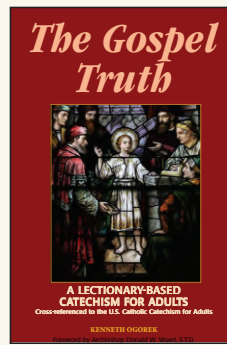




The

Criterion

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Adult catechism

Director of catechesis writes book to help adults learn the faith, page 16.

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CNS photo/Chris Hefflinger, Church World Service

CRISIS IN AFRICA



A woman and her children are seen at a camp for displaced refugees near Zalingei in the Darfur region of Sudan in this Aug. 30 photo.

In Darfur, aid workers find faces behind the statistics of violence

By Chris Herlinger

ZALINGEI, Sudan (CNS)—Amid reports of numbers of people killed and displaced in Darfur, two women—one strong and vocal, another quietly resolute—represent the human costs of the crisis in western Sudan.

A group of representatives of U.S. and European aid agencies recently met with the two women during a visit to Darfur. For their safety, they are identified only by their first names.

One of the women, Fatima, was a fighter. She acted as something of a leader and spokeswoman for those angry over conditions in one of Darfur's numerous camps for the uprooted. With roughly a third of Darfur's 6.4 million residents now displaced, according to U.N. estimates, the camps are becoming permanent fixtures on Darfur's blighted and

ravaged landscape.

Fatima decried the unease and tension in her camp, which she compared to conditions in a prison. She cited continued threats of rape, murder and assault by government and allied Arab Janjaweed militias outside the camp perimeters.

Similar charges have been made by human rights groups—charges that for years the government of Sudan has denied.

However, the government also has said it has been within its right to fight an insurgency it says is the cause of the current turmoil in Darfur. Rebels have said the underlying cause of the problems in Darfur is longtime neglect of the region by the central government.

Fatima's comparison to prison was nothing new: The same statements have been made since the crisis began in 2003. In one camp, a single bare-bones clinic and dispensary serve a displaced

population of about 60,000 refugees.

"The needs are still great," Fatima told the aid workers.

Fatima's outspokenness and anger were startling. Three years ago, it was rare for a Darfur woman to even speak to a white male visitor, and most conversations about camp conditions in 2004 were with men.

Fatima was not alone, and she and other women in a camp near Zalingei spoke not only of their efforts to improve camp conditions, but also of their very clear and audible support for Abdul Wahid Nur, the leader of the Sudan Liberation Army, one of the Darfur rebel groups and a notable militant in his stance toward the Sudanese government. Mention of his name evoked loud shouts and applause.

Fatima and other women represented a new strain in the

See DARFUR, page 2

Pope and king of Saudi Arabia discuss dialogue, Middle East peace

VATICAN CITY (CNS)—Interreligious dialogue, peace in the Middle East and the life of Christians living in Saudi Arabia were on the agenda when Pope Benedict XVI met King Abdullah Aziz of Saudi Arabia.



After his audience with the pope on Nov. 6, the king also had a separate meeting with Cardinal Tarcisio Bertone, Vatican secretary of state.

In the context of expressing hope for "the prosperity of all the country's inhabitants," the Vatican said it also raised the issue of the "positive and hardworking presence of Christians" in Saudi Arabia, which prohibits the public expression of any faith other than Islam.

As king, the Saudi Arabian ruler also is the guardian of Islam's sacred mosque in Mecca, where the founder of Islam, Mohammed, was born, and of Medina, where Mohammed's tomb is located.

Pope Benedict greeted the king by extending both hands for a double handshake and then led the king into his library. The pope and the king spent about 30 minutes behind closed doors, speaking with the help of two translators.

In keeping with normal protocol, Pope Benedict and King Abdullah exchanged gifts. The pope gave the king a large etching of the Vatican made in 1550 and a gold medal. The king gave the pope a small silver and gold sculpture of a camel rider under a palm tree and a long gold sword with a gem-encrusted handle.

The Vatican said the meetings with the pope and with Cardinal Bertone "were held in a cordial climate and allowed for the discussion of heartfelt themes."

"In particular," the Vatican said, "they reaffirmed their commitment on behalf of intercultural and interreligious dialogue aimed at the peaceful and fruitful coexistence of peoples, and of the value of collaboration among Christians, Muslims and Jews for the promotion of peace, justice and spiritual and moral values, especially in support of the family."

See POPE, page 11

Tabernacle dedicated at Bloomington Hospital

By John Shaughnessy

The memory of a friend kept filling the thoughts of Jamie Hickman Thompson as she prepared to offer a reflection at the recent dedication of a tabernacle at Bloomington Hospital.

Thompson remembered how she met the man when she accompanied Dominican Father Richard Litzau during the visits that the priest makes to hospital patients. She also recalled how she started to bring the Eucharist to the man on a regular basis until he died last year, nine months after their first meeting.

"It was powerful to see what the Eucharist meant to him every day," Thompson recalls. "He had been away from

the Church for many years. When he came back, having the Eucharist brought to him meant there was a community that loved him. He felt God's love."

Thompson, Father Litzau and other Catholics across southern Indiana believe the new tabernacle in the Bloomington Hospital chapel will increase that powerful impact on patients, family members and hospital employees who share the Catholic faith. The tabernacle was dedicated during a Mass in the hospital chapel on Oct. 19.

"For us to have a Catholic presence in Bloomington Hospital is

See TABERNACLE, page 11

Submitted photo



Motivated by their compassion for hospital patients, Jamie Hickman Thompson and Dominican Father Richard Litzau worked together to have a tabernacle added to the chapel at Bloomington Hospital.

Bella to be shown in Indianapolis, other cities

By Sean Gallagher

The motion picture *Bella*, featured in the Oct. 26 issue of *The Criterion*, is slated to open in Indianapolis and Louisville on Nov. 16, although no specific theaters and show times had been announced when this newspaper went to press.

Bella will open in the Cincinnati metropolitan area on Nov. 9 at the Springdale 18 Cinema De Lux, 12064 Springfield Pike, in Springdale, Ohio. For show times at this theater, call 513-699-1500.

The movie will also be shown at the Regal Deerfield Towne Center Stadium 16 Theater, 5500 Deerfield Blvd., in Mason, Ohio. For show times, call 513-770-0964.

Bella will also be shown at the AMC Newport on the Levee 20 Theater, 1 Levee Way, Suite 4100, in Newport, Ky. For show times, call 859-261-8100.

Since its national premiere on Oct. 26, *Bella* has performed well at the box office through two weekends.

Although it has been shown on less than 300 screens nationally (compared to 3,000 screens for larger film releases), *Bella* has remained in the top 20 in total gross income.

More significantly, the movie has been in the top three in total gross income per screen in both of its first two weekend showings.

Bella's strong performance from its first to its second weekend has allowed the film's distribution to be expanded to include cities such as Indianapolis and Louisville.

Updated information about specific theaters showing the movie in these two cities, and other theaters in and around the archdiocese that will feature *Bella*, should be listed in the coming days at www.bellatheaters.com. †



Tammy Blanchard and Eduardo Verastegui star in a scene from the movie *Bella*. The movie is scheduled to open in Indianapolis and Louisville on Nov. 16.

DARFUR

continued from page 1

Darfur narrative: a militant and agitated if inchoate force that for now probably has nowhere to go, but amounts to a real worry for Sudanese officials.

Knowing that such anger is brewing in the camps is probably one reason Sudanese authorities want those who have been uprooted to leave and return home, some aid officials theorize. But the displaced—as angry as they are about having been uprooted—are not buying it, at least for now.

The experience of another woman, Mariam, helps explain why.

Mariam is 40 but looks 10 to 20 years older. A relative newcomer to the camps, she was displaced eight months earlier in attacks against her village that resulted in the deaths of her husband and son-in-law.

The attacks, she said, were perpetrated by the government and the Janjaweed, or “devils on horseback.”

“It’s a difficult life,” she said. “We don’t have anything.”

Mariam’s main concern is that her five children and granddaughter are cared for properly. A thatched-roof, mud shack and a small garden of okra and watermelon are all that the household has, and family members are

not about to leave it.

Mariam’s resoluteness is not merely about staying put in her new home or the fact that now, as the family’s sole breadwinner, she must sell vegetables from her garden to eke out a living. Nor is it solely that household members need to hold onto something as they cope with the trauma of losing two family members and the world they knew in their village.

What it comes down to is Mariam is not convinced her home village will ever be safe again.

In recent months, Darfur has been spinning out of control. Violence now has less to do with government and Janjaweed militias attacking villages—though that is still occurring, according to recent reports—than with militias and rebel groups splintering and fighting each other.

In addition, rebel groups have attacked and killed the very African Union peacekeepers who are supposed to be part of a force to keep whatever peace can emerge from the current negotiations.

Moreover, even with all of its attendant problems, tensions and confinements, the camp Mariam lives in has something her own village never had—free schooling for her children.

Stories like Mariam’s and Fatima’s illustrate why many humanitarian workers in Darfur—including Catholic aid workers and others working with Catholic-affiliated programs—have become weary of the international debate

over genocide in Darfur. They say the debate has dragged on for too long and has not concretely helped pave the way for a comprehensive peace settlement that could help the people behind the numbers.

While some working in Darfur argue that the debate over genocide has had the beneficial effect of focusing needed attention on the region, all agree that those who have survived the violence need opportunities either to return to their homes and rebuild their lives or find sustainable livelihoods in new communities.

Whatever Mariam and Fatima and tens of thousands of others in Darfur eventually do, humanitarian workers believe an eventual peace settlement must help the survivors of the Darfur catastrophe find a measure of dignity, protection and security—not to mention things to which they have access in the camps, like better schooling and water.

When peace comes, those working in Darfur believe that perhaps—just perhaps—numbers will tell a hopeful, rather than disquieting, story about Darfur: of homes and lives rebuilt, of children educated and of hatred quelled.

(Chris Herlinger, a New York-based freelance journalist and writer for the humanitarian organization Church World Service, recently was on assignment in Darfur for the organization. He is a recipient of the 2006 Eileen Egan Award from Catholic Relief Services for his reporting from Darfur for National Catholic Reporter.) †

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Official Appointment

Rev. William G. Marks, pastor of St. Teresa Benedicta of the Cross Parish in Bright, to administrator pro tem of St. Joseph Parish in St. Leon and St. John the Baptist Parish in Dover, while continuing as pastor of St. Teresa Benedicta of the Cross Parish in Bright, effective Nov. 28, 2007.

(This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.) †

Report sexual misconduct now

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

Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-7325 or 800-382-9836, ext. 7325

Tell us how someone's faith has influenced your spiritual life

Has the faith of a friend, family member or stranger during a difficult time in their life had a dramatic impact on your own faith? If so, *The Criterion* is interested in hearing your story.

Please send your story to John Shaughnessy in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or send him an e-mail at jshaughnessy@archindy.org. Please include a daytime phone number where you can be reached. †

Correction

St. Gabriel Parish youth group members from Connersville, the African Catholic Ministry choir from Indianapolis and the Global Children, African Dancers from Indianapolis participated in the World Mission Sunday Mass on Oct. 21 at SS. Peter and Paul Cathedral. They were incorrectly identified in the story. †

The Criterion

11/9/07

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Late-night fire damages narthex at St. Lawrence Church

By Mary Ann Wyand

Votive candles lit for All Souls Day on Nov. 2 started a late-night fire that damaged the narthex of St. Lawrence Church in Indianapolis.

Father John Beitans, the pastor, said on Nov. 4 that the church's electronic fire alarm went off at 1:06 a.m. on Nov. 3 and automatically notified the Lawrence Fire Department as well as the security company that monitors the system.

Firefighters arrived within 10 minutes and extinguished the blaze, he said, which was limited to the gathering space at the front entrance of the 21-year-old church.

Michael Witka, director of Risk Management for the archdiocese, estimated that fire damage to the church may total \$200,000. The parish has a \$3,000 insurance deductible.

"This is the third major fire [involving Church property] in the archdiocese in the past 12 months," Witka said. "The archdiocesan property insurance program written through the London market and placed by Arthur J. Gallagher Co., our insurance brokers in Chicago, will respond as they have to the two previous fires."

Witka said he was notified about the fire by John Tarbox, the business manager for the parish, and Jerry Pachciarz, the loss control specialist for Gallagher Bassett Services Inc.

"I am glad that Jerry [Pachciarz] responded so quickly with the ordering of the fire damage clean-up through a fire restoration contractor," Witka said. "We will follow through with other contractors to verify the extent of the claim."

The fire started when bent wicks melted plastic candle holders.

"Apparently, two candle wicks leaned over ... and the plastic holders caught on fire," Father Beitans said. "The wax and plastic dripped onto the wooden table then the table burned and collapsed on the slate floor. The heat shattered the etched-glass window and the wooden window frame was burned."

The fire also melted several electrical lights mounted on the ceiling and damaged fiber ceiling panels. There is smoke and soot damage in the semicircular gathering space, and some water damage.

"We had put out hundreds of votive lights to be lit for All Souls Day to represent all the departed souls," Father Beitans said. "The last Mass was at 8 p.m., and everything seemed fine when the church was locked on Friday night."

The votive candles are manufactured to burn quickly then go out when the wax is gone, he said, but the wicks must be straight when the candles are lit.

Father Beitans said he believes the new fire-retardant carpeting installed in the narthex several months ago prevented the blaze from spreading throughout the church.

Interior doors between the narthex and fan-shaped worship space were closed, he said, and also helped prevent the fire from

spreading there.

ServiceMaster employees arrived when the firefighters were leaving in the early morning hours on Saturday, he said. They covered the broken glass doors with plywood and worked in shifts all weekend to clean the fire-damaged gathering space and air out the smoke in the church.

"We're so grateful to God that it wasn't much worse," Father Beitans said. "It's a setback, and it certainly saddens us. It touched me when I watched parishioners looking into the narthex this weekend, and they were moved to tears. They started to cry when they saw the charred wood and damaged ceiling. That showed me how much we all love our church."

He hopes other faith communities will learn from this loss and make sure all candle wicks are straight.

"Votive candles are traditionally left burning until they burn out on their own," Father Beitans said. "It's a traditional Church practice. We weren't doing anything creative. We were using the company's product exactly the way it is recommended for use. Our sacristans automatically straighten the wicks on the candles [in glass containers] in the Blessed Sacrament Chapel."

But some of the wicks in the special votive lights were bent, and hours later the tiny candle flames burned out of control.

Black soot covered the walls, ceiling and carpeting in the narthex, but a statue of St. Lawrence, a painting of the late Pope John Paul II and a poster decorated with pictures of parishioners who serve in the armed forces were not damaged in the fire.

Power was turned off after the fire, Father Beitans said, but the wiring was inspected by Indianapolis Power and Light Company officials on Nov. 3 then electrical service was restored to the church.

Last weekend, Masses for the 1,185-household parish founded in 1949 were held in the basement of Father Conen Hall, the former church building, which now serves as the St. Lawrence School cafeteria.

Weekend Masses are offered at 5 p.m. on Saturday and at 7:30 a.m., 9 a.m., 10:30 a.m., noon and 6 p.m. on Sunday.

