



The

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Children of God

Diversity of Church is highlighted at St. Martin de Porres celebration, page 11.

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'Running in the hands of God'

Lessons learned at home and in school help Cardinal Ritter graduate fulfill football dreams

By Sean Gallagher

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

The playing field was still as 10 of his teammates were spread out before him, and 11 Houston Texans players stood ready to run at full speed to tackle him.

It was the opening kickoff of the Colts' 2010-11 regular season and Moore, a 2004 graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis, would be the first member of the team to touch the football on their quest for a possible return to the Super Bowl.

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

"Before the ball is kicked, I may send up one last prayer and ask for [God] to be with me," Moore said. "Once the ball is kicked, everything kind of fades to black and I block out the crowd. I'm focused.

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

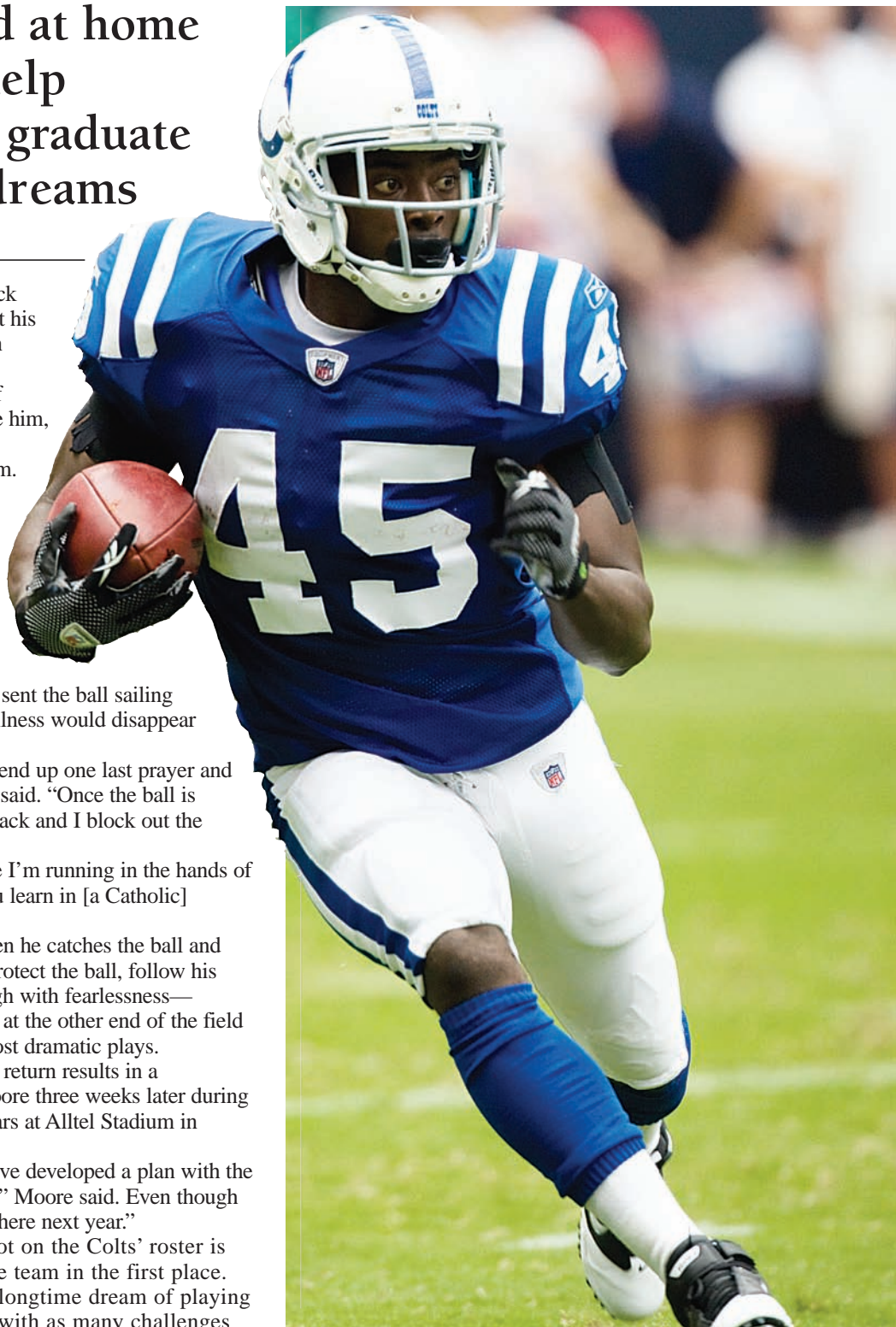
That trust is there with Moore when he catches the ball and immediately tries to avoid tacklers, protect the ball, follow his blockers and find a hole to run through with fearlessness—hopefully all the way to the end zone at the other end of the field for a touchdown, one of football's most dramatic plays.

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

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

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

See MOORE, page 8



Submitted photo/A.J. Machi, Indianapolis Colts

Indianapolis Colts running back and kick returner Devin Moore runs with the football during a Sept. 12 game against the Houston Texans at Reliant Stadium in Houston.

Bible school: Pope encourages devoted and reasoned approach to Scripture

VATICAN CITY (CNS)—God constantly tries to enter into dialogue with the people that he created—speaking through creation and

even through silence, but mainly in the Church through the Bible and through his Son, Jesus Christ, Pope Benedict XVI said.



Pope Benedict XVI

In his apostolic exhortation, "Verbum Domini" ("The Word of the Lord"), the pope encouraged Catholics

to embrace and value each of the ways that God tries to speak to humanity.

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

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

The pope said that he wrote "Verbum Domini" because "I would like the work of the synod to have a real effect on the life of the Church: on our personal relationship with the sacred Scriptures, on their interpretation in the liturgy and catechesis, and in scientific research so that the Bible may not be simply a word from the past, but a living and timely word."

Pope Benedict asked for greater Church efforts to teach Catholics about the Bible, to help them learn to read it and pray with it, to treat it with great dignity during the liturgy and emphasize its importance by making sure homilies are based on the day's readings.

For centuries, Catholic laity actually were discouraged from reading the Bible themselves. Even though that began changing

See VATICAN, page 2

Incoming president of U.S. bishops' conference among those surprised by his Nov. 16 election

BALTIMORE (CNS)—New York Archbishop Timothy M. Dolan was as surprised as anyone that he was elected president of the U.S. Conference of Catholic Bishops on Nov. 16.

"I'm surprised, I'm honored, I'm flattered and a tad intimidated," Archbishop Dolan told Catholic News Service shortly after being elected in an unprecedented departure from the USCCB's normal tradition of electing the conference vice president to the presidency.

He said that he had no idea what was behind the bishops' 128-111 third-ballot vote to select him as the president instead of the current vice president, Bishop Gerald F. Kicanas of Tucson, Ariz.

Archbishop Joseph E. Kurtz of Louisville, Ky., was elected the vice president by a vote of 147-91 over Archbishop Charles J. Chaput of Denver, and Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., was elected the treasurer.

The election of Archbishop Dolan marks the first time since the bishops' conference was reorganized into its current form in 1966 that a sitting vice president who sought the presidency did not win the election. In two elections, circumstances dictated that the vice president did not rise to lead the conference.

In 1974, St. Paul-Minneapolis Coadjutor Archbishop

See DOLAN, page 10



New York Archbishop Timothy M. Dolan applauds as U.S. bishops recognize Bishop Gerald F. Kicanas of Tucson, the outgoing vice president of the U.S. Conference of Catholic Bishops, on Nov. 16 at the bishops' meeting in Baltimore. Archbishop Dolan was elected the next president of the conference in a 128-111 vote on a third ballot, defeating Bishop Kicanas.

VATICAN

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100 years ago, Bible reading often is seen as a Protestant activity.

In fact, some evangelical Christians use passages from the Bible to preach against the Catholic Church, which the pope said is truly ironic since “the Bible is the Church’s book.”

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

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

Obviously, he said, the key message of the Bible—the story of God’s love for his creatures and the history of his attempts to save them—can be grasped only if people recognize that the fullness of God’s word is Jesus Christ.

Jesus “is the definitive word which God speaks to humanity,” the pope wrote, and “in a world which often feels that God is superfluous or extraneous, we confess with Peter that he alone has ‘the words of eternal life’ ” (Jn 6:68).

The Scriptures themselves teach that God created human beings with a special dignity, giving them intelligence and free will. In approaching the Scriptures, he said, people must use that intelligence to understand what is written.

Pope Benedict, a theologian who served

for more than 20 years as president of the Pontifical Biblical Commission, said academic approaches to Scripture studies were essential for helping people understand the Bible as long as those studies recognize that the Bible is not simply a piece of literature.

For example, he said, a lot of Catholics—including priests giving homilies—are completely at a loss when dealing with “those passages in the Bible which, due to the violence and immorality they occasionally contain, prove obscure and difficult.”

Those passages, he said, demonstrate that “God’s plan is manifested progressively and it is accomplished slowly, in successive stages and despite human resistance. God chose a people and patiently worked to guide and educate them.”

God’s education of his people continues today, for example, by helping people understand the importance of safeguarding creation and working for more justice in social and political systems, he said.

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

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

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

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

Pope offers guide on how ‘lectio divina’ meditation works

VATICAN CITY (CNS)—In his post-synodal document on the Word of God, Pope Benedict XVI urged all Christians to get to know the sacred Scriptures better.

He gave a few suggestions that included having a Bible in every home, and engaging in a more attentive, prayerful listening to Gospel readings.

The pope paid particular attention to the importance and efficacy of “lectio divina,” a form of prayerful meditation on the word of God, and he offered a step-by-step guide on the practice.

The post-synodal apostolic exhortation, “*Verbum Domini*” (“The Word of the Lord”), was released on Nov. 11.

The pope said the first step is to open with a reading (“lectio”) of a text, “which leads to a desire to understand its true context: What does the biblical text say in itself?”

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

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

Christians, both as individuals and as a community, need to let themselves be “moved and challenged” by what the sacred text is telling them, he wrote.

“Following this comes prayer [‘oratio’], which asks the question: What do we say to the Lord in response to his word?” wrote the pope.



In his post-synodal apostolic exhortation, “*Verbum Domini*” (“The Word of the Lord”), Pope Benedict XVI is urging all Christians to get to know the sacred Scriptures better.

Prayer is critical for hearts and minds to be transformed, he wrote.

“Finally, ‘lectio divina’ concludes with contemplation [‘contemplatio’] during which we take up, as a gift from God, his own way of seeing and judging reality, and ask ourselves what conversion of mind, heart and life is the Lord asking of us?” he wrote.

God asks everyone not to conform themselves to the world, but to be transformed by conversion, he wrote.

Contemplation and reflection let the mind consider reality as God sees it, and help foster within oneself “the mind of Christ,” the papal document said.

“The process of ‘lectio divina’ is not concluded until it arrives at action [‘actio’], which moves the believer to make his or her life a gift for others in charity,” said the pope. †

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

Staff and news service reports

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

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

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

“The patients, when they call, will be told where to go,” he told *The Post*. “The ‘antis’ will find out soon enough, but I don’t want to help them.”

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

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

“During a preliminary injunction hearing in a U.S. District Court in 1997, Leroy Carhart testified that he would sometimes dismember unborn babies during

late-term abortions—while the babies were still alive,” she said. “The people of Indiana



Sr. Diane Carollo, S.G.L.

must rally against his proposed plan to expand his abortion industry in Indianapolis.”

Although it is true that Indiana law carries significant restrictions on late-term abortions, Sister Diane said it is curious that Carhart still feels compelled

to establish his business in a free-standing abortion facility in Indianapolis.

“His choice to do so in Nebraska was thwarted. Legislative Bill 1103 in Nebraska prohibits elective abortions after 20 weeks since tests reveal that the unborn child experiences pain,” she said.

Nebraska’s Pain-Capable Unborn Child Protection Act took effect on Oct. 15, 180 days after the end of the state’s legislative session.

Mike Fichter, the head of Indiana Right to Life, told LifeNews.com that he will also do everything he can to stop Carhart in the Hoosier state.

“We are deeply troubled that one of the

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

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

“While Indiana law carries significant regulations on late-term abortions, including the requirement that late-term abortions cannot be legally done in freestanding abortion clinics, Carhart’s pick of Indiana highlights the need for Indiana legislators to act on legislation similar to the new Nebraska law that forced Carhart to look elsewhere to set up shop,” Fichter said. “Indiana does not want to be known as the place to go for late-term abortions.”

Sister Diane agreed. “The Indiana legislature, in its next session, must into put into law what was accomplished in Nebraska. There must be a fetal pain-based abortion ban after 20 weeks of pregnancy.

This will prevent Carhart, and other abortionists, from migrating to the state of Indiana with the goal of performing lucrative late-term abortions.” †

Pope calls for local support for prayer vigil for the unborn

VATICAN CITY (CNS)—Pope Benedict XVI encouraged Catholics around the world to participate in a prayer vigil for unborn babies to be held on the eve of the first Sunday of Advent, on Nov. 27, either in St. Peter’s Basilica or in their local parishes.

Speaking on Nov. 14 after reciting the Angelus, the pope said, “The season of preparation for Christmas is an appropriate time for invoking divine protection over every human being called into existence, and for thanking God for the gift of life [that] we received from our parents.”

The pope called for the vigil to pray for the unborn and their parents, for an end to abortion and research that destroys embryos, and recognition of the dignity of every human life.

The Vigil for All Nascent Human Life will include prayers for overturning of laws that permit the destruction of innocent lives, and for the healing of those who have acted against innocent human life.

Pope Benedict will preside over an evening prayer vigil at St. Peter’s Basilica on Nov. 27, and asked that parishes, religious communities, associations and movements around the world hold vigils of their own. †

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Even in sluggish economy, CCF endowments show growth

By Sean Gallagher

Members of the board of trustees of the Catholic Community Foundation (CCF), which manages 381 endowments that support parishes, schools, agencies and other ministries across the archdiocese, had their annual meeting on Nov. 10 at Our Lady of the Most Holy Rosary Parish in Indianapolis.

The gathering occurred during a time when the nation's economy is still struggling to recover from the significant recession of 2008.

Nonetheless, the CCF's assets increased over the past fiscal year. As of June 30, they stood at \$146.4 million, an increase of 15.5 percent over the previous fiscal year's \$126.7 million in assets.

In addition, \$6.4 million from the CCF's endowments and more than \$4 million from the past year's "Christ Our Hope: Compassion in Community" annual appeal were distributed to parishes, schools and ministries across central and southern Indiana during the past 12 months.

