure us of a place in heaven.

Could you clarify this? (New York)

I don't know this person's religious beliefs, but from the viewpoint of Catholic teaching and that of most other mainline Christian traditions, the statement was shamefully uninformed and shallow.

Some Catholics seem equally unaware of—or maybe they just don't accept—Catholic and common Christian belief.

God's grace is always at work in each of us as long as we live.

Sadly, some people have just enough faith to believe in a God who judges us, but not enough to believe in a God who loves us. So they believe their surest way of pleasing God is to judge others as well.

We all need forgiveness. As one spiritual writer put it, "We are all beggars at the door of God's mercy."

We have a hard enough time trying to discern the secret movements of God's grace in our own hearts without pretending to know the inner secrets of someone else.

It is the grossest kind of spiritual pride, not to say foolishness, to imagine that we have inside knowledge of God's relationship with any other human being or that we know which people he should condemn or not.

There is also the fact that we have a direct and serious command of our Lord not to judge another person.

We may judge an individual's moral actions, which can be evil. That is the purpose of a civil trial—judging whether the defendant is guilty of an evil act.

Labeling any person as evil is something else entirely. To claim or act as if we can judge another person's state of soul, that we have knowledge of that person's most intimate relationship with God, even what God's eternal plan is for that person, is or should be among other things just silly for anyone who professes to believe in the God of Christians.

Unfortunately, there are too many who, letting their emotions and prejudices get the better of them, recklessly are quite willing to do just that. Self-righteous contempt and ridicule of those we disagree with may sometimes appear politically useful and make one feel self-satisfied, but such a strategy is seriously wrong and never advances the cause of good.

St. Thomas Aquinas, along with countless other

Catholic theologians, reminds us that God has ways of reaching people with his love and grace about which we know nothing. That is our faith.

If we spent half as much time praying for those we dislike as we do despising them and wishing them evil, our world would be very different.

This saying may sound trite, but it is still valid: We must hate the sin, but love the sinner. That's what Jesus always did, and that's what he requires us to do.

I am a fairly recent new member of the Catholic faith. I keep coming across a word in our Catholic diocesan newspaper which I never heard during my Rite of Christian Initiation of Adults instruction.

What is the "magisterium"? (Illinois)

The word "magisterium" comes from another Latin word, "magister," which means "teacher." It means the power or duty of teaching and leading.

Before our Lord died, he promised his followers that the Holy Spirit, whom he would send, would bring to their minds all that he had told them.

"Magisterium" is the word we use to indicate the authority and responsibility that the Church has in fulfilling that promise of Christ, the responsibility and charismatic power to be the faithful interpreter of God's word to mankind.

It is, in other words, the human instrument that Jesus uses to keep his people from serious and dangerous mistakes in their understanding of God and of man's salvation.

This responsibility is personalized and focused in the Holy Father, and in the bishops of the world together with him—a tradition that Catholics believe continues the pattern set by Jesus in placing this responsible authority in Peter and in the other Apostles with him. Because they are in this way the official interpreters and guardians of revealed truths, the bishops and the pope are also often referred to as the Church's magisterium.

This duty is not carried out in a vacuum. As Pope Paul VI noted some years ago, the magisterium reveals no new truths, but is to be a "faithful echo" of the Divine Word and of Holy Scripture.

In this, the pope and bishops need the input, support and assistance of all others in the Church. These include laity and clergy—who, by the witness of their daily lives help lead others toward a deeper understanding of the teachings of Jesus—as well as theologians and other teachers.

The magisterium is one always-living way that our Lord honors his promise to his followers to guide them into all truth. (See John 16:13.) †

## My Journey to God

### Autumn Stirrings

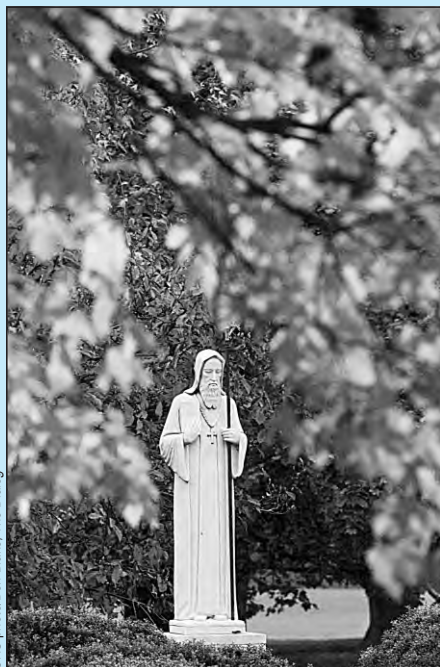
O God of autumn restlessness, still my unsettled heart.

