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Criterion

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CHRIST OUR HOPE:
Compassion in Community

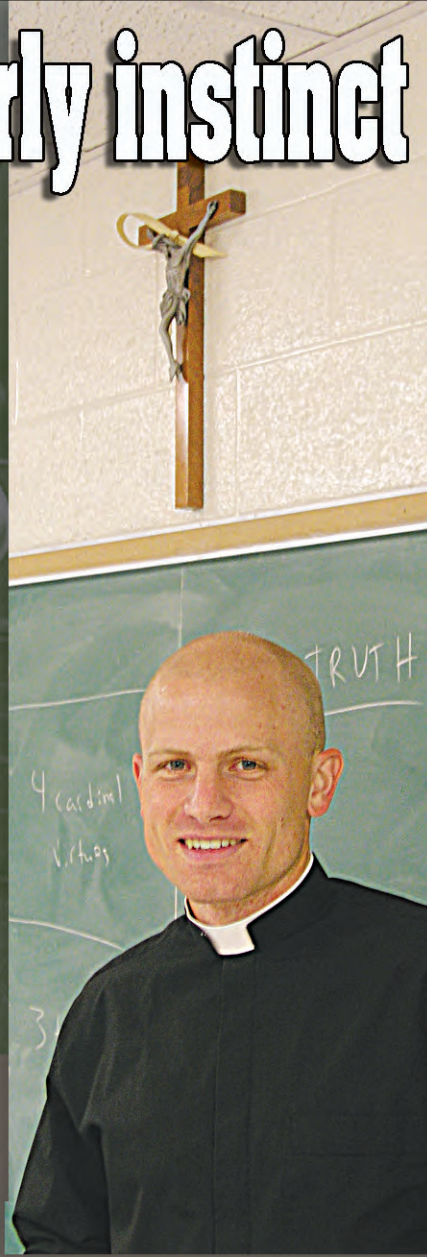
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Faith, football and a fatherly instinct



After a play during a football game against Park Tudor School on Sept. 25, Father John Hollowell shares a coaching moment with Eddie Cmehil, a sophomore wide receiver and defensive back for Cardinal Ritter's varsity football team.

Father John Hollowell knows joy and passion as a priest, teacher and coach

By John Shaughnessy

Michael Timko couldn't believe it at first.

Then a huge smile spread across the face of the varsity football player for Cardinal Ritter Jr./Sr. High School in Indianapolis.

Looking into the offensive backfield, Michael focused on the unlikely uniform of the person who was lined up at the running back position for the practice drill.

The running back wore black running shoes, black pants, a black shirt and the white collar of a priest. Father John Hollowell also had his black baseball cap turned backwards—"for aerodynamics,"

he said later.

As Father Hollowell took the handoff, the 30-year-old teacher, chaplain and assistant football coach at Cardinal Ritter High School sprinted downfield as the varsity defensive players swarmed toward him, working on their angles of pursuit.

Fifty yards later, the former varsity football player at Roncalli High School in Indianapolis and Hanover College near Madison finally came to a stop. With the defensive players in their red jerseys still watching him and shaking their heads in amused wonder, Father Hollowell spiked the ball.

"I couldn't believe how fast he was," laughs Michael, a 16-year-old junior. "No one was sure if you could put a good hit on a priest. Everyone cleared out of his way. He

In the classroom, Father John Hollowell teaches "Modern Catholic Social Ethics" to seniors at Cardinal Ritter Jr./Sr. High School in Indianapolis.

split the Red Sea."

Living the joy and the passion

Father Hollowell enjoyed the moment, too—even if it left him nearly breathless.

"Early in the season, as a coaching staff, we try to show them the discipline of the game and the need for developing good habits," says Father Hollowell, who also serves as a sacramental minister at

See PRIEST, page 8

U.N. agency head tells synod that fighting hunger is a matter of faith

VATICAN CITY (CNS)—The teachings of the Catholic Church and of Islam urge believers to manage resources wisely, providing for the poorest and avoiding all waste and excess, the head of the U.N. Food and Agriculture Organization told the Synod of Bishops for Africa.

Jacques Diouf, director general of the organization, was the only Muslim invited to participate in the Oct. 4-25 synod. And while his focus was on ending hunger and improving food security on the continent, he also spoke of the importance of faith in building a better world.

The growing number of people in the world who go to bed hungry is "the result of choices made on the basis of materialistic reasons to the detriment of ethical references," Diouf told the synod on Oct. 12.

"This results in conditions of unjust life and an unequal world where a small number of persons becomes richer and richer, while the vast majority of the population becomes poorer and poorer," the U.N. official said.

Today's world has the financial power, the technology, and the natural and human resources needed "to eliminate hunger in the world once for all," he said, but first it must overcome the power of greed, corruption and selfishness.

The United Nations is holding a world summit on food security in Rome on Nov. 16-18, and the Vatican announced on Oct. 13 that Pope Benedict XVI would attend the opening session.

Diouf presented several statistics to the synod:

- "For the first time in the history of humanity, the number of hungry persons has reached 1 billion, which is 15 percent of the global population."
- More than 270 million Africans, about 24 percent of the continent's population, are undernourished. The figure is an increase of 12 percent over a year ago.
- Agriculture represents 11 percent of African exports, 17 percent of the

See SYNOD, page 16

Pope canonizes Father Damien, Sister Jeanne Jugan and three others as models of Christian love

VATICAN CITY (CNS)—Calling them "shining examples" of Christian love, Pope Benedict XVI proclaimed



Pope Benedict XVI

five new saints, including Father Damien de Veuster, the 19th-century Belgian missionary who ministered to people with leprosy in Hawaii before dying of the disease. At a Mass on Oct. 11 overflowing with pilgrims from around the world, the pope also canonized Sister Jeanne Jugan, a French nun whose

Little Sisters of the Poor continue to assist the elderly in the United States and more than 30 other countries.

After brief biographies of the five were read aloud, the pope pronounced a solemn decree of canonization and proclaimed them models of holiness for the whole Church. Relics of the new saints were placed on the altar as St. Peter's Basilica was filled with a sung "Alleluia."

In his homily, the pope said the newly canonized had typified the Christian vocation of radical conversion and self-sacrifice made "with no thought of human calculation and advantage."

"Their perfection, in the logic of the faith that is sometimes humanly incomprehensible, consists in no

See SAINTS, page 9



A tapestry showing St. Jeanne Jugan hangs from the facade of St. Peter's Basilica at the Vatican. The French nun was one of five new saints proclaimed by Pope Benedict XVI during an Oct. 11 Mass inside the basilica. St. Jeanne founded the Little Sisters of the Poor, who assist the elderly in the United States, including at the St. Augustine Home for the Aged in Indianapolis, and in more than 30 other countries.

CRS assessing needs as new flooding washes away Philippine homes

WASHINGTON (CNS)—A new wave of flooding, brought on by the second tropical storm to hit the Philippines within 10 days, has left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

Flooding in the provinces of Pangasinan and Benguet, about 120 miles from the capital Manila, began on Oct. 8 after one dam collapsed and officials released water to save another dam from being breached as Parma, downgraded to a tropical depression, continued its onslaught of the island nation.

Pat Johns, director of emergency operations for CRS in the Philippines, told Catholic News Service by phone on Oct. 9 that the region underwater was already saturated after Typhoon Ketsana swept through the country on Sept. 26, dumping more than a month's worth of rain in 12 hours.

Johns was planning to visit the region on Oct. 10 with representatives of Caritas in the Philippines to assess the extent of the flooding, and determine exactly how many people were forced to flee when waters rose rapidly after the dam along the Agno River failed. CRS, the U.S. bishops' international relief and development agency, is part of the Caritas Internationalis charitable network.

Philippine authorities said 60 percent of Pangasinan was flooded, and more than 1 million people were forced to flee to higher ground. In addition to the displaced people, government emergency management officials reported that hundreds of people died in landslides caused by downpours from Parma as the storm lingered off the northeastern coast.

"We've talked to our diocesan counterparts, and it sounds like it's pretty devastating," Johns said. "You've got people who are up on their rooftops because of the flooding that has occurred. They're just waiting for people to reach them."

"This is a new area [for flooding]," he added. "This area was not an area we were

too worried about until that last 24 hours."

Debbie DeVoe, regional information officer for CRS in Manila, told CNS that flooding reached the second story of buildings in the Urdaneta Diocese. In the nearby Alaminos Diocese, she was aware of at least 100 families who were forced to leave the coastal area.

In the Lingayen-Dagupan Archdiocese, DeVoe reported, at least 18 towns had water that reached the rooftops of homes.

"At least 20 houses, riverside houses, were washed away by water [released] from the San Roque Dam," she said.

Since Ketsana hit the country on Sept. 26, CRS and Caritas in the Philippines have distributed 5,000 kits of nonfood items, including pots, pans, blankets, mosquito nets, buckets and water jugs. Overall, CRS has aided more than 30,000 people around Manila, she said.

"I think we're already inundated by need," she said.

Meanwhile, international and local Catholic agencies continue to channel aid to hundreds of thousands of victims of natural disasters in other parts of Asia and the South Pacific as the scope of the damage grew.

On Oct. 7, a week after the first of two earthquakes hit Indonesia, aid workers were just reaching some of the affected villages. In the Philippines, the United Nations appealed for aid for victims of floods and mudslides. And Catholic Charities USA announced it was sending a disaster assessment and response team to American Samoa to help victims of an earthquake and tsunami.

Much of the aid in all these countries was being coordinated by Caritas, the Catholic Church's network of charitable aid agencies, although religious orders, lay communities and organizations, and Catholics at the parish level were doing what they could to help the victims.

In addition to sending physical and spiritual support, Catholics throughout the regions gathered to pray for survivors.

In Alexandria, Va., Father Larry Snyder,

president of Catholic Charities USA, said members of the U.S. disaster team headed to Pago Pago would "help in any way we can." The team included members from Catholic Charities headquarters and agencies in Louisiana, and Father Snyder said Catholic Charities of Hawaii was ready to send additional workers if needed.

"These team members have extensive disaster response experience from their work with [hurricanes] Katrina, Gustav, Ike, and the Iowa floods," Father Snyder said in an Oct. 7 statement.

"The preliminary reports and assessments



Residents cross a flooded highway in Rosales, Philippines, on Oct. 9. A new wave of flooding, brought on by the second tropical storm to hit the Philippines within 10 days, left thousands of people homeless and at least 18 villages underwater, Catholic Relief Services officials reported.

that we have seen to date indicate a huge need for help with basic human services and provisions," he said, adding that the agency had sent an initial grant of \$10,000 to the Diocese of Samoa-Pago Pago. †

Catholic aid agencies accept donations for disaster relief in Asia and the South Pacific

WASHINGTON (CNS)—The following international aid agencies are working with partner agencies and local religious leaders in the affected countries, and are accepting donations for victims of earthquakes, tsunamis and typhoons in Asia and the South Pacific.

- Catholic Relief Services, the U.S. bishops' international relief and development agency, is accepting donations by phone at 877-HELP-CRS, online at www.crs.org, or by mail to CRS, P.O. Box 17090, Baltimore, MD 21203-7090.

- Catholic Charities USA is accepting donations by phone at 800-919-9338, online at www.catholiccharitiesusa.org, or by mail to Catholic Charities USA,

P.O. Box 17066, Baltimore, MD 21297-1066.

- The Salesians are accepting donations by phone at 914-633-8344, online at www.salesianmissions.org, or by mail to Salesian Disaster Relief, Salesian Missions, P.O. Box 30, New Rochelle, NY 10802-0030.

- The Catholic Medical Mission Board is accepting donated antibiotics, cough and cold medicines, analgesics, diarrheal medicines, and medical supplies from pharmaceutical companies and medical supply companies. Cash gifts to the CMMB will be used to defray shipping costs. CMMB is accepting donations by phone at 800-678-5659 or 212-242-7757, and e-mail inquiries may be sent to BWright@cmmb.org. †

Poverty initiative created by bishops and CRS reaches more than 250,000 U.S. Catholics

WASHINGTON (CNS)—More than 250,000 Catholics have been reached through the Catholics Confront Global Poverty initiative, a joint effort by the U.S. Conference of Catholic Bishops and Catholic Relief Services to address the root causes of global poverty through education and advocacy.

In less than seven months, the initiative has reached one quarter of its goal to mobilize 1 million Catholics, according to a recent announcement from the USCCB and

CRS, the U.S. bishops' overseas relief and development agency.

The initiative calls on Catholics to learn about and share the stories of those struggling to rise above extreme poverty, to pray for the world's poorest people, and to approach policymakers on the issue as advocates for the poor worldwide.

"The global financial crisis is having a devastating impact on people here and the poor around the world, and the progress that has been made could be wiped out for decades to come," Ken Hackett, CRS president, said in a statement. "In a world where an estimated 1.4 billion people live in extreme poverty, the message of the Church is clear. As Catholics, we are called to help our brothers and sisters in need."

Catholics Confront Global Poverty was launched in February 2009 in response to Pope Benedict XVI's 2009 message for the World Day of Peace, titled "Fighting Poverty to Build Peace."

Through his encyclical, "*Caritas in Veritate*" ("Charity in Truth"), the pope reiterated his plea for richer nations to stand with people living in poverty and take action, especially in light of the global financial crisis.

"Through support for economically poor countries by means of financial plans inspired by solidarity, ... not only can true economic growth be generated, but a contribution can be made toward sustaining the productive capacities of rich countries that risk being compromised by the crisis," he said in the encyclical.

As of mid-September, the USCCB and CRS said, more than 250,000 Catholics—in parishes, schools and universities, and in communities of men and women religious—have been connected to grass-roots efforts to raise awareness of global poverty.

Participants in the initiative are involved in social networking, presentations and prayers, and many have sent messages to and visited with their elected officials on legislative measures to fight global poverty.

The USCCB and CRS said grass-roots advocacy by Catholics who objected to cuts in the 2010 State Foreign Operations Appropriations bill helped protect funding for anti-poverty initiatives.

"This is a great example of how our advocacy work benefits those we serve overseas while at the same time providing opportunities for Catholics to act on their faith and join the work of CRS," Hackett said. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Jan Link, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
jlink@archindy.org

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'Christ Our Hope' awareness weekends to begin on Oct. 17-18

Criterion staff report

Over the next three weekends, Catholics across central and southern Indiana will learn about the importance of stewardship and how they can spread a hope rooted in Christ by sharing their blessings in their parishes and in the archdiocese.

Some parishes will have ministry fairs before and after their weekend Masses which will spotlight the various ministries that parishioners can benefit from or contribute to.

Other parishes will have members give presentations on stewardship as a way of life at the end of their

weekend Masses.

Finally, some parishes will have stewardship and accountability reports given at the end of their weekend Masses.

All of these events seek to raise awareness about "Christ Our Hope: Compassion in Community," the new archdiocesan annual appeal.

On the weekend of Nov. 7-8, Catholics across the archdiocese will be invited to pledge how they will support, through their time, talent and treasure, their parish's ministries and those ministries shared by



parish communities that, as a whole, make up the Archdiocese of Indianapolis.

The funds raised through "Christ Our Hope: Compassion in Community" will also support such shared ministries as Catholic Charities, the support of retired priests and the formation of future archdiocesan priests and permanent deacons.

Deacon Michael Stratman, who ministers at St. Margaret Mary and St. Patrick parishes in Terre Haute, was a member of the first class of permanent deacons in the history of the archdiocese that were ordained last year.

The formation he received over a four-year period was supported through the archdiocesan annual appeal.

"I'm very grateful for the generosity of people who donate their time, talent and treasure," Deacon Stratman said. "It gives people like myself the opportunity to serve God and the Church."

