



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



New name for college

The Marian University's goal: To become 'a great Catholic university,' page 9.

CriterionOnline.com

November 2, 2007

Vol. XLVIII, No. 5 75¢



A SEARCH FOR HOPE

During a recent visit to Haiti, Father Steve Schwab poses with children from the school at St. Jean-Marie Vianney Parish, the sister parish of St. Thomas Aquinas Parish in Indianapolis.

Twinning program helps St. Thomas Aquinas pastor and parish form connection of the heart in Haiti

By John Shaughnessy

The story touched Father Steve Schwab, making him picture the horror that the small child must have endured alone during the deadly storm.



On that September day in 2004, Hurricane Jeanne roared near Haiti, creating floods and mudslides that killed more than 3,000 people in that Caribbean country, including

most of the residents in the village where a small boy named Anthony was born.

As rescue and relief crews rushed to the village, they found bodies everywhere in the water and the mud. Amid the bodies, a priest, who was a part of the crews, also found Anthony, struggling to stay alive.

The priest picked up the wet and mud-covered child and carried him to a Red Cross unit. Later, Anthony was taken to an orphanage in Haiti for children who are abandoned, unwanted and terminally ill.

There, on a September day in 2007, Father Schwab visited that orphanage in Haiti, heard the story about Anthony and

met the boy.

"Anthony was a very affectionate little child," says Father Schwab, the pastor of St. Thomas Aquinas Parish in Indianapolis. "He wanted us to really just pick him up and hug him."

In that moment, Father Schwab knew the heartbreak and the hope of Haiti, a country that continually struggles with poverty and disease.

In that moment, during his first visit to that country, Father Schwab also began to better understand why St. Thomas—just like nearly 350 parishes in the United States and Canada—shares a sister relationship with a parish in Haiti.

"It's probably the most effective way the Catholic Church has of responding to the suffering and the injustices in Haiti," he says.

Meeting heroes face-to-face

There are journeys to foreign countries that show us the wonders and the beauty of the world, that give us glimpses of different cultures and lifestyles. There are also journeys that take us into the hearts of people,



At the orphanage he started in Haiti, Tony Cortesi holds Anthony, a Haitian child who was rescued after floods and mudslides killed nearly everyone in his village in 2004.

journeys that reveal something about our hearts, too.

In his second year as pastor of St. Thomas Aquinas, Father Schwab

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Catholic and Muslims leaders call for reconciliation, peace in Lebanon

BEIRUT, Lebanon (CNS)—Lebanon's Catholic and Muslim leaders met at the compound of a prominent Marian shrine and called for unity amid the tumultuous political situation in their country.

"The unity toward which we aspire as believers and that we aim to live as citizens is a unity that comes to us from God, the one, who created us as one soul. It is accepting others as being part of our personal identity, our spiritual itinerary and our national life," the religious leaders said at their Oct. 27 meeting.

They called for prayers for reconciliation, brotherhood and spiritual solidarity, and condemned all violence that threatens unity and peace, particularly in Lebanon.

"We aim that our national life be the sincere expression of this commitment carried out in conformity with our social culture and patriotic message based on unity and peace," they said.

"For unity does not mean melting or fusing, nor does it aim at eliminating specificity of persons or communities; it is not the victory of an opinion or group and the defeat of the other or its marginalization," the statement said.

The religious leaders gathered at a conference center on the grounds of the shrine of Our Lady of Lebanon in Harissa for the interfaith meeting, "Together Toward Unity and Peace." It was sponsored by Adyan, the Lebanese Foundation for Interfaith and Spiritual Solidarity. "Adyan" is the Arabic word for religions.

Muslims are typically among the thousands of pilgrims who visit the shrine daily.

Lebanon's three main Muslim communities—Shiite, Sunni and Druze—were represented at the gathering, as were Lebanon's four main Catholic rites—Maronite, Melkite, Armenian and Latin.

The religious leaders' statement said the "gathering is also a confirmation that the reality of Christian and Muslim coexistence in Lebanon is a commitment that we carry with joy and faith, and that we would not accept to exchange for any other formula."

Faith reminds people "that peace that

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Intention weekend for Called to Serve appeal is Nov. 3-4

By Sean Gallagher

Stewardship as a way of living out one's faith happens year-round for most Catholics. Giving of themselves to the Church and being kind to friends and strangers alike in many ways is simply an ordinary part of their lives.

On Nov. 3-4, Catholics in central and southern Indiana will be asked at their

parishes to pause and deliberately consider the blessings they have received and how, in turn, they can respond generously to God.

Known as "Intention Weekend," this is part of the annual Called to Serve: 2007-08

Parish Stewardship and United Catholic Appeal.

Most of the members of the 74 parishes that will be participating in the appeal have received letters from their pastors or parish life coordinators with an enclosed intention card to be turned in at parishes during this time.

The card is designed to help parishioners not only plan how they will contribute financially to Called to Serve, but also how they might take part in new ways in their parish's ministries.

Those remaining parishes that are not part of Called to Serve this fall are in the midst of participating in the Legacy for

Our Mission: For Our Children and the Future campaign.

Through gifts given to the Called to Serve and Legacy for Our Mission funds, the archdiocese hopes to raise \$5.5 million to support ministries that are shared by all parishes as well as home missions in central and southern Indiana.

Shared ministries include those services too large in scope for any one parish to accomplish on its own. These include the formation of the archdiocese's future priests and permanent deacons, the care given to thousands through Catholic Charities'

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wanted to see firsthand the efforts of his parish's longstanding commitment to Haiti and its people. He also wanted "to see the face of poverty—maybe to learn something about myself."

Meeting Anthony and hearing his story were part of Father Schwab's education. So was his introduction to several people he considers as heroes.

"There are people in Haiti—religious and lay people—who have left a North American culture and transplanted themselves into the culture of Haiti," he says. "These are just very inspirational people who are living out the Gospel in a way I've never tried. They're just heroic."

He met Salesian Father Tom Hagan, a retired priest from Philadelphia who left the United States to run a school in Haiti.

He met Tony Cortesi, who came from Illinois to create an orphanage in Haiti, the same orphanage where Anthony found a home.

He met Theresa Patterson, the executive director of the Parish Twinning Program of the Americas, the organization that helps parishes in the United States and Haiti make a connection that changes lives from both sides.

"What a remarkable woman," Father Schwab says. "Her husband is a plastic surgeon in Nashville, Tennessee. She's 65. She's devoted the last 30 years of her life to this program. She told me she spends three months a year in Haiti. What an inspiration to know there are people like her out there."

A moving experience

According to Patterson, St. Thomas Aquinas is one of four parishes in the archdiocese that has a sister relationship with a parish in Haiti. St. Bartholomew Parish in Columbus, St. Malachy Parish in Brownsburg and St. Ambrose Parish in Seymour are also part of the twinning program.

"Perhaps the most powerful and most significant lesson gained from working with Church people of another culture is that they are truly living the Gospel," Patterson says. "Once you decide to join and walk with them in their suffering, you become enriched by their faith experience."

Joe Zelenka wanted to show that faith experience to Father Schwab as they traveled across the country together. As the leader of the Haiti program at St. Thomas, Zelenka has come to the country for 17 years, often organizing medical teams to provide



Father Steve Schwab distributes Communion during one of the Masses he celebrated at St. Jean-Marie Vianney Parish in Haiti in September.

health care for people.

One of the places they visited was the ruins of St. John Bosco Church in Port-au-Prince. In 1988, the church was attacked by government-connected thugs as then-Father Jean-Bertrand Aristide—an outspoken critic of the government at the time—celebrated Mass. Father Aristide escaped, but 13 people were killed and 70 wounded.

"I thought it was the most inspiring place we went to," Father Schwab says. "The church was burned in the attack. It's a ruins now. It's not used as a church. It's a kind of a shrine. People still have an enormous affection for Aristide."

Father Schwab experienced his own sense of deep affection from the Haitian people as he concelebrated Mass with Father Jean-Lucien Exantus at St. Thomas' sister parish since 1990—St. Jean-Marie Vianney Parish in Belle Riviere.

"The two liturgies were really emotional experiences," Father Schwab recalls. "At the sign of peace, I had a line of people waiting to hug me. I'm not an overly emotional guy, but I experienced something that I've experienced very seldom in my life. It wasn't like I was being hugged. I was being embraced."

Speaking to the parish members after Communion, Father Schwab thanked them for what they taught him about faith and hope. He also assured them that his parish will continue their prayers and their financial support for them.

"This is the kind of thing Jesus told us to do," Father Schwab says. "In Belle Riviere, with \$60,000 a year, St. Thomas supports a school and a medical clinic and provides drinkable water. Think what would happen if every parish in Europe and North America had a sister parish in the Third World."

"Being there certainly sharpens the meaning of so many things Jesus said about responding to the needs of the poor and those that suffer from injustice. Being in the middle of that poverty and suffering is a very humanizing experience."

Zelenka saw the difference the experience made to the parish priest.

"I saw Father Steve really moved," Zelenka says. "He was touched deeply by the poverty, but he was also touched deeply by the joy and the hope he saw in their eyes. I saw it when he hugged the people. It was a moving experience to see him so moved."

A connection of the heart

The memories of Father Schwab's journey to Haiti in September are still fresh and raw for him.

He still wrestles with the anguish of watching children



St. Thomas Aquinas parishioner Joe Zelenka of Indianapolis poses with Wadner Pierre, who served as a guide for Zelenka and Father Steve Schwab during part of their recent visit to Haiti.

and wild boars rummage through the same trash heap for food.

He still smiles at the joy of being invited by children to kick a soccer ball with them on the street.

He still speaks with hope about the new Visitation Hospital that is scheduled to open soon in Haiti, a hospital being built by a foundation led by Theresa Patterson.

"Competent medical care is essential to any progress Haiti may achieve," Father Schwab says. "Healthy people at least have a chance."

Still, when he's asked about the moment that lingers the longest from his journey, he talks about Anthony.

"I wonder what will happen to him. I really do," Father Schwab says. "I know a couple who is having trouble adopting a child. I'm going to find out information about the Haitian adoption laws. I might pass it along to them."

Across different cultures, different lands and different people, a connection has been made. Call it a connection of the heart.

(For more information about the Parish Twinning Program of the Americas, contact Theresa Patterson at 615-356-5999 or by e-mail at parishprogram@aol.com.) †

CARDINAL RITTER HIGH SCHOOL

OPEN HOUSE

Sunday, November 4th
1 - 3 pm - CRHS Gymnasium

Administrators, faculty, and coaches will be available to answer questions and to provide information on various academic departments, clubs, organizations, and athletic teams. The tuition manager will assist prospective parents with tuition and financial aid questions. Tours of the school will be available.

11/2/07

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We'll be there waiting if you give us two weeks' advance notice!

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717

Phone Numbers:
Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*,
P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2007 Criterion Press Inc. ISSN 0574-4350.

Budget, campaign and endowment highlighted at annual meeting

By Sean Gallagher

Archdiocesan officials announced good news on several fronts at the annual meeting of the Catholic Community Foundation (CCF) on Oct. 24 in Indianapolis.

Jeffrey Stumpf, archdiocesan chief financial officer, was the bearer of the positive news.

Budget surplus

In his presentation, Stumpf noted that the archdiocese's operating budget for the 2006-07 fiscal year ended with a surplus of slightly more than \$1 million.

This is the third consecutive year of operational surpluses for the archdiocese after nearly a decade of deficit spending dating back to the mid-1990s.

Although Stumpf noted that challenges such as rising costs in health care, construction and school operations make staying within the archdiocesan budget difficult, he expressed confidence that there would be no return to running deficits in the near future.

Legacy for Our Mission

Stumpf also shared news regarding the Legacy for Our Mission: For Our Children and the Future campaign.

At the meeting, Stumpf said that approximately \$90 million has been pledged to the campaign, just \$10 million away from its target.

"We're very confident that we will meet our \$100 million goal through this final wave of the campaign," Stumpf said.

He also said that the gifts that Catholics across central and southern Indiana have



Archbishop Daniel M. Buechlein delivers remarks during the annual meeting of the Catholic Community Foundation on Oct. 24 in Indianapolis. Seated next to the archbishop are, from left, Msgr. Joseph F. Schaedel, archdiocesan vicar general; Toby McClamroch, president of the CCF board of trustees and a member of St. Luke the Evangelist Parish in Indianapolis; Joseph Therber, executive director of the archdiocesan Secretariat for Stewardship and Development; and Jeffrey Stumpf, archdiocesan chief financial officer.

made to the campaign have already born fruit through the establishment of endowments to help home mission parishes, school financial aid, priests in retirement, Catholic Charities and Catholic high schools across the archdiocese.

Catholic Community Foundation

Perhaps the most dramatic news announced concerned the state of the CCF itself.

The Catholic Community Foundation was established 20 years ago with an initial investment of \$1.2 million, Stumpf noted.

In its first decade, its balance grew to \$29.1 million.

But at last week's meeting, Stumpf announced that in the last year alone the CCF's assets grew by \$25.1 million to \$161.2 million. That includes contributions to endowment funds plus an 18.1 percent investment return over the last 12 months.

Stumpf went on to note that \$6.4 million was allocated from the endowments over the past year to numerous parishes, schools and agencies.

The Catholic Community Foundation manages 339 endowments that support the ministry of archdiocesan parishes, schools and agencies.

The endowment's assets are invested primarily in stocks and bonds. These investments are overseen by the CCF board of trustee's investment committee, which is currently led by David Milroy, a member of St. Bartholomew Parish in Columbus.

Gratitude and responsibility

During the meeting, Archbishop Daniel M. Buechlein and Toby McClamroch, president of the CCF board of trustees and a member of St. Luke the Evangelist Parish in Indianapolis, reflected on the positive news that archdiocesan officials shared.

McClamroch put the news in the context of the canonization of archdiocesan patroness St. Theodora Guérin. St. Theodora was canonized last October.

"Whenever one of us that led, served and worshipped in this archdiocese is canonized, then it should bring to all of us a certain new energy, a new commitment, a new spirit," he said. "It certainly has given the members of the board an appreciation for the responsibility of being stewards of the assets of the ... endowments that are included in the foundation."

"It's a recognition that we need to be aware of the importance of anticipating the needs of the Church in the future."

Archbishop Buechlein, who was the primary celebrant at the Mass which began the event, remarked during the business meeting that the growth in the CCF is a sign of how Catholics in central and southern Indiana see stewardship as a way of life.

"There is still much work to be done about that yet," he said, "but I don't think we could have built up the Catholic Community Foundation to the extent that we have if the people of the archdiocese didn't believe in the spiritual underpinnings of stewardship."

Archbishop Buechlein was quick to point out, however, that as seriously as Catholics in the archdiocese take stewardship, people of faith must first and foremost thank God for the blessings seen in the growth of the CCF.

"I think all of us need to be grateful to God because unless the Lord builds the house, the builders labor in vain." †



Archbishop Daniel M. Buechlein presents a Catholic Community Foundation Service Award to St. Luke the Evangelist parishioner L. H. Bayley of Indianapolis, the immediate past president of the CCF board of trustees, during the board's annual meeting.

LEBANON

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comes from God requires refraining from all kinds of violence in speech, thought or action, individually or collectively, as well as taking distance from egoism that aims at achieving personal or confessional interests," it said.

"Finally, our gathering comes as an expression of our awareness that we are, in front of God, responsible for one another as well as for our national mission," the statement said.

The religious leaders urged Lebanese to return to their consciences "in order to stay faithful to human values as well as to remain in harmony with their spiritual values."

Father Fadi Daou, director of Adyan, said during his opening remarks at the event: "You have accepted our invitation to celebrate together with conviction. It is a conviction that we would like to become a road map: that Islam and Christianity do meet together in order to achieve unity and peace."

Noting that 21 years have passed since Pope John Paul II gathered with representatives of the world's religions in Assisi, Italy, to pray for peace, Father Daou said "the road is still long to achieve the

desired aim.

"Violence remains a fact that we cannot hide or ignore," he said, adding that "many fingers are still pointing at religions, whose image is distorted by some of those who pretend to defend them."

Referring to the recent letter signed by 138 of the world's Muslim officials to Christian leaders proposing a dialogue based on shared beliefs, Father Daou said, "We find an assertion as to our meeting on those two principles—unity and peace—under the watch of God, the repentant and the just."

Father Daou also said that, in their recent annual conference, the Catholic patriarchs of the Middle East called on Christians and Muslims to love one another as brothers.