"Despite the continuing desperate economic times, I stand before you this evening filled with hope," said Msgr. Joseph F. Schaedel, vicar general "When I look at all the good [that] we were able to accomplish across the archdiocese this past year with the distributions from our Catholic Community Foundation endowments and with our planned gifts, I am confident about the direction we are headed."

In fact, CCF president Robert Brody noted in his remarks that the near future of its endowments may be rosy.

"If we end this current fiscal year with the kind of returns we saw last year, the total assets of CCF will be at an all-time high, surpassing the peak reached in 2007 of \$158.4 million," Brody said. "To put into perspective how much we've grown, just 10 years ago CCF's total assets stood at about \$60 million. We've come a long way in the past decade."

Brody also put into historical perspective the distribution of funds from CCF endowments during the past year.

"Since its founding in 1987, the Catholic Community Foundation has distributed nearly \$63 million directly to parishes, schools and ministries of the Church," Brody said. "We distributed nearly \$6.4 million this past fiscal year alone."

In laying out ministry priorities for the future, Msgr. Schaedel said they fall into three broad categories—proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.

Catholic schools are a primary way that the Church in central and southern Indiana proclaims God's word, and Msgr. Schaedel said that the work of the CCF helps families who might otherwise not be able to afford to enroll their children in parochial schools.

Because of the continued sluggish economy, Catholic Charities agencies across the archdiocese will likely continue to experience an increase in demand for assistance, Msgr. Schaedel said. And the support that CCF endowments give to these agencies will continue to be important in the future.

Related to supporting the celebration of the sacraments in the future, Msgr. Schaedel put special emphasis on Bishop Simon Bruté College Seminary in Indianapolis, which is located at the former Carmelite Monastery of the Resurrection.

He noted that it is now at its housing capacity of 25 seminarians. The men studying there are affiliated with the archdiocese and four other dioceses.

"We don't want to turn away young men who are interested in the priesthood because we don't have enough beds for them," Msgr. Schaedel said. "So we are beginning to look at how much it would cost us to expand the seminary and how we would pay for that expansion."

Outgoing members of the CCF's board of trustees were honored at the meeting. They include John Ryan, a member of St. Charles Borromeo Parish in Bloomington; Frank Short, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis; and Arthur Wilmes, a member of St. Christopher Parish in Indianapolis.

In praising the hard work of the



Above, Msgr. Joseph F. Schaedel, vicar general, speaks to members of the board of trustees of the Catholic Community Foundation and other guests during the board's annual meeting on Nov. 10 at Our Lady of the Most Holy Rosary Parish in Indianapolis. The Catholic Community Foundation manages 381 endowments that support parishes, schools, agencies and other ministries across the archdiocese.



Right, George Kempf, a member of the board of trustees of the Catholic Community Foundation, and his wife, Sue, kneel in prayer on Nov. 10 at Our Lady of the Most Holy Rosary Church in Indianapolis during a Mass attended by board members. The Kempfs are members of St. Pius X Parish in Indianapolis.

CCF board members, the growth of its endowments and the archdiocese's ministry priorities for the future, Msgr. Schaedel returned to the foundation for all of them—prayer.

"... The first thing, the primary thing and, really, the only thing that's brought us this far is prayer," Msgr. Schaedel said. "Everything we have to do must be

rooted in prayer."

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

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

By John Shaughnessy

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

The introduction of the 37-year-old woman could also include the information that she has been involved in pro-life causes and community service efforts to help the poor since she was 10.

Both descriptions set the foundation for also introducing Chamblee as the archdiocese's coordinator of the Catholic Campaign for Human Development, the local and national effort

which supports programs that help the 37 million people in the United States who live below the federal poverty line.

"It's always been ingrained in me to serve the Lord in one capacity or another," says Chamblee, a member of Holy Name of Jesus Parish in Beech Grove. "I decided to take the position because I have a great love for those who are suffering, and a great love to help those who are suffering. I couldn't think of doing anything else."

The collection for this year's campaign will be on Nov. 20-21 during Masses at churches across the archdiocese.

Chamblee sees this weekend's collection as an opportunity for people in the archdiocese to provide financial support for faith-connected organizations that help people escape poverty.

Local grants from the domestic anti-poverty program of the U.S. Conference of Catholic bishops will benefit Seeds of Hope, an

Indianapolis organization that helps women to reclaim their lives after facing their addictions to drugs and alcohol. The organization has a longstanding connection with St. Joseph Parish in Indianapolis.

A grant from the Catholic Campaign for Human Development will be used to purchase computers for Seeds of Hope so the women can learn skills to find jobs.

Campaign funds will also assist Hearts and Hands of Indiana, a grassroots organization that buys and rebuilds abandoned homes in struggling areas of Indianapolis, and then offers them to low-income families at a greatly reduced cost. Hearts and Hands is the brainchild of Father John McCaslin, the pastor of Holy Trinity and St. Anthony parishes in Indianapolis.

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

In the archdiocesan campaign, 50 percent of the money collected will be used for local grants to organizations such as Seeds of Hope and Hearts and Hands of Indiana. The other 50 percent of the collection goes to the national office of the campaign, but Chamblee says the archdiocese also benefits from those funds.

"In truth, that 50 percent for the national office pretty much comes back to us to cover our archdiocesan national

grants, such as the Ryves Neighborhood Association," she says.

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

"It is basically a reassurance to the public that all national and local grant recipients must strictly be in line with the moral and social guidelines of the Catholic Church," Chamblee says. "They have to sign a statement [saying they adhere to those guidelines] in their grant application."

The review and renewal plan can be viewed online at www.usccb.org/cchd. Any organizations wanting to apply for a local grant should log on to the website, www.archindy.org, click on "Catholic Charities" then click on "Campaign for Human Development."

Chamblee views the campaign as another opportunity for Catholics to live their faith.

"One of the things that both my husband and I try to teach each of our children is to live by the Scripture, 'Whatever you do for the least of these, you do for me' " (Mt 25:40), Chamblee says. "It is exciting to me to know that, through the generosity of others giving to the CCHD, we as a Catholic Church are able to better serve the poor. Through the CCHD, we help provide people with dignity." †



"It's always been ingrained in me to serve the Lord in one capacity or another. I decided to take the position because I have a great love for those who are suffering, and a great love to help those who are suffering. I couldn't think of doing anything else."

—Theresa Chamblee,
new coordinator of the archdiocese's
Catholic Campaign for Human Development



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

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Editorial

The CCHD collection

This weekend, the Church is asking us to contribute to the U.S. bishops' annual appeal for its Catholic Campaign for Human Development (CCHD).

The CCHD fights poverty in America by helping groups of low-income Americans address the causes of poverty through such things as job training, improved education, affordable housing, and other tools for reducing poverty in our nation.

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

An organization called Bellarmine Veritas Ministry made a detailed study of CCHD recipients and formed a coalition with other groups opposed to the CCHD.

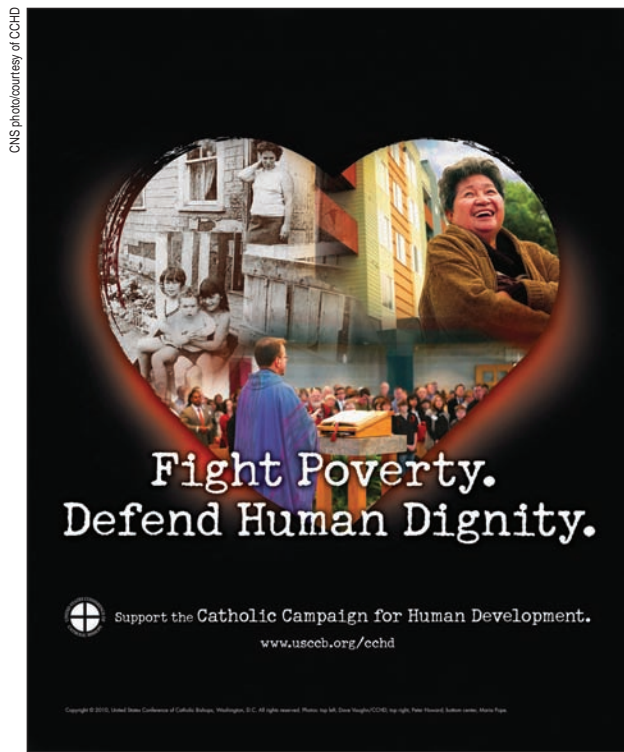
This coalition, called Reform CCHD Now, accused 67 grant recipients of ignoring Catholic teachings. That prompted some bishops to declare that they would not take up the collection in their dioceses.

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

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

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

There will also be a more direct link between CCHD and other committees and priorities of the bishops' conference. This means collaboration



This ad from the U.S. Conference of Catholic Bishops promotes the Catholic Campaign for Human Development. The conference announced on Oct. 26 that it has developed stronger policies to guide how CCHD grants are awarded to poverty-fighting groups. The new policies follow some criticism over how funds were being spent.

in the areas of pro-life activities, cultural diversity and family life, among others. The national CCHD office will also work more closely with diocesan directors to help them screen applicants.

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

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

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

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

Will the changes be sufficient to satisfy its critics? Reform CCHD Now issued a statement that said, in part, "The renewal document is a positive step forward for the CCHD and, if vigorously implemented, we hope to see an overall improvement in their funding practices. It remains to be seen whether or not the CCHD will be able to effectively implement these reforms. We will have a much better idea once the 2010 grants list is released."

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

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Facing terminal illnesses realistically

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



When it comes to the event itself, we diligently work to avoid confronting it, addressing it or acknowledging it.

Because of this cultural backdrop, patients receiving a diagnosis of a terminal illness can be tempted to indulge in unrealistic expectations about what lies ahead, clinging to unreasonable treatment options and hoping for highly improbable outcomes.

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

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

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

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

One is reminded of the words of the old platitude: "No one gets out of this life alive."

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

"The simple view is that medicine exists to fight death and disease, and that is, of course, its most basic task. Death is the enemy. But the enemy has superior forces. Eventually, it wins. And, in a war that you cannot win, you don't want a general who fights to the point of total annihilation. You don't want Custer. You want Robert E. Lee, someone who knew how to fight for territory when he could and how to surrender when he couldn't, someone who understood that the damage is greatest if all you do is fight to the bitter end."

Trying every option in the face of terminal illness, pursuing all medical possibilities no matter how unlikely to succeed, and raging against death can easily become the default position in a culture that hesitates to acknowledge or discuss death openly.

Yet, approaching our own mortality with a greater dose of realism helps us make better decisions about when to roll back the medical interventions and focus our energies on preparing for death.

Hospice and palliative care can be important and helpful adjuncts in this process. When done well, these approaches allow us to focus on improving the remaining time for those with a terminal illness.

Pain management, comfort care, acknowledgement of the coming death, family support and an opportunity for spiritual reconciliation are essential elements in these approaches.

Far from abandoning the needs of patients, hospice and palliative care seek to properly acknowledge that in some cases, efforts at curing should be scaled back while efforts at caring for the patient should be scaled up.

Terminally ill patients who choose to discuss end-of-life treatments with their families and doctors more often opt for palliative care or hospice care, leading to more appropriate medical care near death, and better overall outcomes and satisfaction. They also tend to spend less money and do not die significantly earlier.

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

Our instincts so often tell us that facing death means facing fears about loss of control and dignity, increasing dependence on others, intractable pain, dying too soon—or not soon enough—increasing costs, being alone and fear of the unknown.

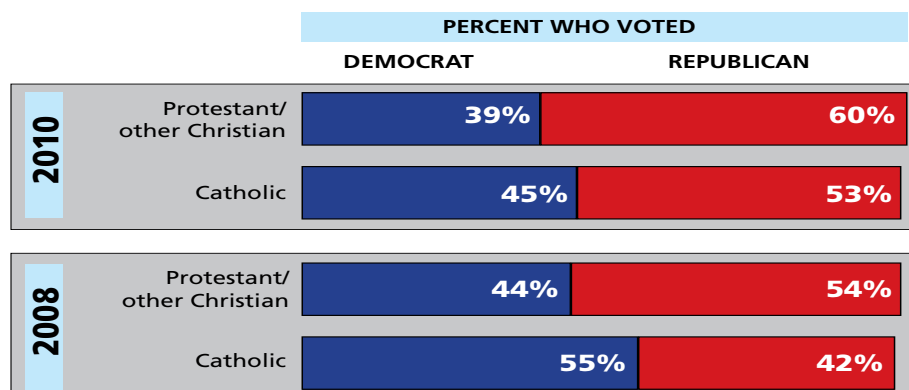
Because we die only once, we have little or no experience to draw upon when these matters come upon us in the first person.

Yet, when doctors and nurses are willing to have the hard discussions and say what they have seen, when families become willing to acknowledge death and mortality, and when spiritual preparations are allowed to hold priority of place, patients can better and more peacefully prepare for what lies ahead when they receive the summons of approaching death in the form of a terminal illness.

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

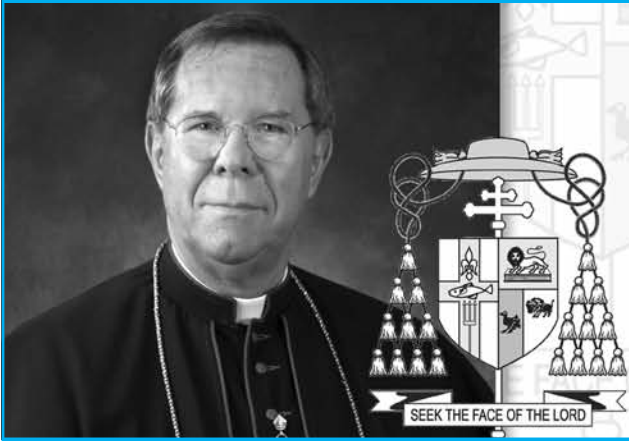
Religion in the Elections

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



Results from 2008 and 2010 exit polls. Source: The Pew Forum on Religion & Public Life

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

In praise of our many priests who serve faithfully

On Sunday, we celebrate the Solemnity of Christ the King and conclude another liturgical year. It is hard to believe another year has gone by.

I like the feast of Christ the King because it kind of sums up the feasts of the liturgical year. I am biased because it is also the 64th anniversary of my receiving first Communion and, in the afternoon, the sacrament of confirmation. I can still remember parts of both events. It is also a joy to know that we are about to begin the season of Advent, and then the joy of Christmas.

This feast is also the culmination of the end time and the recollection of the “last things.” The Gospel according to St. Luke refers to the Kingdom of Jesus as he is mocked on the Cross.

