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Photos by Sean Gallagher

'A simple and joyful house of prayer'

Archbishop Daniel M. Buechlein imparts a blessing on Sept. 8 at the end of the dedication of the new home of Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, in Indianapolis.

Former Carmelite monastery in Indianapolis dedicated as new Bishop Bruté seminary home

By Sean Gallagher

The hallways of the new home of Bishop Simon Bruté College Seminary in Indianapolis resounded with chanted prayers going up to holy men and women throughout the ages on Sept. 8.

On that day, the 17 Bishop Bruté seminarians gathered with Archbishop Daniel M. Buechlein, their faculty and staff, some 40 priests and representatives of Marian College and Saint Meinrad School of Theology to dedicate their new home, which, until recently, had been the home of Carmelite nuns for 75 years.

Archbishop Buechlein spoke of his wishes for the seminary and its ties to the past in his homily during the dedication Mass.

"My greatest wish for our college seminary is that it be a simple and joyful house of prayer," he said, "and that it be a house where you seminarians and seminarians to come patiently learn to be men of prayer and to do so with a spirit of joy.

"As you live in this former Carmel Monastery of the Resurrection, surely the vestige and the ethos of the Carmelite prayer continues to flow through these

corridors."

Nicholas Brown, a seminarian for the Archdiocese of Louisville who is in his second year at Bishop Bruté, said the seminary moving into its new home has brought a "sense of renewal" to their community.

"In a lot of ways, it feels like the seminary has started over this year," Brown said. "This year is a year of beginnings."

Part of that beginning at the dedication involved the seminary's faculty—rector Father Robert Robeson, vice rector Father Paul Etienne and spiritual director Father Daniel Donohoo—making a solemn profession of faith and being installed in their ministry positions.

At the conclusion of the Mass, all present processed through the hallways of the seminary to its courtyard where Archbishop Buechlein prayerfully dedicated the seminary's new home.

The seminarians moved in about three weeks ago. Father Robeson took up residence at the start of July. But in that short time, he has already come to deeply value the seminary's new home.

"It is such a holy place, consecrated by the prayers of contemplative nuns for



Evansville seminarian Christopher Droste, back left, Indianapolis seminarian Nicholas Welch, Evansville seminarian Luke Costlow and Louisville seminarian James Cesare process past a statue of Bishop Simon Bruté in a hallway of the seminary named after him.

75 years," he said. "And it's a beautiful place. God is beauty. I think aesthetically beautiful buildings like this evoke a deep sense of God's presence. There are just so many places inside and out around here that are beautiful little corners for prayer

See SEMINARY, page 2

Pope names more women than ever to Synod of Bishops on the Bible

VATICAN CITY (CNS)—Choosing men and women from every part of the world and from a wide variety of professional spheres, Pope Benedict XVI nominated 32 voting members, 41 experts and 37 observers for the upcoming world Synod of Bishops.



Pope Benedict XVI

The nomination of six female scholars as experts and of 19 women as

observers will give the Oct. 5-26 Synod of Bishops on the Bible the largest bloc of women ever participating in a Catholic synod.

The list of papal appointments to the synod was published on Sept. 6 by the Vatican.

The 32 clerics that Pope Benedict named as full members of the synod will join about 180 bishops who were elected by their national bishops' conferences, 10 priests elected by the Union of Superiors General, and about two dozen cardinals and archbishops, heads of Vatican congregations and councils, who automatically are members of the synod.

The papal nominees include 18 cardinals, 12 of whom head dioceses. Among them are Cardinals Marc Ouellet of Quebec, George Pell of Sydney, Australia, and Joseph Zen Ze-kiun of Hong Kong.

The bishops that the pope nominated come from Asia, Africa, Europe and Australia. They include Bishop Jose Lai Hung-seng of Macau.

Pope Benedict also named as full synod members Bishop Javier Echevarria Rodriguez, head of the personal prelature of Opus Dei; Father Adolfo Nicolas, superior general of the Jesuits; and Father Julian Carron, president of the Communion and Liberation movement.

The voting members of the synod can address the entire gathering, and they determine the propositions to be presented to the pope at the end of the gathering.

The 41 experts will serve as consultants for the synod members as they discuss the importance of the Scriptures in the life of the Church, look at the Bible's role in Catholic prayer and liturgy, evaluate its role in

See WOMEN, page 2

Holy Land pilgrimage begins activities marking 175th anniversary of Archdiocese of Indianapolis

Criterion staff report

Archbishop Daniel M. Buechlein will lead a pilgrimage to the Holy Land from Sept. 17-27 to launch the observance of the 175th anniversary of the Archdiocese of Indianapolis.

Archbishop Buechlein and 42 other pilgrims from the archdiocese and Diocese of Evansville will travel throughout Israel visiting sacred sites where Jesus walked and where the Catholic Church was born.

The pilgrims will pray for a special intention each day, and Archbishop Buechlein is inviting all of the archdiocese's parishes, schools, missions and individuals to pray for the intentions listed on page 10.

"It is fitting that we begin the observance of our 175th anniversary with a pilgrimage to the place where Jesus was born, and where our Catholic faith and Church have their roots," Archbishop Buechlein said. "We will be keeping all of the members of our local Church in our thoughts and our prayers as we make this journey to thank God for all of the blessings we have received and to ask him to guide us through the next 175 years."

The Archdiocese of Indianapolis, originally established as the Diocese of Vincennes, was founded on May 6, 1834.

The theme for the anniversary is titled "We Have Seen the Lord: Come and See."

See INTENTIONS page 10



SEMINARY

continued from page 1

and contemplative peace.”

Seminarian Timothy Wyciskalla, a junior at Bishop Bruté, appreciates the beauty that surrounds him, but also feels some responsibility in moving into such a hallowed place.

“We now have [the Carmelites’] legacy to carry on,” said Wyciskalla, a member of St. Barnabas Parish in Indianapolis. “There are statues everywhere and crosses everywhere. You can definitely tell that it was built as a place of prayer.”

Seminarian Daniel Bedel, also a junior at Bishop Bruté, is the guardian in charge of liturgy.

He sees having a place apart from Marian’s campus, where they shared space with hundreds of other students, as a benefit for the seminarians’ prayer and discernment.

“You have a better chance of getting down there [to the chapel] earlier in the morning or late at night, and it’s just you and Jesus, one-on-one,” said Bedel, a member of St. John the Evangelist Parish in Enochsburg. “For me personally, that one-on-one time is very important.”

While the seminarians are finding lots of places to pray in their new home, they are not finding the housekeeping and cafeteria staff that took care of many of their daily needs when they lived on Marian’s campus.

Father Robeson has appointed Wyciskalla as Bishop Bruté’s other guardian. As such, he makes sure that the grass in the seminary’s courtyard is cut, the hallways, bathrooms and the seminary’s kitchen are kept clean, and that the seminarians have transportation to and from Marian’s campus, where they

continue to take classes.

“It definitely gives everybody more of a sense of responsibility,” Wyciskalla said. “Last year, we were on a hallway that belonged to the college. It was a dorm situation. This year, we’re in our own place.”

“It’s kind of like we’re at home as opposed to just being in some space the college owns.”

Their home features small rooms for the seminarians, some measuring 8 feet by 8 feet.

But, according to Father Robeson, the seminarians are putting this challenge to their advantage.

“One of the good things about having such small rooms is that guys don’t spend as much time in their rooms,” he said. “They spend more time in the public areas being with one another.”

Father Etienne has been impressed thus far by the seminarians’ transition into their new home.

“They’re taking responsibility for it,” he said. “They’re claiming it as their own. Yeah, there are some challenges in the design of the place. But I think those are some small hurdles for these guys in the overall picture of things.”

As the seminarians processed through the hallways after the dedication Mass and made their way to the seminary’s courtyard, many appreciated the chance to join their prayers to so many archdiocesan priests.

“It’s encouraging,” said Wyciskalla. “But it’s also humbling to see them and the archbishop all come in and dedicate it as a college seminary. These are the people that we aspire to be like and look up to.”

(For more information about Bishop Simon Bruté College Seminary, log on to www.archindy.org/bsb. For more photos of the seminary and its dedication liturgy, log on to www.CriterionOnline.com.) †



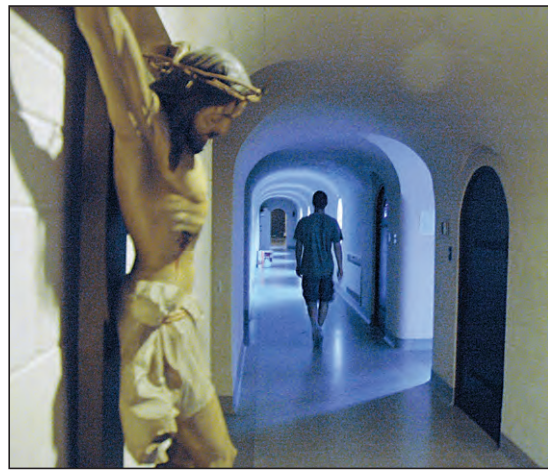
Archbishop Buechlein and concelebrating priests clap on Sept. 8 after seminary vice rector Father Paul Etienne, left, seminary rector Father Robert Robeson and seminary spiritual director Father Daniel Donohoo are formally installed and make a solemn profession of faith.



Father Robert Robeson, center, rector of Bishop Simon Bruté College Seminary, leads the seminary community in prayer before the Blessed Sacrament on Aug. 21 in the seminary’s chapel.



Seminarian Timothy Wyciskalla, right, catches a Frisbee ahead of seminarian Douglas Marcotte on Aug. 21 on the grounds of the archdiocese’s Bishop Simon Bruté College Seminary in Indianapolis. Wyciskalla and Marcotte are juniors at the seminary.



A seminarian walks down a hallway of the seminary that has several statues, crucifixes and other religious images hanging on its walls.



Luke Costlow, a seminarian for the Evansville Diocese, prays the rosary in the seminary’s chapel on Aug. 21. The 17 seminarians at Bishop Bruté are affiliated with the archdioceses of Indianapolis and Louisville and the Diocese of Evansville.

WOMEN

continued from page 1

ecumenical and interreligious relations, and discuss ways to improve biblical literacy at every level of the Church.

The six women named experts are:

- Sister Sara Butler, a professor of dogmatic theology at St. Joseph’s Seminary in Yonkers, N.Y. A member of the Missionary Servants of the Most Blessed Trinity, Sister Sara was one of two women Pope John Paul II named to the International Theological Commission in 2004.

- Spanish Sister Nuria Calduch-Benages, a professor of the biblical theology of the Old Testament at Rome’s Pontifical Gregorian University and a member of the

Missionary Daughters of the Holy Family of Nazareth.

- Bruna Costacurta, an Italian professor of Old Testament theology at the Gregorian University.

- Marguerite Lena, a professor of philosophy in Paris and director of theological formation for young adults at Paris’ St. Francis Xavier Community.

- Sister Mary Jerome Obiorah, a member of the Sisters of the Immaculate Heart of Mary and professor of sacred Scripture at the University of Nigeria and at the major seminary of the Archdiocese of Onitsha, Nigeria.

- Trappist Sister Germana Strola, a member of the monastery in Vitorchiano, Italy.

Pope Benedict also named 19 women to be among the 37 synod observers. The observers attend all synod sessions, participate in the synod working groups and are

given an opportunity to address the entire synod assembly.

Like their male counterparts, most of the women observers are professors or leaders of religious orders, Bible-based Catholic lay movements or large Catholic organizations.

As of Sept. 8, the Vatican had not published the names of the “fraternal delegates,” the representatives of other Christian Churches and communities who attend the synods and are given an opportunity to address the assembly.

A Vatican official said about 15 fraternal delegates would attend. In addition, he said, Rabbi Shear Yashuv Cohen, the chief rabbi of Haifa, Israel, would be a special guest and lead a discussion for synod members on the Jewish interpretation of the Scriptures. †



9/12/08

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McCain pledges to fight for reform, support culture of life

WASHINGTON (CNS)—Positioning himself as a Republican outsider, Sen. John McCain pledged to reform politics as usual in the nation's capital while upholding a culture of life as he began the final two months of the long presidential campaign.

Accepting his party's nomination for president on Sept. 4 in St. Paul, Minn., the 72-year-old Arizonan set out to distinguish himself from his Democratic opponent, Sen. Barack Obama of Illinois, as the candidate better positioned to achieve prosperity for the country and rebuild America's faltering status as the world's leading economic power.

McCain also framed his life as one devoted to serving his country. Describing his career in the U.S. Navy, how he was shot down over North Vietnam and his five and a half years as a prisoner of war, McCain explained how he came to realize how much his country meant to him during his captivity as he struggled to recover from the serious injuries suffered in the jet crash.

The senator's 46-minute speech invoked in broad terms a few themes expressed by the U.S. Conference of Catholic Bishops' 2007 "Faithful Citizenship" document, which calls for Catholic voters to form their consciences around a variety of social concerns based on Catholic social teaching.

Most notable was his call for the widening of educational options for parents and children. Calling education "the civil rights issue of this century," McCain said parents should be able to send their children to charter schools or private schools of their

choice.

While stopping short of calling for the institution of a nationwide voucher program—under which parents would be allocated funds to be used to send their children to a school of their choice—McCain said parents should not be required to send their children to a failing public school.

Like the bishops, he urged the country to set aside me-first concerns and to step up to serve others, volunteer for worthwhile causes or enter politics, much as he did, to build a stronger, more caring society.

But he offered few specifics in the way of policy, instead embracing the mantle of maverick given to him by critics and supporters alike, and depicting himself as someone who will fight for the concerns of average Americans.

"He didn't talk a lot about economic issues that [Catholics] traditionally think of as justice/fairness issues," said Martin Shaffer, dean of the School of Liberal Arts at Marist College in Poughkeepsie, N.Y. "He talked more about the economy in terms of there being tough times for people. He hasn't been known as a person as interested in those policy areas."

On the other hand, the fact that the candidate spoke more specifically about the threats posed by al-Qaida, Iran and the Russian intervention in Georgia and its former satellite states reflects his strong desire to protect the country, Shaffer said.

McCain's approach to foreign affairs, as expressed in his speech, concerns June-Ann Greeley, director of the Center of Catholic

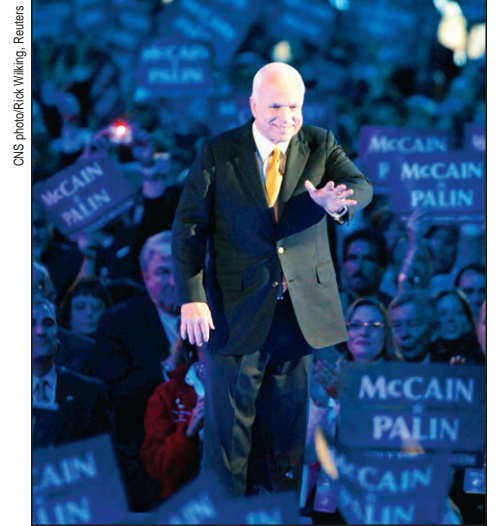
Thought, Ethics and Culture at Sacred Heart University in Fairfield, Conn. She said his seeming willingness to flex American military muscle around the world runs contrary to his views of embracing a culture of life.

