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Journey of hope

Community outreach gives Haitian youth new lease on life

By John Shaughnessy

The small boy and the gray-haired man drove to the hospital together, both of them showing looks of concern.

For 9-year-old Jean Lys Lorthe, this was the day when he would have heart surgery at Riley Hospital for Children in Indianapolis.

This was the day when the child from Haiti once again wished he could feel the comforting hug of his mother and could see her reassuring smile. His mother's hug and smile were just two parts of her that Jean had increasingly missed ever since he said goodbye to her in their native country in late August.

Looking at Jean in the car, 66-year-old Joe Zelenka knew the one great fear that the boy had ever since he came to America. His surgery had originally been scheduled for Sept. 5, but a pre-operation exam showed that Jean had an abscess in his teeth, so the surgery had to be postponed for two weeks until antibiotics could heal the infection.



As the days dragged on, Zelenka noticed that Jean grew more and more fearful. The leader of the Haiti committee at St. Thomas Aquinas Parish in Indianapolis finally asked Jean, through a translator, if he was worried that he would never return to Haiti and his family.

"He started crying," Zelenka recalled. "I told him that as soon as the doctor releases him, I'd take him back to Haiti."

For Zelenka, the impending surgery brought his own round of concerns and painful memories.

Jean is the second child that Zelenka had arranged to bring from Haiti to America in the hope of extending the child's life. The first child was a 13-year-old girl named Anise. Zelenka had promised Anise and her family that the girl would return to Haiti after her surgery and run through the mountains.

Instead, Anise died following her operation in September of 2005.

So as Jean and Zelenka entered the hospital near 7 a.m. on Sept 19, they both faced a day when they carried their greatest hopes and their greatest fears with them.

Making the connection

Zelenka first met Jean in February of 2005, during one of the 35 mission trips he has made to Haiti since 1990—the year when St. Thomas Aquinas Parish began a connection with St. Jean Marie Parish in Belle Riviere, Haiti.

During that medical mission trip, Jean was examined by Dr. Terry Ihnat, a surgeon who works at Community Hospital in Indianapolis.

"As a rule, we see between 2,000 and 2,500 people a week when we're in Haiti," said Ihnat, a member of Sacred Heart of Jesus Parish in Cicero, Ind., in the

Submitted photo



Playing and meeting other children helped Jean Lys Lorthe while he waited for his heart surgery. Here, he shares time with the grandchildren of Joe and Sharel Zelenka. In the first row are, from left, Collier, Jean and Nick. In the second row are, from left, Autumn, Roland and Saraya.

Lafayette Diocese. "Most of them are real routine. Most little kids come through smiling and laughing. Everybody gets their hearts and lungs listened to. He had a real loud heart murmur. It was easy to tell he needed attention."

Jean was taken for further testing to a hospital in Port-au-Prince, the capital of Haiti. The tests showed he had a leaking mitral valve in his heart.

Zelenka knew that there is no heart surgery available for children in Haiti, so efforts were made to have the operation performed in the United States. Riley is one of the American hospitals that provide surgery for free in such cases. But the hospital didn't have an opening for Jean until this September.

When it was time for Jean to travel to America, his parents couldn't get a visa to come with him. Zelenka was there to meet the boy when he stepped off the plane. His family's home became Jean's home.

"He's a 9-year-old boy coming to a strange country, and he doesn't know the language," Zelenka said. "Then there's

the shock of knowing he's facing surgery, and his mom and dad are not there. I can't imagine myself being whisked away to surgery in Brazil or some other country when I was 9 and my mom and dad not there. He misses his mom and dad terribly."

Dealing with the heartbreak

Before the surgery, a somber Jean was given a medication to relax him. Soon after, he was taken to the operating room for the surgery in which doctors would try to repair or replace the mitral valve. As he waited, Zelenka was comforted by the doctors' relief that Jean's heart wasn't enlarged.

A year earlier, Zelenka had waited in Indianapolis as 13-year-old Anise Fluorentus underwent a heart operation at a hospital in St. Petersburg, Fla.

"She had an aortic aneurysm," Zelenka said. "They knew it was going to be a dangerous surgery. But they

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Priest: Christians must speak the truth about sanctity of life

By Mary Ann Wyand

Christians believe that every person has his or her origin in the heart of God, Father Scott Nobbe reminded pro-life supporters gathered for the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

But in the secular world today, Father Nobbe said, "the truth about the human person, his or her fundamental dignity, is at stake. Human beings—despite their size, their status, their age or their crime—if not thought of as persons [created] in the image of God, will not be treated with the respect they deserve."

As a result, he said, "there will be some who will grant themselves the right to decide whether or not a life is worth living."

People of faith must not be discouraged about the widespread disrespect for human

life in contemporary society, Father Nobbe said, and must courageously speak the truth about the sanctity of life from conception until natural death.

"God is always ready to answer our prayers with the strength and means we need to do his will," he said. "And we have need for many virtues in our struggle to protect and preserve the dignity and worth of human life. ... We can make a difference because we belong to the Lord. ... It is with his grace and not just by our own efforts that we can change the world."

Christ's call to recognize and respect every human being includes welcoming immigrants, he told the multicultural gathering at the bilingual Mass.

Ordained in June, Father Nobbe serves as executive assistant to Archbishop Daniel M. Buechlein and liaison for Hispanic ministry

See LIFE, page 9



Photo by Mary Ann Wyand

"I will never forget them ... they are written on my hands," a passage from the Old Testament Book of Isaiah, was the theme for the Central Indiana Life Chain on Oct. 1. It was printed on T-shirts for the annual pro-life prayer vigil.

HAITI

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also knew it was her only chance. She was in surgery for about 10 hours. Everything was going well until they took her off the heart bypass machine. They hooked her back up to see what went wrong. Shortly after that, the heart stopped and they couldn't revive her.

"There was a call made to Port-au-Prince to her mother. She was told through a Haitian translator that Anise was brain-dead, that she was on a machine. They asked her what she wanted to do. The mother knew she would have to live on a machine. She said we needed to let her die and she wanted the body cremated. I went down to Florida, picked up the ashes and went to Haiti."

Zelenka describes that journey as the hardest trip he has ever made.

"I was afraid the family wouldn't accept us or trust us," he said. "I promised Anise she would come back healthy, she'd be able to run the mountains and she'd be great. When I got there with her ashes, I was greeted with just hugs and kisses.

Obviously, there were tears, but there were also thanks for giving her a chance. They knew it was her only chance. I cried along with the family, and we prayed."

Building a dream

Zelenka whispered prayers again as the hours from the beginning of Jean's surgery slipped by.

He has also prayed and worked for a better solution to helping Haitian children who suffer from heart problems. For years, he has been part of the efforts to build Visitation Hospital in Haiti, a facility where children like Jean and Anise could be treated in their native land.

"We could begin building in October sometime," he said. "We'll start with a clinic that will have a birthing area, X-rays and community health outreach. The next phase is to build a 76-bed hospital. We have a commitment from two pediatric cardiovascular surgical teams from Tennessee. Once the hospital is built, they will perform up to



Jean Lys Lorthe enjoys time at a keyboard after his surgery. If doctors give the OK, the 9-year-old is expected to return to his family in Haiti in mid-October.

100 heart surgeries on children each year. That's exciting to me. That certainly will make a difference."

For now, the difference comes one child at a time. The difference comes with one parish reaching out to another.

"We're never going to solve all the problems in Belle Riviere," Zelenka said. "But they know there's a community here that loves them, prays for them and is sharing a little bit of our excess to give them some hope."

Wondering and worrying

Zelenka had been told that Jean's surgery could last six hours. Near 12:30 p.m., he saw Jean's surgeon—Dr. John Brown—walking toward him, Dr. Ihnat and Dixie Ihnat. The couple had kept vigil with Zelenka.

The past five hours of wondering and worrying about Jean had come down to this one moment. Stress and anticipation filled

Zelenka as he waited for the doctor's words.

"The doctor said he was really pleased," Zelenka said. "Dr. Brown said he anticipated much more difficulty, but when they got in there, they were able to repair the valve instead of having to replace it. Thank God for that."

Zelenka was allowed to visit Jean in the recovery room. Seeing the small boy hooked up to monitors, tubes and wires, he noticed that Jean was still groggy and tired. He approached Jean's bed, touched his head and made a joke to the boy. Jean looked at him and smiled.

"It's always a long day," Zelenka said later. "There's the anticipation of wondering what's happening. It's stressful, but I prayed a lot that everything would work out. He really looks good."

Jean looked even better six days later. Released from the hospital, he played with toys in Zelenka's home. Through a translator,

Jean said he felt good. His huge smile was even more telling.

Once the doctor examines Jean again, Zelenka hopes to be able to take the boy back to his family in Haiti by mid-October.

"I feel grateful that Jean was given a chance," Zelenka said. "I feel God has blessed him and St. Thomas. That somehow we have been able as a parish to make a difference. As I said before, we are not going to save Haiti, but we can make a difference. And we made a difference in the life of a small boy.

"It says a lot about grace, a lot about faith."

(Editor's note: "Stewards Abroad" is an occasional series that looks at the missionary efforts of Catholics in the Archdiocese of Indianapolis throughout the world.) †

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The Sept. 19 heart surgery for Jean Lys Lorthe was a day of great hope and fear for the 9-year-old Haitian child and Joe Zelenka, the man who brought him to America.

The Criterion

10/6/06

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Pilgrims gather to learn about canonization trip

By Sean Gallagher

Participants in the upcoming archdiocesan pilgrimage to Italy gathered on Oct. 1 at Our Lady of the Most Holy Rosary Parish in Indianapolis learn details about their voyage and share their excitement about the prospect of witnessing the Oct. 15 canonization of Indiana's first saint, Blessed Mother Theodore Guérin.

Most of the nearly 100 pilgrims on the Oct. 11-19 pilgrimage expected to be on the spiritual journey listened to and asked questions of the organizer of the pilgrimage, St. Luke parishioner Othmar Grueninger of Indianapolis.

Although through his business, Grueninger Tours, he organizes many trips each year to Europe and other destinations around the world, Grueninger said that this pilgrimage, centered on the canonization, is special.

"It's a happy occasion," he said. "And it took its time. ... I think that made it even more important. We were all waiting for it to happen. I'm happy."

Many pilgrims expressed their anticipation of this once-in-a-lifetime event, and their expectations about the positive spiritual impact that it will have in their lives.

At least one pilgrim was looking

forward to sharing the fruits of the pilgrimage on her return from Italy.

Theresa Horton, a member of St. Mary Parish in Navilleton, is the principal of Our Lady of Perpetual Help School in New Albany.

"I certainly plan on sharing all of this with the students at the school when I come back," she said, "to help them understand the whole canonization process."

Horton, who described the pilgrimage as a "spiritual retreat," said that her deep regard for the Sisters of Providence, the religious community founded by Blessed Mother Theodore, led her to want to be a part of the pilgrimage.

"I have worked with [members of the] Sisters of Providence for 31 years, and they have guided me ever since I began as a teacher," Horton said. "I've always looked up to them. They've been great role models for me."

In addition to witnessing the canonization at St. Peter's Square in Rome, the pilgrims will also visit Siena, San Gimignano, Assisi, and several important churches and other historic sites in Rome.

The pilgrimage will also include attendance at a Wednesday general papal audience. An optional trip to Monte Cassino, a monastery founded by St. Benedict, is also on the itinerary. †



Daily intentions for archdiocesan pilgrimage to Italy



Oct. 12: St. Dominic Church in Siena
For archdiocesan seminarians and for an increase in vocations to the priesthood and religious life

Oct. 13: St. Francis Church in Siena
For all the laity who work and volunteer in our parishes

Oct. 14: St. Mary Major Basilica in Rome
For archdiocesan priests

Oct. 15: St. Peter's Basilica in Rome
For all the people of the archdiocese

Oct. 16: St. Paul Outside the Walls Basilica in Rome
For religious sisters and all those who serve children in our Catholic schools and faith formation programs

Oct. 17: St. Francis Basilica in Assisi
For world peace, especially in the Middle East

Oct. 18: Santa Maria delle Fellaci in Rome
For the sick and homebound

Follow pilgrimage on weblog

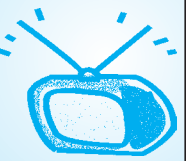


Catholics across the archdiocese, the country and the world can follow the progress of the Oct. 11-19 pilgrimage to Italy that is centered on the Oct. 15 canonization of Blessed Mother Theodore Guérin, Indiana's first saint.

They can do this through the pilgrimage's weblog, or blog, which can be accessed at the homepage of *The Criterion* at www.CriterionOnline.com.

Photos and written descriptions of the pilgrimage on the blog are expected to be available starting on Oct. 12. †

Canonization Mass to be broadcast live from Rome



Archdiocesan Catholics who have access to the Eternal Word Television

Network (EWTN) will be able to watch the Oct. 15 canonization Mass of Blessed Mother Theodore Guérin.

The live broadcast from Rome will begin at 4 a.m. on Oct. 15. A rebroadcast of the Mass will start on the network at 9 p.m. the same day. †



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Editorial



Maggie Kramer, a member of Seven Dolours Parish in Manhattan, Kan., holds her daughter, Elizabeth Marie, during recitation of the rosary on July 15 at the Carmelite Sisters of the Divine Heart of Jesus Provincial House in Wauwatosa, Wis.

The rosary

This Saturday, Oct. 7, is the feast of Our Lady of the Rosary, and the whole month of October is traditionally dedicated to the rosary.

The feast was established in 1573 after the great victory two years earlier by Christian navies over a great Turkish Muslim fleet. Known as the Battle of Lepanto, it ended the threat of Ottoman Turkish naval supremacy in the Mediterranean.

From all reports, many Catholics have returned to the practice of praying the rosary daily after some decades of this devotion fading in its popularity. It never should have faded since the rosary had been an important part of Catholicism for about 800 years.

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

In the early 15th century, a Carthusian monk, Dominic of Prussia, divided the 150 Hail Marys into three sets of 50. He also began to call each of the 50 points of meditation a *rosarium* (rose garden) because the rose was a symbol of joy and Mary was "the cause of our joy" for bearing Christ. Thus, the name "rosary" became the name for the devotion.

Another 15th-century Carthusian monk, Henry of Kalkar, then divided the 50 Hail Marys into decades with an Our Father between each of them. In 1483, a Dominican priest wrote a book on the rosary called *Our Dear Lady's Psalter*. It listed the same 15 mysteries that we meditated about through the 20th century, except that the fourth glorious mystery combined Mary's assumption and coronation, and the fifth glorious mystery was the Last Judgment.

We think of the rosary as a Marian devotion because of the repetition of the Hail Mary. But, like every devotion to Mary, its main focus is on Jesus.

The purpose of the rosary is to help us meditate on the mysteries of our salvation, on the events in the lives of Jesus and Mary. It combines vocal prayer, mental prayer and Scripture since every mystery except the last two is taken directly from Scripture—as is the first half of the Hail Mary.