(For more information about "Christ Our Hope: Compassion in Community," log on to www.archindy.org/christourhope.) †



Deacon Michael Stratman greets members of St. Margaret Mary Parish in Terre Haute after a Mass celebrated on Aug. 9 at the parish church. The formation of Deacon Stratman, the 24 other men ordained to the permanent diaconate with him in 2008, and the current class of deacon candidates is supported through the generosity of those who contribute to the annual archdiocesan appeal.

Priest brings three Richmond parishes together as a family

(Editor's note: To help mark the Year for Priests, The Criterion is inviting readers to share stories of priests who have ministered to them in a special way. This week, we share a reflection from Virginia Berheide, a member of the Richmond Catholic Community, which is made up of Holy Family, St. Andrew and St. Mary parishes in that eastern Indiana city. Berheide reflects on the positive influence that Father Todd Riebe has had on the Catholic community in Richmond.)

About 14 years ago, the city of Richmond had three Catholic parishes: St. Mary, St. Andrew and Holy Family. Priests serving at St. Mary and Holy Family parishes had retired or



were transferred. The priest ministering at St. Andrew Parish was trying to cover all three parishes.

God heard our cry [for help] and called a young missionary priest from Juba, Sudan, home to Terre Haute. Father Todd Riebe was asked to help in Richmond, and when Archbishop Daniel M. Buechlein asked him to become the pastor for the parishes in Richmond, his reply was, "If that's where God wants me, that's what I'll do."

So Father Riebe came to Richmond. He saw, he cared, he loved and he healed.

Parishioners returned to the Church and converts joined us in our faith. We began to work together as a family, now known as the "Richmond Catholic Community."

Ministries were formed to serve the spiritual and physical needs of our family, and not only our Catholic community, but also all residents of Richmond. We grew into a loving, caring community thanks to the guidance of Father Riebe and his love for each and every one of his sheep.

Father Riebe has given of himself unselfishly to the needs of every parishioner. I've known him to drive to Dayton or Indianapolis at 2 a.m. or 3 a.m. to visit people in hospitals or nursing homes there. He will go wherever or whenever he's needed.

His concern and love for the young people to continue their Catholic education beyond the eighth grade resulted in the



Father Todd Riebe processes into St. Mary Church in Richmond on Jan. 23, 2007, during a celebration of the canonization of St. Theodora Guérin. Father Riebe is the pastor of Holy Family, St. Andrew and St. Mary parishes, all in Richmond.

remodeling of a former elementary school into the beautiful Seton Catholic High School, and the dream of a gymnasium was completed this past year.

When our young people have children and grandchildren who ask them if they ever knew a saint, they will say, "Let me tell you about Father Todd."

When he returned from his three-month sabbatical, an elderly man called out after Mass, "Father Todd, do you remember me?"

Father Riebe smiled and replied, "Of course, I remember you, John."

He knows all of his sheep by name.

Father Riebe once walked over to a handicapped lady sitting alone off to the side for Mass, and pushed her wheelchair to the end of a pew so she could worship with the rest of us.

"Preach the Gospel and when necessary use words." That's Father Riebe.

"Be kind! Be kind! Be kind!" is his motto. He has taught us so much about loving, caring and helping others just by showing the merciful and kind things he does in such an easy, natural manner.

We have become a strong, loving and caring "Catholic Community" because of this dear priest.

I can hear God say, as he looks down from heaven, "This is one of my beloved priests. In him, I am well pleased."

Father Riebe will live in our hearts forever. I am proud and feel blessed to be a member of our loving, caring Richmond Catholic Community.

Thank you, Father Riebe! †

Jerry Semler receives Seton Award, NCEA's highest honor

By Sean Gallagher

Jerry Semler, chairman emeritus of the Indianapolis-based American United Mutual Insurance Holding Company and a member of St. Pius X Parish in Indianapolis, received a St. Elizabeth Ann Seton Award from the National Catholic Educational Association (NCEA) on Oct. 4 in Washington.

The award, given in recognition of significant philanthropic, leadership or service contributions to Catholic education, is the highest honor given by the NCEA.

For decades, Semler has strongly supported Catholic education in the archdiocese and Catholic center city schools in particular, all the while inspiring others to do the same.

He has done this, in part, through his leadership in the "Legacy of Hope" and "Legacy for Our Mission" campaigns, and service on the boards of more than 20 Church-related charitable and civic organizations.

Semler has also been a leader in supporting the education of archdiocesan seminarians.

Msgr. Joseph F. Schaedel, vicar general, was present at the ceremony during which Semler received the award.

"We heard story after story of how generous, committed Catholics and business leaders have partnered with the bishops to preserve and strengthen Catholic school education for those who otherwise could not afford it," he said. "Jerry Semler is most deserving to be in their number. ... Not only did Jerry and [his wife] Rosemary commit themselves to this endeavor, they were in a position to influence many other business and civic leaders to follow their lead. The Semlers are well-respected. People listen to them."

Annette "Mickey" Lentz, archdiocesan executive director for Catholic education and faith formation, was also present at the ceremony.



Msgr. Joseph F. Schaedel, left, vicar general; Daniel Elsener, president of Marian University in Indianapolis; Kali Genos, a Marian student; Jerry Semler; and Karen Ristau, president of the National Catholic Educational Association (NCEA), pose on Oct. 4 in Washington after a ceremony during which Semler received a St. Elizabeth Ann Seton Award, the NCEA's highest honor.

"No one is more deserving than Jerry," Lentz said. "He has been a leader, along with Archbishop Daniel M. Buechlein, for many, many years. We have been able to do

great things in the center city due to his commitment and generosity.

"He sparks enthusiasm and trust among our benefactors," she said. "I was proud to be a part of this evening. What a tribute for him and the Archdiocese of Indianapolis."

Semler also was honored by the NCEA for his work in supporting Catholic education at Marian University in Indianapolis, where he is a member of its board

'He sparks enthusiasm and trust among our benefactors. I was proud to be a part of this evening. What a tribute for him and the Archdiocese of Indianapolis.'

—Annette "Mickey" Lentz

of trustees.

Jerry and Rosemary Semler serve as co-chairs for Marian's "Make History" comprehensive campaign. The Jerry and Rosemary Semler Endowed Chair for Ethics in Business and the Professions was established in their honor at Marian.

The couple has seven children and 27 grandchildren.

Seton award recipients also designate a student to receive a scholarship. Semler selected Marian University student Kali Genos to receive the Seton Scholarship. Genos is an elementary education major, and is completing her student teaching at St. Christopher School in Indianapolis. †



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

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Editorial

'Christ Our Hope: Compassion in Community'

Pope Benedict XVI's most recent pilgrimage took him to the cities of Prague and Brno in the Czech Republic. During this trip, the Holy Father returned to one of his most consistent themes: hope in Christ.

In one of his homilies, the Holy Father affirmed that "history has demonstrated the absurdities to which man descends when he excludes God from the horizon of his choices and actions, and how hard it is to build a society inspired by the values of goodness, justice and fraternity, because the human being is free and his freedom remains fragile.

"In the modern age, both faith and hope ... have been relegated to the private and other-worldly sphere," said the pope, "while in day-to-day public life confidence in scientific and economic progress has been affirmed. We all know that this progress is ambiguous: It opens up possibilities for good as well as evil," yet it is "not enough to guarantee the moral welfare of society.

"Man needs to be liberated from material oppressions," he added, "but more profoundly, he must be saved from the evils that afflict the spirit. And who can save him if not God, who is love and has revealed his face as [the] almighty and merciful Father in Jesus Christ? Our firm hope is therefore Christ."

Archbishop Daniel M. Buechlein recently spent many weeks reflecting on the theological virtue of hope in his weekly column, "Seeking the Face of the Lord," in this newspaper.

He has also announced that the archdiocese's annual appeal is being refocused on themes of hope, compassion and community.

"All of us are given the opportunity to offer Christ's compassion to other members of our community, many of whom suffer and are feeling alone," the archbishop said. "Christ is our hope because he is the ultimate source of healing and consolation."

In troubled times, when the economy is uncertain and the world's peace and stability are threatened from every side, it is easy to lose hope—to give in to the temptation to feel lost and alone.

As the Holy Father and our archbishop clearly remind us, now is the time to look to Jesus Christ, our firm hope in times of adversity.

Where do we find Jesus during these difficult days? How will we recognize him?

Our faith tells us that we will find him in the heart of the struggle, in the eye of the storm, wherever people are hurting or in serious need. We find him wherever healing and forgiveness are



File photo by Sean Gallagher
Bill Bickel speaks with a mother and her two daughters about their lease for an apartment in Holy Family Transitional Housing, a ministry of Catholic Charities Indianapolis. Bickel is director of Holy Family Shelter and Holy Family Transitional Housing, both in Indianapolis. Living out our faith through such compassionate service is a way of spreading hope rooted in Christ to the broader community.

needed—and wherever kindness and encouraging words are in short supply.

In other words, we find the Lord in the very places where hope is most threatened. We find him in those circumstances that most desperately cry out for compassion and community.

We find him in the center city, in rural communities, in suburban neighborhoods and in small towns. We find him in every region of central and southern Indiana where there are individuals, families and communities that need our help and encouragement in these difficult times.

In his final column on the virtue of hope, Archbishop Buechlein encouraged us to "look to Mary, the greatest witness to hope."

We look to Mary, the archbishop writes, "because she experienced the confusion and anxiety that we do. She had reason to despair because of the 'sword of sorrow' that pierced her heart. But Mary never gave up hope."

Mary found hope in God's promise that her divine Son would be victorious—in spite of all appearances—over the powers of sin and death. And she held onto that hope no matter what difficulties came her way.

Recalling Pope Benedict's words in the encyclical "*Spe Salvi*" ("Saved by Hope"), Archbishop Buechlein tells us that Mary's hope made her the model for Christian hope in every century, and the image of the Church in its missionary witness to all peoples and cultures in every time and place throughout human history.

"Christ Our Hope: Compassion in Community" is the new theme for the archdiocesan annual appeal, but there is nothing new about the message it seeks to communicate.

We find hope in acts of compassion and community service. We find Christ in the witness of Mary and all the saints.

May Christ our hope challenge and inspire us to seek him, today and always, in the missionary witness of our Church.

—Daniel Conway

Making a Difference/Tony Magliano

Standing for life on the front lines

The front lines are always dangerous. Standing up for a just cause in the face of injustice is often uncomfortable at best and deadly at worst. Jim Pouillon knew that.



According to www.LifeNews.com, almost every weekday for more than 10 years in Owosso, Mich., Pouillon publicly witnessed to the

humanity of unborn life by holding a large picture of an unborn baby. With his oxygen tank and leg braces, he prayerfully endured verbal insults and projectiles.

But on Sept. 11, 2009, he paid the ultimate price. While holding a picture of an unborn baby on a public sidewalk in front of Owosso High School, Jim Pouillon was shot to death.

Scant media coverage has kept most Americans in the dark concerning Pouillon's murder. But when an abortionist who makes his or her living by killing innocent unborn babies is murdered, it is breaking news. Federal marshals are sent to abortion mills to ensure continued access to these killing centers.

Killing is not the way of the nonviolent Jesus. Killing an abortionist is gravely immoral. But the killing of unborn babies is also gravely immoral—arguably more immoral.

There is a double standard here. Where are all the news stories about Pouillon's murder? Why aren't federal marshals being stationed to protect pro-lifers at abortion mills?

I have a firsthand sense of what is happening here. Nearly every Thursday, I stand with a few men and women on a public sidewalk near an abortion mill in Baltimore. There we pray the rosary and hold large pictures of aborted babies.

From passing motorists, we get everything from thumbs up to middle fingers. We hear horns blowing in agreement and angry shouts of condemnation. And

sometimes we, too, are threatened.

We live in a culture that often hides the truth—like the reality of what an aborted baby looks like—many react with anger.

But most of the passing motorists are not angry; they are indifferent. It is mostly indifference that keeps the barbaric practice of abortion legal. It is indifference that keeps the masses asleep in the midst of evil.

Even the Church is often napping when it comes to confronting the "culture of death." (See Pope John Paul II's prophetic encyclical letter on "The Gospel of Life.")

Why is it so difficult to persuade Catholics and other believers to join us on the front lines?

Yes, it is potentially dangerous. But genuine Christianity cannot be lived in a protective shell.

It is said that ships are always safest in a harbor, but ships are not meant to stay safely anchored in harbors. They are meant to sail the open and often rough seas!

But even the safe harbors of pro-life homilies and legislative lobbying are only occasionally sailed into.

Father Frank Pavone, national director of Priests for Life, told me that "America will not reject abortion until America sees abortion."

Despite the tragic indifference of many, the seeds of pro-life activism are being planted in the consciences of many others who see the horrific pictures of aborted babies.

Jim Pouillon is a modern pro-life martyr. He shed his blood to help end the shedding of the blood of unborn babies.

Tertullian, an early Church father, observed that during times of persecution the Church's membership grew enormously. He wrote: "The blood of the martyrs is the seed of the Church."

May Pouillon's death be a seed that inspires many people to actively join pro-life efforts—even on the front lines!

(Tony Magliano writes for Catholic News Service.) †

Letters to the Editor

Kairos Prison Ministry changes hearts, leads people to Christ

Several weeks ago in *The Criterion*, there appeared an article about Kairos Prison Ministry. A Kairos Prison Ministry team has been coming to Pendleton Correctional Facility for two years.

I have had the blessing to attend one of the four-day retreats as a participant. And I was selected by the chaplain, Mark Dodd, to be a server ("angel") at three retreats.

On Sept. 11, 2009, Kairos held a retreat for all of the past participants here in prison.

In every retreat I have been a part of, I saw the face of Jesus in each Kairos brother. Another thing that touched me was the way incarcerated men from many differing religious beliefs came together and sang,

worshipped, prayed, ate and listened to many spiritual talks. I know many hearts changed—those of both incarcerated men and Kairos team members.

I urge all Catholic brothers and sisters to get involved in this ecumenical faith-in-Christ program to learn that many incarcerated men and women are good people who made bad choices.

To my retired Christian brothers and sisters, please be a part of the rehabilitating process in a prison close to you; it will change how you see yourself in communion with all of God's children.

Charles DesJardins
Pendleton Correction Facility

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

We all share the fundamental vocation to love

Last week, I wrote about notes or letters from grade-school students and their questions about my being archbishop.

Matthew from St. Simon the Apostle Parish in Indianapolis asked: "What is it like to have so much responsibility and power? Is it fun to have that much power? I don't have much power in the Church. I wish I could be you."

I answered: "Matthew, you have it right, an archbishop has a lot of responsibility in the Church. I don't look at that as a matter of power, but a strong obligation to serve God and the people of God." I was ordained to serve, not to lord it over people. I said maybe he could be archbishop some day.

Jesus teaches that if anyone wishes to be first, he shall be the last of all and the servant of all. Let's put that in context.

When we were baptized, each of us received a call to do three things: 1) proclaim the Gospel of Jesus in word and in deed according to our station in life; 2) we are to participate in and receive the sacraments of the Church, especially the Eucharist and the sacrament of reconciliation; 3) we are to participate in the Church's mission of charity, to serve others according to our state in life.

Our Holy Father, Pope Benedict XVI, made this statement in his first encyclical letter "God is Love" ("*Deus Caritas Est*"): "The Church's deepest nature is expressed

in her threefold responsibility: of proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity." He said "these duties presuppose each other and are inseparable."

On Oct. 1, the archdiocese launched a program of awareness about our mission of charity: "Spreading Hope in Neighborhoods Everywhere" (SHINE).

In the Gospel, Jesus emphasizes our duty to love, and to do so with simplicity and humility. Perhaps one of the greatest witnesses of the simple love in our mission of charity is Blessed Teresa of Calcutta.

She was a woman of enormous power, but that way of thinking wouldn't even register with her.