"You can tell he was formed by his experience in the military," Greeley said. "I think he identifies his place as part of the warrior culture and that he's going to protect this country. As a Catholic, I can certainly identify with the importance of being ready to take up arms for the right kind of cause. Speaking as a Catholic, I do think we are asked by the Holy Father and the [U.S.] bishops to seek other paths."

Mark Gray, research associate and director of Catholic polls at the Center for Applied Research in the Apostolate at Georgetown University, said McCain seems to be reaching to capture independent and undecided voters in the political center by not being more specific on domestic policy.

"I think he's pretty confident in the base now," Gray said. "I think he's left a lot of the conservative issues to the vice-presidential candidate [Alaska Gov. Sarah Palin]. From here on out, the traditional conservative issues he's going to have her address and he's going to try to appeal more to the voters in the center."

Even as McCain spoke of his belief in the culture of life, a term often used by Pope John Paul II throughout his long papacy to call for an end to abortion, assisted suicide, euthanasia and embryonic stem-cell research, the senator failed to mention any of the



U.S. Sen. John McCain of Arizona, the Republican presidential nominee, waves to supporters at the 2008 Republican National Convention in St. Paul, Minn., on Sept. 4.

procedures individually.

Marianist Father John Putka, a political science lecturer at the University of Dayton in Ohio, suggested that even though the term "culture of life" may be considered a "code" to like believers, McCain was able to differentiate himself from Obama on a key issue.

Father Putka called McCain's references to his POW experience "very powerful."

"He framed it in terms of his war and what it did for his faith: find God and find yourself through your suffering," Father Putka added. "The average American has got to feel it in his gut for him." †

Pelosi agrees to meet archbishop; Biden remarks also draw criticism

SAN FRANCISCO (CNS)—Responding to an invitation to meet with him to discuss Church teaching on abortion and other topics, U.S. House Speaker Nancy Pelosi said she would "welcome

the opportunity" to meet with Archbishop George H. Niederauer of San Francisco "to go beyond our earlier most cordial exchange about immigration and needs of the poor to Church teaching on

other significant matters."

But the furor that arose after Pelosi said on NBC's "Meet the Press" on Aug. 24 that Church leaders for centuries had not been able to agree on when life begins received further fuel on Sept. 7 when Sen. Joseph Biden, the Democratic vice-presidential nominee, responded to a similar question



Nancy Pelosi

on "Meet the Press."

Biden, who like Pelosi is a Catholic, said he accepted Catholic teaching that life begins at conception, but did not believe that he could impose his beliefs in the public policy arena.

"I'm prepared as a matter of faith to accept that life begins at the moment of conception," he said. "But that is my judgment. For me to impose that judgment

on everyone else who is equally and maybe even more devout than I am seems to me is inappropriate in a pluralistic society."

Biden's remarks drew an almost immediate response from Archbishop Charles J. Chaput and Auxiliary Bishop James D. Conley of Denver, who said in a Sept. 8 "notice to the Catholic community in

northern Colorado" that the Delaware senator "used a morally exhausted argument that American Catholics have been hearing for 40 years: i.e., that Catholics can't 'impose' their religiously based views on the rest of the country."

But, they said, "all law involves the imposition of some people's convictions on



Archbishop George H. Niederauer

See ABORTION, page 19

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| • Sept. 17 Silent Non-guided Day of Reflection | • Dec. 1 Morning for Moms with <i>Laura Phillips</i> |
| • Sept. 29 Friends of Fatima Monthly Mass & Social | • Dec. 5-7 Weekend Retreat for Women with <i>Fr. Ben Hawley</i> |
| • Oct. 20 Day of Reflection with <i>Fr. Ben Hawley</i> | • Dec. 9 An 'FBI' Gathering: Fatima Retreat House & The Benedict Inn present an Evening of Reflection with <i>Fr. Jim Farrell</i> |
| • Oct. 27 Friends of Fatima Monthly Mass & Social | • Dec. 31-Jan. 1 A New Year's Eve Retreat with <i>Fr. Jim Farrell</i> |
| • Nov. 17 Silent Non-guided Day of Reflection | |
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Editorial

Human rights and dignity

We have been seeing and hearing a lot about human rights and human dignity lately.

We were pleased that President Bush spoke about human rights, both in Thailand on his way to China for the Olympics and in China itself.

He let Chinese leaders know that the United States opposes China's repression of its people. In Thailand, Bush said, "We speak out for a free press, freedom of assembly and labor rights, not to antagonize China's leaders, but because trusting its people with greater freedom is the only way for China to develop its full potential."

In China itself, the president spoke up for freedom of religion. After attending church services in one of the Protestant churches approved by the government, he urged China to approve all religions.

"No state, man or woman should fear the influence of loving religion," he said.

Naturally, the Chinese leaders weren't impressed. They, in effect, told Bush to mind his own business. However, progress toward greater freedom for all religions is beginning to make headway in China.

Bush hasn't been the only one talking about human rights. That was the topic of Pope Benedict XVI's speech to the United Nations last April. He emphasized that human rights "are based on the natural law inscribed on human hearts and present in different cultures and civilizations."

He also said that people and governments must recognize that they are not the creators of human rights and they cannot limit them, and that religious freedom is an essential human right.

This was hardly the only time the pope has spoken about human rights recently. It has been a frequent theme in many of his talks, especially his emphasis that every person has an equal dignity by virtue of his or her creation by God and that, therefore, all people must have their human rights protected.

With human rights comes, naturally enough, human dignity. The pope said, in his address at the UN, that human dignity is the basis of human rights. Who can be against human dignity?

Well, one person is Harvard psychologist Steven Pinker, whose article "The Stupidity of Dignity" was published in the May issue of *The New Republic*.

Pinker took exception to a report on human dignity published recently by the President's Council on Bioethics, chaired by Dr. Edmund Pellegrino, former president of The Catholic University of America and a renowned medical ethicist at Georgetown University.

In his negative article, Pinker decreed that human dignity is a "slippery and ambiguous" concept that is being used to oppose such things as embryonic stem-cell research and cloning.



Pope Benedict XVI walks with U.S. President George W. Bush through the Vatican Gardens on their way to visit the Lourdes grotto on June 13.

Yes, of course that's why we oppose those things. It's precisely why the President's Council on Bioethics stated its opposition to research that requires the destruction of the human embryo. We believe that humans, no matter how tiny, have dignity because they were created in the image of God.

Proponents of abortion rights, who don't have the same beliefs about human dignity as we do, seem to be organizing their forces to require those in the health-care profession to perform abortions.

That came about after an article in *The New York Times* reported on July 15 that the Bush Administration's Department of Health and Human Services was planning to propose regulations that would protect doctors and nurses who refuse to perform abortions.

U.S. Congressman Henry Waxman and Planned Parenthood were among those who immediately opposed the proposed regulations, with Planned Parenthood accusing the Bush Administration of "an attack on women's health care."

That prompted a letter from Cardinal Justin Rigali, Archbishop of Philadelphia and the current chairman of the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities. He supported the regulations, saying that health care providers must be free "to serve the public without violating their most deeply held moral and religious convictions on the sanctity of human life."

At present, doctors and nurses can't be forced to perform abortions, but those who say they're pro-choice want to change that. They want to deny pro-life health care providers, including Catholic hospitals, the right to choose whether or not to perform abortions.

Those who advocate rights and dignity for all humans must be ever vigilant.

—John F. Fink

Parish Diary/Fr. Peter Daly

Finding your vocation in life

Olympic gold medalist Michael Phelps was born to swim. With long arms, powerful legs and giant feet, God made him to swim.

It is a joy to watch him. It is his vocation. If he did not swim, he would not be happy. He would not be using his gifts. But even Michael Phelps had to respond to God's call. It did not just happen. It was work.



On the surface, Phelps has every excuse for failure. He has Attention Deficit Hyperactivity Disorder, a learning disability. He was a fidgety kid who could not concentrate. His mother was a single parent, trying to raise three children with little money or help.

People would have understood if Michael had just drifted, but he didn't. With the help of his mother, his coaches and his teachers, Phelps discovered his calling. He found out that his fidgety energy and gangly limbs and big feet were made for the pool.

So he swam. God made him to be the greatest swimmer ever, and his swimming gives glory to God.

I just love to see people find their calling. Be it humble or famous, it is their path to happiness because it is their call.

People often come to me because they are searching for their call. Mostly, they are young. Sometimes they are not. Sometimes they are completely lost. Most often, they are just drifting. They are not doing badly, but are not really doing anything.

But God has a call for them. I tell them to listen for the voice of the Holy Spirit in the ordinary circumstances of life. I suggest that they ask themselves some simple questions.

First, what gifts and endowments did God give me? Did he give me big feet or a musical ear or the gift of words? Do I have a talent for relating to people?

If God gives you something, he means

for you to use it. If, like Michael Phelps, you have long arms and size 14 feet, maybe God wants you to praise him by swimming. If, like Stephen Hawking, God gives you a brilliant mind trapped in a paralyzed body, maybe God wants you to praise him by becoming a physics professor.

Second, what responsibilities do I have?

If you are a parent or spouse, you have responsibilities to your family. If you are single, you have responsibilities to society. None of us is entirely free. We decide within a context.

Third, where have I been planted? I think we are meant to bloom where we are.

There is an old saying that sums it up well:

"Do all you can,
"With what you have,
"In the time you have,
"In the place you are."

No one is useless. No life is unwanted.

Look at Lopez Lomong, the Olympic track star who carried the United States flag into the stadium in Beijing. He was one of the "lost boys of the Sudan." He was a war refugee without home or family. But he was not "lost" to God.

With the help of the Church, Lomong came to America. He discovered that God made him to run. So he ran as a member of the U.S. Olympic team and became its flag bearer. He gave hope to all the "lost boys" in the world.

Everyone, at every age, has a use to God. Young or old, sick or healthy, we have a vocation. Our call may change as we grow older. Even Michael Phelps will have to move from swimming one day.

But if we devote our lives to God's call at each stage, we will find our happiness.

St. Augustine said, "In his will is our peace."

If God made you to swim, swim like Michael Phelps.

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

Letters to the Editor

When it comes to protecting human 'eggs,' let's use some common sense

Recently, in the news, we have seen multiple bishops throughout the country re-affirming the teachings of the Church related to abortion and whether certain candidates should present themselves for Communion.

It is interesting that abortion is such a big issue. If common sense were employed, it wouldn't be an issue at all, and our legislators and high office candidates would all be on the same page.

What do I mean by common sense? Well, you see, the fertilized egg of an eagle is protected by law (see the "Eagle Protection Act," 16 U.S.C. 668-668c). This law does not allow the eagle "egg" to be disturbed in any way.

The "egg" gets the exact same protection in

the "womb" as born/older eagles outside of the "womb."

How can this be? It must be because the eagle egg is considered to be an eagle!

We don't ever hear the question of "When does the egg become an eagle?" nor is it questioned in the law itself. It is a common-sense assumption.

The real question is why this same protection cannot be offered to the fertilized eggs of humans?

For those who cannot comprehend the need to support this type of protection for the human "eggs," are they lacking common sense or is it "above their pay grade"?

John Wessel
Aurora

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Empty tomb is a symbol of Christ's victory and our salvation

(Fourteenth in a series)

Were you there when they buried him in the tomb?"

A text from the Gospel according to St. Luke describes the fourteenth and last Station of the Cross.

"A member of the Council arrived, a good and upright man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put it in a tomb which was hewn in stone and which had never held a body" (Lk 23:50-53).

The tomb was near Calvary in an orchard. Actually, the tomb was new and belonged to Joseph of Arimathea. Because it was the eve of the solemn Pasch, Jesus is laid there. Jesus came into the world with nothing; so, too, with nothing—not even the place where he rests—he has left us.

"Nicodemus and Joseph of Arimathea, who are hidden disciples of Christ, intercede for Him making use of high positions they hold. In the hour of loneliness, of total abandonment and of scorn ..., it is then that they stand up for him boldly ... heroic courage!" (St. Josemaría Escrivá de Balaguer, *The Way of the Cross*, p. 121).

Catherine de Hueck Doherty wrote:

"When it received the Lord of Life lifeless, dead, the tomb became a manger again, the birthplace of life. Its silence sang a requiem of alleluias. Its coldness became all flame and fire of joy—joy beyond desire. Jesus slept within the cradle of its depths the sleep of the One who conquered death.

"Alone the tomb became witness to the mystery of victory. For all eternity, it will keep the secret of that mystery, giving humanity but its emptiness, guarded by angels" (*Way of the Cross*, p. 39).

"A grain of wheat falls into the ground.' Jesus had said that the harvest can be reaped only by planting the seed in the Earth. There it dies and bears much fruit. In this holy and silent Paschal night, Jesus lies buried in a borrowed tomb. The long winter of man's estrangement from God has ended. Jesus, the first fruits of the dead, will arise from this tomb. By Baptism, we share his death and share also His glorious Resurrection" (*The Holy Face in the Way of the Cross*, Columban Fathers, p. 30).

We are the inheritors of the incredible fruits which Christ won for us by his Passion, death and resurrection. The empty tomb becomes a symbol of his victory and our salvation.

In the busy world of our day-to-day lives, it is a challenge to keep the wonder of Christ's victory and its decisive meaning in focus. So many other things become seemingly more important.

What could be more important than our salvation? What is more important than our eventual entry into the house of the Father?

As the saying goes, we know neither the day nor the hour. But worrying about death and judgment is not the point. The real point is a truthful response in love for Jesus, who gave his all for each of us.

We have the witness of many saints and martyrs whose lives give us a model or pattern on how to live our gratitude for the greatest gift we could ever receive—our salvation.

It is helpful to remember that just as we do not love Christ as perfectly as we would like, neither did they. But they kept on course, and so can we. The secret of holiness is the willingness to keep on starting over when we fail. God's grace will prevail.

Finally, we can be grateful for the tradition of praying for deceased souls. We pray for those who have died before us that they might enter the Kingdom, and be finally united with the Father, Son and Holy Spirit. We count on those who survive us to pray for the repose of our souls, too.

As we reflect on this Fourteenth Station

and Jesus being laid in the tomb, we can be confident that he blesses the grounds of our cemeteries. We can also count on his consolation and that of his holy Mother as we commend our loved ones to the house of the Father.

St. Paul's words to the Romans summarize our hope: "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Rom 6:4-5). †

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 September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

El sepulcro vacío es símbolo de la victoria de Cristo y de nuestra salvación

(Décimo cuarto de la serie)

¿Estabas allí cuando lo colocaron en el sepulcro?"

Un extracto del Evangelio según San Lucas describe la décima cuarta y última Estación del Vía Crucis.