It may be four to six weeks before all the repairs are completed in the church, Father Beitans said, so many activities scheduled there will be held elsewhere on

Photos by Mary Ann Wyand



Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, talks with Tony Camacho, a supervisor with ServiceMaster, on Nov. 4 about clean-up work under way in the St. Lawrence Church narthex after a late-night fire on All Souls Day caused by votive candles that melted and burned out of control.

the parish campus at 6944 E. 46th St.

He said a performance by Sisterhood Christian Drama Ministry, which is scheduled at 7 p.m. on Nov. 9, will be held at Father Conen Hall instead of at the church.

Parishioners Lisa Winbush, who was recently elected president of the Parish Council; Matthew Hickey, a firefighter; and James Fernandez, who works for the alarm company, joined Father Beitans outside the church in the middle of the night to offer their help and support.

Parish Council members met early on

Nov. 3 to discuss insurance details then plan and implement the relocation of liturgies from the church to the school cafeteria.

Father Beitans said the spirit of St. Lawrence parishioners is wonderful and the people will do "whatever it takes" to complete the church renovations already under way before the fire as well as remodel Father Conen Hall and Father Beechum Gymnasium.

"By the end of this coming summer," he said, "we'll be celebrating a whole renewed parish facility." †

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Detail, *Ex Nihilo*, Figure No. 8, Full-Scale, bronze.
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A podium was partially burned, but a statue of St. Lawrence and a poster with photographs of parishioners serving in the armed forces were not damaged by a late-night fire in the St. Lawrence Church narthex on All Souls Day.



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Editorial



Muslims pray during an interfaith meeting at a conference center at Our Lady of Lebanon shrine in Harissa, Lebanon on Oct. 27. The Catholic-Muslim gathering was held to pray for reconciliation and peace. In this photo, representatives of the three Muslim communities—Shiite, Sunni and Druze—kneel in the first row as they pray together.

Dialogue with Muslims is the way to find truth and peace

Did you know that Christians and Muslims together make up more than half of the world's population?

Christians represent more than a third of the people on the planet while Muslims represent one-fifth. Together, we are 55 percent of humanity. This fact alone makes relations between these two "great world religions" a matter of global importance.

Add to that the historic animosity between us—the atrocities committed in the names of Jesus and Allah—and the current horrors of terrorism, war and political corruption, and there can be no question that dialogue between Christians and Muslims should be a matter of grave importance to all people of good will.

What does authentic dialogue require? Mutual respect, tolerance and a desire for genuine understanding of the beliefs, customs and distinctively different world views of Christianity and Islam.

What are the main obstacles to dialogue? Ignorance, suspicion, bigotry, militarism and fundamentalism on the part of minority factions on both sides of the conversation.

Recently, 138 Muslim leaders and scholars from various regions of the world sent a letter to Pope Benedict XVI and other Christian leaders—including the patriarchs of many Orthodox Churches, the archbishop of Canterbury, the president of the Lutheran World Foundation, the general secretary of the World Methodist Council and the president of the Baptist World Alliance.

The Muslim leaders who signed this document come from every school of thought in Islam. They urge dialogue and the search for "common ground" between Muslims and Christians.

The letter, which was sponsored by the Jordan-based Royal Aal al-Bayt Institute for Islamic Thought, quoted extensively from both the Bible and the Quran in an attempt to highlight the similarities between the two faith traditions.

According to this diverse group of clerics, scholars, elected officials and other Muslim leaders, "The basis for peace and understanding already exists. It is part of the very foundational principles of both faiths: love of the one God and love of the neighbor. These principles are found over and over again in the sacred texts of Islam and Christianity. The unity of God, the necessity of love of the neighbor, is thus the common ground between Islam and Christianity."

Never before has a group of Muslims offered this kind of comprehensive analysis of the potential positive relationship between Christianity and

Islam. The letter proposes what the signatories believe is a mainstream Islamic position that respects Christian beliefs and traditions, and seeks to find a common basis for interfaith dialogue and cooperation.

Unfortunately, this same group of Muslim leaders has now criticized the Vatican's response to their letter.

In an Oct. 12 interview with Vatican Radio, French Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, called the letter "a very encouraging sign because it demonstrates that good will and dialogue are capable of overcoming prejudices."

However, in a subsequent comment to the French newspaper *La Croix*, Cardinal Tauran is quoted as saying that authentic dialogue with Muslims is not possible since "Muslims do not accept that one can discuss the Quran in depth, because they say it was written in dictation by God. With such an absolute interpretation, it's difficult to discuss the contents of faith."

The Muslim leaders think Cardinal Tauran has missed the point.

"Dialogue is by definition between people with different views," they say. "Its purpose is to see where there is common ground in order to meet there and thereby make the world better, more peaceful, more harmonious and more loving."

We agree that dialogue is essential, and we hope that Cardinal Tauran's comments have been taken out of context (not unlike the Holy Father's Regensburg lecture a year ago).

Real dialogue requires all concerned to be open, honest and direct about what unites us, and what divides us, as people of faith in the one God.

It also involves a willingness to work together on concrete, practical issues that we clearly hold in common: the sacredness of human life, the value of family life, education, employment, service to the poor and needy, environmental issues, and the fight against corruption, injustice and the evils of war.

No one pretends that the conversation between Christianity and Islam is simple or easy to maintain. Let's pray for open, honest and unapologetic dialogue among Muslims and Christians (and our elder brothers and sisters in faith, the Jews).

This is the way to peace. May the Spirit of God guide us and sustains on this difficult, but critically important, journey.

—Daniel Conway

Be Our Guest/Dr. Hans E. Geisler

Breast cancer research findings affirm long held pro-life position

The most recent issue of the influential journal *Cancer Research* dated Oct. 1, 2007, published exciting news from one of the leading cancer research institutions in the United States, the Fred Hutchinson Cancer Research Center in Seattle, Wash.



According to a paper presented by Dr. V. K. Gadi, an assistant professor at the University of Washington, during the most recent meeting of the prestigious American Association for Cancer Research, a reason has been found to possibly explain why women who bear children have a lower incidence of developing breast cancer in later years.

The fact that this is true has been known for years, and now there is a proven scientific reason.

Parenthetically, this new scientific discovery probably explains why women who bear children in their early 20s have a significantly lower incidence of breast cancer than do those who wait until they are in their 30s to have a child.

According to Gadi, fetal cells have been found to remain in the mother's body after she has borne a child.

In fact, his research group has shown that these fetal cells from a child growing in the womb take up a long-term residence in the mother's body.

The researchers feel that the presence of these fetal cells, by a process called microchimerism, may actually alert the mother's immune system to destroy nascent breast cancer cells.

Gadi feels that these findings will provide the impetus to stimulate further research on these microchimeric fetal cells.

Pro-life advocates have long been in the forefront of those who feel that not only does abortion mean the loss of an innocent life, it also produces bad psychological and physical side effects in women who have undergone an abortion.

Moreover, it certainly helps the pro-life cause when one of the most well-known cancer research organizations in the world publishes findings that back up what we, who oppose abortion, have been maintaining for more than 40 years.

(Dr. Hans E. Geisler is a member of St. Luke the Evangelist Parish in Indianapolis. He is a retired oncologist and gynecologist who recently completed advanced studies as an ethicist. He also is a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee's speaker's bureau. His e-mail address is Geisler_gynonc@msn.com.) †

Letters to the Editor

St. Anthony of Padua Parish has twinning relationship in Haiti

Thank you for your story in the Nov. 2 issue of *The Criterion* regarding the parish twinning program at St. Thomas Aquinas Parish in Indianapolis.

It is great to see an article that addresses this wonderful program and the involvement of local parishes.

However, one parish in our archdiocese was not listed among those that take part in a parish twinning program.

St. Anthony of Padua Parish in Morris

has a twinning parish relationship with St. Francis Xavier Parish in Gandou, Haiti.

By providing financial support and participating in medical trips, the members of St. Anthony Parish have found a rewarding way to help make a difference in a country that has such great need.

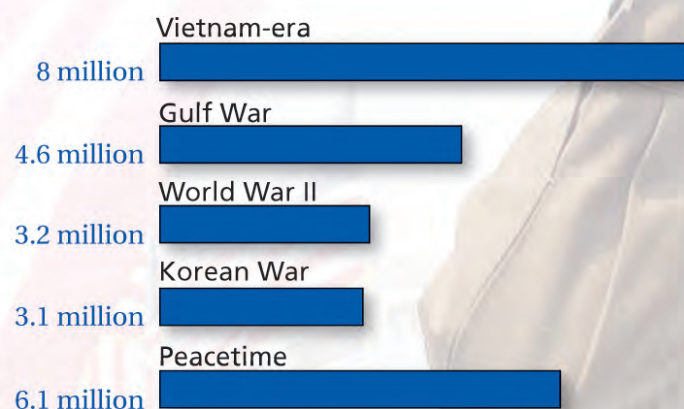
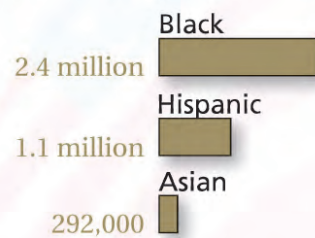
One couple in the parish is even anticipating the arrival home of two young girls that they have adopted from Haiti.

Melinda Raab
Batesville

American Veterans

Veterans Day honors those who served in American wars.

23.7 million veterans in the U.S. in 2006



Source: U.S. Census Bureau ©2007 CNS

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Our final goal is union with Jesus in the Father's house

The Church dedicates the month of November as a time to remember our deceased loved ones in special prayer.

Some may need our intercession so that their time of purification in purgatory might be shortened. Some, because of the holiness of their lives while among us, surely already enjoy the beauty of "the Father's house."

We think of Blessed Teresa of Calcutta, Blessed John XXIII and Pope John Paul II, for example. But we also think of loved ones of our own family who surely have entered the Kingdom without a passage through purgatory. One never knows, but I like to think of my mom and dad in that way.

Other situations are more than hopeful. Some 20 years ago, I was offering a home Mass for family friends whose 4-year-old son and brother was dying of terminal cancer.

While seated during that Mass, the 4-year-old wordlessly climbed onto my lap and stayed there for the rest of the Mass. It seemed as though he was already sensing the presence with Jesus that would be his for eternity. He went home to God shortly after, leaving behind a sorrowful family.

A couple of weeks ago, a Father Thomas Scecina Memorial High School senior was struck down by an aneurism while at a downtown restaurant with young friends. I didn't know the young man, but I

know his grandfather. His vital organs were donated so that other people could continue to live. As we pray for his bereaved family, we also pray with confidence that the door of the house of the Father was open to welcome him.

Those of us who have lost elderly parents know that however much we thought we were prepared to let them go, we miss them and continue to miss them. This month is a special opportunity each year to give some quality reflection in memory of our loved ones and to hold them in prayer.

Death is a mystery, and it is a reality. It tests our faith, and it causes us to realize what a gift our faith is.

I will never forget that during the wake of a tragic and untimely death in our family, an old family friend said to me, "Bishop, we have to dig deep on this one."

Our faith was tested, but we were also saying to each other, "Thank God for the gift of our faith." What do people do who have no faith?

Only in the Kingdom will we know why God allowed 4-year-olds to get cancer and die. Only in life hereafter will we know why God permitted high school seniors to be struck down by a blood clot or some other tragedy.

What we do know is that our final goal is union with Jesus in the house of the Father. We also acknowledge that for a lot of reasons we can lose sight of that

ultimate goal. For sure, with the mystery of death all around us, we are reminded to keep our eyes on the real goal of life.

Because, on the surface of life, death seems like the end of everything, it is a cause of fear. Our faith assures us that we have no reason to fear death if we try to live a good life. Even from a purely rational point of view, it seems only sensible that if God created us with a mind and heart that yearns for immortality, the fulfillment of our yearning is possible. Of course, happily, that natural reasoning is supported by God's revelation in the Bible and in the life and teaching of his Son, Jesus Christ.

Death can be a moment of grace for those of us left behind. I offer examples of how we can ask our loved ones to intercede for us. Concrete evidence of the impact of John Paul II's passing is witnessed by hand-written notes left at his tomb.

A young man wrote: "I see the world and my life through new eyes. I have discovered that I must learn to accept life's problems as Jesus carried his cross: without hatred, without anger, but with love and maturity ... as John Paul II carried

us! The Kingdom of God unquestionably exists: he showed us this ... and this is no longer a mystery for me. Thank you, Pope John Paul II!"

Another wrote: "Beloved Pope John Paul II, I believe that you, looking down from heaven upon the many children suffering on Earth ... will bring their tears to the Father and do all you can to help them! Help me to become holy like you did!"

A priest wrote: "I ask you for the grace of my ongoing conversion. May my heart burn always with the only love worth living for: that of Jesus Christ!" †

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.

Nuestra meta final es la unión con Jesús en la casa del Padre

La Iglesia dedica el mes de noviembre como una época para recordar en oración especial a nuestros seres queridos que han fallecido.

Algunos necesitan nuestra intercesión para poder recortar su período de purificación en el purgatorio. Algunos, debido a la santidad de sus vidas mientras estuvieron entre nosotros, seguramente ya disfrutaron de la belleza de "la casa del Padre."

Pensamos, por ejemplo, en la Beata Teresa de Calcuta, el Beato Juan XXIII y el Papa Juan Pablo II. Pero también pensamos en los seres queridos de nuestras propias familias que seguramente han entrado en el Reino sin pasar por el purgatorio. No se sabe, pero me gusta pensar así de mi madre y mi padre.

Otras situaciones son mucho más certeras. Hace unos 20 años oficiaba una Misa en el hogar de unos amigos de la familia cuyo hijo de cuatro años y su hermano morían de cáncer terminal.

Mientras me encontraba sentado durante esa Misa, el niño de 4 años se subió a mi regazo sin decir una palabra y permaneció allí el resto de la Misa. Parecía que hubiera estado sintiendo la presencia de Jesús que lo acompañaría por toda la eternidad. Poco después volvió a casa con Dios, dejando una familia afligida.

Hace un par de semanas, un estudiante del último año de la escuela secundaria Father Thomas Scecina Memorial High School sucumbió ante un aneurisma mientras se encontraba en un restaurante del centro con sus jóvenes amigos. No conocía al joven, pero conozco a su abuelo. Sus órganos vitales fueron donados para

que otras personas pudieran seguir con vida. Mientras rezamos por su familia desconsolada, rezamos también con confianza para que la puerta de la casa del Padre estuviera abierta para darle la bienvenida.

Aquellos de nosotros que hemos perdido padres ancianos sabemos que no importa cuán preparados creímos estar para verlos partir, los extrañamos y continuamos haciéndolo. Este mes nos brinda una oportunidad especial cada año para reflexionar a fondo a la memoria de nuestros seres queridos y ponerlos en oración.

La muerte es un misterio y es una realidad. Prueba nuestra fe y nos hace darnos cuenta del don que constituye nuestra fe.

Nunca olvidaré que durante el velorio de un fallecimiento trágico y precipitado en nuestra familia, un viejo amigo de la familia me dijo: "Obispo, tenemos que poner mucho de nuestra parte en este caso."

Fue una prueba para nuestra fe, pero también nos decíamos unos a otros: "Gracias a Dios por el don de nuestra fe." ¿Qué hacen aquellas personas que no tienen fe?