Once, while a guest of mine in the Diocese of Memphis, before she boarded a flight to Washington, D.C., she pulled me aside and said, "Bishop, during Mass when you pour a drop of water in the chalice of wine, pray that like that water I may be dissolved into Christ."

We all share the fundamental vocation to love. We don't see a lot of generous love in our culture.

Mother Teresa told of an experience of visiting a lovely, well-kept nursing home. She noticed that almost to a person the elderly women and men sat facing the entrance to the home. It dawned on her that they were waiting for someone who cared. They were longing for and watching for love. We all know folks of all ages longing to be loved.

It's not about power. It's about simple and generous love; maybe often, sacrificial love. Let's look beyond ourselves to notice those watching at that door for someone who cares. And yes, sometimes we may be the ones watching at that door.

As good people with the vocation to love, we have so much to offer to God and to the people of God. Our Church wants to offer hope to anyone "watching at that door."

I think of the prayer requests in response to my invitation at the end of this weekly column. I get them daily, and I place them in my chapel. A lot of our people carry a lot of sorrow and heavy burdens, and they ask for prayerful support.

A wife and mother asks for prayers for the healing of her 55-year-old husband, who has grave kidney problems. They have five children, and he is unable to work.

An 87-year-old man wrote to ask for prayers because he hasn't seen any of his four children in three years. He worries about them and, of course, misses them.

A young woman asks for healing for her fiancé, who recently found out he has a grave cancer. These are recent requests. By now, I have a box full of sorrows in my chapel.

Soon, our local Church in central and southern Indiana is launching a new way of looking at our annual parish and archdiocesan stewardship opportunity.

We want to look at our participation in a new approach to our mission as a way in which we offer Christ our hope.

All of us are given the opportunity to offer Christ's compassion to other members of our community. We call our new annual initiative "Christ our Hope: Compassion in Community."

I invite all of you to help us be that hope for those folks who carry heavy burdens and need us. †

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

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

Archbishop Buechlein's intention for vocations for October

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

Todos compartimos la vocación fundamental de amar

La semana pasada escribí acerca de las notas o cartas de estudiantes de primaria y sus preguntas sobre mi condición de arzobispo.

Matthew de la parroquia San Simón Apóstol, preguntó: "¿Qué se siente tener tantas responsabilidades y poder? ¿Es divertido tener tanto poder? No tengo mucho poder en la Iglesia. Me gustaría estar en su lugar."

Le respondí: "Matthew, estás en lo correcto al decir que un arzobispo tiene muchas responsabilidades en la Iglesia. No lo veo como un asunto de poder, sino más bien como la obligación de servir a Dios y a Su pueblo." Me ordené para servir, no para gobernar a las personas. Le dije que quizás él podría llegar a ser arzobispo algún día.

Jesús nos enseña que para ser los primeros, debemos ser los últimos y los siervos de todos. Veámoslo en contexto.

Cuando se nos bautiza, cada uno recibe un llamado a hacer tres cosas: 1) proclamar el Evangelio de Jesús con palabras y actos, de acuerdo a la etapa de nuestras vidas; 2) participar en los Sacramentos de la Iglesia y recibirlos, especialmente la Eucaristía y el Sacramento de la Reconciliación; 3) participar en la misión de caridad de la Iglesia para servir al prójimo de acuerdo a nuestras posibilidades.

Nuestro Santo Padre, el papa Benedicto XVI expuso esta idea en su primera encíclica "*Deus Caritas Est*" (Dios es amor).

Expresó: "La naturaleza íntima de la Iglesia se expresa en una triple tarea: anuncio de la Palabra de Dios (*kerygma-martyria*), celebración de los Sacramentos (*leiturgia*) y servicio de la caridad (*diakonia*)." Dijo que estas tareas "se implican mutuamente y no

pueden separarse una de otra."

El 1 de octubre la Arquidiócesis lanzó un programa de concienciación sobre nuestra misión de caridad: "Spreading Hope in Neighborhoods Everywhere" (Propagación de la esperanza en todos los vecindarios; SHINE por sus siglas en inglés).

En el Evangelio, Jesús hace énfasis en nuestro deber de amar y de hacerlo con sencillez y humildad. Quizás uno de los testimonios más impactantes del amor sencillo en nuestra misión de caridad, sea el de la beata Teresa de Calcuta.

Era una mujer muy poderosa, pero esa idea ni siquiera le pasaba por la mente.

Una vez, como mi invitada en la Diócesis de Memphis, antes de abordar un avión a Washington, D.C., me apartó hacia un lado y me dijo: "Obispo, durante la Misa, cuando vierta una gota de agua en el cáliz de vino, rece para que yo, al igual que el agua, me disuelva en Cristo."

Todos compartimos la vocación fundamental de amar. En nuestra cultura no es muy frecuente ver el amor generoso.

La Madre Teresa nos contó su experiencia al visitar un bonito hogar de ancianos que estaba en buenas condiciones. Observó que la mayoría de los hombres y mujeres ancianos se sentaban mirando hacia la entrada del hogar. Cayó en cuenta de que estaban esperando a alguien que los quisiera. Ansiaban el amor y lo buscaban. Todos conocemos personas de distintas edades que añoran sentirse amadas.

No se trata de un juego de poder, sino de un amor sencillo y generoso; con frecuencia, un amor inmolatorio. Miremos más allá de nosotros mismos para reconocer

a aquellos que se encuentran en la puerta, esperando por alguien que los quiera. Y por supuesto, a veces somos nosotros los que miramos hacia la puerta.

Como buenas personas con vocación a amar, tenemos mucho que ofrecer a Dios y a Su pueblo. Nuestra Iglesia desea brindar esperanza a todo aquél que esté "mirando hacia la puerta."

Pienso sobre los pedidos de oración que recibo en respuesta a la invitación que coloco al final de mi columna semanal. Los recibo a diario y los deposito en mi capilla. Muchas personas se sienten agobiadas por el dolor y las pesadas cargas y piden apoyo a través de la oración.

Una madre y esposa pide oraciones para que su esposo de 55 años se cure de sus problemas renales severos. Tienen cinco hijos y él no está en condiciones de trabajar.

Un hombre de 87 años escribió para que rezáramos pues no ha visto a ninguno de sus cuatro hijos en tres años. Se preocupa por ellos, y por supuesto, los extraña.

Una joven pide para que su prometido se cure, luego de descubrir recientemente que padece de una forma severa de cáncer. Estas son peticiones que he recibido últimamente. A estas alturas ya tengo un cofre lleno de aflicciones en mi capilla.

Muy pronto nuestra Iglesia local en el centro y sur de Indiana, estará develando una nueva forma de enfocar nuestras

oportunidades anuales para compartir la responsabilidad en nuestras parroquias y en la arquidiócesis.

Deseamos que la participación en este nuevo enfoque de nuestra misión, sea una forma para ofrecer a Cristo, nuestra esperanza.

Todos tenemos la oportunidad de ofrecer la compasión de Cristo a los integrantes de nuestra comunidad. Hemos titulado nuestra nueva iniciativa anual "Cristo nuestra esperanza: compasión en nuestras congregaciones."

Los invito a todos para que nos ayuden a ser esa esperanza para aquellos que arrastran cargas pesadas y nos necesitan. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "A Catholic Father's Legacy: Your Faith and Time with Your Kids," Bill Bissmeyer, founder of "Dad's Day," speaker, 6:30-8:30 a.m., online reservations only. Reservations and information: www.catholicbusinessexchange.org.

The Atrium, 3143 E. Thompson Road, Indianapolis. St. Francis Hospital and Health Centers, **Senior Promise, Fall Health Festival**, 9 a.m.-noon. Information: 317-782-7986.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Couple to Couple League, Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

October 16-18

CYO Camp, 2230 N. Clay Lick Road, Nashville. **"Father and Son Fall Camping Weekend,"**

children ages 7-15, \$70 father, \$50 son. Information: 888-988-2839, ext. 22, or registar@camp.ranchoframasa.org.

Oct. 16-Nov. 23

Clowes Memorial Hall, Butler University, Indianapolis. **"Holy Lands—Journey of a Pilgrim Artist,"** photographs and audio narrative of images from holy sites on four continents by Denis Ryan Kelly Jr., free exhibit, meet the photographer Nov. 1, 12:30 p.m.; Nov. 8, 1:30 p.m.; Nov. 12, 6 p.m. Information: www.deniskelly.com.

October 17

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

800-382-9836, ext. 1569.

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Fourth annual Indiana Catholic Men's Conference, "Lions Breathing Fire,"** 8 a.m.-4:30 p.m., \$45 per person includes lunch. Information: www.indianacatholicmen.com.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Dinner,"** roast pork dinner, country store, 4-7 p.m. Information: 812-654-2009.

October 18

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival and Shooting Match,"** 11 a.m., food, games. Information: 812-843-5713.

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

St. Vincent de Paul Parish,

4218 E. Michigan Road, Shelbyville. Knights of Columbus Council #10371, **spaghetti supper**, 4-6:30 p.m. free-will donations. Information: 317-392-2395 or weimar63@machlpc.com

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

October 21

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439.

Vito's on Penn, 21 N. Pennsylvania St., Indianapolis. **Theology on Tap, "Whatever You Do for the Least ..."** 7 p.m. Information: www.indytheologyontap.com.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Healing service**, confession, eucharistic procession, praise and worship, laying on of hands, 6 p.m. Information: 812-623-8007.

October 22

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **"Arts and Crafts Market,"** 11 a.m.-1 p.m., vendors and visitors welcome. Information: 317-236-1451.

October 23

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. **Fall luncheon and card party**, 11 a.m., \$8 per person. Information: 317-356-0774.

October 23-25

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"St. Mother Theodore Guérin Fest,"** \$25 per person or \$100 per family. Information: 812-535-2925 or

dboherty@spsmw.org.

Flaget Center, 1935 Lewiston, Louisville, Ky. **"Kindle the Flame," Catholic Charismatic Conference**. Information: 502-435-6186 or www.cclouisville.org.

October 24

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Pius X Parish and Knights of Columbus, co-sponsors, "Oktoberfest,"** games, family activities, 5 p.m. Information: 317-244-4534.

East Central High School Performing Arts Center, St. Leon. **One-day conference, "Healing of the Heart,"** Father Gregory Bramlage and Deacon Ralph Poyo, presenters, 8 a.m. Late registrations \$50 per person, does not include meal plan. Information: 812-623-8007 or log on to www.HealingThroughThePowerofJesusChrist.org. †

Retreats and Programs

October 17

Oldenburg Franciscan Center, Oldenburg. **"Living a Spirituality of Hope,"** Franciscan Sister Norma Rocklage, presenter, 9-11:30 a.m., \$15 per person. Information:

812-933-6437 or center@oldenburgosf.com.

October 18

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—The Luminous Mysteries of the Rosary,"** Franciscan Sister Kathleen Mulso, presenter, 9:30 a.m.-noon, \$10 per

person. Information: 812-933-6437 or center@oldenburgosf.com.

October 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent, non-guided retreat, "Come Away and Rest Awhile,"** 8 a.m.-4 p.m., \$25 per person includes continental breakfast and lunch. Information: 317-545-7681 or spasotti@archindy.org.

October 20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine 2009—The Power of Reconciliation,"** Father Glenn O'Connor, presenter, 6:30-9 p.m., \$25 includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

October 23

Diocese of Lafayette, Ind. **Rachel's Vineyard retreat, confidential post-abortion reconciliation**. Information: 765-404-3999.

October 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"St. Benedict and the Family: Values Relationship and Prayer**. Information: 317-545-7681 or spasotti@archindy.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Forgive Us as We Forgive,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Three parishes to sponsor pumpkin patch fundraisers

Three central Indiana parishes are sponsoring pumpkin patches this month to benefit their youth ministry groups' trip to the National Catholic Youth Conference in Kansas City, Mo., in November.



to benefit their youth ministry groups' trip to the National Catholic Youth Conference in Kansas City, Mo., in November.

- SS. Francis and Clare Parish in Greenwood and

St. Barnabas Parish in Indianapolis are co-sponsoring a pumpkin patch at the northwest corner of Olive Branch Road and State Road 135 in Greenwood.

Pumpkins and gourds will be sold from 9 a.m. to 7 p.m. on weekdays and from 11 a.m. to 7 p.m. on weekends

beginning on Oct. 17.

On Oct. 18, the two parishes will present a "Children's Festival" with games, face painting and a bake sale.

Halloween is the last day for their pumpkin patch, which will be open from 9 a.m. to noon on Oct. 31.

For more information, call 317-859-4673 or send an e-mail to gina@francisandclare.org.

- St. Anthony Parish will sponsor a pumpkin patch at their parish campus, located at 337 N. Warman Ave. in Indianapolis.

Pumpkins and gourds will be sold from 9 a.m. to 5 p.m. on weekdays and after the Masses on weekends.

For more information, call the parish at 317-636-4828. †

VIPs



Maurice and Mary Ann (Werner) Hartman, members of St. Nicholas Parish in Sunman, will celebrate their 50th wedding anniversary on Oct. 17 during a Mass at 4 p.m. followed by a reception with family members and friends.

The couple was married on Oct. 17, 1959, at Holy Family Church in Oldenburg.

They are the parents of nine children: Marlene Riehle, Marcia Stenger, Malcolm, Manuel, Mark, Marvin, Mathias, Max and the late Matthew Hartman. They also have 16 grandchildren and five step-grandchildren. †

Centennial concert

Priestly Fraternity of St. Peter Father Michael Magiera, associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, sings with Holy Rosary parishioner Ann Lewis of Indianapolis during the parish's "Centennial Concert" on Oct. 7 in downtown Indianapolis. Before joining the religious order, he was a professional opera singer in the U.S. and Europe.



Angels of grace

Benedictine Sister Mary Luke Jones, left, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, presents "Angels of Grace" Awards for distinguished Church and community service to Good Shepherd parishioner Bernadette Price of Indianapolis, St. Roch parishioner Marion Mascari of Indianapolis, and Pamela Altmeyer of Indianapolis, the president and chief executive officer of Gleaners Food Bank of Indiana Inc., on Sept. 26 at the Benedict Inn. The celebration also included a luncheon and fashion show.

Speaker says pro-life supporters must promote adoption

By Mary Ann Wyand

Author, columnist and TV commentator Michael Reagan of Toluca Lake, Calif., promoted adoption then courageously shared painful experiences from his childhood and how he coped with them during the 27th annual "Celebrate Life" dinner on Sept. 15 at the Indiana Convention Center in Indianapolis.

The adopted son of the late President Ronald Reagan and Academy Award-winning actress Jane Wyman was the keynote speaker for the Right to Life of Indianapolis awards dinner.

His speech focused on promoting adoption as a loving option to women who are experiencing a crisis pregnancy.

Citing national statistics on abortion, he said 27 percent of the teenage girls who get abortions profess to be Catholic, 43 percent say they are Protestant and 13 percent claim to be a born again Christian.

Those statistics indicate that "83 percent of young women who get abortions profess a belief in God or to being raised in a home where there is a belief in God," Reagan said. "So the question is why?"

Fear of parental disapproval and peer pressure are the reasons that many teenage girls choose abortion rather than adoption, he said, and their decision to abort becomes a painful, life-changing secret.

"How do we change that fear?" he asked, then emphasized that parents must teach their children that "every life is precious, every life is important," and help them choose life during a crisis pregnancy.

At the fundraiser, Right to Life of Indianapolis members honored St. Bartholomew parishioner Eileen Hartman of Columbus

and Cathy Price of Indianapolis for their distinguished service to the cause of life.

Hartman received the organization's 2009 Respect for Life Award for founding the Great Lakes Gabriel Project, a Midwest pro-life ministry that helps women who experience a crisis pregnancy.