As You send Your breezes to blow away long-dead leaves, so send Your Spirit-wind to rake away the parts of me that are brittle or barren.

Awaken my spirit that I might celebrate the change of the seasons and the changing of my life ... a life colored by Your grace and presence with deep crimsons, fiery oranges and bright yellows ... a life ever open to the autumn call of conversion.

By Sister Susan Marie Lindstrom, O.S.B.

(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove. She wrote this poem during a recent walk on the scenic grounds of the monastery. A statue of St. Benedict graces the grounds of St. Gertrude's Monastery in Ridgely, Md., on Nov. 14, 2007.)



CNS photo/Don Blake, The Dialog

# 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.

**ALLISON, Justine L. Menchofer (Boruff)**, 91, St. Christopher, Indianapolis, Oct. 22. Mother of Sandra Wade. Grandmother of two.

**BORGMAN, Jim L.**, 66, St. Louis, Batesville, Oct. 24. Brother of Nancy Allen, Margie Belmer, Linda Denninger, Eugene and Ron Borgman. Uncle of several.

**CAIN, Charles**, 80, St. Mark the Evangelist, Indianapolis, Sept. 24. Husband of Therese Cain. Father of Linda Teagardin, Kenneth and Steven Cain. Brother of Charlotte Thornberry. Grandfather of seven. Great-grandfather of two.

**COLE, Eugenia Marcella**, 74, St. Mary, New Albany, Oct. 13. Mother of Priscilla Blackman, Sheila Clark, Elaine Dorty, Vanessa Ruffof, Luvanda and

Elton Cole. Grandmother of 16. Great-grandmother of 24. Great-great-grandmother of two.

**CONNORS, Permelia A.**, 89, St. Joseph, Shelbyville, Oct. 24. Mother of Christopher and Kevin Connors. Grandmother of nine. Great-grandmother of several. Great-great-grandmother of one.

**CULBERTSON, Lowell**, 86, St. Andrew, Richmond, Oct. 13. Father of Laura Halcomb, Lorraine Smith, Lisa, Lance, Leslie, Los and Lowell Culbertson. Brother of Patricia Simpson and Marion Culbertson. Grandfather of 22. Great-grandfather of 25.

**DREYER, Kenneth C.**, 87, St. Mark the Evangelist, Indianapolis, Oct. 17. Husband of Elizabeth Dreyer. Father of Lucinda Beeler, Marie Koenig, Holy Cross Brother Christopher Dreyer and Kenneth Dreyer Jr. Brother of Mary Louise Burkhardt. Grandfather of four.

**DRUMMOND, George E.**, 82, St. Mark the Evangelist, Indianapolis, Sept. 26. Husband of Roseanne Drummond. Father of Sharon Miles and Trina Drummond. Brother of William Drummond. Grandfather of five. Great-grandfather of one.

**GEHRICH, Mary Esther**, 92, St. Bernadette, Indianapolis, Oct. 6. Mother of Helen Stuller,

Rosemarie Warren, Donald, Harry and Max Gehrich. Sister of Ruth Hoffmire. Grandmother of 18. Great-grandmother of 37. Great-great-grandmother of nine. (correction)

**HERBRECHT, Paul R.**, 76, St. Mark the Evangelist, Indianapolis, Sept. 28. Brother of Joseph Herbrecht Jr. Grandfather of two. Great-grandfather of two.

**KRIECH, Florence R.**, 92, Sacred Heart of Jesus, Indianapolis, Oct. 22. Sister of Alberta Heinzelman. Aunt of several.

**LEVATO, Louis**, 78, St. Charles Borromeo, Bloomington, Oct. 20. Husband of Doris (Campbell) Levato. Father of Sara Chambers, Dolly, Christopher, Joseph and Louis Levato. Grandfather of nine. Great-grandfather of six.

**MASCHINO, Regina M.**, 47, St. Joseph, Jennings County, Oct. 24. Wife of Larry Maschino. Mother of Marisa Lakins, Andrea Leak and Bryce Maschino. Daughter of Jack and Ann Williams. Sister of Jack and Jay Williams.

