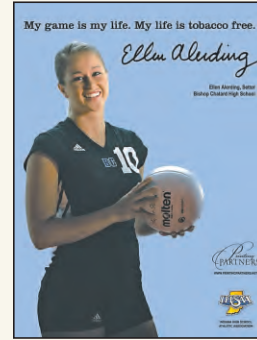




The

# Criterion

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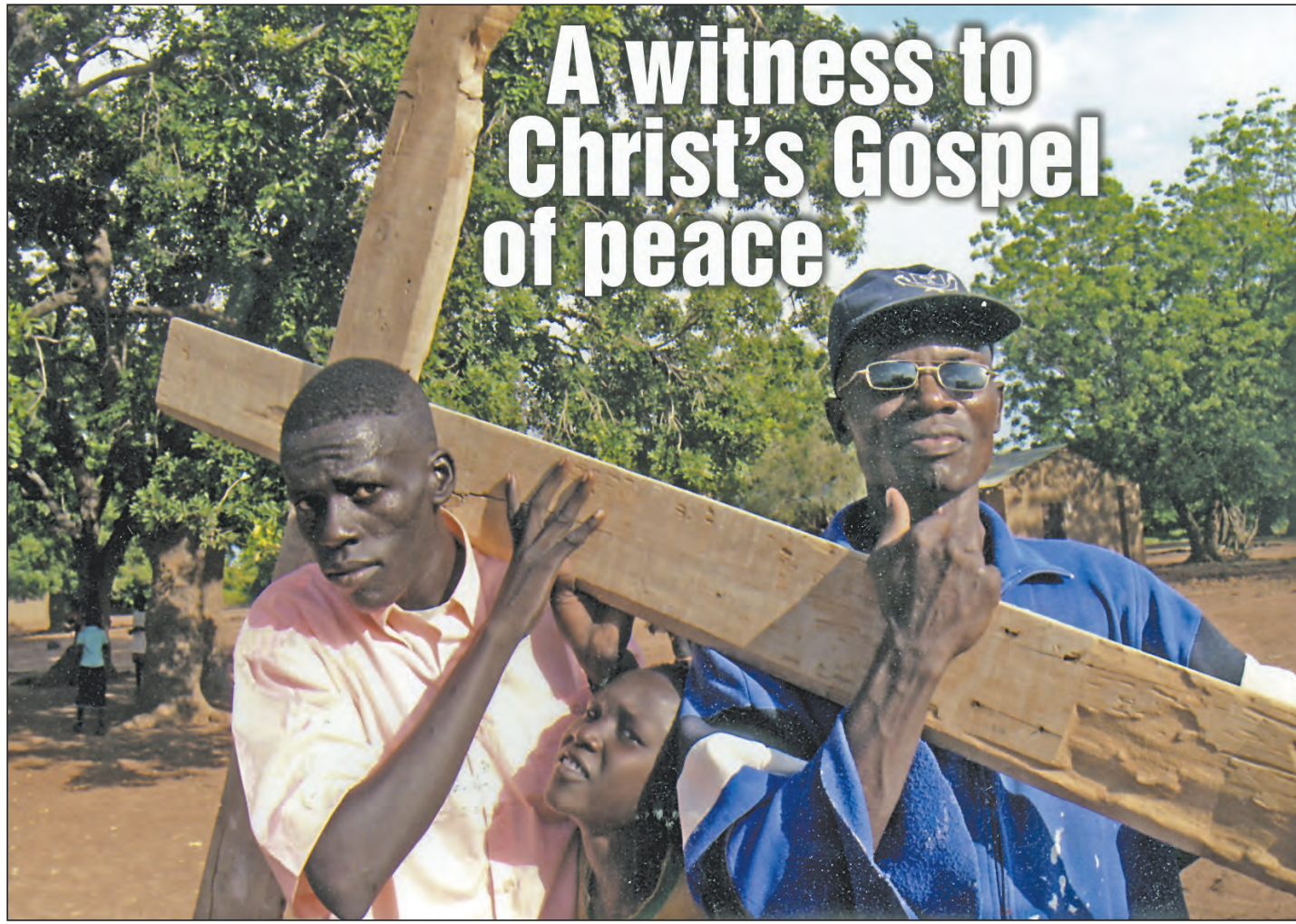
Special student-athletes

Catholic school students earn spot in role model program, page 3.

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## A witness to Christ's Gospel of peace

Head catechist Damiasio Ding, left, and Lorenze Makatatu carry the cross during a Lenten procession at St. Theresa Parish in Nyamlllel in southern Sudan last year. Lay catechists help Comboni Father Michael Barton, the parish's pastor, teach the Catholic faith to people in the Diocese of Rumbek. Three Indonesian sisters who are members of the Daughters of Our Lady of the Sacred Heart order and lay teachers help Father Barton at four Comboni schools in Nyamlllel. Students study English, Dinka, Swahili, Arabic, science, agriculture, geography, civics, history and religious education.

## Comboni Father Michael Barton embraces mission work in war-torn Sudan

(Editor's note: "Stewards Abroad" is an occasional series that reports on the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By Mary Ann Wyand

Violence continues daily in the Darfur region of western Sudan, where United Nations officials estimate that more than 200,000 Sudanese people have been killed and at least 2.5 million displaced during four years of a bloody holy war waged by Muslim extremists.

On Oct. 11, the country's 2005 Comprehensive Peace Agreement, which ended a 21-year civil war, was threatened when the Sudan People's Liberation Movement withdrew cabinet members representing southern Sudan from participation in the central government.

Comboni Father Michael Barton, who grew up in St. Therese of the Infant Jesus Parish in Indianapolis, returned to Sudan in September following a home visit and mission trip to El Salvador last summer.

During an Aug. 7 interview at the archdiocesan Mission Office at the Archbishop O'Meara Catholic Center in Indianapolis, Father Barton talked calmly about the continuing violence in Sudan and enthusiastically about his mission work at St. Theresa Parish and four Comboni schools in Nyamlllel in southern Sudan.

Catholics in central and southern Indiana are invited to pray for missionary priests, sisters, brothers and laity serving the Catholic Church throughout the world during the archdiocesan

World Mission Sunday Mass at 2 p.m. on Oct. 21 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general and director of the Mission Office, is the principal celebrant for the Mass.

Father Barton and Father Alfred Loro Caesar, a diocesan priest and seminary rector in the Archdiocese of Juba, met with Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the archdiocesan mission educator, on Aug. 7 to discuss the Church's tenuous situation in Sudan and ways that Catholics in central and southern Indiana can support their missionary work.

Father Barton has served in Sudan from 1978 until 1986 and from 1993 to the present

so he understands the volatile political and religious conflicts that plague the impoverished East African country.

"The Church in Juba is serving the people in a very trying time," Father Loro said of his home diocese. "Many people have been killed. The whole world knows about it. I think it is worse than the former [civil] war. ... We have so many orphans that we have baptized."

Father Loro said he believes the United Nations' statistics on the number of people who have been killed, displaced or died of malnutrition and diseases in recent years are too low.

Sudan has been torn apart by civil war

See **SUDAN**, page 2



Comboni Father Michael Barton, who grew up in Indianapolis, welcomes children and adults to the annual Comboni Day celebration on Oct. 10, 2006, at St. Theresa Parish in Nyamlllel in southern Sudan. He has been sick with malaria, was imprisoned for 15 days in August 1996 and had to kill a poisonous cobra at the parish last year.

## Pope completes second encyclical, a meditation on Christian hope

VATICAN CITY (CNS)—Pope Benedict XVI has completed his second encyclical, a meditation on Christian hope,

Vatican sources said.

The text, tentatively titled "*Spe Salvi*" ("Saved by Hope"), is about 65 pages, sources said on Oct. 16. No release date has been set for the document.



Pope Benedict XVI

The working title comes from St. Paul's letter to the Romans, in

which he wrote: "For in hope we have been saved." The encyclical is said to explore the Christian understanding of hope, with reference to modern philosophy and the challenges of disbelief.

The pope worked on the encyclical this summer when he had time to write during his sojourns in northern Italy and at his villa outside Rome. At the same time, he was working on a third encyclical that deals with social themes, Vatican officials said.

The pope published his first encyclical in late 2006. Titled "*Deus Caritas Est*" ("God Is Love"), it called for a deeper understanding of love as a gift from God to be shared in a self-sacrificial way.

The pope spoke about the importance of the virtue of hope in 2005, when he addressed Mexican bishops on their "*ad limina*" visits to Rome.

"Confronted by today's changing and complex panorama, the virtue of hope is subject to harsh trials in the community of believers. For this very reason, we must be apostles who are filled with hope and joyful trust in God's promises," the pope told the bishops.

From a pastoral standpoint, he added, hope means reminding Christians that God never abandons his people, and is alive and active in the world.

"In contemporary society, which shows such visible signs of secularism, we must not give in to despair or a lack of enthusiasm in pastoral projects," he said.

In introducing a section on hope, the *Catechism of the Catholic Church* states: "Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit." †

# SUDAN

continued from page 1

since 1984. During the 21-year conflict, more than 2 million people have died from the fighting and starvation.

"The Church in Sudan has been the target of Muslim radicals," Father Loro explained. "Because of this, the Church has been weakened. They are trying to bring down the whole Church, but I think that could not happen. I have been speaking about the needs of the Church [in Sudan] right now because we lost many things [due to the fighting]. Churches and schools in Juba were destroyed. They want the whole country to be Muslim."

He said Catholic priests, religious and laity in Sudan educate the people in the faith, teach the children, help bury the dead, shelter and feed displaced and starving survivors, advocate for justice and work for peace.

"The Archdiocese of Juba is right in the very center of the bloody Sudanese conflict," Father Loro said. "Our clergy, religious and laity [who are] catechists, although they are prime targets of Muslim extremists, are nevertheless fighting against all odds to keep the flames of our Christian faith burning brightly in our country. ... We continue to witness to Christ's Gospel of peace, love and mercy, serving all our traumatized, desperate people, Muslims included. The Church remains the only voice of reason, the only hope for our people."

Father Barton loves Sudan, has spent much of his life there, and wants to continue to help the people grow in their faith and educate the children.

"It's a very poor life," he said. "Sorghum, a grain, is the main food in

Sudan. Then the people have to carry water [to their homes]. It's always a struggle to survive. So many enemies, so many difficulties, make life very hard."

His current assignment at St. Theresa Parish in Nyamlllel was a mission started in 1933, but the buildings were damaged by fighting and weather during the civil war, and the rubble was left vacant for decades.

When Father Barton arrived in Nyamlllel for the first time in 2002, he was the first resident priest to minister to the Dinka people there since 1964, when the Arab government in the north expelled all the Catholic and Protestant missionaries from Sudan.

He said the previous missionary priest and brother assigned there were attacked during the night and had to flee for their lives wearing only their underwear.

"They were left with nothing, no passport, not even their pants," he said. "They had to escape by running and left everything they had there."

Nyamlllel isn't the first place where Father Barton has relied on God to start a new ministry with few resources.

When he began his previous mission at Mapuordit in southern Sudan in 1984, he opened a Comboni grade school with 125 children. Eighteen years later and with God's help, he said, 2,000 students were enrolled at two Comboni grade schools and a secondary school in Mapuordit when he went to Nyamlllel in 2002.

During five years at Nyamlllel, Father Barton said he has "worked a lot repairing the buildings and getting the school going. We now have three Catholic grade schools there. One school has about 370 students and the other about 350 students, up to class eight. The third school has just 50 children, only class one, two and three. [The schools] feed into Sacred Heart High School."



Children smile during a break from activities at the Comboni Day celebration on Oct. 10, 2006, at St. Theresa Parish in Nyamlllel in southern Sudan. Children and adults participated in an outdoor Mass then enjoyed games and a meal that included meat from a cow killed for the occasion. *Luguma*, a paste made from sorghum, and dried red beans are food staples in Sudan.

On weekends, Father Barton takes turns celebrating Mass at 80 chapels in the Diocese of Rumbek.

"My goal, and what I have been able to do these last five years that I've been there, is to celebrate Mass twice a year at each chapel," Father Barton said, because another Comboni priest helps him with Masses at St. Theresa Parish.

"Now I have more freedom to go out to the chapels more often," he said. "Last year, we had 1,859 baptisms in the diocese. This year, from Jan. 1 to when I left Nyamlllel right after Easter on April 10, we already had over 1,100 baptisms."

When he arrived in Sudan in 1978,

Father Barton said there was an average of two marriages per diocese in Sudan. Now there are more priests and more marriages.

"Every once in a while, I can get some of the parents to have their marriage blessed in church," he said. "That thrills me. When I can bless a marriage, I always think God is patting me on the back. And not only marriages, but some of the children will become priests. That's all very encouraging."

(For more information about how to help Comboni Father Michael Barton with his missionary work in Sudan, call the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.) †

## Mission priest inspires vocation in young man he baptized in 1979

By Mary Ann Wyand

With God, all things are possible.

Comboni Father Michael Barton, a native of Indianapolis who has served the Catholic Church in southern Sudan as a missionary priest from 1978 to 1986 and from 1993 to the present, believes that but admits that God still surprises him.

Last summer, Father Barton met a Sudanese man that he baptized as a 6-year-old boy during a missionary visit to the Bari village of Yaro in 1979.

Now 33, the man is a diocesan priest for the Archdiocese of Juba, but they didn't meet in Sudan or even in Africa.

While he was home for a family visit, Father Barton met Father Alfred Loro Caesar at St. Pius X Church in Indianapolis when the Sudanese priest was making a mission appeal during weekend Masses there in August.

It's hard to imagine, Father Barton said, that he would meet one of the tens of thousands of Sudanese children he has baptized—during 22 years of missionary work in Africa—half a world away in his own hometown.