It also records the act of faith of the good thief: “Jesus, remember me when you come into your kingdom” (Lk 23:42). And Jesus replied to him, “Amen, I say to you, today you will be with me in Paradise” (Lk 23:43).

We long to hear those words at the hour of our death. And it is wholesome at this time of year to reflect on the simple fact that some day we will be called home to the house of the Father.

I don’t know why, but as I read the Gospel for the feast of Christ the King I thought of our deceased priests.

With the burial of Father Patrick Commons in late October, I noted that 77 priests have died since I became the archbishop here. I want to suggest that we continue to pray for the repose of our deceased priests.

For the most part, we are their surviving families and they need our prayers for repose like anyone else. We would do well also to put in a word to the Father for all the deceased priests we never knew—and for those who have been forgotten.

I think we may tend to take priestly ministry for granted. Priests give the better part of their lives to God and for the people of God. Generally, they do so generously and with good cheer. They promise obedience, and that means they are not in control of their ministry for the Church.

First of all, they serve in the person of Christ, *in persona Christi*. To place one’s life in the hands of the bishop is sometimes difficult. To do so for the sake of the people is admirable but not easy.

I have often thought that the most difficult promise that a priest makes at ordination is that of obedience. Giving up the ability to make choices about placement in parishes and other ministries over the years is a challenge in virtue.

And the older the priest becomes, the promise of obedience becomes more of a test. It amazes me how, for the most part, our priests accept the obedience that is asked of them generously. This promise exacts a deep

trust and a lot of humility.

I don’t want to keep referring to the scandal of sexual abuse of minors, but this has been a heavy cross for our priests who are completely innocent of this grave sin. Yet, some folks are not aware that the numbers of priests who are guilty of this atrocity are very few.

I apologize in their name as I have done in the past. And I assure folks that child protection is taken very seriously by our archdiocese. Yet, here I also want to speak up in praise of the many priests who serve day in and day out with a good heart.

I don’t know if a lot of people are aware that, at their annual “Opportunity for Excellence” dinner, Marian University presented the priests of the archdiocese with the corporate Franciscan Values Award. I accepted the award in the name of our priests, and did so with pride.

It occurred to me that as a group our priests are seldom recognized for their unsung daily ministry. Nor were we ordained with the expectation of recognition.

When we accept the call to priesthood, we try to do so with a humble spirit, and we

don’t ask for much in return.

I also want to make the point that we are keenly aware that many members of the laity and many consecrated religious men and women, alongside many permanent deacons, serve God and the people of God perhaps even more generously than we do. And we recognize that all of us are to serve collaboratively for the good of all.

I didn’t intend to embarrass our priests, but fair is fair. It just seems right that once in awhile our hard-working priests deserve a pat on the back. †

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.

A manera de elogio a los tantos sacerdotes que sirven fielmente

El domingo celebramos la Solemnidad de Cristo Rey y llegamos al final de otro año litúrgico. Resulta difícil creer que ha pasado ya otro año.

Me gusta la festividad de Cristo Rey porque en cierto modo resume todas las festividades del año litúrgico. Estoy paralizado ya que es también mi aniversario número 64 de haber recibido la Primera Comunión y, en la tarde, el sacramento de la Confirmación. Todavía recuerdo fragmentos de ambos eventos. También nos infunde alegría saber que estamos a punto de comenzar la temporada del Adviento y luego el júbilo de la Navidad.

Esta festividad constituye además la culminación de la temporada final y la reminiscencia de las “últimas cosas.” El Evangelio según San Lucas hace referencia al Reino de Jesús mientras se burlaban de él en la Cruz.

Asimismo, relata el acto de fe del buen ladrón: “Jesús, acuérdate de mi cuando vengas en tu reino” (Lc 23:42). Y Jesús le respondió: “Te aseguro que hoy estarás conmigo en el paraíso” (Lc 23:43).

Anhelamos escuchar esas palabras en el momento de nuestra muerte. Y en esta época del año resulta provechoso reflexionar sobre el simple hecho de que algún día seremos llamados a la casa del Padre.

No sé por qué, pero mientras leía el Evangelio para la festividad de Cristo Rey, pensé en nuestros sacerdotes difuntos.

A raíz del sepelio del padre Patricio Commons, a finales de octubre, observé que han fallecido 77 sacerdotes desde que me convertí en arzobispo aquí. Deseo proponer que continuemos rezando por el

descanso de nuestros sacerdotes difuntos.

En esencia somos los familiares que les sobreviven y ellos necesitan nuestras oraciones por su descanso como todos los demás. También convendría que intercediéramos ante el Padre por todos los sacerdotes difuntos que nunca conocimos y por aquellos que han sido olvidados.

Creo que existe la tendencia a subestimar el ministerio del sacerdocio. Los sacerdotes entregan los mejores años de sus vidas a Dios y para el bien del pueblo de Dios. En general, lo hacen generosamente y con buena disposición. Prometen obediencia y eso significa que no tienen control sobre su ministerio para la Iglesia.

Primero que nada, sirven en representación de Cristo, *in persona Christi*. Colocar la propia vida en las manos del obispo a veces resulta difícil. Hacerlo para el bien de la gente es admirable, pero no fácil.

Muchas veces he pensado que la promesa más difícil que hace un sacerdote durante la ordenación es la de la obediencia. Renunciar a la capacidad de tomar decisiones en cuanto a la asignación de parroquias y otros ministerios a lo largo de los años constituye un reto a la virtud.

Y mientras más mayor es el sacerdote, la promesa de la obediencia se convierte en una prueba aún más ardua. Me maravilla cómo la mayoría de nuestros sacerdotes acepta la obediencia que se les exige con abundante generosidad. De esta promesa emana una confianza profunda y muchísima humildad.

No deseo seguir haciendo referencia al escándalo del abuso sexual de menores,

pero ha sido una cruz muy pesada para aquellos de nuestros sacerdotes que son totalmente inocentes de este pecado tan grave. Sin embargo, muchas personas no son conscientes de que la cantidad de sacerdotes culpables de esta atrocidad es muy reducida.

Me disculpo en su nombre, tal como lo he hecho anteriormente, y les aseguro que en nuestra Arquidiócesis se toma muy en serio la protección de los menores. No obstante, también deseo enaltecer a los muchos sacerdotes que sirven día tras día con un corazón bondadoso.

No sé si mucha gente está al tanto de que durante la cena anual “Opportunity for Excellence” (Oportunidad para la excelencia), Marian University presentó a los sacerdotes de la Arquidiócesis el galardón corporativo *Franciscan Values Award*. Acepté el galardón en el nombre de nuestros sacerdotes y lo hice con orgullo.

Se me ocurrió que, como grupo, raramente se brinda reconocimiento a nuestros sacerdotes por su ministerio cotidiano e inadvertido. Pero tampoco se nos ordena con la expectativa de recibir reconocimiento alguno.

Cuando aceptamos el llamado al sacerdocio, intentamos hacerlo con un espíritu humilde y no pedimos mucho a cambio.

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.

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

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

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

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

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

Events Calendar

November 19

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, Connie Zittman, executive director, Mother Theodore Catholic Academies, presenter, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

St. Ann Church, 6350 S. Mooresville Road, Indianapolis. **Charismatic Mass**, 7 p.m., praise, 7:30 p.m., Mass. Information: 317-846-0705.

November 19-21

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. **Romeo and Juliet**, Fri. and Sat. 7:30 p.m., Sun. 3 p.m., \$8 general admission, \$12 preferred seating. Ticket line: 317-968-7436.

November 20

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

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. **"Spaghetti Supper and Bazaar,"** 3:30-7:30 p.m. Information: 812-364-6646 or st.michaels@insightbb.com.

Huber Plantation Hall, 19816 Huber Road, Starlight. **St. Mary-of-the-Knobs Parish, "Harvest of Abundance,"** dinner, music, 6 p.m.-midnight, \$40 per person. Information: 812-923-3011.

November 20-21

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **New Albany Deanery Catholic Youth Ministry, "Catholic 101" retreat**, \$85 per person. Information: 812-945-2000 or leah@nadyouth.org.

November 20-22

Benedict Inn Retreat and Conference Center, gift shop, 1402 Southern Ave., Beech Grove. **"Shop INNspired Christmas Shoppportunity" sale**, Sat. 9 a.m.-3 p.m., Sun. 12:30-4:30 p.m., Mon. 9 a.m.-5 p.m., Sat. 10 a.m.-2 p.m. photo with Santa, \$5. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 21

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, "Holiday Bazaar" and chicken noodle dinner**, 12:30-4 p.m., crafts, white elephant booth, dinner served

12:30-3:30 p.m., St. Francis Hospital, 21 N. 16th Ave., Beech Grove. Information: 317-784-5454.

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

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

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Organ concert**, David Jackson, organist, 3 p.m., no charge. Information: 812-357-6501.

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 Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

November 22

Marian University, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **Poetry reading from The Giving of Pears**, Abayo Animanshaun, poet, 7:30 p.m., no charge.

November 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Eleventh annual "Interfaith Thanksgiving Service,"** Archbishop Daniel M. Buechlein, presider, prelude music, 6:30 p.m., procession of religious leaders, 7 p.m., collection of food and cash for Interfaith Hunger Initiative and Gleaners Food Bank. Information: 317-634-4519.

November 27

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **"Pro-life Prayer Vigil for All**

Nascent Human Life," 7:30-8:30 p.m. Information: 317-328-0948 or stlukeprolife@gmail.com.

November 27-28

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Nativity Display,"** Sat. 2-7 p.m., Sun. 9 a.m.-6 p.m. Information: 317-888-2861 or cmacmill@alumni.iu.edu.

November 28

St. Joseph Parish, 312 E. High St., Corydon. **"Emmanuel—The Story of Christmas," concert by Tatiana**, Catholic vocalist, 7 p.m., free-will offering. Information: 812-728-2742.

November 30

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. **"Emmanuel—The Story of Christmas," concert by Tatiana**, Catholic vocalist, 7 p.m., free-will offering. Information: 812-656-8700. †

Retreats and Programs

November 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Lectio Divina Retreat,"** Benedictine Sister Antoinette Purcell, presenter, 8:30 a.m.-4 p.m., \$50 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **"Healing Our Losses,"** Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

November 26-28

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **"Serenity Retreat."** Information: 812-923-8817.

November 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or spasotti@archindy.org.

November 30

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent—Exploring the Joyous Mysteries in Our Lives,"** an "FBI" (Faith Building Institutions) program, Msgr. Paul Koetter, presenter, evening prayer, 5:15 p.m., dinner, 6 p.m., presentation following dinner, \$30 per person includes dinner and program. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$25 per person includes light breakfast and

lunch. Information: 317-545-7681 or spasotti@archindy.org.

December 3-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Grief—From Darkness to Light," weekend retreat**, Father James Farrell and Mary Weber, presenters, \$150 per person. Information: 317-545-7681 or spasotti@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Silent Night, Silent Day—A Holy Getaway," Advent silent retreat**, \$155 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 5

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Advent: Waiting for God,"** Franciscan Sister Kathleen Mulso, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

December 11

Oldenburg Franciscan Center, Oldenburg. **"Advent—The Amazing Mystery of God's Word: We Wait for God's Revelation,"** Franciscan Sister Barbara Hileman, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

December 11-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Thomas Merton," Advent retreat**, Benedictine Sister Julie Sewell, presenter. Information: 317-788-7581 or benedictinn@benedictinn.org. †

Indianapolis parish to sponsor 'Different Kind of Giving Market'

St. Barnabas Parish, 8300 Rahke Road, in Indianapolis is sponsoring its third annual "Different Kind of Giving Market" on Nov. 20-21.

Representatives of a variety of Catholic ministries based in central Indiana will present information about their ministries, accept monetary gifts and

inquiries about volunteering, and offer small Christmas gifts in exchange for a donation.

The market will be open from 4:30 p.m. to about 6:30 p.m. on Nov. 20, and from 7:30 a.m. to about 12:30 p.m. on Nov. 21.

For more information, call 317-882-0724. †

Laura Elstro of Richmond is received as novice



Sr. Maria Kolbe Elstro, O.S.F.

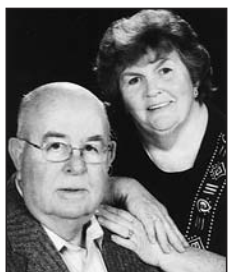
Laura Elstro, formerly a member of St. Andrew Parish in Richmond, was received as a novice by the Sisters of St. Francis of Perpetual Adoration on Aug. 10 at the community's motherhouse in Mishawaka, Ind.

During the ceremony, Elstro was invested with the community's habit and was given the religious name Sister Maria Kolbe.

Before entering religious life, she served as the coordinator of religious education at St. Elizabeth of Hungary Parish in Cambridge City. She had previously completed a period of postulancy with the community.

The Sisters of St. Francis of Perpetual Adoration operate St. Francis Hospitals and Health Centers in central Indiana. †

VIPs



Robert and Alma (Pringle) Blake, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 19.

The couple was married on Nov. 19, 1960, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of Christina Tuley. They also have one grandchild. †

Shop INNspired to host three-day sale

Shop INNspired, the gift shop operated by the Sisters of St. Benedict of Our Lady of Grace Monastery, will have a pre-"Black Friday" sale at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

Many of the shop's 17,000 gifts and books will be on sale from 9 a.m. to 3 p.m. on Nov. 20, 12:30 p.m. to 4:40 p.m. on Nov. 21, and 9 a.m. to 5 p.m. on Nov. 22.

For more information, call the Benedict Inn at 317-788-7581. †



All-Girls' Catholic High Schools Mass

From left, Providence Sisters Barbara McClelland and Rita Ann Wade, Franciscan Sister Janet Born and Providence Sister Jeanne Hagelskamp pose for a photo on Nov. 7 at St. Mary Church in Indianapolis after being honored during the fourth annual All-Girls' Catholic High Schools Mass. Also honored at the Mass was Benedictine Sister Anna Marie Megal. Alumnae who attended the former Our Lady of Grace Academy in Beech Grove as well as St. Agnes Academy, St. Mary Academy, St. John Academy, Ladywood School and Ladywood-St. Agnes Academy, all formerly in Indianapolis, attended the Mass and brunch. The sisters were honored for their social, educational and multicultural ministries in central Indiana.

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

YAMBIO, Southern Sudan (CNS)—Citizens of Southern Sudan lined up on Nov. 15 to register to vote in a January referendum on whether this war-torn region will split from the country's North.

"People lined up with enthusiasm to register today. They're happy. The lines moved with joy as people showed their love for their country," said Father Thomas Bagbiowia, a parish priest in Riimenze who helped lead the training process for poll workers in Western Equatoria state.