"Y había un hombre llamado José, miembro del concilio, varón bueno y justo [el cual no había asentido al plan y al proceder de los demás] que era de Arimatea, ciudad de los judíos, y que esperaba el reino de Dios. Este fue a Pilato y le pidió el cuerpo de Jesús, y bajándole, le envolvió en un lienzo de lino, y le puso en un sepulcro excavado en la roca donde nadie había sido puesto todavía" (Lc 23:50-53).

El sepulcro se encontraba cerca del Calvario en un huerto. De hecho, el sepulcro era nuevo y le pertenecía a José de Arimatea. Ya que era la víspera de la solemnidad de la Pascua, Jesús fue colocado allí. Jesús vino al mundo sin nada y del mismo modo, sin nada, ni siquiera el lugar donde yace, nos deja.

"Nicodemo y José de Arimatea—discípulos ocultos de Cristo—interceden por él desde los altos cargos que ocupan. En la hora de la soledad, del abandono total y del desprecio..., entonces dan la cara audacter... ¡valentía heroica! (San Josemaría Escrivá de Balaguer, *El Vía Crucis*, p. 121).

Catherine de Hueck Doherty expresó: "Cuando recibió al Señor de la Vida exánime, muerto, el sepulcro se tornó nuevamente en un pesebre, la cuna de la vida. Su silencio cantaba un réquiem de alaiyas. Su frialdad se convirtió en llamas y fuego de júbilo, un júbilo más allá del deseo.

Jesús durmió en la cuna de sus profundidades el sueño de aquel que conquistó la muerte.

"El sepulcro solitario se convirtió en el testigo del misterio de la victoria. Preservará el secreto por toda la eternidad, ese misterio, dejándole a la humanidad nada más que su vacío custodiado por ángeles" (*El Vía Crucis*, p. 39).

"Un grano de trigo cae en la tierra.' Jesús había dicho que la cosecha sólo se puede recoger al plantar la semilla en la tierra. Allí muere y rinde frutos. En esta santa y silenciosa noche pascual Jesús yace colocado en un sepulcro ajeno. El largo invierno de la alienación del hombre de Dios ha terminado. Jesús, el primer fruto de los muertos, se levantará de su sepulcro. Por el bautismo compartimos su muerte y también compartimos su gloriosa Resurrección" (*El rostro sagrado en el Vía Crucis*, Columban Fathers, p. 30).

Somos los herederos de los extraordinarios frutos que Cristo conquistó para nosotros por medio de su Pasión, muerte y resurrección. El sepulcro vacío se convierte en un símbolo de su victoria y de nuestra salvación.

En el mundo agitado de nuestras vidas cotidianas resulta un reto mantener en perspectiva la maravilla de la victoria de Cristo y su significado contundente. Tantas otras cosas se vuelven aparentemente importantes.

¿Qué podría ser más importante que nuestra salvación? ¿Qué podría ser más importante que nuestra entrada final en la casa del Padre?

Como dice el dicho, no sabemos ni el día

ni la hora. Pero el punto no es preocuparse por la muerte y el juicio. Lo importante es una respuesta verdadera y amorosa a Jesús quien se entregó totalmente por cada uno de nosotros.

Contamos con el testimonio de muchos santos y mártires cuyas vidas nos ofrecen un modelo o un patrón de cómo vivir nuestra gratitud por el mayor don que jamás podremos recibir: nuestra salvación.

Resulta útil recordar que así como nosotros no amamos a Cristo tan perfectamente como deseáramos, tampoco ellos lo hicieron. Pero fueron perseverantes y también nosotros debemos serlo. El secreto para la santidad es la voluntad de continuar empezando nuevamente cuando fallamos. La gracia de Dios prevalecerá.

Por último, debemos estar agradecidos por la tradición de rezar por las almas que han partido. Rezamos por aquellos que han fallecido antes que nosotros para que puedan entrar en el Reino y unirse finalmente con el Padre, el Hijo y el Espíritu Santo. Contamos con aquellos que nos sobreviven para que recen también por el descanso de nuestras almas.

Mientras reflexionamos en esta décima cuarta estación y Jesús tendido en el sepulcro, podemos tener la seguridad de que Él bendice los terrenos de nuestros

cementerios. Asimismo, podemos contar con su consuelo y el de su Santa Madre al encomendar a nuestros seres queridos a la casa del Padre.

Las palabras de San Pablo a los Romanos resumen nuestra esperanza: "Por tanto, hemos sido sepultados con Él por medio del bautismo para muerte, a fin de que como Cristo resucitó de entre los muertos por la gloria del Padre, así también nosotros andemos en novedad de vida. Porque si hemos sido unidos a Él en la semejanza de su muerte, ciertamente lo seremos también en la semejanza de su resurrección" (Rom 6:4-5). †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Events Calendar

September 12-October 31

Saint Meinrad Archabbey and School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad. **"Hidden Meanings: Use of Symbols in Medieval Art,"** from the **Collection of John Lawrence.** Information: 800-682-0988 or news@saintmeinrad.edu.

September 12

Marian College, Allison Mansion, 3200 Cold Spring Road, Indianapolis. **Theology on Tap, Fall Gala,** 7 p.m.-midnight, \$55 per person, reservations required. Information: 765-532-2403.

St. Michael Parish, 519 Jefferson St., Greenfield. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-462-2246.

September 12-14

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Parish festival,** Fri. 5 p.m.-midnight, Sat. noon-midnight, Sun., family fun day, 1-5 p.m., rides, games, music, food. Information: 317-859-4673.

September 13

Marian Inc., 1011 E. St. Clair St., Indianapolis. **Holy Cross Parish, "Feast of the Holy Cross," dinner, dance and silent auction,** 6-11 p.m., \$50 per person. Information: 317-637-2620.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market,** noon-10 p.m., French food, booths, children's activity area, entertainment. Information: 317-283-5508.

St. Mary Church, 415 E. Eighth St., New Albany. **"Fiesta Latina,"** Mass in English and Spanish, 5:30 p.m., re-enactment of "Grito," Mexican Independence Day celebration, folk dancing, children's games and traditional foods, 6:30 p.m., free admission. Information: 812-944-0527.

St. Roch Parish, Family Center, 3603 S. Meridian St., Indianapolis. **Single Seniors,** meeting, 1 p.m., age 50 and over. Information: 317-784-1102.

St. Anne Parish, 102 N. 19th St., New Castle. **Fall Bazaar,** 8 a.m.-2 p.m., crafts, bookstore, rummage sale, stained-glass and slate souvenirs from church. Information: 765-529-0933.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Prostate screening,** 9 a.m.-noon, no charge. Information: 317-784-4422.

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class,** 9-11 a.m. Information: 317-465-0126.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **"In Her Own Words: The Story of St. Theodora Guérin,"** **Sisterhood Christian Drama Ministry,** 7:30 p.m., free admission. Information: 812-656-8700.

Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **"Parenting with Christ" speaker's series,** "Forming Character and Virtues in Children," Legion of Christ Father Matthew Van Smoorenburg, presenter, 6:30 p.m., free-will offering. Information: 812-498-7512.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass for Kennedy Memorial High School Class of 1968, 40th anniversary reunion,** 5 p.m., followed by dinner at Jonathan Byrd's Banquet Hall, Greenwood. Information: 317-783-0376.

St. Matthew Parish and School, 4100 E. 56th St., Indianapolis. **FunFest,** food, games for adults and children, music, 4-9 p.m. Information: 317-257-4297.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Car wash to help the students of Lepaterique in Honduras,** 2-4:30 p.m. Information: 317-258-2400.

September 13-14

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic,** Sat. 5:30-11 p.m., pork chop dinner, Sun. 11 a.m.-5 p.m., fried chicken, pulled pork barbecue, bake sale, games. Information: 812-663-8427.

September 14

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Bright. **"Bringing the Bible to Life: Stories of the Old Testament and New Testament,"** **Sisterhood Christian Drama Ministry,** 2 p.m., free admission. Information: 812-656-8700.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest chicken dinner,** quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

Holy Cross Church, 125 N. Oriental St., Indianapolis. **Substance Addiction Ministry (SAM) Mass,** liturgy for individuals and families to pray for and give thanks for addiction recovery, Father Larry Voelker, celebrant, 4 p.m., reception, 5 p.m. Information: 317-637-2620 or <http://www.archindy.org/family/substance.html>.

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

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Euchre party,** refreshments, 1:30 p.m., \$3 per person. Information: 317-636-4828.

Fishers Office Suites, 11650 Lantern Road, Fishers, Ind. (Lafayette Diocese). **"Pure Fashion" model auditions for teenage girls,** eighth-12th grades, and meeting for adult volunteers, 3:30-4:30 p.m. Information: 317-407-4249 or 317-847-4821.

September 15

House of Joseph, 523 Fabyan, Indianapolis. **Catholic Charities Indianapolis, support group for caregivers of older adults, "Providing Physical Assistance Safely: Protecting Yourself and Your Loved One,"** 5:30 p.m. Information: 317-261-3378 or mwoodsworth@archindy.org.

September 16

Indiana Convention Center, Sagamore Ballroom, 100 S. Capitol Ave., Indianapolis. **"Celebrate Life" dinner and program,** Jason S. Jones, co-executive producer of *Bella*, keynote speaker, 7 p.m., advance reservations required, \$55 per person. Information and reservations: www.RTLindy.org.

September 17

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service,** rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

September 18

St. Michael the Archangel

Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** Father Varghese Maliakkal, 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 Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Mount Pleasant Christian Church, 381 N. Bluff Road, Greenwood. **NAMI Indianapolis "Family to Family," education course to learn your role as caregiver of adults struggling with depression, bipolar disorder or other mental illness,** 12-week course, 7-9:30 p.m., no charge, pre-registration required. Information: 317-767-7653 or info@namiindy.org.

September 19

Roncalli High School, cafeteria, 3300 Prague Road, Indianapolis. **Spaghetti dinner,** Parents Organization, sponsor, 5-7 p.m., \$6 per person or \$20 per family. Information: 317-787-8277.

September 19-20

St. Malachy Parish, 326 N. Green St., Brownsburg. **Country Fair and hog roast,** 4-11 p.m., food, booths. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Apple Fest,** family

fun, food, crafts, games, Fri. 5-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4142.

September 20

Holy Cross Parish, 12239 State Road 62, St. Croix. **Rummage sale,** 7 a.m.-5 p.m. Information: 812-843-5701.

St. Bartholomew Parish, 1306 27th St., Columbus. **Parish Cantor Conference,** archdiocesan Liturgical Music Commission, presenter, 9 a.m.-3 p.m. Information: 317-236-1483, 800-382-9836, ext. 1483, or ctuley@archindy.org.

September 21

Military Park, West Street and New York Street, Indianapolis. **Irish Fest,** free admission with donation of food to St. Vincent de Paul Society, canned meats, stews, pasta, boxed dinners most needed. Celtic Mass, Hibernian Stage, 10:30 a.m., festival 10:30 a.m.-7 p.m. Information: 317-786-8066.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **Fall Festival,** 10 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **September Fest,** 11 a.m.-4 p.m., fried chicken dinner. Information: 765-832-8468.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **Fall Festival,** 10 a.m.-6 p.m.,

food, games, quilts. Information: 812-357-5533.

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

September 21-December 14

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **"English as a Second Language class,"** 8:45-10:30 a.m., \$20 for 12-week session. Information: 317-291-7014, ext. 27, or keith@stgabrielindy.org.

September 23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Are You Catholic and Don't Know What You Believe?,"** session two of four, Benedictine Father Matthias Newman, presenter, 6:30-9 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

First Mennonite Church, 4601 Knollton Road, Indianapolis. **NAMI Indianapolis "Family to Family," education course to learn your role as caregiver of adults struggling with depression, bipolar disorder or other mental illness,** 12-week course, 7-9:30 p.m., no charge, pre-registration required. Information: 317-767-7653 or info@namiindy.org. †

Free courses on mental illness to be offered for caregivers

The Indianapolis chapter of the National Alliance on Mental Illness (NAMI) is sponsoring a 12-week "Family to Family" education course to help caregivers of persons with mental illness learn about their role, types of mental illness, treatment options, medications, and how to understand and advocate for relatives who are mentally ill.

The course for caregivers of adults struggling with mental illness will be offered at two locations. It will be held from 7 p.m. to 9:30 p.m. on Sept. 18 at Mount Pleasant Christian Church, 381 N. Bluff Road, in Greenwood, and from 7 p.m. to 9:30 p.m. on Sept. 23 at the First Mennonite Church,

4601 Knollton Road, in Indianapolis.

The NAMI "Basics" course, a six-week educational series for parents or primary caregivers of children or adolescents struggling with mental illness, will also be offered this fall.

This course will be held from 1 p.m. to 3:30 p.m. on Oct. 19 at Roberts Park United Methodist Church, 401 N. Delaware St., in Indianapolis.

Both courses are offered at no charge, but pre-registration is required. To enroll, call 317-767-7653 or send an e-mail to info@namiindy.org. For more information about the Indianapolis chapter of NAMI, log on to www.namiindy.org. †



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Three National Speakers



Fr. Donald Calloway, M.I.C.

Fr. Donald Calloway was raised without any religion or a father figure to model. When his family moved to California, he slipped into the "MTV lifestyle"—sex, drugs and rock music. This pagan rebellion intensified to total mayhem when his family relocated to Japan and he ran away from home. Constantly on the move to avoid arrest, he and his friends soon got connected with the Japanese Mafia. During his time of endless wanton wandering filled with wine, women and song, Donald's mother became Catholic and fervently prayed for her 15-year-old prodigal son to return home.

Fortunately, he discovered a book on Marian apparitions and devoured its powerful message of repentance. The Blessed Virgin Mary had literally stolen his heart and introduced spiritual concepts like heaven, hell, repentance and sin. There was no turning back! Fr. Donald Calloway, M.I.C., is the assistant rector of the National Shrine of the Divine Mercy in Stockbridge, Mass. After studying at the Franciscan University in Steubenville, Ohio, and the Dominican House of Studies in Washington, D.C., he was ordained to the sacred priesthood in 2003.



Rich Donnelly

Rich Donnelly signed as a catcher in 1967 with the Minnesota Twins, and is one of the most experienced coaches in Major League Baseball. He has coached 25 seasons with the Los Angeles Dodgers, Pittsburgh Pirates, Florida Marlins, Milwaukee Brewers, and Texas Rangers. He helped lead the Florida Marlins to the MLB World Championship under manager Jim Leyland, with whom he worked for 14 seasons.

A man of strong faith, he is also noted for his participation in the film, "Champions of Faith—Baseball Addition." The Lifetime Network also had a television special on his family's compelling, faith-filled story. Rich Donnelly and his wife, Bert, have eight children: Bubba, Amy, John, Tiffany, Mike, Leigh Anne, Tim and Adam. Donnelly graduated from Steubenville Catholic Central High School where he played baseball and basketball. He then received a bachelor's degree in education from Xavier University in Cincinnati.