For more than 500 years, there were 15 official mysteries—five joyful, which concern the beginning of our redemption (the Annunciation, the Visitation, the Nativity, the presentation in the Temple and finding the child Jesus in the Temple); five sorrowful, which pertain to Christ's Passion (the agony in the garden, the scourging, the crowning with thorns, the carrying of the cross and the Crucifixion); and the glorious (the Resurrection, the Ascension, the descent of the Holy Spirit, the Assumption and the Coronation of Mary).

There was an obvious gap between the finding of Jesus in the Temple when he was 12 and his Passion and death. Therefore, in 2002, Pope John Paul II added the five luminous mysteries, or mysteries of light, recalling events in Jesus' public ministry—his baptism, the wedding feast at Cana, the proclamation of the kingdom, the transfiguration and the institution of the Eucharist.

With those additions, the rosary really is what Pope Paul VI called it in his 1974 apostolic exhortation *Marialis Cultus*—"a compendium of the entire Gospel." He wrote, "By its nature, the recitation of the rosary calls for a quiet rhythm and a lingering pace, helping the individual to meditate on the mysteries of the Lord's life as grasped by the heart of her who was closer to the Lord than all others."

Of course, we are not limited to meditating on the official 20 mysteries. The popular Seven-Day Scriptural Rosary has a different set of meditations for each day of the week. Besides the original joyful, sorrowful and glorious mysteries, it included the salvation, healing, eucharistic and consoling mysteries—all with Scriptural meditations. Or we could make up our own mysteries taken from the Gospels.

Fifty years ago, the Catholic world was praying the Family Rosary, a devotion encouraged by Holy Cross Father Patrick Peyton. He coined the saying, "The family that prays together stays together."

His Family Rosary Crusades attracted millions of people throughout the world.

We should return to that devotion today.

— John F. Fink

Be Our Guest/Msgr. Frederick Easton

Wondering what those Church titles, offices mean? Here's an explanation

In almost every issue of *The Criterion*, a reader will see a reference to titles or



offices such as pastor, associate pastor, priest moderator, administrator, vicar forane (more commonly known as dean), vicar general, vicar judicial, moderator of the curia and chancellor.

Perhaps it might help to have some quick definitions or explanations of these various offices of the Catholic Church:

Pastor—After the office of pope and bishop, the office of *pastor* is the most necessary office or function in the universal Church. The *Code of Canon Law* establishes that a pastor is the priest to whom the pastoral care of a parish is entrusted.

A parish is a specific community of the Christian faithful stably established in a diocese or archdiocese. The priest functions as pastor under the authority of the diocesan bishop. The *Code* also states that the pastor "carries out the functions of teaching, sanctifying, and governing, also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law" (Canon #519).

He is advised by two important consultative bodies—the parish finance council (which is required by Canon #537) and the parish pastoral council (which Canon #536 gives the diocesan bishop the option to make mandatory, and these councils have been made mandatory in the Archdiocese of Indianapolis).

According to the *Code of Canon Law* (Canon #522), pastors can be appointed for terms of office if the conference of bishops permits it. Since 1984, the U.S. Conference of Catholic Bishops has decreed that individual bishops may appoint pastors to a six-year term of office. The possibility of renewing this term is also left to the discretion of the diocesan bishop.

Associate Pastor—The *associate pastor* is the term commonly used for the priest known as the *parochial vicar* in the *Code of Canon Law* (Canon #545ff).

Whenever it is necessary or appropriate in order to carry out suitably the pastoral care of a parish, the diocesan bishop can assign one or more parochial vicars to work with the pastor to share in his pastoral ministry in a parish.

A parochial vicar can be assigned either to assist in exercising the entire pastoral ministry for the whole parish, a determined part of the parish or a certain group of the Christian faithful of the parish, or even to assist in fulfilling a specific ministry in different parishes together. Associate pastors do not have a term of office and can be moved at the discretion of the bishop.

Administrator—An *administrator* is a priest whom the bishop appoints when a pastor dies or retires, and there is no new priest available at the time for appointment as pastor. The bishop also appoints an administrator whenever the pastor is incapacitated.

In either case, this position is temporary. It is the intent of Church law that administrators maintain the status of the parish and provide pastoral ministry for the people of the parish until a priest is appointed pastor.

Parish Life Coordinator—The *Code of Canon Law* (Canon #517, §2) provides that a bishop can decide, because of a lack of priests, to allow a deacon, a person who is not a priest, or a community of persons to participate in the exercise of the pastoral care of a parish.

These persons are given various titles in dioceses across the United States, but they are known as *parish life coordinators* in our archdiocese.

However, these people are not pastors.

Rather, the bishop is required to also appoint some priest who is given the powers and faculties of a pastor, and he is to direct the pastoral care.

This priest is called the *priest moderator* in the archdiocese. This priest often is already pastor of another parish.

There is no term of office for this priest. However, unlike the *administrator*, his office is not intended to be temporary.

Pastoral Associate—A number of our parishes have a paid staff person who is not a priest, but who assists the pastor in the pastoral ministry of the parish.

The *pastoral associate* is not a position found in the *Code of Canon Law*, but has been found a helpful designation in many dioceses. Unless otherwise specified, a pastoral associate would be expected to assist simply as the pastor directed.

In some larger parishes, the actual title might be specified to a certain portion of parish ministry, e.g. pastoral minister for liturgy and music.

Vicar Forane (Dean)—This office is very old in the Church.

Almost 500 years ago, the Church created the role of the *vicar forane* or *dean*.

St. Charles Borromeo was perhaps one of the first bishops to use the deans. The dean's role has usually been mostly supervisory, and continues so under the present law, where the dean is to promote and coordinate common pastoral activity in the deanery.

In the archdiocese, the dean regularly convenes meetings of the clergy of his deanery, where they collaborate on initiatives pertaining to the deanery.

Sometimes, the archbishop has asked the dean to visit the parishes of the deanery and inspect the sacramental record books. In some dioceses, deans have arranged for lectures and theological conferences for the clergy of his deanery. He is called to be of spiritual support for the priests of his deanery and be concerned for those priests who are in any difficulty.

In the Archdiocese of Indianapolis, deans have often been given general delegation for issuing matrimonial dispensations for marriages taking place in their deanery. The intent is that dispensations would ordinarily be granted at the Chancery, but the deans would be available in case it was not reasonably possible to contact the Chancery in a given case.

Vicar General—The office of *vicar general* is the most important in the Church after that of the (arch) bishop himself.

Every bishop is required by Church law (Canon #475) to appoint a priest as vicar general. This priest has, within his diocese, all of the powers for service which are not reserved to the bishop.

Some examples of powers reserved by law to the diocesan bishops are the following—the appointment of pastors, associate pastors (parochial vicars), parish life coordinators, priest moderators, vicar general, vicar judicial and adjunct (assistant) vicar judicial, tribunal judges, chancellor, notaries, parochial administrators; the starting or suppressing or altering of parishes (having first heard the council of priests); the approval of the statutes of the council of priests; the convoking of the council of priests and presiding over its meetings.

There is no term of office for a vicar general, but he serves at the pleasure of the bishop.

When the bishop dies or resigns, he is no longer a vicar general but with one exception—in dioceses where there is an auxiliary bishop, Church law states that he is also to be appointed as a vicar general.

When the diocesan bishop dies or resigns, the auxiliary bishop maintains his office of vicar general until the new bishop takes office.

Vicar Judicial—The diocesan bishop is required by canon law to appoint a judicial

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

True Christian charity flows from prayer

In early September, the national convention of the Society of St. Vincent de Paul took place in Indianapolis.

I was privileged to preside at the closing Mass. I expressed profound appreciation to those present for carrying on the mission of seeking the face of Christ in countless numbers of our poor. I am happy to say the society is thriving in our archdiocese.

Blessed Frederic Ozanam, the founder of the Society of St. Vincent de Paul, was beatified by the late Pope John Paul II in Paris in 1997.

In his youth, Frederic suffered a crisis of faith. In the depth of his internal struggle, he went into the Church of St. Bonaventure, stood in a dark corner and, in tears before the Blessed Sacrament, begged God to relieve his doubts and to lift the darkness. He promised God that if God did so, he would dedicate his life to the service of the truth.

Frederic surrendered his soul. The doubts left him and never returned. Consequently, he founded the Society of St. Vincent de Paul on his 20th birthday in 1833. One could summarize the Vincentian spirituality of the society as the inspiration to contemplate Christ's face in the poor

and to serve accordingly.

In his first encyclical to the Church, "God is Love," Pope Benedict XVI had a lot to say about Christian charity in our times. He told us that our obligation to do works of charity as a Church is inseparable from the Church's duty to proclaim God's Word and to celebrate the sacraments. Our Holy Father emphasized the point that true Christian charity flows from prayer. If, as he says, we are to see with the eyes of the heart, we must pray.

The late Pope John Paul II said that just as in the days of Jesus when some Greeks came to Philip and the disciples and said, "We want to see Jesus," so, in our day, people want to see Jesus.

People don't want us just to talk about Jesus. They want to see the compassionate Jesus. If we are to show the face of Jesus to the world, we must contemplate the face of Jesus—in the Gospel and in prayer. This surely was the inspiration for Blessed Frederic.

Blessed Teresa of Calcutta said, "I don't think there is anyone who needs God's help and grace as much as I do. Sometimes I feel so helpless and so weak. I think this is why God uses me. Because I cannot depend on my own strength, I rely on him 24 hours a day. All of us must cling to God through prayer.

My secret is simple: I pray. Through prayer, I become one in love with Christ. I realize that praying to him is loving him."

She said, "We cannot find God in noise. Nature: trees, flowers and grass grow in silence. The stars, the moon and the sun move in silence. What is essential is not what we say, but what God tells others through us. In silence, he listens to us; in silence, he speaks to our souls. In silence, we are granted the privilege of listening to his voice. Silence of our eyes, Silence of our ears, Silence of our minds; ... In the silence of the heart, God will speak" (cf. *U.S. Catholic Catechism for Adults*, p. 479-80).

In his encyclical "God is Love," Pope Benedict XVI wrote, "People who pray are not wasting their time, even though the situation appears desperate and seems to call for action alone. Piety does not undermine the struggle against the poverty of our neighbors, however extreme. In the example of Blessed Teresa of Calcutta, we have a clear illustration of the fact that time devoted to

God in prayer not only does not detract from effective and loving service of our neighbor, but is in fact an inexhaustible source of that service. In her letter for Lent in 1996, Blessed Teresa wrote to her lay co-workers, 'We need this deep connection with God in our daily life. How can we obtain it? By prayer' " (# 36).

In the midst of poverty, sometimes we might doubt the goodness of God. Pope Benedict says, "Often, we cannot understand why God refrains from intervening [in the face of suffering]. Yet, he does not prevent us from crying out like Jesus on the cross: 'My God, my God, why have you forsaken me?' We should continue asking the question in prayerful dialogue before his face: 'Lord, holy and true, how long will it be?' Even in times of bewilderment and failure to understand the world around us, we Christians continue to believe in the goodness and loving kindness of God" (# 38).

So it was for Blessed Frederic Ozanam. †

Archbishop Buechlein's intention for vocations for October

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

La verdadera caridad cristiana emana de la oración

A principios de septiembre, tuvo lugar en Indianápolis la convención nacional de la Sociedad San Vicente de Paul.

Tuve el privilegio de presidir la misa de clausura. Expresé profunda gratitud a todos los presentes por continuar con la misión de buscar el rostro de Cristo en un sinnúmero de nuestros necesitados. Tengo el agrado de decir que la sociedad está prosperando en nuestra arquidiócesis.

El beato Frederic Ozanam, fundador de la Sociedad San Vicente de Paul fue beatificado por el difunto Papa Juan Pablo II en París en 1997.

En su juventud, Frederic sufrió una crisis de fe. En lo más profundo de su lucha interior fue a la Iglesia de San Buenaventura, se paró en una esquina oscura, y llorando ante el Santo Sacramento le rogó a Dios que lo aliviara de sus dudas y lo sacara de la oscuridad. Le prometió a Dios que si lo hacía, dedicaría su vida al servicio de la verdad.

Frederic entregó su alma. Las dudas se alejaron y nunca regresaron. Por consiguiente fundó la Sociedad San Vicente de Paul en su vigésimo cumpleaños en 1833. Podríamos resumir el espíritu vicentino de la sociedad como la inspiración para contemplar el rostro de Cristo en los más necesitados y consecuentemente servirlos.

En su primera carta a la Iglesia, "Dios es amor," el Papa Benedicto XVI habló ampliamente sobre la caridad cristiana

en nuestra época. Nos dijo que nuestra obligación de realizar obras de caridad como Iglesia es inseparable del deber de la Iglesia de proclamar la palabra de Dios y celebrar los sacramentos. Nuestro Santo Padre enfatizó en el aspecto de que la verdadera caridad cristiana emana de la oración. Si, como dice él, deseamos ver con los ojos del corazón, debemos rezar.

El difunto Papa Juan Pablo II dijo que al igual que en la época de Jesús, cuando algunos griegos se acercaron a Felipe y los discípulos y les dijeron: "Queremos ver a Jesús," así también en nuestros días la gente quiere ver a Jesús.

La gente no quiere simplemente que hablemos de Jesús. Quieren ver al Jesús compasivo. Si vamos a mostrar el rostro de Jesús al mundo, debemos contemplar el rostro de Jesús en el Evangelio y en la oración. Seguramente esta fue la inspiración del Beato Frederic.

La Beata Teresa de Calcuta dijo: "Dudo que exista alguien que necesite más la ayuda y la gracia de Dios que yo. En ocasiones me siento muy indefensa y débil. Creo que es por eso que Dios me usa. Porque no puedo valerme de mi propia fuerza es que me apoyo en Él las 24 horas del día. Todos debemos aferrarnos a Dios por medio de la oración. Mi secreto es muy sencillo: Rezo. Por medio de la oración me vuelvo una en el amor con Cristo. Entiendo que rezarle a Él, es amarlo."

Dijo: "No podemos hallar a Dios en medio del bullicio. La naturaleza: los

árboles, las flores y el césped crecen en silencio. Las estrellas, la luna y el sol se mueven en silencio. Lo esencial no es lo que digamos nosotros, sino lo que Dios les dice a los demás por medio de nosotros. En el silencio Él nos escucha; en el silencio Él le habla a nuestras almas. En el silencio se nos concede el privilegio de escuchar Su voz. En el silencio de nuestros ojos, en el silencio de nuestros oídos, en el silencio de nuestras mentes... en el silencio de nuestro corazón. Dios nos hablará." (cf. *Catecismo católico de Estados Unidos para adultos*, p. 479-80).