The referendum on independence is scheduled for Jan. 9, and Father Bagbiowia admits he does not know anyone who plans to vote against separating the region from the government in Khartoum.

"We southerners have lived for too many years without independence and freedom. It's time we decide our own destiny. We've lived under fear of a centralized government that did nothing for the economic development of our region. Khartoum today is a modern city, but here in the South we don't even have roads. We southerners have to decide our own destiny," Father Bagbiowia told Catholic News Service.

Observers expect the vote to overwhelmingly favor independence. Voters in Western Equatoria seemed to agree.

"I'm happy we're separating because we've suffered under those Arabs," said Victor Surur as he finished registering in the town of Nzara.

Registration was scheduled to continue for 17 days at about 3,000 sites across the country and in eight countries abroad. In order to pass, the January referendum will need at least 60 percent of those who registered to actually cast a ballot.

The vote on independence was mandated by the 2005 Comprehensive Peace Agreement that ended nearly five decades of war between northern and southern Sudan. Yet implementing the

peace deal has not been easy, and many observers criticize the government in Khartoum for dragging its feet on key provisions while at the same time allegedly working to destabilize the South in the run-up to the vote.

In this thickly forested area of the country near the border with Congo, many believe that attacks over the past two years by the Lord's Resistance Army—a brutal Ugandan rebel group that has morphed into a transnational terror squad—have come at the urging of the government in Khartoum, which many here believe is funding the LRA. Thousands of Sudanese families have been displaced, and refugees have fled into Southern Sudan from villages in Congo that have been attacked by the LRA.

Another dispute threatening the success of the January referendum is the future of the fertile border region of Abyei, which has a separate vote scheduled on whether to join the North or the South. The government of Khartoum has insisted that the Misseriya—a nomadic group that annually visits the Abyei region—be allowed to vote, a move that has been resisted by the mostly Ngok Dinka residential majority.

Given the conventional wisdom that a peaceful referendum is unlikely here, in September Catholic leaders inaugurated a campaign of 101 days of prayer for a peaceful referendum in Southern Sudan. Sponsored by Solidarity with Southern Sudan—a network of volunteer Catholic educators and pastoral workers who have come from all over the world to work with the Church—and with support from the Sudan Catholic Bishops' Conference, Catholic Relief Services and the Catholic Agency for Overseas Development, participants have pledged to accompany the referendum process with prayer so that no matter the



Sarasia Emilio Anisie puts her fingerprint on a registration document as citizens of Southern Sudan line up to register to vote on Nov. 15, the first day of a 17-day registration period in preparation for January's referendum on secession from the country's North.

outcome of the vote, peace will prevail.

"There are many enemies of peace, but just as they plan for war we're planning for peace," said Father Bagbiowia.

"Nothing is impossible for God, so we're praying every day throughout the diocese for a peaceful referendum."

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

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

Sister Josephine, a Kenyan, does education and pastoral work with women

and girls. She said many Southern Sudanese youths who can afford it continue to travel to Kenya to study.

"The problem for many of them, however, is that it is difficult to dream of coming back to a country still in chaos," Sister Njiru told CNS.

"People tell me they're going to vote 'yes' because they want independence. That won't be the end of the matter, though. Women are still being beaten by men. Changing life for all the people is a process that's going to take a long time," she said.

"With independence, hopefully the new government can focus on education, because if there isn't good education available here for everyone, then the country can be independent, but there won't be any progress." †

Our Lady of Fatima Retreat House

With Grateful Hearts...

Dear Friends of Fatima, we wish to extend a special thanks to:

St. Vincent Health

The Event Sponsor for our 60th Anniversary Celebration held on October 23, 2010 and to the following individuals and businesses who helped us raise funds to continue our ministry as **'A place to be...with God!'**

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MOORE

continued from page 1

Humble and intense

Lots of high school football players dream of playing in the pros.

And Moore was no different, according to Joe Pfennig, who coaches running backs and teaches theology at Cardinal Ritter.

He was in his first year as an assistant coach in 2003 when Moore, a running back and kick returner for the team, was a senior.

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

And in one special game in particular.

"We played a game where the first four or five times he touched the ball, he ran it in for a touchdown," Pfennig said.

"I just remember standing there seeing him handing the ball to the ref [after scoring a touchdown], and not jumping up and down or doing a dance.

"It gives me goosebumps just being able to re-tell the story."

But Moore wasn't always so humble.

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

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

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

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

Shelia Moore also taught her sons to work hard.

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

Doing his job

The hard work that Moore put in on the practice field in 2003 helped Cardinal Ritter win its first state championship since 1977, when Pfennig was a running back for the team.

Pfennig said that Moore's humility and intense effort to excel are the hallmarks of a Cardinal Ritter student athlete.

"He confirmed what a Cardinal Ritter student athlete is all about. We go out and do our best. And then we just say, 'We did our job.'"

Moore continued to do his job as a student athlete at the University of Wyoming after graduating from Cardinal Ritter, excelling in the Mountain West Conference.

Yet when Moore graduated from college in 2009, no NFL team drafted him. He eventually made it onto the

Seattle Seahawks' and later the Carolina Panthers' practice squads, but was not on either team's active roster.

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

Excitement and joy came with such an achievement. "To come back home and be with my family, first of all, and to become part of such a well-known and honorable organization was just a great feeling," Moore said.

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

"It's one of those quick reflections you have, and then it's back to business," he said.

Family first

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

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

That fatherly dedication gained some attention in Indianapolis after the Colts invited him to try out for the team. But, as is typical with his humility, Moore shied away from the spotlight.

"I tried to keep that under the radar, but I guess a couple of people let it out," he said, later adding that he learned his family values from his parents. "My mom and dad were hard workers. They put us first—myself and my two brothers."

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

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

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

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

"Ritter ... [helped] fill that void in his life."

Fulfilling a dream

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

However, she was pleased that Devin chose

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

—Shelia Moore

Submitted photo: Steve Rerig



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

Cardinal Ritter.

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

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

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

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

But he is taking the lessons that he has learned from his parents and at Ritter, and putting them to good use to prepare for next season.

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

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Haiti cholera toll rises as medical supplies are rushed to victims

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

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

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

"We don't expect this to peak for a number of weeks," she said in a telephone interview.

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

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

Louise Ivers, a physician who is chief of mission in Haiti for Boston-based Partners in Health,

told reporters in a briefing on Nov. 12 that she feared the centers and hospitals could be overrun with cholera patients if the number of cases continues to grow as it did after the hurricane.

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

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

The U.N. agency has requested \$164 million to battle the disease.

Dills said the spread of the water-borne disease, of which symptoms may not be apparent for several days, is compounded by the transient nature of Haiti's people. Left untreated, cholera can kill a person within hours of the onset of symptoms because of dehydration. The disease can be treated with fluids and antibiotics. People who receive treatment quickly usually survive.

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

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

Despite the effort, the health



A Haitian resident holds a relative who is suffering from cholera at St. Catherine Hospital in Port-au-Prince, Haiti, on Nov. 12. Since the cholera outbreak began on Oct. 19, more than 900 people have died and nearly 15,000 had been hospitalized, the Haitian health minister said.

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

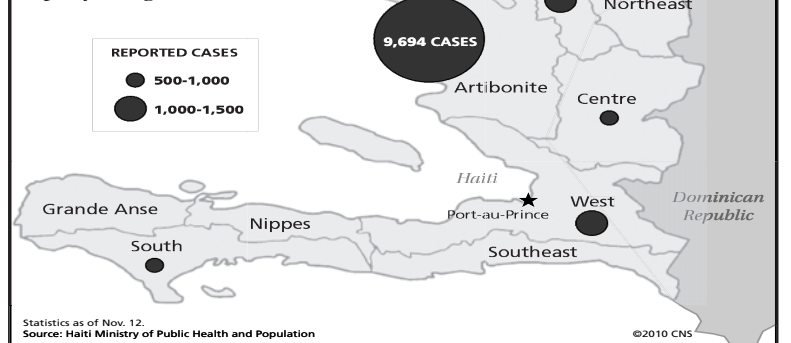
Government officials in the neighboring Dominican Republic have taken steps to limit access to public markets commonly frequented by Haitians along the border.

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

The education effort has reached Salesian-run schools

Cholera in Haiti

The number of hospitalizations caused by cholera is rapidly rising in Haiti.



Statistics as of Nov. 12. Source: Haiti Ministry of Public Health and Population ©2010 CNS

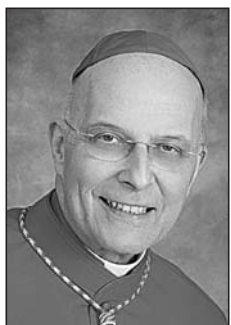
throughout Haiti. Children are being taught the importance of personal hygiene, especially regularly washing their hands.

In addition, Salesian Brother

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

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

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



Cardinal Francis E. George

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

Reminding Obama that the U.S. bishops had expressed "grave

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

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

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

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

strategies to protect the lives of all citizens.

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

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

- "Enable the Iraqi government to function for the common good of all Iraqis.
- "Build the capacity of Iraq's military and police to provide security for all citizens, including minorities.
- "Improve the judicial system and rule of law.
- "Promote reconciliation and the protection of human rights, especially religious freedom.
- "Rebuild Iraq's shattered economy so that Iraqis can support their families.
- "Assist refugees and internally displaced Iraqis." †

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Bishops' meeting opens; Cardinal George reviews health reform debate

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

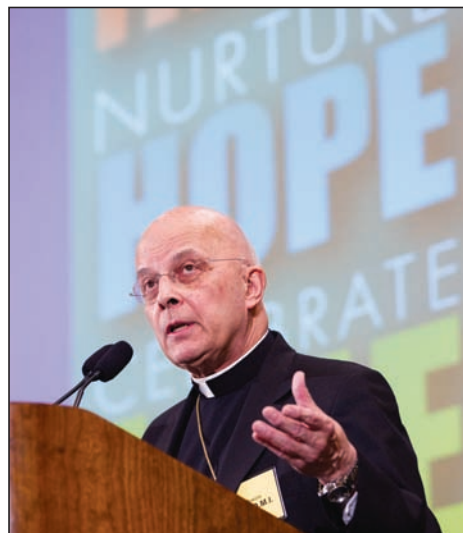
In his talk opening the Nov. 15-18 fall general assembly of the USCCB, the cardinal devoted much of his time to reviewing the debate over health care reform earlier this year and the "wound to the Church's unity" caused by differences over the final legislation.

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

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

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

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



Cardinal Francis E. George of Chicago, the president of the U.S. Conference of Catholic Bishops, addresses the U.S. bishops at the start of their annual fall meeting in Baltimore on Nov. 15.

Discussing health reform in his address, Cardinal George said "developments since the passage of the legislation" have confirmed that "our analysis of what the law itself says was correct and our moral judgments are secure." He did not specify what those developments were.

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

Cardinal George said the debate also raised the question of "who speaks for the Catholic Church."

"The bishops ... speak for the Church in matters of faith, and in moral issues and the laws surrounding them," he said. "All the rest is opinion, often well-considered opinion and important opinion that deserves a careful and respectful hearing, but still opinion."

The cardinal addressed several other issues in his outgoing speech, among them concern for Christians in the Middle East. He said Christians were "uniquely ... without protection in the wake of the American invasion of Iraq."

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

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

His comments paralleled the message he sent to Obama in a Nov. 9 letter in which he urged the U.S. government to "redouble its efforts to assist Iraqis" in providing safety for its citizens, especially religious minorities. (See related story on page 9.)

The assembly also heard from Archbishop Pietro Sambi, apostolic nuncio to the United States, who set the stage for next year's synod of bishops on evangelization, announced by Pope Benedict XVI at the conclusion of the Synod of Bishops for the Middle East in October.

Referencing the Gospel of St. John, he commented that "despite all our limitations, I am deeply convinced that what we do in the name of the Lord, in his Spirit, for his Church,



Above, members of the U.S. Conference of Catholic Bishops gather for Mass at the start of the bishops' annual fall meeting in Baltimore on Nov. 15.

Right, Bishop John C. Wester of Salt Lake City stands with Charlene Harris of the Diocese of Sacramento, Calif., as he reports on the work of the U.S. bishops' National Advisory Council on Nov. 15 at the U.S. bishops' annual fall meeting in Baltimore. Harris chairs the advisory council.



will 'bear fruit, fruit that will last' " (Jn 15:16).

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

"After 221 years, the dioceses now number 194, and the living bishops number 454," he said. "The same can be said of the growth of the faithful, of the priests, of the religious."

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

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

Bishop Kevin J. Farrell of Dallas, the chairman of the bishops' Committee on National Collections, commended American Catholics for the generosity they showed to the people of Haiti in contributing millions of

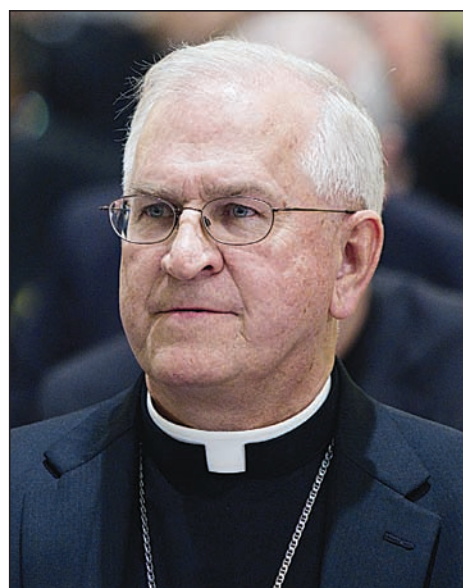
dollars for earthquake relief.

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

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

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

The assembly heard a brief update on the importance of using social media to evangelize. Bishop Ronald P. Herzog of Alexandria, La., a member of the bishops' Committee on Communications, said that the communications habits of young people make it imperative for the bishops to deliver Church teachings in new ways. †



Archbishop Joseph E. Kurtz of Louisville, Ky., is pictured following his election as the next vice president of the U.S. Conference of Catholic Bishops on Nov. 16 at the bishops' fall meeting in Baltimore. He was elected by a vote of 147-91 over Archbishop Charles J. Chaput of Denver.

CNS photo/Nancy Wiehede

DOLAN

continued from page 1

Leo C. Byrne, vice president since 1971, died less than a month before his term ended.

Three years later, Cardinal John J. Carberry of St. Louis, as vice president, declined to run for the top spot because he was 73 years old and was due to retire before he could complete a three-year term as president.