"Let the Lebanese citizen ... feel from our actions and initiatives that the real value of Lebanon is in our capacity to incarnate this reciprocated love and to preserve the message of Lebanon in building a culture of peace through the strengthening and actualizing of coexistence and the constant walk together toward unity and peace," he said.

Approximately 33 percent of Lebanon's population is Christian. In recent decades, the number of Christians has decreased as they emigrate due to political instability and economic hardship. †

CELEBRATING A GREAT AMERICAN SCULPTOR

**Frederick Hart:
Giving Form to Spirit**

September 6–November 17

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

To learn more, visit louisville.edu/frederickhart.

Three Soldiers: Studio for Vietnam Veterans Memorial, Boston. © 1984, F. Hart and V.M.F.



The Criterion

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Editorial



Student Nicole Duszak tends to the rooftop garden at Arthur Rubloff Hall at St. Xavier University in Chicago. Amid fears about global warming, going "green" has achieved new popularity. Arthur Rubloff Hall is the first university or college building in the state of Illinois to receive the Leadership in Energy and Environmental Design gold designation from the U.S. Green Building Council.

The pope and global warming

The secular media have publicized widely former vice president Al Gore's achievements this year—an Oscar, an Emmy and, finally, the Nobel Peace Prize for his efforts to draw attention to the threat of global warming. He is probably the best known environmentalist in the world today as well as one of the most polarizing politicians.

Less publicized, though, have been the statements of Pope Benedict XVI about the requirement that we all protect the environment. The pope and other Vatican officials have spoken out frequently this year about the environmental crisis.

For example, *The Criterion* reported with a page one story the pope's talk at a megagathering of Italian young people on Sept. 1, a day that the Italian Church had dedicated to ecological awareness. He told the young people that following Christ means being aware that the created world belongs to all and must be protected.

"To the new generations is entrusted the future of the planet, where it is clear that development has not always been able to protect the delicate balance of nature," he said. "There should be a decisive 'yes' to the protection of the created world and a strong commitment to reverse those tendencies that could lead to situations of irreparable degradation."

In a message to religious leaders attending a symposium on the environment in Ilulissat, Greenland, Pope Benedict wrote, "Preservation of the environment, promotion of sustainable development and particular attention to climate change are matters of grave concern for the entire human family. No nation or business sector can ignore the ethical implications present in all economic and social development."

The ecological crisis is not just a recent concern for our popes. Back in 1990, the topic of Pope John Paul II's World Day of Peace message was "The Ecological Crisis: A Common Responsibility."

He wrote, "Today the ecological crisis has assumed such proportions as to be the responsibility of everyone. ... There is an order in the universe which must be respected, and the human person, endowed with the capability of choosing freely, has a grave responsibility to

preserve this order for the well-being of future generations. I wish to repeat that the ecological crisis is a moral issue."

Even earlier, during his talk to the United Nations in 1979, Pope John Paul said, "We must find a simple way of living for it is not right that the standard of living of the rich countries would seek to maintain itself by draining off a great part of the reserves of energy and raw materials that are meant to serve the whole of humanity."

The Vatican has followed the popes' words with action. Among other things, it has installed solar panels at the top of the audience hall to provide electricity for lights and air conditioning. It also changed the lighting in St. Peter's Basilica to low-impact, energy-efficient bulbs to cut energy consumption by 40 percent.

We recognize that global warming is a controversial topic. The fact that the planet is warming at an alarming rate is a scientific fact that shouldn't be controversial. The controversy comes over whether this warming is a natural climatic change or whether it was caused and can be controlled by the actions of humans.

The *Catechism of the Catholic Church* treats respect for the integrity of creation in its chapter about the Seventh Commandment, "Thou shalt not steal."

It says, in part, "The seventh commandment enjoins respect for the integrity of creation. ... Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation" (#2415).

We can expect to hear more about ecology from Pope Benedict in the future. There's speculation that respect for the environment might be the topic for his address to the United Nations next spring.

Whether or not we can control global warming by our actions, the Catholic Church teaches unequivocally that we must be good stewards of the Earth.

—John F. Fink

Reflection/Dan Conway

American priests in Rome live together in service to the universal Church

Most American Catholics would be surprised to learn that more than two dozen priests from dioceses throughout the United States live in Rome and work at the Vatican as officials of the Roman Curia.



These priests live a life in common, sharing meals and praying together whenever possible in a setting that provides mutual support and encouragement as they carry out their work for the Holy Father far away from their home dioceses, families and friends.

To support this special ministry, which priests from the U.S. perform on behalf of their local bishops in solidarity with the bishop of Rome, the United States Conference of Catholic Bishops (USCCB) provides a residence not far from the Vatican called the Villa Stritch, named in honor of the late Cardinal Samuel A. Stritch of Chicago, who died in Rome in the late 1950s.

Villa Stritch is two adjacent apartment buildings purchased by the bishops' conference in the late 1960s and adapted for American priests working in Rome.

The accommodations are reminiscent of living quarters in most parish rectories, and the peace and quiet of the local neighborhood, the presence of a chapel, and common facilities for meals and occasional social gatherings makes it a home away from home for the diverse group of American priests who live there.

Pope Paul VI dedicated the Villa Stritch on June 29, 1968. He described the purpose of the facility as "the service of hospitality," offering comfort and community life to "Catholic clergy from America" whose virtues, the Holy Father said, are "simplicity, brotherliness and piety."

The pope went on to note that the presence of the Villa Stritch in the eternal city "creates a new bond, sympathetic and worthy of praise, between the Church in the United States and the Church of Rome."

Currently, the 25 American priests who live together there work in 19 different offices, ranging from the Secretariat of State to various congregations, tribunals, pontifical councils and other ministries of the Holy See.

Residents of the Stritch come from 16 dioceses representing diverse regions of the United States—from east to west (New York to Los Angeles) and from north to south (Sioux Falls, S.D., to New Orleans).

Their ministry to the universal Church contributes to the internationalization of the Roman Curia, a major objective of the Second Vatican Council, and it helps to ensure that the Church in the United States is not turned in on

itself, but reaches out to meet the needs of the global community served by the Catholic Church, especially through the ministries of the Holy See.

Pope Benedict XVI, in his reflections on the nature of the Church, has often made the point that the bishop of each Catholic diocese has a responsibility not only to the people of his local Church, but also to the college of bishops and to the universal Church.

This extra-diocesan perspective is important, the pope believes, because it helps to prevent individual dioceses from becoming "self-enclosed." Instead, it opens each individual diocesan community to the needs and responsibilities of the whole Church.

The participation of American priests in the work of the Holy See is one way that the bishops of the United States fulfill their obligation to reach beyond the pressing needs and challenges of their respective dioceses to serve the broader Church.

On Oct. 17, the day that Pope Benedict announced the selection of 23 new members of the College of Cardinals, there was a special reason to celebrate at the Villa Stritch.

Archbishop John Patrick Foley, a priest of the Archdiocese of Philadelphia and a longtime resident of the Stritch, was one of two Americans identified by the Holy Father as a cardinal designate. Archbishop Daniel DiNardo of the Galveston-Houston archdiocese, a former director of the Villa Stritch, was also named a cardinal.

Cardinal-designate Foley accepted the congratulations of his brother priests at the Villa Stritch with his customary Irish wit.

"I was standing in the crowd in St. Peter's Square when the Holy Father made the announcement," he said.

An American tourist standing next to Archbishop Foley asked if he knew any of the new cardinals. "I know several of them," he replied. "And I am one of them!"

Simplicity, brotherliness and piety are the virtues that Pope Paul VI attributed to the American priests who work in the Vatican and live at the Villa Stritch.

As Paul VI said nearly 40 years ago, the Villa Stritch "offers an occasion for the Roman clergy, for the Roman Curia and for Catholics, who reside here or who pass through this city, to know better and appreciate more the spirit, the life and the work of American Catholicism."

As the residents toasted their new cardinal designate, they also looked forward to next year's 40th anniversary celebration.

"*Ad multos annos*," they exclaimed—to the Stritch and to the tradition of ecclesial service it represents!

(Dan Conway is president of RSI Catholic Services Group.) †

Letters to the Editor

Reader: School president is wrong to say he'd invite Pelosi to campus

I am dismayed at how the Sisters of Providence are handling themselves by hiring a president of their college who would even consider inviting House Majority Leader Nancy Pelosi, a pro-abortion politician, to speak there.

In an Oct. 27 article in *The Indianapolis Star*, David Behrs, the new president of Saint Mary-of-the-Woods College, states that he is a practicing Catholic who would invite political speakers such as Pelosi to campus.

This is scandal as outlined in the *Catechism of the Catholic Church*. It is also very disappointing to see the Sisters of Providence hire someone with these views, especially after their foundress, Mother Theodore Guérin, was named a saint. She certainly would not approve of anyone spouting a pro-abortion agenda on the campus or of a president who would invite such a person onto campus.

The first Indiana saint gave everyone in

the archdiocese something to be proud of from the sisters' legacy. The president's line of thinking does not.

Behrs also hopes to boost enrollment. Not with my children, and hopefully not with the many other Catholics who will stand up for the truth of the Church instead of trying to debate it.

Scripture clearly states that when it comes to abortion and those who hold its tenants that it is not judging, but that it is time to speak out.

In 2 Tm 3:16-17, it states: "All Scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work."

Sisters, let your college be a legacy of faith, not of discord, especially on the crime of abortion.

Jennifer Lindberg
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Respect for all life is counter cultural and unpopular in secular culture

One has to be careful in receiving information from media sources without critical evaluation. What we hear, see and read may not be the whole story. I am thinking of a case in point.

I was surprised when I first heard that President George W. Bush would veto the renewal of the recent State Children's Health Insurance Program (SCHIP). I couldn't imagine why a president would be opposed to health care for children, especially poor children.

He did, in fact, veto the revised program. The storyline I read and the sound bites I heard reported that the reason for the president's action was the excessive cost of the program. That is pretty different from what I found to be the case in the reports by the Catholic media.

I learned that, as a matter of fact, President Bush and the U.S. bishops once supported SCHIP, but we now have grave concerns about it. As one national Catholic editorial put it, "That's because a new Congress has transformed this welfare reform into a Trojan horse."

In effect, Congress tried to redirect SCHIP. As an editorial in the *National Catholic Register* put it, "They decided a children's health bill would be the best place to set a dangerous precedent by taking dollars from U.S. taxpayers' paychecks and using them to pay for abortions."

The health care program for children (SCHIP) was created in 1997. It was considered a step in welfare reform because

there was the provision that federal money was to be distributed by the states, "closer to home" if you will. SCHIP money was to be spent to provide health care to children whose parents were above the poverty level and didn't qualify for Medicaid, yet couldn't afford health care.

When Congress changed hands in 2005, new legislators decided to make two important changes in the SCHIP program.

First, they changed the definition of children. The previous definition of children had been anyone "from conception to age 19." In other words, prenatal care was available for the sake of the children. That definition was removed.

Secondly, "pregnancy services" were added to the new bill. Under this rubric, money withheld from taxes could pay for abortions in 17 states. The previous version of SCHIP used language that provided for the rights of unborn children, too. The new version reverses that notion. The new version of the health care for children program circumvents longstanding federal policies against taxpayer-funded abortions.

What was originally intended to serve poor children is now available to fund abortions. It is, then, no surprise that the new version of the program has the support of Planned Parenthood.

Needless to say, the U.S. bishops can no longer support the revised version of SCHIP. While the old version was a good thing, the new one is not. The president's veto was about more than increased costs.

There is constant pressure to assert the right to have abortion as an acceptable and available medical practice, even to the point of mandating taxpayer support. The same is true for legal support of embryonic stem-cell research practices that require the termination of human life in the process.

To say the least, our profound belief that human life is sacred from conception to natural death is increasingly more counter-cultural and unpopular in the secular culture. The disdain is palatable.

Blessed Teresa of Calcutta's shrewd remark comes to mind: "It is indeed a great poverty to kill innocent life for the sake of greater comfort and convenience." Comfort and convenience are values that seem to have become supreme in the culture of contemporary society. I think those of us who are the older generation shake our heads in disbelief. We remember a different day.

One needs to ask the question: How does God fit in a secular culture? In effect, God doesn't fit. The Creator of life is sidelined for all practical purposes. Is this intentional? Probably so, in some cases. But I think, for the most part, secularity has become so dominant that little thought is given to what it means to believe in God and the

consequences of that belief.

The issue is further complicated in a society that rightly places a high value on democracy. The problem is that equality of rights is interpreted as rights at any cost, including the denial of the right to life of the unborn and the most vulnerable in our society.

I return to my concern about how we receive information in our post-Christian world. We do ourselves and our culture a disservice if we accept what we see, hear and read at face value. Our children and young adults need help in learning to think critically and in accord with our moral values and the Creed we profess. †

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

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

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.

El respeto hacia todas las formas de vida resulta impopular y contrario a la cultura laica

Se debe tener cuidado al recibir información de los medios de comunicación sin antes realizar una evaluación crítica. Quizás lo que escuchamos, vemos y leemos no sea toda la historia completa. Reflexiono sobre un caso específico.

Inicialmente me sorprendí cuando escuché que el Presidente George W. Bush vetaría la renovación del reciente programa estatal de seguro médico para niños (SCHIP por sus siglas en inglés). No podía imaginarme por qué el presidente se opondría a proporcionar atención médica infantil, especialmente a niños pobres.

En efecto, vetó el programa actualizado. El reportaje que leí y los anuncios que escuché informaban que el motivo de la decisión del presidente era el costo excesivo que suponía el programa. Esa información es bastante distinta a la que obtuve a través los reportajes de los medios de comunicación católicos.

Averigüé que, de hecho, el Presidente Bush y los obispos estadounidenses apoyaron alguna vez el programa SCHIP, pero ahora tienen grandes preocupaciones al respecto. Tal y como lo presentaba una editorial nacional católica: "Se debe a que el nuevo Congreso ha transformado esta reforma de asistencia social en un caballo de Troya."

En efecto, el Congreso intentó reorientar SCHIP. Como lo expresa el *National Catholic Register*: "Decidieron que un proyecto de ley para atención médica infantil sería la mejor coyuntura para sentar un peligroso precedente tomando el dinero de los sueldos de los contribuyentes estadounidenses y utilizándolo para costear abortos."

El programa de atención médica infantil (SCHIP) se creó en 1997. Se consideró un paso adelante en la reforma de la asistencia

social ya que contenía una disposición por medio de la cual los estados debían distribuir el dinero federal, una forma de que estuviera "cerca de casa," por así decirlo. El dinero proveniente de SCHIP debía gastarse para proporcionar atención médica a aquellos niños cuyos padres se encontraran por encima del nivel de pobreza y que no calificaran para obtener Medicaid, pero que aun así no pudieran costear sus gastos de atención médica.

Cuando el Congreso cambió de manos en 2005, los nuevos legisladores decidieron realizar dos cambios importantes en el programa SCHIP. Primero, cambiaron la definición de niños. La definición anterior de niños abarcaba a cualquiera "desde la concepción hasta los 19 años." Es decir, estaban a disposición cuidados prenatales por el bien de los niños. Esa definición se eliminó.

Segundo, al nuevo proyecto de ley se incorporaron los "servicios de maternidad." Bajo esta rúbrica el dinero que se retiene de los impuestos podría pagar abortos en 17 estados. La versión anterior de SCHIP empleaba unas previsiones que contemplaban también los derechos de los niños no nacidos. La nueva versión revoca dicha noción. La nueva versión del programa de salud médica para niños franquea las antiguas políticas federales contra la práctica de abortos auspiciados por el dinero de los contribuyentes.

Lo que originalmente estaba destinado a servir a los niños pobres ahora se encuentra disponible para costear abortos. Por lo tanto, no es de sorprender que la nueva versión del programa cuente con el apoyo de Planned Parenthood.

Obviamente los obispos estadounidenses ya no pueden apoyar la versión actualizada de SCHIP. Si bien la versión antigua era positiva, la nueva no lo es. El veto del presidente

abarcaba mucho más que un aumento en los costos.

Existe una presión constante para declarar el derecho al aborto como una práctica médica aceptada y disponible, hasta el punto de exigir el apoyo de los contribuyentes. Lo mismo sucede con el apoyo legal a las prácticas para la investigación de células madre en embriones que requieren la interrupción de una vida humana en desarrollo.