En su encíclica "Dios es amor," el Papa Benedicto XVI escribió: "Quien reza no desperdicia su tiempo, aunque todo haga pensar en una situación de emergencia y parezca impulsar sólo a la acción. La piedad no escatima la lucha contra la pobreza o la miseria del prójimo. La beata Teresa de Calcuta es un ejemplo evidente de que el tiempo dedicado a Dios en la oración no sólo deja de ser un obstáculo para la eficacia y la dedicación al amor al prójimo, sino que es en realidad una fuente inagotable para ello. En su carta para la Cuaresma de 1996, la beata escribía a sus colaboradores laicos: 'Nosotros necesitamos esta unión íntima con Dios en nuestra

vida cotidiana. Y ¿cómo podemos conseguirla? A través de la oración'" (# 36).

Quizás a veces en medio de la pobreza dudemos de la bondad de Dios. El Papa Benedicto dice: "A menudo no se nos da a conocer el motivo por el que Dios frena su brazo en vez de intervenir [ante nuestro sufrimiento]. Por otra parte, Él tampoco nos impide gritar como Jesús en la cruz: 'Dios mío, Dios mío, ¿por qué me has abandonado?' Deberíamos permanecer con esta pregunta ante su rostro, en diálogo orante: '¿Hasta cuándo, Señor, vas a estar sin hacer justicia, tú que eres santo y veraz?' En efecto, los cristianos siguen creyendo, a pesar de todas las incomprendiones y confusiones del mundo que les rodea, en la bondad de Dios y su amor al hombre." (# 38).

Así también lo hizo el Beato Frederic Ozanam. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 6

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass, praise, worship and healing prayers,** 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"A Journey Through the Bible,"** four sessions, 6:30-8 p.m., \$12 per family. Information: 317-535-4370 or e-mail obrienml@juno.com.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast and program in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

October 6-8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Archdiocesan Office of Family Ministries, **"God's Plan for a Joy-Filled Marriage,"** facilitator training. Information: 317-236-1595 or 800-382-9836, ext. 1595, or e-mail dsarell@archindy.org.

October 7

St. Michael School, 11400 Farmers Lane, N.E., Bradford. **School reunion,** Mass, 4:30 p.m.,

reception, 5:30 p.m., dinner, 6:30 p.m., \$12 per person. Information: 812-364-6646.

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

South 5th Street and C Street, Richmond. **Seton Catholic High School and Richmond Catholic Community, fifth annual Oktoberfest,** German-American cuisine, dance, children's games, 11 a.m.-7 p.m. Information: 765-935-3894.

October 8

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **The Catholic Choir of Indianapolis, music at the noon Mass** for feast day.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast,** 8 a.m.-1 p.m. Information: 317-240-3782.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party,** 1 p.m., \$3 per person.

St. Simon the Apostle Church, 8155 Oaklondon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service,** 6 p.m., fellowship following service. Information:

317-826-6000, ext. 151, or e-mail mheck@saintsimon.org.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Turkey Festival,** booths, games, food, 10 a.m.-5 p.m. Information: 812-934-4165.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "A Handmaid's Lowliness,"** Benedictine Father Vincent Tobin, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu.

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

October 9

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Archdiocesan Office of Family Ministries, **"Divorce and Beyond" series,** six sessions, session 2, 7-9 p.m., \$30 per person. Information: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

October 9-November 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **"Systematic Training in Effective Parenting" program (STEP),** six sessions, session 2, 6:30-8:30 p.m., \$90 individual/\$135 couple. Information: 317-236-1526.

October 10

Marian College, Stokely Mansion, 3200 Cold Spring Road, Indianapolis. **"Representations of Catholicism in Contemporary American Literature" series,** session two, Dr. Diane Prenatt, presenter, 7-9 p.m., \$50 per person. Information: www.marian.edu/forms/RepresentationofCatholicism.pdf.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Marie Guild, meeting,** 12:30 p.m. Information: 317-881-5818.

October 11

Marian College, Marian Hall, Room 221, 3200 Cold Spring Road, Indianapolis. **Irish Sampler, "Christian Celtic Spirituality,"** Benedictine Father Noah Casey, presenter, 6-8 p.m., \$35 per person. Information: 317-353-6664 or 317-862-0817.

Marian College, Marian Hall, Room 216, 3200 Cold Spring Road, Indianapolis. **Irish Sampler, "Traditional Music and Stories,"** Mac Bellner, presenter, 6-8 p.m., \$35 per person. Information: 317-353-6664 or 317-862-0817.

October 12

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Business After Hours,** Mass, 5:30 p.m., benefits Providence Cristo Rey High School, \$10 per person. Information: www.catholicbusinessexchange.org.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Catholic Professional Business Club,** Mass, 6:30 a.m., breakfast and speaker, 7:10 a.m. Information: www.cpsc-ld.org.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers,** 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

October 13-15

Knights of Columbus Hall, 413 E. South St., Shelbyville. St. Joseph Parish, **Oktoberfest,** rides, games, food, Fri. 5-10 p.m., Sat. 11 a.m.-10 p.m., German meal, 5-8 p.m., Sun. 11 a.m.-10 p.m. Information: 317-398-8227.

October 14

Marian College, Wheeler-Stokely Mansion, 3200 Cold

Spring Road, Indianapolis. Communion and Liberation, Beginning Day-Indianapolis and regional communities, **"The Journey to Truth Is an Experience,"** 11 a.m.-5:30 p.m. Information: charlotte@crane.net or heine252002@yahoo.com.

Primo South Banquet and Conference Center, 2615 E. National Ave., Indianapolis. St. Francis Hospice, **"The Many Colors of Autumn," luncheon and style show,** 11:30 a.m.-2 p.m., \$25 per person. Information: 317-859-2874.

St. Vincent Women's Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class,** 9-11 a.m. Information: 317-228-9276.

Our Lady of Mount Carmel Parish, 1045 W. 146th St., Carmel, Ind. (Diocese of Lafayette). **Trinity Free Clinic, 5K run/walk benefit,** 8 a.m., \$15 per person. Information: 317-819-0772.

October 15

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Queen of Heaven and Earth,"** Benedictine Brother Stanislaw Sullivan, 2 p.m. CDT. Information: 800-682-0988 or www.saintmeinrad.edu. †

Retreats and Programs

October 6-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Simplicity: Discovering Your Heart's Desire,"** Father Mike McKinney, presenter. Information: 317-545-7681 or www.archindy.org/fatima.

October 6-8

Oldenburg Franciscan Center, Oldenburg. **"God's Plan for a Joy-Filled Marriage,"** Theology of the Body based marriage preparation supplement, facilitator training. Information: 317-236-1595 or e-mail dsarell@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"God Filling Our Heart and Mind: Prayer and Holy Reading,"** Benedictine Brother Paul Nord, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. Retreat for men and women, **"Friends of Francis."** Information: 812-923-8817.

October 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Finding Joy and Peace: Caregiving Without Guilt,"** 8:30 a.m.-1 p.m., \$10 per person. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

St. Gertrude Church, 630 Shawnee Run Road, Cincinnati, Ohio. **Catholic Women's Conference,** Dr. Ray Guarendi and Steve Ray, presenters, 7:30 a.m.-4 p.m., \$35 per person. Information: 513-561-8021 or www.stgertrude.org.

October 7-8

Michaela Farm, Oldenburg. **"Fall Farm Tour,"** 1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

October 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retreats 101,"** Father Jim Farrell, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or www.archindy.org/fatima.

October 9-October 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away for Awhile,"** Monday evenings in October, Dominican Sister Romona Nowak, presenter, 7-9 p.m., \$50 series. Information: 317-545-7681 or www.archindy.org/fatima.

October 13-15

Archdiocese of Indianapolis, **"Rachel's Vineyard Retreat,"** post-abortion ministry.

Information: 812-327-3712 or 317-236-1521. All calls are completely confidential.

October 14

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Praying Without Words: An Introduction to Centering Prayer,"** 8:30 a.m.-3:30 p.m., \$55 per person. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

October 14-15

Michaela Farm, Oldenburg. **"Fall Farm Tour,"** 1-5 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

October 14-21

Oldenburg Franciscan Center, Oldenburg. **"Watercolor 101" for adults,** age 16 and up, two sessions, Deb Ward, instructor, 9 a.m.-4 p.m., bring brown bag lunch, \$95 for series, \$20 supplies. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 17

Oldenburg Franciscan Center, Oldenburg. **"Leaning into God: A Day of Reflection,"** Franciscan Sister Patty Campbell, presenter, 9 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 19

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 20-22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Men's Retreat."** Information: 812-923-8817.

October 20-November 10

Oldenburg Franciscan Center, Oldenburg. **"Pottery: Gift-giving and Decorating for the Holidays,"** Franciscan Sister Ann Vonder Meulen, instructor, four sessions, 1:30-4:30 p.m. or 6-9 p.m., \$140 for series. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 21-28

Oldenburg Franciscan Center, Oldenburg. **"Pottery: Gift-giving and Decorating for the Holidays,"** Franciscan Sister Ann Vonder Meulen, instructor, two sessions, 9 a.m.-3 p.m., \$140 for series. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

October 22

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

October 24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Sharing Your Faith Journey,"** Father Larry Crawford, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or www.archindy.org/fatima.

November 3-5

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"In the Footsteps of St. Benedict,"** Benedictine Father Brendan Moss, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

November 4

Michaela Farm, Oldenburg. **"Wildlife of Indiana,"** 10-11:30 a.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

Missionary image of Our Lady of Guadalupe to be displayed in parishes for veneration

The missionary image of Our Lady of Guadalupe will be displayed at several sites around the archdiocese for veneration in October.

Several Masses and programs are also scheduled with the missionary image at some parishes.

Oct. 14—St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Day of reflection, "The World Will Be as Are the Women of the World," 9 a.m.-1 p.m., free-will donation of nonperishable food for St. Joan of Arc Parish food pantry, veneration of missionary image, 4:30 p.m., Mass, 5:30 p.m. Information: 317-923-6246 or 317-926-4118.

Oct. 15—St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Mass, 8:30 a.m., veneration of missionary image, 10:30 a.m.-4:30 p.m. Information: 317-283-5508.

Oct. 16—St. Luke Church, 7575 Holiday Drive East, Indianapolis. Rosary, 7:40 a.m., Mass, 8:15 a.m., rosary, 5:10 p.m., Mass, 5:30 p.m., veneration of missionary image after Mass. Information: 317-259-4373.

Oct. 18—St. Vincent de Paul Church, Adoration Chapel, 1723 "I" St., Bedford.

November 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 201,"** Father Rick Ginther, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or www.archindy.org/fatima.

November 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Vegetarian Cooking: Healing Foods to Nourish the Body and Soul,"** 6-8 p.m., \$40 per person. Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

November 7-28

Oldenburg Franciscan Center, Oldenburg. **"Still Longing to Pray,"** Franciscan Sister Janet Born, facilitator, four sessions, 1-2:30 p.m., \$30 for series. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

November 10-12

Mount Saint Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Married Couples—Retreat."** Information: 812-923-8817. †

Veneration of missionary image. Information: 812-275-6539.

Oct. 19—St. Vincent de Paul Church, Adoration Chapel, 1723 "I" St., Bedford. Veneration of missionary image. Information: 812-275-6539.

Oct. 20-22—Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8220 W. State Road 48, Bloomington. Veneration of missionary image, 9 a.m.-6 p.m. Information: 812-825-4642, ext. 232.

Oct. 24—Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Veneration of missionary image, 9 a.m.-4:30 p.m., adoration of Blessed Sacrament, 8-9 p.m. Information: 317-625-2995.

Oct. 25—Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Veneration of missionary image, 9 a.m.-4:30 p.m. Information: 317-625-2995.

Oct. 25-26—Divine Mercy Perpetual Adoration Chapel, 3354 W. 30th St., Indianapolis (behind St. Michael the Archangel Church). Veneration of missionary image, 9 a.m.-9 p.m. Information: 317-926-1963. †

Speaker to address immigration from a Catholic perspective

By John Shaughnessy

The weathered face of the man stayed with Holy Cross



Fr. Daniel Groody, C.S.C.

Father Daniel Groody as he continued to drive through the Arizona desert near the

Mexican border.

Just a mile before, the weary-looking man had lifted his empty water jug toward Father Groody as the University of Notre Dame assistant professor neared the spot where the man stood. Father Groody passed the man, but he couldn't forget him.

The priest also couldn't forget a moment that had happened several years earlier when he and a friend faced a similar situation.

In that situation, the friend told Father Groody, "You know, I never take chances with people like that."

When the priest asked him what he meant, his friend said, "That's Jesus in that person over there, and you can't fool around when you see someone in need like that. To neglect him is to neglect God." So his friend stopped to help.

Remembering that moment, Father Groody turned his car around and went back to help the man who needed water.

He learned that the man was an immigrant from Mexico who had walked 50 miles across the blazing desert. He learned the man's name was Manuel. He learned that Manuel had left behind his wife and children in Mexico to try to make money so his family could eat regularly. He learned that Manuel had been abandoned by his friends in the desert.

He also understood the depth of Manuel's faith when the man said, "I've learned that God is the one and only friend who will never abandon me. He was the only one with me in the desert when everything else was taken away."

Manuel is one of the many immigrants that Father Groody has met during nearly 20 years of talking to people along the Mexican-American border about their lives and their faith. Father Groody shared the story of Manuel in a 2003 issue of *America*, a national Catholic weekly publication. He will share similar stories during a program at the Archbishop O'Meara Catholic Center in Indianapolis on Oct. 9 at 7:30 p.m.

The focus of his talk will be "Immigration: What's a Catholic to Think? How's a Catholic to Respond?"

For Father Groody, the answers begin with the Gospel passage from St. Matthew in which Jesus says, "I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed

me, ill and you cared for me, in prison and you visited me" (Mt 25: 35-36).

"Catholic social teaching has reiterated that the true moral worth of any society is how it treats its most vulnerable members," Father Groody writes in *Notre Dame Magazine*.

"From a faith perspective, I have learned that those who suffer the most deserve the greatest hearing, even

though, ironically, their voices are often the last to be heard, if at all," he continued. "As some of the most vulnerable members of society, immigrants have helped me see that whatever

'rights' are at stake in this debate, one of the most neglected is human rights."

Father Groody often mentions Maria, an immigrant from Guatemala who tried to cross the Mexican-American border twice, wanting to earn money for medication for a family member. During the two attempts, someone tried to rape her, a gang robbed her at gunpoint and she ran out of food and water. Both times, she was captured by the Border Patrol. "I asked her what she would say to God if she had 15 minutes to talk to God in person," writes Father

'As some of the most vulnerable members of society, immigrants have helped me see that whatever "rights" are at stake in this debate, one of the most neglected is human rights.'

— Holy Cross Father Daniel Groody

He believes that Christians

Groody, the author of *Border of Death, Valley of Life: An Immigrant Journey of Heart and Spirit*. "She looked at me askance, as if I were totally out of it. She said, 'First of all, I don't have 15 minutes. God is always with me, and I am always talking with God. But if I could see God face to face, the first thing I would do is thank God, for I have been given so much.'"