**MCCABE, P. David**, 56, St. Joseph, Shelbyville, Oct. 26.

Brother of Jane Ann and Dan McCabe.

**MCCURDY, Dolores (Bowling)**, 81, St. Mary, New Albany, Oct. 11. Mother of Claudia Alles, Connie Carroll, Marianne Coyle, Christine Oliver, Marcia Schmidt, Bridget and James McCurdy. Sister of W. Scott Bowling Jr. Grandmother of 15. Great-grandmother of 11.

**McKINZIE, Carla Jean**, 54, St. Gabriel the Archangel, Indianapolis, Oct. 17. Wife of Don McKinzie. Mother of Michelle Matthews, Jackie Smith, Rachel Tilson, Jeffrey Stahl and Bryan McKinzie. Daughter of Carl Sauer. Sister of Gary, Steven and Tom Sauer. Grandmother of nine.

**MILLER, Margie E.**, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 4. Mother of Patrice Goodwin, Mark and Michael Miller. Sister of Joanne Huffaker and Dorothy Wheatley. Grandmother of 12. Great-grandmother of five.

**MORIN, Scott Michael**, 24, St. Luke the Evangelist, Indianapolis, Oct. 17. Son of Jerome and Bonnie (Bourdeau) Morin. Brother of Sara Morin. Grandson of Albert Bourdeau and Roy Higginbotham.

**NOBBE, John W.**, 81, Holy Family, Oldenburg, Oct. 25. Husband of Alice Nobbe. Father of Bernice Rosemeyer, Ruth Ann Starost, Marjorie Suding, Andrew, Arthur, Bernard, Frank and Roy Nobbe. Brother of Lucille Effinger, Eileen Moorman, Ambrose and James Nobbe. Grandfather of 27. Great-grandfather of 15.

**PERROT, Ronald E.**, 72, St. Mary, New Albany, Sept. 26. Husband of Connie (Habermel) Perrot. Father of Gene and Steve Perrot. Brother of Richard Perrot. Grandfather of two. Great-grandfather of one.

**PIECZKO, George**, 75, St. Christopher, Indianapolis, Oct. 17. Husband of Marian (Bernard) Piezko. Father of Amy Freeman, Mary Stumpf, Joseph and Michael Pieczko. Grandfather of five.

**PREUSS, Rosemarie**, 82, St. Mary, Greensburg, Oct. 23. Wife of John Pruess. Mother of Carolyn Hibbert and John Preuss. Sister of Dorothy Brown, Betty Clark and Anna McCrary. Grandmother of eight. Great-grandmother of seven.

**REGESTER, Martha**, 92, St. Charles Borromeo, Bloomington, Oct. 23. Mother of Julie Fry, Marilyn Jaquish, Sarah

Mueller, Ann Umphress, Jack Conley, Frank and Jim Regester. Grandmother of 20. Great-grandmother of 15. Great-great-grandmother of two.

**SAUER, Marcia Ann (Winzenread)**, 63, Our Lady of the Greenwood, Greenwood, Oct. 27. Wife of Dave Sauer. Mother of Gina Campbell, Dede Hutmacher and David Sauer. Sister of Melissa Brown, Mary Dale, Madonna Kastings, Marlene Norton, Marjorie Thomas, Mark and Melvin Winzenread. Grandmother of 10.

**SCHALER, Robert P.**, 73, St. Roch, Indianapolis, Oct. 25. Father of Denise Cole and Elaine Schaler. Brother of Joseph and Walter Schaler. Grandfather of three.

**SCHENE, Frederick R.**, 58, Holy Family, Oldenburg, Oct. 24. Husband of Cathy Schene. Father of Toni Cummings, Jackie Schene, Chrissy Struewing and Patrick Schene. Brother of Karen Cox, Barb Hendrix, Bernie Nunlist, Albert, Alvin, Chris, Greg, Mike and Tony Schene. Grandfather of three. Step-grandfather of two. Step-great-grandfather of two. †

## Providence Sister Mary Richard Griffith was a teacher, principal

Providence Sister Mary Richard Griffith died on Oct. 18 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on Oct. 21 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Mary Catherine Griffith was born on March 16, 1915, in Fort Wayne, Ind.

She entered the congregation of the Sisters of Providence on July 19, 1934, and professed first vows on Jan. 23, 1937, and final vows on Aug. 15, 1942.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

During 75 years as a sister, she was a teacher and principal for 36 years at Catholic schools in Indiana, Illinois, Missouri and Massachusetts.