Para decir lo menos, nuestra profunda creencia de que la vida humana es sagrada desde la concepción hasta la muerte natural resulta cada vez más impopular y contraviene la cultura laica. El desprecio es palpable.

Recuerdo el comentario perspicaz de la Beata Teresa de Calcuta: "Ciertamente es una gran pobreza matar una vida inocente en función de la comodidad y una mayor conveniencia." La comodidad y la conveniencia son valores que parecen haberse vuelto supremos en la cultura de la sociedad contemporánea. Creo que aquellos de nosotros que pertenecemos a una generación anterior sacudimos la cabeza incrédulos. Recordamos una época distinta.

Tenemos que preguntarnos: ¿Cómo encaja Dios en una cultura laica? En efecto, Dios no encaja. Al creador de la vida se le deja a un lado para todos los fines prácticos. ¿Es esto intencional? Probablemente en algunos casos. Pero creo que en su mayoría, el laicismo se ha vuelto tan predominante que se reflexiona muy poco sobre el verdadero significado de creer en Dios y en las consecuencias de esa

creencia.

El asunto se complica aun más en una sociedad que atribuye acertadamente un elevado valor a la democracia. El problema es que la igualdad de derechos se interpreta como derechos a cualquier costo, incluyendo la negación del derecho a la vida del no nacido y de los más vulnerables en nuestra sociedad.

Retomo mi preocupación con respecto a cómo recibimos la información en nuestro mundo post-cristiano. Nos hacemos un perjuicio a nosotros y a nuestra cultura si aceptamos lo que vemos, escuchamos y leemos tal y como se nos presenta. Nuestros niños y jóvenes adultos necesitan ayuda para aprender a pensar de manera crítica, de conformidad con los valores morales y el Credo que profesamos. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 2

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, "My Vocations Through the Years," John F. Fink, editor emeritus of *The Criterion*, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **All Souls Day, Mass**, noon and 6 p.m., dedication of new mausoleum following Mass at 6 p.m. Information: 317-574-8898.

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **All Souls Day, Mass**, noon. Information: 317-574-8898.

Calvary Cemetery, 4227 Wabash Ave., Terre Haute. **All Souls Day, Mass**, 12:15 p.m. Information: 317-574-8898.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass**, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Free seminar for cancer patients and their families**, lunch included for registered participants, noon-2 p.m. Information: 317-782-7982.

November 3

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Feast of St. Martin de Porres, Mass and pitch-in dinner**, bring a dish to share, public invited, 7 p.m. Information: 317-632-9349.

St. Simon the Apostle Parish, 8155 Oaklandon Road,

Indianapolis. **"Pirates Cove-Royal X" social**, \$65 per person includes dinner and dancing. Information: 317-596-1059.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"A Carousel of Songs and Styles,"** 7-9 p.m., no charge, reservations suggested. Reservations: 317-784-3660.

The Marian University, library auditorium, 3200 Cold Spring Road, Indianapolis. **Honors Program and Peace and Justice Studies, program sponsor, "Marx in Soho,"** 7 p.m., no charge. Information: 317-955-6213 or e-mail leck@marian.edu.

St. Bartholomew Parish, 1306 27th St., Columbus. **"Ultimate Home Party,"** vendors, bake sale, lunch available, 8:30 a.m.-3:30 p.m., fundraiser benefits parish ministries. Information: 812-375-0419.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Craft show**, 11 a.m.-5 p.m. Information: 812-576-4302.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Holiday bazaar**, 9 a.m.-3 p.m. Information: 765-342-6379.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Indianapolis Mini-Marathon training, "Jump the Gun,"** 7-11 a.m. Information: 317-782-7977.

November 4

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Alumni of St. John, St. Mary, St. Agnes and Our Lady of Grace academies, Ladywood School and Ladywood-St. Agnes School, Mass**, 10:30 a.m. Information: 317-877-4058.

Cardinal Ritter Jr./Sr. High

School, 3360 W. 30th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-924-4333.

Our Lady of Providence Jr./Sr. High School, 707 Providence Way, Clarksville. **Open house**, 1-3 p.m. Information: 812-945-3350.

St. Francis Xavier Parish, Highway 31 and Highway 160, Henryville. **Smorgasbord**, chicken and ham dinner, 11 a.m.-1 p.m. Information: 812-256-3200.

Michaela Farm, Oldenburg. **"Winter Bird Identifying Class,"** 1-4 p.m., donations accepted, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Chicken dinner and craft show**, 11 a.m.-5 p.m. Information: 812-576-4302.

Saint Meinrad Archabbey Church, 200 Hill Drive, St. Meinrad. **Concert by Musica Ficta**, 3 p.m., no charge. Information: 812-357-6501.

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

November 5

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Look Good, Feel Better" workshop for women with cancer**, noon-2 p.m. Information: 317-782-6704.

November 6

St. Athanasius the Great

Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, prayer meeting**, 7:15 p.m. Information: 317-592-1992, www.inholyspirit.org or ccrci@inholyspirit.org.

November 7

Sisters of St. Francis, Oldenburg. Mid-week series, **"Managing Our Emotions by Prayer and Reflection,"** Franciscan Sister Olga Wittekind, presenter, 10 a.m.-2:30 p.m., \$35 per session. Information: 812-933-6491 or jwerner@oldenburgosf.com.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles 50 and over**, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

November 8

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Spirit and Place Festival, one-man play, "Hearing Voices" (speaking in tongues)**, 7:30 p.m., \$5 donation. Information: 317-351-0510 or ambpa@sbcglobal.net.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"What is the New Testament?"** Franciscan Sister Barbara Leonard, presenter, 1:30-4:30 p.m. Information: mhodde@saintmeinrad.edu.

Benedict Inn Retreat and Conference Center, 1402 South-ern Ave., Beech Grove. **"A Local Artisan's Story: A Family Journey Preserved by a New Generation," evening of music, food, photography and storytelling**, Carol Faenzi, author of *The Stonecutter's Aria*, presenter, \$25 per person, pre-registration required. Information: 317-788-7581.

November 20

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

November 26-30

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

November 30-December 2

Saint Meinrad Archabbey, 100 Hill Drive,

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **"Understanding the Liturgy," session four, "Celebrating the Liturgy of the Word,"** Charles Gardner, presenter, 6:15-9 p.m. Information: 317-236-1483, 800-382-9836 or e-mail worship@archindy.org.

November 9

St. Lawrence Parish, 6940 E. 46th St., Indianapolis. **"Sisterhood Christian Drama Ministry,"** Scripture stories presented on stage, no charge, 7 p.m. Information: 317-546-4065.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Veteran's Day liturgy**, 8:30 a.m., reception following liturgy. Information: 317-924-4333, ext. 124, or e-mail lbaute@cardinalritter.org.

Woodstock Club, 1301 W. 38th St., Indianapolis. **20th annual celebration benefiting the Little Sisters of the Poor ministry to the elderly at St. Augustine Home for the Aged**, dinner, dancing and auction, 7 p.m. Information: 317-872-6420.

November 10

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

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **Altar Society's Christmas Bazaar**, crafts, food, 9 a.m.-3 p.m. Information: 317-852-3195.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Annual holiday craft fair**, 35 craft booths, baked goods, lunch, 9 a.m.-4 p.m. Information: 317-787-8246.

St. Pius X Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Luke the Evangelist Parish, fourth annual "Bingo Blast,"** 6:30-10 p.m. Information: 317-259-4373.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **St. Joseph Parish Pro-Life Committee, "I Love Life Conference," Father Peter West, Priests for Life**, keynote presenter, 10 a.m., free-will offering. Information: phyllisburkholder@sbcglobal.net.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Silent prayer day**, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Our Lady of the Apostles Family Center, 2884 N. 700 W., Greenfield. **"Raising Kids in the Media Age,"** Jay Dunlap, author and presenter, 7 p.m. free-will offering. Information: 812-591-0434 or e-mail hustedd@earthlink.net.

St. Joseph Parish, 1875 S. County Road, 700 W., North Vernon. **Rosary Society's "Holiday Craft Bazaar,"** homemade chicken and noodles and sandwiches, *Cooking with Mother Eisenmann* cookbooks, St. Joseph Parish cookbooks, crafts, Santa Claus, 1-2 p.m., bazaar, 9 a.m. Information: 812-346-4783.

November 10-13

St. Patrick Church, 1807 Poplar St., Terre Haute. **Parish mission, "How Good It Is, How Pleasant Where the People Swell As One,"** 7 p.m., reconciliation, Sun., Mon. and Tues. after service, Father James Farrell, homilist at weekend Masses and presenter for parish mission, social following evening services. Information: 812-232-8518. †

Retreats and Programs

November 9-10

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

November 11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Women of the Old Testament 101,"** Dominican Sister Romona Nowak, presenter, 7-9 p.m., no charge.

Information: 317-545-7681 or www.archindy.org/fatima.

November 12

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

November 16-18

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

Missionary image of Our Lady of Guadalupe to be displayed in archdiocese

The missionary image of Our Lady of Guadalupe will be available for veneration at a number of locations in the archdiocese during November.

The missionary image has been

VIPs

Thomas and Martha (Pictor)

Heazeltine, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 9.

They were married on Nov. 9, 1957, at St. Louis Church in Batesville.

The couple has four children: Carol, Elaine, Greg and Paul Heazeltine. They have two grandchildren. †

touched to the original tilma of St. Juan Diego, which he was wearing during Our Lady of Guadalupe's apparitions in 1531.

The tilma with the original image of Our Lady of Guadalupe is displayed at the cathedral in Mexico City.

It has been reported that many graces accompany this missionary image.

Opportunities to venerate the missionary image in southern Indiana from Nov. 3 until Nov. 26 include these Masses and prayer services next week:

- Nov. 3—Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis, 10 a.m. until 11:30 a.m., followed by 11:45 a.m. Mass.
- Nov. 4—St. Mary Church, 415 E. Eighth St., New Albany, 2 p.m. Mass in Spanish.
- Nov. 6—Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, Clarksville, 9 a.m. until 3:30 p.m.
- Nov. 8—Mercy Providence Nursing

Home, 4915 Charlestown Road, New Albany, 8:15 a.m. until 11 a.m.

- Nov. 8—St. Mary School, 420 E. Eighth St., New Albany, school assembly, 12:45 p.m.

- Nov. 10—"I Love Life" conference, Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, 9:45 a.m. until 3:30 p.m.

- Nov. 10—St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 5:30 p.m. Mass.

- Nov. 11—St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 8 a.m. and 11 a.m. Masses.

(Next week: More dates for veneration of the missionary image.) †



A mosaic at St. Francis of Assisi Church in Chicago depicts Our Lady of Guadalupe. The Virgin Mary appeared to an Indian peasant—St. Juan Diego—in December 1531 in Tepeyac, near present-day Mexico City. She is honored as patroness of the Americas. Her feast day is Dec. 12.

Ignoring quotas, pope confirms priorities with new cardinals

VATICAN CITY (CNS)—With his latest batch of cardinal appointments, Pope Benedict XVI has confirmed some important directions and priorities of his pontificate.

First, the pope's picks have once again boosted the European and U.S. presence among voting-age members of the College of Cardinals.

The list of 23 new cardinals, announced on Oct. 17, included 18 under the age of 80 and therefore eligible to vote in a conclave. Two are Americans, which will leave the United States with 13 under-80 cardinals, matching a historically high number.

The pope's choice of Cardinal-designate Daniel N. DiNardo of Galveston-Houston was particularly significant because it went outside the group of U.S. dioceses traditionally headed by cardinals, instead looking to the South, where the Catholic Church has grown most rapidly in recent years. Over the last 20 years, the number of Catholics in the Archdiocese of Galveston-Houston has increased by nearly 80 percent.

Cardinal-designate DiNardo, 58, will be the first head of a Texas archdiocese to wear the red hat, and he comes with a bonus feature that could enhance his influence—several years of experience as an official of the Vatican's Congregation for Bishops.

Ten of the 18 voting-age cardinal appointees are from Europe, which means that Europeans will constitute approximately 50 percent of the potential conclave voters. Of the 30 cardinals Pope Benedict has named

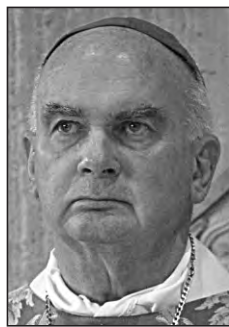
to the under-80 group since his election, 16 have been European.

The pope's choices this time included only two residential bishops from Latin America—one from Brazil and one from Mexico. Brazil, which has the largest Catholic population in the world, will now have four under-80 cardinals. Mexico, which has the second-largest Catholic population, will also have four.

All of which goes to show that Pope Benedict does not follow geographical quotas when he makes his cardinal selections.

After the Nov. 24 consistory, the global breakdown of voting-age cardinals will be 60 from Europe, 21 from Latin America, 16 from the United States and Canada, 13 from Asia, nine from Africa and two from Oceania.

Seven of the new picks are active officials of the Roman Curia or Vatican-related organizations, including U.S. Cardinal-designate John P. Foley, pro-grand master of the



Cardinal-designate John P. Foley

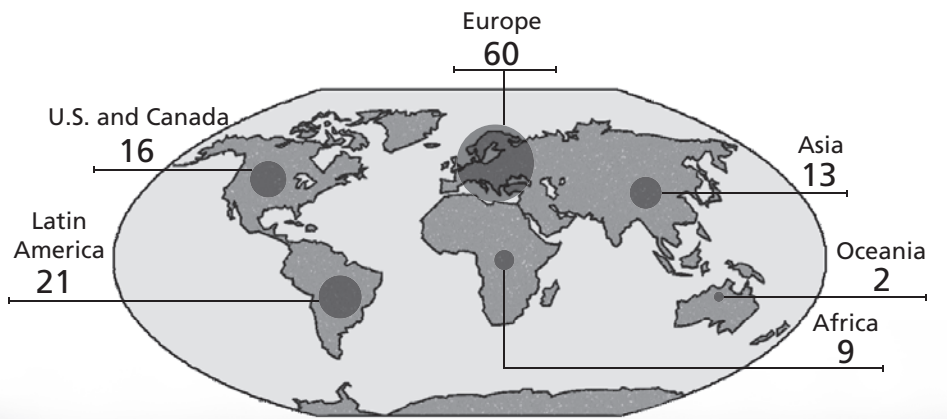
Knights of the Holy Sepulcher. While there has been much talk about reducing the number of curial cardinals, it appears that Pope Benedict is not going down that road.

Three of the pope's cardinal appointees are in their 50s, including Cardinal-designate DiNardo. Overall, the residential bishops among the new cardinals have an average age of 64—which may not sound like the fountain of youth, but is 13 years younger than the average age of current cardinals.

At the same time, Pope Benedict named a record number of five over-80 cardinals, rewarding a Roman Curia veteran, an

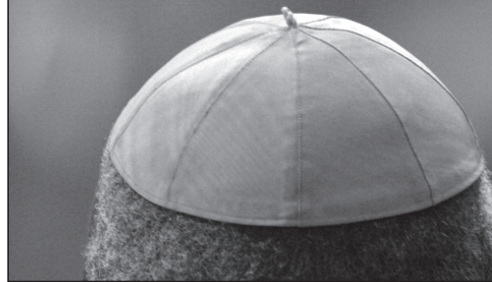
Cardinal-Electors

After the consistory, Europe will have the largest bloc of the 121 cardinals eligible to vote for a new pope.



Countries with the most electors

Italy	22
USA	13
Spain	6
France	6
Germany	6



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Argentine pastor and two Roman academics.

Iraqi Chaldean Patriarch Emmanuel-Karim Delly, 80, was perhaps the most significant of these appointments. In naming

him a cardinal, the pope was showing symbolically his concern for the suffering Catholic population in Iraq, where violence and intimidation have forced tens of thousands of Christians to leave. †



The Spiritual Center of Maria Stein Retreat House

Iraq and Afghanistan Veterans Retreat: November 30 to December 2, 2007
6:30 pm Friday—1:00 pm Sunday

This retreat is designed to help veterans heal from the emotional and spiritual wounds of combat.

There is no fee, thanks to a generous grant from the Sisters and Fathers of the Precious Blood. For further information, contact spiritualcenter@watchtv.net, 419-925-7625 or see our website: www.spiritualcenter.net.

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Marian College cyclists win 10th national championship

By John Shaughnessy

The smile still comes quickly for Dean Peterson as he recalls the latest chapter in the story of a small Catholic college that has an amazing tradition of winning national cycling championships against much larger schools.