Father Groody knows the immigration issue is controversial and complex. He knows the Border Patrol police face a difficult situation, which sometimes includes being shot at by drug smugglers. He has heard the concerns about undocumented immigrants, national security and the protection of American workers. Still, amid the concerns, the complexities and the controversies, Father Groody keeps coming back to one fundamental belief.

He believes that Christians

Oct. 9 immigration talk is open to the public

What: A talk about immigration from the perspective of Catholic social teaching and action.

Who: The talk will be given by Holy Cross Father Daniel Groody, an assistant professor of theology at the University of Notre Dame. Father Groody has spent

nearly 20 years working along the United States and Mexico border.

When: Monday, Oct. 9, at 7:30 p.m.

Where: Archbishop O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis.

Sponsor: Catholic Charities Indianapolis.

must distinguish themselves by the quality of their hearts—as measured by how they care for the people who are often considered the least significant of society.

He also sees a lesson in the faith of Manuel, Maria and other immigrants who leave their homes and even risk death for the opportunity to have a better life.

"One of the great marvels of God is that such hope springs forth amid great suffering," he writes.

"Immigrants not only compel us toward the works of mercy of Matthew 25, but challenge us to discover a spirit of divine gratuity where most of us would tend to see only despair and abandonment. Their stories call us not only to reach out to those in need, but also to find God in the most unlikely places."

(For more information about Father Groody and his work at Notre Dame, check www.dyingtolive.nd.edu.) †

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Partial-birth abortion cases set stage for court's October opening

WASHINGTON (CNS)—With the Oct. 2 opening of its new term, the Supreme Court will quickly face cases on the federal law banning a procedure known as partial-birth abortion and others on protecting the environment, all of which are drawing attention from the religious community.

Court observers are eyeing two abortion cases, in which the 9th and 8th U.S. Circuit Courts of Appeals each said the 2003 federal law banning partial-birth abortion was unconstitutional, to see if recent changes in the Supreme Court's makeup will affect the outcome of abortion-related decisions.

The U.S. Conference of Catholic Bishops is among the organizations that filed amicus, or friend-of-the-court, briefs urging the high court to uphold the ban and use the cases to reverse the 1973 *Roe v. Wade* decision that legalized abortion nationwide.

Another case that has attracted the attention of Catholic organizations is a lawsuit by the commonwealth of Massachusetts against the Environmental Protection Agency for failing to adopt regulations that would limit greenhouse gases that contribute to global warming.

The National Catholic Rural Life Conference joined the National Council of Churches in an amicus brief arguing that the EPA was remiss in ignoring reports that greenhouse gas emissions from motor vehicles are contributing to global warming.

Christian ethics call for stewardship of the environment, the brief said, and the two organizations "therefore contend we must reduce our substantial contributions to climate change to protect the world entrusted to us."

The two abortion law cases are challenges to the 2003 federal law banning

partial-birth abortion. Both rulings on appeal at the Supreme Court, as well as one by the 3rd U.S. Circuit Court of Appeals that is not before the high court, found the legislation unconstitutional.

In *Gonzales v. Carhart*, the 8th Circuit sided with Dr. Leroy Carhart, a Nebraska abortion doctor who successfully sued to overturn that state's partial-birth abortion ban. In 2000, the Supreme Court ruled 5-4 the state law was unconstitutional because it lacked a provision allowing an exception in cases where the pregnant woman's health is at risk.

Congress sought to reverse the effect of that ruling by passing a federal law banning the procedure nationwide. The bill did not include a health exception because, the bill's proponents argued, sufficient evidence had been heard that this particular procedure is never medically necessary.

The banned procedure involves partially delivering a live fetus and then puncturing the brain stem to kill the baby before completing the delivery. Supporters of keeping the procedure legal argue that it is usually used late in pregnancy when other abortion methods are more dangerous to the woman.

In *Gonzales v. Planned Parenthood*, the 9th Circuit ruled on behalf of a San Francisco-based Planned Parenthood affiliate and its national organization that the federal law is unconstitutional because it lacks a health exception, imposes a burden on a woman's right to choose to have an abortion and is constitutionally vague.

The legal question before the Supreme Court when it hears both cases on Nov. 8 is whether the law is invalid because it lacks a health exception or otherwise is unconstitutional on its face.

At a Sept. 25 briefing on the new term hosted by the Georgetown University



Chief Justice John Roberts speaks with Archbishop Donald W. Wuerl of Washington, right, and Archbishop Pietro Sambi, the apostolic nuncio to the United States, center, after the Red Mass at St. Matthew Cathedral in Washington on Oct. 1. The annual Mass is celebrated traditionally on the Sunday before the new Supreme Court session begins.

Law Center, professor Randy Barnett noted that in the 2000 Nebraska case now-retired Justice Sandra Day O'Connor voted with the 5-4 majority. With O'Connor off the court, it would be a simple matter for a different majority to find that the lack of a health exception in the federal law does not render it invalid, he said.

Barnett warned it would be "somewhat of a mistake to view this as a straight abortion case," however. Unlike previous major cases, including *Roe v. Wade*, that were based on whether laws restricting abortion infringe on a woman's right to privacy, in this case that's not at issue, he said. Instead, he suggested the case could

turn on a variety of other points, including whether Congress properly considered the possibility that partial-birth abortions may sometimes be medically necessary.

Besides O'Connor, the court also lost Chief Justice William Rehnquist last term. They were replaced, respectively, by Justice Samuel Alito and Chief Justice John Roberts.

With two new justices on the court, Barnett said, the cases could also turn on the importance the justices place on "stare decisis," or the legal doctrine that gives great weight in rendering rulings to previous decisions of the court.

In the environmental case, 12 states **See COURT, page 9**

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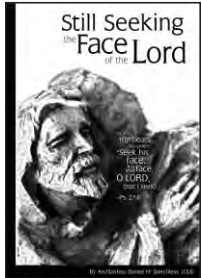
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Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, poses for a photograph on Oct. 1 with Respect Life Sunday award recipients Norberto Aguayo, at left, Claire Stange, second from right, and Maria Aguayo.



Father Scott Nobbe, left, and Father Shaun Whittington elevate the Body and Blood of Christ during the archdiocesan Respect Life Sunday Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis. Father Nobbe was the celebrant, and Father Whittington and Father Michael O'Mara were concelebrants.

LIFE

continued from page 1

in the archdiocese.

"... This immigration issue shows just how diverse respect for life needs to be," Father Nobbe said. "Their presence should be another opportunity of conversion for us ... turning away from ... our narrow prejudices and fears, and turning to another with an open and welcoming attitude that recognizes and respects every human being as a brother or sister in Christ."

At the conclusion of the liturgy, Msgr. Joseph F. Schaedel, vicar general, presented the Archbishop O'Meara Respect Life Award to St. Mary parishioners Norberto and Maria Aguayo, natives of Guadalajara, Mexico, who emigrated to Indianapolis in 1997 and promote pro-life education to Hispanics.

Msgr. Schaedel also presented the Our Lady of Guadalupe Pro-Life Youth Award to St. Lawrence parishioner Claire

Stange of Lawrenceburg, a home-schooled senior who volunteers at a crisis pregnancy center and has helped care for a 6-year-old boy in a persistent vegetative state. She plans to study occupational therapy in college.

"Along with my fellow priests, I congratulate those who won the awards," Msgr. Schaedel said. "The archbishop was unable to be present, but wanted you all to know that he deeply appreciates the work that all of you do for the pro-life cause in defense of innocent human life."

On behalf of the archbishop, the vicar general also thanked "so many others who do so much to promote a better understanding of the infinite value of human life as given to us by our loving God."

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, and Father Shaun Whittington, chaplain at Father Michael Shawe Memorial Jr./Sr. High School in Madison, were concelebrants for the pro-life Mass.

Father Whittington, who also provides

sacramental assistance at St. Lawrence Parish in Lawrenceburg, said "Claire has been an incredible inspiration for many of the youth in the parish ... and a witness to Christ in the world."

He said "her willingness to share the faith ... amongst her friends has brought several [youth] into the Church and inspired many, many more to return to the Church."

After the Mass, Claire said she feels honored to receive the sixth annual pro-life youth award from the archdiocese and accepted it on behalf of all those who volunteer for pro-life causes.

"The opportunities to work with John Paul Harbison, at the pregnancy center and be a part of the March for Life [in Washington] were easy tasks that were rewarding in themselves," she said. "It was a privilege to work with John Paul after his

near-drowning accident. I was inspired by his parents' unconditional love and effort to keep him in their home and a part of their family. They are a reflection of God's undying love for us."

Claire said she believes that "working at the pregnancy center is critical to promoting a culture of life in our youth and in our country today."

Participating in the national March for Life with her friends was fun, she said, and is "a manifestation of our hope that someday there will be an end to legalized abortion in the United States."

Following the mass, several hundred pro-life supporters from a number of faith traditions participated in the annual Central Indiana Life Chain along North Meridian Street in Indianapolis to pray for an end to abortion. †



Central Indiana Life Chain participants, from left, Lyndi Kunkel, Mary Kunkel and Lee Ann Zatkulak, all members of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, hold pro-life signs during the one-hour prayer vigil on Oct. 1 along North Meridian Street in Indianapolis. Lyndi is a junior and Mary is a freshman at Bishop Chatard High School in Indianapolis. Lee Ann is a freshman at Carmel High School in Carmel, Ind.

COURT

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and cities including New York, Washington and Baltimore joined environmental organizations to sue the EPA, charging that the federal agency was obligated under the Clean Air Act to enact regulations to limit the output of automobile emissions linked to global warming.

In urging the court to insist that the EPA assert its regulatory authority to try to avert global warming, the religious groups argued that besides concern for the stewardship of the planet the religious community is concerned about threats to public health and welfare.

"A warming climate also gravely threatens human communities and particularly those living closest to the edge of survival, such as the poor, the homeless and inhabitants of marginal lands," said

the brief.

The case will be heard on Nov. 29. Rulings in the abortion cases and the environmental case are expected by the time the court term ends in June.

Additional cases are likely to be added to the court's docket soon after the term opens.

One case rejected by the court on opening day was an appeal of a 7th U.S. Circuit Court of Appeals ruling upholding the firing of Richard Tomic by the Catholic Diocese of Peoria, Ill. Tomic alleged that his firing was a result of age discrimination. The diocese maintained that dismissing Tomic fell within the "ministerial exception" to federal anti-discrimination laws and that the Church was not subject to such provisions.

By declining to accept the case, the court left in place the Appeals Court decision upholding the diocese's right to fire Tomic. †



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Beginning on the Feast of the North America Martyrs September 26, 1956, The Blessed Virgin Mary appeared to Sister Mary Ephrem (Mildred Neuzil) at a Precious Blood Sisters Convent in Indiana, and continued to appear to Sister there and at a cloister in Ohio. A summarization of revelations by The Blessed Virgin Mary, under the title of "Our Lady of America," is:

- Our Lady of America expressed Her thanksgiving and encouragement to the U.S. Catholic bishops for the National Shrine of the Immaculate Conception at Washington, D.C.;
- She stated Her desires that Her children honor Her by the purity of their lives, and She wishes that America be the country dedicated to Her purity;
- She often emphasized Her desire that the National Shrine of The Immaculate Conception be made a place of special pilgrimage where She wishes to be honored as Our Lady of America, The Immaculate Virgin, with a statue of this likeness placed in this Shrine at Washington, D.C.;
- Our Lady of America stated Her desires to make the whole of America Her shrine by making every heart accessible to the love of Her Son, Jesus;
- She asked Her children to reform their lives, for sanctification from within, so that when God looks at the heart of each, it resembles the Heart of His Divine Son, Jesus;
- Our Lady of America asked for acts of penance and self-denial, and for family prayer of The Rosary so that Her children will recognize The Indwelling Most Holy Trinity;
- Our Lady of America stated that peace is from within, not from without; peace will come when Her children are purified and cleansed from defilement, when Her children can recognize, adore and love The Divine Indwelling Trinity more.

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Giving God a chance

950 gather for archdiocese's first men's conference

By Mike Krokos

Imagine 950 men gathered in a large room. Their time together would include conversations about business, politics and sports, wouldn't it? Not on this Saturday. Instead, picture those same men listening intently, later joining hands and praying, then recommitting their lives to their family and faith. That scene came to life on Sept. 23 at the first Indiana Catholic Men's Conference held at the Indiana Convention Center in Indianapolis.

'Giving God a chance'

"Thank you, gentlemen, for giving God a chance," Archbishop Daniel M. Buechlein told those in attendance at the beginning of the daylong program. "I hope today you are encouraged and affirmed in your desire to see Jesus."

Sponsored by the Marian Center in Indianapolis, the title of the conference was "Lions Breathing Fire: Why Be Catholic?" Taken from a homily of St. John Chrysostom, a fourth-century saint, it describes what people should be like after receiving Communion.

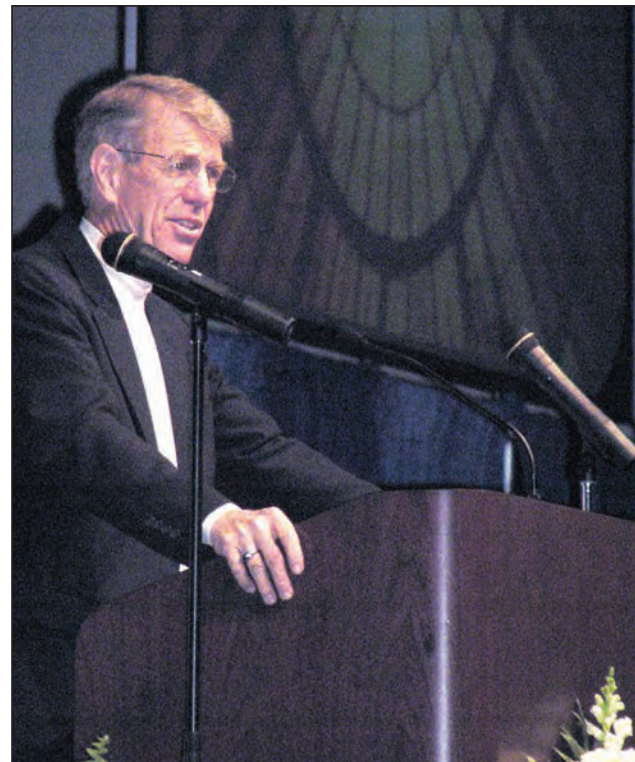
The event included Mass with Msgr. Joseph F. Schaedel, vicar general, and the opportunity for confession as well as exposition of the Blessed Sacrament and Benediction.

Wanted: Men of prayer

While several speakers addressed the group throughout the day, there was a single theme: Men are called to be people of prayer, and holy, dedicated individuals who must bring Christian values to everything they do.