Mark Hart

Mark Hart, known as the "Bible Geek@," is a graduate of the University of Notre Dame. Mark is a popular and humorous speaker, award-winning author, and weekly regular on Catholic radio programs. His 2006 book, *Blessed are the Bored in Spirit*, found its way onto the Catholic best-seller list, and his interactive DVD Bible Study series, T3, and weekly podcasts are helping hundreds of thousands of Catholics explore Scripture in a new way. Mark Hart says "The Catholic faith is a beautiful faith," and "we need to rediscover the joy and laughter." Hart also oversees Hart Productions. Along with producing, writing and directing secular projects, he has been the executive producer of JumboTron video operations for the Arizona Cardinals football team.

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Church urges humane, comprehensive solution to immigration issue

(Editor's note: In preparation for the 2008 U.S. elections, experts at the United States Conference of Catholic Bishops have drafted essays on several topics to guide voters in the decision-making process by using the bishops' 2007 statement "Forming Consciences for Faithful Citizenship" as a blueprint on how Catholic social teaching should affect political participation by Catholics. The following is the third article in a 10-part series. For more information, log on to www.faithfulcitizenship.org/media.)

By J. Kevin Appleby

U.S. Conference of Catholic Bishops

The national immigration debate has generated tremendous, often emotional, discussion about the impact of the growing number of undocumented immigrants on our communities.

Heated talk about the economic, social and enforcement aspects of the issue predominates. We should understand, however, that, above all, immigration is a humanitarian and, ultimately, a moral issue.

Each day in parishes, social service programs, hospitals and schools, the human consequences of an inadequate immigration system are apparent. Families are separated. Migrant workers are exploited by smugglers and unscrupulous employers, and human beings, desperate to survive, perish in the American desert.

As our nation benefits from the hard work of undocumented workers, we fail to extend to them basic workplace and legal protections. Worse, some scapegoat immigrants for our social ills.

J. Kevin Appleby

The U.S. bishops' statement "Forming Consciences for Faithful Citizenship" urges Catholics to study issues such as immigration before going to the polls.

Because of current practices and policies of many U.S. cities and states, and their harmful effect on human life and dignity, the bishops have stated that the status quo is

immoral and have called for comprehensive reform of the immigration system.



Their prescription for mending the system is to emphasize *legality* over illegality through the creation of legal avenues for migration, and the extension of legal status and a path to citizenship to undocumented immigrants. This includes rigorous enforcement of the laws, to be sure, but also suggests a more comprehensive approach which reforms all aspects of the system. This remedy represents the most effective, humane and practical approach to solving our immigration crisis.

Some argue that undocumented workers and their families should not receive legal status because they live outside the law. Before rendering judgment, we must consider that U.S. policy actually creates conditions which *encourage* illegal immigration and law breaking.

For example, while the federal government has spent billions on border enforcement over the past 15 years, during the same period the number of undocumented immigrants in the nation has more than doubled. This is primarily because, once they arrive in the United States, almost 80 percent of male migrant workers find jobs with U.S. companies. This magnet of available jobs induces immigrants to come.

Compounding the problem, U.S. immigration law fails to provide legal channels for these workers to migrate safely and legally. Work visas for low-skilled workers are absurdly small compared to demand—5,000 permanent and 66,000 temporary ones per year. Family unity visas can be even scarcer. Waiting times as long as 10 years for immediate members of Mexican families is not unusual.

We also must consider both the *intent* and *effect* of the lawbreaking by immigrants, two mitigating factors often considered in U.S. courts.

The intent of immigrant workers is to work and support their families, and the effect is that they support the U.S. economy by working in important industries in need of laborers.

For example, leaders in the home building industry estimate that if the undocumented workforce left the United States, housing construction would be delayed six to eight months and housing costs would increase 30 to 40 percent.

The health care industry relies heavily on immigrant workers to care for the elderly and other infirmed patients.

The Department of Labor predicts that demand for foreign-born workers in these and other industries will increase dramatically.

Comprehensive immigration reform represents a humane solution to our crisis. It will enable immigrants and their families to remain together and allow them to contribute their talents to their communities without fear. It will also help reduce the exploitation of migrants and the number of those who perish in attempts to come to the United States.

Elected officials must examine the root causes of migration from home communities, and work with their governments to create jobs for migrants at home. This is the long-term solution that the erection of a 700-mile border fence will not provide.

It is imperative that both parties and both chambers of Congress work hard to produce legislation that creates an immigration system predicated on the rule of law and that upholds values that all Americans cherish—hard work, opportunity and compassion.

(J. Kevin Appleby is director of the Office of Migration and Refugee Policy for the United States Conference of Catholic Bishops.) †

North American College in Rome welcomes largest incoming class in 40 years

ROME (CNS)—The Pontifical North American College welcomed its largest incoming class in 40 years on Aug. 28 when 61 seminarians arrived.

While classes at the pontifical universities in Rome do not begin until mid-October, the new students at the seminary sponsored by the U.S. bishops arrived early for orientation, intensive Italian classes and a retreat.

But first, they sang for the pope.

Given a place of honor in the courtyard of the papal villa at Castel Gandolfo on Aug. 31, they serenaded the pope in Latin after joining in the noontime recitation of the Angelus.

Msgr. Robert Gruss, vice rector for student life, said that when the new men are joined by the second-, third- and fourth-year students by mid-September, the college will have a booming community of 208 seminarians.

The college building on the Janiculum Hill overlooking the Vatican opened in 1954 with room for more than 200 students, but in recent years some of the student rooms had been put to different uses.

"Those rooms have been reclaimed," Msgr. Gruss said.

After a week with the new students, he said, "They are good men, very focused, very excited to be here.

"They are quality men, and there seems to be a good camaraderie," the monsignor said. "They will fit in well with the community." †

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New deacon aspirants come from varied backgrounds

By Sean Gallagher

On Aug. 23, 18 men from across central and southern Indiana began their formation as the second class of archdiocesan deacon aspirants.

Over the next four years, they will participate in the four dimensions of deacon formation: human, spiritual, intellectual and pastoral.

During that time, they will meet as a group for classes or on retreat one weekend a month for 11 months each year. Additionally, they will participate

in various ministries of charity in parishes to which they will be assigned as well as other places outside of parishes (e.g., jails, hospitals, etc.).

Leading the men in their formation will be Benedictine Father Bede Cisco, archdiocesan director of deacons and deacon formation; Deacon Kerry Blandford, associate director of deacon formation; and Father Lawrence Voelker, director of spiritual formation for the deacon formation program.

The new class of deacon aspirants range in age from 45 to 68. They have been married as few as nine years and

as many as 49 years.

Most continue to work at careers in the secular world, although two men are retired. Among the fields in which these men work are business management, health care, education and engineering.

Nine of the aspirants are members of parishes that currently have deacons assigned to them, while nine come from parishes that do not.

Ten of the 11 archdiocesan deaneries are represented in the new class of deacon aspirants. Only the Tell City Deanery does not have an aspirant. †



Bradley Anderson

Age: 52
 Wife: Kathy
 Children: 3
 Parish: St. Bartholomew, Columbus
 Occupation: Owner and partner of Carbide, Cutting Tools, Abrasives Inc.



Michael Braun

Age: 57
 Wife: Wendy
 Children: 5
 Parish: St. Simon the Apostle, Indianapolis
 Occupation: Production manager, Roche Diagnostics



Richard Cooper

Age: 49
 Wife: Diane
 Children: 3
 Parish: St. Mary, Lanesville
 Occupation: Clinical coordinator, Volunteers of America



Ronald Freyer

Age: 50
 Wife: Mary Elizabeth
 Children: 4
 Parish: St. Louis, Batesville
 Occupation: Plant manager, Custom Conveyor Inc.



Joseph Geiman

Age: 61
 Wife: Marsha
 Children: 2
 Parish: SS. Peter and Paul Cathedral, Indianapolis
 Occupation: Sales representative, Medical Management Solutions LLC



Timothy Harte

Age: 60
 Wife: Brenda
 Children: 3
 Parish: St. Martin of Tours, Martinsville
 Occupation: Retired Indiana State Police officer



Thomas Hill

Age: 49
 Wife: Judith
 Children: 2
 Parish: St. Bartholomew, Columbus
 Occupation: Project manager, Columbus Components Group



Thomas Horn

Age: 47
 Wife: Virginia
 Children: 2
 Parish: St. Mark the Evangelist, Indianapolis
 Occupation: Vice President, Manufacturing, Navistar



Steven House

Age: 57
 Wife: Rochelle
 Children: 3
 Parish: St. Bartholomew, Columbus
 Occupation: Psychologist



Mark Meyers

Age: 50
 Wife: Annette
 Children: 6
 Parish: Annunciation, Brazil
 Occupation: Professional estimator, Menards Inc.



James Miller

Age: 54
 Wife: Evelyn
 Children: 4
 Parish: St. Mary, Richmond
 Occupation: Technician, Hill's Pet Nutrition Inc.



Ronald Pirau

Age: 45
 Wife: Linda
 Children: 3
 Parish: SS. Francis and Clare of Assisi, Greenwood
 Occupation: Sales representative, Lightbound



Jeffrey Powell

Age: 52
 Wife: Sadie
 Children: 3
 Parish: Our Lady of Perpetual Help, New Albany
 Occupation: President and owner, Blue Sky Technologies Inc.



Richard Renzi

Age: 49
 Wife: Julie
 Children: 3
 Parish: St. Malachy, Brownsburg
 Occupation: Chaplain, St. Vincent Hospital



Frank Roberts

Age: 68
 Wife: Joyce
 Parish: St. Andrew Parish, Richmond
 Occupation: Retired bank loan review officer



Michael Slinger

Age: 59
 Wife: Paula
 Children: 1
 Parish: Holy Spirit, Indianapolis
 Occupation: Engineer, ADECCO/ROCHE



Richard Wagner

Age: 48
 Wife: Carol
 Children: 4
 Parish: St. Pius X, Indianapolis
 Occupation: Principal, St. Theodore Guérin High School, Noblesville, Ind.



Russell Woodard

Age: 46
 Children: 3
 Parish: Good Shepherd, Indianapolis
 Occupation: Operations technical support manager, IUPUI

'Angels of Grace' to honor women for community service

By Mary Ann Wyand

Three noteworthy women in central Indiana will be honored for distinguished community service during "Angels of Grace: A Celebration of Women" on Sept. 27 at the Benedict Inn Retreat and Conference Center in Beech Grove.

The 11 a.m. celebration in the Benedict Inn gymnasium includes a fashion show, buffet luncheon and awards program. WIBC 93.1 FM radio morning show host Terri Stacy of Indianapolis is the emcee.

Proceeds benefit the retreat ministry at 1402 Southern Ave., which is sponsored by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

The service awards are named for the archangels Michael, Raphael and Gabriel.

• St. Thomas Aquinas parishioner Ann Delaney, executive director of The Julian Center in Indianapolis, a 24-hour shelter for battered women and their children, will receive the Angel Michael Award for her work as "a defender of the dignity and goodness of others."

During 12 years as director, Delaney has completed a major capital campaign for the emergency shelter and transitional housing center, opened a new facility and counseling center at 2011 N. Meridian St. in 2000, and welcomed the Indianapolis Metropolitan Police Department's Domestic Violence Unit and Marion County deputy prosecutors to offices at

the shelter.

She is currently overseeing plans for construction of permanent supportive housing for 71 families at 34th and Meridian Streets next year.

• St. Jude parishioner Barbara Himes of Indianapolis, a 27-year volunteer for the Sudden Infant Death (SIDS) Foundation in Indiana, will accept the Angel Raphael Award for serving as "a companion to those in need of help and assistance."

Himes has been described as the foundation's "No. 1 advocate" for her volunteer assistance with fundraising, educational programs, public speaking and support groups for parents who have lost babies to SIDS.

She promotes the foundation's "Back to Sleep" and "First Candle" programs, and is the primary educator for health professionals dealing with SIDS and police officers who receive 911 emergency calls about cases of sudden infant death.

• Mary Weiss of Indianapolis, the president, chief executive officer and publisher of *Indianapolis Woman* and *St. Louis Woman*, will be recognized with the Angel Gabriel Award for being "a messenger who spreads a word of hope and cheer."

Under her leadership, the monthly magazines enlighten thousands of readers on subjects supporting women's causes, including domestic violence and abuse, women's breast and heart health, and dozens of other informational features.



Ann Delaney

Barbara Himes

Mary Weiss

The publishing company's mission seeks to "educate, inspire and motivate readers ... in a proactive way."

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn, said the luncheon, style show and program is a fun way to honor women, both living and deceased, for their many gifts and talents.

"We at Our Lady of Grace Monastery and at the Benedict Inn are very pro-woman," Sister Mary Luke said, "and we feel a need to honor women for their accomplishments and for all that they do."

Beech Grove's first lady, Jill Wright, is among the women who will model clothing from The Secret Ingredient, a boutique owned by Jeanne Weber-Rush at 5631 N. Illinois St. in Indianapolis.

Participants will also enjoy a buffet luncheon and have an opportunity to purchase clothes from the boutique as well

as gifts from Shop Inn-spired, which is operated by the Benedictine sisters at the retreat center.

"The Benedict Inn is not-for-profit and we strive very, very hard to keep our costs affordable so that people can join us for programs," Sister Mary Luke said. "We have two goals—keeping our prices low and giving scholarships to people who cannot pay a full program fee. Our Lady of Grace Monastery is our No. 1 supporter, and we also do some fundraisers to invite people to help the sisters support the retreat ministry."

(Tickets are \$30 each or \$210 for a table of eight. For information about sponsoring tables, call the Benedict Inn Retreat and Conference Center at 317-788-7581. To reserve tickets, send checks made out to the Benedict Inn to 1402 Southern Ave., Beech Grove, IN 46107.) †

INTENTIONS

continued from page 1

There will be many events during the next several months to mark this historic occasion, and to reach out to people and invite them to "come and see" the Lord.

The 175th anniversary celebration will culminate with a Mass at the new Lucas Oil Stadium in Indianapolis on May 3, 2009. It is expected that as many as 40,000 people will attend the Mass.

The special intentions for the pilgrimage to the Holy Land for each day are:

Thursday, Sept. 18—Tel Aviv, Netanya,

Seasons Hotel, for God's blessing for our archdiocese's 175th anniversary, Archbishop Daniel M. Buechlein, O.S.B., celebrant.

Friday, Sept. 19—Cana, Church of Cana, for the intentions of our married couples, Father Scott Nobbe, celebrant.

Saturday, Sept. 20—Nazareth, Grotto in the Basilica of the Annunciation, for our children, Father Rick Nagel, celebrant.

Sunday, Sept. 21—Galilee, Chapel of the Beatitudes, for our priests, deacons and seminarians, Archbishop Buechlein, celebrant.

Monday, Sept. 22—Bethlehem, Church of the Nativity, for consecrated religious women and men, Father Nobbe, celebrant.