Price was the recipient of the 2009 Charles E. Stimming Sr. Pro-Life Award for her extensive volunteer service that fosters the protection of unborn babies.

Reagan's candid talk about his childhood years included an emotional testimony about his adoption three days after his birth, and the revelation that he was sexually molested by a day camp counselor when he was

in the third grade.

The man who molested him gained his trust through friendship, attention and gifts, Reagan said, and "did for me what I hoped I would get more of from my family. [But] they were very busy [with their careers]. ... People like [him] ... take advantage of young boys or girls who, in fact, are looking for something that maybe they're not getting somewhere else."

His molester took graphic photographs and later threatened to show the pictures to his parents if he told anyone about the sexual abuse.

"... At that moment in my life, my relationship with God, my relationship with my father and my relationship with my mother ended because [of] fear," he said. "... That's one of the reasons that I ended up going to fifth grade twice and my junior year in high school twice—because I really didn't care that much."

In 1987, 12 years after his marriage, he finally told his wife, Colleen, about the abuse, and she helped him embrace

Christianity and begin the road to healing from his childhood trauma.

As a way to cope with his sexual abuse, he founded the Michael Reagan Center at the Arrow Project for Neglected and Abused Children.

Reagan's inspirational speech included many events that he wrote about in his book, *Twice Adopted*, which recounts his life story and Christian beliefs.

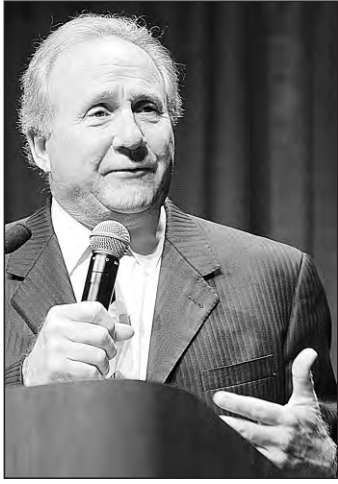
He is active in fundraising, advisory board leadership and other public service for numerous charities, and has raised more than \$1.5 million for the U.S. Olympic Team, Cystic Fibrosis, Juvenile Diabetes Foundation and Statue of Liberty Restoration Fund.

"Young people are going to ultimately help cure this nation and make people understand the pro-life issues," Reagan said. "I say in my book, 'There are more things caught than taught with young children.' ... The high school students here are [learning] how important it truly is to celebrate life, and to do what you do each and every year.

"That's why it's such an honor and a privilege for me to be here tonight and be able to speak with you and to celebrate life," he said. "I happen to be one of those lives saved because I was adopted. Along with being pro-life, we really need to be pro-adoption as my birth mother, Irene, was and as my father, Ronald Reagan, and my mother, Jane Wyman, were."

At the time, his 3-year-old sister, Maureen, asked her parents for a baby brother, he said. In those days, many Hollywood actresses adopted babies so they could become mothers without a pregnancy interrupting their careers.

His biological mother moved from Ohio to California, where she placed her baby for



Michael Reagan



St. Luke the Evangelist parishioner Marc Tuttle of Indianapolis, the president of Right to Life of Indianapolis, presents the organization's 2009 Respect for Life Award to St. Bartholomew parishioner Eileen Hartman of Columbus for her distinguished service to the cause of life during the "Celebrate Life" dinner on Sept. 15 at the Indiana Convention Center in Indianapolis.

adoption with his celebrity parents in 1945.

"My sister, Maureen, was certainly pro-adoption," he said. "I thank God for that." She adopted a girl from Uganda in 1992, and died of melanoma in 2001.

Reagan said he has "a great heart for children" because of trials and tribulations that he experienced during his childhood. He and Colleen have two children.

"With what's going on in the world we live in today, I don't think anybody is surprised by ... [pro-abortion legislation] in Washington, D.C.," he said. "... The issue is what we do about it. Do we look to Washington to help us or do we look within our own communities, within our own selves, and say, 'What can we do to truly lift up life?' ... So often, we will quote the Bible, but we won't live it."

There are 513,000 children living in foster care in America, Reagan said, and "73 percent will end up on the streets or in jail. We need to be pro-adoption and pro-life, and give those kids in foster care a chance at living a wonderful and full life." †

Pope names two leading U.S. geneticists to Vatican sciences academy

VATICAN CITY (CNS)—Pope Benedict XVI has named two prominent U.S. geneticists as members of the Pontifical Academy of Sciences.

Dr. Francis S. Collins, director of the National Institutes of Health, and Dr. Edward M. De Robertis, a professor of biological chemistry at the school of medicine of the University of California at Los Angeles, are the newly appointed members.

The Vatican announced their appointments to the pontifical academy on Oct. 10.

Collins, 59, is the former director of the NIH National Human Genome Research Institute, which made a complete map of the human genome under his leadership.

Collins' research led to the discoveries of a series of important genes, including the gene responsible for cystic fibrosis, and he also isolated genes linked to other diseases, the Vatican said.

Collins, who had been regularly invited to speak at conferences of the Pontifical Academy of Sciences, has long urged scientists not to divorce their work from their spirituality. He has said that the discovery of a person's genes "is not who he is as a person."

He won a Christopher Award in 2007 for his book *The Language of God: A Scientist Presents Evidence for Belief*. The award honors works that affirm the highest values of the human spirit.

After leaving the genome project in August 2008, Collins, who has said he became a Christian at age 27, founded the BioLogos Foundation in Washington, which says in its mission statement: "We believe that faith and science both lead to truth about God and creation."

U.S. President Barack Obama named Collins to head the National Institutes of Health in July.

De Robertis, 62, was born in Boston. He grew up in Uruguay, where he received his degree in medicine.

After completing studies in chemistry in Buenos Aires, Argentina, he pursued his post-doctorate research at the Medical Research Council in Cambridge, England, under the pioneering developmental biologist Sir John Gurdon.

De Robertis isolated the first gene responsible for controlling the development of vertebrates while he was a professor of cellular biology at the University of Basel in Switzerland.

He has taught chemical biology at UCLA's school of medicine since 1985 and served as president of the International Society of Developmental Biologists from 2002

to 2006.

The Vatican said De Robertis' research in development-controlling genes in the embryos of vertebrates led to the discovery that the molecular mechanisms for embryonic patterning are similar in all animal embryos.

"Some fundamental tool kit creates the form and patterning of the embryo across the animal kingdom," De Robertis has explained.

His work has also aided current gene reprogramming experiments in human stem cells.

The Vatican said his discoveries have spearheaded the creation of a new scientific field called evolutionary develop-

mental biology. So-called "evo-devo" compares the developmental processes of different plants and animals so the ancestral relationship between organisms can be determined.

The Pontifical Academy of Sciences, which includes several Nobel Prize winners among its members, advises the Vatican on scientific issues. †



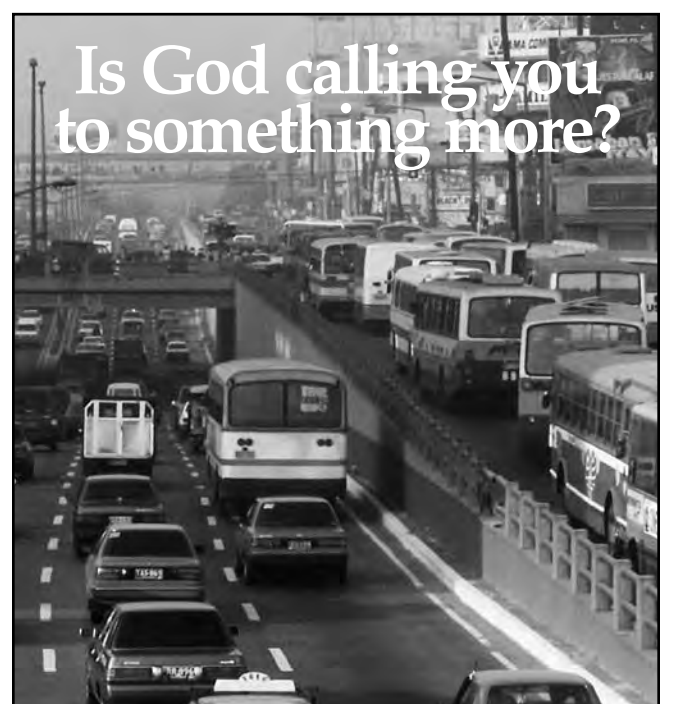
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PRIEST

continued from page 1

St. Malachy Parish in Brownsburg. “Now, it’s our challenge to get them to play with passion and, at the same time, enjoy it.”

Discipline, passion, challenge and joy—all four words describe the priesthood of Father Hollowell, who was ordained on June 6. There’s also an element of “surprise,” at least in the way he has used his priesthood to connect with people in the hope of bringing them closer to God.

Consider the first meeting that Father Hollowell had with Ty Hunt, the head coach of the Ritter Raiders’ varsity football team. Hunt thought that Father Hollowell would be the chaplain for the team, a priest who would pray with them and celebrate Mass for them before every game. When Father Hollowell told Hunt that he also wanted to coach, the head coach had questions and doubts.

“I wasn’t exactly prepared for him wanting to take an active role as a coach,” Hunt recalls. “Then he and I talked about wide receiver and defensive back techniques, and I knew he had the knowledge. It has worked out great. The kids see the passion in him—not only for football but for a Christian life. He shows them that if you want something, you have to go for it wholeheartedly.”

Hunt laughs when he talks about how that approach surfaces on a football field.

“I have the philosophy of bringing the pressure, of blitzing during a game,” Hunt says. “He calls our defense at the JV [junior varsity] level, and he blitzes on almost every single down, from every angle. Sometimes I watch the coaches on the other teams, and it’s something to see them look across at our defensive coach, who is a priest wearing his white collar, and he’s blitzing every down.”

Father Hollowell’s passionate approach also leaves even deeper impressions.

“What he does transcends football,” Hunt says. “More members of our football team have stood up as altar servers this year and have been willing to help others.”

“He has a great way of showing that a priest is not just someone you see on Sunday. He is a reflection of what God wants us to do in life. We don’t coach for wins and losses. We’re coaching to help young people succeed. He’s been

wonderful. There was a question mark in the beginning, and that question mark has been replaced with an exclamation point.”

Not just a game, a way of life

It’s the kind of praise that Father Hollowell immediately downplays. After all, he’s always been a team player first, starting on a Catholic Youth Organization football team at his home parish—Nativity of Our Lord Jesus Christ Parish in Indianapolis. Then at Roncalli, where he graduated in 1997. Then at Hanover College, where he graduated in 2001.

Yet while he is the ultimate team player, he also knows that every player on a team has a distinct role. And because he views his life as a priest as part of a greater brotherhood of Christ, he embraces his role of bringing young people closer to God as a teacher, coach and chaplain.

On football game Fridays, Father Hollowell not only teaches students in the classroom and coaches them on the field, he also celebrates a pre-game Mass with the team.

“I try to make the bridge between football and their life,” says Father Hollowell, who also coached football for two years at Bishop Chatard High School in Indianapolis before entering the seminary. “I think sports, in general, teach them about life. I wouldn’t be out there—and Archbishop [Daniel M. Buechlein] wouldn’t let me be out there—if we didn’t believe that.”

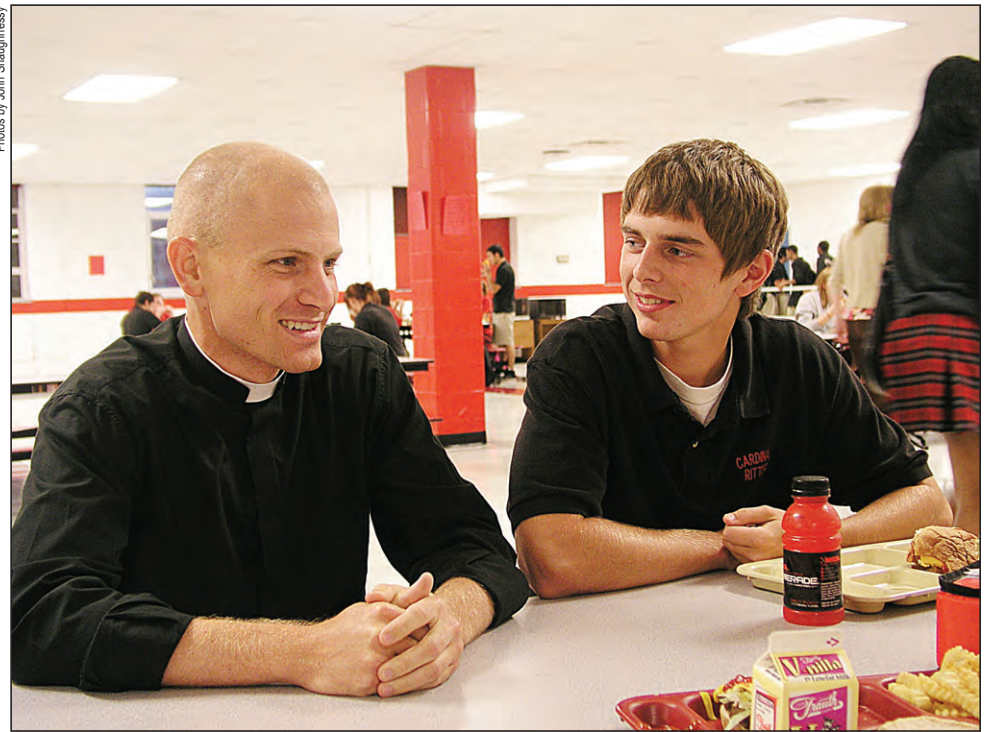
At 16, Cardinal Ritter sophomore Matt Swintz recalls one of Father Hollowell’s homilies that left its greatest impression on the football team.

“He was talking about how a fist is much stronger than an open hand,” says Matt, a member of St. Michael the Archangel Parish in Indianapolis. “He said if we were all together as a football team, we’d be much stronger.”

“I feel comfortable with him,” says Michael Birk, 15, a Cardinal Ritter sophomore, a Raider football player and a member of St. Malachy Parish. “I feel like I could go to him if I ever needed anything.”

It’s that sense of togetherness and passion that has always attracted Father Hollowell to football—a sport he describes as “a very Catholic game.”

“It’s oriented around discipline and family,” says Father Hollowell, the oldest of 11 children—a football team in itself. “If you don’t like the guys you are playing with—no



Father John Hollowell takes time to talk with Michael Birk, a sophomore, during lunch in the cafeteria at Cardinal Ritter Jr./Sr. High School in Indianapolis.

matter how good you are—you’re not going to win. You’re not going to find success.”

Faith, football and a fatherly instinct

One of Father Hollowell’s favorite times on a football field has always been that moment just before the game begins—when all the hard work and preparation of a week of practice leads to the anticipation and excitement of the opening kickoff.

As a player, he couldn’t wait to get on the field to do everything he could to help his team win.

As a coach, he is just as intense, but his perspective has also widened.

“There’s a fatherly instinct that kicks in when the game is close to starting now,” he says. “You see these young men getting ready to perform on a stage in front of a lot of people. There’s always a deep concern for them to do their best. I want them to be able to do as well as they can for themselves and each other.”

He also hopes that when the young athletes look at his life, they will look beyond his intensity for football and see his passion for his faith—and the priesthood.

“There’s such a need for priests,” he says. “If we just had more holy guys who



Even when he coaches football, Father John Hollowell wears the white collar of a priest to show how much his faith and his choice of a religious vocation mean to him.

were willing to help, it would make such a difference. I want to encourage other guys to be part of our team. If someone became a priest because of me, that would be the ultimate compliment.”

So Father Hollowell keeps teaching, coaching and serving as a chaplain. He gives everything he has while knowing he has been given the greatest blessing of his life.