But then again, he said, smiling, God works in amazing ways.

"I was 6 years old when I was baptized by him in my own village," Father Loro said during an Aug. 7 interview at the archdiocesan Mission Office at the Archbishop O'Meara Catholic Center in Indianapolis.

"That is all I can remember," Father Loro said. "Our village is not far from the parish where he served among the Bari [people]. He even taught me a little English."

Father Loro attended a Comboni grade school as a child and was confirmed in the Church, but had to flee from Yaro to Juba in 1988 because of the civil war in southern Sudan.

"He suffered during the war," Father Barton said. "It was very difficult for the boys. He had to run away to many places. He had to flee for his life several times."

Father Loro entered the seminary in the Archdiocese of Juba and was ordained in 2005.

During his mission appeal visit to the U.S. last summer, Father Loro preached at Masses at Catholic churches in Connecticut, Delaware and Indiana.

"We met when he was baptized in 1979," Father Barton said. "The first time I am able to concelebrate Mass with him is ... in my own hometown."



Sudanese Father Alfred Loro Caesar, left, and Comboni Father Michael Barton pose for a photograph on Aug. 7 outside the Archbishop O'Meara Catholic Center in Indianapolis.

Their unexpected reunion was amazing, Father Loro said. "I told him he inspired me very much. ... I found my way to the seminary."

Now Father Loro serves as the rector of the minor seminary in the Archdiocese of Juba, where 75 young men are studying for the priesthood this year.

In his mission talks, Father Loro shares the good news of the Church in Sudan and recounts horrifying statistics from the 21-year civil war that ended in 2005 and the current holy war waged by Muslim extremists in the Darfur region of Sudan.

Despite this new conflict and threats

to the Jan. 9, 2005, peace accord, Father Loro and Father Barton recently returned to Sudan to serve God's people as best they can in the wake of continuing violence there. †

### Correction

The e-mail address for Dr. Hans E. Geisler was incorrect in his "My Turn" column in the Oct. 5 issue of *The Criterion*.

His correct e-mail address is [Geisler\\_gynonc@msn.com](mailto:Geisler_gynonc@msn.com). †



10/19/07

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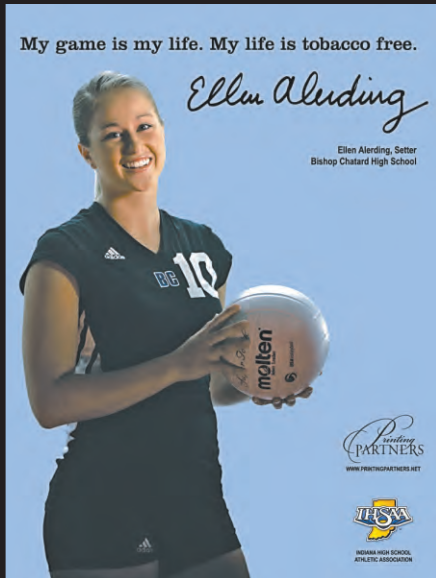
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# A special breed of student-athlete

## Catholic school students earn spot in role model program

By John Shaughnessy



They put themselves on the line every game, trying to give their best for their team, their high school and the community they represent.

Even more importantly, they display leadership, teamwork, sacrifice, loyalty and commitment—qualities that last far longer than the memories of a final score.

The beauty is that nearly every Catholic high school is well-represented by this special breed of student-athlete every season.

In keeping with that tradition, three individuals from Catholic high schools in the archdiocese have been chosen as part of the Role Model Program of the Indiana High School Athletic Association for the 2007-08 school year: Ellen Alerding of Bishop Chatard High School in Indianapolis, Ivie Obeime of Brebeuf Jesuit Preparatory School in Indianapolis and Katie Zupancic of Cathedral High School in Indianapolis.

Each of their high schools nominated them for the honor, which focuses on qualities that include outstanding character, community involvement, athletic ability and academic excellence. The program also requires that they not use alcohol, tobacco and drugs.

"They're really excellent role models for the youth of Indiana to follow," says Chris Kaufman, communications director for the IHSAA. "All of these role models live healthy and positive lives. And through this program, they're encouraging others to do the same."

Here is a glimpse of these three student-athletes and their thoughts about being a role model for their peers and younger children.

### Ellen Alerding

When Ellen Alerding came to Bishop Chatard High School as a freshman, she immediately looked to the older girls on the volleyball and basketball teams—wanting to learn how they played the game and how they lived their lives.

They apparently set a tremendous example, considering the kind of student-athlete that Ellen has become.

She's an excellent student who has no time for alcohol, tobacco and drugs. She's part of the archdiocese's A Promise to Keep program, visiting grade schools to tell students the virtues of chastity. She is also a member of Bishop Chatard's retreat team, trying to help younger students grow in their faith. And she is an athlete who plays with heart, a leader who is aware of the example that she's setting for the younger student-athletes in her school's volleyball and basketball programs.

"I remember when I was in that position," says Ellen, 17, the daughter of Joe and Amé Alerding. "I loved it when people who were

older than me helped me out and lead me in the right direction. Now, I hope to be the person that others can follow."

Her image as a role model is captured on an IHSAA poster that shows her in her volleyball uniform, a poster that proclaims, "My game is my life. My life is tobacco-free." The poster gets prominent display in the halls and classrooms at Bishop Chatard, the archdiocesan high school for the Indianapolis North Deanery.

Ellen also hopes to extend the school's tradition of older student-athletes looking out for, and setting the example for, their younger teammates.

"The posters are up in a lot of Catholic grade schools," says Ellen, a member of St. Matthew the Apostle Parish in Indianapolis. "I'm really proud I have the chance to show younger people and people my same age that this is what I believe."

### Ivie Obeime

Ask Ivie Obeime about being a role model and her thoughts soon turn to her mother—a woman who grew up in Nigeria, became a doctor, moved to the United States and established a medical foundation that has delivered a lifeline of medical supplies to help families touched by the AIDS pandemic in that African country.

"She's done so much," says Ivie, the daughter of two doctors, Mercy and Christopher Obeime. "She's worked very hard. I see how much hard work does, even if it's not for yourself, even if it's for people you don't know."

Ivie has incorporated that approach of leading by example in her roles on the volleyball and basketball teams at Brebeuf, a private school.

"I feel like people can look up to me," says Ivie, 17, a member of St. Luke the Evangelist Parish in Indianapolis. "I can instill that kind of confidence in my teammates and let them know they can do it also."

The Brebeuf senior has the same approach off the court.

"I don't abuse or use anything that has to do with tobacco or alcohol. It's a choice I made. It's a personal goal for myself. Tobacco and alcohol can only present negative things about yourself."

She also leads by example by volunteering at a home for elderly people. She sits with them, listens to them and plays bingo with them.

Interestingly, she is friends with Ellen Alerding, a friendship that began when they played on the same basketball team during their grade school years.

"She's made the same choices I have," Ivie says. "I feel everyone who has made those choices in high school is a step ahead of everyone who hasn't."

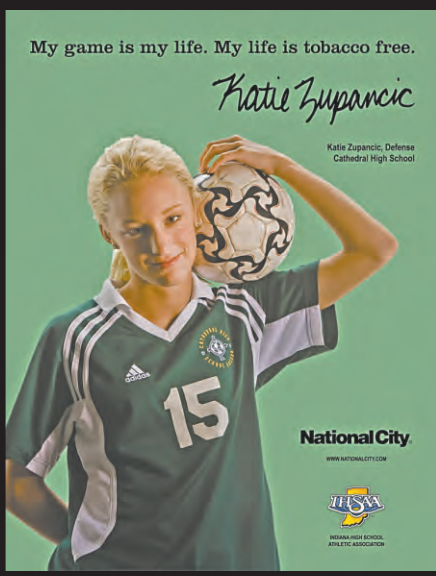
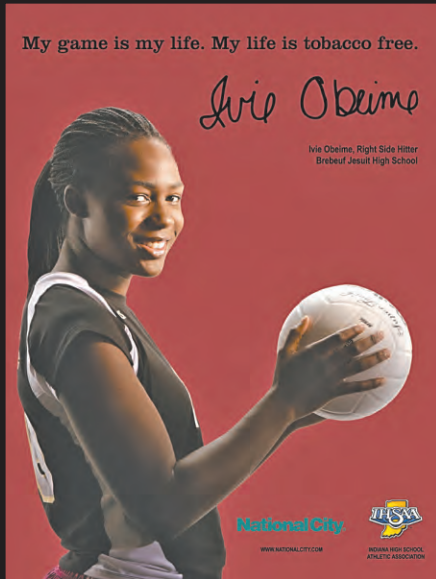
### Katie Zupancic

Katie Zupancic knows the difficult choices that high school students face every day.

The Cathedral High School soccer player also has her own way of dealing with those choices and the pressure to make the wrong ones.

"I want to make choices that will make my family proud, my brothers proud and my friends proud," says Katie, 18, the daughter of Tom and Carrie Zupancic. "I also want to stay

See PROGRAM, page 12



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## CELEBRATING A GREAT AMERICAN SCULPTOR



Detail, *Ex Nihilo*, Figure No. 8, Full-Scale, bronze. ©2004 F. Hart and P.E.C.F.

## Frederick Hart: Giving Form to Spirit

September 6–November 17

This fall, the University of Louisville welcomes more than 100 sculptures by Frederick Hart, who is best known for *The Three Soldiers*, a bronze at the Vietnam Veterans Memorial, and his work on the National Cathedral, both in Washington, D.C.

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## Editorial



President John F. Kennedy and his wife, Jacqueline, arrive at Love Field in Dallas on Nov. 22, 1963. In 1961, he became the 35th U.S. president and the first Catholic to hold the office.

## Catholics and political parties

Don't you wish there was a political party that stood for all the things the Catholic Church teaches? Naturally, it couldn't be called the Catholic party or it would never get enough support from non-Catholics to win elections, but just a party whose platform agreed with the Church's teachings.

Earlier in U.S. history, the Democratic Party was considered the party for Catholics. It was the one that welcomed Catholic immigrants, especially the Irish escaping the potato famine in Ireland, while the Republican Party was composed of anti-Catholic nativists. That was especially true here in Indiana during the first part of the 20th century when the Ku Klux Klan controlled the Republican Party.

That changed when the Democratic Party became the party that promoted liberal abortion policies, favoring the "right" of a woman to "control her own body" over the right to life of the unborn baby. Democrats went on to promote the acceptance of euthanasia, the killing of embryos for stem-cell research and other anti-life issues. Many Catholics believed it impossible for them to remain members of the Democratic Party and, since the Republican Party promoted pro-life issues, they became Republicans.

Other Catholics, though, while wishing that the Democratic Party wasn't so pro-abortion, remained convinced that it was more in line with most other Catholic teachings than was the Republican Party. Examples include the issues of capital punishment, immigration and the preferential option for the poor. While many Catholics deserted the Democratic Party, most of the Catholics serving in Congress are Democrats.

Therefore, there is no U.S. political party that can be considered the party of Catholics. Or perhaps we should say that *should be* the party of Catholics since we know that many Catholics don't take their religion into consideration when it comes to politics.

Furthermore, it appears unlikely that such a party will exist in the future.

There used to be a scramble among politicians to get "the Catholic vote," as if Catholics always voted in a bloc. There were times when that was true—especially in the election of 1960 that made John F. Kennedy the first and only Catholic president.

Through the years, though, it became

evident that there is no such thing as *the* Catholic vote since Catholics recently have voted about the same as other Americans. During some elections, they voted mainly Republican while in others it was mainly Democrat. Percentages usually vary depending upon how faithfully the Catholics practice their faith.

With 68 million Catholics in the United States, it shouldn't come as a surprise that there's tremendous diversity and pluralism among them. They don't always think alike, and we shouldn't expect them to. Aside from the basic truths of the Church—those expressed in the Nicene Creed plus a few more—Catholics' beliefs tend to stretch across the broad spectrum of opinion.

This is even true in non-political matters. Four Catholic sociologists—William D'Antonio, James Davidson, Dean Hoge and Mary Gautier—recently published *American Catholics Today*, the results of a survey to determine what Catholics consider the most important "elements" of Catholicism.

At the top of the list were helping the poor, Jesus' resurrection from the dead, the sacraments, including the real presence of Jesus in the Eucharist, and devotion to Mary. Those considered least important were teachings in opposition to abortion, the teaching authority of the Church, opposition to the death penalty and a celibate male clergy.

"What!" many will exclaim: How can any Catholic consider teachings in opposition to abortion among the least important elements of the Church? Surely it should be near the top.

We have received letters from readers who make the point that it's impossible to be both pro-choice and Catholic. But we've said it before and we'll say it again: Despite encyclicals from the pope and teachings from our bishops, many in the Church refuse to accept its pro-life message. Yes, the Church believes its pro-life teachings are among the most important, but not all those who identify themselves as Catholics do.

Catholics can belong to any political party, but they have an obligation to vote for candidates who come as close as possible to the teachings of the Church.

—John F. Fink

## Faith & Precedent/Douglas W. Kmiec

# The ethics of dying a happy death

End-of-life care remains a difficult path to ethically navigate. The Holy See's



Congregation for the Doctrine of the Faith has reaffirmed that the provision of food and water even artificially through a tube is not extraordinary care. Therefore, it should be provided even when the person is in a "persistent vegetative state" (PVS) for a prolonged period.

That the Church takes a position in favor of feeding the hungry, even those in a PVS, should not be surprising. But we should not underestimate either its difficulty or the nuance with which it must contend.

Consider the plight of two individuals who died within weeks of each other in 2005: Terri Schiavo and Pope John Paul II.