Tuesday, Sept. 23—Jerusalem, Garden of Gethsemane, Basilica of the Agony, for our youth, young adults and single people, Father Nobbe, celebrant.

Wednesday, Sept. 24—Jerusalem, Old City, St. Ann Church, for our elderly, sick and homebound, Archbishop Buechlein, celebrant.



Archbishop Daniel M. Buechlein, O.S.B.

Thursday, Sept. 25—Ein Karem, Church of the Visitation, for our ministries of charity and evangelization, Father Nobbe, celebrant.

Friday, Sept. 26—Jerusalem, Notre Dame Center, for vocations to the priesthood and consecrated life, Father Nagel, celebrant.

Saturday, Sept. 27—Jerusalem, Dormition Abbey, in thanksgiving for blessings on our archdiocese, Archbishop Buechlein, celebrant.

Saturday, Sept. 27—Jerusalem, Old City, Church of the Holy Sepulchre, anticipation Mass for Sunday, Sept. 28, in thanksgiving for the gift of our Catholic faith and the success of the pilgrimage, Archbishop Buechlein, celebrant. †

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‘Words’ is not a four-letter word

By Ken Ogorek

I’m venturing into dangerous territory, but here goes:

When St. Francis of Assisi said those famous words about preaching the Gospel at all times, using words if necessary, he was speaking to very specific people in a very specific context. So even though his advice is generally good to follow, sometimes it’s a cop-out in situations where God wants us to use one of his greatest gifts: words.



The word of God

Catechetical Sunday’s theme this year is the same one that a group of bishops from around the world will consider at an upcoming synod in Rome: “The Word of God in the Life and Mission of the Church.” This theme lends itself to focusing on sacred Scripture.

There are times when along with our good example, we may need to share a few words of sacred Scripture with our friends, family and neighbors—anyone God places before us. Catechists do this all the time. Each of us, though, because we’re baptized, is called to teach the faith by word and deed—or both, depending on the situation.

Sacred Tradition

Sacred Scripture is always read in the context of sacred Tradition. God loves us so much that he reveals truth about himself to us using two essential means: sacred Scripture and sacred Tradition.

The most current, most relevant articulation of sacred Tradition for adults in America is the *United States Catholic Catechism for Adults* (USCCA). Every adult in southern and central Indiana should have and use a copy of this profoundly important book.

Let me repeat that: Every adult in southern and central Indiana should have access to and make prayerful use of the USCCA.

One of our most basic human rights, as Pope John Paul the Great observed in his first major writing to the world, is to hear our Catholic faith proclaimed in its entirety, with no gaps and certainly with no error.

What an adult does with that proclamation is, of course, up to her or him. But when catechetical leaders fail to provide the faithful access to an appropriately thorough overview of our faith every few years or so on a regular basis, we are denying them one of their most basic human rights. That’s pretty serious stuff.

The USCCA provides just such an overview of our beautiful Catholic faith. This is the vehicle, in this time and place, that gives adults a fighting chance of having that most basic human right fulfilled.

Not just about a book

Catechesis is never just about a book. Sacred Scripture and sacred Tradition must be read, heard, reflected on and applied in prayerful, engaging and challenging contexts.

When good catechesis like this occurs, people grow closer to Jesus by the Father’s grace and the Holy Spirit’s power. People deepen their participation in his one, holy, Catholic and apostolic Church. Lives change. Relationships are healed. Souls are saved.

For good catechesis to occur, at least occasionally, words must be used.

So let us preach the Gospel at all times, if necessary using words. And let us acknowledge that, at times, words are indeed necessary.

(Ken Ogorek is the archdiocesan director of catechesis.) †

Prayer, study, fellowship and service are foundations of Catholic Adult Fellowship

By John Shaughnessy

It didn’t take long for Natalie Hofer to realize she had finally found what she was searching for.

After making the trip from her home in Indianapolis to Terre Haute, Hofer was surrounded by the kind of devout Catholics that intrigued and excited her.

“It was so amazing to be around people my age who cared so much about the Church’s teachings and wanted to delve deeper into their faith,” Hofer recalls. “I’ve always been active in my faith, but these people took it further, meeting weekly to learn about their faith. They also did fellowship, retreats and had service opportunities.”

Hofer’s exposure to the Catholic Adult Fellowship program in Terre Haute touched her so much that she decided to start a similar program for adult Catholics in the Indianapolis area.

“Catholic Adult Fellowship (CAF) is a community of Catholics who desire to grow in love, knowledge and service of Christ and his Church, with other adults,” declares the program’s Web site at www.catholicadultfellowship.org. “Members are married and single adults, lay and religious, 21 to 101 years of age. We realize our desire and need for Catholic community at every stage of a person’s life.”

Hofer was 34 when she first experienced the Catholic Adult Fellowship program four years ago. Growing up in Catholic schools in the 1970s and 1980s, she says she didn’t learn much about the teachings of the Church.

“There was just so much I didn’t know about my faith,” she says. “My generation was like, ‘OK, fine, we’ll go ahead and do what we want to do,’ because we never got the foundation of our catechism and what the Church teaches, let alone why it teaches that.”

As Hofer grew older, she thirsted for that knowledge and a connection with fellow Catholics who wanted to know more about their faith.

So did Jim Kendall of Terre Haute, who



Members of the Terre Haute chapter of the Catholic Adult Fellowship program meet at a restaurant for good times following one of their weekly meetings. Designed to help adult Catholics learn more about their faith, the program in Indianapolis and Terre Haute focuses on study, fellowship, prayer and service.

joined the Catholic Church five years ago.

“It’s good to have good, solid Catholic friends,” says Kendall, 29, a member of St. Patrick Parish in Terre Haute and the fellowship coordinator of the Terre Haute chapter of Catholic Adult Fellowship.

“I think there are a lot of people—especially younger people who go to Mass on Sunday and love the Church—who want to go deeper in their faith. CAF allows people to not only learn about their faith,

See ADULTS, page 14

Families pray, learn together in parish catechetical program

By Jennifer Lindberg

Special to *The Criterion*

OSGOOD—A catechetical program that St. John the Baptist Parish in Osgood in the Batesville Deanery recently began using has shown some surprising results.

Like the Protestant baby sitter hired for the nursery, who started overhearing what was being taught about the Catholic faith and decided to participate in the parish’s Rite of Christian Initiation of Adults process.

Or the parents who were hearing so much excitement from their children about what they were learning that they decided to stop dropping their children off at the door and attend the classes offered for adults.

Father Shaun Whittington, pastor of St. John Parish, said the Apostolate for Family Consecration’s “Consecration in Truth” program helps bring the entire parish together to learn about their faith in a meaningful way.

“The apostolate’s catechetical materials are prayer-based,” he said. “It’s Catholic, and it has substance.”

The parish provides child care for young children so parents can learn about their faith. Staffing the nursery was the biggest challenge as the volunteers wanted to learn what was being taught, said Father Whittington.

A solution was found when a parishioner said her Protestant mother would staff the nursery. That solution led to her deeper inquiry about the Church, he said.

As for the parents who used to drop their kids off at the door and run errands, Father Whittington said they have found that



Father Shaun Whittington, pastor of St. John the Baptist Parish in Osgood, prays on July 16 in adoration of the Blessed Sacrament with children during a children’s holy hour. The prayer service is part of the Apostolate for Family Consecration’s “Consecration in Truth” catechetical program.

they can grocery shop on another night because the apostolate’s materials are so engaging.

The evening starts with a dinner, leads into prayer then has the group separate with adults and children going to age-appropriate classes. The program incorporates doctrinal materials that are centered on Scripture, the documents of the Second Vatican Council, the *Catechism of the Catholic Church*, and teachings from the saints and fathers of the Church.

It uses videos that feature Cardinal Francis Arinze, prefect of the Holy See’s Congregation for Divine Worship and the Discipline of the Sacraments, and a book to help families learn about their faith.

The materials also easily streamline into other areas to bring families together

in their faith.

For the prayer portion of the program, Father Whittington often uses a children’s holy hour that is based on the Children of Hope program started by the Community of St. John in Princeville, Ill.

“The adults don’t mind it being on the children’s level,” said Father Whittington. “And the children tell me how praying before the Blessed Sacrament makes Mass more meaningful for them. They tell me it’s the highlight of their week.”

The children sit around the foot of the altar on carpet squares as Father Whittington takes them through Benediction and an examination of conscience. He also gives the children a short lesson each time, such as what the Church teaches about guardian angels.

See OSGOOD, page 14

25

ways to grow your children's faith



Living Our Faith

1. Help your children form and regularly examine their consciences.
2. Joyfully live out your faith day to day, especially in relationship with your children. That will make the faith attractive to them as they grow.
3. Visit the sick or homebound with your children and talk with them about how such acts of mercy are rooted in our faith.
4. Show Christian forgiveness to your children by forgiving them when they have wronged you.
5. Teach them how to resolve conflicts respectfully.



Heroes of Our Faith

1. Learn about the saints and tell your children stories of their great lives.
2. Pray the rosary with your family.
3. Decorate your home with statues and images of the saints, and display a crucifix.
4. If your child is named after a saint, celebrate that saint's feast day.
5. Tell your children how family members have been heroes of the faith, and try to be one yourself.

Praying with Our Faith

1. Show your children how to pray at the start and end of the day and at all meals.
2. Pray for your children every day and ask them to pray for you.
3. Show your children the importance of your relationship with God by going on an annual retreat. When they are old enough, encourage them to go on their own retreats.
4. Encourage your children to make prayers of thanksgiving a priority.
5. Help your children develop daily, monthly and annual habits of prayer.



Celebrating Our Faith

1. Go to Mass with your children every Sunday and holy day, and more often when that is possible.
2. Celebrate the anniversary of your children's baptism.
3. Go to individual confession as a family regularly—perhaps on the first Saturday of each month.
4. Pray in adoration of the Blessed Sacrament with your children.
5. Take your children on pilgrimages to historic churches and shrines close to home and while on vacation.



The Truths of Our Faith

1. Read aloud from the Bible to your children.
2. Make concrete efforts to increase your own knowledge of the faith.
3. Buy age-appropriate books and videos about the faith for your children.
4. Use teachable moments in your family and in society to help your children learn their faith.
5. Regularly discuss basic truths of the faith, showing your children that you also continue to learn by studying Church teachings.



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Breaking open the word

Bible study brings archdiocesan Catholics closer to God

By Mary Ann Wyand

Pope Benedict XVI wants Catholics to read the Bible and study sacred Scripture to better understand the Good News of Christ and the story of salvation history.

The pope has asked the Synod of Bishops to focus on "The Word of God in the Life and Mission of the Church" during their Oct. 5-26 gathering in Rome.

It's important for Catholics to "read the Bible regularly," he has emphasized, "to let it keep us company and guide us."

Pope Benedict also wants Catholics to participate in the Church's international observance of the Year of St. Paul by reading the Apostle's writings and learning about his missionary travels.

Paul's letters to the Romans, Corinthians, Galatians, Ephesians, Colossians and Thessalonians as well as to Timothy and Philemon comprise about one-third of the New Testament.

The Church's Year of St. Paul invites Catholics to focus on Scripture in parish Bible study groups and in the home, said Ken Ogorek, director of catechesis for the archdiocesan Office of Catholic Education.

"The [bishops'] synod is yet another opportunity to help Catholics grow in appreciation of sacred Scripture," Ogorek said, "not only as they hear it proclaimed at Mass, but also in their daily life."

As Catholics, he said, "we understand that God reveals truth to us through two essential and complementary means—

sacred Scripture and sacred Tradition.

"It really is as simple as understanding that God loves us so much that he has chosen to reveal himself to us, at least in part, through sacred Scripture and sacred Tradition," Ogorek explained. "It's hard to appreciate sacred Scripture without the benefit of the clarity of teaching that has always been a part of sacred Tradition, and it's hard to take sacred Tradition to heart at a deep level without seeing how it flows from sacred Scripture."

The *Catechism of the Catholic Church* complements resources for Bible study in the home and in parish groups, he said, and encourages Catholics to more fully grow in knowledge and understanding of the faith.

"Catholic Bible study resources have benefited from the energy and focus that the *Catechism of the Catholic Church* has helped bring to teaching and learning and growing in our faith," Ogorek said. "Thanks to the wealth of good, solid Catholic books and Web sites that are available, more and more Catholics are studying sacred Scripture."

But for most of the Church's history, he noted, Scripture wasn't widely accessible to Catholics because literacy levels were not very high.

"The cathedrals [in Europe] are sometimes referred to as catechisms of stone," Ogorek said, "so understandably a lot of catechesis that occurred throughout [the Church's] history wasn't book-based, let alone Scripture-based."

Contemporary Catholics have the benefit and blessing of studying their faith with "doctrinally complete" religious education materials, he said. "For several decades, religion textbooks have been incorporating more sacred Scripture ... and doing a better job of communicating sacred Tradition."

For Bible study groups, Ogorek said *The Great Adventure Bible Study Timeline* series for adults and teenagers, published by Ascension Press, is becoming widely used as are Norbertine Father Alfred McBride's Scripture books and pamphlets for adults and teens available from Our Sunday Visitor Publishing in Huntington, Ind., and catechetical resources from the St. Paul Center for Biblical Theology in Steubenville, Ohio.

"A lot of Catholics are sharing Scripture with their spouse and children at home," he said. "Their primary means of faith-sharing may be with their family, and that's a good thing. We want the domestic Church to be energized by sacred Scripture and



Using a Bible timeline chart, Alexa Puscas, left, director of religious education at St. Pius X Parish in Indianapolis, discusses the meaning of a Scripture passage on Sept. 3 with parishioners Calli Eickhoff, center, and Kathy Loeffler. Eickhoff is a financial assistant at the Indianapolis North Deanery parish and Loeffler is the parish secretary. They participated in *The Great Adventure Bible Study Timeline* last spring.

sacred Tradition.

"It's important for Catholics to be aware of all the ways that God is constantly reaching out to us out of love," Ogorek said, "and to make sure that sacred Scripture is part of the process of discerning God's will in our daily life and regarding our vocation. We've got to make the word of God a key part of our life, and make sure that it is part of a well-rounded spiritual diet."

Catholics are "hungry and thirsty" for knowledge of God and salvation history, said Alexa Puscas, director of religious education at St. Pius X Parish in Indianapolis.

"We did *The Great Adventure* quick study for five weeks after Easter," she said. "I thought it would be a small Bible study group and we ended up having 96 people sign up for it, which was incredible. People want to be closer to their faith and better understand the Scriptures."

St. Pius Parish will offer the 24-part *Great Adventure* series starting in October, Puscas said, for new members of the Church as well as longtime Catholics.

"It demonstrates how Scripture, the word of God, the story that you are a part of, is really our mission and that we are the body of Christ in the Church," she explained. "After you study the timeline of the Church, you realize that you are the Church and it's your role, your baptismal call, to continue Christ's mission in this

world right now."

Puscas is excited about the Church's observance of the Year of St. Paul.