In the archdiocese, Sister Mary Richard taught in Indianapolis at the former Cathedral Grade

School from 1942-43, St. Andrew School from 1954-55, St. Philip Neri School from 1955-56, St. Joan of Arc School from 1958-59 and the former Ladywood-St. Agnes School from 1972-76.

In 1973, she retired from teaching, but ministered in education as a support staff member.

She retired in 1988, and was active in volunteer service.

Sister Mary Richard returned to the motherhouse in 1991, where she volunteered for the congregation.

In 2001, she dedicated herself to the ministry of prayer full-time with the senior sisters.

Surviving are a sister, Virginia Hannum of Fort Wayne, Ind., and three brothers, Donald Griffith of Fort Wayne, James Griffith of Fort Wayne and Laurence Griffith of Syracuse.

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# Churches working to ensure everyone is counted in 2010 U.S. census

WASHINGTON (CNS)—Churches have a crucial role to play in ensuring that everyone is counted on Census Day 2010, April 1.

That's the message that Alejandro Aguilera-Titus and Beverly Carroll of the U.S. Conference of Catholic Bishops' Secretariat on Cultural Diversity in the Church are delivering as key point people in the USCCB's partnership effort with the U.S. Census Bureau.

The numbers gathered in the 2010 census will determine representation in Congress and the allocation of more than \$400 billion in annual federal funding for local schools, roads, parks and other services.

"Historically we know there are three major communities that are difficult to count—the new immigrant, those who are isolated due to little knowledge of English, and the low-income," said Aguilera-Titus, assistant director for Hispanic affairs in the cultural diversity secretariat, in an interview with Catholic News Service on Oct. 27.

But with 19,000 parishes and thousands more social service agencies, health care facilities and educational institutions around the country, the Catholic Church is in a unique position to reach many of those people and to convince them that it is important to be counted, said Carroll, assistant director for African-American affairs, in the same interview.

"Our parishes, our centers, our outreach captures the attention and participation of many people, and the Church has a particular role in working with communities and being supportive of political activities that supports the needs of our people," she said.

Particularly among communities that are hard to reach and hard to count, "we have a certain credibility so people would be more apt to be listening," Carroll added.

Aguilera-Titus said the key to a smooth

and efficient Census Day is trust. Those who are being counted must trust that their information will not be passed along to other federal agencies or made available to their neighbors.

"Churches can help to generate that level of trust," he said, and can also provide concrete assistance such as help with the census form or with finding language assistance for those who need it.

People also need to know that the census will not be a complicated or time-consuming endeavor for them, Aguilera-Titus said. With only 10 questions, it is one of the shortest questionnaires

since the U.S. census was first taken in 1790.

Archbishop Jose H. Gomez of San Antonio, chairman of the USCCB Committee on Cultural Diversity in the Church, said the statistics gathered in the census can serve much more than governmental purposes.

"The U.S. census is a useful tool for learning about God's people, who and where they are, and many other facts that shed light on their lives, possibilities and struggles," the archbishop said in a statement.

"A Church that seeks to evangelize is characterized by outreach," he added. "The U.S. census gives us important information to do that."

Required once every 10 years by the U.S. Constitution, the census aims to count every person residing in the United States on April 1, 2010. This includes all 50 states, the District of Columbia, American Samoa, the Commonwealth of the Northern Mariana Islands, Guam, Puerto Rico and the U.S. Virgin Islands.

Hundreds of faith-based organizations, community and nonprofit groups, schools, corporations and government agencies have signed up as partners in the census effort, under the theme "It's in our hands."

But some groups fear that a move by two Republican senators could derail the entire



A couple is seen filling out a U.S. census questionnaire in this undated photo. Catholic leaders say churches have a crucial role to play in ensuring that everyone is counted on Census Day 2010, on April 1.

census process.

Sens. David Vitter, R-La., and Bob Bennett, R-Utah, have proposed an amendment to the census funding bill that would block all funds unless the census includes a question about citizenship and immigration status. With census forms already in the printing process, there is little chance of meeting the April 1 Census Day target if new forms have to be printed.

The proposed amendment has drawn strong criticism from Hispanic groups. The National Association of Latino Elected and Appointed Officials called it "an unconstitutional and costly effort to suppress Latino participation in the decennial census."

The U.S. Constitution requires that topics to be included in the census be submitted to Congress three years before the census takes place, the association noted.