“For me, being a priest is truly a gift,” he says. “For the first time in my life, I feel like I’m doing what I truly should be doing.” †

A football Friday in the life of Father John Hollowell

By John Shaughnessy

Game day.

For high school student-athletes and coaches, the day of a game always adds extra touches of excitement and anticipation.

So it is for Father John Hollowell, a chaplain, teacher and assistant football coach at Cardinal Ritter Jr./Sr. High School in Indianapolis.

Here is a look at his jam-packed schedule on football Fridays:

4:40 a.m.—The alarm clock sounds in Father Hollowell’s room in the rectory at St. Malachy Parish in Brownsburg, where he also serves as a sacramental minister.

“If I don’t have a Mass at school, I’ll get up at 3:45 a.m. and celebrate Mass,” he says. “Then I’ll have breakfast.”



Father John Hollowell, chaplain and assistant football coach at Cardinal Ritter High School in Indianapolis, celebrates Mass with the Cardinal Ritter varsity football team on Sept. 25 before their game against Park Tudor School.

5:30 a.m.—Father Hollowell arrives at St. Michael the Archangel Parish in Indianapolis, located next to Cardinal Ritter Jr./Sr. High School.

“They have a Blessed Sacrament Chapel where I do an hour of prayer. It’s nice to start the day that way. Sometimes it’s very hard to focus with all of the concerns I know I’ll have during the day. But it’s my desire to have that hour be prayerful. I wouldn’t cut it out of my day for anything.”

6:45 a.m.—Begins his daily workout in the high school’s training room.

“I usually work out for 30 to 45 minutes. They have a treadmill I like and I lift weights. I turn the radio to 92.3 [FM]. I’ve found that if I’m not able to work out or exercise, I don’t have the same energy for the day. It keeps me in balance, to have the physical and the spiritual in the morning.”

8 a.m.—He often shares a morning prayer with students through the high school’s public address system. “I’m starting a new thing where I have other teachers do the morning prayer so the students see I’m not the only one in the building who prays.”

8:05 a.m.-11 a.m.—“That’s when I’m planning for my classes, grading papers, attending meetings. It’s my chance to be a presence in the school.”

11 a.m.—Lunch time. On one recent Friday, his lunch consisted of two small bags of pretzels and a bottle of water.

11:30 a.m.-3 p.m.—In the classroom, teaching “Modern Catholic Social Ethics” to high school seniors.

“It’s a Catholic understanding of justice, freedom and truth. For me, my journey to the priesthood was a lot of reading and studying. It was an intellectual journey. I want to pass along to the kids the things I’ve discovered along the way.

“I love teaching. I just didn’t want to be somebody who the kids saw in the hall. I wanted them to see me up close. My students and my players realize that I’m human, that I have moods, and I have some days that are

better than others. As painful as that is to see sometimes, it’s better for them in the long run.”

3:15 p.m.-4 p.m.—Celebrates pre-game Mass with the football players and coaches.

“It’s awesome to be somebody who sees them all week in practice and school. I can usually tailor my homily to what I see in them. It’s good, too, because the same guy I was disciplining or getting on at a practice, I’m able to turn around and be his priest.”

4:15 p.m.—More time spent grading papers and preparing lesson plans for his classes.

5:30 p.m.—Boards the bus with the players and other coaches to leave for the game.

6 p.m.—Pre-game warm-ups begin.

“That’s when we take the field. I can start to smell the popcorn being popped, hear the band getting ready and see the sun beginning to set. You can see the look in the guys’ eyes, that something different is going to happen soon.”

7 p.m.—The opening kickoff. With his game face on, Father Hollowell spends the next two hours providing encouragement to the team, shouting tips to the players on the field, and giving individual instruction to wide receivers and defensive backs when they come off the field.

“As coaches, we get as fired up as the players.”

9:10 p.m.—He leads the team in a post-game prayer on the field.

10 p.m.—The team returns to the high school. Father Hollowell talks to individual players and then watches game film and/or gets something to eat with the other coaches.

Midnight—Returns to the rectory at St. Malachy Parish, checks a few high school football scores on the computer, says his evening and night prayers, and heads to bed.

“After the game days, I’m worn out, but it is a good feeling. Even though it sounds like a lot of work, it is actually very life-giving. I love all that goes into game day—all the energy, excitement and getting to be part of such a great game. It feels like a day off.” †

Prayers answered through canonization of St. Jeanne Jugan

By Mary Ann Wyand

Countless prayers were answered on Oct. 11 when Pope Benedict XVI canonized St. Jeanne Jugan and four other saints at St. Peter's Basilica in Rome.

The French-born nun founded the international Little Sisters of the Poor congregation in 1839, which currently numbers 2,700 sisters and is dedicated to caring for the elderly poor who reside at their 202 homes in 32 countries.

About 4,000 pilgrims from the United States—Little Sisters, residents of their homes, volunteers, benefactors and other supporters—traveled to Rome for St. Jeanne Jugan's canonization. The Indianapolis pilgrims included Sister Elizabeth Kleibusch as well as several residents and lay volunteers.

During an Oct. 2 interview, Sister Judith Meredith, superior of the 11 Little Sisters of the Poor at the



Sr. Judith Meredith, L.S.P.

St. Augustine Home for the Aged in Indianapolis, talked about the life of her congregation's foundress and the sisters' ministry.

Q. What are your personal prayers for Blessed Jeanne Jugan's canonization?

A. It's like a dream come true really. For so many years, we've prayed that—if it would be God's will—this would come about, that our foundress, Blessed Jeanne Jugan, would be canonized.

... I think that the Lord knows the right time. His time is not always our time. I think right now is really the ideal time.

Q. What do people need to know about the sisters' ministry to the elderly poor?

A. In our society, there is not always appreciation for the elderly person for various reasons. Sometimes it seems like they're not appreciated for all the contributions that they have made in the past to society. Sometimes they're only perceived the way they are now, not being able to work any longer, and some of them are sick or mentally infirm.

... To me, the biggest testimony that our mother foundress gave us was how much we should see the person of Jesus Christ in each elderly person that we take care of. Part of it is to realize how much respect and dignity this person should be given—first, as a child of God and, second, for all that they have done throughout their many years of service to their families, the Church and humanity.

... We receive so much more from the residents than we could possibly give them. It's such a privilege to care for these people,

many of them in their 80s and 90s, in our homes, and to witness their joy despite their infirmities, to see their great spirit of faith, and to see God's will in many events of their life—sometimes losing a spouse, losing a child or losing their assets. Maybe they've never really had a lot of assets. They've been very poor, but they have such an acceptance of the will of God and they're happy people.

I think this is a real witness to me personally of what the elderly can teach us. I think through their many years of life, they have acquired a real wisdom, and they realize what is important and what is not important. Their priorities are really straight. It's good for us to be reminded that they are looking at eternity, and they realize that their relationship with the Lord and their spiritual values are what are important. It's a beautiful testimony.

Q. As our country's economic troubles continue, the elderly are often the hidden poor. Is it because they stay at home and people don't know what their needs are?

A. The canonization of St. Jeanne Jugan is an opportunity for us to be aware of the needs of all the elderly, not just the elderly poor living in our homes.

... Many of the elderly nowadays are struggling, and sometimes by the end of the month they have to make the decision about whether they're going to buy food or medicine or pay their utility bills.

If she could have, Jeanne Jugan would have embraced all the poor in the world and brought them together in a loving home atmosphere. But that's not possible.

Q. What lessons can we learn from the humble life of St. Jeanne Jugan?

A. For us, as Little Sisters of the Poor, she is our motto and has shown us the way. ... She tried to make the elderly feel useful, but said, "You're not going to be out on the street any more. I will go and beg for you." That is how totally encompassing her love was for the elderly poor person. She was wise. She wanted to make the residents feel useful.

... She was a model to us in many ways. In the 27 years that she lived a hidden life, she was not recognized as the foundress. There was no recognition given to all that she had started after all the work had been done with the supernatural inspiration of the Holy Spirit. She was the instrument that God chose, but was not recognized for that.

During those 27 years that she was living among the novices who were the future Little Sisters of the congregation, she was able to give them so many pearls of spirituality and wisdom.

Q. How will St. Jeanne Jugan's canonization affect the mission of the Little Sisters of the Poor?

A. St. Jeanne Jugan said, "Always keep the spirit of littleness," of humble service. ... Nowadays, we have to be more visible than we were even 20 years ago because of the

fact that we need people to help us in our mission. We need monetary help and volunteers. We can't do it alone.

But even with that, when we do go out to speak to groups for different functions, we are always to have this idea that, "I'm just a useless servant. I'm only an instrument in God's hands." This is his work and his mission, and we are here to do our little part. ... It's not because of us that all these beautiful things are being accomplished. It's God's grace and the help of so many good people who help us in our mission.

Q. How will her canonization benefit religious vocations for the congregation?

A. The need is great, although we have been very blessed in that we consistently have at least five or six young women that enter our congregation every year [in the U.S.]. We've always continued to have vocations, but not nearly the number that we need.

Our mission is so meaningful and so needed at this time because there are so many older people ... who are outliving their resources. ... In order to continue it, ... we have to have young women that will follow in the footsteps of St. Jeanne Jugan.

... Our congregation is trying to do a lot more vocation encounters with young women. Our St. Anne Novitiate in Queens, N.Y., does at least three encounters a year. ... Even in our homes, at the local level, we're inviting women to come and stay with us to see what a beautiful vocation we have with the elderly poor.

Q. Pope John Paul II beatified Jeanne Jugan and now Pope Benedict XVI has canonized her. She has been called 'a saint for old age and every age.' What can



Sister Margaret Banar, a member of the international Little Sisters of the Poor congregation, looks at photographs with St. Augustine Home for the Aged resident Beatrice Spurgeon of Indianapolis in this Dec. 22, 2007, file photo.

the elderly teach us about Christian suffering?

A. I think Pope John Paul II's own example, as he became elderly and was given the cross of his Parkinson's disease, had to be difficult for him. He didn't have to continue his travels. ... But he wanted to witness to people about the value of Christian suffering and that, as long as we live, we're never too old to be able to give this witness of God's love for others.

He was such a tremendous witness of what Christian suffering can do and how the love of Christ can compel us at any age—young, middle aged or elderly—to do God's work and bring his love to everyone. ... He gave everything that he had to give in service to God.

... Our mother foundress was always very, very faithful to the Church. ... She always said that, first and foremost, we have to be faithful daughters of God, the Church and the congregation. ... We have to be faithful witnesses to the Gospel and to the Gospel of Life. ... No matter how physically or mentally infirm that elderly people are, they are still very much children of God, and they are to be loved and cared for until death. We take care of our residents until they go to their heavenly home in eternity. †

Oct. 25 Mass at St. Luke Church to honor St. Jeanne Jugan

In honor of the canonization of St. Jeanne Jugan on Oct. 11 in Rome, Archbishop Daniel M. Buechlein will celebrate a Mass of Thanksgiving at 2 p.m. on Oct. 25 at St. Luke the Evangelist Church, 7575 Holliday Drive East, in Indianapolis.

The public is invited to join the

Little Sisters of the Poor at this Mass followed by a reception after the liturgy at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis.

For more information, call the St. Augustine Home for the Aged at 317-872-6420. †

SAINTS

continued from page 1

longer placing themselves at the center, but in choosing to go against the current by living according to the Gospel," he said.

Thousands of U.S. pilgrims came to Rome for the canonization, including a delegation of leprosy patients and their caregivers from Hawaii, where St. Damien worked and died, and residents from homes for the aged run by Little Sisters of the Poor across the United States.

The basilica was filled beyond capacity, and an estimated 40,000 people watched the liturgy on giant TV screens in St. Peter's Square. The Mass was moved inside at the last minute because of a threat of rain, but blue skies and sunshine prevailed throughout the liturgy.

In his homily, the pope said that in view of her service to the elderly, St. Jeanne Jugan was "a beacon" for modern societies, which "have still to rediscover the unique place and contribution of this period of life." She was so effective with the aged because she recognized in them the person of Christ, he said.

"Her charism is still relevant because so many older people suffer from fears and solitude, having sometimes been abandoned even by their families," he said.

Born in northern France in 1792, St. Jeanne formed a small prayer community and, in 1839, brought home a sick and blind elderly widow, giving the woman her own bed. Caring for the abandoned elderly became the primary focus of her religious order, and remains so today for the approximately 2,700 Little Sisters of the Poor.

The pope noted that St. Jeanne had herself accepted "obscurity and deprivation" in her later years, a reference to the fact that she was removed as superior of her religious order and sent out to beg on behalf of the poor. She died in 1879. Today, the Little Sisters serve more than 13,000 elderly residents in 202 homes around the world, including the St. Augustine Home for the Aged in Indianapolis.

St. Damien, a member of the Congregation of the Sacred Hearts of Jesus and Mary, worked on the islands of Hawaii and Oahu for eight years before volunteering in 1873 to work at a leprosy colony on Molokai, where he served as pastor, doctor

and counselor to some 800 patients. In 1884, he contracted leprosy but, refusing to leave the island for treatment, continued to work until a month before his death at age 49 in 1889.

The pope said St. Damien "felt at home" as "a leper with the lepers" during the final years of his life.

"He invites us to open our eyes toward the 'leprosy' that disfigure the humanity of our brothers and sisters, and that today still call, more than for our generosity, for the charity of our serving presence," he said.

The procession to place St. Damien's relics on the altar included Hawaii resident Audrey Toguchi, 81, whose cure from cancer was attributed to the miraculous intercession of St. Damien, as well as her doctor and a leprosy patient from Hawaii.

St. Damien has been considered an intercessor for patients with leprosy and, more recently, HIV and AIDS.

The other new saints included:

• St. Zygmunt Felinski, a former archbishop of Warsaw, Poland, and founder of the Franciscan Sisters of the Family of Mary. Born in 1822 near Volinia, which today is in Ukraine, he was deported to

Russia and, after being freed, ministered among the poor farmers of Ukraine and Poland, founding schools for rural children. He died in 1895, and today the Church sees him as an intercessor for all who are persecuted.

• St. Francisco Coll Guitart, a Spanish Dominican priest who founded the Congregation of the Dominican Sisters of the Annunciation of the Blessed Virgin Mary in the 19th century. He was famed for his evangelical preaching, aimed especially at Catholics who had lapsed from the practice of the faith. He made great use of the rosary, initiating the "perpetual rosary" in parts of Spain, in which thousands of people took part. His popular missions continued until his death in 1875 at the age of 62.

• St. Rafael Arnaiz Baron, a 20th-century Spanish Trappist brother known for his humility and life of prayer. As a student of architecture, he suddenly broke off his training to enter the contemplative life. Soon after, he was stricken with a serious form of diabetes. He died in 1938 at age 27, and his prayerful devotion and his writings led people to describe him as a great mystic. †

Survey finds declining support for legal abortion among varied groups

WASHINGTON (CNS)—Although a new poll showed a significant decline in support for abortion in the United States, an official of the U.S. bishops' pro-life secretariat said the results would have been even more strongly pro-life if they had been grouped to truly reflect the current state of



Deirdre A. McQuade

U.S. abortion law.

Deirdre A. McQuade, assistant director for policy and communications in the bishops' Secretariat for Pro-Life Activities, said on Oct. 6 that the survey results from the Pew Forum on Religion & Public Life released on Oct. 1 showed encouraging shifts in American opinion against legal abortion and for parental consent before a minor's abortion.

Overall, Pew reported that 47 percent of Americans believe abortion should be legal in all or most cases, while 45 percent said it should be illegal in all or most cases. A year ago in a similar Pew poll, 54 percent said it should be legal in all or most cases, while 41 percent said it should be illegal in all or most cases.

The margin of error for the most recent survey was plus or minus 2 percentage points.