A sampling of bishops interviewed after the vote suggested the choice of Archbishop Dolan seemed to be more about changing the process of assuming the vice president would be elected president.

Bishop Roger P. Morin of Biloxi, Miss., said it was his sense that "there's been some question as to whether the vice president should automatically be elected ... and that the election was more about that principle."

Archbishop Dolan said, amid public criticism in recent weeks of the long-held

election process, he suspects the bishops had begun to "bristle" a bit at the notion that they were not electing a president on his own merits, but by virtue of the office that he had held for three years.

He added that the vote "was hardly a landslide," and that he doesn't think it was a personal reflection on Bishop Kicanas.

Archbishop Dolan, 60, said that he is a bit daunted to be following Cardinal Francis E. George as the conference president because of his predecessor's skill in the position. He takes office at the end of the bishops' meeting on Nov. 18.

He said several times that he doesn't see the role of president as "bishop of the bishops," but as someone who is there to serve the interests of the bishops.

In an interview with Telecare, the Rockville Centre, N.Y., diocesan television station, Archbishop Dolan called his election "a humbling moment."

"I was very grateful [to be elected]. It was unexpected. There were 10 candidates. The posture of the bishops, of course, is you don't really run for office, you run

from it," he said with a laugh.

"Our major focus, our major drive, is our dioceses," Archbishop Dolan continued. "We love the conference. We respect and appreciate it. We are so immersed in our dioceses, most of us say we have our hands full at home," yet still offer to do something to help the conference when needed.

Archbishop Dolan joked that he had to make a few promises to gain votes, including providing doughnuts for the coffee break. But, he added, "This is what service to the Church is all about. ... You make yourself available."

The New York archbishop said one regret about his election was having to step down as the chairman of the Catholic Relief Services board of directors. As USCCB president, he will appoint his successor.

He said that the CRS work had "enhanced my major duties" as archbishop of New York by "calling me beyond" local concerns to the needs of the larger world. †

Diversity of Church is highlighted at St. Martin de Porres celebration

By Mary Ann Wyand

We are children of God—regardless of our nationality, ethnicity and culture—and must live together as brothers and sisters in Christ, Father John McCaslin emphasized during his bilingual homily for the St. Martin de Porres feast day Mass on Nov. 3 at St. Thomas Aquinas Church in Indianapolis.

The pastor of Holy Trinity and St. Anthony parishes in Indianapolis reminded the multicultural gathering that “people of all cultures and nations are one in the body of Christ.”

As Catholics, Father McCaslin said, “we gather here as one body in Christ ... around the sacred table where we celebrate time and time again the presence of Christ in our life and in our world.”

St. Martin de Porres was a humble lay brother at a Dominican friary in Lima, Peru, he said, who continues to inspire the faithful with his many examples of loving service to the poor.

The biracial son of a Spanish noble and freed black woman from Panama was born in Lima in 1579.

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

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

By his holy examples of how to live a Christian life, Father McCaslin said, St. Martin de Porres teaches people how to lovingly act out against countless injustices in the world and work to bring about God’s kingdom.

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

“To be Catholic is to be part of heaven and Earth,” he



Father John McCaslin, the pastor of Holy Trinity and St. Anthony parishes in Indianapolis, preaches the homily during the St. Martin de Porres feast day Mass on Nov. 3 at St. Thomas Aquinas Church in Indianapolis. The annual liturgy was sponsored by the archdiocesan Office of Multicultural Ministry.



Photos by Mary Ann Wyand

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

People must work together in faith to set aside false differences, he said, and bring the Gospel messages alive in the world.

“We are to love God and neighbor,” Father McCaslin said, “and to fight injustice, not each other, because we are the children of God. So we walk, friends, arm in arm with humility, like St. Martin de Porres, to be humble bearers of the Gospel with the belief that fighting injustice as one body in Christ will make a difference. And we will love our God and our neighbors all the days of our life.”

Holy Angels parishioner Marilyn Crain of Indianapolis sang in the Multicultural Ministry Choir with members of several other Indianapolis parishes.

The former secretary at St. Thomas Aquinas Parish said it was nice to welcome people from so many countries and cultures to the feast day celebration.

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



Above, Dr. Pilar Sayoc, a member of St. Monica Parish in Indianapolis, presents a petition during the St. Martin de Porres feast day Mass on Nov. 3 at St. Thomas Aquinas Church in Indianapolis. She also is a member of the archdiocesan Multicultural Ministry Commission.

Left, Deacon Emilio Ferrer-Soto from St. Patrick Parish in Indianapolis listens to Father John McCaslin’s homily during the St. Martin de Porres feast day Mass on Nov. 3 at St. Thomas Aquinas Church in Indianapolis. St. Martin de Porres, depicted with an icon and statue under the crucifix, was canonized by Pope John XXIII on May 6, 1962, at St. Peter’s Basilica in Rome.

St. Anthony parishioner Lucia Lazo of Indianapolis also sang in the Multicultural Ministry Choir.

“It’s my second year to participate,” Lazo said. “I’m happy to be celebrating with many people from different cultures. It’s interesting to see how people from other cultures express themselves in worship.”

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

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

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

Father Boniface said he enjoyed meeting Catholics from Africa, Central and South America, and even India.

“The liturgy was very inspiring,” he said. “The oneness in Christ was epitomized by people from so many countries. Because he was of mixed ancestry, St. Martin de Porres doesn’t just belong to the people of one or two countries. He belongs to all of us.” †

Franciscan brings global experience as new Hispanic ministry coordinator

By Mary Ann Wyand

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

Brother Moises began his duties in the archdiocesan Office of Multicultural Ministry on Oct. 18.

Last summer, he completed a Harvard University Institute for Latin American Studies internship based in Santiago, Chile.

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

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

The Franciscan friar has more than a decade of experience in Hispanic and multicultural ministry.

Brother Moises succeeds Margarita Solis-Deal as the archdiocesan liaison with the Hispanic communities at parishes and schools in central and southern Indiana.

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

The youngest of 24 children, Brother Moises also served his order as the director of vocations at the Franciscan Vocation Center in Chicago from 2002 to 2005.

Also in Chicago, he taught at two grade schools, and served at St. Joseph and Corpus Christi parishes.

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

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

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

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

As a child, he never thought about becoming a priest or religious brother.

“I grew up in Mexico, and became a computer and

information systems engineer,” he said. “When I was studying at the university [in Queretaro, Mexico], I went to a Franciscan experience. I read a book about St. Francis of Assisi and saw a movie about his life. I really loved it.”

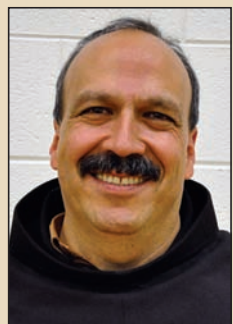
He finished his engineering degree in 1990 and worked for a few years then again felt drawn to religious life as a Franciscan.

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

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

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

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



Br. Moises Gutierrez, O.S.F.

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My Day in a Nicaraguan Garbage Dump

An Eyewitness Report by Rachael Joyner

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

I didn't know which was worse: the smell of burning tires and decomposing trash or seeing a 3-year-old, with no shoes and a dirty face, digging through that trash. My stomach sank as I held back tears. I had only been in Chinandega's garbage dump for a few hours and I was desperate to leave.

I had seen developing-world poverty before in Haiti and east Africa, but it paled in comparison to what I saw in this 20-acre garbage dump in northern Nicaragua. Maybe it was the hopeless look in their eyes, or the immediacy of their poverty that sent me reeling. It's hard to get much lower than living in a garbage dump, and more than 300 families in Chinandega have been doing it for a decade. Most are refugees whose homes were destroyed during Hurricane Mitch in 1998. Left without jobs, houses, or help, these families turned to the dump for survival.

They live in dilapidated shacks made from scraps of cardboard, wood, and tin collected from the dump, which offer little protection during the rainy season. Their days are spent scavenging the dump for plastic bottles, aluminum cans, bits of steel and glass, and pieces of paper to sell to recycling companies so they can feed their families. Some of the children attend school, but most work alongside their parents in the dump.

The area next to the dump where these families live is called El Limonal, but people in Chinandega have another name for it: the Triangle of Death. It gained this nickname because the triangular piece of land where they live is surrounded by the dump, an overflowing cemetery, and a contaminated river where the city's sewage is dumped. The nickname is not an exaggeration.

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

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

It was hardest seeing the children in the dump. Most of them had no shoes. Their clothes were tattered, and a thick layer of dirt covered their bodies. When I first got to the dump, a crowd of people were gathered around a young boy, who was maybe 8 or 10. He had a hole in his foot the size of an orange. Though he was shaking from the pain, he didn't make a sound. Like many in the dump, he didn't have shoes and made the mistake of stepping in a pile of trash that was still burning underneath. The heat burnt the skin right off of his foot, leaving the large, oozing sore we were all staring at. Finally, his father carried him home to "put some cream" on his foot. (They were too poor to go to the clinic.) I spent the rest of the trip wondering if that boy would lose his foot or spend the next six months dealing with an infection that could have been prevented with something as simple as a pair of shoes.

Health hazards such as these abound in the dump, and children are especially susceptible. As the families pick through the garbage, they inhale toxic fumes from routine waste burning, which cause respiratory problems, such as asthma, chronic bronchitis, and pneumonia. Parasites from the garbage cause intestinal problems and bleeding. Bugs burrow into the families' skin, causing rashes and sores. Though most of these are treatable ailments, the majority of families are too poor to go to a clinic or buy medicine, so



Rachael Joyner (photo at left) waits with children beside a dump truck full of trash. When it empties its load, the scavengers will go to work, searching for food and useful items.



they suffer for years and some die.

That's when I realized the desperation of these families' situations. As one woman put it, "I work in the dump because I have no other options. I live in a house made of cardboard because it is all I have." These people have nothing. I hardly lasted four hours in the dump, and these families have been living here for years.



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

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

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

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

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

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

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

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Rescuing the Poor in Uncertain Times

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

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

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

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

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

The dire situation in Chinandega is just one example of the intense poverty plaguing Latin America. A millennium study by the World Bank found that nearly 40 percent of the 569 million people living in Latin America live below the poverty line. Haiti, Nicaragua, Bolivia, and Guatemala are often cited among the poorest countries in the world. The fact that families are turning to garbage dumps for survival, is an indication of how serious the situation has become.

"Garbage dumps and dirty streets are terrible playgrounds for children to be growing up in," says Jim Cavnar, president of Cross International Catholic Outreach, whose ministry supports several aid programs across Latin America for families struggling to survive intense poverty. "If we don't do something to break the vicious cycle of poverty these children are trapped in, they are doomed to become adults — still living in the same deadly environment."

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

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

Elena is now part of a jewelry-making program run by a local Catholic ministry where she earns enough money making necklaces and bracelets from recycled material to comfortably support her family — even send her children to school.

"This program has been a great help," she says. "I don't know what we would have done without it."

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



Sandra Maria (right) is one of many dump scavengers who have been helped by Cross. She fears for the children who work on the smokey, dangerous site and prays they'll have a better future.

U.S. donors, Cross Catholic is able to partner with Catholic ministries in the field who are running great programs but don't have the funds to sustain them. Support from American Catholics keeps these important projects up and running.

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

Those positive returns are especially visible in the fight against world hunger. For example, monthly financial support from Cross International Catholic Outreach allows Las Mercedes Nutrition Center in Honduras to feed more than a hundred poor, malnourished children who they find abandoned in garbage dumps and in the streets. Cross Catholic also feeds thousands of poor children through the support of school feeding programs and food shipments to countries such as Ecuador, Peru, and Bolivia.

"It is amazing what God can do when you trust him," said John Bland, executive director of Amigos for Christ, a Nicaraguan ministry founded to minister to the people living and working in Chinandega's city garbage dump in the northwestern part of the country.

With help from Cross Catholic, his ministry plans to build 50 homes for families living in the garbage dump — families such as Sandra Maria's, who are wondering if



they'll be able to collect enough plastic bottles tomorrow so they can buy food.

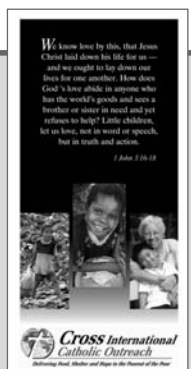
"The poor have unbelievable faith, as do these Catholic ministries serving in the field, helping them each day," Cavnar says. "We count it a privilege to help them and, in doing so, live out our faith."

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Death of newborn son turns a job into a ministry for Catholic couple

SILVER SPRING, Md. (CNS) — It started out as just a job. But in the 27 years since Dan and Cubby LaHood started St. Joseph's House to provide day care and respite care for children with disabilities, it has become their life's work, a ministry that pays tribute to their son, Francis, who was born with multiple birth defects and lived only a few minutes.

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

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

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

The work involves the entire LaHood family, although Joe, a graduate of Providence College, recently moved to New York, where he teaches at a Catholic school in Harlem. Daughter Mary Frances attends the Academy of the Holy Cross in Kensington, while youngest son John is at St. John the Evangelist School near the house.

But Francis, who died in 1988, has a



Dan LaHood feeds Jay Santos at St. Joseph's House in Silver Spring, Md., on Nov. 1. Pictured in the background is Rosemarie Mahmood feeding Christian Renfro. For the past 27 years, Dan and his wife, Cubby, have been providing day care and respite care in their home for children with disabilities.

presence at the home, too. He is the reason that what was once merely "social work" became an apostolate, leading the LaHoods to take vows as members of Blessed Teresa of Calcutta's Lay Missionaries of Charity.

"It became real to us through the short life and death of our son, who, had he lived, would be handicapped much like," said Dan LaHood, gesturing to the children in wheelchairs around him.

"We lived their experience, we lived their sorrow, and we came to know ourselves and them better as a result," he added.

After Francis died, Dan left his job in the health care industry and joined Cubby in her work.

With the help of volunteers and sometimes a parent or two, they have taken the children to the pool, to plays, to the mall and to sock hops, and have thrown pizza parties and led bingo games at home.

On one particularly chaotic November morning, the children were getting ready to go to St. John the Evangelist School for its annual walkathon to benefit St. Joseph's House. The St. Joseph's and St. John's children walk together around the school—or run or skip or are pushed in a wheelchair—chattering to one another as they go.