Terri Schiavo was short-changed. At a young age, she fell into a so-called "vegetative" state, which, at the time of her death, had lasted for 15 years.

Church teaching often uses scare quotes around the word "vegetative," underscoring that no human person should ever be reduced to, or thought of as, a vegetable.

In terms of formal Church instruction, even Schiavo's subsequent autopsy, finding her without sufficient brain matter to have had any hope of recovery, supplied no justification for depriving her of nutrition.

By this newly emphasized Church instruction, the withdrawal of Schiavo's feeding tube was not a withdrawal of extraordinary and particularly burdensome care (which is permitted), but the deprivation of basic, ordinary care (which is not).

Few thought Pope John Paul II's death posed a similar dilemma. However, it is now argued by an Italian anesthesiologist that those attending the late pontiff actually were slow in getting the Holy Father a feeding tube and then deprived him of the most appropriate one.

Late in his illness, Pope John Paul II was apparently given a nasal feeding tube; given his Parkinson's disease, which makes it difficult to swallow, an abdominal feeding tube would have been more appropriate.

Dr. Lina Pavanelli accuses the Church of not following its own instruction. To be deprived of the most appropriate feeding tube, she reasons, violates Catholic teaching.

All of us who witnessed the profound teaching of Pope John Paul II (including his prayerful understanding of pain and dying) find these accusations outrageous.

## Letters to the Editor

### Cruelty to the unborn is just as deplorable as cruelty to animals

Where is our common sense?

I just don't understand how people can get so riled up over cruelty to animals, yet think nothing about the cruelty to unborn babies being aborted.

An example: Michael Vick, a quarterback for the Atlanta Falcons of the NFL, was involved in illegal betting on dog fights and, according to some reports, in the actual participation in the killing of dogs unable to fight. Now I don't condone abuse of any animal, and I agree he should be punished for his involvement.

What I don't understand is where is the outcry for the cruelty that occurs to more than 1,000 unborn children every day at the hands of a doctor under the guise of a woman's "right" to kill her unborn child?

Somewhere we lost our common sense. I guess it was in 1973 when someone decided that our Constitution gave a

Pavanelli was not present at the pontiff's bedside and has had no access to his medical records.

Of course, other than a few immediate family members, those pronouncing upon the ethics of Schiavo's treatment were equally absent. Ethical standards for the care of patients must be clearly written, but as a matter of subsidiarity, it is most appropriate for the patient, if conscious, or the immediate family to apply.

As carefully drawn as the Congregation for the Doctrine of the Faith's recent statement is, no detached ethical observer can know all the contingent facts.

It is indeed clarifying for the Church to specify that the provision of food and water even by artificial means is, in general, ordinary care. But even the Vatican concedes that, in specific cases, it may not be, if it does not "accomplish its proper finality." (For example, if the body is rejecting or not metabolizing the food or even if the introduction of food is harmful, as in the case of some cancers.)

Catholics can expect close questioning from non-Catholic friends about this reaffirmed teaching. Many will be unable to perceive anything but excessive expense and prolonged hospitalization in the artificial provision of food to a patient who, to use the Congregation for the Doctrine of the Faith's terminology, "to a moral certainty will never recover consciousness."

The Church permits the removal of artificial respiration when it is recognized that it is the underlying disease, not the willful act of the patient or doctor, that would cause death.

Why, some will surely ask, is it not also the underlying illness that has destroyed the natural capacity to eat and drink? Why should one manifestation of the natural process of death, an incapacity to breathe, be put on one side of the line and the inability to eat be put on the other?

These are inescapably hard questions. We should not pretend otherwise. Prudently, we should update our health care directives or living wills to faithfully reflect a presumption in favor of providing nutrition and hydration. Beyond that, pray.

Catholics have traditionally prayed to be delivered "from a sudden and unprovided death." The blessing and curse of medical science presents the possibility of a prolonged and debilitating death. For this, we need an even older prayer "for the grace of a happy death."

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for Catholic News Service.) †

woman the right to kill her unborn child if she didn't want it—for any reason.

So why is this OK? Don't unborn children have any rights? Just because they live inside their mother and have not yet been delivered to the "outside" world, don't they have the same rights as we do? They are alive and growing. I just don't get it.

The only way we can turn this around is to elect people with common sense, those who understand that human life is sacred and that abortion is wrong. We have to elect people that understand that cruelty to the unborn is just as deplorable as cruelty to animals.

Use common sense. During the next election, vote pro-life, and hope and pray that those elected use common sense.

**Al Scheller**  
**Elizabethtown**

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



## SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Church teaching on cohabitation reflects belief in dignity of marriage

I can't tell you how many parents and grandparents confide their sadness and anxiety about young family members who have decided to "cohabit."

Cohabitation is one of the most common and most sensitive problems our pastors face in their meetings for marriage preparation. Because it is so common among famous personalities of contemporary society, it is accepted among many without much ado. It bears serious consideration because it has serious consequences.

The U.S. Conference of Catholic Bishops' Committee on Marriage and Family Life recently published some background information on this complex though not uncommon phenomenon. Let me share some of this information. (For readability purposes, I leave aside references to the research documentation which is available to support the information.)

In 2004, more than 5 million Americans were cohabiting, living together in a sexual relationship without marriage. This compares to 500,000 in 1970. Currently, 60 percent of all marriages are preceded by cohabitation. Fewer than half of cohabiting unions end in marriage.

Many couples believe—mistakenly—that cohabitation will lower their risk of divorce. Since many are the children of divorce, or have other family members or friends who have divorced, this is a widespread and perhaps understandable misconception. Other reasons for living together include convenience, financial savings, companionship and security, and a desire to move away from the family of origin.

As a matter of fact, marriage preceded by cohabitation is 46 percent more likely to end in divorce. The risk is greatest for "serial" cohabitators who have had multiple relationships. Some studies indicate that those who live together with definite plans for marriage are at minimal risk; however, the same studies indicate there are no positive effects from cohabiting.

The USCCB committee paper notes that social scientists have tried to determine whether some of the risk for cohabitators is due to the selection effect, i.e., that those who live together are already those who are more likely to divorce. While research shows the selection influence, most social scientists emphasize the causal effect, that is, cohabitation itself increases the chance of future marital problems and divorce.

It had not occurred to me that cohabitation usually favors one partner over the other. Studies find that cohabitators are unequally committed. Apparently, often the more committed partner is willing to put up with poor communication, unequal treatment, insecurity and even abuse. Typically, women are more vulnerable since they tend to be more committed.

Not surprisingly, cohabitation puts children at risk. Forty percent of cohabiting households include children. After five years, one-half of these couples will be broken up, compared to 15 percent of married parents.

Our Catholic Church teaching on cohabitation reflects our belief about the dignity of marriage. We believe that marital love is an image of God's love for humanity, and Christian marriage is a sign of Christ's union

with the Church. This union can never be temporary or a "trial." It is permanently faithful.

Every act of sexual intercourse is intended by God to express love, commitment and openness to life in the total, unreserved gift of husband and wife to each other. Premarital sexual intercourse is sinful because it violates the dignity of persons, and the nuptial meaning and purpose of sexuality. It cannot express what God intended. Rather, it says something false—a total commitment that the couple does not yet have. This total commitment is possible only in marriage.

It is important to understand that the mutual self-giving of husband and wife enables them to become co-creators with God to bring new life into the world.

Recall, the gift of sexual intercourse has two purposes: to express and strengthen marital love (we call this the unitive purpose) and to share that love with children (the procreative purpose). Clearly, only in marriage can children be raised with the secure, committed love of a mother and father.

As I mentioned, the prevalence of cohabitation is a difficult and sensitive concern for pastors. Acknowledging the fact of cohabitation, the late Holy Father, John Paul II, urged pastors and the Church community to become familiar with these situations on a case by case basis.

"They should make tactful and respectful contact with the couples concerned and enlighten them patiently, correct them charitably and show them the witness of Christian family in such a way as to smooth the path for them to regularize their situation" (*Familiaris Consortio*, #81).

Difficult as it is, cohabitation provides an opportunity for evangelization. Approached with understanding and compassion, it is a teachable moment.

The USCCB information paper concludes with the reminder that young people are searching for a soul mate in a marriage partner. They want an intimate and enduring relationship.

Our Church understands this quest for intimacy. Pastorally, we try to help cohabitators understand that their relationship undermines the very thing they most want. †

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

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

#### Archbishop Buechlein's intention for vocations for October

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

### Las enseñanzas de la Iglesia sobre el concubinato reflejan la creencia en la dignidad del matrimonio

No puedo decirles cuántos padres y abuelos me confiesan su tristeza y ansiedad con respecto a familiares que han decidido "vivir juntos."

El concubinato es uno de los problemas más comunes y más sensibles que enfrentan nuestros pastores en las reuniones de preparación para el matrimonio. Debido a que es tan común entre personalidades famosas de la sociedad contemporánea, es generalmente aceptado sin demasiada conmoción. Lleva a cuestiones profundas consideraciones porque tiene serias consecuencias.

El Comité para el Matrimonio y la Vida Familiar de la Conferencia de Obispos Católicos de EE.UU. (USCCB por sus siglas en inglés), publicó recientemente cierta información contextual sobre este fenómeno complejo, aunque no inusual. Permítanme compartir parte de esta información con ustedes. (Para facilitar la lectura he omitido las referencias a los documentos de investigación que se encuentran a disposición para respaldar la información.)

En 2004 más de 5 millones de estadounidenses se encontraban en concubinato, viviendo juntos en una relación sexual sin estar casados. Esto contrasta con 500,000 en 1970. Actualmente 60 por ciento de todos los matrimonios están precedidos por el concubinato. Menos de la mitad de las uniones de concubinato culminan en el matrimonio.

Muchas parejas creen—erróneamente—que el concubinato disminuirá su riesgo de divorcio. Debido a que muchos son hijos de padres divorciados o tienen familiares o amigos que se han divorciado, este constituye un concepto erróneo ampliamente difundido, lo cual es quizás comprensible. Otras razones para vivir juntos incluyen conveniencia, situación financiera, compañía y seguridad, y el deseo de mudarse fuera del núcleo familiar.

De hecho, un matrimonio precedido por el concubinato tiene un 46 por ciento más de probabilidad de culminar en divorcio. El riesgo es aun mayor para concubinos "en serie" que han tenido varias relaciones. Algunos estudios indican que aquellos que han vivido juntos con planes firmes de matrimonio corren un riesgo mínimo. Sin embargo, el mismo estudio indica que el concubinato no produce efectos positivos.

El informe del comité de la USCCB observa que los científicos sociales han intentado determinar si, en efecto, parte del riesgo de los concubinos se debe al efecto de selección, es decir, aquellos que viven juntos ya están más predispuestos al divorcio. Si bien la investigación demuestra la influencia de la selección, la mayoría de los científicos sociales hacen énfasis en el efecto casual, es decir, que el concubinato en sí mismo aumenta el riesgo de problemas maritales en el futuro y de divorcio.

No había pensado que el concubinato por lo general daba preferencia a una de las partes por encima de la otra. Los estudios demuestran que los concubinos no están igualmente comprometidos. Aparentemente, con frecuencia la parte comprometida está dispuesta a soportar la mala comunicación, el tratamiento desigual, la inseguridad e incluso el abuso. Normalmente las mujeres son más vulnerables ya que suelen estar más comprometidas.

No es de sorprender que el concubinato ponga en riesgo a los hijos. Cuarenta por ciento de los hogares de concubinos incluyen hijos. Después de cinco años, la mitad de estas parejas se separarán, en comparación con el 15 por ciento de los padres casados.

Las enseñanzas de nuestra Iglesia Católica con respecto al concubinato reflejan nuestra creencia sobre la dignidad del matrimonio. Creemos que el amor marital es una imagen

del amor de Dios por la humanidad y un matrimonio cristiano constituye un símbolo de la unión de Cristo con la Iglesia. Esta unión nunca podrá ser temporal o "de prueba." Es permanentemente fiel.

Dios ha destinado cada acto sexual para expresar el amor, el compromiso y la apertura hacia la vida en la entrega total e ilimitada entre esposo y esposa. Las relaciones sexuales premaritales son pecaminosas porque violan la dignidad de las personas, así como el significado nupcial y la finalidad de la sexualidad. No puede expresar la voluntad de Dios. En lugar de ello, expresa algo falso: un compromiso total que la pareja aun no tiene. Este compromiso total es únicamente posible en el matrimonio.

Es importante que entendamos que la entrega mutua entre esposo y esposa les permite convertirse en co-creadores junto con Dios para traer nuevas vidas a este mundo.

Recordemos que las relaciones sexuales cumplen un doble propósito: expresar y fortalecer el amor marital (llamado propósito unitario), y compartir ese amor con los hijos (el propósito procreativo). Evidentemente, sólo en un matrimonio los hijos pueden crecer bajo el amparo del amor comprometido de un padre y una madre.

Como mencioné al principio, el predominio del concubinato es una preocupación difícil y sensible para los pastores. Al reconocer el hecho del concubinato, el difunto Santo Padre Juan Pablo II, instó a los pastores y a la comunidad de la Iglesia a que se familiarizaran con estas situaciones de manera individual en cada caso.

"Se acercarán a los que conviven, con discreción y respeto; se empeñarán en una acción de iluminación paciente, de corrección caritativa y de testimonio familiar cristiano que pueda allanarles el camino hacia la regularización de su situación" (*Familiaris Consortio*, #81).

A pesar de las dificultades, el concubinato ofrece una oportunidad para la evangelización. Cuando se aborda con entendimiento y compasión, se convierte en una oportunidad para el aprendizaje.