But McQuade said the survey results "do not helpfully reflect the current state of abortion law," which allows abortions for virtually any reason throughout the nine months of pregnancy under *Roe v. Wade*, the 1973 Supreme Court decision legalizing abortion.

By grouping those who think abortion should be legal in most cases with those who believe it should be legal in all cases,

the survey results give the impression that about half of Americans support current abortion law and half oppose it, McQuade said.

"The good news is that if you net the categories to reflect the current state of abortion law, only 16 percent actually agrees with the current state of abortion law," she said.

That 16 percent said abortion should be legal in all cases. The percentage who said it should be legal in all cases has been as high as 27 percent in July 1995.

"Declines in support for legal abortion are seen among a wide variety of demographic groups," the Pew report noted. Among those showing declines of at least 10 percentage points in support for legal abortion were white, non-Hispanic Catholics and white mainline Protestants who attend church at least weekly; Jews; moderate to liberal Republicans; those ages 30-49; white evangelical Protestants who attend church services less than weekly; and Republican-leaning independents.

"Similarly, several groups that were previously divided in their views on abortion now come down clearly on the pro-life side," the report added. "Among Hispanics, seniors, those with a high school education or less, Southerners and less-observant white evangelicals, abortion opponents now outnumber supporters of abortion rights."

The survey also asked about the "biggest influence on your thinking on the issue of abortion," offering the choices of religious beliefs, education, a personal experience, the views of family or friends, and the media.

More than half (53 percent) of those who thought abortion should be illegal in most or all cases cited religious beliefs as the biggest influence, while 12 percent said education and 16 percent said

something else.

Among those who believe abortion should be legal in all or most cases, 30 percent said their education was the biggest influence, 20 percent cited a personal experience, 11 percent said their religious beliefs influenced their decision and 25 percent said something else.

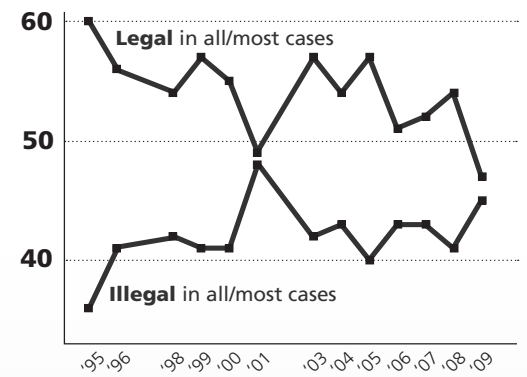
Although overall only 35 percent of Catholics cited their religious beliefs as the biggest influence on their abortion views, 60 percent of Catholics who attend church at least weekly did so. For Catholics who attend Church services less frequently, the percentage who said their religious beliefs influenced their abortion views dropped to 19 percent.

McQuade said it was an "encouraging sign that those who are going to church to hear God's word and what the Church teaches and to have access to the sacraments ... oppose the legality of abortion and think it should be more difficult to get."

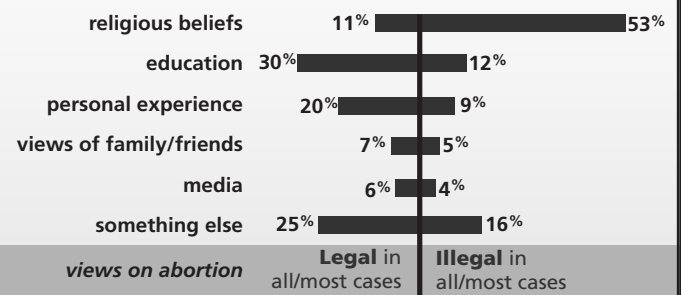
Asked whether they support "requiring that women under the age of 18 get the consent of at least one parent before they are allowed to have an abortion,"

Abortion Views

Do you think abortion should be legal or illegal?



Which of the following has had the biggest influence on your thinking on the issue of abortion?



Data from 1995 to 2005 from ABC News/Washington Post polls; data from 2006 from AP/IPSSO poll. Source: Pew Forum on Religion & Public Life

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76 percent of Americans said they favor or strongly favor such a requirement. Even 71 percent of those who think abortion should be legal in all or most cases said they supported the requirement.

Currently, 25 states, including Indiana, require parental consent before a minor's abortion, and another 11 states require notification of at least one parent. †

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Year for Priests is intended to be time of priestly renewal

By Fr. Robert Kinast

In June, Pope Benedict XVI issued a letter announcing the Year for Priests.

The occasion for this declaration was the 150th anniversary of the death of St. John Mary Vianney, the Curé of Ars and patron saint of parish priests.

The motive behind the letter was less clear, at least to some.

There are those who think the pope wishes to offset the scandal of priests guilty of sexual abuse of minors and the resulting air of suspicion which priests in general now face in society.

A year dedicated to priests may put the scandal in proper perspective, and restore the trust and affirmation that priests deserve.

A second opinion is that by drawing attention to the priesthood in this way Pope Benedict hopes to encourage men to consider whether God is calling them to this ministry.

Recent surveys indicate that the decline in the number of priests may be leveling off, and in some parts of the world the number of priests is increasing. A year for priests could provide momentum for vocations to the priesthood.

While these motives are legitimate and logical, the pope is more subtle in stating his reasons for inaugurating a year for priests.

In the opening paragraph of his letter, he states that this year is meant “to deepen the commitment of all priests to interior renewal,” which, in turn, will lead to greater witness to the Gospel in today’s world.

The letter ends with a similar exhortation to a renewed commitment of self-giving to Christ and the Church.

In this respect, the year may be seen as a kind of 12-month retreat during which priests reaffirm their vocation and become re-energized for their ministry.

While the focus of this appeal is to already ordained priests, it also speaks to those who may be considering a vocation to the priesthood.

In keeping with this call to renewal, the pope praises the services that priests render to the people of God. He affirms the gift which priests are to the Church and humanity at large while recognizing the difficulties and even suffering that priests may face in their ministries.

At the same time, the pope candidly admits to the infidelity of some priests, and calls for a “frank and complete acknowledgment of the weaknesses” of the Church’s ministers, using such occasions for a renewed realization of faithful priestly service. These observations are a clear reference to the recent sexual abuse scandals which the pope tries to put in a larger and positive context.

The bulk of the pope’s seven-page letter is devoted to a reflection on the life of St. John Vianney, highlighting various qualities of his ministry that are relevant to priests today. Lessons which the pope draws from the saintly priest’s life summarize important aspects of priestly life without being woven into a systematic theology of the priesthood.

There are those who feel that such a theology is needed in view of the development of diverse ministries since the Second Vatican Council. In this respect, the pope’s reflections may be seen as a contribution to such a theology.

The first thing we need to learn, writes the pope, is the complete identification of the man with his ministry. Just as “person” and “mission” coincided in Jesus—and in St. John Vianney—so every priest should strive to harmonize his personal life with his ministry.

While it is true that the efficacy of the ministry does not depend on the holiness of



CNS photo/Nancy Wiechec

Washington-area priests attend a special Mass marking the start of the Year for Priests on June 19 in the crypt church of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

the priest, it is greatly enhanced by a priest’s personal dedication and growth in grace.

The pope refers several times to cooperation between priests and the lay faithful in carrying out the mission of Christ. He says the priest’s role in the midst of the faithful is one of leadership, discerning and supporting the gifts of the laity, which in turn strengthen and stimulate the ministry of the priest.

Another aspect of priestly leadership is the witness that a priest gives by the example of his life, especially in celebrating the sacraments.

What the pope calls a virtuous circle begins with the centrality of the Eucharist and extends to cultivating the proper dispositions and preparation for that profound mystery through the sacrament of penance.

The Curé of Ars came to be known for the hours he spent in the confessional,

engaged in a “dialogue of salvation.”

Similarly, priests today should help people rediscover the meaning of this sacrament as an “inherent demand” of the Eucharist, the pope said, adding that a further expression of a priest’s witness to the Gospel is the extent to which he is permeated by the word of God, which enables him to assimilate the “new style of life” inaugurated by Christ.

For priests, this new style of life is best channeled through the evangelical counsels of poverty, chastity and obedience, not as practiced in religious communities, but as appropriate for the ministry of parish priests.

In the end, all the work and all the witness of priestly life aim at fostering a unity of love, which reflects the ultimate truth that God is love.

(Father Robert Kinast is a pastoral theologian in Prairie Village, Kan.) †



CNS photo/Gregory Shemitz, Long Island Catholic

A statue of St. John Vianney, the patron of parish priests, is at Curé of Ars Church in Merrick, N.Y. The Year for Priests coincides with the 150th anniversary of his death.

Discussion Point

Priests are admired for care, leadership

This Week’s Question

Who are some priests that you admire, and why?

“I admire the Benedictine priests from St. Vincent Archabbey in Latrobe, Pa., where I grew up in the early 1960s. They were down to earth. ... They didn’t own anything, but they loved what they were doing. They were really ‘with it.’ They knew what young people were thinking. They knew your problems.” (Ron Kurpieski, Massillon, Ohio)

“We’re a military family, and at our last duty site ... the military chaplain ... was one of the most awesome priests we’ve ever known. If he met you once, he knew your name. He was very caring ... and joyful, and I’d seen teens go to him and find solutions to their problems. When we were in the car with our family leaving for our next duty site, ... he came over and gave us a blessing.” (Robin Weeks, Athens, Ga.)

“Parish priests have an overwhelming burden [especially as parishes merge]. There is so much

responsibility for one person. I admire the fact that they have such great administrative abilities. They have to respond like the president of a company, but they also have to remain pastoral and spiritual when making their decisions.” (Diane Cahall, Appleton, Wis.)

“My husband and I and two of our four children were Jesuit-educated. We admire [the order] for their service-oriented way of life. ... Also, we had a priest in our former parish who was so grounded in his faith and so spiritual that he overcame extreme crises both in the parish and on a personal level.” (Mary Devine, Little Rock, Ark.)

Lend Us Your Voice

An upcoming edition asks: What does charity mean? How is it to be practiced?

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. †



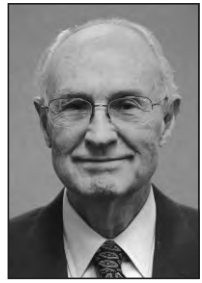
CNS photo/Dennis Szabowski

From the Editor Emeritus/John F. Fink

Basic Catholicism: Veneration of statues

(Thirty-sixth in a series)

While I was writing a monthly column about Catholicism for *The Indianapolis Star*,



I naturally received many questions from readers. One of them was: "Why do you people worship statues when the Ten Commandments forbid making graven images?" By "you people" the questioner meant Catholics.

The role of statues is one of the things asked most frequently about Catholicism. (Others are Catholics' belief in the real presence of Jesus in the Eucharist, the reason for devotion to Jesus' mother Mary, and belief in purgatory—all columns in this series.)

The short answer to why Catholics worship statues is: We don't. Religious worship is not directed to images in themselves, considered as mere things, but to that which they represent—namely God if the image in question is, for example, of the

Sacred Heart of Jesus.

Controversies about the veneration of images aren't new. They were especially prominent in the eighth and ninth centuries in the Eastern Church. There, though, they involved icons (or *ikons*), which are representations of Jesus, Mary or a saint painted on a wall, a partition or a wooden panel. The icons of the Eastern Churches take the place of the statues of the West.

In the eighth century, Byzantine Emperor Leo III became convinced that icons fostered idolatry and that they were prohibited by the biblical ban on graven images. Therefore, in 726, Leo issued an edict in which he declared that all images, icons included, were idolatrous, and he ordered them to be destroyed. This began what was called the Iconoclastic Controversy from a Greek word meaning "image-breaking."

Leo's edict immediately met bitter opposition, especially from the Eastern Church's monks, who had long taught the fine art of painting icons. John of Damascus wrote a spirited defense of the veneration of icons, saying, "What the written word is to those who know letters, the icon is to the unlettered; what speech is

to the ear, the icon is to the eye." Pope Gregory III condemned iconoclasm in 731.

The Eastern emperors, though, continued their iconoclastic policies for more than 50 years until Empress Irene ruled as regent for her son, Constantine V. Irene believed in icons so she and Patriarch Tarasius of Constantinople wrote to Pope Adrian I asking for a council to resolve the Iconoclastic Controversy. The seventh ecumenical council, known as the Second Council of Nicaea, opened on Sept. 27, 787.

The council promulgated a decree that approved the setting up of images, but said that they were not to be worshiped since the act of worship belongs only to God. It distinguished between the worship that is due to God and the "relative honor" that is given to icons. It quoted St. Basil as saying that the honor paid to sacred images is a "respectful veneration," and "whoever venerates an image venerates the person portrayed in it."

The icons of the Eastern Churches and the paintings and statues of the Western Church keep God and his saints before our minds and hearts just as old photos of our parents or grandparents do. †

The Joyful Catholic/Rick Hermann

In all of life's hardship, search for God's love

Ronald Reagan's favorite joke featured a little boy whose parents worried that their

son was just too optimistic. So they took him to a psychiatrist.

Trying to dampen the boy's spirits, the psychiatrist showed him into a room piled high with nothing but horse manure.

The little boy jumped on top of the pile and began gleefully digging with his bare hands.

"What are you doing?" the psychiatrist asked.

"With all this manure," the little boy exclaimed, "there must be a pony in here somewhere!"

Like this little boy, we too are called to choose how we will respond to life's misfortunes.

Everyone experiences rejection, disappointment, failure and heartache. It is easy to become negative, to see the cup half empty, instead of half full. But if we have faith, which is a gift, we find hope and seek God's love.

Throughout Scripture, our Creator promises us that he seeks our best. Isn't that wonderful? He cares about us so much. If you seek out the best in all things, including your sorrows and misfortunes, you are

seeking his way.

God always transforms all of our hardships into blessings because he wants us to come to him. "We know that all things work for good for those who love God" (Rom 8:28).

God always makes everything turn out for the best.

Your distress today may be serious, a lost job, accident, injury or a health scare. You may be suffering from a betrayal, an addiction, a marriage crisis or financial failure.

Be optimistic and lean on God. Expect a good outcome. Start digging.

Ready to try it now? Whatever is causing you pain or suffering today, instead of wallowing in fear or misery, think how it can become a blessing.

Sick or injured? I'll catch up on prayer and reading. Lost my job? I'm liberated to find a better job. Difficult relationship? I'll become more loving. Family member causing trouble? I'll learn more forgiveness.

You try it. You may make up an impossibly far-fetched outcome. Like a writer who rescues his hero or heroine from certain death, you may choose any happy ending you wish. Write it down or say it out loud.

That is fine, you say, but what about catastrophic events? What if we are plunged into total darkness and shaken to the core? We may feel overwhelmed by permanent loss

of health or chronic pain. We may be stripped of our ability to imagine a good outcome to a failed marriage or the death of a loved one.

When we no longer have strength in ourselves, we must turn to God as our only hope. Like Jesus on the cross, we may surrender ourselves completely into God's hands. It is precisely at this moment that we find God. In our most extreme suffering, we find God is our pony.

Whatever your hardship today, no matter how discouraged you feel, rejoice in knowing that God is using your suffering right now in your favor. You may not be able to see how he is doing it. Just believe his promise that he is redeeming your situation in hidden and marvelous ways.

You may pray, "Thank you for my cross, Jesus. Now show me the way."

Believe the words, enter into the words, and live your faith with all your mind, body and soul. When you do this, you become like Jesus, a living embodiment of the word of our Lord. You are alive in Christ, sharing his joyful destiny.

So the next time life buries you with problems, think to yourself, "There must be a pony in here somewhere!" and start digging.

You may not find the pony you expect, but you will certainly find God.

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

Promoting a culture of life from beginning to end

My first column this month featured a clever cartoon strip, "Umberto the Unborn," by artist Gary Cangemi.