As his smile grows, Peterson looks back to the last day of the three-day competition that determined the winner of the 2007 National Collegiate Cycling Association Championship in San Diego, Calif.

Peterson's team was still in contention for the championship at that point—a remarkable reality considering there were six freshmen and two other new student-athletes on the 12-member team from Marian College in Indianapolis.

Yet defying the odds has become a tradition for the Marian cycling program,



Daniel Elsener, Marian College president, left, cycling coach Dean Peterson and Joe Haklin, director of athletics, back row, far right, are pictured with members of the Franciscan college's cycling team after they recently captured the school's 10th national championship in 13 years.

which was gunning for its 10th national championship in 13 years—a feat that has been accomplished by continually competing against colleges with

enrollments that exceed 15,000 students, including Indiana University, Penn State University and the University of Minnesota. Marian's

enrollment this year is 2,010.

In fact, when the third day of competition began this year, Peterson figured his team would likely finish

second to a team from the University of California at San Diego.

"I had prepared them for second," says Peterson, Marian's second-year

coach. "I told them if we did our best, we should be happy with that. Then they went out and rode beyond their expectations and my expectations."

On Sept. 16, the team won its 10th national championship, adding to a legacy that has been extraordinary since Marian College decided to compete in cycling in 1992.

"It was a great idea by Marian College to utilize a very unique sporting venue near the campus—the Major Taylor Velodrome," Peterson says. "Marian decided it would be a cool thing to have a cycling team."

"In the 15 years since then, it's allowed us to market the school. The school has seen great benefit in terms of diversity and where kids come from. We have a student from Australia, two from Los Angeles and three from the East Coast. We literally have kids from all over the world looking at our program."

This year's championship team featured four women and eight men: Taylor Brown, Jeff Carl, Stephen Chiselko, Matt Jones, Paddy Kilmurray, Abby Nicks, Sierra Siebenlist, Loren Somerville, Megan Somerville, Bennet van der Genugten, Alex Wieseler and David Williams. The team's assistant coaches are Jake Rytlewski and Doug Robinson.

"There are a lot of good things happening with the team in terms of looking out for each other and holding each other accountable," Peterson says. "It's a great thing to see."

Peterson believes that connection as teammates is just as important as the team's success.

"I'd like to think I'm known as an educator as well as a coach," Peterson says. "I use a lot of my education background when I'm coaching. I'd like to think we're giving them life lessons about teamwork and hard work, and where it can take them in life. Winning is certainly fun, but it's that other part that really gets me going." †

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The Marian University's goal? To become 'a great Catholic university'

By John Shaughnessy

Even before Daniel Elsener made the announcement, it had already been a remarkable year for Marian College in Indianapolis.



Daniel Elsener

The college opened the academic year with a record enrollment and a new sense of spirit as the school fielded its first-ever football team—a team that won its first game on Oct. 27.

The college celebrated the news that it has raised more than \$3.5 million for scholarships this year, and it also cheered its cycling team which won its 10th national championship in 13 years in September.

So there was already a spirit of pride in the present and a hope for the future when

Marian College wins cycling championship, page 8.

Elsener, the school's president, announced on Oct. 25 that the college is changing its name to The Marian University—signifying Marian's commitment to become "a great Catholic university for a great city."

"It is my observation that almost every major city in America and many nations have at least one great Catholic university," Elsener said. "In each case, the university plays an indispensable role of providing Christian knowledge, perspective and understanding, and often provides the challenging questions to the culture that are critical to the plight of humanity."

"In this role, Catholic universities provide an enormous contribution to improving the economic, cultural and intellectual life of every city, state and country in which they exist. In becoming an exemplary Catholic university, we will provide those many benefits to Indianapolis, Indiana and beyond."

Elsener also announced a \$100 million campaign for Marian, noting that \$40 million has already been raised to improve and expand the faculty, facilities and programs at the college that has 2,010 students.

Elsener made the announcement in the lobby of the college's new, gleaming physical education center, a center that prominently displays a banner that pays tribute to Marian's founders and foundation.

Catholic university offers bachelor's degree in human rights studies

DAYTON, Ohio (CNS)—The University of Dayton's new bachelor's degree program in human rights studies will prepare graduates for careers in human rights advocacy and humanitarian assistance as well as law school or other advanced study.

"Human rights has become the language in the political and international community for talking about social justice and morality," said Christopher Duncan, chair of the Marianist-run university's political science department.

"Students interested in social justice and issues of peace and peacemaking have gravitated toward human rights," he said in a news release about the program, one of just a couple like it in the nation. Bard College in Annandale-on-Hudson, N.Y., offers a similar degree.

As part of the interdisciplinary degree, students will be required to demonstrate proficiency in a foreign language, complete an internship and take a course in research methodology.

Other classes include philosophy and human rights, politics of human rights, international law and organization, faith and justice, rhetoric of social movements, and sociology and human rights.

Elective courses are offered in communication, history, political science, religious studies and sociology.

"Students understand that there aren't any simple answers, that the humanitarian challenges won't go away," said Mark Ensalcó,

As Elsener, Archbishop Daniel M. Buechlein and others spoke at the Oct. 25 press conference, they looked in the direction of the banner that proclaimed:

"Our Franciscan Values
"Dignity of the Individual
"Peace and Justice
"Reconciliation
"Responsible Stewardship"

In his brief remarks, Archbishop Buechlein saluted the Sisters of St. Francis, who started Marian in 1851 as a training school for teachers. He credited the sisters for sharing and exemplifying the foundation of Franciscan values that has endured through 156 years at the college, values that have been instilled in generations of Marian students.

The connection between Marian and the Sisters of St. Francis continues. Many still serve the college, and the order was represented at the press conference by Sister Barbara Piller, the congregational minister of the Sisters of St. Francis in Oldenburg.

"This is very exciting," Sister Barbara said before the press conference. "The lay leaders came to the council of the sisters and asked us what we thought of the name change. I felt the decision to go with The Marian University was a very collaborative process. We really feel the lay leaders of the college have built upon the legacy of the Sisters of St. Francis. We're very proud of what they have done and what they will continue to do."

The Catholic roots of Marian continue to grow through the school's Rebuild My Church program. The program is designed to help students "assess how their lives and vocations can be pursued in the light of the call to serve God"—as lay leaders, priests or members of religious communities.

Officials also have set the foundation for physical growth on campus. A new residence hall, an athletic field and a theater are part of its expansion plans.

The fundraising campaign also includes plans to improve and expand academic programs in nursing, the arts and teacher-education.

"These investments will insure that Marian can do so much more to build the capacity of our city and state in addressing some of the most critical needs of our community in health care, education, math, science and math/science education," Elsener noted.

Students seem to favorably view the name change as a reflection of the school's new direction.

who holds the university's Rev. Raymond A. Roesch chair in the social sciences. "There will be global poverty and some other Darfur."

In 1998 at the University of Dayton, he founded the country's first undergraduate human rights program. It included an international studies degree with a concentration in human rights and a minor in human rights.

He is also the co-founder of the International Human Rights Education Consortium, which promotes human rights education at colleges and universities around the world.

Ensalcó, who teaches courses in human rights, political violence and terrorism, said it is particularly appropriate that a Catholic university offer the bachelor's degree in human rights studies.

"A Catholic university's concern for human dignity, the common good, peace and social justice is very consistent with human rights discourse," he said.

Student interest drove the decision to offer the new degree. In 2006, 89 percent of students studying in the university's human rights program said they were likely to pursue the new degree, if offered.

"Since the human rights program is a large part of what drew me to UD, I think it's a very important addition to a university that takes pride in its Marianist heritage and social justice," said Claire Yerke, a senior international studies major with a concentration in human rights. †



Franciscan Sister Barbara Piller, congregational minister of the Sisters of St. Francis in Oldenburg, talks with Archbishop Daniel M. Buechlein at the Oct. 25 press conference in Indianapolis announcing the name change of Marian College to The Marian University.

"Marian is putting on a new face, and the name change reflects how different we are now," said Jacinta Fernung, 21, a junior and a nursing student from Tipton, Ind. "Adding the football team is making the school

bigger. There's a lot more clubs and events than when I started here. I've noticed a lot more spirit than I have in previous years. I'm excited about all the progress and changes that Marian is making." †

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Church sacraments, rites offer grieving parents comfort and solace

By Mary Ann Wyand

First of two parts

Babies aren't supposed to die. Parents expect to celebrate the birth and the baptism of their children with relatives, friends and members of their faith community.

But when the unthinkable happens—miscarriage, stillbirth or post-partum death—the sacraments of the Catholic Church offer grieving parents comfort and solace in the knowledge of God's love and mercy.

All Saints Day on Nov. 1 and All Souls Day on Nov. 2 are annual feast days offering consolation for Catholics who have lost loved ones.

These liturgical commemorations can be especially comforting for parents who have lost babies through miscarriage, stillbirth or post-partum death.

The *Catechism of the Catholic Church, Second Edition*, explains that, "As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: 'Let the children come to me, do not hinder them,' (Mk 10:14, cf. 1 Tm 2:4) allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism" (#1261).

The catechism also notes that, "With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation" (#1283).

The Catholic Church teaches that a funeral Mass and burial may be held for babies who die at 20 weeks of pregnancy.

If the baby did not live until the halfway point of the pregnancy, Catholic hospital staff members ask the parents if they wish to have a burial for their child or obtain their permission to cremate the stillborn baby's remains before burial. The Catholic Church allows cremation.

Instead of taking their infant to church to celebrate the Rite of Baptism, parents with empty arms rely on pastoral support as they plan their baby's funeral rites or memorial service.

In *The Roman Ritual*, which was

"revised by Decree of the Second Vatican Ecumenical Council and published by Authority of Pope Paul VI," the Church offers a special rite for "Funerals for Children Who Died Before Baptism," including suitable Old Testament and New Testament readings.

A Scripture reading from the prophet Isaiah, for example, reassures grieving parents that, "The Lord God will destroy death forever. ... The Lord God will wipe away the tears from all faces" (Is 25:6a, 7-8b).

Psalm 25, which may be used for the Responsorial Psalm, reminds people that God will help them in their time of sorrow. "Relieve the anguish of my heart and set me free from my distress. Preserve my life and rescue me. Do not disappoint me, you are my refuge" (Ps 25:17, 20).

St. Paul's Second Letter to the Corinthians also offers reassurance to bereaved family members. "Blessed be the Father of mercies and the God of all comfort, who consoles us in all our afflictions" (2 Cor 1:3b-4a).

One of the most well-known New Testament passages from St. Matthew's Gospel reminds people, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light" (Mt 11:28-30).

During the introductory rites of a funeral liturgy for an unbaptized child—which may include a Mass—the sprinkling with holy water is omitted and a brief address is given by the presider.

It says, in part, "... the Lord is a faithful God who created us all after his own image. All things are of his making, all creation awaits the day of salvation. We now entrust the soul of [child's name] to the abundant mercy of God, that our beloved child may find a home in his kingdom."

There are several options for the opening prayer.

"O Lord, whose ways are beyond understanding, listen to the prayers of our faithful people; that those weighed down by grief at the loss of this [little] child may find reassurance in your infinite goodness."

Another option mentions the parents' belief in God, and serves as a reminder to them that God will comfort and support them if they turn to him in faith and prayer.

It begins, "God of all consolation, searcher of mind and heart, the faith of these parents [name and name] is known to you. Comfort them with the knowledge that the child for whom they grieve is entrusted now to your loving care."

During the final commendation, the presider states, "Let us commend this child to the Lord's merciful keeping; and let us pray with all our hearts for [name and name]. Even as they grieve at the loss of their [little] child, they entrust [him/her] to the loving embrace of God."

Another prayer of commendation for an unbaptized child asks God to care for the child and provide strength for family members in their time of grief. It also reminds them of Church teachings on the Communion of Saints.

"Trusting in your mercy and in your all-embracing love, we pray that you give [him/her] happiness forever. Turn also to us who have suffered this loss. Strengthen the bonds of this family and our community. Confirm us in faith, in hope, and in love, so that we may bear your peace to one another and one day stand together with all the saints who praise you for your saving help."

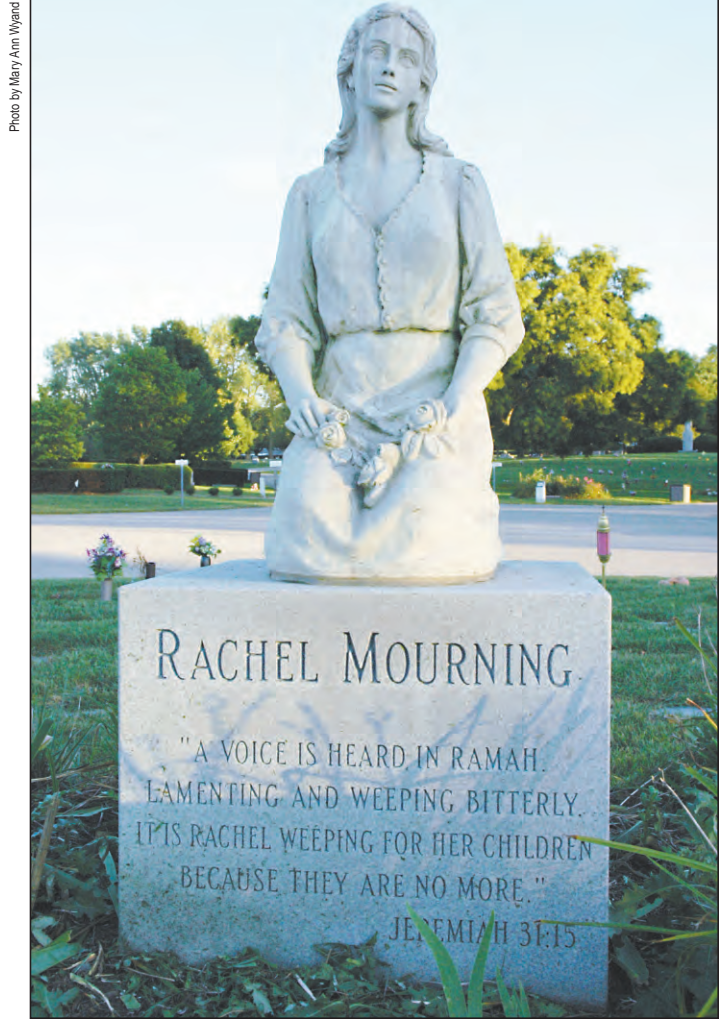
The Roman Ritual also notes that the Church's "Rite of Final Commendation for an Infant" may be used in the case of a stillborn baby or a newborn infant who dies shortly after birth. This short rite of prayer with the parents is celebrated to give them comfort, and to commend and entrust the infant to God. This rite is a model and the minister should adapt it to the circumstances. It may be used in the hospital or place of birth or at the time of the

committal of the body" (#318).

The words of a prayer offered at this time for a child who died before baptism could also be printed on a personalized prayer card for the parents to keep as a memorial token.

"Lord God, ever caring and gentle, we commit to your love this little one [name], who brought joy to our lives for so short a time. Enfold [him/her] in eternal life. We pray for [his/her] parents who are saddened by the loss of their [child/baby/infant]. Give them courage and help them in their pain and grief. May they all meet one day in the joy and peace of your kingdom."

(Next week: *Disenfranchised grief.*) †



This statue of Rachel weeping for her children is located at the Infants Circle at Calvary Cemetery in Indianapolis. Many cemeteries offer special burial places for babies. The statue was inspired by the Scripture passage from Jeremiah 31:15, which reads, in part, "Rachel mourns her children, she refuses to be consoled because her children are no more."

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Conference speakers discuss role of Blessed Virgin Mary

By Katie Berger

Special to *The Criterion*

GREENWOOD—Nearly 1,000 people filled Our Lady of the Greenwood Church in Greenwood throughout the day and into the night on Oct. 13 to pray and to learn more about the Blessed Virgin Mary.

They were present for “Behold Your Mother,” a conference sponsored by the Franciscan Friars of the Immaculate, an international religious order founded in 1990.

Members of the order staff the Our Lady of the Redeemer Retreat Center in Monroe County.

Among the speakers at the conference were Deacon Mark Miravalle, author Scott Hahn, Franciscan Father Peter Damian Fehlner and international recording artist Dana Scallon, who served as master of ceremonies for the program.