El informe de la USCCB concluye con el recordatorio de que los jóvenes buscan su alma gemela en el cónyuge. Desean una relación íntima y duradera.

Nuestra Iglesia entiende esta búsqueda de intimidad. Desde el punto de vista pastoral, tratamos de ayudar a los concubinos para que entiendan que su relación menoscaba aquello que tanto anhelan. †

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

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

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

#### La intención del Arzobispo Buechlein para vocaciones en octubre

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

# Events Calendar

## October 19

The Atrium, 3143 E. Thompson Road, Indianapolis. **St. Francis Hospital's Senior Promise program, "Fall Health Festival,"** 9 a.m.-noon. Information: 317-782-6660.

## October 20

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

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Evening of Romance and Fun 2007," dinner and dance,** 7 p.m., \$25 per person. Information: 317-884-3585.

St. Vincent Women's Hospital,

8111 Township Line Road, Indianapolis. **Couple to Couple League (Natural Family Planning) class,** 9-11 a.m. Information: 317-228-9276.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Day" dinner,** roast pork dinner, country store, 4-7 p.m., \$7 per adult, \$3 per child 12 and under. Information: 812-654-2009.

## October 21

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocesan World Mission Sunday Mass,** Msgr. Joseph F. Schaedel, celebrant, 2 p.m.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. Fifth annual **"Health Fair,"** 8:30-11:30 a.m. Information: 317-546-4065.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival and Shooting Match,"** 10:30 a.m.-6 p.m.,

games. Information: 812-843-5713.

Saint Meinrad Archabbey, Monte Cassino Shrine, one mile east of Archabbey, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Mother of Jesus and Our Mother,"** Benedictine Father Richard Hindel, presenter, 2 p.m. Information: 812-357-6501.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Covenant Sunday, Confession, 1 p.m., followed by holy hour, Mass, 2 p.m.,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

## October 23

St. Francis Heart Center, Community Center, first entrance, 8111 S. Emerson Ave., Indianapolis. **"Ask the Doc-Heart Attacks,"** Dr. Jason

Fleming, presenter, 6:30 p.m., no charge. Information: 317-893-1876 or e-mail [Dawn.Ritchie-Wilks@ssfhs.org](mailto:Dawn.Ritchie-Wilks@ssfhs.org).

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting,** 7:15 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

## October 25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Understanding the Liturgy," session two, "Liturgical Renewal,"** Father Rick Ginther, presenter, 6:15-9 p.m. Information: 317-236-1483, 800-382-9836 or e-mail [worship@archindy.org](mailto:worship@archindy.org).

## October 26

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave.,

Indianapolis. **Fall luncheon and card party,** noon luncheon, doors open 11 a.m., \$8 per person. Reservations: 317-356-4967 or 317-356-0774.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor sponsor **official opening and author signing for a new book, Day At A Time: An Indiana Girl's Sentimental Journey to Doris Day's Hollywood and Beyond** by Mary Anne Barothy, 7-9 p.m. Information: 317-872-6420, ext. 211.

## October 27

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. Archdiocesan Office of Worship, **"The Cantor: Leader of Sung Prayer,"** Charlie Gardner, presenter, 9 a.m.-4 p.m. Information: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail [worship@archindy.org](mailto:worship@archindy.org).

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **"Wellness Fellowship Run/Walk" and chili luncheon,** 11 a.m., \$10 per person, \$30 per family. Information: 317-885-5870.

## October 28

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner,** 11 a.m.-2 p.m., \$7 adults, \$4 children age 6-12, \$2 children under 5, children under 1 free.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Pro-life breakfast,** 7:30 a.m.-noon. Information: 812-623-2964.

St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. **Turkey and roast beef dinner,** turtle soup and sandwiches, 11 a.m.-2 p.m. Information: 812-934-2880.

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

## Retreats and Programs

### October 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being and Belonging: A Retreat for Separated and Divorced Catholics,"** presented by Our Lady of Fatima Retreat House and the archdiocesan Office of Family Ministries, \$150 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Young adult retreat for married couples and singles ages 20-35. **"Monastic Practices: Drawing Everyday Wisdom from the Monastic Life,"** Benedictine Brother John Mark Falkenhain, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### October 21

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 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lessons on the Lawn II,"** second in the series, Benedictine Sister Mary Luke Jones, presenter, 7-9 p.m. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Volunteers, Seniors and Friends Monthly Mass and Social,"** Mass, 9 a.m., continental breakfast following Mass, free-will offering. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** \$280 per engaged couple. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Portrait of Jesus Presented in the Gospel of Matthew,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### November 9-10

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Fall retreat for mothers, "Let Mary Show Us How to Make Christ the Center of Our Advent Season,"** Fri. 5:30-10 p.m., Sat. 8 a.m.-noon, Benedictine Sister Paula Hagen, founder of M.O.M.S. (Ministry of Moms Sharing), presenter, \$25 per person. Information: 317-255-3666.

### November 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women of the Old Testament 101,"** Dominican Sister Romona Nowak, presenter, 7-9 p.m., no charge. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 16-18

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Thanksgiving,"** Benedictine Father Noël Mueller, presenter. Information: 812-357-6611 or

e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### November 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening with Matthew Kelly: A Call to Joy,"** Matthew Kelly, presenter, 7-9 p.m. \$30 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 26-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Martha and Mary in Conversation with a Busy Parish Priest,"** Benedictine Father Vincent Tobin, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### November 30-December 2

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Young adult retreat for married couples and singles ages 20-35, **"Toward Bethlehem: Observing a Meaningful Advent and Christmas,"** Benedictine Brother Christian Raab, presenter. Information: 800-682-0988 or e-mail [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

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.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Opening Our Hearts to God's Love Incarnate,"** Father Tom Stepanski, presenter, \$150 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima). †

## VIPs

**John and Louise Arnold,** members of St. Leonard of Port Maurice Parish in



West Terre Haute, celebrated their 50th wedding anniversary on Oct. 5.

The couple was married on Oct. 5, 1957, at St. Bartholomew Church in San Manuel, Ariz.

The couple has four children: Beth Anderson, Mary Lu Thralls, Doug and John Arnold. They have nine grandchildren.

**Don and Joanne (Harrieder) Austill,** members of St. Malachy Parish in Browns-



burg and former members of St. Gabriel the Archangel Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 19.

The couple was married on Oct. 19, 1957, at St. Mark the Evangelist Church in Indianapolis.

The couple has four children: Susan

## Sisters need donations for convent chapel

Members of the Daughters of Mary Mother of Mercy, a Nigerian-based religious order who minister in the archdiocese, are moving to Holy Angels Parish in Indianapolis.



The sisters need pews, kneelers and Stations of the Cross for their new convent's chapel. If parishes or religious communities in the archdiocese can donate

these items, call Daughter of Mary Mother of Mercy Sister Jennifer Otuonye at 317-345-3419 or e-mail her at [ifeomaugo@yahoo.com](mailto:ifeomaugo@yahoo.com). †

## Correction

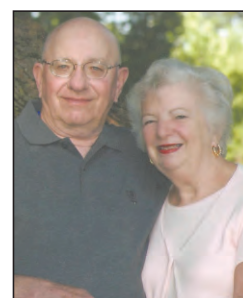
In the Oct. 12 issue of *The Criterion*, there were errors in an article on page 6 regarding the need for donations of used computer equipment for a mission ministry of Immaculate Heart of Mary Parish in Indianapolis.

All computer hardware will be collected from 9 a.m. until 4 p.m. on Oct. 20 and from 9 a.m. to 2 p.m. on Oct. 21.

For more information, send an e-mail to [awaddleton@aol.com](mailto:awaddleton@aol.com). †

Fields, Kathleen Piper, Dennis and Steve Austill. They have six grandchildren.

**Robert and Judith (Fleischmann) Callon,** members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 26.



The couple was married on Oct. 26, 1957, at the former St. Catherine of Siena Church in Indianapolis.

The couple has five children: Laura Fletcher, Cathy Putnam, Mary, Robert Jr. and Tom Callon. They have 15 grandchildren.

**Raymond and Patricia (Johantgen) O'Shaughnessy,** members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 21.

The couple was married on Oct. 21, 1957, at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis.

The couple has six children: Colleen Baumgartner, Margaret, Dennis, Michael and Patrick O'Shaughnessy and the late Timothy O'Shaughnessy. They have five grandchildren. †



## Indiana Nazareth Farm

Teenagers and youth ministry leaders from St. Agnes Parish in Brown County as well as St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute pose for a group picture after working to help needy residents of Brown County as part of the Indiana Nazareth Farm volunteer service association there. The youths helped low-income residents from Aug. 3-7 by building a wheelchair ramp, doing landscaping and other outdoor work, and completing a variety of home repair projects.

# Scecina High School Class of 1957 celebrates 50-year reunion

By Bryce Bennett

The four years spent in high school may seem like a short time when compared to the life of a person.

For the 1957 Class of Father Thomas Scecina Memorial High School in Indianapolis, those four short years have fostered a lifetime of bonds, marriages, values and friendships.

The 1957 class, which celebrated its 50-year reunion in September, has the distinction of being the first coeducational, archdiocesan high school graduating class in the Indianapolis area.

This created a characteristic of anticipation, remembered Judy Felts, a member of the class who attended the Scecina reunion.

"Going to a brand new school was exciting. We got to pick the school colors, and we were upperclassmen the entire way through school," Felts said.

This enthusiasm among the first class created a close-knit group, and that feeling has persevered for 50 years.

"Being the first class, we had a certain sense of camaraderie that went with being the first class," recalled class member Ed Fillenwarth.

The reunion reflected the feeling of family among the class. It began on Sept. 21 with a casual gathering at a north side restaurant. On Sept. 22, 120 class members attended festivities that included a Mass and dinner. The night concluded with time for the alumni to visit with



Members of the Father Thomas Scecina Memorial High School Class of 1957 are all smiles as they celebrate their 50-year class reunion on Sept. 22.

each other, and share laughter, conversation, pictures, memories and speeches by original faculty members.

Several class members said that the group would not have achieved its sense of family if not for the outstanding staff and administration.

"We had a wonderful faculty," Fillenwarth said.

"Many of the surviving faculty attended the reunion. Our band director led us in the Scecina fight song that he wrote. The original athletic director was there, five Franciscan sisters were present, and we also received numerous letters from other teachers and coaches who were not able to attend."

"Sister Hortense was a wonderful nun who cared for every student she had," Felts recalled.

## Bennett is intern at *The Criterion*

In this week's issue, Bryce Bennett contributes his first story as a new staff member of *The Criterion*—a story about the 50th reunion of the first graduating class of Father Thomas Scecina Memorial High School in Indianapolis.



Bryce Bennett

A senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, Bryce will be an intern for *The Criterion* through the 2007-08 school year. He hopes to focus on youth-oriented stories that will connect with high school students.

At 18, Bryce is the editor-in-chief of Cardinal Ritter's school newspaper, *The Chronicle*, where he has previously worked as news editor and sports editor. He is also a retreat leader and a member of the student council, guitar club, golf team, student ambassador program and the National Honor Society.

The son of Doug and Diane Bennett, Bryce is a member of St. Christopher Parish in Indianapolis. His college choices include Indiana University and Purdue University. He wants to pursue studies in communications and education. †

Members of the class also remember the Catholic values and morals taught during those four years.

"Attending a Catholic high school has taught me hard work, dedication and loyalty to others," Fillenwarth said.

"It [attending a Catholic high school] gives you a great base," Felts explained. "You have to have something to lean on through life, and it is comforting to know God is there through the good and the bad." †

## Archbishop Buechlein celebrates parish feast day, blesses St. Theodora portrait

By Mary Ann Wyand

It was a festive celebration of saints.

After completing a nine-day novena to their patron, St. Michael the Archangel parishioners in Indianapolis celebrated the feast day of the archangels—Michael, Gabriel and Raphael—and honored St. Theodora Guérin during a Sept. 29 Mass celebrated by Archbishop Daniel M. Buechlein.

Cardinal Ritter Jr./Sr. High School band members were on hand to play after the feast day liturgy and Archbishop Buechlein blessed a portrait depicting St. Theodora teaching children that will hang on a stone pillar in the Indianapolis West Deanery church.

"My sisters and brothers, let us turn to St. Theodora Guérin to intercede for us," the archbishop said. "We believe she was a woman in whom the qualities of beauty, courage, hope and holiness are combined with such grace and strength that she is a visible sign of God's Providence to our God-hungry, troubled and war-weary world."

In his homily, Archbishop Buechlein told St. Michael parishioners that the feast day liturgy celebrates and reveres the mighty archangel as our defender and God's messenger.

"St. Gregory said whenever some act of wondrous power must be performed, [the archangel] Michael is sent," he said, "so that his action and his name may make it clear that no one can do what God does."

That message is timeless, Archbishop Buechlein said, and very timely for Christians to remember in their daily life.

God's mercy is his greatest gift to us, he said, but do we place our trust in God?

"Do we have the confidence that the Father's mercy is there for us?" Archbishop Buechlein asked. "Are we willing to place ourselves in God's hands? Do we put our trust in Jesus Christ? ... If all things are possible with God, why does our faith falter [at times]? Do we believe that Jesus can and will see us through the decisions—the ups and downs—of our lives? ... Let's take this opportunity at this Eucharist to renew our trust in Christ's love and mercy for us."

Faith is like a muscle, he said, which must be exercised through regular prayer.

"With the intercession of St. Michael, our defender and our messenger from God about God's mercy," the archbishop said, "let's renew our commitment to be faithful people who pray."

Next year marks the 60th anniversary of the founding of the parish, Father Varghese Maliakkal, parish administrator, told the gathering. He praised the "great St. Michael's family" for being "good and loving people."