Umberto is the voice of all babies, especially those in danger of abortion. This column expands the tenets of Respect Life Month.

Recently, I found a column written by Cardinal Justin F. Rigali, archbishop of

Philadelphia. He is chairman of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities (www.usccb.org/prolife).

Archbishop Rigali discusses everything from embryonic stem-cell research to physician-assisted suicide, and the possible laws that focus on allowing life at any stage to end in an appropriate faith-based manner. He also discusses the ramifications of negative actions, i.e. the Freedom of Choice Act (FOCA) that allows inappropriate deaths.

What I focus on here, however, are these words from Cardinal Rigali: "Let us

rededicate ourselves to defending the basic rights of those who are weakest and most marginalized: the poor, the homeless, the innocent unborn, and the frail elderly who need our respect and our assistance. In this and in so many ways, we will truly build a culture of life."

Since my husband, Paul, and I are now considered senior citizens, it is with concern that we move into old age.

Why? Because we witnessed firsthand the pitfalls that occurred during our caregiving years for our elderly mothers. When they suffered, we suffered.

Unfortunately, they often suffered needlessly at the hands of non-family caregivers. We did everything we could to educate those who ignored this very basic precept: "Do unto others as you would have them do unto you."

In nursing homes, we closely monitored our loved ones and worked well with staff members to make sure our mothers were cared for properly, both in Indiana and Illinois. In their nursing homes, we were extremely vigilant in order to keep them safe. Yet, there were many levels of poor care as well as

outright abuse.

Fortunately, we learned about United Senior Advocate (USA), 324 W. Morris St., #114; Indianapolis, IN 46225 (317-634-0872 or www.usaindiana.org). We learned so much from Michelle Niemeyer, the executive director, and Robyn Grant, the long-term care policy director, and their efficient staff and volunteers.

For years, I have hoped to write about United Senior Advocate in this column. Then, recently, Grant sent me a CD titled "Caregiver Digest: A Guide to Indiana Long Term Care Resources."

Later, a note followed from Niemeyer. The CD is free, thanks to the generosity of a grantor, but donations are also welcome.

I plan to share this important information with my daughters so they will have resources on hand if or when the time comes when Paul or I need help.

Being prepared is better than the way my husband and I handled problems in the past.

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

Catholic Education Outreach/

Margaret Hendricks

Chastity education changes lives

When the Archdiocese of Indianapolis developed a peer mentoring program titled

"A Promise to Keep: God's Gift of Human Sexuality" in 1994, the vision was to empower teenagers to take a leadership role in promoting the virtue of chastity.

When asked about the effectiveness of "A Promise to Keep," I

can quote findings from the program evaluation by Purdue University researchers.

However, it is the "real life" witnesses who speak to the heart of this program and of chastity education in our archdiocese. The four people in this column represent the many people who are living chastely today. May their witness encourage others.

Chris served in "A Promise to Keep" and after graduation entered the military. His fiancée, Stephanie, attended college. The couple pledged to be pure until their wedding. Chris said he experienced "peer pressure" in the military as a result of his decision.

"Honestly, it was tough, especially when I was deployed for a year at a time," he recalled. "Some guys teased me, but I know I encouraged some men to remain faithful to their wives back home."

Talk about lives changed!

There is the high school senior whose name I choose to withhold. She compromised her values and regrets the choices she made as a sophomore when she dated a senior and became sexually active. No surprise—he dumped her and left for college.

Entering her junior year, reality hit hard.

"I had two choices," she said. "I could stay on the same path or I could pick myself up, recommit to my virtues and do the hard work necessary to restore my reputation. I regained my self-esteem and experienced the beauty of reconciliation. My friends helped me see myself as God sees me."

When mentoring freshman girls, she offered this advice, "I don't want any of you to make the mistakes [that] I did. I stand before you today committed to living a chaste life, and I will not have sex again until I marry. Choose friends wisely, pray for your future spouse, and if you fall to pressure, get up and seek forgiveness."

Talk about lives changed!

Aaron graduated last May, and recently sent a message to me.

"I was afraid of the peer pressure I would face at college," he wrote. "Being in 'A Promise to Keep' instilled something special in me. ... I am proud to say I am waiting until I am 21 to drink so I can break society's standards and, yes, I really am saving sex for marriage! It was hard at first to actually say 'no' to these pressures the first few times, but as time progressed and I resisted more, the easier it was for me to say 'no.' Being a role model in 'A Promise to Keep' has strengthened my commitment. Had I not been as strong, my life would be radically different, and I would be on a different path right now."

Talk about lives changed!

This weekend, I will celebrate the wedding of friends, Bill and Donna. Bill is a 58-year-old widower whose wife of 35 years died of leukemia. He met Donna through his pastor. They made a choice to date chastely. He says most friends assumed they would be sexually intimate before the wedding.

Bill reflected on their decision to wait.

"I loved Marilyn deeply and faithfully for 35 years," he said. "We were young when we married, but together we learned the sacredness of marriage. By waiting, I am not only giving Donna the respect and reverence she deserves, but I am honoring Marilyn's legacy, too. Besides, I can't tell my grandchildren to live chastely if I cannot model it in my own life."

Talk about changing lives!

(Margaret Hendricks is the coordinator of the "A Promise to Keep: God's Gift of Human Sexuality" program in the archdiocesan Office of Catholic Education.) †

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

The Sunday Readings

Sunday, Oct. 18, 2009

- Isaiah 53:10-11
- Hebrews 4:14-16
- Mark 10:35-45

The first reading for this weekend is from the Book of Isaiah, precisely from its third and last part.



On several occasions, Isaiah describes, or refers to, a loyal and devoted servant of God, who endures outrageous insults and severe misfortunes. Yet this servant never despairs, nor does he ever rebel against these unhappy

events as they come to him.

Furthermore, through and from these sufferings, good prevails. It prevails in his faithfulness, and the glory of God shines through all that happens.

While these verses were written many years before Christ, pious Christians always have seen in them a prefiguration of their gentle Savior, the innocent Lamb of God, sinless and merciful, good and perfect, but the victim of viciousness and the indifference of so many people.

As its second reading for this weekend, the Church presents a selection from the Epistle to the Hebrews.

Typically, throughout Hebrews, the reading is strong in its Old Testament imagery, especially in the symbolism of the ancient rituals of the Jewish temple.

In 70 A.D., the Romans destroyed the temple as a reprisal after the Jews unsuccessfully attempted to revolt against Rome. The priests were killed or scattered. The old rituals came to an end. They have not yet been restored.

However, for the first two-thirds of the first century A.D., these ceremonies in which priests and a high priest offer sacrifices—and the victims of sacrifices are figured—the rites of the temple were familiar to young and old, great and small, among the Jews.

Hebrews is more than a chronicle of Jewish custom and history. It sees Jesus as the great high priest. The sacrifice is the Lord's sacrifice on Calvary. He is the victim. His sacrifice affects true reconciliation with God.

The reading also reminds us that Jesus, the Son of God, also was human as are we. He never sinned even though he was tempted. He loves us. He understands us.

St. Mark's Gospel supplies the last reading. In this reading, two Apostles approached Jesus. They are James and John, the sons of

Zebedee. The forecasts by Jesus of the coming of a new kingdom to the world, namely the kingdom of God, have intrigued them. Yet they misunderstand the true meaning of the kingdom of God.

Presuming that it has earthly properties, they want to have privileged places in this glorious kingdom. They ask the Lord to give them these high places.

Jesus reminds them that the path to the new kingdom will be neither swift nor smooth. To progress along this path, any disciple must identify with Christ in his fullness, abandoning self, self-interests and comfort to be like Jesus was, to sacrifice self, and indeed to give all of self in the sacrifice.

Reflection

The Lord came into the world as the Redeemer. His mission was to redeem, or rescue, humanity from its own plight, a plight created by willful sin and voluntary rejection of God.

Sin had disordered and weakened human nature. In many cases, sin reigned supreme in the world.

To follow Christ with sincerity means the determination to be true to God despite human weaknesses pointing the other way, and it means resisting sin and its effects throughout earthly life.

These readings call us to face all these realities. We live in a material world. As disciples, we look to the Spirit. We live in a world in which sin is strong, and sinners are many. It is a world with little love, and with little justice.

So we must swim upstream. It will be difficult, accomplished only with God's help. But, if we ask for it, God's help will come to us. We can and will succeed in our purpose to be with God in the great new kingdom of peace and life. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Oct. 19

John de Brebeuf, priest and martyr

Isaac Jogues, priest and martyr and their companions, martyrs

Romans 4:20-25

(Response) *Luke* 1:69-75

Luke 12:13-21

Tuesday, Oct. 20

Paul of the Cross, priest

Romans 5:12, 15b, 17-19,

20b-21

Psalm 40:7-10, 17

Luke 12:35-38

Wednesday, Oct. 21

Romans 6:12-18

Psalm 124:1-8

Luke 12:39-48

Thursday, Oct. 22

Romans 6:19-23

Psalm 1:1-4, 6

Luke 12:49-53

Friday, Oct. 23

John of Capistrano, priest

Romans 7:18-25a

Psalm 119:66, 68, 76-77, 93, 94

Luke 12:54-59

Saturday, Oct. 24

Anthony Mary Claret, bishop

Romans 8:1-11

Psalm 24:1-6

Luke 13:1-9

Sunday, Oct. 25

Thirtieth Sunday in Ordinary Time

Jeremiah 31:7-9

Psalm 126:1-6

Hebrews 5:1-6

Mark 10:46-52

Question Corner/Fr. John Dietzen

Catholics must consume the Eucharist immediately after receiving the host

Recently, I approached the altar for Communion at a local Catholic



church. I took the host in my hand and turned to return to my seat.

An older woman in the front pew grabbed my arm and yelled at me to put the host in my mouth.

I always wait a minute or so until I'm back at my seat.

When I told my wife what was said, she was angry and asked the deacon for an explanation.

He said some children were throwing the hosts out in the parking lot, and others were selling them to devil worshippers for \$100.

I've never heard of such a thing. Was the woman out of line to approach me like that? (New Jersey)

A If you describe the situation accurately, she was out of line to be so violent with you.

But, in honesty, the message she gave was one that you needed to hear.

For good reasons, Catholics are always instructed to consume the Communion host immediately after receiving it before returning to their seats.

A few Catholics, however, seem to take it on themselves to "express greater devotion" to our Lord by keeping the Eucharist until later, sometimes to consume the Blessed Sacrament in their pew and sometimes even taking the consecrated host home for personal adoration.

This is forbidden.

First, it is liturgically out of harmony with what is happening symbolically as the gathered Catholic community is formed more perfectly by Jesus as his body, through their communion with him in the Eucharist.

Furthermore, these peculiar practices easily expose the Blessed Sacrament to accidental, and sometimes even deliberate, mistreatment and abuse.

Rumors abound about desecration of the Blessed Sacrament, many of them unsubstantiated.

I've never heard of children throwing away or selling a consecrated host.

In my experience, children, if they have the faith to receive Communion in the first place, have more reverential fear of

unintentional insult to the Eucharist than do many adults.

It seems well established over the centuries that the eucharistic host has been obtained—surreptitiously or just by not swallowing the host after it is received on the tongue—for occult pagan or satanic rituals, intending to dishonor Jesus Christ by abusing his presence in the host, perhaps with a parody of the eucharistic sacrifice, a practice which oddly acknowledges their belief in the real presence of our Lord in the sacrament.

Do such occult practices continue today?

If they do, it is spiritually tragic, and we should make every effort to prevent it. But in the end, nothing we do can make it impossible. As I said, rumors, and some strong evidence, of it happening have been floating around for a long time.

Q Is there a directive which states that Catholics should fast for one hour before receiving Communion? (Wisconsin)

A At the end of the third session of the Second Vatican Council, Pope Paul VI considerably simplified the eucharistic fast.

According to his 1964 decree, persons should fast for one hour from food and liquids, including alcoholic liquids, before receiving Communion.

Water and medicine do not break the required fast.

The sick and those who care for them should fast for 15 minutes before Communion, if possible.

As older Catholics will remember, fast was formerly required from all food and liquids, including water, from the previous midnight.

The change was made partially because about that time Masses began to be offered in the afternoon or evening, making fasting from midnight particularly difficult or injurious.

The Communion fast has been observed in the Church for many centuries to help us prepare reverently and thoughtfully to receive the body and blood of our Lord.

(Catholic Q&A: Answers to the Most Common Questions about Catholicism is a 530-page collection of columns by Father John Dietzen, published by Crossroad Publishing Company in New York. Questions may be sent to Father Dietzen at Box 3315, Peoria, IL 61612 or by e-mail at jjdietzen@aol.com.) †

My Journey to God

The Sound of Silence

The sound of silence is heard
In the recesses of the church,
In the cloister of the abbey,
In the desert of the mind.

The sound of silence is heard
On the wings of the blowing wind,
With the heart whispers of the soul,
In the monk's contemplative prayer.

The sound of silence is heard
In the meditative prayer of the pious,
In the music of the soaring soul,
In the inaudible sound of the contrite heart.

The sound of silence is heard,
Silence heard with the ear of the heart,
In the quiet flickering of a prayer candle,
In candle flames dispelling the darkness.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and is a Benedictine oblate of Saint Meinrad Archabbey. Inspiration for this poem came during a visit to Gethsemani Abbey, a Trappist monastery in Kentucky. A monarch butterfly rests on a flower in Cape Cod, Mass., on Aug. 10.)



CNS photo/Thomas Lorusso

The sound of silence is heard
In the wonderful sense of God's presence,
In the solidarity place of personal prayer,
Silence heard in the seeking of God.

By Thomas J. Rillo

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.

ATKINSON, John, 81, St. Thomas Aquinas, Indianapolis, Sept. 29. Husband of Beverly Atkinson. Father of Lynne Corydon, Danny, Gary, George, Jim, Joe and John Atkinson. Brother of Vivian McConnell and Mary Sidor.

BARBER, Robert David, 66, Sacred Heart of Jesus, Indianapolis, Sept. 21. Husband of Maria Esther (Tapia) Barber. Father of Dawn Matthews. Stepfather of Novella, Alberto, Chris, Ivan, Jimmy, Paul and Rudolfo Barber. Half-brother of Larry Holland and Billy Melton. Grandfather of one.

BREWER, Michael, 46, Sacred Heart of Jesus, Indianapolis, Sept. 13. Son of Marilyn (Suding) Brewer. Brother of Teresa King and David Brewer.

BUSALD, Raymond Joseph, 87, St. Roch, Indianapolis,

Oct. 5. Husband of Mary Lou (Sauter) Busald. Father of Michelle Crook, Karen Schrock, Mary Tunby, Cheryl, Kenneth and Raymond Busald Jr. Brother of Harold Busald. Grandfather of six. Great-grandfather of five.

CALLON, Michael F., 72, St. Jude, Indianapolis, Sept. 29. Husband of Diane (Carey) Callon. Father of Cyndi Rusch, Debbie Van Senus, Karen Walker, Brian and Kevin Callon. Brother of Patricia Campbell and Robert Callon. Grandfather of 10.

CASTAGNOLI, Dorothy, 94, St. Joseph, Universal, Oct. 5. Mother of Yolanda Davis, Celso and Paul Castagnoli. Grandmother of three. Great-grandmother of three.

FOLSOM, Daniel Robert, 84, St. Simon the Apostle, Indianapolis, Oct. 1. Husband of Nancy Folsom. Father of Ann Nichols, Danielle Marsico, Alexander and Michael Folsom. Brother of Ted Crowder. Grandfather of three.

McGUIRK, Mark W., 53, Our Lady of Perpetual Help, New Albany, Sept. 30. Husband of Laura McGuirk. Father of Colleen and Adam McGuirk. Son of Elsie McGuirk.