From doctrine to dogma

“The Daughter of the Father, Mother of the Son and spouse of the Holy Spirit” is what Deacon Mark Miravalle, professor of Mariology and Spiritual Theology at Franciscan University of Steubenville in Ohio, called the Blessed Virgin Mary, noting her role as co-redemptrix, mediatrix and advocate as being in cooperation with each person of the Holy Trinity.

This fifth Marian Dogma, which would recognize Mary’s role of cooperating with the work of Jesus, Deacon Miravalle says, is essential in understanding redemption.

“Mary uniquely cooperated and participated with Jesus and entirely depended on Jesus.”

Deacon Miravalle said the proclamation as an infallible dogma of these current doctrines of the Church would complement earlier Marian dogmas. The dogma that

Mary is the Mother of God and that she remained a perpetual virgin were defined within the first 1,000 years of the Church. Mary’s Immaculate Conception and Assumption into heaven were defined, respectively, in 1854 and 1950.

While the first four dogmas proclaim Mary’s role in relation to Jesus, the fifth dogma would highlight Mary’s role in relation to all of humanity and make complete all Marian dogma.

Deacon Miravalle said part of understanding the teaching that Mary is co-redemptrix, mediatrix and advocate involves accepting and defending it. He said it is rooted in Church tradition, Scripture and papal teachings, and was supported by many saints.

Defining this doctrine as a dogma, however, does not come without objections from a variety of groups, including many Catholics.

Through the course of his presentation, Deacon Miravalle addressed four major objections often raised to the pronouncement of Mary in these three roles.

One objection presents the argument that this dogma elevates Mary as the fourth person of the Holy Trinity, giving her almost goddess stature.

In reply to this, Deacon Miravalle said, “‘Co’ does not mean equal. ‘Co’ means ‘with.’ Mary uniquely cooperated and participated with Jesus and entirely depended on Jesus in the work of Jesus.”

Beyond the objections, Deacon Miravalle said the more exciting part is the fruit that will come from this dogma, which he noted will include greater dignity for the human person, increased dignity of women, the renewed emphasis on the redemptive value of suffering and, most importantly, unity in the Church.

Scott Hahn

It was while helping his wife during the birth of one of their six children 23 years ago that Scott Hahn first heard of the wonders of the miraculous events that reportedly occurred at Fatima, Portugal, in 1917.

As Hahn was helping his wife through her breathing, his eyes were drawn to the television, where he saw a person talking about Fatima. Hahn wondered why he had

never heard of Fatima.

“How in the world did I miss out on this?” he thought.

Hahn, a professor of Scripture and Theology at Franciscan University of Steubenville, is a popular Catholic speaker and author.

At the time that he saw part of the television show during his wife’s labor, Hahn was a Protestant minister who was studying the Catholic faith, but was troubled by the Church’s claims about Mary.

“Mary, Mary seemed quite contrary to the Bible I read,” Hahn joked.

It was not only the teaching on the Immaculate Conception and others that made Hahn uneasy. It was especially in the thought that Mary continues her work in the redemption of humanity. He said he saw this emphasis on Mary detracting from Jesus.

“I wanted to protect the glory of my Savior and my Lord,” he said.

Now, as a Catholic, Hahn sees Mary as not detracting from Jesus, but rather like a prism, where she is “refracting the light of his redemptive work” to all.

As a Catholic, he is also supportive of this fifth Marian dogma.

“I think this will show the world the revelation of Christ’s glory and the perfection of his redemptive work where it is found in its most splendid form—his mother,” Hahn said.

Father Peter Damian Fehlner

“Do we need Our Lady? We certainly do. We know we do,” Franciscan Father Peter Damian Fehlner told those attending the Marian conference.

The question then, he says, is, “Do we want her?”

Father Peter, an author, professor and lecturer, has also appeared regularly on the Eternal Word Television Network.

He challenged his audience to recognize and appreciate Mary’s role in the work of redemption, her inseparable union with Jesus and her ongoing presence in the lives of all believers.

“The Mother and the Son are never separated, neither in life or in death or in glory,” he said.

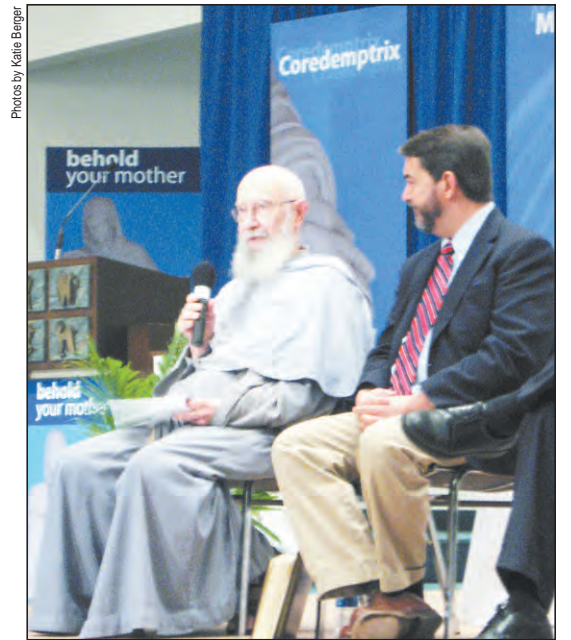
Father Peter later asked his listeners about their relationship with Mary.

“Do we want Mary? Are we willing to accept Mary as our mother?”

Like several speakers throughout the day,



Deacon Mark Miravalle



Father Peter Damian Fehlner, left, and author Scott Hahn were among the speakers at the Oct. 13 “Behold Your Mother” conference at Our Lady of the Greenwood Church in Greenwood.



International recording artist Dana Scallon performs at the “Behold Your Mother” conference on Oct. 13.

Father Peter stressed the centrality to going through Mary to God, our Father.

“Those who will not take Our Lady as their Mother will not have God as Father.”

Mary is our advocate, he added.

“If we ask her to do it, she will do it for all of us,” Father Peter said, “Whatever Our Lady wishes is, in fact, one with the will of God.”

Dana Scallon

After a full day of speakers, international recording artist Dana Scallon concluded the conference by performing several of her popular songs.

She discussed her own past struggles with Mary, but acknowledged the importance of the Blessed Mother in her life now.

The second song she performed was “Totus Tuus” (“totally yours”), a phrase made popular by Pope John Paul II recognizing Mary’s “yes” at the Annunciation as the total giving of herself to God.

Scallon also spoke of her promotion of the World Wide Holy Hour for Children, a group that aims to bring children to spend time in adoration of the Blessed Sacrament.

In her work bringing children to the Blessed Sacrament, she said she sees Mary as playing an essential role in this effort.

“Where there is devotion to the Blessed Mother,” she said, “there is a keen awareness of Jesus in the Blessed Sacrament.” †

‘Christmas in St. Louis’ pilgrimage scheduled for Dec. 14-17

Criterion staff report

“Christmas in St. Louis,” a four-day archdiocesan pilgrimage to celebrate the Advent and Christmas seasons, will be led by Msgr. Joseph F. Schaedel, vicar general, on Dec. 14-17.

“The ‘Christmas in St. Louis’ pilgrimage was a tremendous success in 2005,” Msgr. Schaedel said. “We feel that continuing this pilgrimage tradition would be our way of preparing for the blessed Christmas holiday.”

The pilgrimage is limited to 50 participants and several people have already signed up, said Carolyn Noone, associate director of special events for the archdiocese.

“In previous years,” Noone said, “our Christmas trips have sold out within a few days.”

The pilgrims will depart from the Archbishop O’Meara Catholic Center in Indianapolis at 9:15 a.m. on Dec. 14, she said, and travel by deluxe motor coach.

They will participate in Mass at 11:30 a.m. at the Church of the

Immaculate Conception at Saint Mary-of-the-Woods, and have an opportunity to venerate the remains of St. Theodora Guérin at the motherhouse church of the Sisters of Providence.

The pilgrims will also tour the National Shrine of St. Theodora Guérin and the National Shrine of Our Lady of Providence, and enjoy lunch at the Providence Center dining room.

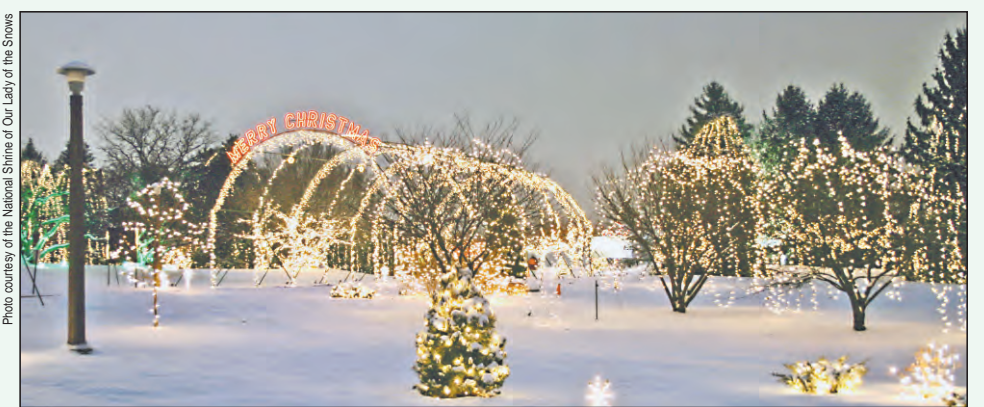
Following lunch, the pilgrims will travel to the National Shrine of Our Lady of the Snows in Belleville, Ill. After dinner that night, they will travel by bus to view the Way of Lights, an impressive outdoor display of more than 1 million lights depicting the birth of Christ.

On Dec. 15, the day begins with Mass at the Old Cathedral in St. Louis followed by lunch at Zia’s in the Italian section of the historic city.

During the afternoon, the pilgrims will enjoy sightseeing, including the Gateway Arch Museum, scenic Forest Park, Union Station, the Anheuser-Busch Brewery and many other places of interest.

That evening, they will dine at the famous Bevo Mill, which was built in the early 1900s by brewery founder August A. Busch and is a replica of a Dutch windmill. After dinner, they will enjoy the renowned musical production of *Wicked* at the Fox Theater.

On Dec. 16, the pilgrims will participate in Mass at the Cathedral



Archdiocesan pilgrims will travel to the National Shrine of Our Lady of the Snows in Belleville, Ill., and view the Way of Lights, an impressive outdoor display of more than 1 million lights depicting the birth of Christ.

Basilica of St. Louis, which has the largest mosaic collection in the world.

That afternoon, they will travel to historic St. Charles, Mo., which is known for its cobblestone Main Street lined with gaslights and restored buildings filled with antique, craft and gift shops. Strolling carolers add to the holiday atmosphere, and there will be time for shopping.

The St. Charles Symphony Orchestra will present an afternoon “Christmas Concert” that will add to the spirit of this blessed time.

Since time will be spent on the famous Mississippi and Missouri rivers, the day’s activities include dinner and social time

on the riverboat “Casino Queen.”

On Dec. 17, the last day of the trip, the pilgrims will participate in Mass at Our Lady of the Snows Shrine in Belleville en route to Indianapolis.

The cost of the pilgrimage is \$425 per person based on double occupancy, \$529 for a single room and \$399 for a triple room. The fee includes hotel accommodations, deluxe motor coach transportation, most meals, theater and concert tickets, and tour guide.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or by e-mail at cnoone@archindy.org.) †

Sisters of Providence celebrate church centennial, Foundation Day

Special to *The Criterion*

ST. MARY-OF-THE-WOODS—The Sisters of Providence and Saint Mary-of-the-Woods College have begun a year of celebration commemorating the 100th anniversary of the dedication of the Church of the Immaculate Conception.

The church was near capacity for the eucharistic liturgy on Oct. 21 with Archbishop Daniel M. Buechlein presiding. The Sisters of Providence Schola and the Saint Mary-of-the-Woods College Chorale sang during the Mass.

A Centenary Organ Concert, sponsored by the Wabash Valley Chapter of the American Guild of Organists, was also held in the Church of the Immaculate Conception. Artists included Sisters of Providence and guild organists.

“Today, we begin the celebration of the 100th anniversary of the dedication of this magnificent home of God under the patronage of the mother of Jesus under the title of her Immaculate Conception,” Archbishop Buechlein said in his homily.

“These awesome walls are a pledge to the dedication and vitality of your religious congregation of the Sisters of Providence, members past and members present. It would be difficult to compute how many sisters, college students, friends and visitors have celebrated Mass and prayed in this church over the years,” the archbishop said. “It is a special grace that you can worship in this truly special dwelling place of God.”

The archbishop continued, “This church has a splendid history. I doubt that even Mother Theodore [Guérin] would have envisioned the splendor one of her associates, Mother Mary Cleophas, and her associates would create for worship for her beloved congregation of sisters. Nor might she have thought she would be venerated here.”

The interim shrine of St. Theodora Guérin, foundress of the Sisters of Providence, is located next to the sanctuary.

Numerous events are planned for the rest of 2007 and

into 2008, including:

- An Advent concert with the Saint Mary-of-the-Woods College (SMWC) Chorale and Madrigals and the Terre Haute Children’s Choir on Dec. 8.
- SMWC performance of The Quilters and quilt display on Feb. 22-24.
- SMWC Chorale and Madrigals Spring Concert on April 20.
- An art exhibit at the Providence Center and SMWC LeFer Art Gallery and SMWC Rooney Library from April 20 to May 18.
- Family Day and choral performances by area choirs, and a closing eucharistic liturgy on Oct. 19, 2008.

The cornerstone for the Church of the Immaculate Conception was laid in 1886, and the rest of the church was completed as funds became available to the congregation.

A weekend of celebrations continued on Oct. 22 with the commemoration of the congregation’s Foundation Day. The Sisters of Providence were founded by Mother Theodore on Oct. 22, 1840.

“What a joy and privilege to be together here, the site of her arrival, her home, the center of her ministerial outreach and her final resting place,” said Sister Denise Wilkinson, the congregation’s general superior.

She reflected on her meetings with former Terre Haute attorney Larry Fleschner, who died only days before the foundation feast. He had paid to have a bronze statue of St. Theodora placed near the church. Fleschner, who joined the Catholic Church in 2006, had come to depend on St. Theodora to ease the burden of his illness.

“I don’t believe Larry found strength and comfort in our collective memory of Mother Theodore. ... I believe



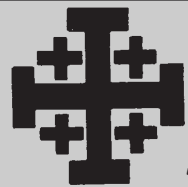
Archbishop Daniel M. Buechlein was the principal celebrant at the Oct. 21 Mass celebrating the 100th anniversary of the Church of the Immaculate Conception at the motherhouse of the Sisters of Providence at Saint Mary-of-the-Woods.



The Church of the Immaculate Conception was filled to near capacity for the special Oct. 21 liturgy marking the church’s 100th anniversary.

he found her in the here and now. I believe he felt her love for him,” Sister Denise said. “I think Larry got it. He got the deep why of her life. He got that Mother Theodore is not first and foremost a memory to revere, but a living presence urging us to dream big dreams and do loving deeds.

“We will become holy people by opening ourselves to her presence and her dreams and so finding ourselves inspired to live more and more as she lived—happy, generous and prayerful in the face of the sufferings and trials sure to come.” †



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Feb. 5-12 & Fr. Pohlman Feb. 12-19, 2008 Priced at \$1,740



3 STAR ROME & ASSISI with Chaplain Father Elmar Mauer, OMI, Belleville, Ill. Nine day trip to the Eternal City. Trip offers comfortable first class San Pietro Hotel in Rome within walking distance of St. Peter Basilica and Vatican City. Included are dinners, breakfasts, sightseeing of major sights of Rome and major basilicas, St. Mary Major, St. John Lateran, and St. Paul Outside the Wall, Pantheon, Trevi Fountain, full day to Assisi, tomb of St. Francis, Audience with Holy Father. Optional trip to Pompeii and Naples.
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Fundamentalists believe in 'literal inerrancy' of the Bible

By Edward P. Hahnenberg

Dennis Covington's *Salvation on Sand Mountain* tells the story of a small band of Appalachian Christians who believe God has commanded them to pick up and pray with deadly snakes.

It is a true story and a beautiful book. I highly recommend it even though I would not recommend handling the snakes!

What makes the book so good is the way that Covington brings the reader into the world of the snake handlers.

While critical of their beliefs, the author paints a sympathetic portrait of these people. He actually helps the reader appreciate why they do what they do by sharing a glimpse into the mind of a fundamentalist.

Along the way, Covington makes the important observation that snake handling is relatively new.

The handlers point to the Bible to justify their practice (Mk 16:18), but it really only goes back a generation or so. Its roots are not ancient, but modern.