At the conclusion of the liturgy, Father Varghese

presented a traditional ornamental cloak made in India to Archbishop Buechlein and thanked him for doubling their joy with his presence.

Parish council president Dave Legge also thanked the archbishop for celebrating the feast day Mass and blessing St. Theodora's portrait for the church.

"It was about now—60 years ago—that 103 families from St. Anthony, Holy Trinity and Holy Angels [parishes] set foot on the ground that is now the St. Michael campus," Legge said. "It would be May 1948 before the cornerstone would be set on the school, where Mass was first offered, and nearly two years more before the first footprint of our church was made a reality."

Since the parish was founded after World War II, Legge said, "each decade has strengthened our footsteps and our resolve. The school addition was constructed in 1965, this sanctuary was completed in 1978 and the Parish Life Center was added in 1999. The meditation garden is the latest improvement added just last June."

St. Michael's 103 founding families have grown into 683 households, he said. "... We are hungry to



Archbishop Daniel M. Buechlein and Father Varghese Maliakkal, administrator of St. Michael the Archangel Parish, consecrate the Eucharist during a Sept. 29 feast day Mass at the Indianapolis West Deanery church. A nine-day novena preceded the liturgy. The portrait depicting St. Theodora Guérin teaching children will hang on a pillar in the church.

celebrate life in God, to spread God's love and healing to others, and are committed to passing on our Catholic heritage." †

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# Saint Meinrad president-rector to step down in 2008

Criterion staff report

Benedictine Father Mark O'Keefe announced this month that he would step down as president-rector of Saint Meinrad School of Theology in St. Meinrad at the end of the current school year. He has held the position since May 1996.

Father Mark's tenure will end on June 1, 2008.

"I am in my 12th year as president-rector. I believe that I am already the senior rector of a freestanding theologate in the United States," said Father Mark in an Oct. 5 press release. "Even when things are going well, eventually the time comes for new leadership."

A search for Father Mark's successor will be initiated by the school's board of trustees.

The School of Theology is a ministry of Saint Meinrad

Archabbey. The board is expected to make a recommendation to the monastery's archabbot at its meeting next February.



Fr. Mark O'Keefe, O.S.B.

The school's bylaws require that the president-rector be a monk of Saint Meinrad Archabbey.

Under Father Mark's leadership, the School of Theology has increased its enrollment, begun a two-year pre-theology program leading to a master of Catholic Philosophical Studies degree, added a permanent deacon formation program, established the Institute for Priests and Presbyterates, and undergone several extensive renovations.

Father Mark attended Saint Meinrad College, earning a bachelor's degree in history in 1978. He professed vows as a Benedictine monk in 1979 and began his studies for the priesthood at Saint Meinrad School of Theology. He was ordained in 1983. An educator and a moral theologian, Father Mark holds a doctorate in sacred theology in moral theology from The Catholic University of America in Washington.

Father Mark taught moral theology in the School of Theology and served as academic dean and associate academic dean before being appointed president-rector in 1996. He also is a consultant on medical ethics issues.

He is the author of several books on the priesthood and moral theology, and is a frequent speaker at gatherings of bishops, priests, seminarians and parish groups. †

## Notre Dame panelists' views highlight complexities of immigration

NOTRE DAME, Ind. (CNS)—Four leaders with a stake in the ongoing national debate about immigration took to the stage at the University of Notre Dame on Oct. 8 and in a two-hour forum gave voice to many of the topic's complexities.

The discussion covered labor shortages, families separated by years-long waits for visas, overcrowded schools, deaths in the desert, unreimbursed government expenses, crime rates, changing demographics, language barriers, inadequate employment options at home, and what the Catholic Church teaches about how to respond to those issues.

The forum featured Los Angeles Cardinal Roger M. Mahony, Sen. Mel Martinez, R-Fla., Arizona Gov. Janet Napolitano and Mayor Louis Barletta of Hazleton, Pa. Each described the key immigration issues as they relate to their communities.

Cardinal Mahony and Barletta provided the most dramatically different perspectives on responding to immigrants.

In response to a surge in Hazleton's immigrant population, the City Council in 2006 passed ordinances which, among

other restrictions, impose harsh fines on landlords who rent to undocumented immigrants, require would-be tenants to get a certificate from the city affirming their right to be in the country, and revoke the business licenses of employers who hire illegal immigrants.

The law has never been enforced because of litigation. A federal judge ruled in July that the ordinance is unconstitutional, but Barletta said the city intends to appeal.

Cardinal Mahony, the most visible U.S. prelate on the topic of immigration, said Hazleton's law is part of why the tone of national discussions about immigration have taken an inappropriately hostile, fearful turn.

Such laws create fear among all sorts of people, Cardinal Mahony said, whether they are in the country legally or not. "Everybody is being looked at with suspicion," he said.

"This is not the American way," he continued. "It's destructive and divisive, and it's going to diminish the sense of unity we have as a nation."

The cardinal encouraged people to get to know immigrants personally, to watch as parents work "two, three or four jobs" to ensure their children have a better life.

Barletta countered with his own description of the effect of immigration on his town, describing several violent crimes committed by illegal immigrants that prompted the City Council to enact the disputed laws.

"I've seen the other side," he said. "Not everyone who's here is working hard and is a nice person."

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"Not everybody is here for a job," he said, adding that some are drug dealers or gang recruiters.

"If every city in this country passed the Hazleton ordinance," he said, "if employers couldn't hire illegal aliens out of fear of being put out of business, then a great many illegal aliens would go home and maybe the number would be more manageable."

Martinez, who emigrated from Cuba as a child and said he is the only immigrant in the U.S. Senate, said Barletta's suggestion that immigrants are more prone to commit crimes doesn't hold up statistically.

"Sometimes crimes are committed, but that doesn't paint the entire population," he said.

Martinez said one solution to crime by illegal immigrants is to "bring them out of the shadows." Several bills that Congress has considered but so far been unable to pass include systems for legalizing the estimated 12 million people who are living in the country without permission.

The most recent bill taken up by the Senate this summer would have given those immigrants a path to legalization after they paid fines and back taxes, and after years worth of backlogs of applications for visas are cleared.

Supporters of such legislation, including Martinez, say legalization would eliminate the problem of wages being undercut by workers, who are afraid to demand higher pay lest they be turned over to authorities, as well as end the problem of immigrants who are afraid to go to police or seek other community services they need.

Napolitano said that, in 2006, 4,000 people a day were detained by authorities for entering the country illegally in her state. More than 200 people were found dead in Arizona's desert as they tried to cross the border in remote areas.

She supports tough enforcement of immigration laws, but wants dramatic changes in how visas are processed and how many are available, and in the system for temporary workers.

But she doesn't support the idea of building a wall along the Mexican border because it's simply impractical.

"Those who tell you to build a wall have never been to the border," she said. "As I'm fond of saying, you show me a 15-foot wall and I'll show you a 16-foot ladder or a tunnel." †

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## Genetic research brings healing, raises moral questions

By Fr. Nicanor Austriaco, O.P.

On May 18, 2006, scientists completed the Human Genome Project (HGP) with the publication of the DNA sequence of the last of the 24 human chromosomes. The HGP is a catalog of the approximately 25,000 genes of the human species.

It is a blueprint that lists all the molecular parts needed to make a human being. The publication of the HGP has given birth to the field of genomic science or the “new genetics” that promises to revolutionize medicine in the next century.

How will the HGP change medicine? First, it will help us to better understand the genetic basis for disease.

All diseases have a genetic component either because genes cause a disease when they malfunction or because genes predispose the individual to environmental factors that cause the disease. The HGP will help us to find these disease-associated genes.

For example, a group of scientists in the United Kingdom recently compared the genes of 14,000 patients with those of 3,000 healthy individuals and identified 24 genes that are linked with seven common diseases, which include coronary heart disease, Crohn’s disease, rheumatoid arthritis and diabetes. Studies like these will help us better understand how flaws in genes cause and contribute to disease.

Genomic science will also help

improve our ability to anticipate, diagnose and, in some cases, prevent disease. It will allow physicians to undertake individualized genetic tests to identify those genetic predispositions we each have toward disease.

For example, parents would be able to know if their children are predisposed to high blood pressure, allowing them to institute individualized behavior changes and pre-symptomatic medical interventions to help prevent the onset of the disease.

However, the development of these diagnostic tests raises ethical and social questions: Do patients have a right to know that they are genetically predisposed to a debilitating or terminal condition like Huntington’s Disease or Duchenne Muscular Dystrophy? Or should they be able to opt out of knowing such information?

Given that certain results could jeopardize current or future employment or insurance opportunities, who has a right to access the results of these genetic tests? How should society grapple with the private eugenics that will surely arise as parents attempt to produce children with particular genetic



According to Dominican Father Nicanor Austriaco, genomic science will help improve our ability to anticipate, diagnose and prevent disease. On the other hand, he also acknowledged that this research can lead to practices that degrade human dignity.

## Hope can be found in scientific research—if it is moral

By Carole Norris Greene

People who have watched a loved one suffer and eventually die from a devastating disease are sometimes held hostage by it. Their grief can be profound, even debilitating.

It is no wonder that word of breakthroughs in the field of genetic research gives hope to those desperate for relief from physical and even psychological suffering.

When hope abounds, the mind gains the ability to move beyond pain, recalling with clarity the wonder of life.

The last thing anyone needs in the midst of coping with health-related issues is confusion over what to glean hope from. As such, the Church offers valuable

principles to guide us in evaluating developments in genetic science.

Because of stem cells’ ability to produce various body parts and organs, scientists believe they hold significant promise in medicine.

The Vatican has condemned the production and use of human embryos for stem-cell research, saying that “the use of embryos to harvest stem cells amounts to viewing a human life—the embryo—as a ‘simple accumulation of cells’ rather than as a subject with rights.” The Pontifical Academy for Life encouraged the use of adult stem-cell research instead.

(Carole Norris Greene is associate editor of Faith Alive!) †

traits and predispositions?

These are only a sample of the bioethical questions that are being raised by the new genetics.

Ultimately, the HGP will help treat disease. The new genetics will allow doctors to individualize medical therapies so that a patient will receive only those drugs that will be effective given the patient’s genetic makeup and the particular genetic makeup of the disease.

Already, physicians have discovered that certain drugs, the heart-failure drug BiDil, for example, are only effective against a particular condition if the patient is of African descent. This race-based medicine is only the beginning of a trend that will soon lead to patient-based medicine.

Soon cancer patients will receive chemotherapeutic regimens that are tailored to the genetic characteristics of their particular tumors, improving the efficacy of these drugs.

The new genetics will also allow doctors to develop gene therapies to cure genetic maladies by introducing a correct version of a malfunctioning gene into a patient. In recent clinical trials, several children born without an immune system to protect them against infections—so called “bubble babies” because they have to live in an isolation chamber to protect them from germs—have been cured with gene therapy.

Many even believe that gene therapy

will allow us to cure HIV-positive patients by giving them a new immune system that is genetically engineered to be resistant to the virus.

The promise of genomic medicine will certainly go far in achieving the goal of alleviating human suffering and curing disease. Thus, it is not surprising that the Catholic Church supports genomic medicine.

Pope John Paul II said nearly 25 years ago: “The research of modern biology gives hope that the transfer and mutations of genes can ameliorate the condition of those who are affected by chromosomal diseases; in this way the smallest and weakest of human beings can be cured during their intrauterine life or in the period immediately after birth” (“Biological Experimentation Address,” Oct. 23, 1982).

The pope also taught that in trying to treat or prevent some genetic conditions we should always respect the dignity of the patients who have that condition. In the end, all genetic manipulations, in order to be morally upright, must respect the fundamental dignity of the human person and the common biological nature that lies at the basis of liberty.

(Dominican Father Nicanor Austriaco, a molecular biologist and bioethicist, is an assistant professor of biology and theology instructor at Providence College in Rhode Island.) †

### Discussion Point

## Medical research can improve quality of life

### This Week’s Question

What scientific development today is a cause of particular concern or of hope for you?

“I think that God meant for us to improve ourselves, but we must [be careful]. Stem-cell research, for example, may be good in itself as long as it doesn’t get out of hand. Cloning is good for human benefit, such as food production to feed the world, but for humans I’m not so sure that’s such a good idea.” (Carol Roberson, Lebanon, Tenn.)

“I think a cure for cancer offers hope. I recently read an article about how scientists are trying to isolate cancer cells to work on them without destroying good cells. I also hope for other cures and that researchers work on them conscientiously. ... I worry about fundraising and if enough of the money raised goes to

research.” (Marge Lorenzen, Kenosha, Wis.)

“I don’t like how people put a stigma on recovering addicts. ... You can incarcerate addicts, but that’s not [the same as] helping them. I think ... we should have more leadership [and research] to help addicts toward recovery and give people a better understanding.” (William Osterman, Lucedale, Miss.)

### Lend Us Your Voice

An upcoming edition asks: What attitudes or approaches are needed to address a troubled situation constructively?

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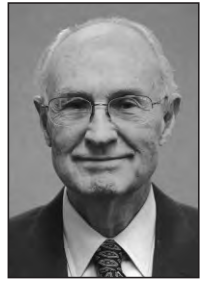


From the Editor Emeritus/John F. Fink

## Biblical women: The mother of Samson

(Twelfth in a series of columns)

Chapter 13 of the Book of Judges says that the Philistines ruled over the Israelites



for 40 years. The number 40 is used often in Scripture, usually as a way of saying a long time. The Philistines were the ancestors of today's Palestinians, who had settled originally in Gaza. The Israelites fought them during much of the Old Testament.

Manoah was an Israelite from the clan of the Danites. Dan was the northernmost tribe of Israel, located north of the Sea of Galilee. Manoah and his wife had been unable to have children.