Sólo en el Reino sabremos por qué Dios permite que los niños de 4 años sufran de cáncer y mueran. Únicamente en la otra vida sabremos por qué Dios permitió que un estudiante del último año de secundaria sucumbiera ante un coágulo de sangre o alguna otra tragedia.

Lo que sí sabemos es que nuestra meta final es la unión con Jesús en la casa del Padre. También reconocemos que por muchos motivos podemos perder de vista

ese objetivo final. Ciertamente, con el misterio de la muerte rodeándonos, se nos recuerda que debemos mantener la vista puesta en la verdadera meta de la vida.

Debido a que desde la superficie de la vida la muerte parece el fin de todo, esta produce temor. Nuestra fe nos garantiza que no existe razón para temer a la muerte si tratamos de vivir una buena vida. Aun desde un punto de vista puramente racional, parece sensato que si Dios nos creó con una mente y un corazón que anhelan la inmortalidad, la realización de ese anhelo es posible. Por supuesto, felizmente ese razonamiento natural viene sustentado por la revelación de Dios en la Biblia y en la vida y las enseñanzas de su Hijo, Jesucristo.

La muerte puede ser un momento de gracia para aquellos de nosotros que permanecemos aquí. Les ofrezco ejemplos de cómo podemos pedirles a nuestros seres queridos que intercedan por nosotros. En las notas manuscritas dejadas en la tumba de Juan Pablo II yacen las pruebas del impacto de su fallecimiento.

Un joven escribió: "Veo el mundo y mi vida con nuevos ojos. He descubierto que debo aprender a aceptar los problemas de la vida, al igual que Jesús cargó con su cruz: sin odio, sin resentimiento, sino con amor y madurez ... ¡al igual que Juan

Pablo II nos cargó! El Reino de Dios indudablemente existe: él nos lo demostró ... y ya no es un misterio para mí. ¡Gracias, Papa Juan Pablo II!"

Otro escribió: "Querido Papa Juan Pablo II: Creo que usted, mirando desde el cielo los tantos niños que sufren en la tierra ... llevará sus lágrimas al Padre ¡y hará todo lo posible para socorrerlos! ¡Ayúdeme a convertirme en santo como usted!"

Un sacerdote escribió: "Le pido por la gracia de mi proceso de conversión. Que mi corazón arda siempre con el único amor por el que vale la pena vivir: ¡el de Jesucristo!" †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en 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 9

St. Lawrence Parish, Father Conen Hall, 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 Little Sisters of the Poor celebration benefiting their ministry to the elderly at St. Augustine Home for the Aged,** dinner, dancing and auction, 7 p.m. Information: 317-872-6420.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class,** 7-9 p.m. Information: 317-865-5554.

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. **"Holiday Craft Fair,"**

35 craft booths, baked goods, lunch, 9 a.m.-4 p.m. Information: 317-787-8246.

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, visit by Santa Claus, 1-2 p.m., bazaar, 9 a.m. Information: 812-346-4783.

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: phyllis_burkholder@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.

Saint Mary-of-the-Woods,

White Violet Center, St. Mary-of-the-Woods. **One-day seminar, key aspects of alpaca ownership,** \$50 for one person, \$75 for two family members. Information: 812-535-2930.

November 10-13

St. Patrick Church, 1807 Poplar St., Terre Haute. **Parish Mission, "How Good It Is, How Pleasant Where the People Dwell As One,"** Father James Farrell, homilist at weekend Masses and director of evening services, 7 p.m., Sun., Mon. and Tues., reconciliation and social following services. Information: 812-232-8518.

November 11

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"How the Catholic Church Built Western Civilization,"** Dr. Thomas Woods, presenter, 1:30 p.m. Information: 317-636-4478.

St. Anthony Parish, 379 N. Warman Ave., parish center, Indianapolis. **Euchre party,** 1:30 p.m., \$3 per person.

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora. **Thanksgiving dinner,** 11 a.m.-6 p.m., free-will donation. Information: 812-926-0060.

Saint Meinrad Archabbey, St. Bede Theatre, 200 Hill Drive, St. Meinrad. **"It's a Wonderful Life,"** 2 p.m., no charge, Vespers at Archabbey Church following movie, 5 p.m. Information: 812-357-6501.

MKVS and Divine Mercy

Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **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 11-December 10

Saint Meinrad Archabbey Library, 200 Hill Drive, St. Meinrad. **Photo exhibit on "Solitude and Sanctuary"** by B.C. Baggett, free. Information: 800-682-0988.

November 12-December 17

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Divorce and Beyond" program,** six-week course, \$30 includes book, 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

November 13

Knights of Columbus Hall, 1305 N. Delaware St., Indianapolis. Central Indiana Theology Lecture Series, **"Virtues of Leadership,"** Suzanne Yakimchick, chancellor of the Archdiocese of Indianapolis and executive director of the Secretariat for Lay Ministry and Pastoral Services, presenter, 7 p.m., no charge. Information: 317-783-1779.

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

Sacred Heart of Jesus Parish, parish hall, 1125 S. Meridian St., Indianapolis. **Euchre club,** \$1 per person. Information:

tomhasse@netzero.com.

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 14

Oldenburg Franciscan Center, Oldenburg. **"Searching for God,"** Franciscan Sister Olga Wittekind, facilitator, 10 a.m.-2:30 p.m., \$35 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, healing service,** 7-8:30 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

November 15

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: mhodge@saintmeinrad.edu.

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 or

800-382-9836, ext. 1483, or e-mail worship@archindy.org.

November 16

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Gov. Mitch Daniels,** speaker, Mass, 6:30 a.m., buffet breakfast and program, \$11 per person, reservation required in advance. Information: www.catholicbusinessexchange.org.

November 16-18

Cathedral High School Auditorium, 5225 E. 56th St., Indianapolis. **"Our Town,"** Fri., Sat., Sun., 7:30 p.m.; Sat. Sun., 3 p.m., \$7 general admission, \$10 reserved seating. Ticket line: 317-968-7436.

November 17

Huber Plantation Hall, Starlight. St. Mary-of-the-Knobs Parish, **"Annual Night Out,"** dinner buffet, "SMK's Got Talent," music and dancing, \$40 per person. 6 p.m. Information: 812-923-3011.

Oldenburg Franciscan Center, Oldenburg. **"Helping Children, Students and Yourselves through the Grieving Process,"** Franciscan Sister Olga Wittekind, facilitator, 9 a.m.-noon, \$15 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Oldenburg Franciscan Center, Oldenburg. **"Fully Alive! Fully Franciscan!"** Franciscan Sister Diane Jamison, facilitator, 9 a.m.-11:30 p.m., \$25 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Missionary image of Our Lady of Guadalupe is in New Albany Deanery

Several New Albany Deanery parishes and Catholic schools will host the missionary image of Our Lady of Guadalupe during November.

Our Lady of Guadalupe is known as the "Protectress of the Unborn," and her image is often displayed by Catholics during pro-life prayer vigils outside abortion clinics.

Mary appeared four times in 1531 to St. Juan Diego on Tepeyac Hill near Mexico City.

Our Lady of Guadalupe is the only Marian image that depicts the Blessed Virgin Mary wearing a black sash at her waist as a symbol that she is pregnant with the Christ Child.

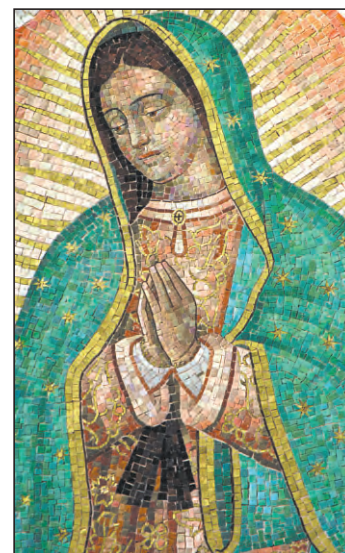
Her folded hands point to the cross at her neckline to indicate that she came in the name of Christianity.

Our Lady of Guadalupe's feast day on Dec. 12 recalls the Blessed Virgin Mary's apparitions at Tepeyac Hill near Mexico City from Dec. 9-12 in 1531 to a native convert, St. Juan Diego. His feast day is celebrated on Dec. 9.

Catholics in central and southern Indiana who wish to venerate the missionary image of Our Lady of Guadalupe may do so during Masses and prayer services at the following locations.

- Nov. 12—St. Paul School, 105 St. Paul St., Sellersburg, 8:30 a.m. until 9:30 a.m.
- Nov. 13—St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 7 p.m. Mass followed by 24-hour adoration.
- Nov. 14—St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 6:30 p.m. adoration and Benediction.

- Nov. 16—Our Lady of Perpetual Help School, 1752 Scheller Lane, New Albany, 7 a.m. until 3:30 p.m.
- Nov. 17—St. Joseph Church, 2605 St. Joe Road W., Sellersburg, 6:30 p.m. praise and worship service for teenagers.
- Nov. 18—St. Augustine Church, 315 E. Chestnut St., Jeffersonville, 8:30 a.m. Mass and 9:30 a.m. program.
- Nov. 18—St. Michael Church, 11400 Farmers Lane, N.E., Bradford, 6 p.m. hour of prayer.
- Nov. 19—Holy Family School, 217 W. Daisy Lane, New Albany, 8 a.m. until 9 a.m.
- * Nov. 19—Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, 6 p.m. to 7 p.m. adoration. †



Our Lady of Guadalupe is depicted in this mosaic at the Franciscan Monastery in Washington.



1937 class reunion

Graduates of the Class of 1937 of the former St. Catherine of Siena School in Indianapolis pose during a luncheon gathering at Daddy Jack's restaurant in Indianapolis. They are, from left, Joan (Springman) Sylvester, Emory Anthony, Mary (Ross) Poinsette, Jack Hendricks, Mary Curd and Jean (Simmons) Roll. Twenty-one members of the class, which originally numbered 54, still survive, and many of the alumni still meet monthly for lunch and other activities.



SnowPlowPalooza

Members of the junior high art class at Cardinal Ritter Jr./Sr. High School in Indianapolis stand in front of a snowplow they painted as part of the city's annual SnowPlowPalooza program during an awards and recognition ceremony on Oct. 23 at Monument Circle in downtown Indianapolis. The students are, from left, Claire Stuper, Theresa Michael, Kaldijah Bray, Andisiwe Ncubo, Jessica Starsiak and Samantha Collins. Area students were invited to artistically paint snowplows that are used to clear city streets during the winter months.

Officials: Reports about abuse in public schools are a wake-up call

WASHINGTON (CNS)—A recent series by The Associated Press illustrating the “widespread” extent of sexual abuse in the nation’s public schools and the failure of those in authority to stop it is a serious wake-up call for the nation, say some officials.

“The results are shocking, real and, sadly, not surprising,” said Archbishop Harry J. Flynn of St. Paul and Minneapolis about the three-part AP series on abuse published in late October.

He praised the wire service for doing “a huge service to the nation by undertaking and publishing this study,” but added that the series alone is “just the first step.”

The archbishop was chairman of what was then the U.S. bishops’ Ad Hoc Committee on Sexual Abuse from 2002-05. In June 2005, the bishops voted to raise the ad hoc body to a standing committee and renamed it the Committee for the Protection of Children and Young People. It is currently chaired by Bishop Gregory M. Aymond of Austin, Texas.

In a column published in the Nov. 1 issue of *The Catholic Spirit*, his archdiocesan newspaper, Archbishop Flynn said he would like to see a comprehensive study of sexual abuse in public schools similar to the studies conducted by the John Jay College of Criminal Justice for the U.S. Catholic Church.

He also urged the groups that worked with the Church after the clergy abuse scandal broke in 2002 to “dedicate their time and resources on the deeply entrenched problem of sexual abuse in our public schools.”

The AP reports were based on a seven-month investigation of school districts in all 50 states. According to the series, more than 2,625 educators lost their teaching credentials or were sanctioned for sexual misconduct from 2001-05.

The report said school districts and individual school officials have done little to address the problem of abuse. It stated that most instances of abuse are not reported and when they are, abusers are often quietly let go to avoid scandal. According to the report, 90 percent of offenders are male.

The stories reveal that although efforts have been made to “stop individual offenders,” there is a “deeply entrenched resistance toward recognizing and fighting abuse.”

“In case after case the AP examined, accusations of inappropriate behavior were dismissed,” it said, referring to legal loopholes that can keep sexual misconduct records of teachers secret and inconsistent methods of reporting abuse in schools across the country.

The report compared the level of abuse in schools to “sex abuse scandals in other institutions,” including the Catholic Church. It noted that “clergy abuse is part of the national consciousness after a string of highly publicized cases,” and in comparison, it said abuse in schools, “until now,” has gone largely unnoticed.

“Beyond the horror of individual crimes, the larger shame is that the institutions that govern education have only sporadically addressed a problem that’s been apparent for years,” the report said.

The AP report is extensive, but it did not break the story about abuse in public schools.

A 2004 report commissioned by the U.S. Department of Education and presented to Congress estimated that almost 10 percent of public school students, about 4.5 million children, have been abused by public school employees or adult volunteers.

The study, “Educator Sexual Misconduct: A Synthesis of Existing Literature,” was prepared by Carol Shakeshaft when she was a professor at Hofstra University in New York. Currently, she is the chair of Educational Leadership at Virginia Commonwealth University.

Shakeshaft told Catholic News Service on Oct. 29 that she hoped the AP report would shed more light on sexual abuse in schools, but she also said the data alone cannot make an impact unless it prompts a nationwide focus on eradicating abuse.

Unfortunately, she said she does not see “educational organizations or the federal government lining up to figure out a plan” to deal with the issue.

Shakeshaft noted that data from her study and the AP report shows that sexual abuse is not an isolated problem within the Church as often portrayed in the media.

Teresa Kettelkamp, executive director of the U.S. bishops’ Office of Child and Youth Protection, likewise said the report validates that sexual abuse is a “societal issue.”

“The Church has taken an aggressive stance to help children in her care” in Catholic schools and religious education and parish programs, she said, citing the measures taken since the U.S. bishops adopted the Charter for the Protection of Children and Young People in 2002.

Across the country, in accordance with the charter, safe environment programs require screening for all adults in contact with children and training for adults and children in how to spot abuse and report it.

Richard Dangel, president and CEO of Praesidium, a Texas-based organization that provides abuse-prevention training programs for churches, schools and other



Archbishop Harry J. Flynn of St. Paul-Minneapolis answers questions about the “Charter for the Protection of Children and Young People” during a press conference in Chicago on June 17, 2005. In response to a recent series of Associated Press stories on sexual abuse in public schools, Archbishop Flynn said he would like to see a comprehensive study of sexual abuse in public schools similar to the studies conducted by the John Jay College of Criminal Justice for the U.S. Catholic Church.

organizations that serve children and youths, said that what the Catholic Church has done in recent years to prevent sexual abuse “is astonishing.”

“They have gotten the problem above board, heightened awareness of it and become leaders in prevention,” he said, referring to the required training programs and screening processes for Church-sponsored programs.

Dangel told CNS on Oct. 31 that although he was not surprised by the AP report, he found it disheartening that so many of the reported abuse incidents could have been prevented.

He said the series echoed what he frequently encounters when abuse cases come to light—“repeated warning signs that go unheeded.”

After abuse cases are publicized, he said people frequently admit that they thought there was something unusual about the way the accused perpetrator behaved.