The same is true for every kind of religious fundamentalism. They are all basically reactive.

As Covington sees it, handling snakes is one last grasp for God in a world that the handlers believe has lost its sense of the sacred.

What is fundamentalism?

Today we often use the word to describe radical elements within Islam. But the origins of the word are Christian and American.

A hundred years ago, a series of Bible conferences and publications appeared that condemned modern social and scientific advances, such as the theory of evolution.

The Protestant preachers behind this movement complained that mainstream theology had sold out to a sinful world and watered down the Gospel.

In response, they promoted five non-negotiable truths as a bulwark against change.

These five "fundamentals" include the divinity of Jesus, his virgin birth, his saving death, his bodily resurrection and, most importantly and most controversially, the literal inerrancy of the Bible.

The word "fundamentalism" has since come to include any similarly simplistic and absolute appeal to religious authority.

Not every fundamentalist is violent. But all fundamentalists condemn those

CNS photo/Crossiers



Christians believe in a great and generous God who creates and loves all things, but Christian fundamentalists embrace the Book of Revelation with its violent scenes of judgment and destruction. Fundamentalists promote five non-negotiable truths as a bulwark against change. These five "fundamentals" include the divinity of Jesus, his virgin birth, his saving death, his bodily resurrection and, most importantly and most controversially, the literal inerrancy of the Bible.

who think differently. In fact, the fundamentalist's greatest enemy is not the outsider, but the insider who is less militant.

Fundamentalism is not a particular set of beliefs. It is more a mindset, an attitude or even a psychology.

In the face of change, fundamentalism promises stability.

In the face of ambiguity, it promises certitude.

In the face of fear, it promises the security of belonging to those chosen few who are set apart, special and saved.

What all fundamentalisms share is a negative view of the world and the claim to have direct access to God. This takes a variety of forms.

Reacting to Darwin, a few American Protestants appealed to the literal words of the Bible to disprove what science was saying.

After centuries of colonialism and the upheavals of globalization, a handful of Muslims have turned to the Quran to justify their political agendas.

And, unable to deal with a changing Church after the Second Vatican Council, some Catholics quote past popes as the final word on everything related to faith.

Fundamentalism has become a truly ecumenical movement. Every religion has its version!

The Christian response to fundamentalism of any form flows out of our own faith's teaching about the nature of the world, God and us.

First, against fundamentalism's claim that the world is evil and dark comes the Christian conviction that it is lighted by the love of God.

Fundamentalists embrace the Book of Revelation with its violent scenes of judgment and destruction.

But does the world have to be annihilated to be redeemed? Does salvation demand so much slaughter?

In their fascination with the Book of Revelation, fundamentalists forget the Book of Genesis, where God carefully crafts the world and then calls it good.

Second, the God who creates and loves all things is a great and generous God.

In contrast, fundamentalism offers a tiny God in a cramped heaven.

Fundamentalists think they alone protect divine transcendence, locking God in a box and claiming the only key.

But Christians—along with the adherents of other great religious

traditions—believe in a much bigger God. This God cannot be so easily contained by our words and rituals. This God breaks free from our boxes, reaches out and embraces all.

Finally, alongside the goodness of creation and the greatness of God is our own mixed contribution. At times, we respond in faith and at other times we fail to do so.

In many ways, fundamentalism is too easy. It cordons off the saved from the damned. It gives simple answers to every question. It offers the ultimate seduction—the thought of not having to think.

But the experience of life suggests a greater space between the black and the white. As human beings, we make our way amid the gray.

We are called to think, to discern what it means to be a disciple in the here and now. It is a task that is at first more frightening than picking up a snake, but in the end it is far more faithful.

(Edward P. Hahnenberg is the author of *A Concise Guide to the Documents of Vatican II*, published by St. Anthony Messenger Press. He teaches theology at Xavier University in Cincinnati.) †

Discussion Point

Christians share faith with service

This Week's Question

What does it mean to give witness to your faith? Where—in what settings—do you give such witness?

"When I give witness to my faith, I feel that I am showing my love and pride in it. I show this in trying to obey the Ten Commandments and the rules of the Catholic Church. I must know what the Church teaches and show that I follow those teachings. One way that I give witness is by taking part in [pro-life] sidewalk counseling and prayer vigils in front of abortion clinics." (Jeanne Nolan, Austin, Texas)

"To give witness is to live your life differently, to live it as Christ would. For example, when playing softball and feeling overly competitive, it means taking whatever call the umpire makes and taking it with a

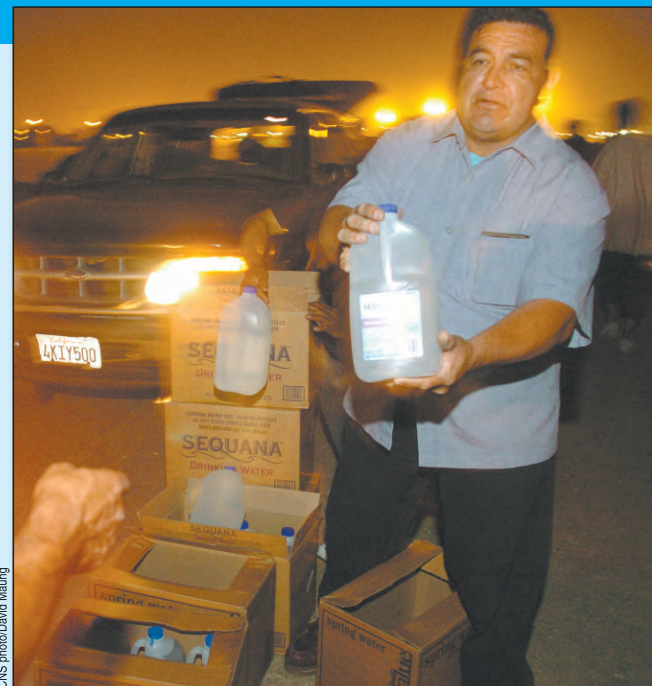
smile." (Jamin Herold, Foley, Minn.)

"I went through 12 years of Catholic education, and the nuns told us to always say a 'Hail Mary' when we hear a siren. No matter where I am, I still do. It even has a greater significance to me now because my son is a firefighter. So when I hear a siren, I pray for the victims and for him, too." (Cathy Lewis, Kenosha, Wis.)

Lend Us Your Voice

An upcoming edition asks: How would you change Christmas if you could?

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/David Maung

From the Editor Emeritus/John F. Fink

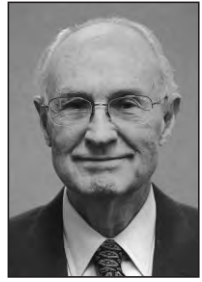
Biblical women: Delilah betrays Samson

(Fourteenth in a series of columns)

If you think about a man being unlucky in love, could you find a better example than Samson? When reading about him, though, one has to think that he must have been a stupid brute of a man.

Last week, I wrote about the way Samson's wife betrayed him. She had a horrible end when the Philistines, in retribution for Samson destroying Philistine vineyards and olive orchards, burned her and her family. This further enraged Samson, who became a one-man army. At one point, Scripture says he killed a thousand men using the jawbone of an ass.

Later, Samson fell in love with Delilah. By this time, the Philistines were determined to capture Samson so



they told Delilah to learn the secret of his great strength.

First, Samson told Delilah that he would be as weak as any other man if he were bound with seven fresh bowstrings. So Delilah bound him with seven fresh bowstrings while she had men lying in wait. But when she called, "The Philistines are upon you, Samson," he snapped the strings as though they were thread.

She tried again. This time, Samson said that he would be weak if he were tied with ropes with which no work had been done. So Delilah bound him with new ropes. And once again, when she called, "The Philistines are upon you, Samson," he broke the new ropes as though they were thread.

Delilah tried a third time. This time, Samson said that he would be weak if his seven locks of hair were woven into a web and fastened with a pin. So, while Samson slept, Delilah wove his hair. And once again, Samson was able to pull out both the weaver's pin and the web.

Wouldn't you think that Samson might think by now that perhaps Delilah didn't

really have his best interests at heart? But Delilah cooed, "How can you say that you love me when you do not confide in me?" She kept at him until he finally told her the truth: No razor had ever touched his hair because he had been consecrated to God. If his hair was shaved, he'd be weak.

So Delilah had Samson sleep on her lap. While he was asleep she called for a man to come in and shave his head. This time, when she called, "The Philistines are upon you, Samson!" he couldn't get away as he had previously. The Philistines seized him and gouged out his eyes. He was taken to Gaza, where he was put in prison.

The Scriptures don't tell us what happened to Delilah after that. But, of course, we know what happened to Samson.

Sometime later, after his hair began to grow back, he was taken to the Philistine temple, where about 3,000 men made fun of him. He grasped the two middle columns on which the temple rested, pushed hard, and the temple fell on him and all the Philistines who were in the temple. †

Cornucopia/Cynthia Dewes

Today is the day we pray to pass the saint test

Today is All Souls Day in the Church calendar.

Among other things, it's the day we set aside to pray for all the souls who have gone to God before us. We hope they are in heaven as are the saints we celebrated the day before on All Saints Day. If you think about it, those two days just about sum up Christian aspirations.



The only given is that we all know we'll die one day, and at that time we believe we'll meet our maker and be judged. The saints are the ones who pass that ultimate test, and the poor souls are the wannabees who hope they will make it. So we all pray for ourselves and each other.

Actually, it's kind of hard for me to imagine what it is to be a saint. We've heard the stories about holy people in olden times who wore hair shirts and ate bugs in the desert. Or we've read pious tales about the ones who bravely stood up to cruel Roman emperors, pagan warlords or licentious boors of all kinds.

We know that saints have persevered through physical pain, emotional cruelty

and indifference imposed upon them by their supposed superiors. Of course, the tormentors were the actual inferiors because the saints trusted in God's love and the promise of redemption. They believed in obeying God's will, not in obeying the whims of others or even serving their own selfish ends.

Frankly, when I take into account all these saintly qualities, I'm not sure I am saint material. Vanity would prevent me from obeying fools for a lifetime, and I'm sure I couldn't eat bugs or withstand physical torture. Martyrdom does not appeal to me, either.

Speaking of martyrdom, how about those poor Islamic terrorists who think they will go straight to heaven if they blow themselves up and take as many innocent people as possible with them? Surely, mindless suicide and cruel murder could not be what God wants, and they were never factors in the lives of Christian saints.

This brings us back to the initial question of who or what exactly is a saint? And what do people do to become saints?

If we read the lives of the saints, we may be surprised to learn that they were not all pious, meek or kindly. Some were irascible, some inattentive to other duties while they went about single-mindedly

answering God's call. Some felt themselves to be failures in one way or another, and others refused to obey parents or other legitimate authorities when they conflicted with what they knew that God demanded.

Still, the one thing saints all seem to have had in common is their constant and unchanging faith in God, and their desire to serve God. If this aim involved solitude in the desert or martyrdom or untiring physical effort, so be it. Popularity or earthly rewards were not in their thinking.

Some saints experienced the stigmata, levitation or visions of heaven, and I don't expect to experience those, either. Luckily, they don't seem to be required steps along the saintly path.

In the end, I think that sainthood must be a day-to-day schlep along life's journey involving ordinary events.

As we are taught in the wonderful Thornton Wilder play *Our Town*, we must attend lovingly to those around us all the time because salvation lies close at hand in the small things which make life large.

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

Faithful Lines/Shirley Vogler Meister

Meditating on the beauty and blessings of autumn

Life is full of wondrous coincidences that seem to come directly from God.



However, someone once told me that it isn't the coincidences that are so special, but instead the fact that God's grace works in us so that we can recognize how special they are.

I thought about this recently when a

Catholic friend, Rose, e-mailed a beautiful poem about autumn only a few hours after my husband and I talked about how wonderful this season is.

Rose and Stan Thomas in Bloomington appreciate autumn as much as we do. I responded to her message, explaining how a couple of Saturdays before, another Catholic friend, Mary Benson, came to pick me up so we could attend a Pen Women meeting at Ivy Tech College followed by a program about poetry. (I also presented awards to students whose poems I judged in a competition, one student being a

Catholic who said she always reads *The Criterion*.)

As I went out the door to go to Mary's car, my foot barely missed stepping on the most beautiful autumn leaf I had ever seen—rich with pink and red and varied green, yellow and beige tones. There wasn't another leaf on the porch, just that one.

I took it with me to show Pen Women members when, as the chaplain for the Indianapolis branch of the National League of American Pen Women, I opened our meeting with one stanza of a John Keats' poem titled "To Autumn." It can be found at www.everypoet.com.

I also went to my favorite English Literature textbook from early college classes in Belleville, Ill. I savored the entire Keats' poem several times.

However, I especially want to share with readers the poem that Rose sent to me. The author is Regina Wiencek. All I know about her is that her poem, also titled "Autumn," was found in a New Providence, N.J., senior citizens newsletter. I hope readers will meditate on the poem and this beautiful season.

*The air resounds with voices
Piercing Autumn's still.
From the meadows crickets call
Relentlessly and shrill.*

*Aspen leaves are quaking
In the gentle breeze.
Blackbirds flock to empty fields
And squabble in the trees.*

*All around the eye detects
Autumn's busy hand,
Painting vales and hillsides
So vibrant and so grand.*

*Shades of crimson and of gold
Blaze mingles in the green.
The woodlands stand aglow again
In colors rarely seen.*

*Autumn's tranquil picture
Is framed by heaven's blue.
October days so beautiful,
So fleeting and so few.*

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

Faith, Hope and Charity/David Siler

When I was a stranger, you welcomed me

I think that all of us can remember the horror that we felt on Sept. 11, 2001,



when parts of our country came under attack. Some of you remember when our country was attacked at Pearl Harbor, which led into World War II.

These personal experiences give us a glimpse of what it feels like to live in

fear for our safety and the safety of our families.

Can you begin to imagine living with this fear every day of your life? These are the conditions that many of the people that Catholic Charities welcomes in the name of the Church to Indianapolis have suffered in their homeland.

Since Jan. 1, 2007, the Refugee Resettlement Program of Catholic Charities Indianapolis has welcomed 398 refugees from some of the most dangerous parts of the world. By the end of this calendar year, we will help resettle 100 to 200 more. In 2008, it is expected that we will be asked to welcome and resettle 600 additional refugees.

Our archdiocese has been resettling refugees for 30 years. However, this year and next, we will see more of our foreign neighbors come to our city than ever before. The large majority of our foreign brothers and sisters that are making a home here are natives of the country of Burma, now called Myanmar, which borders India, Bangladesh, China, Laos and Thailand.

"Refugee" is a legal term used by the United Nations to describe a person who, because of his or her political or religious beliefs, must flee his or her country in order to be safe from imprisonment or death. An individual or family escaping persecution arrives at a refugee camp, which is a temporary "village" set up to care for massive numbers of refugees.

It is common for people to live in a refugee camp for several months, or even years, when the conditions in their own country do not allow safe return. Although relatively safe in a camp, residents live in tents, usually without access to running water, and eat whatever food the international rescue organizations make available.

Refugees are placed on an international list and, when their number is called, they are taken to any number of possible countries, where they will resettle and make a new life. One of these countries willing to welcome these strangers is the United States, and we are proud to say that the Church then welcomes them to Indianapolis.

Refugees arrive at Indianapolis International Airport with nothing more than the clothes on their backs. It is the job of the Refugee Resettlement Program staff and volunteers to find and set up an apartment for the family, find them jobs, enroll the children in school, help them learn the language and the culture, identify a church and everything else necessary to make an entirely new life in our city.

You can join us in welcoming these new residents to our community. The resettlement program is always in need of volunteers to help with translation, collecting and moving furniture, setting up apartments, organization of storage units, tutoring, etc. You can also help by donating any of the items needed to set up a brand new household.

For a full listing of opportunities to help, visit our Web site at www.CatholicCharitiesIndpls.org.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 4, 2007

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend's first reading.



As the condition of the environment has absorbed more and more public interest, Pope John Paul II, during his papacy, and now Pope Benedict XVI—as well as Church agencies—have addressed the problems of exploiting

nature.

This reading, while composed centuries before Christ, states the underlying principle in the Church's teaching on respecting the environment.

This principle is that God is the Creator of all and the Author of all life.

It should be recalled that Wisdom was written in a world highly influenced by Greek philosophy.