One day while she was working in a field, an angel appeared to Manoah's wife (her name is never mentioned). He told her that she would bear a son, and a special son at that. He was to be consecrated to God from the womb, and no razor was to touch

his head because he would begin the deliverance of Israel from the Philistines. And the woman, too, was to abstain from wine or strong drink and eat nothing unclean.

The angel was telling her that the child was to be raised as a nazirite, as John the Baptist was to be raised centuries later.

Naturally, Manoah's wife hurried to tell her husband what she had just experienced. After he heard what had happened, Manoah prayed that the man of God would come back to tell them what they were to do for the boy who was to be born. How should they raise this special child?

God heard Manoah's prayer and sent the angel back to the woman. She immediately rushed to get Manoah so he could hear what the angel had to say. The angel basically repeated himself, not saying anything specific about how the child should be raised, but saying, as he had before, that Manoah's wife was to abstain from drinking wine and strong drink and from eating anything unclean.

The woman didn't seem to be nearly as

curious as Manoah, who wanted to know the man's name "that we may honor you when your words come true." The angel didn't tell his name, saying only that it was mysterious, above human understanding. When asked to stay and eat with them, the angel refused, but said that Manoah might offer a kid as a holocaust to God.

When Manoah and his wife offered the kid with a cereal offering, the flames from the fire rose to the sky. While the couple watched, the angel ascended in the flame.

Manoah became frightened. "We will certainly die," he said, "for we have seen God."

His wife, though, was more sensible. She pointed out that if God had meant to kill them, he wouldn't have accepted the holocaust and cereal offering they had just sacrificed. Besides, she might have reminded her husband, how would she bear a special son as the angel said?

She did bear a son, of course, and named him Samson. He was the strongest man in the Old Testament, accomplishing great feats. †

Cornucopia/Cynthia Dewes

## Truth is truth because it's common sense

Among other things, life is instructive. The older we get, the more interesting



factoids we accumulate. In fact, the very word "factoid" is new to me from my reading, probably because someone made it up in a desperate attempt to be profound. It's a word I plan to delete from my memory.

The point is we have lots of information to process these days, and the more years that pass, the more we need to sort out what's filling our heads. For example, when I forget something, my husband kindly says it's because I have so much to remember. That's my excuse, and I'm sticking to it.

Cooking is one example. So much has changed since I made that first casserole. For one thing, it's taken a few failures for me to understand that pork needn't be cooked until it's thoroughly dead, as we used to believe. We won't contract trichinosis, and we'll enjoy a much juicier and tastier meat if we cook it for less time.

I've also learned that sit-ups are now frowned upon for exercise, and that

chocolate and red wine are good for you. Yay. On the other hand, taking family rides in the car just for the fun of it are no longer acceptable because of environmental pollution, dependence upon foreign oil, et cetera. Tsk.

It seems as though the wisdom we used to think immutable has become error today. It's no longer good to drink lots of milk, eat red meat, put babies to sleep on their tummies or take no sass from kids of any age. Books are superfluous since everything we need to know is available to read on a computer. Learning to do math in our heads is unnecessary because we have calculators and other technologies to give us answers.

Serious moral infractions have been transformed into moral imperatives. Abortion upon request, assisted suicide, euthanasia and other procedures formerly considered anathema now seem like socially progressive ideas to a frightening number of people. It's accepted as fact in entertainments and in life that people of every possible gender will have casual sex with virtual strangers outside, or even inside, of marriage.

Of course, many human notions have changed over time, and thankfully, some of them haven't been reinstated. Things like steel corsets for feminine beauty, and

bloodletting or medicines laced with arsenic in medical practice are long gone. Lucky for us.

On the other hand, some of the wisdom of the past is enjoying new attention and even admiration. We hear of "studies" which prove that the children in families who eat meals together two or three times a week are less likely to become involved in drugs or other bad behavior.

We're told that the "quality" time that used to replace "quantity" for busy parents actually involves paying attention and listening to kids. Even common living skills such as handling money, keeping house or being mannerly are beginning to be taught formally, since they don't seem to be taught at home any more and people everywhere miss their presence.

Well, duh. If it takes a few "studies" to learn common sense, that's OK with me. It's encouraging to those of us who miss civility and order and reflection.

So, instead of railing about modern faults, we should learn to wait patiently for what goes around to come around.

Just so it doesn't bring back steel corsets and bloodletting.

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

Faithful Lines/Shirley Vogler Meister

## Remember children in your prayers

Before Mattie J.T. Stepanek died a month short of his 14th birthday in 2004,



I wrote a column about him.

Somewhere I have the sweet note that he wrote after he received a copy of the column, but—like so many treasured things—I can't find it.

Recently, when I came across *Journey through Heartsongs* at Half Price Books in Indianapolis, I was pleased to find it. Six other books written by Mattie were also bestsellers, two of them published posthumously.

Mattie's funeral was held at St. Catherine Laboure Parish in Wheaton, Md.

Former President Jimmy Carter, who acknowledged Mattie as a peacemaker, said in the eulogy: "We have known kings and queens and we've known presidents and prime ministers, but the most extraordinary person I have ever known ... is Mattie Stepanek. His life philosophy was 'Remember to play after every storm' and

his motto was 'Think gently. Speak gently. Live gently.'"

One of Mattie's poems especially struck me in the book that I recently purchased. "The Holding-On Family" is printed here in prose style to conserve space:

"I'll never let you go, Mommy and you never let me go either. We'll hold on to each other forever. We'll never let go. We'll hold on and we'll pray for each other together. Our family already got enough smaller without Jamie and Katie and Stevie. We need to never let go again. We'll be a whole family, staying together, you and me. We'll be a holy family, praying together. We'll be a holding-on family forever."

The poem is more understandable if you know that his siblings—Jamie, Katie and Stevie—preceded him in death because of the same disease that cost Mattie his life: a form of muscular dystrophy called dysautonomic mitochondrial myopathy.

Mattie's mother, Jeni, has a similar adult-onset form of the condition. Publishers of VSP Books regard Mattie

and his mother as "the two most extraordinary people" they have ever met.

His appearances on TV were many, including "Good Morning, America" and "Oprah." Once, when interviewed by Larry King and asked about his father, he said, "We're divorced from my father because he did some mean and scary things to us."

Despite the traumas that he suffered emotionally and physically, Mattie's poetry is full of faith, hope, love, wisdom and peace. He was wise beyond his years as can be seen in his poem "Eternal Echoes" printed here in prose form:

"Our life is an echo of our spirit today, of our essence as it is, caught between our yesterday and our tomorrow. It is the resounding reality of who we are as a result of where we have been and where we will be in eternity."

Whenever I pray for children, I think of Mattie, in life and death a saintly Catholic.

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

Go and Make Disciples/John Valenti

## Why I love our Hispanic brothers and sisters

It was early evening, and a full crowd had assembled for Mass in the Guadalupe Chapel on the campus of St. Mary University in San Antonio, Texas.



I stood in the back next to a gentle man who appeared tired after a long day of labor. A couple stood holding their young children, who slept in their arms.

During the eucharistic prayer, they knelt on the cold, hard stone floor. Their personal piety inspired me to do likewise and, at the elevation of the Blessed Sacrament, they lifted their hands in praise.

These were not the Hispanic students who now comprise 53 percent of the student body. These were people who came to Mass during the week for sustenance and renewal. This is where they came to empty themselves of their fatigue and frustrations and center their lives in faith, family and community.

Hispanic Heritage Month began on Sept. 15, the anniversary of independence for several Latin American countries, and ran through Oct. 15. It is a celebration of the 44 million, or 14 percent, of the people in the United States of Hispanic origin.

One of the reasons why I love Hispanic Catholics is because it gives me the privilege of viewing a snapshot of what it must have been like for my own grandparents, who came to this country many years ago. They too were poor, hard-working and hopeful. They were brave and courageous, and wanted a better life for their children.

They were legal, in the sense of having obtained proper documentation, but were no less allowed entry for the purpose of giving the established generation of Americans the advantage of their labor. Truth be told, we have had an open back door for years in the United States through the trans-Texas corridor.

The Catholic Church in the United States has always been an immigrant Church, which has stood firmly with newcomers—Irish, Italian, German, Polish and now Hispanic people. Our families depended on the Church for socialization, faith formation, assimilation, language translation, cultural identity and schooling for our children.

Our Church also stands for truth and justice. With the collapse of comprehensive immigration reform, much of the immigration debate has shifted to the state and local level. Increasingly, states and localities have enacted anti-immigrant measures, many of which penalize not only the undocumented individual, but also their families, employers and others who interact with them.

We have the honor to welcome Christ in this generation of faith-filled newcomers. Please support immigration reform and implement a new round of education initiatives, including the Indiana bishops' pastoral statement, "I Was A Stranger and You Welcomed Me: Meeting Christ in New Neighbors." It can be found on the homepage of the Indiana Catholic Conference's Web site at <http://indianacc.org>.

We have so much to learn from our Hispanic brothers and sisters. I respect their work ethic and have a Christian sense of solidarity with their poverty of spirit. We should be thankful not only for their contribution of labor, but particularly their faith. "He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?" (Mi 6:8).

(To be continued.)

(John Valenti is the associate director of Evangelization and Faith Formation for the Archdiocese of Indianapolis. E-mail him at [jvalenti@archindy.org](mailto:jvalenti@archindy.org).) †

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

# The Sunday Readings

Sunday, Oct. 21, 2007

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of this weekend's first reading.

As might be assumed from the book's name, Exodus is a chronicle of the Hebrews' escape from Egypt, where they were slaves, and their passage to the land that God had promised them.

Along the route of this passage, across the sterile and unforgiving Sinai Peninsula, they encountered many problems. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply there. They also ran short of food. Without any sense of where they were going, they wandered in the desert.

They also faced human enemies. Amalek was one of these enemies. He fought them with swords. They had to defend themselves or perish. While they fought with great intensity, they still had to deal with a mighty foe.

Moses did not fight. Instead, he extended his arms over the battle as if to bring down upon the Hebrew warriors the strengthening presence of God. When he lowered his hand or, more directly, when this strengthening presence ended, the Hebrews fell back before the blows from Amalek and his soldiers.

For its second reading on this weekend, the Church again turns to the Second Epistle to Timothy.

As has been the case when selections from this epistle have been read during liturgies on weekends earlier in this season, the message is that Timothy—who had converted to Christianity, was a disciple of Paul and was ordained a bishop by Paul—must be faithful to the Gospel despite all odds.

In this reading, Paul stresses the fact that he is the spokesman for the Lord. He is an Apostle. He has the credentials to speak for God, and also is completely committed to speaking for God.

St. Luke's Gospel provides the last reading.

This lesson refers to a judge, who is anything but honorable. The Gospel says that the judge respects neither the law of God nor human law.

Jews at the time of Jesus, and long before, had seen judges ideally as representing not juridical processes devised by human logic, but rather as authorities who brought order to conflicts by inserting into arguments the justice of God as revealed to Moses and the prophets.

If this judge had no regard for God's justice or even none for human law, then evil would triumph.

The other figure in the story is the widow. Widows were the most vulnerable members of Jewish society of the first century A.D. They had no means of support except their children's help.

Because this widow was so obviously at risk and probably poor, the judge had an added reason to right the wrongs that she asserted had been done to her. The Hebrew tradition required special attention to the needs of the poor and the weak.

However, the Lord said that God would not forsake this widow. The ultimate message is that God is true and constant.

## Reflection

Perhaps the greatest wound that Original Sin afflicted on human nature was crippling us so that we think that we are much more in command of situations surrounding us than we actually are in everyday life.

At best, this sense leaves us with a foolhardy assumption that we do not need God. It tricks us into thinking that the only realities are in what we can see, hear or imagine. We lose sight of the eternal. We misperceive life. We fail to see the bigger picture.

So we must cope with bad circumstances as the widow before the judge coped and as the Hebrews coped with Amalek.

The lesson of these readings is that God will guide us and protect us. He sent Moses, Paul and Timothy to guide and protect. But we must acknowledge God unrelentingly as the widow begged the judge for justice, and we must be true to God. †

## Daily Readings

Monday, Oct. 22  
Romans 4:20-25  
(Response) Luke 1:69-75  
Luke 12:13-21

Tuesday, Oct. 23  
John of Capistrano, priest  
Romans 5:12, 15b, 17-19, 20b-21  
Psalm 40:7-10, 17  
Luke 12:35-38

Wednesday, Oct. 24  
Anthony Mary Claret, bishop  
Romans 6:12-18  
Psalm 124:1-8  
Luke 12:39-48

Thursday, Oct. 25  
Romans 6:19-23  
Psalm 1:1-4, 6  
Luke 12:49-53

Friday, Oct. 26  
Romans 7:18-25a  
Psalm 119:66, 68, 76, 77,  
93, 94  
Luke 12:54-59

Saturday, Oct. 27  
Romans 8:1-11  
Psalm 24:1-6  
Luke 13:1-9

Sunday, Oct. 28  
Thirtieth Sunday in Ordinary Time  
Sirach 35:12-14, 16-18  
Psalm 34:2-3, 17-19, 23  
2 Timothy 4:6-8, 16-18  
Luke 18:9-14



Along the route of this passage, across the sterile and unforgiving Sinai Peninsula, they encountered many problems. Many of these problems arose simply because of the terrain. Then, as now, water was in short supply there. They also ran short of food. Without any sense of where they were going, they wandered in the desert.

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## My Journey to God

### God's Garden

God sought a garden  
For heaven's pure seed,  
The soil untrampled,  
No sign of a weed.

Humble the maiden  
Found worthy to hold  
The promise of ages  
The angel foretold.