"As Catholics, we really need to value the Scriptures in our own life," she said, "and come to know Christ through one of the greatest gifts that we have from God—the Bible."

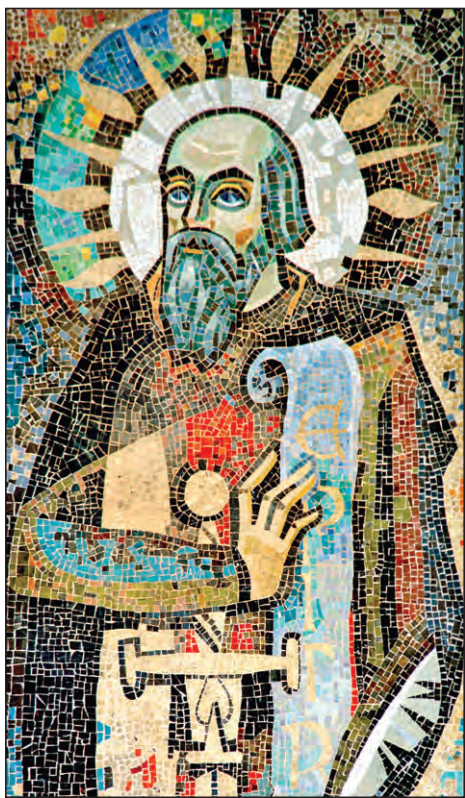
St. Joseph parishioners in Clark County also are studying *The Great Adventure* series as are members of St. Nicholas Parish in Sunman, St. Vincent de Paul Parish in Shelby County, St. Patrick Parish in Terre Haute, St. Michael Parish in Bradford, SS. Francis and Clare Parish in

Greenwood, and Immaculate Heart of Mary, Christ the King and St. Simon the Apostle parishes, all in Indianapolis.

Lisa Whitaker, coordinator of religious education at St. Joseph Parish in

the New Albany Deanery, said 50 parishioners enjoyed *The Great Adventure Bible Timeline* series last fall and spring.

"We're offering that [program] again this year in addition to two other Bible studies for adults," she said. "Several persons said *The Great Adventure* [series] has helped them understand the liturgy in such an incredible way. One father of youngsters attended with his wife, and he shared with me that his understanding of the Mass is so much better now because he understands the relationship of the Scriptures to one another. ... He said Mass has really become alive for him." †



St. Paul is depicted in mosaic at Notre Dame Church in Louviers, France. The jubilee year observance dedicated to the Apostle began on June 28 and continues through June 29, 2009.

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ADULTS

continued from page 11

but to meet people who can encourage them to live their faith in a dynamic way.”

Both the Indianapolis and Terre Haute chapters meet every Tuesday evening, focusing on the four foundations of the program: prayer, study, fellowship and service.

In the weekly meetings, members of the group take turns researching and presenting information on a variety of topics from the perspective of the Church.

For example, the fall calendar for the Indianapolis group includes programs on St. Paul, the Gospel of Mark, Catholic teaching on divorce, martyrs of the French Revolution, Catholic use of the media and Catholic teaching on extraterrestrials.

There's also a fall retreat and service opportunities at the St. Augustine Home for the Aged in Indianapolis and the Society of St. Vincent de Paul in Indianapolis.

Fellowship events include a visit to a retreat center and a winery in Bloomington and a hike in a state park.

“We give them the opportunity to practice their faith through service opportu-

nities, and we just have a lot of fun together,” says Hoefer, a member of St. Monica Parish in Indianapolis and the director of the Indianapolis chapter of Catholic Adult Fellowship. “We range in age from 23 to 50-something. It's a good mix of singles, married adults, men and women, cradle Catholics and converts. It's like a microcosm of the Church.”

Kendall appreciates the service element of the group's efforts.

“We usually do a service project to help the greater Terre Haute Catholic community,” he says. “The most recent service project we did was with Catholic Charities. We supplied a family for back to school. We supplied the five children with clothes, shoes, backpacks and school supplies. Service is foundational to what makes us Christians. Christ is our model. We try to do service for the Church and the poor.”

It's all part of an approach that helps people deepen their faith.

“I have grown so much,” Hoefer says. “I've grown in knowledge and also in faith. The people involved care so much about their faith and their relationship with God. They're very inspiring to be with.”

One experience especially shows the impact the group has had on Hoefer and



Jim Kendall receives the sacrament of confirmation from Msgr. Lawrence Moran at St. Patrick Church in 2003 in Terre Haute. After joining the Church five years ago, Kendall joined the Terre Haute chapter of Catholic Adult Fellowship so he could meet more Catholics in his age group. Now, he is the fellowship coordinator of the Terre Haute chapter.

her faith.

“We did a retreat on the Beatitudes,” she says. “Learning to apply the Beatitudes in my life has made a difference. I've also learned different ways to pray. When you know more about your faith, it means so much more to you. It may start in the mind, but then it filters down into the heart.”

(The Indianapolis and Terre Haute chapters of Catholic Adult Fellowship meet every

Tuesday from 7 p.m. to 8:30 p.m. The Terre Haute chapter meets in the rectory at St. Patrick Parish, 1807 Poplar St. The Indianapolis chapter meets at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Parking is available behind the building. Anyone wanting to join the groups is welcome at any time. Further information about both chapters is available on the Web site at www.catholicadultfellowship.org.) †

OSGOOD

continued from page 11

Corey West, 24, a member of St. John Parish, has been coming to the Children's Adoration since last September.

“It makes me want to find out more and help people,” West said. “I feel very spiritual after the holy hour.”

Bernadette Gorman, 19, likes seeing the priest interact with the youth.

“I like seeing the priest involved,” she said. “It doesn't ever feel like an hour to me. It's great to come and sing and be with family.”

And Samuel Douglas, 7, said he liked learning that he could pray to his guardian angel.

“They are our friends,” he said.

Trying to help families learn together along with the entire

parish community has been an emphasis of the Church's magisterium for some time, said Ken Ogorek, director of catechesis for the Archdiocese of Indianapolis.

“Happily, several factors are converging right now in ways that make authentic catechesis more accessible for larger numbers of adults,” he said.

Ogorek is familiar with the apostolate's materials, which are approved by his office for use in the archdiocese.

“When families have access to solid content communicated in engaging ways and when they have opportunities to reflect on and apply the truths of our faith together as a family, then they see that faith isn't a compartment of life that applies only to certain age levels, but a lifelong experience that permeates our homes and energizes us for witness and service in the broader community,” Ogorek said. †



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Faith and reason work together to bolster hope

By Jem Sullivan

Pope Benedict XVI's encyclical "*Spe Salvi*" offers a profound teaching moment in the Church's life. The focus of the letter, Christian hope, also served as the theme of the pope's recent apostolic journey to the United States.

To be human is to hope for the present and the future.

Think of all your hopes—for your family, children, other loved ones, society and the world. All of us have hopes, and the world certainly offers multiple paths to happiness and hope.

In "*Spe Salvi*," Pope Benedict touches on a major theme of his papacy: the intersection of faith and reason. In his lecture at Regensburg, Germany (not his reference to the prophet Mohammed, but the principal theme of the relation of faith and reason), his Wednesday general audiences, and in homilies and speeches given around the world,

Pope Benedict returns to the importance of reason and its relationship to faith.

His reflections offer profound answers to some basic questions of life: Are faith and reason in conflict? Does

being a person of faith mean that reason must be set aside or disregarded?

In the encyclical, Pope Benedict writes, "Reason is God's great gift to humanity, and the victory of reason over unreason is a goal of the Christian life."

What does this mean for a Christian today?

In our daily work, decisions and interactions, we have the capacity to use reason. But we do not give ourselves reason; God is the origin and source of human reason.

In creating us, God enlightens our minds with reason. To use reason, then, is to use a gift of God.

Faith is a form of knowing that enables us to entrust our whole life to God. Faith is also a gift that gives us certainty in someone greater than our human finiteness.

This is why faith and reason cannot be opposed to each other or seen in contradiction to one another. Both come from God, allowing us to experience God through intellect, heart and will.

Pope Benedict notes in "*Spe Salvi*" that "reason needs faith if it is to be completely itself; reason and faith need one another in order to fulfill their true

nature and mission."

In a world that emphasizes reason and freedom, relegating faith to the private sphere, there is a temptation to look for redemption through science and political ideologies. Cut off from God, we lose hope and experience deep disappointment and despair as the limits of human reason are reached.

True Christian hope flourishes when reason and faith work together to provide peace in the world.

In "*Spe Salvi*," the pope also invites us to direct our everyday human hopes to the "great hope, which must surpass everything else." He notes that "this great hope can only be God, who encompasses the whole of reality and who bestows on us what we, by ourselves, cannot attain. ... To come to know God—the true God—means to receive hope."

For Christians, "God is the foundation of hope." As a theological virtue, hope is

True Christian hope flourishes when reason and faith work together to provide peace in the world.

the faith-based assurance that strengthens us to entrust life to God.

Pope Benedict also notes that hope allows Christians to experience the Gospel's transforming power in everyday life

for "the one who has hope lives differently; the one who hopes has been granted the gift of a new life."

The Gospel is seen not only as "informative" by giving us knowledge about God, it is also "performative" in bringing a qualitative change to every aspect of life.

The saints who discovered hope in God show us how reason is transformed by faith. Pope Benedict offers as models of Christian hope, for example, the lives of Josephine Bakhita, an African woman who suffered slavery early in her life before converting to Catholicism, and the Vietnamese martyr Paul Le-Bao-Tinh.

The Church is the foundational soil in which Christian hope is planted, nourished and grows. It is also the place where reason and faith are nurtured together. This is a countercultural idea in an individualistic society that celebrates the self-made person.

In "*Spe Salvi*," Pope Benedict highlights the "social nature" of Christian hope by asking, "How did we arrive at this interpretation of the 'salvation of the soul' as a flight from responsibility for the whole, and how did we come to conceive the Christian project as a selfish



Pope Benedict XVI delivers a speech on the intersection of faith and reason at the University of Regensburg in Germany on Sept. 12, 2006. Alf Zimmer, head of the University of Regensburg, is seated next to the pope. In his encyclical "*Spe Salvi*," Pope Benedict wrote that faith and reason working well together provide a solid grounding for Christian hope.

search for salvation which rejects the idea of serving others?" Therefore, one is to hope with and for others.

How do we grow in hope? By using in our daily lives the gift of reason inspired by faith in God's love revealed in the person of Jesus Christ.

When faith and reason work together, a

symphony of human hope and peace resounds in the world.

(Jem Sullivan teaches in the Pontifical Faculty of the Immaculate Conception at the Dominican House of Studies in Washington. She is a writer, speaker and catechetical consultant.) †

Discussion Point

Faith helps us transcend reason's limits

This Week's Question

Are there occasions when you feel as though faith and reason are in conflict with regard to a particular issue in your own life? What do you do then? Does it matter?

"If there's a conflict, I assume that my faith is true and that my reason is faulty or not completely informed in the matter. ... For example, St. Augustine believed that the Trinity is true, but that his reason could never completely comprehend it, and he had to accept that." (Pat Varga, Akron, Ohio)

"You [can] come into conflict with a neighbor or a friend over the phone. We are human, so the reason inside us tells us to react. ... But faith dictates that we take the high road." (Tom Gorman, Lebanon, Tenn.)

"My whole life has been faith over reason. Following the Apostles' Creed, we have to believe the unseen, or how could we believe at all? I believe whether I see or not because there's no other reason that health issues and financial disasters have been [resolved in my life] without there being a God [who helped] because we put our faith in him." (Leslie Goldberg, O'Fallon, Ill.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite Old Testament story? Why?

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



CNS photo/Bob Roller

From the Editor Emeritus/John F. Fink

Possible saints: Mary Magdalen Bentivoglio

(Sixteenth in a series of columns)

There's an Indiana connection to Venerable Mary Magdalen Bentivoglio because she spent her last years, and died, in Evansville. Her life was one of perseverance in a land where the vocation of contemplative nuns wasn't appreciated.

Mary Magdalen and her sister, Constanza, were Poor Clare Sisters of the Primitive Observance of San Damiano in Italy when they were selected in 1875 to establish a cloister in the United States.

Pope Pius IX requested the order's expansion to the United States, and a Franciscan order in Minnesota asked for their presence. Before they left, Sister Mary Magdalen was named abbess and from then on was known as Mother Magdalen.

When they arrived in New York, though, they received a message that the Franciscans in Minnesota were expecting teaching sisters, not cloistered nuns.

Mother Magdalen went to see Cardinal John McCloskey, who wasn't

interested in having contemplative sisters, telling them that "their form of life was contrary to the spirit of the country." They tried Philadelphia, where Archbishop James Wood initially welcomed them. Two months later, though, influenced by Cardinal McCloskey, he withdrew his approval.

They moved on to Cincinnati, but were rejected there, too, this time by Archbishop John Purcell.

As Franciscan Father Pius J. Barth wrote in a chapter about Mother Magdalen in Joseph Tylanda's book, *Portraits in American Sanctity*, the bishops in those dioceses "sought to recruit these cultured ladies as teachers, nurses, social workers and catechists, but these ministries were not part of the vocation of a Poor Clare."

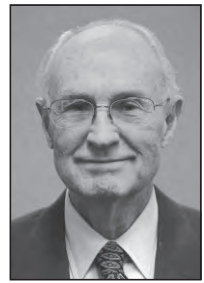
Finally, Archbishop Napoleon Perche of New Orleans invited the sisters there. They arrived in March 1877, and their first postulant joined them. But then the Franciscan provincial who had been delegated authority over Mother Magdalen arrived and ordered the sisters to leave New Orleans because they were too far from other Franciscan houses. He suggested Cleveland so the three sisters moved there in August 1877. Their convent was a converted cigar factory.

In January 1878, Carmelite Sisters from the Netherlands joined them. But the two communities didn't mix well, and the three Poor Clares returned to New Orleans. Then the vicar apostolic of Omaha, James O'Connor, invited them to Omaha, where the Creighton family offered them a home. They moved into their monastery in 1882, and soon other postulants and sisters from an active religious community joined them.

In 1888, Mother Magdalen and Sister Constanza were denounced by an emotionally unstable sister as guilty of irregular personal conduct, alcoholic intemperance, financial mismanagement and acting without due deference to the bishop. There followed a 19-month ordeal that included three trials, in all of which the sisters were found innocent, plus a formal investigation ordered by the Vatican before all charges were dropped.

When the Monastery of St. Clare developed in Evansville, Mother Magdalen and three other sisters went there.

It was a difficult time for the sisters, who were literally living for a time on bread and water. In 1902, Sister Constanza died. Mother Magdalen died in 1905 at age 71. †



Cornucopia/Cynthia Dewes

Respect life because every life is a gift from God

Sandy Allen, the "world's tallest woman," died recently at age 53.



When her growth disorder became apparent at a young age, her single mom left her for her grandmother to raise. Eventually, she grew to be more than 7 feet tall, had trouble finding friends, and suffered much ridicule throughout her life.