That is challenging in today's society, several speakers noted.

"God is looking for a few good men," said Tim Staples, an ex-Marine and former Assembly of God minister who now serves as a staff apologist for the



The Rev. Jerry Kirk, a Presbyterian minister, told conference participants that pornography runs rampant in today's society.



Men bow their heads in prayer during the first Indiana Catholic Men's Conference held at the Indiana Convention Center in Indianapolis on Sept. 23. About 950 men attended and recommitted their lives to their family and faith.

San Diego-based Catholic Answers.

To engage the challenges in today's culture, men need to understand the nature of their call, understand their mission and have the tools to fulfill that mission, Staples said.

"Women are the keepers of civilization, but a culture is only as strong as its men," he said.

Society is involved in a spiritual war, and men are performing a disservice "by not proclaiming the Gospel as it should" be proclaimed, Staples added.

"If you do not have beliefs you are willing to die for, then you are not alive," he added.

He said men must lead in their households and teach their children the faith.

"I go to daily Mass, and I don't see a lot of men," Staples said.

"We need to look at the mission and rise up like men," he added.

It all begins with prayer, Staples noted.

"We need to pray with our kids, and pray with our wives."

The fight against pornography

The evil of pornography is another challenge that many men struggle with today, said the Rev. Jerry Kirk of Cincinnati, founder and chairman of the board of the National Coalition for the Protection of Children and Families.

Through the Internet, television and other forms of communication, the average adult male is exposed to 14,000 sexual messages a year, Rev. Kirk told those in attendance.

Today's generation of young people is not immune, he added. Nearly 75 percent of boys and girls ages 12 to 19 watch more than six hours of TV a week, and thanks to

MTV, VH1 and even network television, they are deluged with sexual messages.

"These are the sexual attitudes our children believe is the norm," said Rev. Kirk, who has been a Presbyterian minister for 50 years.

"Who are the heroes who will lead their children by example [showing them this is wrong]? Example is the only way to lead people."

For individuals struggling with pornography, Rev. Kirk said there is hope and healing available by seeking help from others and turning their life over to God.

"Jesus loves sinners. If he didn't love sinners, he couldn't love anybody."

While today's culture continues to try and sexualize people, men must be strong and not get caught up in the onslaught of pornography that is assaulting them from every direction, Rev. Kirk said.

"It is time for men to be men, to be men of God," he added.

"We must start in our lives, in our families, to move on the offensive."

Theology of the Body

Thanks to Pope John Paul II's work, *Theology of the Body*, men can better understand "the mystery of what it truly means to be a man," said Father Jonathan Meyer, a conference speaker.

"Our body is a theology within itself. Our bodies alone are capable of revealing the inner mystery of God," said Father Meyer, who is associate pastor of St. Luke Parish in Indianapolis and archdiocesan director of youth and young adult ministry.

Men are different from women, Father Meyer noted, because they are called into communion, and called to be

Continued on next page

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in the image of God.

Males are called to be like Christ, and females are called to be like the Church, Father Meyer said.

"Our body proclaims the fact that we are called to give ourselves away," he added.

Christ loves the Church by giving himself away to her, Father Meyer noted.

"Husbands, love your wives as Christ loves the Church. ... If we don't treat women as we would the Blessed Mother, we have failed," he added.

Stewards of God's gifts

Following Jesus involves the whole person, and we are called to be stewards of all the gifts that God has given us. That was the message Father Daniel Mahan shared with participants.

We are also called to be stewards of the gift of family, said Father Mahan, executive director of the Marian College Center for Catholic Stewardship in Indianapolis.

"The family is the building block of Church and civilization."

Signs of being a good steward of family, Father Mahan noted, include listening, being present, being a man of dedication and standing up for what is right.

Being good stewards of the Catholic faith "means we have to know something about the Church," he added.

That means understanding why the Church is against embryonic stem-cell research and being able to talk about the untruths in *The Da Vinci Code*, among other things, Father Mahan noted.

While many men of today's generation received poor catechesis or no catechetical formation as a youth, there is now a renewal in catechesis.

"If we are to breathe fire, we must have fire within," he said. "It takes good, solid fuel [catechesis]."

It is our responsibility to love our faith and pass it on to others, Father Mahan noted.

While the world is "marked by rampant individualism," that is not the solidarity the Lord calls us to.

"We are called to engage the culture, take it head-on, and bring the Gospel of Jesus to it," Father Mahan said.

It's not about you

Another speaker, Franciscan Father Francis Mary Stone, told the audience he is energized by the fact that, "I see more men coming out and willing to share their faith."

But as a "recovering narcissist," Father Francis warned those in attendance about this disease of the soul that "plagues men of the world."

"I thought the world was about me, myself and I," said Father Francis, the host of the Eternal Word Television Network show "Life on the Rock." But the priest has since learned, through transforming his life, that is not the case.

His message to men? Jesus Christ has "to become real to you. We have to experience him in a real, true, personal manner."

One way of doing that, Father Francis said, is through the Eucharist. "Heaven is the Mass. That's what heaven is. ... We need to develop a hunger for it."

Father Francis also recommended developing a devotion to the Blessed Virgin Mary. "You have to have Our Lady in your life. You've got to cultivate that relationship. ... Cultivate that devotion. It will change your life."

Changing the world

Although he was unable to attend due to illness, conference speaker Bowie Kuhn told the men via a taped audio message that each of them must take up their



Conference speakers, from left, Franciscan Father Francis Mary Stone, Tim Staples and Father Jonathan Meyer were center stage during the day's question-and-answer period.



Father Daniel Mahan, a conference speaker, said "the family is the building block of Church and civilization." Signs of being a good steward of family, he said, include listening, being present, being a man of dedication and standing up for what is right.

respective mission in society.

"He [God] made us his children. We need to reflect on that every day. If we are God's children, I am the brother of Jesus Christ," said Kuhn, former commissioner of Major League Baseball.

Our role as members of the Catholic laity, he added, is to complete creation as God wants it to be.

"It is our task to change the world," Kuhn said.

Growing in faith

Participant Tim Elshire said he attended the conference to grow in his relationship with his wife and five children.

"I want to share my faith with them, and I need some renewal," said Elshire, who attends St. Elizabeth Ann Seton

Parish in Carmel, Ind., in the Lafayette Diocese.

John Brennan, a member of St. Monica Parish in Indianapolis, said the first Catholic men's conference helped him strengthen his faith. It also reminded him that the covenant with his wife is a marriage of three people that includes Jesus Christ.

As a father of four, Brennan said one theme from the speakers that will stick with him is that he must continually "put Christ first" in his life and "be strong for my kids." †

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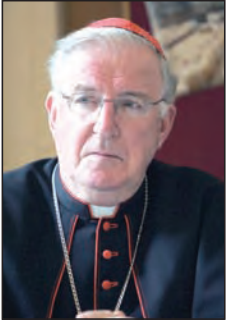
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Cardinal condemns BBC for accusing pope of covering up abuse

LONDON (CNS)—The president of the Bishops' Conference of England and Wales condemned the British Broadcasting Corp. for a documentary which accused Pope Benedict XVI of covering up priest sex abuse against children.



Cardinal Cormac Murphy-O'Connor

Cardinal Cormac Murphy-O'Connor of Westminster made a formal complaint to the director-general of the BBC about the Oct. 1 documentary. The documentary claimed to reveal how the pope issued a "secret Vatican edict" instructing bishops to put the interests of the Church before the safety of children.

In an Oct. 2 letter to Mark Thompson, the director-general and a Catholic, Cardinal Murphy-O'Connor expressed the "enormous distress and alarm of the Catholic community" at the decision made by the publicly funded broadcaster to show the documentary called "Sex Crimes and the Vatican."

The documentary said that, in 2001,

Pope Benedict, who was then Cardinal Joseph Ratzinger and the head of the doctrinal congregation, issued an updated version of a 1962 Vatican document, titled "*Crimen Sollicitationis*" ("The Crime of Solicitation") which the documentary said laid down the rules for covering up sexual scandals.

Cardinal Murphy-O'Connor said no one could deny the "devastating effects of child abuse in our society" and that it was "particularly shameful" when committed by a priest.

However, he said, the BBC documentary "sets out to inflict grave damage on Pope Benedict."

"The main focus of the program is to seek to connect Pope Benedict with [the] cover-up of child abuse in the Catholic Church," the cardinal said. "This is malicious and untrue and based on a false presentation of Church documents."

It was not the first time that Church authorities have sought to discredit claims that the 1962 document was part of a scheme to cover up clergy sex abuse.

In 2003, the U.S. Conference of Catholic Bishops' communications office said that the 1962 document "has no bearing on civil law. It does not forbid the civil reporting of civil crimes." It

added that the document dealt with "ecclesiastical crimes and punishments found in Church law."

The 1962 document was superseded by the 1983 *Code of Canon Law* and 2001 norms for dealing with serious crimes involving the sacraments.

Cardinal Murphy-O'Connor criticized the journalistic standards of the BBC, saying he could not understand why the BBC did not contact the Church for "assistance in seeking accurate information."

However, a spokesman for the BBC said, "We contacted the Vatican on three different occasions, and they declined to take part in the film."

Cardinal Murphy-O'Connor said, "I must ask if within the BBC there is a persistent bias against the Catholic Church."

"There will be many, not only Catholics, who will wonder if the BBC is any longer willing to be truly objective in some of its presentations," the cardinal said. "What a pity if the respect in which the BBC is held worldwide were to be seriously undermined by the bias and

lack of integrity shown in the decision to broadcast a program such as this."

The cardinal's remarks came a day after Archbishop Vincent Nichols of Birmingham, England, criticized the documentary as an "unwarranted" and "deeply prejudiced attack on a revered world religious leader."

Archbishop Nichols said that the film misrepresented two Vatican documents and "uses them quite misleadingly in order to connect the horrors of child abuse to the person of the pope."

"The first document, issued in 1962, is not directly concerned with child abuse at all but with the misuse of the confessional," he said. "The second document clarified the law of the Church, ensuring that the Vatican is informed of every case of child abuse and that each case is dealt with properly. ... It is a measure of the seriousness with which the Vatican views these offenses."

A spokesman for the BBC said that the corporation stood by the film.

"The protection of children is clearly an issue of the strongest public interest," he said. †

CHURCH

continued from page 4

vicar who has by law ordinary power to judge those cases which are required to be settled by judicial means (Canon #1420).

By far, the most frequent judicial case to be decided is the question of the invalidity of marriages.

However, there are judicial trials in which the matter to be decided concerns ecclesiastical crimes and consequent punishment. Church law requires that the judicial vicar have an academic degree in canon law at least at the level of the licentiate.

Therefore, the judicial vicar as a canonist is often called upon by the diocesan bishop and others in diocesan offices to give advice or an opinion on any canonical topic.

Moderator of the Curia—This is a new title in the 1983 *Code of Canon Law* (Canon #473), but its functions were carried out in the past in most every diocese.

Therefore, now where the bishop thinks this office would be helpful, he can appoint someone who must be a priest to be the moderator of the curia.

This priest acts under the authority of the bishop to coordinate those things which pertain to the handling of administrative affairs, and he takes care that the

other members of the curia (diocesan offices) properly fulfill the work which is entrusted to them. Normally, the diocesan bishop appoints the vicar general as moderator of the curia.

Chancellor—By the *Code of Canon Law*, the particular task of the chancellor is to take care that decisions and decrees of the bishop, the vicar general and any other official of the curia are kept together, arranged and safeguarded in the archive of the curia (Canon #482).

The bishop or the particular law of the diocese may entrust other functions to the chancellor as the needs of the diocese dictate. These may include supervision over other ministries and activities of the diocese.

The chancellor need not be a priest or deacon. However, when the chancellor is a priest, he often is given general delegation by the diocesan bishop to issue matrimonial dispensations.

However, the *chancellor* is also a notary of the diocese. As a notary, the chancellor can prepare official documents recording decisions made by the bishop or vicar general and by his/her signature and the diocesan seal, these documents are worthy in law of public trust.

(Msgr. Frederick Easton is vicar judicial for the archdiocesan Metropolitan Tribunal.) †

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God's kingdom is forged anew each week during Mass

By James M. Schellman

The gathering of the Catholic community of faith for the Eucharist on Sunday is as ancient as the Resurrection itself.

The Gospel narratives differ in a number of details regarding the final days of our Lord's life. They agree, however, in placing the Resurrection on the Lord's Day, the first day of the week, what came to be called Sunday. The Lord's post-Resurrection appearances also are portrayed as taking place on Sunday.

From that time to the present, the community has gathered as faithfully as it can for the Eucharist on the Lord's Day. It is a privileged stepping apart, at least for a little while, from the usual busy schedule and demands of the workaday week.

Roman Catholics hold this weekly assembly of the people of God in the highest esteem. From ancient times, we have obligated ourselves to take part in this assembly and housed it in sacred space set aside for this purpose. Here we have encountered the real and salvific presence of the Lord.

Because of the strength of our belief in this ritual encounter with the Lord, it perhaps is tempting for us to think that this central, sacred worship is intended simply to set us apart from others who do not share our beliefs and values. Nothing could be further from the truth.

In our Catholic and therefore sacramental understanding, any ritual setting apart, whether of persons or of things, is for the purpose of revealing the triune God to us more perfectly—Father, Son and Spirit. The world and all that it contains was meant from the beginning of God's creation to show us God, to be sacramentally transparent to its Creator.

It is because of our original sin that this is so beyond us. We bartered the intimate communion we shared with God in that first, lovely garden of the Scriptures for something we thought was better. We surrendered a world of right relationship with God, one another and all creation. Now we see only darkly, through broken relationships, all that was meant to draw us to glorify the One who created it.

This setting apart is never an end in itself. When Jesus took his disciples aside or up a mountain to reveal himself to them more fully, he never let them linger there. They were sent back, sometimes reluctantly, to the multitudes who longed

for compassion and healing.

As St. Paul teaches, Jesus became sin itself for us and for our salvation (see 2 Cor 5:21). What does this mean if not that Jesus, the one most set apart by God for a sacred purpose and mission, entered the very heart of the brokenness of the world we have helped to make and made it whole once again, reconciled to God's original design.

It is the same for us in relation to the Eucharist. This liturgical entry into the real presence of the Lord is the repeatable sacrament of initiation. Baptism and confirmation, the other sacraments of initiation, lead to the eucharistic sacrifice and meal by which, for the rest of their lives, the fully initiated members of the Church are immersed again and again in the Lord's mission from the Father.

We have come through the waters of baptism and anointing in the Spirit and are fed each week in the Eucharist in order to become the Lord's disciples to the world.

We have been made keepers and preachers of a sacred memory of that garden in which humanity strolled in graced, intimate communion with our Creator, one another and all that is. It is that garden now graced by the reconciling presence of the incarnate Word of God that we are sent to help create anew.

This new creation, God's kingdom, is forged anew each week in our Sunday assemblies.