Earth's rhythm is set,  
The heavens will wait.  
When all is in line  
God opens the gate.

With tremors of joy  
The universe quakes.  
Wrapped in its vortex  
The Christ Child awakes.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. This statue depicting the Blessed Virgin Mary holding the Christ Child is in the cathedral in Burgos, Spain. Archdiocesan pilgrims prayed at the historic cathedral on Sept. 13 during the pilgrimage to Portugal, Spain and Lourdes, France, led by Msgr. Joseph F. Schaedel, vicar general.)



Photo by Carolyn Noone

## Question Corner/Fr. John Dietzen

### All that we are and become in life are gifts of love from God

Q Are all people's souls created spiritually equal at birth?



proportions.

God loves us all and wants all of us to enter heaven. But since there are different levels of heaven (Mt 5:12, 2 Cor 5:10, etc.), it appears equality doesn't exist in heaven either.

Some surmise that all souls are not created equal. Nor are they gifted with equal advantages and opportunities during life. Why are some favored or privileged and some shorted?

I hope your response is more substantive than generic, with specific references and citations. (Ohio)

A I hardly know where to go with this unusual question, except to begin by saying that you're going to be disappointed about "specific references and citations," apart from those that you're already familiar with in the Scriptures.

First, you say some are "shorted." Shorted how? We all come into this life receiving it as a gift, all we are and become are gifts, and eternal life is an unmerited gift.

As Job put it, we are born naked, and naked we return to the earth. We all go back to God empty-handed and rely unconditionally on his compassion and generosity.

So what is it that any of us deserve that we're not getting? We are all, now and in eternity, bundles of pure, extravagant divine generosity.

This is one point of Jesus' parables like that of the owner who hired workers at different times of the day and ended the work day by giving all of them the same previously agreed wage.

When those who had worked longer complained, the owner claimed the right to give as he wished, and challenged them, "Or are you envious because I am generous?"

When we enter eternity, none of us will be in a position to declare to God, "Here's what I have done for you. Now what are

you going to do for me? And be fair about it!"

Do we really want God to treat us as we—with our human perspective—think we deserve?

Second, and perhaps more seriously, while he tells us precious little about what happens after death, Jesus insists repeatedly that conditions are going to be turned upside down in the heavenly kingdom.

Those who were last will be first, Jesus tells us in his Gospel teachings. The rich man will envy the place of Lazarus, who begged for food at his door. The heavenly kingdom belongs to those with a childlike spirit and humility. Those who exalt themselves will be humbled, and those who humble themselves will be exalted.

It is true, of course, that faith and all grace are gifts from God. But without God's wisdom and perspective, which are infinitely beyond our reach, we cannot begin to imagine, let alone approach, a judgment about which of his gifts is, in the end, greater or more eternally desirable.

Q A visiting priest in our parish warned us against "tempting God." What does that mean? How can we tempt God? (Louisiana)

A Tempting God means, so to speak, putting God "on trial," by testing or challenging his goodness and power.

Thus, when the devil told Jesus in the desert to throw himself off the parapet of the temple and God would save him, Jesus replied, quoting a text from Deuteronomy, "You shall not put the Lord your God to the test" (Mt 4:7). †

## Readers may submit prose or poetry for faith column

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

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

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

# Scripture verse answers life's important questions, Benkovic says

By Mary Ann Wyand

MITCHELL—A Scripture passage changed Johnnette Benkovic's life forever.

Two verses from St. Paul's greeting to the Ephesians spoke to the author, founder of "Women of Grace," and EWTN and Catholic radio talk show hostess in such a powerful way that she shares the evangelist's profound words when she has an opportunity to talk about her personal faith story with others.

Benkovic told several hundred women and men attending "A Day of Reflection and Renewal" on Sept. 8 at St. Mary Parish in Mitchell that her favorite Bible passage—Ephesians 1:3-4—answers all the important questions about faith.

"Praise be to God, the father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens," she quoted St. Paul. "God chose

us in him before the world began to be holy and blameless in his sight, to be full of love."

At some point in life, Benkovic said, most people ponder three questions—"Who am I? Why am I? What is my purpose and mission in life?"

Since 1981, Benkovic said, she has "stood her life of faith" on that Scripture passage, which has helped carry her through the sorrow, suffering and pain of losing her son, Simon, in a car accident, then her husband, Anthony, to brain cancer in the last three years.

Benkovic was scheduled to speak at St. Mary Parish then present the keynote speech for the Catholic Life Network dinner in Indianapolis on March 3, but had to cancel those speaking engagements because her husband was near death. He died on April 11 in Safety Harbor, Fla.

"This Scripture passage [from Ephesians] that the Lord gave me has become my

spiritual water," she said. "That verse makes me so happy. Whenever life doesn't make sense, go to this passage and see the truth. ... It is all there for us in Ephesians, Chapter 1, verses 3 and 4.

"... If we are going to be the best Catholics that we can be through the grace of God," Benkovic said, "then we have to know who we are, we have to know why we are, and we have to know what our mission and purpose in life is all about."

St. Paul always praised God in his writings, she said, but God does not need our praise.

"God created us because he loves us and because he wants to invite us into the midst of his Trinitarian life," Benkovic said. "When you love someone, don't you want to do things for them? Don't you want to make them happy? There is a dynamic in love that is life-giving."

To love and honor God, she said, Catholics must show respect for him by

participating in the healing sacrament of reconciliation.

Benkovic said she prayed constantly for her son's safety while he served with the U.S. Army in Iraq then was overjoyed when he completed his tour of duty and returned home. But a few months later, he was killed in a car accident in Florida.

"When Simon died," she said, "we learned that God's grace is sufficient and is always there."

During her husband's battle with cancer, she prayed for his healing while they grieved the death of their son. Last spring, she also had to say goodbye to him. Now she finds comfort in the belief that her husband and son are "together again ... in the arms of our Lord."

Father Richard Eldred, pastor of St. Mary Parish in Mitchell and St. Vincent de Paul Parish in Bedford, said after the day of reflection that Benkovic's morning presentation about the spiritual warfare being

Photo by Mary Ann Wyand



Johnnette Benkovic, the founder of "Women of Grace," a Catholic ministry to "encourage and affirm women in their dignity as daughters of God," speaks on Sept. 8 at St. Mary Parish in Mitchell.

waged in contemporary society is important because these attacks on Christian values and morality have been disguised or glossed over by popular culture in the entertainment media.

"[Her talk] was a great message for us to be prudent, to be vigilant, and to be aware that evil does exist and it is here," he said. "The attractions and the lures of evil are so attractively displayed to us that it wins us over or pulls us away from the love of God. I think she did a wonderful job for both

the men and women that attended to help them realize that what looks like a toy or looks like an attraction can actually be that first step of multiple steps away from the infinite love of God."

All of a sudden we've sinned, he said, then we wonder how it happened and why we walked away from God.

"Sometimes we have to be that responsible person to stand up and say to our culture or people or sponsors or producers or manufacturers that we're not going to stand for it," Father Eldred said. "And that takes courage."

Benkovic's life story and her personal faith journey demonstrate "a good sign and witness of courage," he said. "To lose her son—after worrying about him being in Iraq and then to have him come home and be killed in a car wreck—and then ... to lose her husband to illness is just a double whammy that could have driven her to the other side of hatred toward God or rejection of God. Instead, she found and recognized that she had the fullness of God's grace and embraced herself in that then moved forward in joy." †

## PROGRAM

continued from page 3

true to what I believe in, even though sometimes it's hard. I know that if I do that, I'll be proud of myself and happy at the end of the day."

She tries to share that approach to life as one of the seniors on the soccer team and one of the leaders of her school. She served as the president of her class during her sophomore and junior years. She continues as a class officer in her senior year at Cathedral, a private school.

"I try to be a role model for my younger brothers and students," says Katie, a member of St. Malachy Parish in Brownsburg. "I try to make other people feel included. I know how it makes me feel to be involved and work hard. And I like sharing that feeling with other people—especially when you can help somebody achieve something they didn't think they could do before."

She's seen the difference that approach has made with this year's soccer team.

"We're like a big family. We tried this year to make everyone feel welcome and have mutual respect so everyone could enjoy each other's company. Ultimately, that's why you play sports—to achieve things you never thought you could do and make friends you'll always remember." †

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# 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.

**ARNOLD, John J., Jr.**, 81, St. Peter, Harrison County, Aug. 1. Father of Cynthia Donat, Stephanie Faith, Melissa Steele and Pam Wall. Brother of Evelyn Regan, Mary Stark and Gilbert Arnold. Grandfather of 13. Great-grandfather of four.

**BAUMGARDNER, Katherine**, 88, Our Lady of Perpetual Help, New Albany, Oct. 1. Mother of Dolores Keith, Connie McQuigg, Michael and Richard Baumgardner. Grandmother of 14. Great-grandmother of 22. Great-great-grandmother of six.

**COSTELLA, Maria**, 104, Sacred Heart, Clinton, Oct. 2. Mother of Delores Flint and Rosemary Price. Grandmother of one. Great-grandmother of two.

**DEARING, Ada L.**, 78, St. Jude, Indianapolis, Oct. 4. Mother of Kathy Brunson, Jackie Crowley, Annette Gray, Mary Ringham, Ruth Whitaker and Robert Dearing. Sister of Katherine Dale, Pauline Fowler, Liz Johnson and Lola Sanford. Grandmother of 13. Great-grandmother of three.

**FORTWENDEL, Mary**, 55, St. Isidore, Bristow, Sept. 30. Wife of Jody Fortwendel. Mother of Sara Gehlhausen, Emily Winter and Neil Fortwendel. Daughter of Frieda Kleaving. Sister of Esther Goffinet, Glenda Gogel, Ruth Strobel and Gilbert Kleaving. Grandmother of five.

**GREGG, James Bernard**, 52, St. Malachy, Brownsburg, Oct. 3. Husband of Mary (Jacobs) Gregg. Father of Amber, Ashley, Jacob and Thomas Gregg. Son of Catherine (Arndt) Gregg. Brother of Debbie Pearson, Mary Wenzel, Amy and Mike Gregg.

**HESS, Annette**, 77, St. Mary, Lanesville, Sept. 22. Mother of Kay Richmond, Sue Suppinger, Chuck, Donn, Fred, Ken and

Steve Hess. Sister of Edwin and Kenneth Pilotte. Grandmother of 13. Great-grandmother of eight.

**KATTAU, Richard W.**, 86, Our Lady of the Greenwood, Greenwood, Oct. 6. Husband of Mary Louise Kattau. Father of Peggy Lee, Dianne Parker, Jeannie Thomas, Gary and Richard Kattau. Grandfather of 12. Great-grandfather of several.

**LUX, Joseph W.**, 76, St. Ann, Indianapolis, Sept. 28. Cousin of Richard P. Lux.

**MILLER, Alice M.**, 77, St. Ann, Indianapolis, Sept. 15. Mother of Vicki Pressley, Jennifer Riley, Mary Rusher, Lori and Frank Miller. Sister of Elizabeth Jones and Isaac Holland.

**O'LEARY, Helen E.**, 75, Immaculate Heart of Mary, Indianapolis, Sept. 22. Mother of Julie Andrews, Sally Giles, Elizabeth Macy, Nina, Roberta, Brian and W. Michael O'Leary. Sister of Patricia Hickman. Grandmother of 13. Great-grandmother of 11.

**PEYTON, Robert Reed**, 70, St. Mary, Lanesville, Sept. 18. Husband of Patricia Peyton. Father of Cynthia Lewis, Jane Martin and Susan Peyton. Brother of Art, Jim and Richard Peyton. Grandfather of two.

**PRICKEL, Thomas A.**, 48, St. Louis, Batesville, Oct. 1. Father of Daniel Prickel. Son of Albert and Rosemary Prickel. Brother of Pat Hill, Janet

Schumacher, Ron and Terry Prickel.

**SCHALK, Pauline M.**, 77, St. Matthew, Indianapolis, Sept. 30. Mother of Diane Humphrey, Karen Sigman, Mary Ann Simpson, Kathy Sloan, Nancy, James and John Schalk. Grandmother of 14.

**SCOFIELD, David C.**, 85, St. Luke the Evangelist, Indianapolis, Oct. 3. Husband of Betty Jane Scofield. Father of Lana Anderson, Carol Hughes, Patricia and Paul Scofield. Brother of Janet Lee. Grandfather of five.

**SKYLES, William V.**, 37, St. Malachy, Brownsburg, Oct. 5. Husband of Katherine Kelly. Father of William Skyles, Stepfather of Alicia, Mariah, Nicholas and Stephen Kelly. Son of Charles and Margaret Skyles. Brother of Chuck and Cory Skyles. Grandson of Mary Vander Espt.

**VANCE, Mary**, 91, St. Mary, North Vernon, Sept. 28. Mother of Patricia Bower. Sister of Rosetta Kane. Grandmother of five. Great-grandmother of eight.

**WELSH, Lillian A. (Elixman)**, 99, Holy Trinity, Indianapolis, Sept. 26. Mother of Carol Jenks and Michael Welsh. Grandmother of two. Great-grandmother of two.

**WOLSIFFER, William John**, 99, St. Paul Hermitage, Beech Grove, Oct. 6. Father of David and Stephen Wolsiffer. Grandfather of four. Great-grandfather of five.

**YOUNG, Catherine J.**, 75, St. Anthony, Indianapolis, Sept. 12. Mother of Lisa Knight, Roseann, Michael and Stephen Young. Grandmother of 14. †



## Rosary for Our Lady of Fatima

Catholics from St. Lawrence, St. Pius X, St. Joan of Arc and several other Indianapolis-area parishes pray the rosary at the Soldiers and Sailors Memorial on Monument Circle in downtown Indianapolis on Oct. 13 to mark the 90th anniversary of the Blessed Mother's sixth and final apparition before three children at Fatima, Portugal, from May 13, 1917, until Oct. 13, 1917.