Surrounding Greek philosophy was Greek mythology, which saw gods and goddesses as being within nature. The Greek gods had control over nature, of course, but they could exercise their control in ways not necessarily kind to humanity.

For the second reading, the Church gives us a passage from St. Paul's Second Epistle to the Thessalonians.

While the nature within which humans live while on Earth is marvelous and is God's loving gift to us, it is not the end of all.

The greatest of God's gifts to us is in Jesus. The Lord became human like us in the mystery that theologians have called the Incarnation.

Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God's gift of faith, we gain the supreme result of possessing the gift of Jesus. We gain life eternal with God.

Constantly, the Pauline epistles summoned Christians, such as the faithful in Thessalonica, to realize the wonder and greatness of God's gift of Jesus.

The Pauline epistles do not lead anyone down a primrose path. The epistles—and this reading in particular—remind believers that the path through life with God is rough, crooked, and beset with

many dangers and attractive detours. We must be resolute in our determination to be with God.

For its last reading, the Church gives us a selection from St. Luke's Gospel.

The Lord is on his way to Jericho, an ancient city not far from the Dead Sea, which is mentioned in several dramatic Old Testament passages. It is a city seated at the foot of the great Judean Mountains, and is a virtual oasis in a stark and lifeless terrain.

While Jericho offered security to so many people then and still offers security now, Jesus truly brings life and security to people.

Zacchaeus was wealthy, but Luke's Gospel sees wealth as a burden. The poor are closer to God. They are unencumbered by money and possessions.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Tax collectors worked for the detested Romans, and the system made them little else other than legalized thieves.

Nevertheless, Jesus, the Lord of life, freed Zacchaeus from the heavy burden of sin and gave him life.

Climbing the tree on the part of Zacchaeus teaches us two important lessons.

Despite all his wealth, he was subject to the simple obstacles confronting everyone, namely the inability to see through or over others.

Zacchaeus desperately wanted to see Jesus, and realized that wealth offered no lasting satisfaction in life.

Reflection

In just three weeks, the Church will close its liturgical year. The weekend following, four weeks from this weekend, it will lead us into a new year of worship and reflection.

But before the new liturgical year, the Church will call us to close this year in a mood profoundly hopeful and thankful.

We have hope and we give thanks because we are one with God in Jesus. The key is truly to be with Jesus, without compromise, without pause. Our union must be such that Jesus is our king.

This weekend's reading points us toward the feast of Christ the King, the great celebration closing this liturgical year.

Our life and our security are in Jesus. We must realize that we are as desperately in need of the Lord as was Zacchaeus when he climbed the tree so he could see Jesus pass by on the road. †

Daily Readings

Monday, Nov. 5
Romans 11:29-36
Psalm 69:30-31, 33-34, 36-37
Luke 14:12-14

Tuesday, Nov. 6
Romans 12:5-16b
Psalm 131:1-3
Luke 14:15-24

Wednesday, Nov. 7
Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:25-33

Thursday, Nov. 8
Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, Nov. 9
The Dedication of the Lateran Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Saturday, Nov. 10
Leo the Great, pope and doctor of the Church
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 11
Thirty-second Sunday in Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38
or Luke 20:27, 34-38

Question Corner/Fr. John Dietzen

Muslims believe in one God, Allah, and reject Holy Trinity as three Gods

QOur book club recently discussed the distinction between God and Allah, but we reached no agreement.



What is the difference between Allah, God and Buddha? (New York)

AIn its basic meaning, there is no difference between God and Allah.

"Allah" is simply the Arabic word for "God." It is used by Arab Christians as well as Muslims.

Mohammed and the Quran insist on the belief that there is only one God, who is creator of all and supreme over the universe. There are no other gods besides him.

The first of the Ten Commandments also proclaims that belief.

In their declaration, "There is no God but Allah," the word "God" is simply another form of "Allah."

During his visit to Turkey in November 2006, Pope Benedict XVI cited this truth as one which calls for our prayers and good will toward the people of Islam.

Referring to a document of Pope Gregory VII nearly 1,000 years earlier, Benedict insisted on the "particular charity that Christians and Muslims owe one another 'because we believe in one God, although in a different way, and because we praise him and worship him every day as the creator and ruler of the world.'"

As the pope notes, our beliefs about God differ importantly from those of Muslims.

Above all, Muslims reject—as do the Jews, for instance—belief in the Holy Trinity. The idea of three Persons in one God, they claim, is equivalent to saying there are three Gods, not one.

Rejection of the Holy Trinity, of course, denies also all Christian doctrines which rely on that dogma, such as the Incarnation, the sacraments, and all other Christian beliefs and practices that are based on the Incarnation of God the Son.

Nevertheless, Benedict says, in spite of variations in understanding the nature of God, it is the same one God that we believe in.

Siddhartha Gautama—Buddha, the "Enlightened One"—elaborated basic Buddhist beliefs about 500 years before

Christ as somewhat of a reform of Hinduism. He never claimed to be God nor have his followers ever venerated him as God.

QMy friend had prostate surgery two years ago, and has been impotent ever since that operation.

If we were to marry, would the marriage be valid in the Catholic Church since it would not be consummated? (Michigan)

ALet's first be sure we are on the same page about the difference between impotence and sterility.

An individual is sterile in the legal sense of the word when he or she is unable to conceive a child because of a defect in the internal process of generation, those elements of that process which are naturally involuntary.

A man who produces no living sperm, for example, or a woman who has no properly functioning ovaries, is said to be sterile.

Impotence, on the other hand, is the inability to have sexual intercourse because of a physical or emotional problem.

You are correct in seeing impotence as an obstacle to marriage. However, one detail is critical. In order to be a marriage impediment, impotence must be permanent and irreversible with no hope of rehabilitation that might in the future make sexual relations possible (Canon #1084).

In the opinion of the best medical authorities, such absolute impotence is rare today.

Rehabilitative techniques for people who suffer from paralysis-related impotence, for example, are improving all the time. The same is true for most other types of impotence.

These developments seem to offer hope for men like your friend. Where there is such hope, impotence is legally doubtful and the couple has a right to marry.

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

My Journey to God

Still Life

Her cherished plants
Now grow between
Her rocking chair
And window screen—
A few clay pots,
A narrow sill,
Pots filled with soil
She used to till
On her old farm
Not far away,
The home she's known
Since wedding day.
Transplanted now
To kinder clime
She must take root
And hope, in time,
Blossom again
And find the will
To tend her plants—
They need her still.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



Photo by Mary Ann Wyand

APPEAL

continued from page 1

agencies and Catholic education programs that help the faithful across the archdiocese.

About half of the funds raised in Called to Serve will be used to support these and other shared ministries.

The rest will benefit the archdiocese's home missions—parishes that continue to serve the faithful in their areas, but face financial challenges in carrying out their vital ministry.

Any pledges that go beyond a parish's financial goal in Called to Serve can be dedicated to the St. Francis Xavier Home Mission Fund, which annually awards grants to home mission schools and parishes.

Over the past several years, Father William Ernst, pastor of St. Mary Parish in New Albany, has seen how these grants have benefited his faith community.

His parish applied for and received four grants from the St. Francis Xavier Home Mission Fund over the past five years.

The money has been used to establish a preschool program and hire a special-needs teacher for the parish school, which was honored in 2004 as a "No Child Left Behind" Blue Ribbon School of Excellence by the U.S. Department of Education.

"We do have students with special needs, and so it is important to try to help them as best we can," said Father Ernst. "And a teacher giving some direction on special needs, I think, is a big help to the student."

Welcoming students with special needs is consistent with the Church's valuing of the dignity of each human person, but doing this comes with a challenge, one that is hard for a parish like St. Mary's, that has changed

substantially over the years, to meet.

"At one time, St. Mary was a very prosperous parish," Father Ernst said. "But that time has passed, and it's struggling a bit. And I think that's true of a lot of older parishes. But you still have people that need to be served in those parishes."

The intention weekend also gives members of archdiocesan parishes the opportunity to learn about ways they can give generously of their time and talent in the ministries of their faith communities.

Like many other parishes in the archdiocese, Christ the King Parish in Indianapolis will hold a ministry fair during intention weekend.

For six years, Kathy Bogan, administrative assistant at Christ the King, has helped organize this event at which approximately 50 ministries have booths that educate parishioners about their mission and encourage them to participate.

"I think people are surprised that there are so many things going on," Bogan said. "They realize that there's a lot going on at Christ the King, and there are a lot of opportunities for different age groups and different things that people might be interested in."

Archbishop Daniel M. Buechlein sees these ministries at the parish level and those shared ministries that have a broader scope linked by Christ himself.

"As Christian stewards and a eucharistic people, let us remember that our mission flows from Christ and is nourished through the graces we receive from prayers and discipleship," he said. "Together and as individuals, we are called to see the face of Christ in people—especially those in need."

(For more information about Called to Serve: 2007-08 Parish Stewardship and United Catholic Appeal, log on to www.archindy.org/uca, where you can make donations securely, or call 317-236-1425 or 800-382-9836, ext. 1425.) †

UNITED CATHOLIC APPEAL GIFTS Executive Summary

Minimum Treasure Goal — \$5,500,000

Our Shared Ministries

\$2,708,000

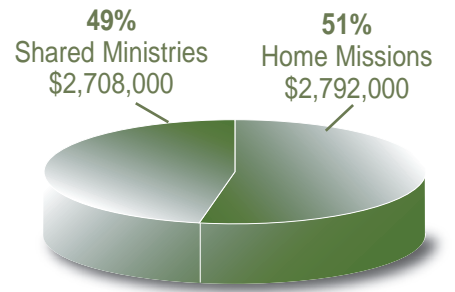
PASTORAL MINISTRIES - \$1,182,000
Your gifts to the United Catholic Appeal support 26 seminarians currently studying to be archdiocesan priests, educate 25 men participating in the permanent diaconate program, provide each of our 39 retired priests with \$2,832 per month in care and support, and support priest sabbaticals and continuing education.

CATHOLIC EDUCATION - \$671,000
The Office of Catholic Education teaches Catholic beliefs, traditions and values to over 45,000 children, youth and adults through 71 Catholic schools and 151 parish religious education programs. This includes leadership training and resources for school professionals.

CATHOLIC CHARITIES - \$300,000
Catholic Charities serves more than 94,500 people in need annually through approximately 36 social service programs.

FAMILIES IN TRANSITION - \$195,000
Your gift to the United Catholic Appeal provides services such as marriage preparation, bereavement, divorce recovery, family enrichment, parent education and deaf ministry. Multicultural ministries promote an increased awareness of diversity in the archdiocese.

SPIRITUAL LIFE AND WORSHIP - \$360,000
Promotes retreat and renewal ministries and provides training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations. Your gifts to the United Catholic Appeal help provide the TV Mass for shut-ins each Sunday for the benefit of Catholics who are home-bound because of age, illness or disability.



Our Home Missions

\$2,792,000

DIRECT PARISH OUTREACH - \$1,753,000
Provides direct assistance to parishes struggling to meet the costs of their annual ministry needs. Many have a vibrant school ministry.

Our home mission parishes and schools need to be where they are for the good of the people and their neighborhoods as they carry out the ministries and mission of our Church.

DIRECT SCHOOL OUTREACH - \$1,038,800
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- Named District 7 Principal of the Year by Indiana Association of School Principals, 2006
- Received IPL Golden Apple Award for Exemplary Science Teaching Methods, 1994
- Recognized by the Indianapolis City-Council Special Resolution # 20 for exemplary science teaching practices, 1994
- Named one of top 20 science teachers in the United States by American Association for the Advancement of Science, 1993.

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Ministry performers bring Bible figures, saint to life

By Mary Ann Wyand

It's fascinating to watch St. Lawrence parishioner Sandra Hartlieb of Indianapolis slip into character as St. Theodora Guérin in an original play that she wrote for Sisterhood Christian Drama Ministry called "In Her Own Words." She presented the play with her sister, Nora Pritchett of Sellersburg, for the Sisters of Providence at Saint Mary-of-the-Woods in July and St. Jude School students in Indianapolis in October. Their husbands, Ron Hartlieb and Alan Pritchett, as well as their brother, Bob Braden, and sisters, Peggy Young and Bibiana Richardson, are part of their family's dramatic theater ministry. Sisterhood Christian Drama Ministry presents a variety of dramatizations about women and men in the Bible. Sisterhood is a non-profit organization, and family members rely on grants, sponsorships and free-will donations to cover production costs.

As her voice changes, her facial expressions seem to effortlessly transform as well to complement her historical costumes.

Hartlieb depicts the French-born saint who founded the Sisters of Providence at Saint Mary-of-the-Woods with skill and confidence based on countless hours of research and rehearsals.

She demonstrates those same theatrical qualities when she portrays the Samaritan woman who meets Jesus at the well.

Ten years ago, Hartlieb and her family founded Sisterhood Christian Drama Ministry to bring Scripture stories alive on the stage.

She is the only member of her talented acting family with professional theatrical training—a bachelor's degree in theater earned at Indiana University Purdue University Indianapolis.

Catholics in central and southern Indiana can see Sisterhood perform Scripture stories at 7 p.m. on Nov. 9 at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. The performance is free. Donations are appreciated to offset expenses.

Hartlieb is excited about performing a variety of Bible stories at her home parish with her sisters and brother—Nora Pritchett of Sellersburg, Peggy Young of Louisville and Bob Braden of Louisville. Another sister, Bibiana Richardson of Lillington, N.C., helps write the scripts long distance.

Pritchett, who is Methodist, said she suffers from stage fright, but God gives her the strength and courage to perform and dance before large groups of people.

"I always ask God for help," Pritchett said, "and once I'm on stage it's

there for me. This is a responsibility. ... God has blessed us with these talents as a family. I believe that if you are not standing on the edge of your comfort zone, you are not doing what God wants you to do. You have to step over the line."

Last year, Hartlieb developed a one-hour play about St. Theodora, which she says is near and dear to her heart.

"As a woman of faith, as a Catholic woman," Hartlieb said, "the line [in the play] that touches me is when she talks about what it means to be holy. Her sisters ask her, 'What does it mean to be a saint?' And she says, 'Nothing extraordinary. Just do what you do every day, only do it for his love.'"

"That's what fills me, I think, when I'm on stage doing a [portrayal of a] woman from the Bible or doing Mother Theodore," she said. "That I get this opportunity to do this for his love. And because he loves me, I get to express his love to other people by telling a [Christian] story."

Sisterhood began when the sisters took a break from their travels at a rest stop along I-65 in southern Indiana in 1995.

They believe that God called them then—in the midst of a journey—to share Scripture with others through the theatrical talents that he gave them.

"He did call me to this ministry," Hartlieb said. "We talk about the Holy Spirit giving us a nudge every once in a while or a real big shove a lot of times. I think with my Mother Theodore play the Holy Spirit did give me a real big shove, and I think Mother Theodore was right there ... shoving me as well."

Hartlieb said she believes "Catholic women, Christian women, need to hear [St. Theodora's] story, not because of all the [difficult] things that she went through, but because her faith persevered and carried her through all those difficulties. It's the end that counts.



St. Lawrence parishioner Sandra Hartlieb of Indianapolis portrays St. Theodora Guérin in an original play that she wrote for Sisterhood Christian Drama Ministry called "In Her Own Words." She presented the play with her sister, Nora Pritchett of Sellersburg, for the Sisters of Providence at Saint Mary-of-the-Woods in July and St. Jude School students in Indianapolis in October. Their husbands, Ron Hartlieb and Alan Pritchett, as well as their brother, Bob Braden, and sisters, Peggy Young and Bibiana Richardson, are part of their family's dramatic theater ministry. Sisterhood Christian Drama Ministry presents a variety of dramatizations about women and men in the Bible. Sisterhood is a non-profit organization, and family members rely on grants, sponsorships and free-will donations to cover production costs.

"The journey through all these adversities tests you and forges you," she explained. "But how do you come out on the other side? How do you present yourself to other people? How do you keep on keeping on? She was able to do that, and support her sisters and encourage them. Some of her letters written to individual sisters were so supportive. She knew every sister so well, and told her sisters, 'I know you're thinking this. I know you're doing this. But I need you to focus on what Jesus wants you to do.'"

Because of St. Theodora's poor health and other challenges she faced in the dense woods of west-central Indiana, Hartlieb said, the nun placed her trust in God's loving Providence, leaned on him with all

her faith and was able to accomplish so many ministries with her sisters.

"She looked around when she got there," Hartlieb explained, "and she said, 'How could this place be chosen? This solitude? How could this be chosen for a novitiate and for a school? All appearances are against it.'"