"By making intrusive inquiries into immigration status, the Vitter-Bennett amendment would raise concerns among all residents—both native-born and immigrant—about the confidentiality and privacy of

information provided to the Census Bureau," the association added in a statement.

Aguilera-Titus said the USCCB has not taken a stand on the amendment but believes generally that "the census should be conducted in such a way that everyone is counted" and that "anything that would limit that might be problematic."

However the debate over the Vitter-Bennett amendment is resolved, one thing seems certain: No matter how smoothly the census goes, some will question the numbers it comes up with.

But that kind of questioning is deeply rooted in American history. When the first census was taken on Aug. 2, 1790, according to historical notes from the U.S. Census Bureau, both President George Washington and future President Thomas Jefferson "expressed skepticism over the final count, expecting a number that exceeded the 3.9 million inhabitants counted in the census." †

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# HISTORY

continued from page 1

fitting to celebrate a parish anniversary on All Saints Day.

"It's a great reminder to us that that's the desire of our heart, hopefully, to begin every day, to lead lives that are holy and pleasing to God."

He asked those present to consider that deceased members of the parish and priests and religious who ministered there might now be saints in heaven.

"Just think of the many people over these 150 years, kind of like a procession of the saints in the heavenly banquet, who have processed in and out of these doors and in and out of the other church buildings that existed here before this one," Bishop-designate Etienne said, "coming to give praise and thanks to God, coming to encounter the living God in the person of Jesus Christ, coming to be incorporated into the very life of Christ and to carry him again out into this local community of Tell City and Perry County."

Joan Conner, 78, a lifetime member of the parish, has witnessed such "processions" for more than half its history.

"It's been our life," she said in an interview prior to the Nov. 1 Mass. "We've always been a part of our parish and everything that has taken place in our parish."

Over the course of her nearly eight decades at St. Paul, Conner has seen good and bad times for her fellow parishioners. She recalled when, in 1937, the nearby Ohio River flooded parts of Tell City, including her home across the street from the parish.

"I was 6 years old," Conner said. "We lived right across the street from St. Paul's. We had to take a boat up Main Street to the city hall to get our shots [to prevent the

spreading of diseases during the flooding]. In our home, the water was up to our ceiling on our [first floor], so we were living in our upstairs with three other families until the water went down."

In the face of the natural disasters and economic hard times to hit Tell City and Perry County over the years, the faith of Conner and fellow parishioners was strengthened to such an extent that she and other parents her age were able to pass it on to their children.

She recalled how Father William Munshower, who served as the assistant pastor of St. Paul Parish from 1958-63, helped in this process by establishing a Christian Family Movement group in the parish, thus helping many young families, including her own, to form their children's faith. Bishop-designate Etienne grew up in one of those families.

"It played a very important part in our lives [through] everything that we learned, the things that we talked about," Conner said. "I don't think I realized until after the fact what an important part that that had played in our lives over the years, what we had learned and discussed."

Conner and her husband, Bill, passed the faith on to their children in the 1950s and 1960s.

Tony Hollinden, 53, did it more recently with his sons, including Chris Hollinden, 27, who, along with his father, assists in music ministry at St. Paul.

"This is my house," Tony said referring to the parish church. "I sell real estate. I sell houses to everybody. This is the one house that I've always had that's had the continuity that's been a part of my life. ... My kids are now growing up. They're planning the baptisms for their kids."

Chris Hollinden echoed his father's sentiments.

"[The parish] is our rock," he said. "It's our weekly gathering, not just with the Church and with God, but also with family and friends. It's just a nice experience for everybody to get together on Sunday morning."

He is confident that the parish will continue to provide a firm foundation for today's young families to pass on the faith to their children, including his own.

"It's a nice, loving place," Chris said. "We've got great people here, great leadership. It drives and leads people my age to where we should be."

Toward the end of his homily, Bishop-designate Etienne, who became pastor of St. Paul Parish in July, challenged

his parishioners to continue to value the sacraments that are celebrated in the parish, sacraments that give them the power to show Christ to others in their daily lives.

"If that incarnation of Christ is not continuing in you and in me through the celebration of the sacraments here each day, then we ought to tear this place down because it's not accomplishing the work and purpose of God," he said.

"I'm glad to tell you that, in my few months here as your pastor, I believe it is accomplishing this work and purpose. God's will is being sought by many."