It is no accident that the Eucharist is built upon the things of this world: people, gestures, words, songs, books, plates, cups, bread, wine, stone, wood, metal, marble and so on.

In the context of our eucharistic celebration, this worldly material is taken up and transformed into the mystery of God's ancient intent to fashion again a world of right relationships.

In this assembly, we keep the sacred memory of the right relationships of that first garden, which now is given birth at the foot of the cross and before the Savior's open tomb. But the memory is kept faithfully only when it is preached or shared—taken into our world that longs so desperately for healing and wholeness.

And so we are commanded as the Eucharist concludes: "Go in peace to love and serve the Lord!"

(Jim Schellman is executive director of the North American Forum on the Catechumenate.) †



Catholics gather as a community of faith for the Eucharist on the Lord's Day. It is a privileged stepping apart, at least for a little while, from the usual busy schedule and demands of the workaday week.

Eucharist is reminder of God's love

By Fr. Herbert Weber

For five years, I celebrated Mass each Friday with inmates on Ohio's death row, an exceptionally holy experience for me.

That's not to say it wasn't also an awkward setting for liturgy. Inmates were moved by guards from their cells to the indoor recreation cage. Once they were there, I was allowed to set up for Mass in the passageway outside the cage.

One day, as I was beginning the eucharistic celebration, I could hear a radio playing loudly and inmates carrying on a loud conversation from cell to cell.

Their language was coarse, filled with profanities. I wasn't sure what to do.

Then an inmate at the Mass cupped his hands and shouted upstairs, "Hey, we're having Mass. Show some respect."

The radio was turned down immediately and conversation ceased.

I learned that even those who professed no religion showed respect for the Mass.

Whether celebrating the Eucharist on death row or at a church, the Eucharist transcends the mundane and speaks to it.

In the prison, the Eucharist was a reminder of Jesus' love for all people in all

situations. In parishes, the Eucharist challenges people to go out to the world.

Hope is one of the greatest gifts that the Eucharist provides for the world. Hope is a virtue and attitude often lacking as people face daily struggles.

Pope John Paul II wrote, "The Eucharist is not merely an expression of communion in the Church's life; it is also a project of solidarity for all of humanity."

As people in a local parish immerse themselves more and more fully in the Eucharist, they begin to draw upon the Lord's own sense of compassion for the world and put it into practice.

During ordination to the priesthood, the bishop presents the ordinand with the chalice and paten as well as the bread and wine then tells the new priest, "Know what you're doing. Imitate the mystery you celebrate."

All those who come to the Eucharist are given that same challenge to let the eucharistic mystery transform their lives as they go from the church to the world.

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

Discussion Point

Mass prayers help the world

This Week's Question

Do you ever pray for the world you live in? What is your prayer for the world?

"I pray for peace, and when I do that I think about the Middle East, generally. I have always prayed for peace, and it's important because there's always so much turmoil in so many places and so many innocent people have to deal with that." (Molly TenBroek, McIntosh, S.D.)

"My prayer is for peace—that we would learn to get along despite our differences." (Jeannine Leverenz, Tucson, Ariz.)

"Back in 1968 and 1969 when I was in [Vietnam], everybody prayed I'd come back without a scratch. But now I have some problems and need to go to the

[Veteran's Administration] for counseling. When I go to Mass, I just say that this is for the world. I wish all wars would stop." (Alan Hruby, Hansen, Neb.)

"When I pray, I always include peace in the world. People always say that, but what does it mean? We can't expect people to like each other. ... All we can do is pray because we don't have the power to make it happen." (Diana Glaze, North Little Rock, Ark.)

Lend Us Your Voice

Which saint's life is an inspiration for you?

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



From the Editor Emeritus/John F. Fink

Mother Theodore leads community to growth

(Fifth of five columns)

As I wrote last week, on May 20, 1847, the conflict between Mother Theodore and Bishop Celestine de la Hailandiere of Vincennes came to a head when the bishop declared that she was no longer the superior of the Sisters of Providence at Saint Mary-of-the-Woods. He released her from her vows, and ordered her to leave his diocese.

It was precisely at this point that the Vatican came to Mother Theodore's rescue. It turned out that Mother Theodore wasn't the only one who was having difficulties with Bishop de la Hailandiere. So were many of the diocesan priests as well as religious order priests.

Holy Cross Father Edward Sorin, for example, also had been recruited from France. After a year of living in Vincennes, he became determined to put as much distance as possible between Bishop de la Hailandiere and himself. He located land at an unmanned old Indian mission near

South Bend, and there he established the University of Notre Dame.



Amid the turmoil in the diocese, Bishop de la Hailandiere submitted his resignation to the Vatican. The Vatican accepted it on July 16, 1847, and appointed John Stephen Bazin the bishop of Vincennes. Bishop de la Hailandiere returned to France, where he lived another 35 years before his death in 1882.

Bishop Bazin was consecrated bishop of the diocese on Oct. 24, and one of his first acts was to deliver a valid deed to the property at Saint Mary-of-the-Woods to Mother Theodore.

Bishop Bazin was able to restore peace and harmony to the Diocese of Vincennes. However, he died only six months after his consecration.

Seven months later, Jacques M. Maurice Landes d'Aussac de Saint-Palais was named bishop of Vincennes and he, too, supported the sisters without interfering in their work.

After discovering the pitiful condition of the building used as the sisters' mother-house, he promised financial assistance so

the sisters could build a new building. A three-story brick structure with a basement was built, and the sisters occupied it in 1853.

Mother Theodore was finally able to devote all her energies to building and nurturing her congregation, and establishing schools. She made annual visits by steamship and stagecoach over very bad roads to all the establishments, which included parish schools in 10 cities in Indiana and one in Illinois.

In 1855, the community that began with six sisters 15 years before had increased to 60. The sisters were teaching 1,200 children. They also operated two orphanages. Between visits to the establishments, Mother Theodore kept up a large correspondence with the sisters there.

But her health continued to get worse. She died during the early morning hours of May 14, 1856, at age 57. Pope John Paul II beatified her on Oct. 25, 1998.

For much more information about soon-to-be St. Theodora Guérin, I recommend the book *Mother Theodore Guérin: A Woman for Our Time* by Penny Blaker Mitchell, published by the Sisters of Providence at Saint Mary-of-the-Woods, my source for this series of columns. †

Faith, Hope and Charity/

David Siler

We are one human family

Continuing to explore the seven themes of Catholic social teaching, we arrive at the principle referred to as solidarity, which describes the fact that we are all one human family.

Solidarity means that loving our neighbor has global dimensions in an interdependent world.

Clearly, Scripture tells us that each of us is made in the image and likeness of God the Creator.

As much as we try as human beings to distinguish ourselves from one another by differences in color, nationality, religion, etc., we cannot ignore the fact that in reality we all have one parent in the Creator and are therefore all related as brother and sister. When we truly grasp the full reality of this fact, it has tremendous implications for how we are called to relate to one another.

In the Gospel of Luke (Lk 10:29), we hear of an expert in the law who asks Jesus, "Who is my neighbor?"

Jesus' reply was the story of the Good Samaritan, teaching us that our neighbor is anyone in need, and we are called to respond. The world may tell us that we are not our brother or sister's keeper, but the Lord would tell us otherwise.

I don't know about you, but this teaching can leave me feeling a bit overwhelmed! How can I possibly be concerned about the entire human family?

I conclude that we are each called to take stock of our own unique gifts and talents and ability to give. Then, through discernment with the guidance of the Holy Spirit, we decide where we are called to relieve suffering and improve a part of our family.

There are some who take a very broad view of our world and look at the public policies established by governments and institutions, and work as advocates for the poor and vulnerable to create or change policies that relieve suffering.

Others get involved in very personal ways with individuals and families who are in need through their own initiatives or initiatives established by Church communities, neighborhood organizations or larger institutions, such as hospitals, Catholic Charities, the Society of St. Vincent de Paul or Catholic Relief Services.

We are blessed to belong to the Catholic Church that has taken very seriously this lesson of solidarity and has established many ways for us to take part in ministries that meet the needs of our human family. We can each look to the organizations named above and many others, and discover how we can have the greatest impact.

Within the past couple of years, we have seen this lesson of human solidarity demonstrated in very dramatic ways—following the devastation of the tsunamis overseas and Hurricane Katrina in our own country. These huge natural disasters demonstrated our interconnectivity and need for one another.

We witnessed massive suffering by members of our human family, and we responded as a family does in a crisis. We prayed, we sent donations, we worked in the affected areas, we opened our communities, and we all felt the suffering of our family in those areas.

We simply could not ignore the principle that when one member of the family suffers, we all suffer.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

Cornucopia/Cynthia Dewes

The Church of secular entertainment?

Some friends of ours have a grown daughter in her 20s who lives in



Michigan. This young woman has a job, a house, a car and a dog. She also has a Church, one of those huge megachurches with complexes of buildings and ministries.

The denomination of Megan's Church is vague, with a "Something Something Christian" title that sounds like generic Protestant to me. However, the "rules" for what Church members may read or join, and whom they associate with, smack of intolerant fundamentalism. Intellectual curiosity, especially in spiritual matters, does not seem big on their agenda.

Megan's parents are worried about the close-minded enthusiasm that Church membership has engendered in their daughter. They themselves have no religion, although they believe in God, live by admirable moral values, and are respectful of those who claim a faith as they know we do. Somehow, they were turned off in childhood by family religious experiences, so they've raised

their children without any religion at all.

As a result, they are hesitant about criticizing Megan's newfound religion, and maybe a bit regretful that they raised her without any faith to compare it to. After all, who are they to complain? But, they worry about the cult-like aspects of her attachment to the megachurch.

When we visited Megan, she was eager for us to see her Church, since she knows we are faithful Catholics. We felt she wanted approval for her decision to join a religious community. And, indeed, we are grateful she has found God in a fellowship of believers. It's just that we, like her parents, feel uneasy about her choice.

The main church building contains a huge auditorium for worship, with giant video screens and sound systems to reach the thousands of members who attend every Sunday. Other buildings hold gyms, daycares, social halls, offices, and rooms for Sunday School, Bible study, club meetings and many other related organizations. It's one busy place.

When we asked how it's possible to relate personally to such a number of fellow worshippers, Megan said the smaller organizations within the larger one are the answer. She may or may not know the pastor and the staff, but she receives moral

support from the small spiritual groups she has chosen, including a young adult Bible class and a team that travels regularly down South to provide hurricane relief.

Now, the ministries Megan serves are certainly worthy Christian efforts. She and her friends are working hard to learn more about God as well as practicing what they hear preached about God every Sunday. Nothing wrong with that.

What bothers us is that we don't recognize as Christian the faith she seems to be serving. Rather than forgiveness, mystery and grace, this Church community seems to stress personal empowerment through obedience to their own rules, distrust of other paths to God and self-righteousness. We sense fear and despair at the root of Megan's conversion, when joy and hope should be her birthright as a Christian.

Worshipping in a culturally popular way is certainly OK, and some would say any kind of religious attachment is better than none.

But, I'm not so sure.

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

Faithful Lines/Shirley Vogler Meister

Holy rosary mysteries and poetry shine

Regular readers know that poetry and my devotion to the Blessed Mother—especially Our Lady of Perpetual Help—are close to my heart.

So these readers will especially understand what a delight it was for me to discover a kindred spirit in Mary Agnes Dalrymple.

I met her via e-mail after reading a small notice about her work regarding the Blessed Mother in an issue of *Poets & Writers*.

I learned we have much more in common. However, I concentrate now on the two points mentioned above: poetry and the love of Christ's mother.

Mary Agnes is a prolific poet whose work has appeared in distinguished publications. Once, she edited, illustrated and published *Blue Violin*, a free verse journal. Her first collection of poetry,

Water Tender, is the story of her life, beginning with "Baby Girl Lastovica."

Already a father of five,
Daddy paced the waiting room,
dangled the beads of his rosary,
apple seeds, a string of phrases—
They will be done.
Deliver us.
Blessed be the fruit.

Two more stanzas announce the baby's arrival—Mary Agnes' "first poem"—and from there significant events in her life unfold, enlightening as well as disturbing times. The second part of the book consists of poetic narratives inspired by articles, paintings and other sources.

However, it is *Rosa Mystica: Poems from the Rosary and Other Poems* that settled in my soul. In this, her writing is like a candle in the dark as she illuminates each decade of each mystery of the rosary—Joyful, Luminous, Sorrowful and Glorious.

The first poem in this book caught my breath and my heart:
If we say Yes

God grows within us,
holding us
as we hold him;
if we say No
God dwindles
within us. The World
grows, filling us
empty.

This is the first book about the rosary that spiritually "talks to me." It also expands my appreciation of the holy rosary as well as my meditation.

Appropriate excerpts from the Bible are also included. For more information about Mary Agnes Dalrymple and her work, log on to www.maryanka.com or write to MaryAnka Press, P.O. Box 102, Huffman, Texas 77336. (Books are \$10 plus \$2 for shipping.)

Remember that Oct. 7 is the feast of Our Lady of the Rosary.

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

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

The Sunday Readings

Sunday, Oct. 8, 2006

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis is the source of the first reading for this weekend.



Among the first five books of the Bible, Genesis reveals great facts. God is the Creator of all. He gives life.

God also created humanity in the genders of male and female. Further, it was God's will that the two

genders, united in one male and one female, complement each other and live with each other.

Unfortunately, the Scriptures at times are accused of belittling women. Certainly, the Scriptures were all developed with varying cultural contexts, and to an extent were influenced by these cultural contexts.

However, both the Old Testament and New Testament are nothing less than revolutionary in their revelation that humans, regardless of gender, possess an equal dignity because all are created by God and infused with an eternal soul.

The culture surrounding the development of Genesis was not strictly Hebrew. Rather, it was enveloped by paganism. In this paganism, women were considered to be little better than animals.

Genesis takes pains to declare that the dignity of women is equal to that of men. This is the meaning of the story that Eve was created from Adam's rib. Adam and Eve, man and woman, were one in their nature.

Finally, this reading is a powerful testament, indeed from ancient times, to the historic Jewish and Christian concept of marriage. It is a union, created by God, and should never be defiled by exploitation, selfishness or insincerity.

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

This reading also reaffirms the dignity of each human. According to the reading, each person is created only "a little lower than the angels," although this condition will change.

Humans who love God, and are faithful to God, one day will rejoice in the presence of God, just as the angels rejoice. The key is Jesus. Jesus loves all people as brothers and sisters. Those who are loyal to God

respond to this great love.

St. Mark's Gospel provides the third reading.

It is a familiar passage. The question centers upon the legality before God of divorce itself, not the grounds for divorce. Often, it is assumed that this question put to Jesus opened an entirely new debate and that by replying to the question Jesus set aside the Law of Moses.

Actually, the debate was vigorously underway among those persons learned in the Mosaic tradition. There was no universal agreement as to what the Law of Moses meant in this regard.