Smiling, Hartlieb said, "You know the rest of the story."

And that's why she enjoys sharing St. Theodora's life story on stage.

(For more information about Sisterhood Christian Drama Ministry, their *St. Theodora Guérin* play and their Nov. 9 presentation at St. Lawrence Parish in Indianapolis, log on to their Web site at www.sisterhoodfour.org.) †

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| • Thursday, Nov. 15, 2007 | Financial Aid Info Night, 7 p.m. |
| • Saturday, Nov. 17, 2007 | Placement test 1, 8:30 to 11:30 a.m. |
| • Saturday, Dec. 1, 2007 | Placement test 2, 8:30 to 11:30 a.m. |
| • Saturday, Jan. 12, 2008 | Placement test 3, 8:30 to 11:30 a.m. |
| • Monday, Jan. 16, 2008 | Class of 2012 application deadline |
| • Monday, Jan. 16, 2008 | 2007-2008 financial aid app. deadline |

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Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ADKINS, Gary E., 48, Sacred Heart of Jesus, Indianapolis, Oct. 7. Father of Tonya and Gary Adkins Jr. Son of Patricia (Brown) Loman. Brother of Jerry Adkins.

ANTIC, George D. Jr., 79, St. Anne, New Castle, Oct. 23. Husband of Joan Antic. Father of Lisa and David Antic. Brother of Robert Antic. Grandfather of two.

BEAUPRE, Dorothy F. (Edwards), 91, Good Shepherd, Indianapolis, Oct. 24. Mother of Nancy Braun, Suzy McDaniel, Jeanne Wyatt, Carol, Jim, Joseph and Steve Beaupre. Sister of Stu and Walter Edwards. Grandmother of 17. Great-grandmother of 27. Great-great-grandmother of one.

BONOMO, Elena (DeMarino), 83, Annunciation, Brazil, Oct. 10.

Wife of Jacob Bonomo. Mother of Luisa Deal and Dan Bonomo. Sister of Lorenzina and Ines DeMarino. Grandmother of three. Great-grandmother of one.

BROWN, Ray E., Sr., 88, St. Michael the Archangel, Indianapolis, Oct. 12. Husband of Laura Brown. Father of Barbara Clemons, Lisa Zetzl, Carolyn, Michaela and Ray Brown Jr. Brother of three. Grandfather of 10. Great-grandfather of five.

EVANS, Michael Lee, 64, Holy Name of Jesus, Beech Grove, Oct. 22. Son of Rosemary Evans. Brother of Roseann Hamel, Frank, James, John and Leo Evans. Uncle of several.

FASBINDER, Gerald H., 73, St. Louis, Batesville, Oct. 24. Husband of Marcia Fasbinder. Father of Patti Borgman, Sondra Prickel, Paula Volz, Suzanne Westerfeld, Dan, Mark and Scott Fasbinder. Grandfather of 19. Great-grandfather of three.

FEDERLE, Paul E., 71, St. Louis, Batesville, Oct. 16. Father of Mark and Steve Federle. Brother of Ruth Gehl, Marlene Greiwe, Joann Holzer, Carl and Howard Federle. Grandfather of three.

FOSSI, Peter, 93, Sacred Heart, Clinton, Oct. 13. Father of

Joyce Sztello and Peter Fossi. Grandfather of four. Great-grandfather of one.

FRY, Edmund F., 93, St. Mary, Greensburg, Oct. 25. Husband of Esther Fry. Father of Suzanne Chase and Carolyn Jordan. Grandfather of five. Great-grandfather of two.

HABIBY, James D., 46, St. Luke the Evangelist, Indianapolis, Oct. 11. Husband of Ollie Habiby. Brother of Mary Lucchese, Jay and Jeff Habiby.

HAERLE, Maryann (Hilger), 73, St. Luke the Evangelist, Indianapolis, Oct. 28. Wife of George S. Haerle. Mother of Amy McHaffie, Anne Miller, Patricia Sechrist, Eileen Stinson, Mary Beth Sutcliffe, Kristin White, Louis and Marion Haerle. Sister of Barbara Hanahan, Patricia Zeigler and Joe Hilger. Grandmother of 18.

HENNESSY, Ann, 60, Christ the King, Indianapolis, Sept. 24. Mother of Michael Picard. Sister of Kathleen Hanson, Joan Kline, Lisa Pournia, Barbara Reese, Peggy, Nicholas, Richard and Thomas Hennessy.

HENNESSY, Rita (Connor), 90, Christ the King, Indianapolis, Oct. 9. Mother of Kathleen Hanson, Joan Kline, Lisa Pournia, Barbara Reese, Peggy, Nicholas, Richard and Thomas Hennessy. Sister of Joan (Connor) Muller and James Connor. Grandmother of 19. Great-grandmother of five.

MEISSEL, Helen Joyce, 69, Sacred Heart of Jesus, Terre Haute, Oct. 15. Wife of Dr. Robert Meissel. Mother of Barbara Ann Bush, Sue, David and Douglas Meissel. Sister of Judith Kendall and Uriah Reynolds. Grandmother of five.

RUSSELL, Dorothy, 93, St. Pius X, Indianapolis, Oct. 14. Mother of Jane, Mike, Steve and Tim Russell. Sister of Helen Powers and John Hirt. Grandmother of 10. Great-grandmother of 12.

SATTER, Theodora M., 90, Christ the King, Indianapolis, Oct. 15. Wife of John Satter.

Franciscan Sister Ramona Lunsford was a teacher, principal and archdiocesan schools supervisor

Franciscan Sister Ramona Lunsford died on Oct. 15 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 71.

The Mass of Christian Burial was celebrated on Oct. 17 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery there.

Audrey Louise Lunsford was born on Sept. 8, 1936, in Oak Forest.

She entered the Oldenburg Franciscan community on Sept. 8, 1954—her birthday—and professed her final vows on Aug. 12, 1960.

Sister Ramona ministered as a teacher and principal at St. Michael the Archangel School in Indianapolis, the former St. Bernadette School in Indianapolis and the former Holy Trinity School in Indianapolis as well as at St. Lawrence School in Lawrenceburg.

She also served as school supervisor for the archdiocesan Office of Catholic Education in Indianapolis.

Sister Ramona also served as a teacher and principal at Catholic schools in Ohio and ministered as the director of public relations for the Catholic

SCHOETTELKOTTE, James, 57, St. Louis, Batesville, Oct. 12. Husband of Sandra Schoetelkotte. Father of Jason Schoetelkotte. Brother of Margie Harneyer, Betty Hartman and Jean Leising. Grandfather of two.

VASSAR, Collin L., infant, St. Joseph, Shelbyville, Oct. 13. Son of Adam and Jennifer (Peck)

Vassar. Brother of Hannah and Alex Vassar. Grandson of M. Janet Peck, James and Dinah Vassar. Great-grandson of Marguerite Klain and Evelyn Vassar.

VITTORIO, Patricia Ann, 62, St. Bernadette, Indianapolis, Oct. 22. Sister of Barbara Foster. †

Schools Office in the Archdiocese of Cincinnati.

From 1982-86, Sister Ramona served as a member of the General Council for the congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

From 1988 until 2000, she ministered as director of development for the Oldenburg Franciscans.

From 2001-07, Sister Ramona served as a clerical assistant and a driver for the sisters residing at St. Clare Hall.

Surviving are five sisters, Rita

Gramman of Brookville, Emilie Market of Brookville, Alice Springman of Beech Grove, Charlene Bravard of Batesville and Elaine Amberger of Batesville as well as five brothers, Richard Lunsford of Guilford, Arnold Lunsford of Greencastle, Ralph Lunsford of Brookville, Steve Lunsford of Batesville and Willie Lunsford of Napoleon.

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

Providence Sister Geraldine Cavanaugh served as a teacher and principal

Providence Sister Geraldine Cavanaugh, formerly Sister Marie Richard, died on Oct. 14 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 82.

The Mass of Christian Burial was celebrated on Oct. 20 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Geraldine Margaret Cavanaugh was born on Sept. 1, 1925, in Chicago.

She entered the congregation of the Sisters of Providence on July 22, 1944, professed her first vows on Jan. 23, 1947, and professed her final vows on Jan. 23, 1952.

Sister Geraldine earned a bachelor of science degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University.

During 63 years as a Sister of Providence, she ministered in education for 47 years at Catholic schools staffed by the congregation in Indiana, Illinois and Oklahoma. Sister Geraldine served as a principal for 12 years and an assistant principal for 17 years.

In the archdiocese, Sister Geraldine ministered at the former St. John Academy in Indianapolis from 1947-49, the former Holy Trinity School in New Albany from 1949-50 and Sacred Heart of Jesus School in Terre Haute in 1951.

Sister Geraldine also served as a principal in the Evansville Diocese for six years as well as in a variety of administrative positions in other assignments.

She is survived by a niece and several nephews. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Mr. David McKinney
St. Bartholomew Catholic Church
1306 27th Street
Columbus, IN 47201

Director of Ministry Development

Full-time, exempt position responsible for the advancement and facilitation of parish ministry development at a staff level comparable to a Pastoral Associate, DRE or School Principal. Main duties include serving as staff support for the parish stewardship program and the small faith group ministry.

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Qualifications: Bachelor's degree (Theology or Pastoral Ministries preferred, but not required), administrative experience in religious education or pastoral ministry.

Send résumé and references to:

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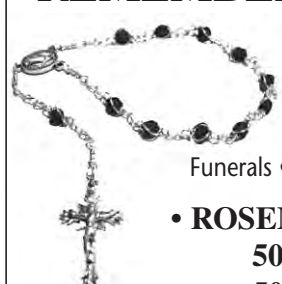
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ROSES

St. Pius V Parish in Troy celebrates 160 years

By Patricia Happel Cornwell
Special to The Criterion

TROY—A block away, the Ohio River flowed quietly past as St. Pius V Parish celebrated its 160th anniversary on Oct. 7, the feast of Our Lady of the Rosary.

The festive occasion began with the rosary and hymns dedicated to Mary. Benedictine Archabbot Justin Duvall of Saint Meinrad Archabbey presided at the special Mass, concelebrating with Benedictine Father Barnabas Gillespie, the parish's pastor.

In his homily, the archabbot said, "The feast of Our Lady of the Rosary is a very fitting one on which to celebrate the founding of this parish. Pope Pius V instituted this feast in the 16th century.

"Praying the rosary is the way we remember the mysteries that we were not there to witness. ... The passing of the years will swallow up our memories ... but the greatest treasure this generation can leave is the faith."

The ties between St. Pius V Parish and the monks of Saint Meinrad Archabbey are historic. Father Barnabas is one of a long line of Saint Meinrad priests to serve the congregation.

One of the most illustrious Benedictines to serve St. Pius was Father Martin Marty, the energetic Swiss priest who would become the first abbot of Saint Meinrad in 1871. From 1863 to 1865, he ministered in Troy and neighboring missions.

There were already German Catholics in Troy by 1835, but they were only occasionally visited by priests from the Diocese of Bardstown, Ky., and, later, the Diocese of Vincennes.

Mass was said in settlers' homes. The first priest on record as assigned to Troy was Father Julian Benoit, sent by Bishop Simon Bruté, first bishop of Vincennes, in 1837. Father Benoit only visited Troy once a month, however, and was often away for months on other duties.

Father Joseph Kundek, another diocesan



Benedictine Father Barnabas Gillespie holds the Book of Gospels during the Oct. 7 anniversary Mass at St. Pius V Church in Troy.

priest, assumed responsibility for Troy in 1838. He dreamed of creating a Catholic settlement between Troy and Jasper. Kundek advertised in Cincinnati's German newspaper, inviting German Catholics to settle in southern Indiana. He founded parishes in Jasper, Ferdinand, Celestine, New Orleans (Ind.), Miller's Settlement and Lanesville.

Father Kundek wrote in 1844, "The Catholic congregation in Troy is begging for a church." In 1847, he drew up plans and Troy's first Catholic church was built that year on the site where the present church stands.

Benedictine Father Bede O'Connor was one of two priests sent by the Benedictine monastery at Einsiedeln, Switzerland, to explore the feasibility of establishing a monastery in Indiana, which would become Saint Meinrad Archabbey. He stayed at Ferdinand while ministering to Catholics in Troy, Fulda and Cannelton.

In 1853, Father Bede wrote, "Up till now Troy has been a wholly [sic] neglected and therefore wholly [sic] degenerate shipping port town, and I, poor fellow, am very much frightened at the thought that I should first have to level all the saloons to the ground before I could lead my poor sheep upon a better pasture."

Father Bede, nonetheless, went about the business of saving souls. He wrote to his Swiss abbot that [at times] "I am on horseback till midnight and on horseback must eat and drink, pray the breviary, yes—when I can no longer keep my eyes open—even sleep."

Father Martin Marty, in an 1864 letter to the abbot in Switzerland, related a Civil War episode: "[One] night [at Tell City] my life was in danger because an attack on the part of the Rebels from the Kentucky side was expected. ... There came a guard of about 30 men with a cannon that they emplaced alongside the house where I was staying. One could hear other cannons thundering at a distance, and patrols marched in every direction."

The cannon beside his window was not fired, however, and Father Martin finally slept. Perhaps making light of the danger, he added, "I feared more for my horse and buggy than for my person. The rebels are in need of horses; they would not harm a Catholic priest."

Of these early days, the parish's 1947 chronicler, Benedictine Father Albert Kleber, wrote, "It is a matter of wonderment that the faith continued so strong in the parish notwithstanding the lack of a constant pastoral care from a zealous resident priest."

The little flock of St. Pius did not have a resident pastor until 1870, when then-Abbot Martin sent Benedictine Father Conrad Ackerman, a Swiss native and a monk of Saint Meinrad.

Photos by Patricia Happel Cornwell



Benedictine Archabbot Justin Duvall of Saint Meinrad Archabbey, center, was the principal celebrant at the 160th anniversary Mass for St. Pius V Parish in Troy on Oct. 7. Concelebrating was Benedictine Father Barnabas Gillespie, pastor of St. Pius and a monk of Saint Meinrad.

In 1881, the cornerstone of the second—and present—church was laid by Saint Meinrad Abbot Fintan Mundwiler.

Church records say that Father Conrad was "architect, contractor, general superintendent, common laborer, and paymaster." The industrious priest started a brickyard and helped make the bricks to build the church. The frugal congregation completed the building in 1884, with a remaining debt of only \$250.

No records reveal when St. Pius started its grade school, but there was one by 1892. In its first decade, it was at times under the auspices of the Benedictine Sisters of Ferdinand or the School Sisters of St. Francis from Milwaukee. The original frame one-room schoolhouse was torn down in 1899 to make way for a two-story brick school, where the sisters from Ferdinand then taught for half a century. In 1969, declining enrollment necessitated closing the school.

In the first half of the 20th century, St. Pius pastors hailed from places as near as Evansville and Missouri and as far away as Ireland, Italy and Germany. Father Vincent Dwyer, an Irish immigrant ordained at Saint Meinrad, was its first pastor not to speak German. He served from 1929 to 1934.

In 1973, St. Pius V parish came under the direction of a team of priests living at St. Paul Parish in Tell City, an arrangement which continues today. A parish of the Tell City

Deanery, St. Pius has 161 households.

On the 160th anniversary of the parish, the morning sun streamed through the tall stained-glass window behind the altar. Overhead, the steeple's gold cross shone against the sky as it has for more than a century.

The words of Father Albert's golden jubilee history are as apt today as they were in 1947:

"Resting securely on the muscular right shoulder of the broad-chested Ohio [River], St. Pius Church, as for all these years it has watched the stream of life flow on to eternity, has with its graceful tower pointed out—and still points out—to all the way to heaven, and with its prayerful bells has invited—and still invites—all to come and join in its praise of God: lift up your hearts to the Lord." †



Helen and Francis Kleeman examine a historical display of photos, newspapers and other memorabilia at St. Pius V's parish hall after the anniversary Mass. Helen says she has been a member of the parish "all my life." Her husband has been a member for 57 years.

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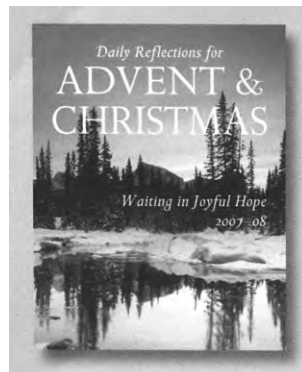
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