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

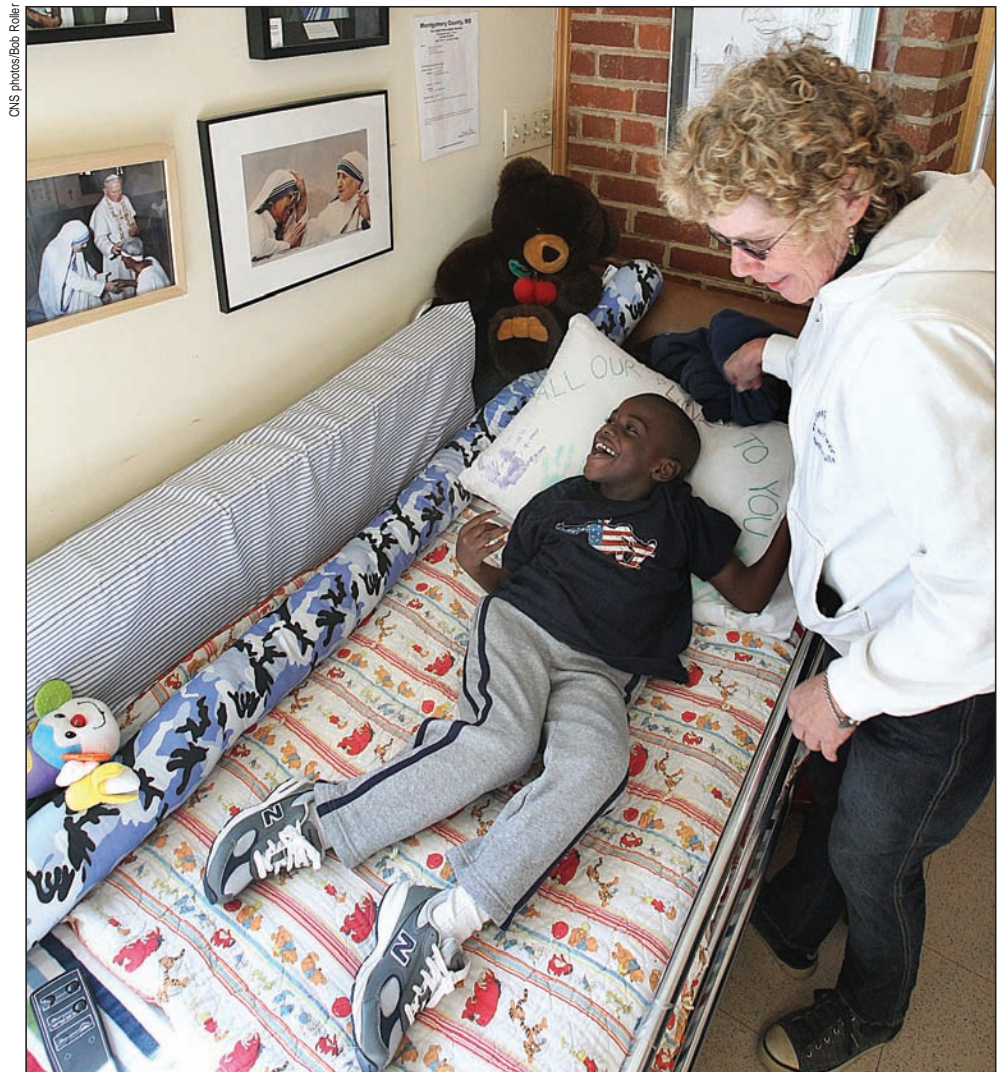
Alessandra Barone, now a sophomore at Academy of the Holy Cross, first started volunteering at St. Joseph's House when she was in seventh grade at St. John's School.

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

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

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

"I feel so lucky to have found Cubby and Dan," said Rosemarie Mahmood,



Cubby LaHood talks with Destin Loftis at St. Joseph's House in Silver Spring, Md., on Nov. 1.

who had been "looking for months and months" for a suitable place for her daughter Amanda, who has Down syndrome.

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

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

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

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

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



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

"I've learned when you love someone you see them with new eyes—not secular eyes but the eyes of service," he said.

"And it really does make you happy," LaHood added. "Maybe that's the biggest change. I'm happy now in a way [that] I never could have imagined." †

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Enhance works of charity with a dose of creativity

By David Gibson

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

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

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

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

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

A "greater resourcefulness" is needed today if Christians are to recognize Christ's voice "in the cry for help that rises from this world of poverty," the pope said.

He explained that the "new creativity in charity" demanded in light of "the contradictions" of today's world involves:

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

Pope John Paul believed a reason for getting close to those who suffer is that in this way "the hand that helps is seen not as a humiliating handout, but as a sharing between brothers and sisters."

Brothers and sisters? Yes, in Pope John Paul's thinking, people living on society's margins are brothers and sisters to those who enjoy more comfortable circumstances in daily life.

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

He delivered that message on Aug. 18, 2002, in a

CNS photo/Owen Sweeney III, Catholic Review



Volunteers distribute blankets to Baltimore's needy residents at the park next to St. Vincent de Paul Church.

homily in Krakow, Poland. To an estimated 2.2 million people, he said, "Faced with the modern forms of poverty, ... what is needed today is ... 'a new creativity in charity' in a spirit of solidarity so that the help we lend will be a witness of sharing between brothers and sisters."

A brother or sister is not just anyone. Don't we tend to sense a connection with our siblings, whatever the outward quality of our relationship might be? It is tough to disconnect entirely from the suffering in a sibling's life.

For Pope John Paul, recognizing others as sisters, brothers and neighbors opens the door to a "spirit of solidarity" with them.

He exhorted those in his vast Krakow congregation to

"take a loving look around" in order to become "aware of the neighbor" by their side, the neighbor who—"because of the loss of work, home, the possibility to maintain his family in a decent manner and to educate his children—feels a sense of abandonment, of being lost, of distrust."

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

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

Homeless shelter staff and volunteers aid families in many ways

By Mary Ann Wyand



Photo by John Slaughnessy

Share God's love.

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

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

"Through the end of this year, we're anticipating serving upwards of 400 homeless families, somewhere around 1,200 individuals," Bickel said. "Of the 1,200 individuals, about 750 are children. The average age of a person living here is 9 years old. Twelve babies were born while their mothers were living at the shelter."

The cornerstones of the shelter's ministry are housing, social services and case management, which help families achieve structure, stability and accountability.

"We address the root causes of why the family has come here," Bickel said. "We know that they come with enormous

challenges. While housing and employment are very important, they are only two pieces of the multiple-piece puzzle of solving family homelessness. We help families work toward permanent self-sufficiency."

Staff members rely on volunteers to help homeless parents and their children.

Parishioners and parish or school groups can help shelter residents through donations of talent and treasure, Bickel said, which range from collecting toiletries, diapers and school supplies to tutoring and serving meals.

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

Volunteers are "thirsting" for opportunities to help at the shelter, Bickel added, and want to give their time and talents in meaningful ways to help people.

"The economic downturn in the past few years has changed the demographics of who we are serving," he said, "and has galvanized faith communities to help us."

Christina Davis, a case manager at Holy Family Shelter and Holy Family Transitional Housing, said when new

families arrive at the shelter the staff members immediately begin working with them on the skills they need to accomplish their goals of acquiring employment and housing.

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

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

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

"We need people to serve meals, tutor children and adults, and sort clothing donations," she said. "Any special talent can be put to use in a classroom setting. But what's most important is to remember that they are serving the face of Christ when they help each family."

(Mary Ann Wyand is the senior reporter for The Criterion, the newspaper of the Archdiocese of Indianapolis.) †

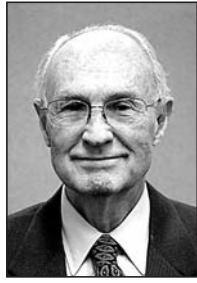
Emily Able, the director of community and youth services at Holy Family Shelter in Indianapolis, brings a smile and caring touch to her efforts to help homeless babies and children. She works with other Holy Family Shelter staff members and volunteers to help parents that are homeless begin to build a new life of hope for their families.

From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Columban

Humans can be like God, St. Columban tells us.

Columban, whose feast day is on Nov. 23, was the greatest of the Irish missionaries who worked on the European continent. Born in Ireland in the sixth century, he became a monk on an island in Lough Erne then went to Ireland's great monastic seat of learning at Bangor.



He led 12 other monks to Gaul, modern France, where he established several monasteries that became centers of learning.

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

In one of his instructions, Columban wrote that "it is a glorious privilege that God

should grant humans his eternal image and the likeness of his character. For the Bible says, 'God made man in his image; in the divine image he created him; male and female he created them' "(Gn 1:27).

Just consider the dignity of those words, he said. "It is a glorious privilege that God should grant man his eternal image and the likeness of his character. Man's likeness to God, if he preserves it, imparts high dignity."

Furthermore, he wrote, humans will be like God if they apply the virtues planted in their souls to the right purpose. We have only to keep his commands, he said, and the first command is to love God with our whole heart because he loved us first from the beginning, well before our existence.

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

Since we were created in God's image, he wrote, we must keep our image undefiled and holy. "We must restore his image with love,"

he said, "for he is love; in John's words: 'God is love' "(1 Jn 4:8).

God is also loyal and truthful, he wrote, so, since we were created in his image, we too must be loyal and truthful. Someone who is harsh and irascible, he said, displays the image of a despot, not that of God.

Let Christ paint his image in us with his words, "My peace I give you, my peace I leave with you" (Jn 14:27), Columban wrote. However, he said, simply the knowledge that peace is good is of no benefit if we don't practice it.

He observed that the most valuable objects are usually the most fragile, and that costly things require the most careful handling.

"Particularly fragile," he said, "is that which is lost by wanton talk and destroyed with the slightest injury of a brother [or sister]."

People like nothing better than to discuss and mind the business of others, he said, "passing superfluous comments at random and criticizing people behind their backs."

We should keep silent, he said, or if we do say something it should promote peace. †

The Bottom Line/Antoinette Bosco

Abraham Lincoln's devotion to Thanksgiving Day

I was talking recently to a high school student about Thanksgiving Day. She praised the "Pilgrim Fathers" for "making this an annual holiday."



That got me started with filling in some history about Thanksgiving Day that she had never heard before. It is a history that Americans should remember with great pride.

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

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

Over time, the religious Day of Thanksgiving and the harvest festival evolved into a single event.

History books tell us that, in 1789, the Episcopal Church formally recognized that the U.S. president and governors of states had the authority to proclaim a thanksgiving holiday. Some presidents proclaimed these while others did not.

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

At the time, Lincoln was dealing with the horrors of the Civil War that put brothers against brothers. He spoke out, asking the nation to remember the blessings they had "of fruitful fields and healthful skies."

He said: "To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God."

Lincoln spoke then of good things going on in the nation despite the horrible war. He mentioned peaceful industry, the abundant mines giving us iron, coal and precious metals and a great increase in population, "notwithstanding the waste that has been made in the camp, the siege and the battlefield."

Let us not forget that on Jan. 1 of that same year, Lincoln had written and signed the Emancipation Proclamation, ending the slavery of human beings.

Because of his faith, Lincoln believed slavery should be ended, and he expressed his faith again in his proclamation that created Thanksgiving Day: "No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts

of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy."

Continuing, Lincoln invited citizens "in every part of the United States, and also those who are at sea, and those sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the heavens."

I have read books about Lincoln that contend he wasn't a churchgoer. But *Lincoln's Devotional*, which was signed by Lincoln on the inside cover and re-published in 1957, contains scriptural and other inspirational messages that "he used and cherished," wrote the poet/writer Carl Sandburg in the book's introduction.

Sandburg also recalled that, 80 years after Lincoln's death, a printed statement in Lincoln's handwriting was discovered in which he answered election campaign charges that he "was an open scoffer at Christianity."

Responded Lincoln: "I have never denied the truth of the Scripture. ... I do not think I could myself, be brought to support a man for office whom I knew to be an open enemy of, and scoffer at, religion."

On Thanksgiving Day, let us thank God that he gave us Abraham Lincoln.

(Antoinette Bosco writes for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

Light-hearted laughter is such a blessing

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



At the end of that column, I mentioned how my sister marveled at how much we laughed during our trip.

The laughter was wonderful, possibly spurred by the fact that—for most of the time we were away—we were "footloose and fancy free." We didn't set out on our more than 4,000-mile trip with laughter in mind. It just happened!

Not that we were spared some concerns. The two main problems were my many hours of dealing with a formidable nosebleed. John, unfortunately, fared worse. He developed serious altitude sickness.

Both situations were dealt with well. At some point, we will probably be able to laugh about those challenges even though they were not funny at the time.

Yes, we laughed a lot everywhere that we went. On the evening of our first stay in Branson, Mo., we attended the "Shoji Tabuchi Show" across the street from our hotel.

The violinist is a Japanese-American musician known for spectacular productions that include other phenomenal musicians and dancers. Also important is that the shows have a Christian tone, and they are appropriately funny for all ages.

What a happy audience we were—laughing and laughing and laughing!

We laughed everywhere except one place—the Prison Museum we toured in Canon—pronounced "canyon"—City, Colo. During a self-guided tour, we learned somber facts about prison life, past and present.

Despite the somber atmosphere at the prison, most other experiences were light-hearted or hilarious!

However, at one restaurant, Paul and I had no problem paying our bill, but Bev and John fared worse. They were told they owed much more—even though we ate similar inexpensive food. The cashier insisted that Bev and John's bill was nearly double!

Calmly and repeatedly, they corrected the young man's math, but it took him a very long time to "get it."

We laughed all the way to our nearby motel.

We thank God that we enjoyed humor and laughter all along our way!

Also, coincidentally, after Paul and I returned home, we found in our mail a Christian publication that promotes "holy humor"—another wonderful and always enjoyable issue of *The Joyful Noiseletter*.

Editors Cal and Rose Samra, former residents of Indianapolis who now live in Portage, Mich., publish it. The first page shares Psalm 98:4: "Make a joyful noise to the Lord, all the Earth." (For information about the newsletter, log on to www.JoyfulNoiseletter.com.)

After returning home, I was reminded by a Quaker friend that I had promised to present a poetry program at a First Friends meeting in October. My program topic was "Humorous Poetry—Vintage and Modern."

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

Catholic Evangelization Outreach/

Ron Greulich

Christian spirituality, stewardship and evangelization

Archbishop Daniel M. Buechlein once wrote, "Christian spirituality and stewardship and evangelization are all interrelated."



So many priests and lay leaders in the archdiocese have embraced stewardship as a way of life in Christ, and reach out daily to evangelize their communities.

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

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

Parishioners throughout the deanery come to this neighborhood to minister and support a homeless shelter, soup kitchens, the "Christmas House," a dental clinic, food bank, medical clinic and youth center. They truly know how to exercise the ministry of charity in the Terre Haute deanery.