“Wake up, America” is Dangel’s response. People need to be vigilant, he said, in recognizing warning signs of inappropriate behavior and reporting it.

“The more we can do as a society and culture to get this above board and stop it,” he said, “the better off we’ll be.” †

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Football star's wife tells how faith helped her fight cancer

GREEN BAY, Wis. (CNS)—Most wins by a starting quarterback. Most consecutive games played by a quarterback. Most touchdown passes thrown.

Fans of Green Bay Packers quarterback Brett Favre relish counting the number of NFL records their hero owns. But Favre's wife, Deanna, a breast cancer survivor, finds comfort in counting her blessings.

The football star's wife was diagnosed with breast cancer in 2004. She spent four months undergoing chemotherapy and radiation treatment. The following year, after her last radiation treatment, Deanna was declared cancer-free. She says the life-changing experience brought her closer to her husband and her Catholic faith.

"I just feel like, with faith, it helps me see the good in everything," Deanna said in a telephone interview with *The Compass*, diocesan newspaper of Green Bay.

The Favres are members of St. Agnes Parish in Green Bay during football season and St. Thomas Aquinas Parish in Hattiesburg, Miss., during the off-season. Brett and Deanna both grew up in Kiln, Miss.

Since overcoming breast cancer, Deanna has become a spokeswoman for breast cancer prevention. She founded the Deanna Favre HOPE Foundation in 2005, which provides grants for uninsured and underinsured women battling breast cancer.

Deanna's latest fundraising effort is the Oct. 1 release of an autobiographical book, *Don't Bet Against Me: Beating the Odds Against Breast Cancer and in Life*, which she wrote with Angela Hunt.

According to Deanna, stepping into the media spotlight wasn't something she wanted to do, but she believes it was

part of God's plan.

At the time she was diagnosed, she and Brett were dealing with several family tragedies, including the deaths of her younger brother and Brett's father.

Deanna also quickly learned that dealing quietly with her personal struggles wouldn't be possible. She resented the fact that her diagnosis made front-page headlines, but she also came to understand that good could come from the publicity.

She began receiving letters of encouragement from women around the country. She also received letters from women saying they were motivated to get breast examinations after hearing about her.

She said for that reason alone she thinks her story was meant to be public.

Today, Deanna said her views on life have changed. She no longer takes life or relationships for granted, and she cherishes every day with Brett and their daughters, Brittany, a college freshman, and 8-year-old Breleigh.

To date, her foundation has raised about \$500,000. Part of the book's proceeds will go to the foundation.

The book, *Don't Bet Against Me*, released during Breast Cancer Awareness Month, not only details her battle with cancer, but also tells how she coped with other life challenges, including a pregnancy at age 19, single motherhood and a rocky relationship with Brett because of his addiction to prescription painkillers.

Their Catholic faith was a key factor in Brett and Deanna's decision not to have an abortion when she became pregnant out of wedlock following her second year of college.

"We were always totally against [abortion]," she said, adding that putting their baby up for adoption was also not

a consideration.

Deanna said she "knew premarital sex was wrong, but for whatever reason" did it anyway.

"I knew I would keep the baby," she said. Having Brittany meant that Deanna had to put her career goals on hold, but she said she was determined to do whatever she could to raise her.

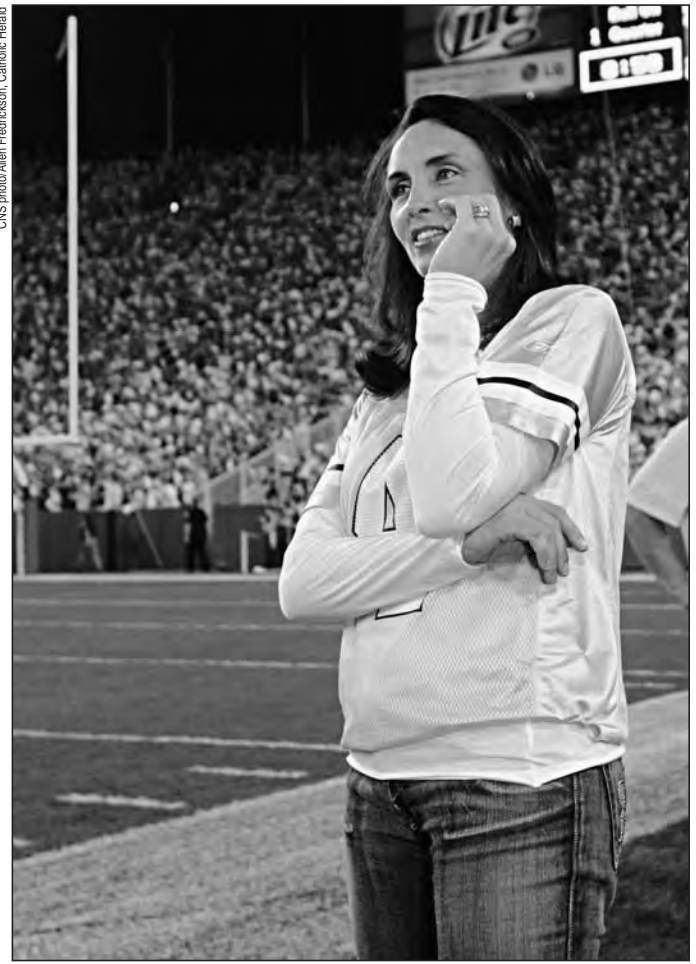
During Deanna and Brett's on-again, off-again relationship during college and his early NFL career, Deanna said she often turned to prayer. They were married in July 1996.

Today, Deanna describes her relationship with Brett as stronger than ever.

"All the stuff we've been through over the years has molded us into two different people. It's awesome to think where we started and where we are now," she said. "Our relationship has gotten to a much stronger point, a deeper love. We have so much respect and love for each other.

"Brett is a completely different person, and I can see the power of prayer in just that. It's changed our lives, our family."

CNS photo/Allen Freifricson, Catholic Herald



Deanna Favre, wife of Green Bay Packers quarterback Brett Favre, gazes at the Lambeau Field crowd prior to the Oct. 7 game against the Chicago Bears in Wisconsin. Deanna Favre, a breast cancer survivor, was honorary captain for the Packers that day during the NFL-designated "Breast Cancer Awareness Weekend." She says battling cancer was a life-changing experience that brought her closer to her husband and her Catholic faith.

Deanna said she still prays for her husband for a lot of different reasons, and in particular she prays for his protection on the football field each week. †

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|---------------------------|---------------------------------------|
| • Now available | Shadowing appointments |
| • Sunday, Nov. 11, 2007 | BCHS Open House, 12:30 to 3 p.m. |
| • 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. |
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Planning for 2008 education convention is in full swing

By John Shaughnessy

Start with a theme that focuses on Catholic education at the crossroads.



Kathy Mears

Add an emphasis on helping Catholic schools become more environmentally aware.

Include an opportunity for people to stroll on the same grounds where one of the rare American saints walked.

Those three points have emerged as the foundation for the archdiocese's plan to host the 2008 National Catholic Educational Association's (NCEA) annual convention on March 25-28—an event that will include the involvement of at least 1,500 Catholic school administrators, teachers, students and volunteers from throughout central and southern Indiana.

The archdiocesan effort is being led by Annette "Mickey" Lentz, the executive director for Catholic Education and Faith Formation for the archdiocese.

One of the lead organizers for the convention is Kathy Mears, an associate director of schools for the archdiocese.

Mears recently answered questions about the preparations, challenges and plans for the event, which is expected to draw more than 10,000 people from across the country. Here is an edited version of her responses.

The theme of the convention is "At the Crossroads: Where Challenge Meets Opportunity." Why was that theme chosen?

Mears: "Catholic education is at a crossroads and that seems really appropriate for Indianapolis as we are the

'Crossroads of the Nation.' We really believe that the work of our catechists, teachers and administrators makes a difference in the lives of children, parents, our world and our Church. That work, however, can be challenging.

"The convention wants to look for the opportunities that present themselves in those challenges. Our convention is going to address the challenges that are facing Catholic education because we believe that our faith-filled educational system is definitely part of the answer to issues that are facing our country and the world."

The convention is also committed to a "green" theme, recognizing the integrity of the Earth. How will that theme be put into place during the convention and why is that theme important?

Mears: "This is one of the great challenges facing our Church and our world, and we want our teachers to understand and learn different ways to help make our students

more environmentally aware. We will recycle at the convention, which is not done on a regular basis at the Convention Center in Indianapolis. We are also working to convince everyone to print items on recycled paper whenever possible. As Catholics, we want to make sure that we are leading the way in modeling how to be good stewards of the Earth."

About 1,500 volunteers will be needed for the convention. What will be the main source of your volunteers? If anyone wants to volunteer, who should they contact?

'The business and Catholic educational communities have been supportive of us and, for that, we are grateful. It will take the benevolence of many for us to have a successful convention.'

—Kathy Mears

Mears: "We are asking all schools and religious education programs to provide us with our volunteers. The response has been great, and we are confident that we will have enough people who are willing to work during the convention. We are also asking for help from our neighboring dioceses and they, too, have agreed to assist us. The Diocese of Lafayette and the Diocese of Fort Wayne-South Bend have both been very generous in their offers of support.

"If there are others who wish to volunteer, please contact me at kmears@archindy.org."

One of the convention's special events will include a trip to Saint-Mary-of-the-Woods, the home of St. Theodora Guérin. What do you see as the special quality of that trip for people attending the convention?

Mears: "That trip is such a great gift for guests to our city and state. It will give us a chance to share some

Indiana history, as well as Church history, on the trip. St. Theodora was really a pioneer woman and, when you see the chapel that is built of shells from the Wabash River, it is easy to see how smart she was as well as her strong faith.

"We have few opportunities in this country to walk where saints have walked. It is really important that people coming to our convention are made aware of St. Theodora's life. We are planning to share more about St. Theodora during a general session so that a very large audience will become more aware of her life."

This will be the first time Indianapolis hosts the National Catholic Educational Association's annual convention. What have been some of the challenges in preparing for the convention so far?

Mears: "Raising funds to support our efforts is a challenge. This annual convention is a great professional development activity for our education ministers so we know having the convention in our backyard is a wonderful investment. The business and Catholic educational communities have been supportive of us, and for that we are grateful. It will take the benevolence of many for us to have a successful convention.

"If anyone is interested in supporting our convention, they should contact either Mary Pat Sharpe at mpsharpe@sjoa.org or Steve Weber at sweber@stluke.org."

What have been some of the rewards of planning the convention so far?

Mears: "Working with great people who really are going above and beyond the call of duty to make sure we have the best conference possible. This archdiocese will be the center of Catholic education on March 25-28, and we will be ready because of the hard work of many, many people.

"The collaboration that is developing between retired teachers and administrators, current faculty and staff, and the Catholic college community is going to support our archdiocese's educational mission for a long time. We know that we have great people who work for the Church in central and southern Indiana, but now we know their names and faces, and the blessings from this experience are numerous. God is good!"

(For more information about the NCEA convention, visit the Web site, at www.archindy.org/ncea.) †

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- Named one of top 20 science teachers in the United States by American Association for the Advancement of Science, 1993.

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Support groups help parents cope with infant loss

By Mary Ann Wyand
Second of two parts

November is designated as the month of the Holy Souls by the Catholic Church.

Beginning with All Saints Day on Nov. 1 and All Souls Day on Nov. 2, the 11th month of the year is a special time to remember loved ones who have died.

For parents who are grieving the loss of their baby through miscarriage, stillbirth, post-partum death or abortion, it is a particularly difficult time of the year.

The Advent and Christmas seasons are only weeks away, and it is hard for grief-stricken parents to even think about commemorating the holy day of Christ's birth by celebrating the festive holiday with relatives.

It is also a painful time because many people don't know what to say to parents who have lost babies, so they may not offer their sympathy at all due to their fear of saying the wrong thing at Thanksgiving or Christmas gatherings.

Infant loss is a type of disenfranchised grief, Father John Dietzen explains in his Catholic advice book, and needs to be validated by Church rituals.

A priest in the Diocese of Peoria, Ill., Father Dietzen writes the "Question Corner" column for Catholic News Service, which is published in *The Criterion*, and is the author of several books.

In his 2002 book, *Catholic Q and A: Answers to the Most Common Questions about Catholicism*, published by Crossroad Publishing Company in New York, Father Dietzen encourages grieving parents to plan some type of memorial service for their baby.

"The special hurt that results from the death of one's child before [he or she] is born deserves to be recognized and soothed by the community's prayer and liturgy," Father Dietzen writes. "Full funeral rites may be celebrated for children whose parents intended them to be baptized, but who died before baptism. Since there is no requirement that the body be present, a funeral or memorial Mass is appropriate after a miscarriage."

The Church's *Order of Christian Funerals* explains the rituals in these cases, he notes, including proper burial for infants who do not survive until the 20th week of pregnancy.

"According to directions followed in Catholic [and many other] hospitals," Father Dietzen explains, "if they can be identified, deceased fetuses are normally

given proper burial as is 'consonant with the dignity of the human body.'"

Father Patrick Beidelman, the pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and rector of the cathedral, said it is important for priests and other pastoral ministers to reassure parents who have experienced infant loss that children who die before baptism are taken care of by the "expansive mercy" of God.



Fr. Patrick Beidelman

"They're cared for within the bounds of God's mercy and love," he explained. "Every assurance should be given [to the parents] that their child is OK."

Father Beidelman, who is currently on a leave of absence to study liturgical theology in Rome, said the Church's funeral rituals "connect us to the way we pray, the way we are before God, in the midst of the [grief] experience. ... [The Church] puts us in touch with familiar rituals that give us words and actions and gestures that help us process the experience of grief and loss, death and dying."

Equally important for healing, he said, is the Rite of Committal at the graveside. "The grave becomes a place that can be visited and where the child can be remembered," Father Beidelman said, "a place where the loss can be eased or lightened a bit."

When parents experience miscarriage or as part of post-abortion reconciliation, he said, "I would do whatever I could to celebrate a prayer service or a memorial service if there is the possibility to do that. There is a specific funeral rite for an unbaptized child, and I would utilize those prayers and readings."

When parents do not know the gender of their baby, he said, such as in miscarriage or abortion, it is important for the parents or parent to choose an identity for the child—male or female—and to name the baby.

"Naming the child gives more validity [to the loss]," Father Beidelman said. "It's not just their hopes and dreams, but an actual person who has been lost."

He also recommends family rituals in the home, especially at holidays, to remember and celebrate the baby's brief life, such as a Christmas ornament decorated with the child's name.

"Everybody grieves differently," Father Beidelman said, but support groups—like Resolve through Sharing for parents who have lost babies or Project Rachel for women and men seeking post-abortion reconciliation—can provide much-needed help and comfort.

And he recommends that the priest assure the grieving parents that they can

call whenever necessary, and give them permission to explore their feelings and difficult moments.

"They need to know that it's OK to be angry," Father Beidelman said. "They need to know it's OK to have lots of questions as they attempt to find meaning and purpose in the midst of their pain."

In this way, he said, the Church, parish ministers and parishioners show grieving parents that God is present to them in their time of sorrow.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, encourages women and men who are suffering from the aftermath of abortion to participate in the Church's Project Rachel programs and Rachel's Vineyard Retreat.