Still, despite her deteriorating health and other problems, she devoted herself to teaching children and adults to be tolerant of those who are different from them. According to a friend, Sandy "always accepted her position in life as God put her here for some reason."

Indeed, respect for life includes respecting every life because every life comes from God. But since everyone that God creates is not as charming as Forrest Gump, this is not always easy. There are moral quagmires in respect for life.

Take, for example, the sign held by a pro-life supporter at an abortion clinic: "Abortion kills one, and handicaps one for life."

This refers to the aborted child, and the

mother emotionally damaged by procuring the abortion, but the damage may well extend to include the baby's father and others. We don't hear much about the wide circle of misery caused by the "pro-choice" of a single abortion, but it's certainly there.

Another moral dilemma about the creation of life is described in Jodi Piccolt's novel, *My Sister's Keeper*. Here, the parents of Kate, who has a rare, fatal form of leukemia, purposely conceive their daughter, Anna, in order to keep their older child alive.

As middle-aged parents of a neatly planned family composed of a boy and a girl, they had never considered having another child. But now, they consult a geneticist to find the exact embryo which will carry genetic traits complementary to the sick girl. They implant the embryo in the mother's womb with the father's sperm. In the process, they destroy those embryos which are not "correct."

Anna contributes blood, bone marrow and whatever else is needed to her older sister throughout the ensuing years. By the time she is 13, she and her older brother, along with the parents, lead lives which revolve around the ups and downs of Kate's leukemia.

Eventually, Kate's kidneys fail, and a donor is necessary. Their brother is not a match so a kidney donation by Anna is in

the offing.

Here is where the moral complications begin, as if they weren't bad enough before. Anna loves her sister, whom she considers her only friend, and loves her parents, even though they are admittedly focused on Kate and her needs. But she does not want to donate a kidney. It seems the final straw after years of enduring pain, worry and social deprivation because of the parents' desire to keep Kate alive, and her own feelings of guilt if she doesn't help.

Is the extension of one girl's life a valid reason to purposely create another life and then use it in this way? Is it morally correct to produce a "perfect" sister by destroying the possible lives of other embryos? Should Anna donate whatever her sister needs? Should her parents ask her to? Should Kate be consulted about such donations? These are just a few of the moral dilemmas in the novel.

It seems to me that true respect for life means all of us should welcome any children who happen to come, and value them throughout their lives or ours as the treasured images of God that they are.

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

Our Turn/Therese J. Borchard

Faith moves us to notice Lazarus at our door

My three best friends are Hispanic. They are from Mexico, Brazil and Cuba.



"What's up with you and foreigners?" a native Annapolitan asked me the other day at the coffee shop. She noticed that everyone I talked to had an accent.

The demographics in my circle of friends accurately reflect today's U.S. Census Bureau

statistics regarding the Hispanic population in America. As of July 1, 2006, the estimated 44.3 million Hispanics in the U.S. make them the largest ethnic or race minority in the country.

Hispanics accounted for half of the 2.9 million population growth from 2003 to 2004, and now constitute one-seventh of all people in the United States. Moreover, the U.S. Census Bureau expects this trend to continue because of increased immigration and because the Hispanic birthrate outpaces that of non-Hispanics.

This is an important young adult issue because most immigrants arrive in America in

their 20s. As members of a faith community, we have an obligation to welcome them and to turn the contentious debate regarding immigration into an opportunity to form a social structure that can sustain economic production.

"Looking toward the future, we see a different face of the U.S. population," said Audrey Singer, an immigration and census specialist at the Brookings Institution in Washington. "But I don't think that's necessarily new. It's a confirmation that this hasn't stopped or changed much."

A priest in my parish of St. Mary's in Annapolis, Md., Redemptorist Father John Lavin, recognizes the Church's obligation to minister to all immigrants, and especially to Hispanics, since they are our neighbors worshipping among us.

Father Lavin, who has served the Latin American poor and Hispanics for more than 40 years, has written a book, *Noticing Lazarus at Our Door*, in which he makes the comparison between the Lazarus of the Gospel, who hungers for the crumbs off the table of the rich, and our Hispanic brothers and sisters in the United States.

"The challenge for the Church and for a

more enlightened society," he writes, is to join in solidarity with the immigrants' struggle to overcome bigotry and racism. ... Immigrants from Europe discovered a land of hope and opportunity in the late 19th- and early 20th centuries. Why can't we, who are descendants of those immigrants, work in solidarity with today's immigrants, documented and undocumented, to pass fair immigration legislation?

"Our faith and common humanity move us to notice Lazarus at our door," Father Lavin continues. "We need to open our arms and embrace the immigrant."

My favorite story in his book is about the reaction to his homily one Sunday in August 1967. Two middle-aged Irish-American women were talking after Mass at Our Lady of Perpetual Help Parish in Brooklyn.

One lady said to the other: "Isn't it terrible what that young priest said in his sermon? He's making the Puerto Ricans as good as the Irish!"

The other woman responded: "I think he was OK. Besides, he's my son!"

(Therese J. Borchard writes for Catholic News Service.) †

Twenty Something

Christina Capecchi

No better use of 42 cents

Even when my status is marked "busy," my friends strike up Gmail chat. The proverbial red circle somehow loses its street cred in cyberspace.



Minimizing the screen doesn't free me. My account beeps with each new comment, flashing "Erin says ..." at the bottom of the monitor. Invariably, I follow the ellipses.

The swiftness of electronic communication can be a nuisance, binding us to a ping-pong match that strong-arms our better intentions.

That's why I appreciated the advice in *The Last Lecture*, the bestseller by Randy Pausch. The 47-year-old father of three recently lost a brave battle to pancreatic cancer.

"Showing gratitude is one of the simplest yet most powerful things humans can do for each other," he wrote. "And despite my love of efficiency, I think that thank-you notes are best done the old-fashioned way, with pen and paper. You never know what magic might happen after it arrives in someone's mailbox."

I decided that Randy's counsel warranted a little shopping so I headed to a nearby paper store to replenish my thank-you card stock. As I entered, I inhaled slowly, taking in a glorious sight.

Who knew there are so many ways to say thanks? With a salsa dancer spinning below the word "gracias." With a ladybug perched on a red ribbon. With a demure Chinese girl handing out red and orange hydrangeas.

I found myself running my fingers over the deckle edges, delighting in the tactile experience—smooth and coarse, silver foil and wire accents.

The cards inspired a spark of wonder, reminding me of Pope John Paul II's letter to artists, who are "captivated by the hidden power of sounds and words, colors and shapes." Faced with artistic marvels, he wrote, "wonder is the only appropriate attitude."

I dropped \$46 in wonder.

And I set to writing my thanks, taking a page from St. Paul's letters. In his handwritten epistles, he called for gratitude again and again.

"Therefore, encourage one another and build one another up," he told the Thessalonians (1 Thes 5:11). "Rejoice always. Pray without ceasing. In all circumstances, give thanks" (1 Thes 5:16-18).

Many centuries later, G.K. Chesterton, the jolly freethinker, echoed St. Paul. "I would maintain that thanks are the highest form of thought," he said, "and that gratitude is happiness doubled by wonder."

I selected a card with glittery ice cream cones and began writing to a friend who had sent a care package. I described each element she had tucked inside, turning it over in my hand and mind.

Then I jotted a few thoughts on "Life in General," more whimsical than newsy. I was riding the looping l's and arcing a's.

Writing by hand slowed my mind and broadened my view. I didn't write about the day's happenings or the calendar's demands, but my feelings, how my life was coalescing with long-term goals and deeply-held values. Stroke by stroke, line by line, it felt honest.

As I signed and sealed the card, my heart throbbed with wellness. Slipping it in the mailbox, I marveled at the process that would carry my thoughts to her doorstep. Unlike e-mail, it wouldn't arrive instantaneously. That time lag excited me. I knew she wouldn't click delete after reading it.

I'm joining in the back-to-school spirit of sharpened pencils and blank notebooks, assigning myself one thank you note a week. A thanks for something, anything. Weekly.

As we pinch pennies this year, the U.S. Postal Service is experiencing a drop in volume. But personally, I can't imagine a better use of 42 cents.

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

Feast of the Exaltation of the Holy Cross/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 14, 2008

- Numbers 21:4b-9
- Philippians 2:6-11
- John 3:11-17

Whenever a feast supercedes a regular Sunday liturgy in the Church, Catholics should realize that the Church is interrupting the usual sequence of Sunday readings to provide us with a lesson that it considers to be especially important.

Such is occurring this weekend. Last weekend, we observed the Twenty-third Sunday in Ordinary Time. Next week will be the Twenty-fifth Sunday.

However, instead of presenting to us the liturgy of the Twenty-fourth Sunday this weekend, the Church calls us to celebrate the Feast of the Exaltation of the Holy Cross.

This is because it is important for Catholics to think about the crucifixion of Jesus, not just in historical terms, but also in terms of the enormous, miraculous effects of the Lord's willing gift of self, as sacrifice to the Father, achieved through the crucifixion on Calvary, and of their place in the story.

For the first reading, the Church offers us a passage from the Book of Numbers.

The reading looks back to the Exodus, the Hebrews' long and wearying journey across the Sinai Peninsula in search of the Promised Land. This book recalls how disgusted they were with the want and uncertainty of the trip. Their disgust was understandable.

What is the most critical fact is that their survival was at stake. They were on the verge of starving. They could not find their way, but God led them. They survived, and eventually reached the Promised Land.

Moses called them to look upon a serpent that he had mounted on a pole. Many people detest snakes. However, in ancient cultures, snakes symbolized life since snakes shed their skins.

Paul's Epistle to the Philippians furnishes the second reading.

Scholars believe that this actually was a hymn in early Christianity sung during worship. It is one of the most magnificent pieces of literature in the New Testament, dazzling in its exclamation of Christ.

St. John's Gospel is the source of the last reading.

The reading is not from John's detailed Passion Narrative. Instead, it is from an account of a time when Jesus is explaining salvation to Nicodemus, a prominent Jew.

Jesus draws a comparison between the Messiah and the serpent. The Savior will bring eternal life. To acquire this life, the Christian must look to the Lord, the only bond between God and humanity, between heaven and Earth.

Reflection

What is so urgent about the Feast of the Exaltation of the Cross—about the Crucifixion itself—that the Church sets aside the Twenty-fourth Sunday to celebrate this feast this weekend?

The urgency is in the fact that we must realize the ancient Christian adage that disciples must take up their crosses and follow the Lord.

Why? Understanding the story of Calvary helps us to understand our place in the story.

Christ came to reconcile all people to God, and to bring God's mercy to them. Human sin works against this process. Indeed, human sin can seem to triumph. Christ died. Human sin overtook the situation, but only for a moment. Christ rose. He was victorious. He lives.

We, too, can live if we resist sin, and if we follow Christ. Following the Lord will require determination, even to the point of seeming to bear a burden as heavy as the cross.

Enabling us to carry our own cross is the mercy of God. Theologians call it grace. It strengthens us. It enlightens us.

We must ask for grace, and we must prepare ourselves for grace, by looking only and always to Jesus. We must resolve never to pause or abandon our intention to follow Jesus to Calvary—and beyond Calvary to the glory of heavenly life, to life eternal.

Jesus faced crucifixion not in despair, but in faith. We, too, must live in faith. †



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Daily Readings

Monday, Sept. 15

Our Lady of Sorrows
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
John 19:25-27
or Luke 2:33-35

Tuesday, Sept. 16

Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 12:12-14, 27-31a
Psalm 100:1b-5
Luke 7:11-17

Wednesday, Sept. 17

Robert Bellarmine, bishop and doctor
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 18

1 Corinthians 15:1-11
Psalm 118:1b-2, 16-17, 28
Luke 7:36-50

Friday, Sept. 19

Januarius, bishop and martyr
1 Corinthians 15:12-20
Psalm 17:1b-d, 6-7, 8b, 15
Luke 8:1-3

Saturday, Sept. 20

Andrew Kim Taegon, priest and martyr
Paul Chong Hasang, martyr and their companions, martyrs
1 Corinthians 15:35-37, 42-49
Psalm 56:10c-12, 13-14
Luke 8:4-15

Sunday, Sept. 21

Twenty-fifth Sunday in Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

Question Corner/Fr. John Dietzen

Vatican challenged National Catholic Welfare Conference

Q One of our parishioners is strongly opposed to nearly all the changes that have happened in the Church during the last 40 years. He blames most of the American bishops for the problems that we're having today.



To support his accusations, he told us that at one time even Vatican authorities

were so upset about what was going on in [the U.S.] that they suppressed the national conference of United States bishops and forbade them to meet as a group.

We had no response to give him. Is that true? (Pennsylvania)

A Your friend really dug back into history, but he doesn't have his facts straight.

In March 1922, the Vatican notified the American bishops that it was disbanding the newly established National Catholic Welfare Conference, the predecessor of the present United States Conference of Catholic Bishops.

When the U.S. bishops vehemently objected and discussed the situation with papal representatives, Pope Pius XI acknowledged that he had been misled, "deceived," he said, by his advisers and reversed the suppression.

Bishop Joseph Schrembs of Cleveland represented the American bishops in these negotiations.

In *The Foundation and First Decade of the National Catholic Welfare Conference*, published in 1992, Douglas Slawson describes how at one point Bishop Schrembs asked Msgr. Guiseppe Tondini, secretary to the Vatican Consistorial Congregation, which was instrumental in the attempted discipline of our national hierarchy, why there was such antipathy in the Curia about the meetings of American bishops.

Msgr. Tondini answered, "You have such a large country, so many bishops, the power of them!"

So, technically, your friend is right. He left out the significant sequel, however. The suppression was rescinded within months after more accurate and honest information about the bishops and the Church in America came to light.

Q My husband, a practicing Lutheran, and I were married in the Catholic Church. We took the necessary instructions and he signed, as required in those days, that any children would be raised Catholic.

I had no maternal feelings for babies. Later, when we had nieces and nephews we enjoyed watching them, but were glad when they went home. We had decided not to have children, but if any came we would accept them. We did nothing to prevent a pregnancy.

We lived together for 60 years without a problem over religion. But I've been wondering whether we did something sinful in not wanting children.

Our local priest said he had no experience with the question and wasn't sure so I'm asking you. (Wisconsin)

A Openness to the possibility of children is one of the essential conditions for the validity of a marriage.

If one or both parties entering marriage deliberately intend to prevent children throughout their married life by contraceptive intercourse of some kind, for example, and intend to withhold from their partner the right to potentially reproductive sexual relations, then that marriage would be invalid.

Judging only from what you tell me, it is not apparent that your marriage would have been invalid or sinful for this reason concerning children.

What you seem to have said is, in effect, "We don't really want children, but we're not going to do anything to prevent them, and if they come we will accept them."

That attitude would not have affected the validity of your marriage. Even with the most open intentions, how many children a husband and wife might in fact have, or whether they will have any at all, is, of course, beyond their power to determine.