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

Can you imagine how special these children must feel to be met so kindly each day by their priest? Might they want to consider doing the same for others some day? What a wonderful, joy-filled way to proclaim the word of God.

At a recent "Christ Our Hope" commitment weekend, all three parishes that make up the Richmond Catholic Community came together for a single weekend Mass in their new gym at Seton Catholic High School.

What made their celebration of the Mass even more special was, on this weekend, that instead of passing a collection basket, parishioners came forward to the altar to place their offerings and pledges of time and talent before God. What a wonderful way to encourage all those present to take a step forward in faith.

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

When normally only one baby might be "saved" in a month's time, on these Fridays alone, two, three and four babies were saved. Ah, the power of prayer—something we all can do! Who wouldn't want to take part in such miracles?

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

Father Joseph Pesola, the pastor of St. Thomas the Apostle Parish in Fortville, celebrates Mass each Sunday at a nearby correctional facility for teenage boys. While most of these boys are not Catholic, others go there as well to share Scripture and to pray the rosary weekly. Could this be your gift as well—to reach out to those who are imprisoned?

We are grateful to these folks and so many others throughout our archdiocese—the many unsung heroes—who proclaim the word of God, celebrate the sacraments and faithfully reach out to others in need.

God made each of us with unique talents and for a special purpose. Our most effective method of evangelization is when, as faithful stewards, we use those talents to fulfill the purpose for which he has created us.

(Ron Greulich is archdiocesan director of Stewardship Education. His e-mail address is rgreulich@archindy.org.) †

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

The Sunday Readings

Sunday, Nov. 21, 2010

- 2 Samuel 5:1-3
- Colossians 1:12-20
- Luke 23:35-43

The Second Book of Samuel furnishes the first biblical reading for this feast



marking the close of the Church's year.

Once, the two books of Samuel composed a single volume. In time, editors divided the volume into the two books now seen in Bibles.

These books record the major events of the reign of King David in Israel from 1004 B.C. to 971 B.C., and are classified as historical accounts in the Old Testament.

In this weekend's reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people.

He was God's instrument, but not in a plan to control people. People have free will, which allows them to choose the course of their actions.

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

For its second reading, the Church presents a passage from St. Paul's Epistle to the Colossians.

This epistle was written to the Christians of Colossae, a moderately important city of the Roman Empire.

Jesus is the absolute keystone of creation. In the Lord, all human beings, and certainly all Christians, come together.

Through Jesus, all people possess the hope of eternal salvation. Through Jesus, all Christians share in the very life of God.

Magnificent in its imagery, this reading acclaims Jesus as the "image of the invisible God."

St. Luke's Gospel supplies the last reading.

It is a passage from St. Luke's powerful Passion Narrative, which recounts the trial and execution of Jesus.

Central in the story is the inscription placed above the head of Jesus on the cross. It read, "The King of the Jews." It is easy, and probably accurate, to assume that this inscription was placed on the cross above the Lord's dying body by the Roman authorities to warn observers, and potential rebels, that such was the plight of anyone who dared to defy Rome.

However, it was instead a revelation. It situated Jesus in the full sweep of Salvation history, the pattern of

encounters between God and the Hebrews. Jesus was of the Hebrews. He was a Jew. Most importantly, Jesus was the first among the Jews. He was the king.

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

Reflection

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

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

It constantly has summoned us to faith and to faithfulness, asking us to be disciples, which is no easy task, but that goal is possible because of God's grace.

This grace awaits us because Jesus died for us. He is one of us, a human being born as the son of Mary.

A great heroine during the Second World War was Queen Wilhelmina of The Netherlands, who had come to the throne as a very small child when her father died.

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

Her mother replied, "No, dear, you belong to them."

Wilhelmina never forgot her mother's wise lesson.

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

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Nov. 22
Cecilia, virgin and martyr
Revelation 14:1-3, 4b-5
Psalm 24:1b-4b, 5-6
Luke 21:1-4

Tuesday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Blessed Miguel Agustín Pro,
priest and martyr
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, Nov. 24
Andrew Dũng-Lac, priest and
martyr
and his companions, martyrs
Revelation 15:1-4
Psalm 98:1-3b, 7-9
Luke 21:12-19

Thursday, Nov. 25
Catherine of Alexandria, virgin
and martyr
Revelation 18:1-2, 21-23;
19:1-3, 9a
Psalm 100:1b-5
Luke 21:20-28
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 26
Revelation 20:1-4, 11-21:2
Psalm 84:3-6a, 8a
Luke 21:29-33

Saturday, Nov. 27
Revelation 22:1-7
Psalm 95:1-7b
Luke 21:34-36

Sunday, Nov. 28
First Sunday of Advent
Isaiah 2:1-5
Psalm 122:1-9
Romans 13:11-14
Matthew 24:37-44

Go Ask Your Father/Fr. Francis Hoffman

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

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



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

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

In such case, moral theologians speak more of a "deformed conscience" rather than a "dead conscience."

Conscience is the "proximate norm of morality," and we have a duty to follow our conscience.

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

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

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

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

It declares: "Moral conscience, present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil. It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking" (#1777).

Q I remember reading a few years ago that women were being steered away from abortion by giving them a blessed rosary.

I'm wondering if there has ever been an attempt to sprinkle holy water or blessed salt or to plant blessed items outside an abortion clinic.

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

A Using rosaries, blessed items and sacramentals to close down an abortion clinic are all good measures, especially when accompanied by prayer and fasting.

Adoration of the Most Blessed Sacrament accompanied by fervent family prayer of the rosary is the best way to protect innocent life.

We must remember that the Blessed Mother, in apparitions as Our Lady of Guadalupe, changed the hearts of the evil human-sacrificing Aztec culture in Mexico.

In the Protoevangelium (see Gn 3:15) and in the Book of Revelation, the Blessed Mother is typified as battling with the devil to protect the child from harm by Satan.

To attack the human race, the devil goes right to the source—the unborn child. With no children, there is no future.

There are other helpful strategies that can be employed to end abortion, such as pro-life education, crisis pregnancy centers and changes in the laws. †

My Journey to God

Tradition in November

... And as I stood by looking on, that heaven-sent, cherub angel flitted among the communion of saints, littering their final resting place with giggles ... and blessings ... and fall colored chrysanthemums! unaware that her innocence and faith opened the portals of heaven and called forth eternal compassion and protection from those who have gone before her.

By Marilyn Merkel

(Marilyn Merkel is the liturgy and music director at St. Mary-of-the-Knobs Parish in Floyds Knobs. A figure of a child angel sits atop a headstone in a cemetery in Washington, D.C.)



CNS photo/Bob Rolier

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.

ARIENS, Andrew A., 79, St. Mary, Rushville, Nov. 5. Husband of Gertrude (Beyer) Ariens. Brother of Carolyn Bir and Ernestine Johnston.

BROTHERS, Laverne A., 80, St. Jude, Indianapolis, Nov. 3. Wife of Ralph Brothers. Mother of Cindy O'Donnell, Julie Wilson and Chip Brothers. Sister of Jane Boatman, Bob and Howard McCauley. Grandmother of nine. Great-grandmother of six.

CLEMENTS, Elnora, 99, St. Joseph, Indianapolis, Oct. 29. Mother of Claudette Kamm, Charlene Smith, Jeanette and John Clements. Sister of Theresa Lomardo, Mary Whinery and Jim McGinnis. Grandmother of 10. Great-grandmother of one.

DOUGLASS, Jane, 93, St. Luke the Evangelist, Indianapolis, Oct. 12. Mother of Mary Kemp, Babs, Pat, George Jr., Michael and William Douglass. Grandmother of 13. Great-grandmother of 26. Great-great-grandmother of one.

FORTNER, Evelyn (Jerman), 90, Most Holy Name of Jesus, Beech Grove, Oct. 23. Wife of Charles Fortner. Mother of Jan Heavey, Karen Heidergott, Bev Hendricks, Marcia Slattery and Denny Jerman. Stepmother of Bradley, Charles and Steven Fortner. Grandmother of nine. Great-grandmother of five.

GEIS, Francis M., 81, St. Mary, Greensburg, Nov. 2. Husband of Mary Jane Geis. Father of Trish Baylis, Judy Gansert, Barb Noah, Marilyn Palmer, Andy, Danny,

Kenneth and Mike Geis. Brother of Rita Ambrose, Marian Raver, Albert, Anthony and Father John Geis. Grandfather of 25. Great-grandfather of five.

HERMANN, Harry Walter, 88, St. Gabriel, Connersville, Oct. 27. Father of Mary Ann, David, Edward, Jerome, John and Harry Hermann. Brother of Martha Zane. Grandfather of seven. Great-grandfather of seven.

HUBER, Kenneth E., 82, St. Gabriel, Connersville, Oct. 6. Husband of Doris (Volz) Huber. Father of Michael Huber. Brother of Elden Huber. Grandfather of two.

KERKER, Clarence E., Jr., 83, St. Louis, Batesville, Nov. 7. Father of Nancy Meyer, Mike and Pat Kerker. Brother of Rita Goldsmith, Barbara Heidlage, Rosemary Holtel and Betty Waters. Grandfather of eight. Great-grandfather of one.

KUNKEL, John B., 83, St. Gabriel, Connersville, Oct. 27. Husband of Alvina (Frey) Kunkel. Father of Sandra May, Carol, Dan, David, Don and Richard Kunkel. Grandfather of 10. Great-grandfather of nine.

McCORMICK, Michele Anne, 42, Most Holy Name of Jesus, Beech Grove, Oct. 25. Mother of Chelsey McCormick, Amber Salazar, Shelby and Robert Supple. Daughter of Bernie and Jill McCormick. Grandmother of three.

MEYER, Martha E., (Diefenbach), 87, St. Paul, Sellersburg, Oct. 28. Mother of Cynthia Burkhardt, Bonnie Cormican, Carrie Hayes, Ellen Turner, Margaret and Joe Meyer. Grandmother of six. Great-grandmother of three.

MILLER, Irene Rose, 92, St. John the Baptist, Starlight, Nov. 7. Sister of Catherine Krueger, Dolores Popp, Marcella Weikel and Marie Miller. Aunt of several.

MURRAY, Margaret Y., 93, St. Gabriel, Connersville, Oct. 7.

Mother of Byron, J. Fredric and Stanley Murray. Grandmother of five.

REISERT, Martha Elizabeth, 96, St. Gabriel, Connersville, Oct. 29. Sister of Margie Foy. Aunt of several.

RIZZI, Karyn Marie (Egan), 37, Most Holy Name of Jesus, Beech Grove, Nov. 8. Wife of Tommy Rizzi. Mother of Hannah, Josie, Mark and Nick Rizzi. Daughter of Tom and Angie Egan. Sister of Jackie Shepard, Craig, Pete and Tony Egan.

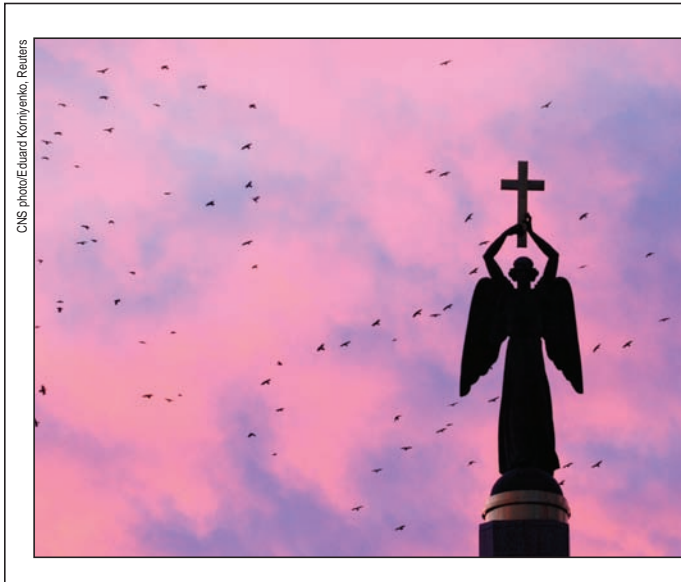
RODRIGUEZ, Maria A., 81, St. Joseph, Indianapolis, Oct. 17. Mother of Rosa Berry, Maria Frederick, Diana Mosteller, Dora Mulchay, Frances Stewart, Norma Wainwright, Daniel and Roberto Rodriguez. Grandmother of 31. Great-grandmother of 40.

SCHRAGE, Ralph Bernard, 76, St. Mark the Evangelist, Indianapolis, Nov. 9. Husband of Marilyn (Miller) Schrage. Father of Sue Gregory, Donna Richards and Gary Schrage. Brother of Rita Renaud, Mary Thomas, Cyril and Sam Schrage. Grandfather of eight. Great-grandfather of one.

VEERKAMP, Joseph C., 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 9. Husband of Mary Catherine (Meyer) Veerkamp. Father of Dianna Deputy, Elaine Jerrell, Beverly Moore, Gary and Steve Veerkamp. Grandfather of seven. Great-grandfather of nine.

WEIDENBENER, Golda, 90, St. Bartholomew, Columbus, Oct. 24. Mother of Donna Weidenbener. Grandmother of one. Great-grandmother of one.

WERNER, Martha, 93, Holy Family, Oldenburg, Nov. 8. Mother of Helen Lewis, Rosemary Swingos, Jerry, John, Joseph and Richard Werner. Sister of Lawrence Holtel. Grandmother of 16. Great-grandmother of 39. Great-great-grandmother of 11. †



Angelic

Birds fly near a statue of an angel holding a cross, the symbol of the city, at sunset on Nov. 5 in Stavropol, Russia.

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

Franciscan Sister Mary Claver Ehren, a member of the Sisters of the Third Order of St. Francis in Oldenburg and former missionary in Papua New Guinea, died on Oct. 15 at Christ Hospital in Cincinnati. She was 83.

The Mass of Christian Burial was celebrated on Oct. 19 at the motherhouse chapel in Oldenburg. Burial followed at the sister's cemetery.

Sister Mary Claver was born on Aug. 9, 1927, in St. Louis. She entered the Oldenburg Franciscan community on July 29, 1944, and professed her final vows on Aug. 12, 1950.

Sister Mary Claver taught at Catholic grade schools in Indiana and served in pastoral ministry in Ohio and Montana.

In 1960, she was one of four founding sisters to begin the order's missionary work in Papua New Guinea.

This year, the Oldenburg Franciscans are

celebrating a half-century of their educational ministry there.

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

In later years, she served in retreat ministry, pastoral ministry and hospital ministry.

She retired to the Oldenburg motherhouse in 1991.