By settling the question, by ending the debate, Jesus appeared in the role of the divinely constituted and divinely empowered representative of God the Father.

Jesus set the question in its proper circle. Marriage is God's creation. It was created for a man and a woman to unite with each other and ultimately to serve God.

In the same passage, though on another occasion, Jesus blesses the children. God is the author of life. The coming of each new generation continues the dignity of humanity, and the coming of each new generation proclaims the majesty and love of God.

Reflection

Fundamentally, these readings call us to a divinely revealed truth so often and so outrageously ignored in the world. Each human being is God's precious child, God's priceless masterpiece of creation. No one, and no society, has the right to demean or compromise this dignity.

Secondly, marriage comes from God. It is not an institution invented by humans. It is subject to God's will. It is part of God's plan. It is fully and absolutely within the overall purpose of God, namely to enable men and women to better know, love and serve God then finally to be with God in the wonder of heaven along with the angels. †

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.

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

Daily Readings

Monday, Oct. 9
Denis, bishop and martyr and his companions, martyrs
John Leonardi, priest
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 10
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 11
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 12
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 13
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 14
Callistus I, pope and martyr
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 15
Twenty-eighth Sunday in Ordinary Time
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Question Corner/Fr. John Dietzen

Holy Spirit works in us to make us images of Jesus

Q During a recent discussion about the Holy Spirit, someone asked about the gifts of the Spirit, but no one could remember them.



Could you tell us what they are or where we might find a list of them? (Alberta, Canada)

A In Catholic spirituality, different facets of our salvation are attributed to different persons of the Holy Trinity.

The role of our sanctification is attributed to the Holy Spirit.

The Spirit's masterpiece, of course, is Jesus himself. He was conceived by the power of the Spirit, and the Spirit guided him, in all the steps of his redemptive work, to Calvary and the Resurrection.

We believe that the Holy Spirit works in us to make us living images of Jesus, to bring the body of Christ to its fulfillment and perfection in us, as the life of Jesus and his love of the Father are renewed in human life until the end of time.

One of the ways that the Spirit directs us to become what we are meant to be as followers of Jesus Christ, and moves us to perform the works to which God calls us, is through the gifts of the Spirit described in the Bible.

Scripture, in fact, gives two different listings of this work of the Spirit: one in the Old Testament in the Book of Isaiah and one in the New Testament in the First Letter of St. Paul to the Corinthians (mainly 1 Cor 12).

The works of the Spirit given in Isaiah (Is 11:2-3) are those most commonly listed as the gifts of the Holy Spirit in Christian spirituality. The prophet mentions them as ways that the power of God will "rest upon" the Messiah, identifying the character with which he will carry out his saving work. We believe, of course, that this prophecy is fulfilled in Jesus.

The works, or gifts, of the Spirit recorded by Isaiah are wisdom, understanding, counsel, courage, knowledge (especially of the things of God), piety (parent-like compassion and kindness) and fear or reverence of the Lord.

Ancient translations of the Scriptures differ in their forms for this passage, but Catholic piety generally has accepted these as the seven gifts of the Spirit, first to our Lord and then to us.

In his famous passage about the differing talents that come together to enable the Christian communities, the body of Christ, to function properly, St. Paul identifies many "gifts" that the Spirit bestows on the people.

They include, among others, the gifts of healing, working miracles, teaching, wisdom, expression of knowledge about God, prophecy, discernment of spirits, speaking in tongues and interpretation of tongues.

These, then, are also significant and essential works of the Spirit in the Christian communities, perhaps different but similar ways of describing those listed by Isaiah.

Though we are many parts, St. Paul said, we are all one body, one Spirit in Christ.

The gifts, whether listed in Isaiah or Paul's letter, help us to understand what is happening and how it is happening in our relationships with Christ and with each other as his members.

Q In a list of saints that I have, there is mention of what are called "pillar saints." Who are they? (Missouri)

A From about the fifth century to the 10th century, mainly in the Near East, an unrelated group of Christian ascetics lived on pillars, some form of high post, for some days, weeks or more, often giving spiritual instruction, reconciling enemies or carrying out other works.

Called stylites (from the Greek word "stylos," which means "pillar"), they considered St. Simeon Stylites (died 459) as their founder. For some perhaps understandable reason, pillar sitting never caught on as a favorite form of Christian self-denial.

Q Is it necessary to say all five decades of the rosary at the same time?

A There is no required way to say the Rosary. Different countries, different Catholic cultures, sometimes vary the sequence and number of prayers although all are based on 150 Hail Marys and a reflection on the chief events in the life of Christ.

Regular praying of the rosary, all of it or any part of it, is a powerful prayer and marvelous way to express one's love for our Lord and his mother through events in the life of Christ—the five Joyful Mysteries, five Sorrowful Mysteries, five Glorious Mysteries and five Luminous Mysteries. †

My Journey to God

Faith

I turned from Him,
But He didn't from me.
My inner light was dim,
And I couldn't see.
What I did was wrong;
I was ashamed.
My self-exile was long,
My faith lamed.
Then I came back;
I was home.
His love never in lack,
I wasn't alone.
Forgiveness I found,
Understanding I receive.
His love knows no bounds.
Faith restored, I believe.

By Stephanie Beetz



Criterion file photo/Denifer Lindberg

(Stephanie Beetz is a member of St. Louis Parish in Batesville. This August 2003 file photo shows Msgr. Harold Knueven, now the administrator of St. Mary Parish in Greensburg, anointing a teenage girl during her baptism at the Juvenile Correctional Facility in Indianapolis.)

16 Oldenburg Franciscans celebrate jubilees

Sixteen Sisters of the Third Order of St. Francis in Oldenburg are celebrating their jubilees of profession this year.

Franciscan Sisters Laurencia Listerman, Rosita Purler and Noel Marie Worland are marking 75 years as members of the congregation.

Sisters Alice Ann Deardorff, Gerald Gaynor, Mildred Grein, Noreen McLaughlin, Jonette Scheidler, Marie Camille Schmaltz, Joan Elise Smith and Teresa Trick are celebrating 60 years as Oldenburg Franciscans.

Sisters Linda Bates, Marilyn Chall, Mary Stella Gampfer, Ruth Marie Kluemper and Bernice Roell are 50-year jubilarians.

Sister Laurencia Listerman ministered at St. Mary School in North Vernon, the former St. Mary Academy in Indianapolis, Father Thomas Scecina Memorial High School in Indianapolis and the former Academy of the Immaculate Conception, now Oldenburg Academy, in Oldenburg.

She also taught at St. Anthony School in Evansville, Ind., and at Catholic schools in Ohio and Missouri.

Sister Laurencia is retired and lives at St. Clare Hall at the motherhouse.

Sister Rosita Purler served as a teacher or principal at the former St. Francis de Sales School in Indianapolis, Little Flower School in Indianapolis and St. Louis School in Batesville.

She also ministered at Catholic schools in Ohio, Kentucky and Missouri. From 1974-82, she served as a councilor for the congregation.

Sister Rosita is retired and lives at St. Clare Hall at the motherhouse.

A native of Shelbyville, Sister Noel Marie Worland served as a teacher or principal at St. Mary School in Rushville, the former St. Andrew School in



Sr. Laurencia Listerman, O.S.F.



Sr. Rosita Purler, O.S.F.



Sr. Noel Marie Worland, O.S.F.



Sr. Alice Ann Deardorff, O.S.F.



Sr. Gerald Gaynor, O.S.F.



Sr. Mildred Grein, O.S.F.



Sr. Noreen McLaughlin, O.S.F.



Sr. Jonette Scheidler, O.S.F.



Sr. Marie Camille Schmaltz, O.S.F.



Sr. Joan Elise Smith, O.S.F.



Sr. Teresa Trick, O.S.F.



Sr. Linda Bates, O.S.F.

Richmond, the former Holy Family School in Richmond, St. Joseph School in Shelbyville, and Little Flower School, St. Mark School and Our Lady of Lourdes School, all in Indianapolis.

She also taught at St. Mary School in Evansville, St. Vincent School in Vincennes, Ind., and at Catholic schools in Ohio and New Mexico.

Sister Noel Marie is retired and lives at St. Clare Hall at the motherhouse.

A native of Indianapolis, Sister Alice Ann Deardorff ministered at St. Mary School in Aurora, the former Holy Trinity School in Indianapolis, and St. Mark School, Our Lady of Lourdes School and



Sr. Marilyn Chall, O.S.F.



Sr. Mary Stella Gampfer, O.S.F.



Sr. Ruth Marie Kluemper, O.S.F.



Sr. Bernice Roell, O.S.F.

Little Flower School, all in Indianapolis. She also taught at Catholic schools in

Missouri and Ohio.

Continued on next page

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SIMPLY THE BETTER CHOICE

Sister Alice Ann currently serves in pastoral care at St. Clare Hall at the motherhouse.

A native of Dover, Sister Gerald Gaynor served as a special education teacher at St. Mary's Child Center in Indianapolis from 1958-69.

She also ministered at Catholic schools in Ohio and Missouri.

Sister Gerald currently serves as a health care giver at St. Clare Hall at the motherhouse.

A native of Seymour, Sister Mildred Grein, formerly Sister Dorine Clare, served at the former Holy Family School in Oldenburg, St. Mary School in North Vernon and the former St. Joseph School in St. Leon.

She also taught at Catholic schools in Ohio and Michigan.

Sister Mildred is retired and lives at St. Clare Hall at the motherhouse.

A native of New Albany, Sister Noreen McLaughlin ministered at the former St. Francis de Sales School in Indianapolis, the former Holy Rosary School in Indianapolis and St. Agnes School in Evansville.

From 1960-89, she served as a teacher, principal, pastoral minister, vocational instructor and in formation ministry at the congregation's mission in Mendi and Kagua in Papua New Guinea.

Sister Noreen currently serves as pastoral associate at Good Shepherd Parish in Campton, Ky.

A native of Millhousesen, Sister Jonette Scheidler ministered at the former Holy Trinity School in Indianapolis as well as Little Flower School, St. Christopher School and St. Mark School, all in Indianapolis.

She also taught at St. Mary School in North Vernon, St. Mary School in Greensburg, St. Louis School in Batesville, the former St. Andrew School in Richmond, St. Joseph School in Shelbyville, the former St. Joseph School in St. Leon and St. Mary School in

Rushville. She also served at Catholic schools in Ohio and Missouri.

Sister Jonette currently ministers in community service at the motherhouse.

Sister Marie Camille Schmaltz served at St. Mary School in North Vernon, St. Louis School in Batesville, the former Holy Trinity School in Indianapolis and Little Flower School in Indianapolis.

She also taught at Catholic schools in Ohio and Missouri.

Sister Marie Camille currently serves as assistant manager in the teleministry department at *St. Anthony Messenger* in Cincinnati.

Sister Joan Elise Smith ministered at the former Holy Trinity School in Indianapolis, Little Flower School in Indianapolis, St. Mary Parish in Indianapolis and Marian College in Indianapolis.

She also taught at Oldenburg Academy, the former Rex Mundi High School in Evansville and at a Catholic school in Ohio.

Sister Joan Elise currently serves as a clerical assistant at the Batesville Deanery Resource Center in Batesville.

Sister Teresa Trick, formerly Sister Bertha Rose, ministered at St. Michael School and St. Christopher School, both in Indianapolis, as well as St. Michael School in Brookville, the former Catholic Central School in New Albany, the former Holy Family School in Richmond and St. Joseph School in Princeton, Ind.

She also ministered at Catholic schools in Ohio.

Sister Teresa currently ministers in community service at the motherhouse.

A native of Rushville, Sister Linda Bates, formerly Sister Claudia, served at the former St. Mary School in Indianapolis and the former St. Rita School in Indianapolis as well as St. Lawrence School, St. Gabriel School and St. Christopher School, all in Indianapolis.

She also taught at Marian College in

Indianapolis and at Catholic schools in Ohio and Michigan.

Sister Linda currently serves as pastoral associate at Christ Our Hope Parish in Harrisville, W.V.

Sister Marilyn Chall, formerly Sister Mary Herman, taught at the former St. Rita School in Indianapolis.

From 1965-94, she ministered in Mendi, Tari, Mount Hagen and Port Moresby, all in Papua New Guinea.

Sister Marilyn currently serves as pastoral minister at Our Lady of Lourdes Parish in Washington, Mo.

Sister Mary Stella Gampfer ministered at Marian College in Indianapolis, the Marian Scholasticate and Oldenburg Academy in Oldenburg, and the former Rex Mundi High School in Evansville.

She also taught at a Catholic school in Ohio.

Sister Mary Stella currently serves as an associate professor of English at Marian College.

Sister Ruth Marie Kluemper, formerly Sister Margarita, taught at Holy Name School in Beech Grove as well as St. Lawrence School and St. Mark School, both in Indianapolis. She also served at a Catholic school in Ohio.

From 1986-93, she was a member of the formation team for the congregation at Oldenburg.

Sister Ruth Marie currently serves as pastoral associate at Our Mother of Sorrows Parish in Cincinnati.

Sister Bernice Roell ministered at Holy Name School in Beech Grove as well as Our Lady of Lourdes School, St. Mark School and St. Simon the Apostle School, all in Indianapolis. She also ministered at a Catholic school in Ohio.

From 1968-74, Sister Bernice was the novice directress for the congregation. Since 1990, she has served as the motherhouse coordinator for the congregation in Oldenburg. †

Pope prays that ties between Muslims, Christians endure

CASTEL GANDOLFO (CNS)—Pope Benedict XVI prayed that the strong ties between Muslims and Christians in Iraq endure as he prayed for peace in the "martyred country."

He invited everyone to join him in praying for "the gift of peace and harmony" in Iraq after praying the Angelus on Oct. 1.

The pope said he met on Sept. 30 with Chaldean Patriarch Emmanuel-Karim Dely of Baghdad, who detailed "the tragic reality faced daily by the dear people of Iraq, where Christians and Muslims have lived together for 14 centuries as children of the same land."

"I hope these bonds of fraternity will not be loosened," the pope said from the window of his summer residence.

The patriarch made a special visit to Rome and Castel Gandolfo to inform the pope about the situation in Iraq, said Father Philip Najim, the Rome-based representative of the Chaldean Catholic Patriarchate of Baghdad.

Deaths of Iraqi civilians have been on the rise, according to a recent report by the United Nations. More than 6,500 civilians were killed in July and August this year, the report said.

Christians have been facing an onslaught of recent attacks in Mosul and Baghdad.