(A free brochure answering questions that Catholics ask about annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Straightening the Cross

She sat on the couch and stared apathetically
At the cross, hanging crooked on the wall.
Why bother with the effort to straighten it.
What did it really matter, after all?

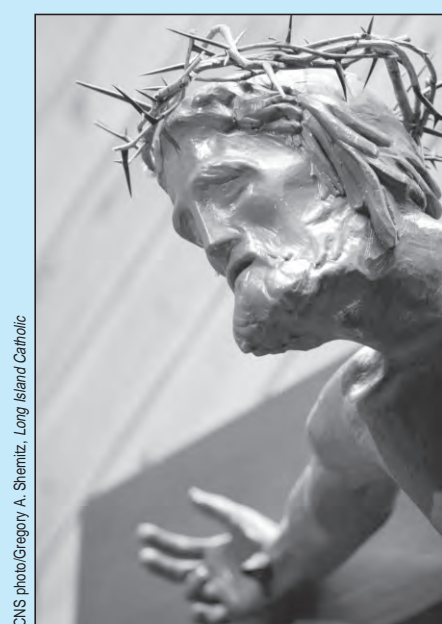
Did he really answer any of her prayers?
And how could he allow such hardship on
Earth—
War and hunger, famine and thirst,
Poverty, abuse and aborted births?

As she gazed at the cross in its crooked state
A frown of introspection crossed her face.
Just how much effort had she put into prayer?
Did she bother to find the time or place?

What had she done to promote peace at work
Or to help feed the local in need?
When had she last given when a missionary
spoke,
Or stood at an abortion clinic with rosary
beads?

"How are things going to change," she asked,
"If I sit and do nothing at all?"

She got out of the chair and took a few



steps,
And straightened the cross on the wall.

By Natalie Hoefler

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis. The feast of the Exaltation of the Holy Cross is celebrated on Sept. 14 this year. A crucifix overlooks the sanctuary at St. Pius X Church in Plainview, N.Y. Many Catholics display crucifixes at home.)

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.

DALY, Mary Louise (Stoke), 86, St. Mark the Evangelist,

Indianapolis, Aug. 31. Mother of Lee Ann, Dr. John, Dr. Joseph and Dr. Robert Daly. Grandmother of 12. Great-grandmother of four.

DILLANE, John Michael, 87, St. Mary, Indianapolis, Aug. 27. Brother of Kathleen Kremer. Uncle of several.

FENSKE, Dorothy, 95, Nativity, Indianapolis, Aug. 25. Mother of David, Edward and George Fenske. Sister of Mary Ruth Jackson and Alice Riley. Grandmother of nine. Great-grandmother of three.

FONTANILLA, Daniel M., 69, St. Michael the Archangel, Indianapolis, Aug. 13. Husband of Joyce (Duyanen) Fontanilla. Father of Raquel Miguel and John Fontanilla. Son of Balbina Fontanilla. Brother of Lita, Mely and Ruding Fontanilla.

GRIBBINS, Roberta Diane Lee, 57, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 12. Wife of Tom Gribbins. Mother of Becky Berry, April Roth and Trina Gribbins. Sister of Brenda Fowler. Grandmother of six.

HEITKEMPER, John J., 93, St. Mary, Lanesville, Aug. 26. Husband of Mildred (Weyer) Heitkemper. Father of Rosalee Elble, Linda Hubbard, Donna Hublar, Norma Menges, Ruth Shumaker, Mary Wisman, Guy, Jim and Robert Heitkemper. Brother of Dorothy Heitkemper. Grandfather of 19. Great-grandfather of 20. Step-great-grandfather of six.

HIGGINS, Virginia, 83, Holy Family, New Albany, Sept. 1. Wife of William Higgins. Mother of Diane Laslie, Karen Pearce, Cathy, Denny and Mickey Higgins. Grandmother of 15. Great-grandmother of 22.

KLEESE, Madeline, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 16. Wife of Edward Kleese. Mother of Ed and Mike Kleese. Sister of Claire, Emily, Julie and Sarah Kleese. Grandmother of six.

LITTEN, Carl A., St. Charles Borromeo, Bloomington, Aug. 4. Husband of Diane (Cason) Litten. Father of Lori Cardinal, Lisa Gates, Carla Harvey, Larry and Todd Litten. Grandfather of 10. †



Submitted photo/Michael Moore

Tribute

Pope John XXIII School third-graders Katie Stuart, left, and Katelyn May of Madison pay tribute to the late Army Spc. Jonathan Menke of Madison as his funeral procession passed by their school on Aug. 14. Menke was killed on Aug. 4 in Baghdad, Iraq. Students collected Beanie Babies and Matchbox cars for impoverished Iraqi children because Menke enjoyed giving toys to them.

Franciscan Sister Paulita Schuman served in Papua New Guinea, helped found religious order

Franciscan Sister Paulita Schuman died on Aug. 26 at Christ Hospital in Cincinnati. She was 81.

The Mass of Christian Burial was celebrated on Aug. 29 at the motherhouse chapel of the Sisters of the Third Order of St. Francis in Oldenburg. Burial followed at the sisters' cemetery.

The former Alvera Rose Schuman was born on May 30, 1927, in St. Leon.

She entered the Oldenburg Franciscan community on Sept. 8, 1945, and professed her final vows on Aug. 12, 1951.

Sister Paulita was a

teacher for 26 years before becoming a missionary in Papua New Guinea for 25 years.

She taught at St. Joseph School in Shelbyville, the former Holy Family School in Oldenburg and Catholic grade schools staffed by the sisters in Illinois, Ohio and Michigan.

In 1973, Sister Paulita began her ministry in Papua New Guinea, where she taught adult education and literacy. She also served as coordinator of Our Mother of Good Shepherd Parish in Mendi.

During her last 11 years in New Guinea, Sister Paulita was

instrumental in forming a native sisters' religious community presently known as the Franciscan Sisters of Mary.

She returned to the United States in 1998 and retired to the motherhouse in Oldenburg.

Surviving are two brothers, Leroy and Albert Schuman of West Harrison, and two sisters, Lucille Roell of Harrison, Ohio, and Franciscan Sister Mary Inez Schuman of Oldenburg.

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

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October 24-26: Men's Retreat

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- Presenter: Friar Jim Kent, OFM Conv.

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Mount Saint Francis Center for Spirituality is a ministry of the Conventual Franciscan Friars of the Province of Our Lady of Consolation

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ABORTION

continued from page 3

everyone else. That is the nature of the law.

"American Catholics have allowed themselves to be bullied into accepting the destruction of more than a million developing unborn children a year," the bishops added. "Other people have imposed their 'pro-choice' beliefs on American society without any remorse for decades."

Archbishop Niederauer had responded to Pelosi's earlier comments by saying she was "in serious conflict with the teachings of the Catholic Church," and inviting her to meet with him to discuss Church teaching on abortion, the beginning of human life and the

formation of conscience.

He said in a Sept. 5 statement that he regretted addressing the issue so publicly because Pelosi—a Democrat who represents the San Francisco area—has been a dedicated public servant who has promoted some legislation that is in line with the social teachings of the Catholic Church.

"But the widespread consternation among Catholics made it unavoidable," he added.

A spokesman for Archbishop Niederauer said on Sept. 9 that no meeting had yet been scheduled between Pelosi and the archbishop.

Cardinal Justin Rigali of Philadelphia and Bishop William E. Lori of Bridgeport, Conn., chairmen of the U.S. bishops' pro-life and doctrine committees, respectively, had criticized Pelosi on Aug. 25, saying she "misrepresented the history and nature of the authentic teaching of the Catholic Church on abortion."

Since the first century, the Church "has affirmed the moral evil of every abortion," the two chairmen said.

Archbishop Niederauer said that many

Catholics "have written me letters and sent me e-mails in which they expressed their dismay and concern about the speaker's remarks.

"Very often, they moved on to a question that caused much discussion during the 2004 campaign: Is it necessary to deny holy Communion to some Catholics in public life because of their public support for abortion on demand?" he added.

Church leaders should be cautious when making judgments about who is worthy of receiving holy Communion, he said.

"The practice of the Church is to accept the conscientious self-appraisal of each person" when he or she approaches for Communion, Archbishop Niederauer said.

Bishop Michael J. Sheridan of Colorado Springs, Colo., took a stronger position in a statement issued on Aug. 26.

"Those Catholics who take a public stance in opposition to this most fundamental moral teaching of the Church place themselves outside full communion with the Church," he wrote in his statement, "and they should not present themselves for

the reception of holy Communion."

In the "Meet the Press" interview, Pelosi said specific considerations must be undertaken during each trimester of a child's development before an abortion can be performed.

"This isn't about abortion on demand. It's about careful, careful consideration of all factors ... that a woman has to make with her doctor and her God," she said, adding that her goal is to make abortion safe and rare while reducing the number of abortions nationwide.

Though critical of Pelosi's statements and stands on abortion and other life issues, Archbishop Niederauer described the member of St. Vincent de Paul Parish in San Francisco as "a gifted, dedicated and accomplished public servant" who "has stated often her love for her faith and for the Catholic Church."

The archbishop told *Catholic San Francisco* that he had written to Pelosi personally about his statement and had a copy of it delivered to her office on Sept. 4. †

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Beech Grove, Indiana



Holy Name of Jesus Parish in Beech Grove, Indiana is seeking applicants for the position of Coordinator of Public Relations and Fund Raising. The coordinator will work with the pastor of the parish and the principal of the school to oversee the fundraising efforts of the parish and school, to identify and develop alternate sources of funding for the parish and the school, to work with both private and public entities in support of the parish and school, and to increase public awareness of the parish and the school.

The successful candidate will be an active member of the Catholic faith community with a bachelor's degree in public relations, communications, or a related field, significant public relations and fundraising experience, and excellent communications skills. In addition, the successful candidate will demonstrate the ability to collaborate with both professional staff and volunteers to achieve the goals of the parish and school.

All inquiries concerning this position should be directed to:

Holy Name of Jesus Parish
89 N. 17th Ave.
Beech Grove, IN. 46107

By email to FrStan@holyname.cc
or by phone to (317) 784-5454.

A detailed description of the duties and requisites of the position will be provided upon request.

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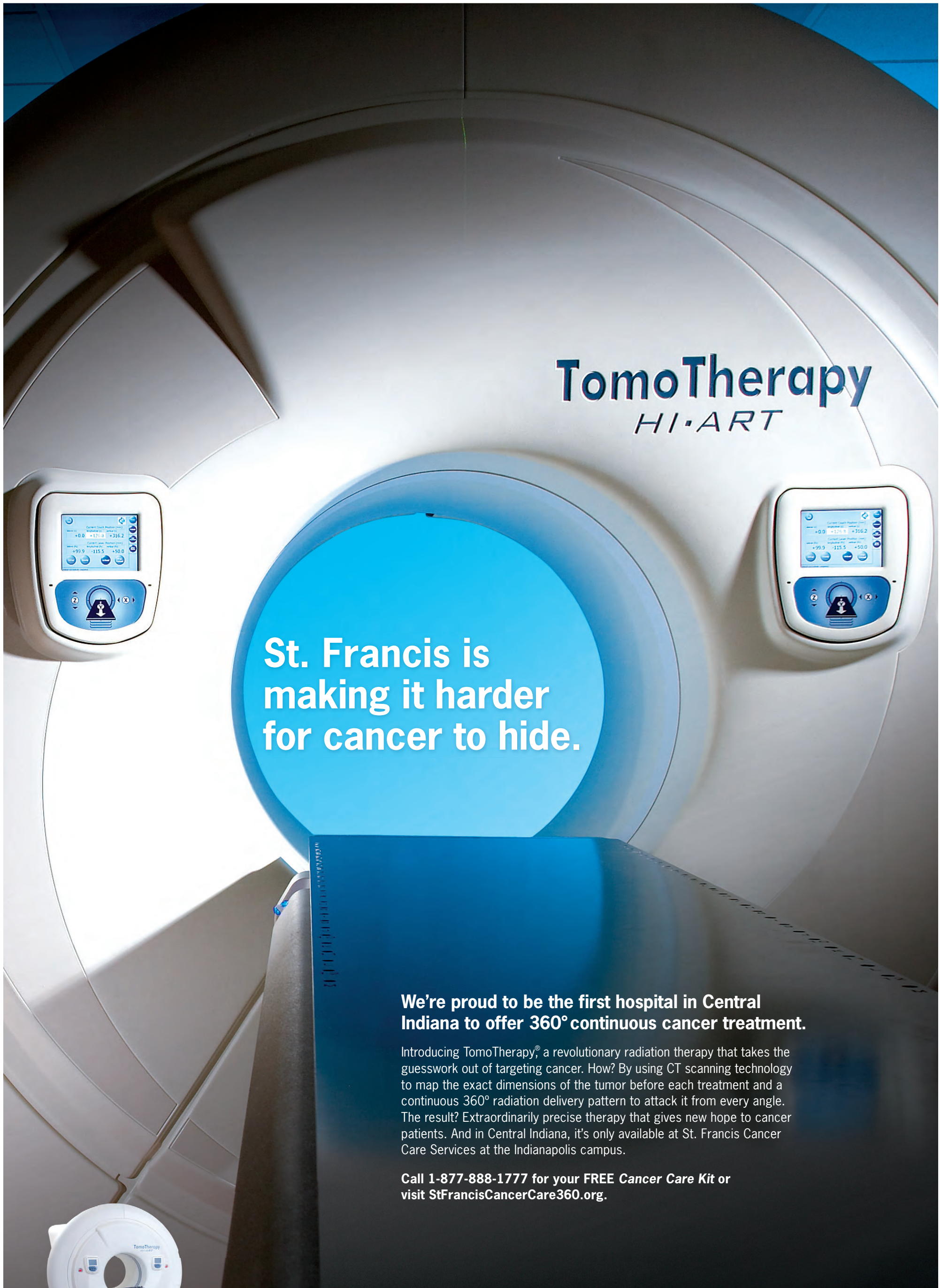
SS. Peter and Paul Cathedral choir, Laudis Cantores (Praise Singers), is about to begin a new season of sacred music. The choir of approximately 25 singers is open to all who have some experience in choral singing. Besides participating in the 10:30 a.m. liturgy at the cathedral every other Sunday, the choir joins with the archdiocesan choir for special liturgical events, including Chrism Mass during Holy Week, and ordination liturgies. Among other special events, Laudis Cantores presents one concert each year of sacred Advent and Christmas music on the first Wednesday of December, and participates in the Interfaith Thanksgiving Service at the cathedral on Tuesday of the

week of Thanksgiving. The choir's repertoire includes music of many periods and many different styles, including early Latin motets, Afro-American spirituals, and contemporary Catholic liturgical music.

Regular Monday evening rehearsals are from 7:00 p.m. until 9:00 p.m. in the cathedral, with a few exceptions, continuing throughout the season.

For more information, or to express your interest in singing in the choir, contact the director, Ed Greene, at:

317.634.4519, extension 14



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