Surviving are two brothers, Donald Ehren of Winston-Salem, N.C., and Michael Ehren of San Diego as well as seven sisters, Mildred Brewer of Cuba, Mo.; Cecelia Browning of Peoria, Ariz.; Margie Clarke of Hazelwood, Mo.; Joann Glaser of Cuba, Mo.; Loretta Jakubiec of Royal Oak, Mich.; Evelyn Mar of Cuba, Mo.; and Frances Wilkerson of Rolla, Mo.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Providence Sister Thomasine Griffin served as a teacher and provincial administrator

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

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

The former Margaret Griffin was born on Aug. 30, 1925, in Boston.

She entered the congregation of the Sisters of Providence on

July 20, 1942, professed her first vows on Jan. 23, 1945, and professed her final vows on Jan. 23, 1950.

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

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

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

Clarksville from 1966-69.

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

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

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

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

Surviving are several nieces and nephews.

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



Zena, her daughter, Aviana and their sponsored child, Angelica

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Vatican television ready for HD thanks to Knights of Columbus and Sony

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

Fr. Federico Lombardi, S.J.

The Vatican unveiled the mobile studio—a 45-foot-long, 18-wheel truck equipped with 16 workstations—after a news conference on Nov. 16.

Jesuit Father Federico Lombardi, director of the Vatican television center and the Vatican press office, told reporters the mobile studio and its all-HD equipment were worth just more than \$6 million. Sony Italy gave the Vatican a discount of more than \$1 million, the Knights of Columbus contributed more than \$1 million, and the television center, CTV, covered the rest.

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

CTV is responsible for all video images of the pope taken at the Vatican. The television center provides those images to broadcasters and filmmakers around the world.

If the Vatican's production values do not meet the standards of broadcasters, he said, “we, in fact, would be blocking the broadcast of the image and, therefore, the message of the pope.”

Carl Anderson, supreme knight of the Knights of Columbus, told reporters on

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

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

The new truck, Anderson said, is part of the “unbroken Catholic tradition of bringing the Good News of Christ to the greatest number of people possible in the clearest manner available.”

Father Lombardi said there is a continuing dialogue at the Vatican between communications professionals and papal liturgists to find ways to meet the needs of both. For example, Pope Benedict XVI's altar often has high candlesticks and a crucifix that block camera shots, and the pope has insisted on having moments of silence during the Mass.

The silence makes television directors nervous and can send radio producers into a panic because it can appear that they have lost their signal, Father Lombardi said. In dealing with the silence, the television people add cameras to provide a variety of images, but it is still a challenge for radio, he said.

Archbishop Claudio Celli, president of the Pontifical Council for Social Communications, also spoke at the news conference and said the new HDTV service is just one part of the Vatican's ongoing effort to reach a wider audience in formats that people use today.

He said the Vatican's “pope2you” website is undergoing a complete makeover and, by early December, would feature comments and reflections from young people who were involved in Pope Benedict's recent visits to Portugal, Great Britain and Spain. †

What was in the news on Nov. 18, 1960?

By Brandon A. Evans

substantial—phase of the Second Vatican Ecumenical Council.’ ”

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



Here are some of the items found in the Nov. 18, 1960, issue of *The Criterion*:

• New Vatican Council phase is opened by Pope John

“VATICAN CITY—His Holiness Pope John XXIII, in an official preface to the Second Vatican Council, received some 500 members of the council's preparatory commissions. The [Nov. 14] assembly represented the core of the Church's authority and learning, gathered in the presence of the Supreme Pontiff to hear his instructions before beginning the immediate preparation of the coming ecumenical council. ... He specified that the goal of the coming council will be less to combat heresy than to re-establish ‘in value and splendor the substance of human and Christian thought and life’ against a growing materialism.”

• Ceylon to take control of all private schools

• Church unity exemplified in historic Vatican rite

“VATICAN CITY—The Church of East and West met in common worship when His Holiness Pope John XXIII presided at a celebration of the Byzantine Rite Liturgy [Mass] in St. Peter's Basilica. It was believed to be the first time that a pope has used the Old Slavonic language in a liturgical ceremony in more than a thousand years. The last recorded instance was by Pope Adrian II in 867. ... He then said: ‘Today's rite marks the beginning of the preparatory—and more

• Hecklers try to stop reading of pastoral

• Latin America: Reds could win, Catholics are warned

• Marian College graduate is city's Peruvian consul

• Serious chaplain shortage seen in armed services

• Laity expect too much of parish, priest declares

• Reader disputes paper's editorial stance

From a letter to the editor: “I fail to comprehend *The Criterion's* criticism against the Cardinal Mindszenty Foundation for representing itself as a Catholic group while fighting communism on what *The Criterion* regards as political issues. *The Criterion* is the representative Catholic newspaper in the Archdiocese of Indianapolis, and yet it has expressed itself openly and decisively in opposing the right-to-work law, favoring the repeal of the Connally Reservation, opposing taking the loyalty oath and criticizing the manner in which Fidel Castro was treated while he was in the United States. ... While you may not consider your viewpoints in your editorials as representing the Catholic viewpoint, many people regard them as such.”

• Family Clinic: Are Catholics permitted to regulate family size?

• Vatican editor says election boosted ‘esteem’ for U.S.

• Turkey shoots, socials on Indianapolis agenda

• Bible does not support segregation, prelate says

(Read all of these stories from our Nov. 18, 1960, issue by logging on to our archives at www.CriterionOnline.com.) †

Archbishop Chullikatt: Vatican's U.N. role is to uphold dignity of every human being

NEW YORK (CNS)—The Holy See's Permanent Observer Mission to the United Nations has a unique role that cannot be fulfilled by any other group at the world body, according to Archbishop Francis Assisi Chullikatt, the Vatican's new representative to the world body.

Archbishop Chullikatt was named to the post on July 17, succeeding Archbishop Celestino Migliore. He arrived in New York on Sept. 10.

As the only group accorded the status of nonmember state permanent observer, the Holy See is able to avoid the politicization it sees at different levels of the organization, and maintain “total impartiality and neutrality on the issues that are debated by the international community,” Archbishop Chullikatt told Catholic News Service.

He said the Holy See has a “unique mission and commitment to be at humankind's service by upholding the dignity and worth of every human being, without any distinction of color, sex, race, language or religion.

“This becomes all the more important in the contemporary world,” he said, “where some participants in the international order confer the status of ‘human rights’ on concepts and actions which, in fact, threaten

authentic and fundamental human rights that are given to us by our Creator.”

He said these “so-called ‘new rights’ are the rights to sexual education, to abortion, to contraception, to family planning services and to gender-based family rights,” among others.

The Holy See has had U.N. observer status since 1964. According to its website, the Holy See mission enjoys the right to participate in the debate of the General Assembly, the right of reply, the right to have its communications issued and circulated directly as official documents of the assembly, and the right to co-sponsor draft resolutions and decisions that make reference to the Holy See.

Archbishop Chullikatt said the Vatican addresses issues from the perspective of the Gospel message, which “awakens and transforms an attentive and responsive listener.”

He said the Holy See has diplomatic relations with 178 countries and several international and intergovernmental organizations, which “is a tangible sign of the Holy Father's pastoral concern and solicitude toward all the peoples and nations who are all entitled to the Church's caring, loving and witnessing presence in their midst.”

“If the U.N. is viewed as the voice of human dignity and a clarion call for promoting and respecting human rights and fundamental freedoms, we should remember that the Church has been striving to achieve these goals for centuries, even before the U.N. was born,” Archbishop Chullikatt said.

Archbishop Chullikatt, 57, is the first non-Italian nuncio to the United Nations. He was ordained a priest of the Archdiocese of Verapoly in India in 1978, and holds a degree in canon law. He has served in the Vatican's diplomatic corps since 1988, including postings in the Philippines, South Africa, Honduras, New York and, most recently, in Iraq and Jordan. He speaks Malayalam, English, French, Italian and Spanish.

From 1999 to 2004, he was first counselor to the U.N. mission in New York, an office with a staff of 10.

Since September, Archbishop Chullikatt has spoken at the United Nations in favor of nuclear disarmament, called poverty “an insult to our common humanity,” and decried the “intolerance, discrimination against Christians and violence” evident in the Oct. 31 attack on a Catholic church in Baghdad that left 58 people dead.

Archbishop Chullikatt said the United Nations could accelerate the building of a better world if it engaged its member states and dedicated all of its resources to implementing its original objectives. He said the main goals of the United Nations, when it was born from the ashes of the Second World War, were to “maintain international peace and security, to strengthen universal peace, to develop friendly relations among nations, to achieve international cooperation in solving problems of an economic, social, cultural or humanitarian character, [and] to promote respect for human rights and for fundamental freedoms for all.” †

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Jennings County parishes begin perpetual adoration

By Sean Gallagher

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

At the start of this year, there were 11 perpetual adoration chapels in six of the archdiocese's 11 deaneries.

That number grew to 12 chapels in seven deaneries on Oct. 2 when perpetual adoration was inaugurated at the Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon.

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

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

"That's what I know," Father Meyer said. "From the Eucharist [flows] our service to one another, our service to the Church, our service to the poor, [and] our service to our spouses and our children."

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

Many Jennings County Catholics worked hard to convert a former beauty salon adjacent to St. Mary Parish into a chapel. A St. Mary parishioner owns the building and is leasing it to the parish.

The chapel's stained-glass window, altar, statues and other items were purchased from the Diocese of Cleveland, which recently closed several parishes.

Melissa and Matt Harsh, members of St. Mary Parish, volunteered to coordinate eucharistic adoration in the chapel, which includes making sure that someone is always present there all day and every day.

Melissa was thrilled by how quickly the people of the three parishes came together to establish the chapel.

"Honestly, I was a little bit surprised," she said. "But I guess people just love the Lord that much that they'd be willing to do it."

"Father Meyer is extremely motivating, too," she said. "They get that he loves the Lord so much that they want to have that same feeling. I think that was part of the reason why everyone was like, 'Let's go with it.'"

By committing to maintain the chapel, many parishioners continue to make sacrifices.

Traci Yoder, a member of St. Joseph Parish, is busy caring for her seven children, the oldest of whom is 12. Yet, she has committed to praying in adoration at the chapel from midnight to 1 a.m. early on Saturday morning every week.

"I hesitated to take [an hour that is] so late, but then somebody has to," Yoder said. "And then it's a time when my kids are asleep. My husband's asleep. Nobody needs me. So I know that I can get away, and nobody will miss me. It's definitely worth the sacrifice."

Karen and Richard Miles and their three grandchildren all make the sacrifice of their time. Kyle and December, ages 12 and 16, spend an hour each week in the chapel at noon on Sundays. Karen and Richard pray there from 5 p.m. to 6 p.m. on Fridays. And Taylor, 17, has committed to praying there from 3 p.m. to 4 p.m. on Sundays.

"I signed up for an hour because I wanted to get closer with Jesus Christ," said December, a sophomore at Father Michael Shawe Memorial Jr./Sr. High School in Madison. "It seems that I am always too busy for him with sports and school so I needed a quiet place to just relax and talk with him."

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

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

The fact that people are praying in the chapel 24 hours a day, seven days a week, captured the imagination of Karen Miles.

"I woke up in the middle of the night [shortly after the chapel was dedicated], and



Jennings County Catholics gather in prayer on Oct. 2 outside of Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon as the parish's pastor, Father Jonathan Meyer, prepares to inaugurate perpetual adoration of the Blessed Sacrament in the chapel. Father Meyer is also the pastor of St. Ann Parish and St. Joseph Parish, both in Jennings County.



Kneeling in prayer before the Blessed Sacrament on Oct. 2 in the Good Shepherd Chapel at St. Mary (Nativity of the Virgin Mary) Parish in North Vernon are, from left, Zach Miller, Bailey Kilgore, Brock Leach and, partially obscured, Weston Miller. Seated, from left, are Mary Kilgore and Claudia Slabaugh.

I thought, 'You know? Somebody's there,' " she said. "And the next morning, I thought, 'Somebody's been with the Lord the whole time.'"

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

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

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

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

"They will be transformed," he said. "There's the TV show 'Extreme Makeover.' People will enter here and will have, literally, an extreme makeover. God willing, it will be a total transformation in their lives."

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

Archdiocese of Indianapolis has 12 perpetual adoration chapels

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

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

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

- St. Barnabas Parish, 8300 Rahke Road, in Indianapolis. Information: 317-882-0724.
- St. Louis Parish, 13 St. Louis Place, in Batesville. Information: 812-934-3204.
- St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis. Information: 317-259-4373.
- St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. Information: 317-926-7359.
- St. Mary Parish, 302 E. McKee St., in Greensburg. Information: 812-663-8427.
- St. Mary (Nativity of the Virgin Mary) Parish, 212 Washington St., in North Vernon. Information:

- 812-346-3604.
- St. Nicholas Parish, 6461 E. St. Nicholas Drive, in Sunman. Information: 812-623-2964.
- St. Patrick Parish, 1807 Poplar St., in Terre Haute. Information: 812-232-8518.
- St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis. Information: 317-357-8352.
- St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. Information: 317-831-4142.
- St. Vincent de Paul Parish, 1723 "I" St., in Bedford. Information: 812-275-6539. †

Haitian priest develops post-quake spiritual reflections for his people

MIAMI (CNS)—With 1.3 million people still living in tents and the threat of cholera hovering over them, Haiti's earthquake survivors seem to be living a crucifixion.

Where, in the midst of their suffering, is God? "We don't hear him, but he is with us," said Father Alphonse Quesnel, a

Montfortian priest who serves as the pastor of St. Louis Roi de France Parish in Port-au-Prince, Haiti.

Father Quesnel is certainly sharing that

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

Now the timid, soft-spoken priest wants to turn that suffering into spiritual lessons—both for himself and for his people.

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

Father Quesnel calls it an "earthquake

catechesis," to give people "something spiritual so that they can go beyond what happened."

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

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

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

In fact, the catechesis includes the

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

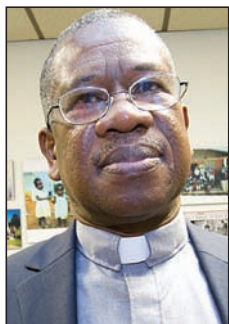
"We can give meaning to suffering," Father Quesnel said.

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

"There is an earthquake in our lives also every day—not only [on] Jan. 12," he said. "Through that 'fault' in our lives, the light enters."

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

"It's for me, above all, a response of thanksgiving to God for having survived," he said. "It is my contribution to the rebuilding of the country, but at the level of the spiritual and the human." †



Fr. Alphonse Quesnel