"Unexpected pregnancies can be very traumatic for women," Sister Diane said. "Very often, they will seek abortion as a quick solution to their situation. However, those who participate in our archdiocesan post-abortion reconciliation programs frequently admit that their abortion was perhaps the worst decision of their lives."

Thanksgiving, Christmas and New Year's Eve can be emotional times for women and men for years after an abortion, she said, and they may struggle with depression during the holidays.

"They suffer emotional, psychological and spiritual scars that require a compassionate response from the Church," Sister Diane said. "The forbidden grief for



This memorial for babies who have died is located near the south drive of Our Lady of Peace Cemetery at 9001 N. Haverstick Road in Indianapolis. The St. Joseph's Council of the Knights of Columbus in Indianapolis raised funds for the memorial on cemetery land donated by the Archdiocese of Indianapolis. The Scripture passage from the Book of Jeremiah reads, "Before I formed you in the womb I knew you, before you were born I dedicated you, a prophet to the nations I appointed you." (Jer 1:5).

their aborted child must be acknowledged and dealt with if they are to heal. ... This disenfranchised grief is devastating, and often leaves them feeling depressed, hopeless, anxious and overwhelmed."

She said Project Rachel programs address the grief, fear, guilt and shame associated with post-abortion syndrome.

"Women and men suffering from the aftermath of abortion should not be afraid to seek help," Sister Diane said. "Through our Project Rachel programs, many women and men discover the liberating truth that God can make all things new and restore hope to those whose hearts and souls have been crushed by abortion."

(The next Rachel's Vineyard Retreat sponsored by the archdiocese is scheduled on March 28-30 at a confidential location. For information about Project Rachel programs and the retreat, contact Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or St. Thomas More parishioner Bernadette Roy of Mooresville at 317-831-2892. All calls are confidential.) †



Fr. John Dietzen

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Prince of Peace Mausoleum is dedicated on All Souls Day

By Mary Ann Wyand

Purgatory is a sign of God's boundless mercy, Msgr. Joseph F. Schaedel, vicar general, assured Catholics attending the All Souls Day Mass on Nov. 2 at the Our Lady of Peace Mausoleum Chapel in Indianapolis.

"So many of those who have died listen for our prayers," Msgr. Schaedel said in his homily. "We call them the souls of purgatory—the holy souls, the poor souls. The Church teaches that when we leave this world we may not be fully prepared to see God in the next. Nothing impure enters heaven. We need further purification, and we call the process purgatory. Many souls need final purification."

God offers us his love, mercy and grace even after we are dead, the vicar general explained, and even though we may not deserve it at the time of death.

Through the process of purgatory, he said, we can be purified and prepared to

meet God in the heavenly kingdom.

"We find evidence for this in Scripture, especially in the [second] Book of Maccabees, St. Paul's First Letter to the Corinthians and the First Letter of St. Peter," Msgr. Schaedel said. "It's the constant teaching of the Church. We know that those souls in purgatory cannot pray for themselves. ... They depend solely upon our prayers, our sacrifices, our good works. We alone are the ones who can hasten their purification and their entrance into heaven."

On the feast of All Souls, he said, Catholics are asked to pray particularly for those poor souls who have no one to pray for them and plead for our prayers.

"The holy souls who have gone before us listen for our prayers," Msgr. Schaedel said. "Someday ... we may be listening, too. We may be begging for the prayers of those on Earth and those in heaven. Pray for the souls of the faithful departed, particularly the poor souls who have no one else to pray for them. One day, when they have come into the kingdom, we may be asking them for the very same favor."

After leading a candlelight procession from the Our Lady of Peace Mausoleum Chapel to the new Prince of Peace Mausoleum nearby, Msgr. Schaedel blessed and dedicated the nearly completed building for above-ground entombment.

"We pray that God will welcome all who will rest in this place to the kingdom of his saints," he said. "Bless [those] who will turn to you in their need, and give them peace, for you are the Prince of Peace."

Standing in the atrium of the new mausoleum, the vicar



Photos by Mary Ann Wyand

St. Malachy parishioners Cathy and Robert Weidenbener of Brownsburg light their candles during the All Souls Day Mass celebrated by Msgr. Joseph F. Schaedel, vicar general, on Nov. 2 at the Our Lady of Peace Mausoleum Chapel in Indianapolis.

general explained before the blessing that a large fountain will feature a sculpture symbolizing baptism and provide a peaceful experience for visitors.

"The symbol of baptism, when we are claimed by Christ forever, will be at the entrance to the mausoleum," Msgr. Schaedel said. "Once Christ claims you [in baptism], that is permanent, that is forever, [which is] comforting to know."

"... Through the intercession of St. Joseph, patron of the dying and patron of a happy death," he said, "give the grace of repentance and peace to those who will die this day and to all persons who will be buried here in the future."

Don Masten, manager of Our Lady of Peace Cemetery, said after the dedication that the Prince of Peace Mausoleum is being constructed in

two phases.

"Phase One, which is about two-thirds of the mausoleum, will house 650 casket spaces," Masten said. "The second phase will have another 380 casket spaces. There will also be more than 100 cremation niche spaces in Phase One of the new mausoleum."

Our Lady of Peace Cemetery was created on 40 acres at 9001 Haverstick Road by the Archdiocese of Indianapolis and opened in March 1996.

Since Our Lady of Peace Mausoleum was completed in September 1996, more than 90 percent of the casket spaces there have been sold.

(For more information about the new Prince of Peace Mausoleum or other interment options at Our Lady of Peace Cemetery in Indianapolis, call Don Masten at 317-574-8898.) †



Sunset highlights the colorful autumn leaves on trees on Nov. 2 in front of the new Prince of Peace Mausoleum at Our Lady of Peace Cemetery in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, blessed and dedicated the new mausoleum at the 11-year-old north side Catholic cemetery at 9001 Haverstick Road.

POPE

continued from page 1

Even before becoming Saudi Arabia's ruler, King Abdullah began working on a process to convince Arab leaders to recognize Israel's right to exist in exchange for an Israeli promise to withdraw from the Palestinian territories seized in the 1967 war.

The Vatican said that in the king's meetings with the pope and Cardinal Bertone there was "an exchange of ideas about the Middle East and the need to find a just solution to the conflicts that trouble the region, particularly the Israeli-Palestinian conflict."

In a front-page article, the Vatican newspaper, *L'Osservatore Romano*, placed the king's visit in the context of new efforts to promote interreligious dialogue in general and Christian-Muslim dialogue in particular.

Calling the visit one of "great importance" in its Nov. 5-6 edition, the

newspaper noted that it came less than a month after 138 Muslim scholars, including several Saudis, wrote a letter to Pope Benedict and other Christian leaders "reaffirming the importance of dialogue between Christians and Muslims."

The newspaper said, "In a world where borders are becoming more open each day, dialogue seems to be more of a necessity than a choice."

It also said that in Saudi Arabia the number of Catholics, mainly workers coming from the Philippines, has grown beyond 1.5 million.

However, the Vatican newspaper did not mention the fact that there are no churches in Saudi Arabia and that non-Muslims in the country are not allowed to publicly practice their faith.

Quoting Cardinal Jean-Louis Tauran, president of the Pontifical Council for Interreligious Dialogue, the newspaper said the key to Christian-Muslim dialogue is "to know each other, know each other, know each other. Each of us always has something to learn from the other." †



CNS Photo/Chris Helgen, Reuters

Saudi Arabia's King Abdullah Aziz and Pope Benedict XVI exchange greetings during their meeting at the Vatican on Nov. 6.

TABERNACLE

continued from page 1

phenomenal," says Thompson, a member of St. Paul Catholic Center. "The



Submitted photo

The new tabernacle was dedicated on Oct. 19 in the chapel at Bloomington Hospital.

hospital serves more than Bloomington. People from across southern Indiana are taken care of there. Having a tabernacle at the hospital will be much more convenient for all the eucharistic ministers and priests who come to the hospital from their parishes in southern Indiana. This is also huge for the staff, employees and visitors at the hospital."

Before the dedication of the tabernacle, volunteer extraordinary ministers of holy Communion at the hospital had to travel to their parish church for the Eucharist, take the Communion hosts to the hospital and then return to their parish church with any hosts that weren't distributed. Now, their

travels will be quicker and, more importantly, the Eucharist will always be present in the chapel, Thompson says.

Thompson credits the new tabernacle to Father Richard and the other Dominicans who have made a difference since they arrived at St. Paul Catholic Center in 2005.

"The Dominican priests that came to St. Paul are really a blessing to our community," Thompson says. "Father Rich and I talked about the tabernacle and how important it is. He spearheaded it. He did all the hard work. He was remarkable in his diligence to make it happen."

Father Richard says the tabernacle was made possible because of a monetary gift that was made to the parish.

"The tabernacle is an awesome thing," Father Richard says. "It's a way for us to witness as Catholics the importance of the sacrament in our lives. It also makes the hospital more welcoming for Catholic patients and Catholics who are visiting

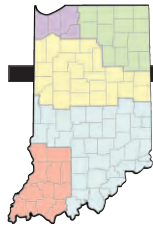
the hospital."

The priest saluted the efforts of the Rev. John Vander Zee, the director of pastoral services at Bloomington Hospital, for welcoming the addition of a tabernacle into the chapel.

"I think it's great," says Vander Zee, a Presbyterian minister. "It's very important for patients to realize their spiritual needs will be met in the hospital, no matter [what] their religious affiliation."

Thompson can't rave enough about what the tabernacle means to the Bloomington parishes of St. Paul, St. Charles Borromeo and St. John the Apostle, and to the Communion ministers from each of the parishes who serve the patients at the hospital.

"I see them as ministers bringing the presence of the Lord to people," Thompson says. "It lets those who are sick feel they are not forgotten and they are loved by God and their Church." †



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIocese OF FORT WAYNE-SOUTH BEND

Diocesan musician ‘discovers a way’ to the National Catholic Youth Conference

By Denise Fedorow

Today's Catholic

NAPPANEE—David and Terri Smith of Nappanee have been making music together professionally since the mid-1990s. The multi-talented couple sings, plays instruments, writes and produces songs.

Recently their projects have been gaining more attention—winning awards and contests—including the contest for the theme song for the National Catholic Youth Conference (NCYC).

David submitted a song he co-wrote with Nick Cardelino titled “Discover the Way.” The Smiths said there were approximately 25 contest entrants, and Terri said, “We were hoping they’d pick it, but were surprised when we found out.”

The conference is being held in Columbus, Ohio, on Nov. 8-11, and organizers expect there will be an audience of 20,000 or more youths.

David will be performing “Discover the Way” with the house band.

Terri, who performs under her full name, Teresa Smith, recently released a new CD titled “Blooming.” She said her version is liturgical, and Nick Cardelino released a more upbeat rock style version. Both will be available for sale at NCYC.

The Smiths met at Anderson University and have six children ages 5 to 14. Terri home-schools the children, and the family currently lives in what was once Union Center Elementary School in the Wa-Nee School District.

“When this facility became available, we were able to live here and run our business [Icon Music Studio] from here as well,” David explained.

The Smiths first started working together as a duo, “Crossed Hearts,” and after a while their work got noticed by GIA Publications, which was starting a new company, Disciples Records.

“We were one of the first artists signed to the label,” David said.

The Smiths said they worked with Disciple Records for about two years until they found, with a growing family, it was getting more difficult to travel and tour. Also at the time, they were getting a lot of inquiries about doing projects with other Catholic artists. In 2003, they slowly started to build the recording studio.

“And it’s been growing since then,” Terri said. She often adds background vocals to some of the artists’ projects and still performs in concert as a solo artist.

On a spiritual level, the Smiths said the big word in their vocation is trust. When they first began recording, David was working full time.

When they decided to pursue music full time, they were trying to discern “whether God was calling us to it. We thought he was, but the scary thing was always the money when you’re trying to raise a large family.”

Sometimes people would tell the couple they were crazy to try to make a living in music.

“You might be right” was David’s thought, but it compelled the Smiths “to seek out God in prayer so we’d know what we’re doing is right.”



Photo by Denise Fedorow

Terri and David Smith pose in their music studio, Icon Music Studio, located in a former school building where the couple also reside with their children.

The couple prays the rosary regularly and goes to weekly adoration at the adoration chapel in Bristol.

“We go to talk to Jesus and find peace. It’s been really helpful,” David said. “Since we’ve been going to adoration, we’re much more peaceful about what we’re doing and more work has been coming.”

The Smiths have had their best year financially and, for that and all the awards, they thank God.

“Prayer before every decision is critical,” Terri said.

(To contact the Smiths, call 574-773-7171. Icon Music Studio is located at 69954 County Road 11, Nappanee, IN 46550. Visit their Web site at www.Iconmusicstudio.com.) †

DIocese OF LAFAYETTE

Ten Commandments monument dedicated in downtown Tipton

By Caroline B. Mooney

The Catholic Moment

TIPTON—Traffic was blocked off on Indiana Highway 19 as more than 200 people, including many local Catholics, gathered to dedicate a Ten Commandments monument in the heart of downtown on Oct. 21.

“This is really a divine thing—the community and Churches have been extremely generous,” said the Rev. Linda Philabaun, pastor of First Presbyterian Church in Tipton.

She also ministers at a church in Elwood, where a similar monument was dedicated in March. She spoke with members of the Ten Commandments Committee, who hope

to place monuments in every county seat in Indiana.

Members of the Tipton Ministerial Association spoke at the dedication, and members of the Knights of Columbus and the American Legion raised flags next to the monument.

“We are a Christian community,” said Father Leroy Kinnaman, pastor of St. John the Baptist Parish in Tipton. “The ministerial association worked together to raise money for the monument and St. John’s held a pancake breakfast that made \$1,300 for the project. The Knights of Columbus Council gave \$500, and the Knights of Columbus Assembly gave \$500.”

The cost of each monument project is \$6,000.

Ten Commandments Committee members are available to help anyone interested in placing monuments in their community. All money contributed goes strictly to pay for the monuments. For more information or to make a contribution, visit the Web site at www.Godslawondisplay.com or write to The Ten Commandments, P.O. Box 267, Lapel, IN 46051. †

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Transcendence is at core of our understanding of God

By Fr. Robert L. Kinast

My favorite classical composition is Beethoven's "Ninth Symphony."

I am moved by its rousing chorus and stampeding conclusion—as if the music is rushing to take the listeners beyond themselves.

Many people, including me, have a similar experience while watching a sunrise or sunset over the clear expanse of the ocean or looking at the rays of the sun filtering through a bank of clouds.

The visual impact of these scenes almost automatically lifts a person out of the immediate situation and makes a connection with something more.

Instances like these may properly be called moments of human transcendence. They literally "climb over" or go beyond what people ordinarily experience.

At the same time, they point toward an Ultimate Transcendence, a reality that by definition always surpasses human existence and activity.

That reality is what believers call God.

From a religious perspective, transcendence is at the very core of our understanding of God. No matter what we may achieve or become as humans, God always surpasses it, not just to a greater degree, but by divine nature as the one who is essentially the Supreme Being.

This does not diminish or frustrate our human capacity for growth. Rather, it provides an enticement and incentive to keep striving to transcend our own accomplishments.