McMILLAN, Robert L., 85, Holy Name of Jesus, Beech Grove, Sept. 20. Father of Dan, Gary, John, Larry, Robert and Tim McMillan. Grandfather

of several. Great-grandfather of several.

NOLOT, Bernard F., 78, Holy Family, New Albany, Oct. 3. Husband of Betty (Jewell) Nolot. Father of Rick Nolot. Stepfather of Evelyn Shawler, Chuck, Johnny and Ronnie Baxter. Brother of Vern Nolot. Grandfather of one. Step-grandfather of 17. Step-great-grandfather of 19.

REVERMAN, William Thomas, 65, St. Louis, Batesville, Oct. 6. Father of Brad, Jeff and Michael Reverman. Brother of Bob Reverman. Grandfather of six.

ROEDER, Thomas M., 65, St. Jude, Indianapolis, Sept. 30. Husband of Alice (Lauck) Roeder. Father of Andy, Charley, John and Tommy Roeder. Brother of Laurel Schiefelbein and Jan Toler. Grandfather of 12.

SPRINGMAN, Paul A., 89, Sacred Heart of Jesus, Indianapolis, Sept. 21. Husband of Mary Springman. Father of Sandy Braun, Mary Lou Eads, Toni Humes, Julie Yates, Rose, John and Paul Springman. Grandfather of 15. Great-grandfather of seven.

VOLK, Ruth K., 87, St. Mary, Greensburg, Oct. 6. Mother of Cecilia and Teresa Volk.

WOOLDRIDGE, Mary A., 81, St. Michael, Bradford, Sept. 14. Mother of Ruth Bendickson, Patricia Howard, John, Joseph and Phillip Wooldridge. Sister of Lucille Bowman, Betty, Donald and Kenneth Milliner. Grandmother of five. Great-grandmother of two. †

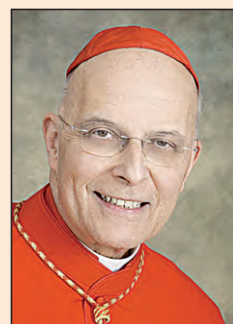
Catholicism combats destructive individualism, Cardinal George says

ROME (CNS)—The Catholic Church is a network of relationships that, if lived faithfully and openly, can show others how to live in harmony and with a sense of responsibility for the common good and the good of the planet, said Cardinal Francis E. George of Chicago.

Presenting his new book, *The Difference God Makes: A Catholic Vision of Faith, Communion and Culture*, the cardinal spoke on Oct. 7 at Rome's Pontifical Lateran University.

A central point of the book, which includes revised versions of several of the cardinal's speeches and essays, is that an "ideology of individualism" is leading people, particularly in the United States, to emphasize their personal rights and dreams to such an extent that they are losing sight of the responsibilities and duties they have to the communities to which they belong—their families, their nation and the human race.

"In the United States, individualism as an ideology is so closely associated with creativity and personal freedom that the Gospel's injunction to surrender oneself to



Cardinal Francis E. George

God and with one another, said the cardinal, who is the president of the U.S. Conference of Catholic Bishops.

Because all people were created by God, they have the potential to move beyond their individual differences toward "harmony and peace, mutual love and love of God," Cardinal George said in a summary of the book.

"Our mission is to call people to that

Christ and to others in order to be free has become largely incomprehensible," he wrote in the book's introduction.

Catholicism offers a remedy by emphasizing the fact that people are who they are because of their relationships with

level, which isn't only higher, but also more global," he said. "It is universal."

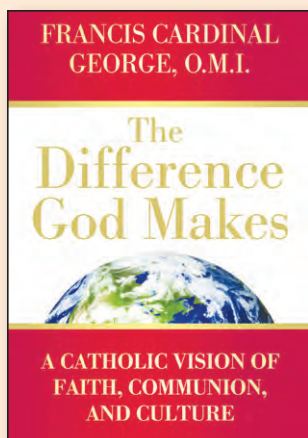
Cardinal George told his Rome audience that Pope Benedict XVI's insistence on human responsibility to protect the environment is based precisely on the recognition that all people are connected to each other and to future generations through a network of relationships.

A celebration or exaltation of the individual can never inspire the global consciousness needed to protect and heal the planet, he said, to put a stop to violence and conflict or to reform economic practices that keep the poor in poverty.

Responding to questions, Cardinal George said defending the traditional family is the obvious place to start combating individualism, and to promote unity and solidarity.

"If, in fact, we are able to strengthen family life, when it seems to be dissolving, that would be a great step forward because there people learn that they are not the most important person," he said.

By supporting families, building strong parishes, establishing dialogues and cooperative projects with other Christians, Jews, Muslims and anyone who gives priority to people's relationships with God and with one another, he said, "eventually we will have some kind of impact on the larger social order." †



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Glendon honored as 'heroine' of Notre Dame commencement tragedy

NEW YORK (CNS)—Mary Ann Glendon was “the heroine of the Notre Dame commencement tragedy” in May, an official of the National Right to Life Committee said as the Harvard law professor and former U.S. ambassador to the Vatican received the organization’s Proudly Pro-Life Award on Oct. 6.

Anthony J. Lauinger, vice president of the pro-life organization and the father of eight University of Notre Dame alumni, said Glendon’s “principled refusal” of the northern Indiana university’s

2009 Laetare Medal led the National Right to Life Educational Trust Fund to honor her at its awards dinner.

The Laetare Medal, established in 1883, is presented annually to recognize a Catholic “whose genius has ennobled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

Glendon declined the medal because U.S. President Barack Obama, who supports legal abortion, was invited to give the commencement address and receive an honorary degree from Notre Dame.

In a letter to the Notre Dame president, Holy Cross Father John Jenkins, Glendon called Obama “a prominent

and uncompromising opponent of the Church’s position on issues involving fundamental principles of justice,” and said the university’s decision disregarded the U.S. bishops’ request that Catholic institutions not honor “those who act in defiance of our fundamental moral principles.”

Lauinger said Notre Dame’s decision to give Glendon the Laetare Medal “began being portrayed as part of a convoluted balancing act by the Notre Dame administration to justify their decision to honor the most aggressively pro-abortion president in our nation’s history.”

Lauinger, whose youngest child graduated from Notre Dame last May,

said many people were willing to overlook Obama’s policies “in exchange for the pageantry of a presidential visit.

“It took Mary Ann Glendon, a layperson, a mother, a wife, to put the whole sad spectacle into perspective,” he said. “It was her principled refusal, her conspicuous absence, her silent witness to the dehumanized, discarded, dismembered, unborn children of our throwaway society that made Mary Ann Glendon the heroine of the Notre Dame commencement tragedy.”

‘It was her principled refusal, her conspicuous absence, her silent witness to the dehumanized, discarded, dismembered, unborn children of our throwaway society that made Mary Ann Glendon the heroine of the Notre Dame commencement tragedy.’

— Anthony J. Lauinger, vice president of the National Right to Life Committee

Glendon said her three decades in the pro-life movement taught her “never to underestimate the power of the culture of death.”

Citing euthanasia and experiments on human embryos that “foster the mentality that the weak can be at the service of the strong,” Glendon said today’s atrocities can easily become tomorrow’s routine.

She said each time we make a policy on euthanasia, abortion or embryonic stem-cell research, we are shaping the country’s moral economy.

Glendon said the late Father Richard John Neuhaus accurately described the National Right to Life Committee as the

greatest grass-roots movement in American history.

“He was right because it has marched on despite the lack of support from the wealthy and powerful,” she said.

“We are winning the battle for the hearts and minds of our fellow citizens. We will not give up. We will prevail,” she said, citing an Oct. 1 report of the Pew Forum on Religion & Public Life that showed a decline in support for abortion.

Glendon attributed the “headway” to the pro-life movement’s ability to show that its protection of the unborn is consistent with its compassion for women.

She said individual and collective choices shape society.

“Either we are advancing the cause of



Mary Ann Glendon, a law professor and former U.S. ambassador to the Vatican, speaks during a symposium at The Catholic University of America in Washington on May 28. Glendon received the National Right to Life Committee’s Proudly Pro-Life Award on Oct. 6 for her “principled refusal” of the University of Notre Dame’s Laetare Medal in May.

life or we are cooperating with the culture of death,” she said.

Glendon’s 10-minute remarks were punctuated by applause, and began and ended with standing ovations from the dinner guests, whom she referred to as “a cloud of witnesses.”

National Right to Life Committee president Wanda Franz called for “pro-life education on a massive scale” that would “inform the public of the inherent dignity of the human person at all stages of the life span.”

As an example of the need, she said opponents “get away with publishing hair-raising ideas” that include calling “the child in the womb ‘a baby’ when it’s wanted and ‘a fetus’ when it isn’t.”

She said such reasoning “requires a schizophrenic mindset,” and relies on

“verbal sleight of hand to dehumanize the child in the womb.”

Franz said this approach is “pernicious because it makes another human being’s right to exist contingent on being wanted by someone else. This is the very opposite of the principles proclaimed in the Declaration of Independence, which speaks of the ‘unalienable right to life’ with which we are ‘endowed by the Creator’—and not by the king or the mother or anyone else.”

The National Right to Life Educational Trust Fund is the education and awareness arm of the National Right to Life Committee. Some 250 people attended the dinner at New York’s Waldorf-Astoria Hotel.

Archbishop Timothy M. Dolan of New York gave the invocation, calling Glendon “a real confessor of the faith.” †



Wanda Franz



Archbishop Timothy M. Dolan

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Bishops call Catholics to be main agents of change in Africa

VATICAN CITY (CNS)—African Catholics must become the main forces to ending the continent's wars, promoting reconciliation, fighting corruption, safeguarding the family and protecting Africa's natural resources, said members of the special Synod of Bishops for Africa.

In the first week of the Oct. 4-25 synod, members of the assembly listened to almost 200 speeches on ways that the Church can be a force for reconciliation, justice and peace on the continent.

The need to overcome lingering ethnic tensions was a predominant theme of the assembly, followed by concern for the family, the importance of protecting the environment, a recognition of the dignity and contributions of women, and the need for dialogue with the continent's Muslim communities.

Bishops denounced the exploitation of tribal differences by politicians and by multinational corporations seeking control of minerals and oil. But many bishops also urged an examination of conscience by Catholics, saying they have not always acted like members of one family.

"Questions like selfishness, greed for material wealth, ethnicity resulting in ethnic conflicts and others, which are the root causes of the lack of peace in many African societies, must be confronted without fear or favor and be followed up with specific pastoral directives," Cardinal Polycarp Pengo of Dar es Salaam, Tanzania, told the synod.

The cardinal said the synod "must have the courage to denounce even against ourselves things like the misuse of the role and practice of authority, tribalism and ethnocentrism" as well as partisan political involvement by religious leaders.

Another major theme in synod speeches was the importance of the family in African culture. Bishops warned that families are threatened by wars, disease and ideas about divorce, abortion, sexuality and homosexuality imported by Western media or promoted by Western organizations promising aid in exchange for a forum for spreading their views on family life and sexuality.

Archbishop Marcel Madila Basanguka of Kananga, Congo, told the synod that the



Marguerite Barankitse, a synod participant from Burundi, greets a bishop as they leave a session of the Synod of Bishops for Africa at the Vatican on Oct. 12.

traditional family is Africa's main force for peace and reconciliation, but is under almost constant attack.

Archbishop Buti Tlhagale of Johannesburg, South Africa, said that Africa's traditional cultural values "are threatened by the new global ethic, which aggressively seeks to persuade African governments and communities to accept new and different meanings of the concepts of family, marriage and human sexuality."

On a cultural level, "Africa faces a second wave of colonization, both subtle and ruthless at the same time," he said.

A Tanzanian prelate also asked the bishops to reconsider their often too accepting approach to blessing the marriages of couples who do not belong to the same Church.

Too often, said Bishop Almachius Rweyongeza of Kayanga, the result is family tensions over the religious education of children or the total neglect of religious education in order to keep peace in the family.

"Mixed marriages can easily be like building faith on sand, whereby it will be hard to produce fruits of love, reconciliation, justice and peace," the bishop said.

Another frequent topic of synod speeches was the environment, and particularly how environmental degradation and the thoughtless

exploitation of Africa's natural resources have increased violence and poverty on the continent and triggered flooding and desertification.

Bishop Denis Kiwanuka Lote of Tororo, Uganda, told the synod that his country in the past two years has experienced alternating flooding and drought conditions leading to crop failure as a result of recklessly cutting down forests.

"Natural laws cannot be ignored, just as one cannot ignore the directives contained in the manufacturer's manual if one wishes his machine to function well," the bishop said.

Cardinal Bernard Agre, the retired archbishop of Abidjan, Ivory Coast, said many African nations had been forced to "mortgage their natural resources" in order to pay the never ending interest on development loans, making it impossible for governments to adequately fund education and health care for their people.

The cardinal urged the synod to convoke a panel of economic experts to conduct a serious study of which countries' debts have actually been repaid at a fair rate, to advise African governments on avoiding loan terms that continue the cycle and to monitor the way development loans are spent.

Bishop George Nkuo of Kumbo, Cameroon, asked the synod to adopt an extremely cautious attitude toward genetically modified food crops because the long-term impact of such new technology on human and environmental health is still not clear.

While poverty poses "one of the great obstacles to justice, peace and reconciliation" and is "the single greatest cause of hunger" in Africa, the continent cannot be shortsighted in embracing genetically

modified food, he said.

As in other parts of the world, the majority of parish members and active participants in Africa are women, and their rights and needs also were repeated topics of concern at the synod.

Sister Felicia Harry, the superior general of the Missionary Sisters of Our Lady of the Apostles, asked the bishops to imagine what the Church would be like if there were no women members. The superior general from Ghana told the synod that women are happy to "teach catechism to children, decorate parish churches, clean, mend and sew vestments," but they also want to be part of Church decision-making bodies.

Sister Pauline Odia Bukasa, superior general of the Ba-Maria Sisters from Congo, echoed Sister Harry's points when she told the synod, "We, mothers and consecrated women, ask the fathers of this Church-family to promote the dignity of women, and give them the space needed to develop their talents in the structures of the Church and society."

Archbishop Telesphore Mpundu of Lusaka, Zambia, told the synod that "the dignity of women, their giftedness to humanity [and] their potential massively huge contribution to the Church" are not recognized, utilized or "sufficiently celebrated."

Several North African bishops urged the synod to replace fear of the Muslim community with real efforts to understand and learn from Islam, and to collaborate with Muslim leaders to promote development and peace on the continent.

"We all know that fear is a bad counselor," Bishop Maroun Lahham of Tunis, Tunisia, told the synod. †



Archbishop Wilton D. Gregory of Atlanta leaves a session of the Synod of Bishops for Africa at the Vatican on Oct. 12. A Vatican security agent stands next to him.

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continued from page 1

continent's gross national product and 57 percent of all employment.

- Africa is likely to number 2 billion people—double its current population—by 2050.

- The lack of efficient means of transportation, storage and packaging in Africa means that 40 percent to 60 percent of the harvests of some agricultural products are lost each year.

- Only 5 percent of development aid is dedicated globally to agricultural projects although 70 percent of the world's poor have farming as their primary means of existence.

Diouf told the synod that he agrees

with a key point in Pope Benedict's encyclical, "Charity in Truth," namely that every economic decision has a moral consequence.

"The problem of food insecurity in this world is primarily a question of mobilization at the highest political levels so that the necessary financial resources are made available," he said. "It is a question of priority when facing the most fundamental human needs."

Particularly praising the work of the Catholic Church, its charities and missionaries in Africa, Diouf underlined the role of faith in battling poverty.

"A planet free from hunger is what the miracle of an unshakable faith in the omniscience of God and of the indefectible belief in humanity can lead to," he told the synod. †