## Benedictine Father Julius Armbruster was founding member of Blue Cloud Abbey in South Dakota

Benedictine Father Julius Armbruster, a native of Indianapolis and monk of Blue Cloud Abbey in Marvin, S.D., died on Oct. 2 at the Care Center in Wilmot, S.D., where he had resided for several weeks.

The Mass of Christian Burial was celebrated on Oct. 9 at Blue Cloud Abbey. Burial followed at the monks' cemetery there.

Father Julius was born on April 10, 1918, in Indianapolis.

He entered the novitiate at Saint Meinrad Archabbey in St. Meinrad in 1938 and professed final vows as a Benedictine monk in 1943. He was ordained to the priesthood by Archbishop Joseph E. Ritter in 1944 at Saint Meinrad Archabbey Church.

Father Julius was among the monks from Saint Meinrad

who were assigned to found the Benedictine abbey in South Dakota.

When Blue Cloud Abbey became independent from its motherhouse in 1954, Father Julius transferred his stability to the new abbey.

Father Julius installed the plumbing during construction of Blue Cloud Abbey and took care of other maintenance work as part of his monastic duties.

He also served as the community's procurator and brother instructor.

Father Julius ministered at all four of the Indian reservations where monks from the abbey staffed missions.

He served twice at St. Paul's Indian Mission in Marty, S.D.; twice at Immaculate Conception Indian Mission in Stephan, S.D.; twice at St. Michael's Indian

Mission in North Dakota; and once at St. Ann's Indian Mission in Belcourt, N.D.

In 1949, Father Julius was recalled to Indiana and served as assistant pastor at St. Benedict Parish in Evansville, Ind.

Father Julius also was pastor of Annunciation Parish in Revillo, S.D., and St. Mary Parish in Wilmot, S.D.

In his later years, Father Julius and another octogenarian, Benedictine Abbot Alan Berndt, mowed the grass at the abbey's large yard and cemetery.

Father Julius is survived by a brother, Joseph Armbruster, and a sister, Virginia Toner, in Indianapolis.

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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**Director of Admissions:** Develops and coordinates the admissions process; proactively recruits qualified students through visiting/speaking with parents, community groups, and schools as well as at civic, religious and other functions. Directs school visitation, interviews, collection and evaluation of applications, test scores and related information. Requires bachelor's degree or equivalent experience; experience in high school admissions preferred.

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Human Resources Director  
Providence Cristo Rey High School  
75 N. Belleview Place,  
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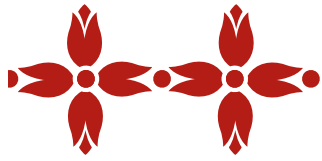
## Positions Available .....

**Director of Liturgical Music/ Coordinator of Liturgical Ministries**

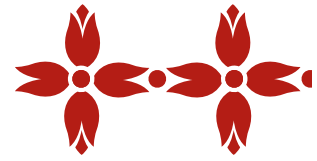
St. Mark the Evangelist Catholic Church, Indianapolis, seeks enthusiastic, full-time director: planning and coordinating various aspects of music/liturgy for weekends, holy days, rites and sacramental celebrations, including funerals. Weddings negotiated separately. Requires thorough knowledge of Catholic liturgy, excellent keyboard (Organ & Piano) and vocal skills, collaborative style of work, choral directing skills, and strong organization/communication abilities. Responsibilities: Direct Choirs, Ensemble and Cantors, liturgy and event planning; recruitment, formation, and coordination of liturgical ministries; direction of well-established, versatile music program. Send resumé and Salary Requirements to:

St. Mark the Evangelist Catholic Church  
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LEGACY FOR OUR MISSION:  
For Our Children and the Future



# Campaign helps parishes reach long-held goals

By Sean Gallagher

The heart of the Legacy for Our Mission: For Our Children and the Future campaign is placing the ministry of the Church in central and southern Indiana on secure footing for generations to come.

In looking to the future, reaching the campaign's \$100 million goal is an important part.

But it isn't the only part.

Encouraging Catholics across the archdiocese to grow in gratitude for God's blessings and to respond by giving generously in time and talent is another key element in making sure that the Church's mission is carried out now and into the future in the archdiocese.

The members of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover heartily embraced these elements in their participation in the campaign.

Through it, they were able to accomplish goals that they had discussed for many years.

Each parish wanted to construct a parish life center that would facilitate the ministry of their growing faith communities.

Through prayer, sacrifice and a lot of hard work shared together, the parishes were able to fulfill their dreams.

Archbishop Daniel M. Buechlein dedicated both new facilities on Sept. 16.

"Both parishes have been planning for new halls for quite a few years," said Father George Plaster, pastor of both parishes.

"To see the parishes reach this goal gives a real sense of accomplishment. It's



Archbishop Daniel M. Buechlein is presented with a plaque during the Sept. 16 dedication of the new parish life center at St. John the Baptist Parish in Dover. Standing in front of the archbishop is parishioner Jim Houtz, chairman of the facility's building committee. Other members of the committee standing to the side are, from left, Ed Graf, Jamie Graf, Gary Gaynor and Joan Brewer. Standing behind the archbishop are, from left, Ford Cox, master of ceremonies for episcopal celebrations, and Father Joseph Feltz, dean of the Batesville Deanery. Father George Plaster, pastor of St. John the Baptist Parish, stands to the archbishop's left. The plaque recognized the committee and the dedication of the parish life center.

really been an exciting time for us."

Wally Kraus was excited as he saw the parish life center go up at St. Joseph Parish, where he is a member.

Kraus, the chairman of the center's building committee, along with several other parishioners, had desired such a facility, which includes a gymnasium, for a decade.

"I'm elated," Kraus said. "I think almost everybody else is, too. We can

hardly believe it."

But more than just being excited about having the building completed, Kraus was amazed by how it went up.

Members of the parish made significant financial pledges to pay for its construction. They also put their own sweat into the project by volunteering hour after hour of their own labor, putting up drywall, installing floors and hanging cabinets.

"We probably did \$75,000 [of] work ourselves in volunteer labor," Kraus said.

As a result of their efforts, the facility has been named the St. Joseph the Worker Parish Life Center to highlight the sanctity that people can find in ordinary work, Father Plaster said.

"To me, the amazing thing was just watching how the Lord worked through a lot of people," Kraus said. "I saw everybody pitch in and become a part of this. Just putting the building up brought the parish a lot closer together."

The same can be said of the parish hall at St. John the Baptist Parish in nearby Dover.

It features a meeting hall, kitchen, bathrooms and a storeroom. Many parishioners who own

construction businesses donated their labor to make the parish hall a reality.

"I've been in construction for more than 30 years," said Jim Houtz, a member of St. John the Baptist Parish in Dover and chairman of the parish life center's building committee.

"These people gave from the heart. I don't even want to try to think about how much money that [they donated in labor]."

Although it's been open only a short time, Father Plaster has already seen how the parish hall has affected his parish in Dover.

"The new hall is really an improvement for activities and for the parish as a whole," he said. "We've already had a number of activities there. And so we're seeing the improvement in the overall running of the parish right away."

When Houtz looks at the completed parish life center, he sees more than bricks and mortar. He also sees people.

Houtz shared this vision with Father Plaster when, after construction was completed, he was able to give his pastor the key to the building.

"I held the key and I looked at him and told him, 'This key does not represent the key to a new building. It represents the time and talents and treasures of this parish.'" †



Above, members of St. Joseph Parish in St. Leon stand in their new parish life center during its dedication on Sept. 16. At right, a statue of St. Joseph the Worker is in the foyer of the parish life center that bears the saint's name.



## Classified Directory, continued from page 14

### Positions Available

#### Administrative Assistant for the Office of Priestly and Religious Vocations

The Archdiocese of Indianapolis is seeking a part-time Administrative Assistant for the Office of Priestly and Religious Vocations. Responsibilities include routine receptionist skills, offering administrative support, answering and assisting with phone calls, collection of application materials, recruitment coordination and research, maintaining personnel files, assisting with marketing initiatives and website development, and overseeing mailings.

Applicants should show competency with a computer and be experienced with Microsoft Word, Excel, Outlook, and database programs. Excellent organizational skills, the ability to prioritize and multi-task, and the ability to maintain confidential information are essential to this position. A High School Diploma or equivalent is required. Marketing education/experience, personnel, or vocations experience is preferred, as well as at least three years of secretarial/general office experience.

Interested individuals should please send a cover letter, résumé, and list of references, in confidence, to:

Andrew DeCrane, Human Resources Assistant  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
E-mail: adecrane@archindy.org  
Fax: (317) 261-3389  
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#### Elementary School Secretary

A Catholic elementary school is looking for a full-time secretary to work 7:30-4:00 Monday through Friday. Skills needed are bilingual (Spanish/English), familiar with Microsoft Office-Excel, Word, etc., and friendly.

Send résumé to:

Ms. Cindy Greer  
St. Anthony Catholic School  
349 N. Warman Ave.  
Indianapolis, IN 46222

#### Elementary School Classroom Aide

A Catholic elementary school is looking for a classroom aide to work with children. Skills needed are a caring individual who enjoys children, is bilingual (Spanish/English) preferred.

Send résumé to:

Ms. Cindy Greer  
St. Anthony Catholic School  
349 N. Warman Ave.  
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#### Director of Religious Education

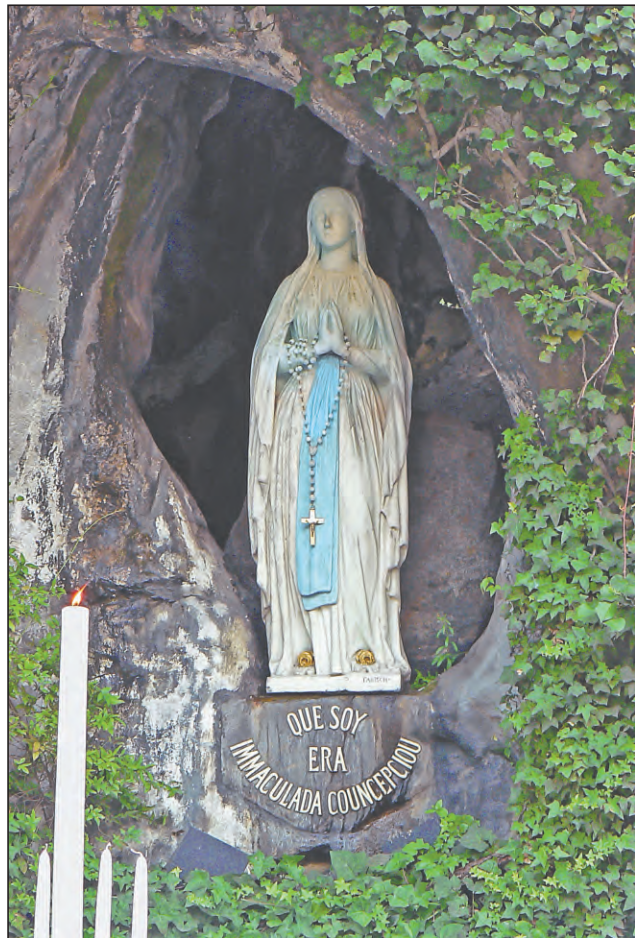
**Our Lady of Mt. Carmel and St. Thomas More Parish** has an immediate opening for a full-time **Director of Religious Education**. The position is responsible for all aspects of a comprehensive religious education program for children, teens and adults. Candidate must be an active Catholic and have a degree in religious studies or related field and preferably prior experience in the field.

Salaried position with diocesan benefits.  
Send résumé to:

Fr. Philip L. Erickson  
6105 S. Third St.  
Louisville, KY 40214



La Sagrada Familia Church, which means "the Holy Family," in Barcelona, Spain, has been under construction for about 100 years. It is the most famous work by architect Antonin Gaudi. The pilgrims toured the church on Sept. 17.



The Grotto of Our Lady of Lourdes draws pilgrims from all over the world to the Catholic shrine in Lourdes, France. Mary appeared there in 1858 to St. Bernadette Soubirous, a peasant girl. The pilgrims visited the grotto on Sept. 15.



Archdiocesan pilgrims participated in Mass with Msgr. Joseph F. Schaedel, vicar general, on Sept. 10 at the Apariciones Chapel, the Chapel of the Apparitions, near the Basilica of Our Lady of Fatima, above, in Fatima, Portugal.

# ARCHDIOCESAN PILGRIMAGE TO PORTUGAL, SPAIN AND LOURDES, FRANCE



Photos by Carolyn Noone



St. Francis Xavier, patron of the Archdiocese of Indianapolis, was born on April 7, 1506, at Xavier Castle in Navarre, Spain. The pilgrims toured the castle on Sept. 13.



Above, archdiocesan pilgrims Deborah Bechtel of St. Christopher Parish in Indianapolis, left, and Betty Schmidt of St. Jude Parish in Indianapolis admire the ornate holy door at the Almudena Cathedral, dedicated to Santa Maria de la Almudena, in Madrid, Spain, on Sept. 12.

At left, Msgr. Joseph F. Schaedel, vicar general and spiritual director of the pilgrimage, celebrates Mass on Sept. 11 at St. Teresa of Avila Church, which is called *Casa del la Santa*, the "house of the saint," at Avila, Spain. St. Barnabas School seventh-grader Luke Ralston of Indianapolis was the altar server for Masses during the pilgrimage to holy places in Portugal, Spain and France from Sept. 9-18.