In this sense, divine transcendence has a dynamic quality in relationship to humans. It is analogous to the superior skill, knowledge and experience of a mentor who draws out of a pupil the potential for learning and development. Of course, some pupils may eventually transcend the ability

of their mentors, but this can never be the case between us and God.

In addition, God's transcendence of humans and of all creation does not isolate or distance God from us to the extent that we cannot sense God's presence.

This point is deftly captured by the author of Deuteronomy, who reminds us that God's command—a form of divine transcendence—is not up in the sky or across the sea, but "something very near to you, already in your mouths and in your hearts" (Dt 30:14).

The intimate presence of a transcendent God is typically described as God's immanence. It is one of the great mysteries of our faith and reveals God's transcendence in the following ways.

As Creator, God transcends all that is created, but all that is created bears the image of the Creator. Thus, by its very nature, creation has the impulse to transcend itself, to go beyond itself, in response to the urgings of its Creator.

In the human sphere, this type of self-transcendence is usually referred to as development or making improvements.

Some examples are obvious: the abolition of slavery; the recognition of each person's dignity, equality and rights; the elimination of diseases; and the increase of scientific knowledge about the natural order.

Other examples are less clear because they have mixed results.

A global economy can help unify the world and provide more goods to more people, but it can also concentrate too much wealth in the hands of a few and eradicate the distinctiveness of local cultures.

Modern technology can make life easier in many ways, but it may do so by endangering the environment.

Although transcendent, God

accompanies and supports us as we go about our activities, especially those which aim at improving current conditions.

Efforts to overcome poverty, provide universal health care, combat racism and sexism, and pass on our moral and spiritual values to the next generation demand a high degree of commitment and perseverance.

As transcendent, God always sees the present moment in relation to the future that it can lead to in our lives. Sometimes human agents can't see the fruit of their work and need the sustenance of a God who does.

Despite the painful questions and feelings of abandonment contained in the recently published letters of Blessed Mother Teresa of Calcutta in *Come Be My Light*, the foundress of the Missionaries of Charity persevered in her ministry to the poor and trusted that it was not only God's will, but also that it had God's support.

Likewise, the late Rev. Martin Luther King Jr. had many moments of doubt, frustration and weariness in leading the struggle for civil rights in the U.S., but he looked beyond the present moment because he was guided by the vision of a transcendent God.

As judge, God evaluates all we do for its worth in creating a better world and life. This judgment is a testimony to the value of even the smallest contributions and least-publicized efforts, such as helping a weaker person, writing a better essay, cooking a tastier meal, and raising a happier and healthier child.

God blesses the accumulated value of such activities and returns them to us in the form of a graced environment, where we may continue to transcend our own accomplishments.

God's transcendence is sometimes described as a horizon or frontier to which we are drawn and strive to reach, knowing that every achievement opens new possibilities for growth and development.

As humans, we cannot attain the ultimate level of God's transcendence, but in our impulse to advance we can recognize the beckoning hand of a transcendent God.

Liturgy conveys sense of the sacred

By Carol Norris Greene

Liturgy must emphasize "a sense of the sacred," Bishop Donald Trautman of Erie, Pa., told a group of religious educators.

Bishop Trautman, who is chairman of the U.S. bishops' Committee on Liturgy, said that what must be emphasized in liturgy is "a sense of the sacred, Christ's eucharistic presence, while respecting the assembly and its culture."

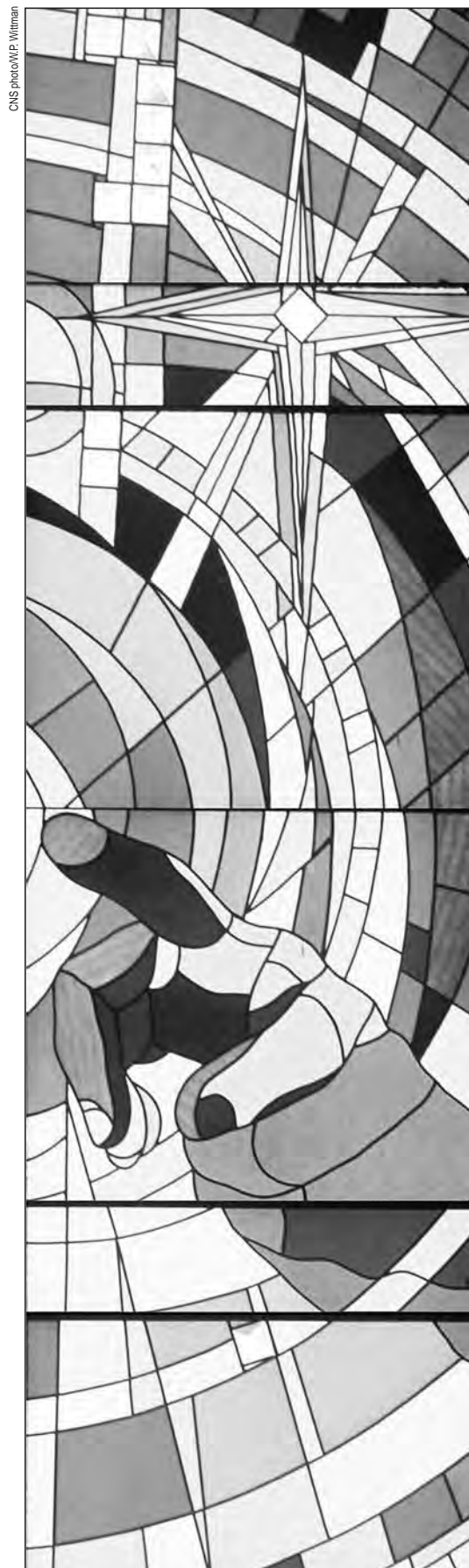
Liturgy must "maintain the fine balance

between transcendence and immanence," Bishop Trautman explained, that leads to "a full, conscious and active participation in liturgical celebrations."

After Pentecost, the first Christians were called to the routine life of the Church, he said. Christ summons us today and in the future to do that with help from the Holy Spirit who, although transcendent, accompanies us on our journey.

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

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



Discussion Point

God is all powerful and merciful

This Week's Question

Who is the God you believe in? What first comes to mind when you think of God?

"The first thing that comes to my mind is that God is my all. He is all powerful and merciful. He is the almighty Father, maker of all things. ... In him, I place all my hope and trust."
(Carolyn Edwards, Mobile, Ala.)

"When I think of God, I don't imagine any physical being with facial characteristics. It is a communication with a spiritual, loving being."
(Jeanne Nolen, Austin, Texas)

"I would say he's a very merciful, loving God who forgives us no matter what we've done. And he'll always welcome us back to his table."
(Mary Jo Bedell, Syosset, N.Y.)

"I think of his benevolence, of being able to lay my burdens at his feet or in his hands and being embraced."
(Althea Lee, Valrico, Fla.)

"I would say love and mercy. He created us out of love, and he wants us to be happy. ... I think of mercy because we are not perfect though we want to be like his son."
(Abraham Morales, Aurora, Colo.)

Lend Us Your Voice

An upcoming edition asks: What aspect of family life today would benefit from a good dose of the Good News?

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. †

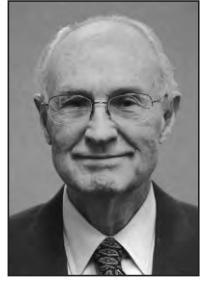


From the Editor Emeritus/John F. Fink

Biblical women: The story of Ruth and Naomi

(Fifteenth in a series of columns)

The Book of Ruth tells a delightful story about the faithfulness of Ruth to her mother-in-law, Naomi.



Naomi, her husband, Elimelech, and their sons, Mahlon and Chilion, moved from Bethlehem to Moab, east of the Dead Sea. The sons married Moabite women, Orpah and Ruth. Elimelech died

shortly after they moved, and both Mahlon and Chilion died after they had been in Moab for about 10 years.

Naomi decided to move back to Bethlehem, and told her daughters-in-law to return to their parents' homes so they could find new husbands. Orpah did so, but Ruth said, "Wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God. Wherever you die I will die, and

there be buried (Ru 1:16:17)."

After arriving back in Bethlehem, Ruth decided to glean grain in one of the fields because Israelite law permitted poor widows to pick up any grain missed during harvest time. Boaz, the owner of the field, asked who the girl was. When he learned that she was Naomi's daughter-in-law, he told her to continue to glean in his field because he had heard about what she had done for Naomi.

When Ruth told Naomi about Boaz, Naomi realized that he was a relative of her husband, Elimelech. She instructed Ruth to bathe and anoint herself, and then to go down to the threshing floor where Boaz would be sleeping. After Boaz was asleep, Naomi told Ruth, she should uncover a place at his feet and lie there.

Ruth did as Naomi instructed. In the middle of the night, Boaz awakened to find Ruth at his feet and asked who was there. Ruth identified herself and asked him to "spread the corner of your cloak over me," thus asking him to become her protector according to the duty of a near

kinsman (see Dt 25:5 and Ex 16:8).

Boaz said that he would do as she asked, but noted that she had another relative who was more closely related to her. He told her to remain there that night. In the morning, she left while it was still dark.

Boaz then asked Naomi's nearer relative to meet with him and 10 elders of the city. He told the relative that Naomi planned to put up for sale a piece of property that belonged to Elimelech and asked if he wanted to claim it as next of kin. The man said that he did wish to do so, but Boaz told him that, if he did, he would also have to take Ruth the Moabite and raise up a family for the departed on his estate. The relative then passed and told Boaz that he could exercise the claim.

Boaz married Ruth. They had a son, Obed, who became the grandfather of King David. Boaz had been a descendent of Perez, whose wife, Tamar, was, like Ruth, a Gentile. Both women are listed in the genealogy of Jesus in Matthew's Gospel. †

Cornucopia/Cynthia Dewes

Kids are one more sign of God's grace

Before I had any kids, I thought I knew how to raise them. I'd done a lot of babysitting and observed the whole scene: parent/child interaction, sibling rivalry, styles of discipline, the works.



I figured, How hard can it be? But then, like every parent, I was really startled when I had kids of my own

and realized that the buck stopped here. Not only did I not get to go home after a few hours with them, but I didn't get paid for the job, either!

In addition to the constancy of the childrearing responsibility, I was surprised by the puzzle each child presented. With other people's kids, it seemed easy to analyze why this child behaved a certain way or how to deal with that child's needs. But with my own children, I was clueless.

For one thing, the dynamics of the family were new to me and ever-changing. Besides having a loving relationship with my husband, I now had a loving relationship with each new child as he or she came along. I soon found out that, unlike the monogamous

spousal arrangement, the parent/child bond can extend to however many kids we have.

Sometimes I was guilt-ridden when another child arrived because I feared the older ones would feel neglected when I showed affection for the new baby. Sometimes, I worried that my husband would feel neglected because I was so busy with the kids.

Besides that, we had the same high expectations that parents have today. We wanted our children to be smart, healthy, polite, reverent and obedient. We also expected to have several of them because, before artificial birth control and other cultural changes occurred, having a number of babies was almost a given.

As a result, sometimes I think we were careless about valuing each baby as he or she came along. Still, we loved each baby dearly and could not imagine life without any of them.

Another surprise for me was the dramatic difference in the kids' personalities, abilities and perceptions. Where one was cheerful and resilient, another might be more serious and worried about the implications of life events.

One loved dolls and teddy bears until after she grew up, while another loved to hang from trees wielding a wooden

sword at imaginary enemies. One boy loved to take things apart, and a couple of the others liked to entertain the family with homemade skits or lip-synchs of "Guitarzan."

There were more unusual differences in our kids since one son had a serious congenital heart defect and another son was profoundly mentally retarded. Still, after accommodating their physical needs, we could enjoy the comic genius of one and the sweetness of the other.

As the years passed, it seemed to me the trick to raising your own kids had little to do with rules of discipline or desired results. Instead, it was a combination of love, gratitude, awe and, sometimes, anguish. The range of God's gifts displayed in these varied offspring never failed to amaze me, and I gloried in having them.

Even the pain involved in inevitable disappointments or life events over which we had no control did not erase the joy we had, and have, in our children. We are proud of them all, and proud to be the parents God chose for them. It beats babysitting every time.

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

Faithful Lines/Shirley Vogler Meister

Important lessons from the school of suffering

When I returned to college as a non-traditional student, one of the courses I took was Russian Literature.



Dr. Marian Brock, now retired from Indiana University-Purdue University Indianapolis, skillfully inspired in me a yearning to read more Russian authors and poets—in English, of course.

I then spent an entire summer reading only Russian literature, developing a deep respect for what Brock already proved in the course: Russians understand suffering well. So do citizens of many other countries with a difficult history.

Suffering is not easy to bear. Doctors have told me I have a high threshold for pain, but I still suffer like everyone else. I am not as strong as others think I am.

Suffering is not easy under the best circumstances—and horrible under the worst.

One time, a priest, Father Leon Flaherty, suggested that I read a book he

recommends to the people he serves in Wisconsin who are experiencing suffering.

The book, *Lessons from the School of Suffering: A Young Priest with Cancer Teaches Us How to Live*, was written by Father Jim Willig with help from Tammy Bundy.

Bundy had worked with Father Willig to found an inspirational hotline, which was successful.

On the day Father Willig learned that his cancer was spreading, Bundy suggested that she help him write a book about his cancer journey.

"I don't think anyone would want to read anything I have to say right now," he said, but promised to pray about it.

She did, too.

The next day, one of Father Willig's friends called to say that he had a dream the night before.

"The Lord told me to tell you to write a book," he said, then explained that Father Willig shouldn't "worry about not being a writer—he's going to send you one."

Father Willig believed, and his book certainly inspired me.

He also inspired Dr. John M. Tew Jr. to

comment for the back cover: "Like his most revered mentor, Cardinal Joseph Bernardin, Father Jim discovers the profound distinction between spiritual healing and physical care ... an intense dosage of prayer to complement the adjuvant therapy of surgery, radiation and chemotherapy."

Before his death, Father Willig was pastor of SS. Peter and Paul Parish in Reading, Ohio.

He died in 2001, two months before his book was published by St. Anthony Messenger Press. His book costs \$6.95 and is also available from Heart to Heart, 244 W. Vine St., Cincinnati, OH 45215. You can also visit their Web site at www.hearttoheart.org/store/index.html or call 513-791-9700 or 877-208-4875.

Father Willig said, "Some things we may never understand this side of heaven."

Bundy adds, "But some things you just know."

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

Twenty Something

Christina Capecchi

Unleashing the grip of greed

"I want the world. I want the whole world. I want to lock it all up in my pocket.



It's my bar of chocolate. Give it to me—now!"

Veruca Salt's declaration of greed in the 1971 film *Willy Wonka and the Chocolate Factory* would make an apt anthem today for many Americans, aiming for

acquisition and prodded by retailers, who seem to have fully and irretrievably wedged the commercial Christmas season into November. Now we craft wish lists before we even pause to consider that antiquated notion of giving thanks.

Well-oiled ad campaigns are designed to make our material lives feel incomplete, sorely lacking accessories, utterly mute of bells and whistles. We come to see the holes in our wardrobe, the gaps in our home entertainment center, the technology lags in our home office equipment.

We are keenly aware of what we wish we had.