At the end of the anniversary Mass, Archbishop Buechlein, his voice filled with emotion, spoke of God's will in the life of Bishop-designate Etienne, St. Paul Parish and the archdiocese as a whole.

"We've all heard of sacrificial giving," the archbishop said. "Our parish, our archdiocese, gives one of our best to Wyoming."

(For previous articles about the episcopal appointment of Bishop-designate Paul D. Etienne, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



Bishop-designate Paul D. Etienne and Archbishop Daniel M. Buechlein pray the doxology at the end of the eucharistic prayer at the Nov. 1 anniversary Mass. Assisting at the Mass was, second from left, Ford Cox, Archbishop Buechlein's executive assistant and master of ceremonies for episcopal celebrations. Retired Father William Ernst, fourth from left, a former pastor of St. Paul Parish, was a concelebrant at the Mass.



Maggie Evrard, a member of St. Paul Parish in Tell City, leads the congregation in singing the antiphon to the responsorial psalm during the anniversary Mass on Nov. 1.



Archbishop Daniel M. Buechlein receives the collection taken up during the Nov. 1 anniversary Mass from brothers Nigel, left, and Nate Kaiser, both member of St. Paul Parish in Tell City.



Kay Etienne, right, wipes away a tear during the Nov. 1 anniversary Mass. She and her husband, Paul, left, are the parents of Bishop-designate Paul D. Etienne. They sang in the parish choir during the Mass.

## Tell City Catholics react to pastor's episcopal appointment

By Sean Gallagher



Bishop-designate Paul D. Etienne asks members of the congregation a question during his homily at the Nov. 1 Mass at St. Paul Church in Tell City to celebrate the parish's 150th anniversary.

TELL CITY—Bittersweet.

That is how many members of St. Paul Parish in Tell City described the Oct. 19 appointment of their pastor and a son of the parish, Father Paul D. Etienne, as the new bishop of Cheyenne, Wyo.

They are sad to lose their pastor, but proud of him and the fact that their parish had a role in forming him in the faith.

Joan Conner, 78, and her husband, Bill, have been close friends of the Etienne family for 50 years. They witnessed the 1992 priestly ordination of Bishop-designate Etienne, the ordinations of two of his brothers, Fathers Bernard and Zachary Etienne, who are priests for the Evansville Diocese, and the solemn profession of monastic vows of his sister, Benedictine Sister Mary Nicolette Etienne.

"It was a wonderful day. We were so thrilled to hear it," said Conner of the occasion earlier this year when she learned of then-Father Etienne's appointment as her pastor.

"And then it was a very emotional day when we found out that he was going to be leaving us to be a bishop,"

she said. "It was mixed emotions: happy for him, but sad for us."

"I'm not surprised that he is where he is today. I think he'll make a wonderful bishop."

Joseph LeClere, 59, is a member of St. Paul Parish who has researched its history. He is also a first cousin of Bishop-designate Etienne.

He called the episcopal appointment of their pastor "a tremendous honor" for St. Paul Parish.

"It is a signature event," LeClere said. "How apropos that it occurs during the [parish's] 150th [anniversary] year."

When he first learned of the appointment, LeClere said he was not so positive. He was frustrated that he was losing a good pastor so soon after he began his ministry at the parish. A day later, though, LeClere started to gain a broader perspective on this history-making event for the parish.

"God has called him," he said. "I must not be selfish. Paul is a wonderful pastor. He has gifts that belong to the greater Church. We are proud of him and grateful for the time he was here and for the relationships we have with him."

While Conner watched Bishop-designate Etienne grow up, and LeClere grew up with him, Chris Hollinden, 27, is

of a more recent generation, one that was formed in the faith at St. Paul Parish in much the same way that Bishop-designate Etienne was.

"He went to the same elementary school that I and all of my friends went to," Hollinden said. "He had the same upbringing as all of us. He's from our area. He knows all of us. He's just like one of us."

"... But we also understand that that's why he's so good. And that's why God has chosen him for this."

Bishop-designate Etienne acknowledged the key role that St. Paul Parish played in his formative years in an interview with *The Criterion* four days before his episcopal appointment was made public.

"I remember all the sacraments, except for baptism, obviously, and the celebrations that were a part of that, the people that were a part of that," he said. "It was here where that call to the priesthood surfaced for me. So many people of this parish invited me to consider that when I was working here in town after high school."

"... All of that was just a part of what formed me and shaped me and helped me hear Christ calling me to service in the Church." †