The Chaldean Church of the Holy Spirit in Mosul was targeted twice in three days when rockets exploded against it on Sept. 26. Two days before, armed men fired at least 80 shots on the building, reported AsiaNews, a Rome-based missionary news agency. No one was killed or injured in either attack. †

LEGACY FOR OUR MISSION:

For Our Children and the Future

CATHOLIC CHARITIES BLOOMINGTON PROVIDES STUDENTS COUNSELING SERVICES

St. Vincent de Paul Catholic School in Bedford is proud of its limited class size, favorable student/teacher ratio and ISTEP scores that exceed state averages, along with daily religious instruction. Counseling services are provided to help ensure that all students can fully benefit from this strong educational environment. These services are provided in part by Catholic Charities Bloomington, which will be supported by the *Legacy for Our Mission* campaign.

Principal Kathy Sleva explained that parents or teachers can recommend counseling for students who are experiencing behavioral, emotional, social or learning problems. Counseling can be short term or require several sessions. In addition, separate skill-building groups are organized for sixth-grade boys and for girls to deal with adolescent issues. "We are extremely grateful for the counseling services provided by Catholic Charities Bloomington. It has made a tremendous difference in the lives of many of our students over the years," Sleva said.

School counseling, along with individual and family counseling as well as community and professional training, are provided by Catholic Charities Bloomington, which serves all the counties of



Peggy York-Garcia provides counseling services at St. Vincent de Paul Catholic School in Bedford.

the Bloomington Deanery. The *Legacy for Our Mission* campaign goals for this agency will be to increase annual program support through gifts to the Catholic Charities Endowment and provide perpetual annual support to minister to the spiritual, material and psychological needs of the people they serve. Of the 265 individuals served through all Catholic Charities Bloomington programs in 2004, the latest year for which statistics are available, 91 were children or adolescents and 83 lived below the federal poverty level.



"Funding from the archdiocese through the *Legacy for Our Mission* is essential to sustaining quality mental health services on a sliding fee scale through Catholic Charities Bloomington, as well as programs like the one at St. Vincent de Paul School," said Marsha McCarty, agency director of Catholic Charities Bloomington.

"Our goal is to provide the support needed by the students at St. Vincent de Paul School in order that they might benefit fully from this quality educational program," she added. The program has been in place for nearly two decades.

David Siler, executive director of the archdiocesan secretariat for Catholic Charities and Family Ministries, explained that the counselor assigned to the school consults with the principal and staff to identify students who may benefit from talking with her. He said that the child might need help in communicating feelings, resolving conflicts, organizing work at home or school, solving problems or controlling impulsive behavior. A child may experience grief due to loss of a loved one, or trouble getting along with peers, he explained.

The counselor, Peggy York-Garcia, can help coordinate available community services for families. She may provide short-term counseling, and then refer a family for more services. York-Garcia also provides crisis intervention for the staff and students. "Last year, when a long-time member of our staff died suddenly, Peggy offered to meet with students and staff who were experiencing difficulty in dealing with her death," Sleva said.

"York-Garcia is seen by the children as another caring adult on the staff," Sleva said, "who can take time to sit down and visit with them, many times with a game or an art activity, to break the ice. Then, she lets them talk about their cares and worries, the needs in their lives. They go back to class, with the burden lifted a little, and with new ideas for coping. This service helps complete the way we provide child-centered, family-sensitive, Catholic education in our school."

Through Catholic Charities Bloomington, St. Vincent de Paul Parish in June expanded the counseling program to make these services available to its parishioners and to members of the community, with fees based upon their ability to pay. "Our program helps with their emotional, mental and spiritual needs. It's easier to get people into counseling than to see their relationships dissolve," said Father Richard W. Eldred, pastor. "Just as the Church provides the sacraments, it also must dig deeper to provide support and reconciliation. With the help of Catholic Charities Bloomington, we are able to do this."

Counseling Helps Students Focus on Their Strengths

The help provided by Peggy York-Garcia typically involves supporting the child in his or her personal growth or academic goals. "Many of these students have trouble managing class work and relationships," she said. "Often, we work directly with the teacher on specific learning skills. We help students focus on their strengths—find out what they're good at—to help build their self-confidence and self-esteem. Also, we also help with problem-solving and general social skills."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to *Legacy for Our Mission* through your local parish, a portion of your gift will be allocated to Catholic Charities and distributed to programs such as the Catholic Charities Bloomington School Counseling Program.

Please visit the new online home for *Legacy for Our Mission* campaign. Our new campaign Web site is www.archindy.org/legacy.

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.

DOYON, Patricia A., 70, Sacred Heart of Jesus, Indianapolis, Sept. 16. Mother of Theresa Demers, Michele, Greg and Ronald Doyon. Sister of Jeanine Ruel. Grandmother of six.

EHLERS, Marcia Ann, 51, Holy Family, New Albany, Sept. 20. Sister of Grace Kulbitskas, David, Ed, Mike, Steve and Tony Ehlers.

GARTNER, Keith E., 44, Our Lady of the Greenwood, Greenwood, Sept. 17. Husband of Dolores (Kot) Gartner. Father of Gracie Ann Gartner. Stepfather of Tina Roberts and Kevin Lamb. Son of Dick and Jean Gartner. Brother of Rick Gartner.

GONZALES, Fidel J., Jr., 53, St. Michael the Archangel, Indianapolis, Sept. 18. Husband of Brenda (Wolfe) Gonzales. Father of Christopher, Kelly and Patrick Gonzales. Son of Fidel Gonzales Sr. and Susanna Smith. Brother of Anna, Janie, Linda and Micky Gonzales. Grandfather of seven.

HARTMAN, Marjorie H., 84, St. Anthony, Morris, Sept. 17. Mother of Diane Hornbuckle, Jean Johnson, Rose Morton, Francis and Roger Hartman.

Grandmother of nine. Great-grandmother of seven.

HYDE, Jeffrey P., 48, St. Michael, Brookville, Sept. 16. Son of Jim and Eileen (Ortman) Hyde. Brother of Pam Barton and Brenda Dare. Uncle of nine.

MARSELLA, Ida M., 96, Immaculate Heart of Mary, Indianapolis, Sept. 11. Mother of Jack and Frank Marsella. Grandmother of five. Great-grandmother of 10.

McMURRAY, Joan Moulder, 75, St. Luke, Indianapolis, Sept. 19. Wife of Harry McMurray. Mother of Nancy Davis, Suzanne Kirschling, James and William McMurray. Sister of Ann Rau.

MITCHELL, Morris G., 94, St. John the Apostle, Bloomington, Sept. 13. Father of Charles and Mick Mitchell. Brother of Fred Mitchell. Grandfather of five. Great-grandfather of two.

READ, Edward G., 87, St. Augustine, Jeffersonville,

Sept. 19. Husband of Margaret Read. Father of C. Gregory and Edward Read. Brother of Cleona Tonini and Doriz Zollner. Grandfather of two.

ROHM, Harriette L., 87, St. Luke, Indianapolis, Sept. 14. Mother of Teresa, Frank and John Rohm.

SMITH, Clifford J., 92, St. Mary-of-the-Knobs, Floyds Knobs, Sept. 19. Brother of Evelyn Leidolf and Harold Smith.

WESTHEIDER, Madaline H., 86, St. Lawrence, Lawrenceburg, Sept. 8. Mother of Sue Ann Collins, Mary Ellen Nierlich and James Westheider. Grandmother of 15. Great-grandmother of 26.

WETTERER, Thomas, 76, St. Lawrence, Indianapolis, Sept. 2. Husband of Barbara (Dearing) Wetterer. Father of Martha Braunshausen, Bridget, Bruce, Julie and Tom Wetterer Jr. Brother of Robert Wetterer. Grandfather of four. Great-grandfather of one.

WILLIAMS, Mia, 3, St. Mary, Indianapolis, Sept. 16. Daughter of André Williams and Eva Avila. Sister of André Alem Williams. Granddaughter of Ismael and Zenaida Avila and Rodrick and Mae Williams.

WILSON, Florence A., 91,

St. Malachy, Brownsburg, Sept. 25. Mother of Shirley Dauenhauer and Larry King. Grandmother of 10. Great-grandmother of 12.

WOODSON, Ruby (Page), 95, St. Mary, Indianapolis, Aug. 26. †

Franciscan Sister Louise Ann Rossi ministered as a teacher for 52 years

Franciscan Sister Louise Ann Rossi, formerly Sister Patricia Clare, died on Sept. 11 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 77.

The Mass of Christian Burial was celebrated on Sept. 14 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Louise Ann was born on June 10, 1929, in Middletown, Ohio.

She entered the Oldenburg Franciscan community on Feb. 1, 1948, and professed her final vows on Aug. 12, 1954.

Sister Louise Ann served as a teacher for 52 years, ministering at St. Joseph School in Evansville, Ind., as well as at Catholic grade schools in Cincinnati and Middletown, Ohio.

In 2001, Sister Louise Ann retired to the motherhouse.

Surviving are a sister, Laura Brown of Indianapolis, and many nieces and nephews.

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

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The president is the chief executive officer of the school and is responsible for all facets of the school's operations. The president articulates the school mission, directs all advancement and external affairs activities, implements strategic plans, manages school budgets, and oversees the work of the principal, who is responsible for daily operations. The president reports to and is evaluated by the executive director of Catholic education for the archdiocese with inputs from the board of regents. Applicants must foster a strong Catholic identity, possess strong leadership and interpersonal skills and a passion for excellence. Applicants must be practicing Roman Catholics who have demonstrated their commitment to education. Preferred candidates will have a master's degree or equivalent work experience.
Interested, qualified candidates are encouraged to contact
Elberta Caito at 317-251-1451 ext. 2234 or
ecaico@BishopChatard.org by Oct. 31, 2006.
Completed applications will be due back to Ms. Caito no later than Nov. 30, 2006.

Continuing the battle

Arroyo says prayer, speaking out are keys to supporting life issues

By Mary Ann Wyand

Evil is on the loose in the world, Catholic broadcaster, columnist and author Raymond Arroyo told "Celebrate Life" dinner participants on Sept. 14, and pro-life work is more important than ever because the culture of death is advancing with an all-consuming ferocity.

The creator and host of the Eternal Word Television Network's international news magazine "The World Over Live" painted a grim yet hopeful picture of life in contemporary society during the 24th annual Right to Life of Indianapolis fundraiser at the Indiana Convention Center in Indianapolis.

During the dinner, the organization honored St. Luke parishioners Mary Alice (Grande) Boarini, Mary Ann Noble and Mollie Noble of Indianapolis with the Charles E. Stimming Sr. Pro-Life Award and Dr. Paul Jarrett, a retired obstetrician and gynecologist from Zionsville, Ind., with the Respect Life Award.

"There's something surreal, almost absurd, that one should have to come and speak about the importance of life," Arroyo told 950 pro-life supporters at the dinner. "But the fact is, given the times we're in, we don't have the option any more to stand aside and be quiet. I must be here and so must you."

Calling their volunteer service "a vocation for life," Arroyo said they must continue the battle to save lives by praying, speaking out against and working diligently to end abortion, euthanasia and embryonic stem-cell research.

Pro-life supporters are witnesses of God's power to bring good from evil, he said. Evil must not be feared because it

crumbles when we confront it, and lives hang in the balance so we must attack it with spiritual warfare.

"It's not only the small, innocent, defenseless ones who are at risk," he explained. "It's all of us. ... The culture of death has now marked the young, the old, and God forgive you and protect you if you get sick."

Arroyo said the U.S. Supreme Court's 1973 decisions in *Roe v. Wade* and *Doe v. Bolton*, which legalized abortion during all nine months of pregnancy, "unleashed a maelstrom that has left deep cultural and spiritual wounds in our country."

Abortion is the most frequently performed surgery in America, he said, citing statistics from the Alan Guttmacher Institute indicating that more than 1 million unborn babies are aborted in the second and third trimesters of pregnancy every year.

Calling it "homicide in the name of privacy," Arroyo reminded the gathering that "the Supreme Court insisted that abortion must be legal because we have a right to privacy."

Now, he said, that legal right to privacy also extends to euthanasia and embryonic stem-cell research.

"As the war on terrorism has demonstrated, when the American people feel their lives are in danger we are willing to give up a little privacy, to cede a bit of privacy. How about giving up a little bit of privacy for the unborn, the frail elderly? Where is the war to protect those lives? Why are we so selfish?"

Arroyo said he worries about America, but finds hope and strength in God, who expects us to protect the defenseless, whether in the womb, a laboratory or a nursing home.

"There are estimates that more than



Raymond Arroyo, creator and host of "The World Over Live" on EWTN, urges pro-life supporters to continue their battle against the culture of death in society during his keynote address at the "Celebrate Life" dinner on Sept. 14 at the Indiana Convention Center in Indianapolis.

400,000 human embryos are on ice in this country," he said. "Americans can boast having more little lives in suspended animation than any country in the world. Isn't that grand? And of the hundred thousand or so embryos implanted [in women], only about 35,000 make it to birth. Eighty percent of these poor little fellas die in the thaw. Those whom their parents decide to ignore, the leftovers, become fresh victims for experimentation."

The Constitution explicitly forbids the killing of the innocent, Arroyo said, yet abortion is legal.

"The Fifth Amendment says no person shall be deprived of life without due process of law," he said. "Where is the [unborn] child's due process? Where is the trial? What did he or she do to deserve to die in unrestrained capital punishment?"

Sadly, personhood depends on someone else recognizing your life, he said, and the mother who chooses abortion is the second victim because she is often poor, frightened and emotionally confused.

"Everybody wants to love, but love is proved, made perfect, in sacrifice," he said. "If you love, you offer yourself for another. You miss the chance to love, to be fully human, when you do otherwise. A child is not a burden. A child is not a

collectible. He or she is a person to be cherished, nurtured and, yes, sacrificed for."

Decrying the U.S. Food and Drug Administration's recent approval of Plan B—the "morning after pill" used for emergency contraception—for over-the-counter sales, Arroyo cautioned that there are no long-term studies about how it will affect the health of women.

He said the good news in the war against abortion includes legislation to protect unborn children—the Partial Birth Abortion Ban, the Born Alive Human Protection Act and the Unborn Victims of Violence Act—that erodes the destructive reasoning of *Roe v. Wade*.

A recent Zogby Poll showed that one-third of young people now believe that abortion should be outlawed, he said, and a CNN Poll found that 71 percent of Americans favor some restrictions or total restrictions on abortion.

This 30-year spiritual battle for life needs Christian soldiers who pray and fast, he said. "Everybody wants a message from God. You, my friends, are those messengers. You are the Lord's eyes, ears and mouth, so use them. ... Scripture should fuel our activity, light our way. But it will not play in the pagan temples of our culture. Use science, use logic, use reason. You can win them over on these grounds." †



Right to Life of Indianapolis president Joan Byrum presents the organization's Charles E. Stimming Sr. Pro-Life Award to St. Luke parishioners Mollie Noble, second from left, Mary Alice (Grande) Boarini and Mary Anne Noble. Dr. Paul Jarrett of Zionsville, Ind., received the organization's Respect Life Award at the "Celebrate Life" dinner.

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I certify that the statements made by me above are correct and complete.

Signed: Michael A. Krokos, Editor