And though the gimmies are nothing new, what has changed is the sheer volume of products on the market along with the complexity of high-tech toys. Millions of Americans decided they wanted an iPhone before they understood how it functioned. It was a flashy badge for the early adapter before it became a useful tool.

We have become less discerning consumers, coveting gadgets without considering their practical benefits to our lives. We are seized by iWant, a modern brand of avarice that allows no space to separate person from product. Novelty morphs into necessity at first sight.

iWant may seem like a seasonal blip, but it is a serious spiritual malady. It compels us to dismiss the blessed lowly and chase the rich and famous, trying to forge the kind of "fabulous life" documented on VH1.

Pope John Paul II admonished materialism with fervor and frequency. He preached about its dangerous grip during his first papal visit to the United States. He addressed the subject again in his 1986 encyclical, "On the Holy Spirit in the Life of the Church and the World."

"In principle and in fact," the pope wrote, "materialism radically excludes the presence and action of God, who is spirit, in the world and above all man."

A year later, he told young people gathered in New Orleans, "The modern technological world can offer us many pleasures, many comforts of life. But what the world can never offer is lasting joy and peace."

Two decades later, his message is more relevant than ever. We can honor our late pontiff by heeding his warning.

Here's an exercise to get you started: Instead of pining away for the things you wish you had this November, be grateful for the things you *don't* have. If any of these scenarios have eluded your home or heart, consider yourself blessed: a bad habit, a loud neighbor, a family grudge, an expensive or dangerous addiction, a hostile enemy, a criminal record, an intolerable boss, an insatiable ego.

If you don't attract the paparazzi, be glad. If you don't have a reason to go on "The Jerry Springer Show"—or the desire to—count yourself fortunate. If you don't star in your own reality TV show, let out a sigh of relief. If you don't possess the kind of fortune that calls for a prenuptial agreement, know that you're better off.

We are urged to "have it all." Seldom do we hear about the freedom that comes from having none of it. What advertisers portray as a void in your life might just be an abundance of blessings.

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

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

The Sunday Readings

Sunday, Nov. 11, 2007

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5
- Luke 20:27-38

This Sunday, which is observed in the United States as Veterans Day and by the Church as the Thirty-Second Sunday of Ordinary Time, the Church presents as the first reading a section from the Second Book of Maccabees.



Verses from the First and Second Books of Maccabees rarely appear as a

reading at Mass. These books date from a period only two centuries before Christ. They rose from a very dark period in the history of God's people.

Alexander the Great conquered much of the present-day Middle East. When he died, his generals scrambled to succeed him. One general, Ptolemy, became the pharaoh of Egypt. Another general, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly.

The First and Second Books of Maccabees were written about martyrs who defied Antiochus. These two books lionize these pious Jewish martyrs who refused to forsake the one God of Israel.

This weekend's reading describes quite vividly the penalty that Antiochus IV reserved for those people who denied that he was a god.

Heroism, therefore, is one lesson in this reading. Another is about the after-life, and it mentions the after-life as a reward for holy living on Earth.

The after-life as a doctrine was not very refined in the more ancient Hebrew writings. Thus, the First and Second Books of Maccabees expand on the notion not often mentioned in more ancient revelation.

The Second Epistle to the Thessalonians provides the second reading for this weekend.

This work also was written when times were very hard for true believers. The epistle is challenging, but encouraging.

Regardless of whatever may lie ahead, it insists that disciples must hold firm to their bond with the Lord. Times may be

bad, and even terrifying, but God will be victorious!

St. Luke's Gospel, the source of the last reading, continues the theme of the after-life.

Its message is clear. Those people who are faithful to God in this life will live with God, triumphantly and eternally, in the next life.

This Gospel reading also says that the ways of God are beyond our experience and our understanding. We are humans, nothing less but nothing more. We are nothing less in that we can decide to live so as to receive God's gift of eternal life. We are nothing more in that we need God.

Reflection

Our country celebrates Nov. 11 as Veterans Day because the day coincides with the surrender of Germany and its allies in 1918, bringing to a close World War I.

This war, which has since been eclipsed by the Second World War, was horrifyingly destructive. Hundreds of thousands of soldiers lost their lives on battlefields in bombing raids. Other people were starved or maimed during the war.

Historians are united in bemoaning the beginning of this world war. It was simply the product of unchecked, reckless human selfishness despite all the masks to cover its darkness or give it respectability and value.

It was one more proof of how badly humans can make life for themselves and for others when they ignore or defy God.

Other proofs of the same reality were in the experiences of the Maccabees. The mighty Antiochus brought death and anguish. However, in the end, the just people triumphed. Their memory is glorified. We celebrate the Maccabees and the martyrs.

Antiochus is a sign of evil. For the Thessalonians, imperial Rome brought terror and agony. But those who were just triumphed, and they are glorified. Imperial Rome is a relic from antiquity. It is gone.

These readings remind us again that peace, justice and security come only when God is respected. They also remind us that the allurements that so often drive humans to hurt themselves and others inevitably will pass away.

Only God, in the heavenly kingdom, will endure. It is our choice to be a part of God's kingdom or to reject eternity in heaven. †

Daily Readings

Monday, Nov. 12
Josaphat, bishop and martyr
Wisdom 1:1-7
Psalm 139:1-10
Luke 17:1-6

Tuesday, Nov. 13
Frances Xavier Cabrini, virgin
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

Wednesday, Nov. 14
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, Nov. 15
Albert the Great, bishop and doctor
Wisdom 7:22b-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, Nov. 16
Margaret of Scotland
Gertrude, virgin
Wisdom 13:1-9
Psalm 19:2-5
Luke 17:26-37

Saturday, Nov. 17
Elizabeth of Hungary, religious
Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

Sunday, Nov. 18
Thirty-third Sunday in Ordinary Time
Malachi 3:19-20a
Psalm 98:5-9
2 Thessalonians 3:7-12
Luke 21:5-19

Question Corner/Fr. John Dietzen

Vatican clarifies column on penance for married couple

Dear Readers,

Several weeks ago, this column responded to a question about couples receiving the sacrament of penance together, for example, at a couples retreat.



occasions.

In certain circumstances, an interpreter, for example, may be present as long as scandal or abuse is avoided.

The Vatican's Congregation for Divine Worship and the Sacraments has responded to that column, clarifying that, while such practice might be happening in some places and while such confessions would be valid if other requirements are present, "the law of the Church in no way suggests that this should take place.

"In fact, Canon #960 specifically says that 'physical or moral impossibility alone excuses from [individual and integral] confession. ...' It is clear that this dicastery must discourage this practice."

QThe funerals of some famous people during the past several weeks prompt my question.

What exactly are the requirements for a Catholic funeral? Who decides, for instance, whether or not a Catholic funeral Mass would be included? (New York)

AFirst, it should be noted that pastors and next of kin have a duty to provide a Church funeral for every member of the Catholic faithful unless such a funeral would violate other Church laws (Canon #1176).

Canon #1184 identifies three groups of Catholics who must not be accorded a Catholic funeral unless they give some sign of repentance before death.

• Baptized Catholics who are publicly known as heretics, apostates or schismatics.

All of those terms apply only to persons who were baptized Catholic or who were later received into the

Catholic faith.

Each of the categories are carefully and finely defined, a point which needs to be taken into account any time there is some punishment involved like refusal of Christian burial.

Some people like to call all Protestants heretics, for example. But the Church defines heresy as the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith (Canon #751). If one reads that carefully, word for word, it does not apply to many, if any, Protestant Christians.

Another example is Catholics who do not accept the Church's teaching on contraception and are often wrongly called heretics. They are not.

While it is Church teaching, that particular teaching is not technically a matter of "divine and Catholic faith."

Schism is the refusal of submission to the pope or of communion with the members of the Church subject to him. Apostasy is the total rejection of the Christian faith.

• Those who choose cremation for reasons opposed to the Catholic faith, which is likely rare today.

An example would be a person who chooses cremation to express disbelief in the Resurrection.

• Other persons publicly known to be living in a state of mortal sin, for whom a Catholic funeral would cause public scandal for the rest of the faithful.

Situations where both of these conditions are present are not common, but they can happen. Pastoral experience seems to demonstrate that frequently more scandal and spiritual harm among the faithful is caused by not having a Catholic funeral than by having one.

When there is any doubt, the local bishop is consulted and his decision stands.

(A free brochure answering questions that Catholics ask about the sacrament of penance 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

Lector

As I'm about to read from the Sacred Scriptures

At Holy Mass, I sometimes wonder
If this might be a passage that Jesus read
When He stood before the assembly
And unrolled the scroll in the synagogue.

A silent song fills my heart when I
reverently begin:
"A reading from the Book of the Prophet
Isaiah ..."
For He is surely present at this holy
moment.

Filled with joy for the awesome privilege
that is mine,
I humbly offer a prayer of thanksgiving.

By **Hilda L. Buck**

(Hilda L. Buck is a member of St. Lawrence Parish in Lawrenceburg. The Batesville Deanery parish is sponsoring a lector training session on Nov. 10, and the participants will reflect on this poem. St. Mary parishioner Veronica Arias of Indianapolis served as a lector during the Indianapolis East Deanery Mass honoring St. Theodora Guérin on May 23 at Holy Spirit Church in Indianapolis. She proclaimed the reading in Spanish.)



Photo by Mary Ann Wyand

Director of catechesis writes lectionary-based adult catechism

By Sean Gallagher

Learning the faith is a lifelong journey. Kenneth Ogorek, archdiocesan director of catechesis, says we need not look at the length of this trek with dread. Instead, it should be as exciting as a football game.

Ogorek took this approach to adult faith formation recently when he spoke with *The Criterion* about his new book *The Gospel Truth: A Lectionary-based Catechism for Adults*, published by E. T. Nedder Publishing in 2007.



Kenneth Ogorek

Archbishop Donald W. Wuerl of Washington wrote the forward for Ogorek's book.

Continuing to study the faith as an adult and striving to integrate it into one's daily life is for Ogorek a bit like the time that professional football players use during training

camp doing the same basic drills that they learned back in grade school.

"Why would these adults who are at the pinnacle of their profession spend time [every year] revisiting these most basic of movements and maneuvers?" Ogorek asked. "There are two basic reasons. Number one, they're a year older. Their bodies have changed. They've changed in ways that they're oftentimes not even aware of. And so they've got to revisit some of these basics as people who are a year further on in life and everything that entails."

The second reason that Ogorek listed was that the experience the players had in the previous season might give them a new appreciation of that age-old exercise.

"It could be that they never understood the significance of a particular drill or a particular move," Ogorek said, "but maybe, in that season, one of them got burned on a long pass and now, finally, it clicks."

For Ogorek, the connection between football and adult faith formation is clear.

"A lot of catechesis has to do with revisiting the basics as

people who've had another year or two or three of life experience," he said. "That's why ongoing adult faith formation is so important.

"And that's what I hope this book will help accomplish."

The Gospel Truth helps readers explore all basic aspects of the faith in light of every Gospel reading for the Church's entire three-year Sunday cycle of lectionary readings.

The text for each reading is included in the book. Following each reading is a brief catechetical reflection on a couple of Catholic beliefs.

Three questions are then posed to the reader. One helps the reader apply that doctrine to his or her life. The next is about how adults can pass that belief on to young people. And the last question challenges readers to see how that belief relates to the broader community in which he or she lives.

The other readings for each Sunday are also listed in the book, which is cross-referenced with the *United States Catholic Catechism for Adults*.

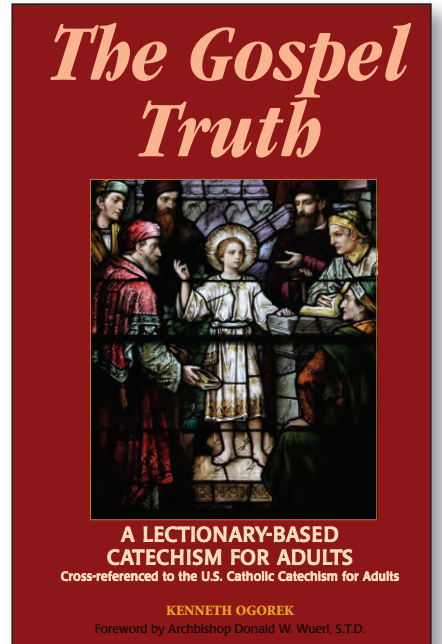
Ogorek made sure that his catechism would cover the faith in a comprehensive way by using a checklist with some 300 points developed by the U. S. bishops to determine whether or not a catechetical textbook is in conformity with the *Catechism of the Catholic Church*.

"I took three years' worth of Sunday Gospel readings, give or take, and I correlated those to the checklist items," Ogorek said. "And it comes out to roughly two items per week. What doctrinal point does this Gospel call to mind? That forms the basis for the book."

He said the book could be useful for individual, group study or the Rite of Christian Initiation of Adults programs.

"My hope is that this book will acquaint or re-acquaint a lot of adults with the basic truths of our faith," Ogorek said, "that it will help them apply these truths to their life, and that it will encourage them to dig deeper."

(For more information about *The Gospel Truth: A Lectionary-based Catechism for Adults* or to purchase copies, log on to www.kenogorek.com. Copies can also be obtained from the archdiocesan Purchasing Office by calling 800-382-9836, ext. 1451, or 317-236-1451 or by sending an e-mail to sjames@archindy.org. The book is also available at most Catholic bookstores in the archdiocese.) †



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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, James V., 90, St. Bartholomew, Columbus, Oct. 24. Father of Beverly Pardieck, James, Gregory and Mark Adkins. Grandfather of eight. Great-grandfather of six.

BECHT, Jo Ann (Beam), 67, Sacred Heart of Jesus, Jeffersonville, Oct. 6. Mother of Laura Wimp, Jay and Thomas Becht. Sister of Kay Orem, Mary Poynter, James and Robert Beam. Grandmother of six.

BLACKWELL, Kevin H., 48, St. Pius X, Indianapolis, Oct. 18. Husband of Amy (Polsinelli) Blackwell. Father of Carly and Kevin Blackwell. Son of Howard and Frances Blackwell. Brother of Kristy Behymer, Kathy Beyer and Kraig Blackwell.

BYRNE, Frances E., 88, St. Joseph, Indianapolis, Oct. 23. Mother of Brenda Abbott and Belinda Charbonneau. Sister of Marilyn Maher. Grandmother of five. Great-grandmother of four.

CARIE, Dexter, 77, St. Bartholomew, Columbus, Oct. 19. Husband of Barbara Carie. Father of Pam Collyer, Kim Mohler, Catherine, Helen, Michelle and Matt Carie. Brother of Emma Cox and Janet Schulz. Grandfather of six. Great-grandfather of three.

CHARLEBOIS, William A., 82, St. Barnabas, Indianapolis, Oct. 29. Husband of Ann (Ryan) Charlebois. Father of Eileen Underwood, Ellen, Linda, Patrice, Robert and Thomas Charlebois. Brother of Jeanne Marie Rodriguez, Noreen, Msgr. John, Msgr. Robert and Thomas Charlebois. Grandfather of five.

DOOGS, Lois (Eger), 72, St. Paul, Tell City, Oct. 24. Wife of Merle Doogs. Mother of Lezley, Bryan and Rodney Doogs. Sister of Charlene Brumfield, Lorna Garrett and Earl Eger. Grandmother of five.

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

FACKER, Robert E., 89, Holy Name of Jesus, Beech Grove, Oct. 19. Father of Andrea Cline, Allan, Garth and Jon Facker. Grandfather of five. Great-grandfather of two.

GENGELBACK, Victor L., 83, St. Paul, Tell City, Oct. 25. Husband of Rosanna Gengelback. Father of Joe and Lee Gengelback. Brother of Evelyn Gengelback. Grandfather of four. Great-grandfather of five.

GROHOVSKY, Joseph J., 85, St. Patrick, Terre Haute, Sept. 30. Father of John, Mike and Steve Grohovsky. Grandfather of seven.

HAWKINS, Barbara (Magerkurth), 60, Holy Name of Jesus, Beech Grove, Oct. 10. Mother of Gary Arnold. Sister of George and John Adams. Grandmother of two.

HAWKINS, Nancy A., 61, Sacred Heart of Jesus,

Terre Haute, Oct. 16. Sister of Garry Hawkins.

HOLMAN, Mildred, 71, St. Paul, Tell City, Oct. 23. Mother of Debra, Anthony, Michael, Stephen and Timothy Holman. Sister of Mary Lautner and Robert Lanman. Grandmother of 10. Great-grandmother of one.

KOEBEL, Helen D., 85, St. Pius X, Indianapolis, Oct. 27. Mother of Margaret Green, Nina Meyer, Terry Parrilli and Karen Schneider. Grandmother of nine.

LOUDEN, Richard R., 86, St. Mary, Greensburg, Oct. 28. Father of Peggy Speer and Rick Louden. Grandfather of five. Great-grandfather of eight.

McDERMOTT, Jean H., 73, St. Luke the Evangelist, Indianapolis, Oct. 22. Wife of Martin McDermott. Mother of Vivian Getz, Cathy McClure, Suzanne Sherman, Bill, John, Martin and Russell McDermott. Grandmother of 17. Great-grandmother of one.

MOORE, Loretta C., 81, St. Mary, Greensburg, Oct. 29.

Sister of Rosemary Roberts and John Pickett.

PETER, Allen, 65, St. Mark, Perry County, Oct. 16. Husband of Linda Peter. Father of Lisa Gordon. Brother of Elaine Reisz and Larry Peter. Grandfather of three.

QUINLAN, Helen C., 87, St. Luke the Evangelist, Indianapolis, Oct. 19. Wife of William Quinlan. Mother of Ann Elliott, Patrick and Philip Cashen. Sister of Elletta Lacy and Rachael Scheurman. Grandmother of six. Step-grandmother of six. Great-grandmother of eight.

QUINLIN, Mary L. (Ernst), 75, St. Jude, Indianapolis, Oct. 27. Mother of Sandra Bustle, Daniel and James Quinlin. Sister of Rita Goebel, Lucille Hendricks, Perline Schaeffer and Richard Ernst. Grandmother of six. Great-grandmother of three.

SHINNEMAN, Merlin D., 84, St. Barnabas, Indianapolis, Oct. 17. Father of Bonnie Fischer, Sharon Shinneman-Gleave, L.K., Merlin and Terrence Shinneman. Brother of Doris Pepin and Barbara Pike.

SPINKS, Margaret Mary, 87, St. Joseph, Indianapolis, Oct. 18. Mother of Charles Spinks. †

Valerie Dillon founded archdiocesan Family Life Office

Valerie R. (Vance) Dillon, founding director of the archdiocesan Office of Family Life from 1982-91 and acting editor of *The Criterion* in 1981, died on Nov. 6 in Indianapolis. She was 77.



Valerie Dillon

The Mass of Christian Burial was celebrated on Nov. 9 at St. Luke the Evangelist Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

She was born on Oct. 19, 1930, in Chicago. She earned a bachelor's degree in journalism at the University of Illinois in 1952 then worked for United Press International in Chicago.

She married Raydon T. Dillon on Sept. 26, 1953, in Chicago, where their four daughters were born.

For 10 years, the Dillons were active in the CANA Conference family ministry office in the Archdiocese of Chicago.

In 1965, they moved to New Jersey, where she served as assistant director of the Family Life Bureau in the Diocese of Trenton from 1968-72. She served as a legislative consultant for the New Jersey Catholic Conference from 1970-72, and was a founding member of the New Jersey Right to Life Committee.

They moved to Indianapolis in 1971. She worked for the Indiana Catholic Conference as director of research and communication from 1973-80 then was news editor of *The Criterion* from 1980-82.

Dillon was a monthly columnist for *Columbia*

magazine, and an active national and local speaker on family and pro-life issues. She was the author of several books.

Dillon earned a master's degree in Personality Theory and Religion at Butler University and the Christian Theological Seminary in 1979, and a master's degree in Adult Christian Community Development at Regis College in 1990.

She served on the U.S. Catholic Conference Committee on Education, the boards of Catholic Charities and Catholic Social Services, and *The Criterion* editorial committee.

Dillon was the first woman and lay president of the National Association of Catholic Family Life Ministers (NACFLM).

She also served on the board of overseers for Saint Meinrad Seminary, St. Vincent Hospital's Infant Care Review Committee and Pike Township Educational Foundation. She was elected to the Pike Township School Board and served as board president in 2001-02.

Dillon was a member of the Ladies of the Equestrian Order of the Holy Sepulchre and St. Luke Parish.

She earned the 1983 Charles E. Stimming Sr. Pro-Life Award from Right to Life of Indianapolis, the 1991 NACFLM Award for Leadership in Family Ministry and the 1991 Respect Life Award from the archdiocese.

She is survived by her husband, Ray Dillon; four daughters, Karen Roth, Patricia Knoff, Valerie M. Dillon and Donna Bennett; nine grandchildren; and three step-grandchildren.

Memorial contributions may be made to Saint Meinrad Seminary, 200 Hill Drive, St. Meinrad, IN 47577 or to St. Vincent Hospice, 8450 Payne Road, Indianapolis, IN 46268. †

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Cathedral serves as refuge for flood evacuees in Mexico

VILLAHERMOSA, MEXICO (CNS)—Wailing babies crawl about on heaps of mattresses and blankets in front of the altar. Exhausted grandmothers lie down on the pews and stare up at the stained-glass murals. Thousands of hungry faces line up outside the arched door, waiting for packets of food and water.

The elegant cathedral in the Tabasco state capital of Villahermosa has been transformed into one of the principal centers for evacuees fleeing floods that devastated southeastern Mexico in late October, leaving at least 10 dead and hundreds of thousands homeless, and turning sections of this city into a hazardous swamp.

More arrive daily to take shelter in every corner of the cathedral and throughout its patio and gardens. Each one brings a story of personal tragedy: how filthy waters enveloped their homes, how they fled from rooftops onto boats and helicopters moving over the riverlike streets, how they lost sight of their loved ones in the chaos.

But amid the suffering, the evacuees are calm and orderly, taking turns to sweep and wash the church aisles, and waiting patiently in long lines for the relief packages, even when they have not had food or drink for days.

"We are not going to fight over the food. Everybody here has suffered the same," said Maria del Carmen Arias, 48, sitting in the doorway of the crowded church with her sleeping granddaughter in her lap.

Arias said her family of eight escaped through waist-deep water after the river suddenly gushed into their home, taking everything they owned.

Like many of the disaster victims, Arias is from a poor background, living in a neighborhood of tin and cinderblock houses on low ground. She comes from a family of peasants who moved to the city looking for a better life, and she said now she might head back to the countryside and stay with relatives.

Graciela Cruz, 25, slept in the church by night while desperately trying to find her

mother during the day. She had not seen her since the floods overtook their house four days earlier.

"I have been to every center and there is no sign of her," Cruz said. "I am here praying she has not been hurt."

Father Manuel de la Cruz Ordonez Hernandez, cathedral rector, said he is unconcerned about the church being damaged while thousands of evacuees live and sleep in every corner of it.

"We are not worried at all. We can repaint the cathedral, rebuild it. Why would we want a beautiful church if the people are suffering?" Father Ordonez asked. He was busy responding to a flurry of requests: an evacuee needs medical help, a new truck of relief supplies has arrived, the electricity lighting up the courtyard has gone out.

Most of the cathedral's Masses have been canceled, but one is celebrated every evening in front of the thousands of evacuees and others who come to join them.

"We are happy that people have a space. God is happy they can hear his Word," Father Ordonez said. "The people are desperate and resigned, but they are also patient."

In other parts of the city, residents were more frantic.

An angry crowd blocked a road on the outskirts of Villahermosa, shouting they had not had food and water for days. Their neighborhood had not been flooded, but it had been cut off by water from three sides, and there were no supplies arriving. As in most of the city, all the shops were boarded up, their shelves stripped bare by panic buying and lack of new shipments.

Eventually, a truck of federal police drove up and handed out relief packages.

"You don't get anything unless you fight for it," said Reyes Bernal, who had blocked the road to demand the help.

In some parts of the city, people did not wait for the trucks, but broke into stores and warehouses to pull out food and drink. A few also helped themselves to other goods, including clothes and TV sets.

Military and police officials said they arrested more than 40 people for looting.

"We will not tolerate looting. Help is arriving," said Mexican President Felipe Calderon, who visited the city three times in the last week.

Government agencies and Church charities from across Mexico and the United States and Europe were sending relief after images of the tragedy were beamed across the world.

"We are seeing one of



Above, an aerial view shows a flood-affected area of Villahermosa, Mexico, on Nov. 4. Flooding has left 800,000 people homeless and most of the state of Tabasco under water.

At right, residents hold on to a rope as they cross a flooded street in Villahermosa, Mexico, on Nov. 1. Severe flooding has affected 1 million people, half the population in the southern state of Tabasco.



the worst natural catastrophes in the history of the country, not only because of the size of the area affected, but because of the number of people affected," Calderon said.

The swampy oil state of Tabasco has a history of flooding, but has never seen anything of this magnitude. After a week of heavy rain, two large rivers that snake through Villahermosa burst over the city dams on Oct. 31, inundating whole neighborhoods with filthy black water. The rain continued in the following days until most of the city was under water.

Since the first weekend in November, the water levels have started to recede, but only slowly.

The scale of the devastation is seen most clearly from the air. Large swaths of the city appear like a huge lagoon, from which peek the tops of houses. The vast inland sea continues over smaller towns and villages into the Gulf of Mexico. Small neighborhoods on higher ground form little islands, cut off on all sides.

Emergency helicopters and boats continued to rescue people on Nov. 5, ferrying some needing urgent medical help.

In a sports stadium being used as the headquarters for rescue and relief operations, helicopters were touching down and rushing people out on stretchers and into ambulances.

Medical help is made more difficult by the fact that many hospitals have been

flooded and evacuated.

The filthy water full of dead animals and garbage also raises fears of disease, and crews have been vaccinating and testing, worried about outbreaks of cholera, hepatitis and dengue fever.

Thousands have abandoned the city completely, leaving in lines of cars or taking free bus rides to emergency shelters in other Mexican states.

Restaurant owner Catlixco Perez, 56, headed out with his family on the long road to Mexico City, their treasured items crammed into their car.

"The most important thing is that we are all OK," Perez said. "There are people out there who don't know where their loved ones are."

Some preferred to stay in their houses, fearing they could be robbed or just not wanting to abandon their homes. Even in heavily flooded areas, families continued to take refuge on the second floor and refuse offers of evacuation. Relief crews on boats gave water, food and medicine to those choosing to stay.

Domingo Bautista, 52, and his wife stayed on their top floor in a flooded street for five days, but eventually decided to leave on a boat.

"We needed to get more food," he said, wading out of a boat into a street that had become a makeshift dock. "Hopefully, we will be back home soon." †



Evacuees rest in a makeshift shelter inside the cathedral in Villahermosa, Mexico, on Nov. 3. Severe flooding has left about 800,000 people homeless and most of the state of Tabasco under water.

Classified Directory, continued from page 18

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Three generations compete for CYO football championship

By John Shaughnessy

Some fans called the game "The Bill Bowl" because it featured three generations of the Bill family competing against each other for a Catholic Youth Organization football championship.

Yet 72-year-old Joe Bill wanted to put the spotlight on two larger families that were being represented in one of the fourth-grade championship games that featured a team from Christ the King Parish in Indianapolis playing a team from St. Luke the Evangelist Parish in Indianapolis.

To Joe, the story wasn't that he was coaching the Christ the King team while his son, Jude, was coaching the St. Luke Blue team—a team on which Joe's grandson and Jude's son, Jude, played.

Instead, Joe insisted that his family's connection in the game paled in comparison to something more important at the championship.

"People were talking about this being 'The Bill Bowl,'" Joe says about the game that was played on Oct. 27. "I said it was all about the kids on the two teams who were playing. They're the ones the game is for."

It's hard to argue with a man who has been coaching in CYO and other youth league sports programs for 45 years.

For the record, Joe's Christ the King team won the game 12-0—a result he describes as both "wonderful" and "bittersweet."

"I wanted to see my boys win, but I didn't want to see my son and grandson lose, so to speak," Joe says.

Joe paused and finally acknowledged how nice it was to share the field with two other generations of the Bill family.

"I enjoyed coaching Jude years ago," Joe says. "He was quite a player. It was fun

to be a part of this—to have three generations on the same field even though we weren't on the same team. It was great."

"Great" certainly describes Joe's commitment to coaching and young people, says Ed Tinder, the executive director of the CYO.

"He's been coaching in CYO since the 1960s," Tinder says. "I think Joe's continuing involvement in the program is extremely important to young kids. For them to see someone his age give so much energy to them, that sends a great message to the kids about volunteering. His only interest is those kids."

Joe's admiration for the CYO is mutual.

"I love CYO," says the father of five and the grandfather of 10. "It does so much for the kids. There's an old saying in the CYO—faith, family and football. Football ranks right up there. It's a good way to teach kids about life—to work hard, to overcome fear, to never give up. All those basic values. It's just nice to coach the young guys."

Through coaching, Joe seeks to share the joys he had in his own childhood.

"I had a great youth," he says. "I wanted to share some of that with these kids so they'll have a great youth. We have a team song, 'Tigers On To Victory.' The kids love to sing it."

Joe gives the credit to his long tenure of coaching to his wife of 46 years, Gracie.

"It was 1962," Joe says. "She thought I needed something more to do. Even then, Gracie liked having me out of the house. She's the one who got me hooked up with Father Paul Courtney at St. Luke at the time. She told him I loved to coach. It's funny. I ended up playing St. Luke's for the championship this year."

In another twist, Joe's son, Jude, started his coaching career in football at Christ the King Parish in 1989. So the connections



Joe Bill, CYO football coach at Christ the King Parish in Indianapolis, is shown with his son, Jude Bill, CYO football coach at St. Luke the Evangelist Parish in Indianapolis. The football player pictured is Jude Bill, the grandson and son of the two coaches.

were everywhere for the Oct. 27 championship game—a game that Jude says he and his father had been aiming for all season.

"It's actually something my dad and I talked about at the beginning of the year," says Jude, 43. "My dad and I talked nearly every day during the season. I've learned mostly everything I know about football from my dad, and I've added some things. It was our mutual goal to play each other in the championship game. If you're going to lose, I'd rather lose to my father than anyone else."

Jude says he is proud of his St. Luke players and the great effort they gave all season and during the championship game. As only a father can be, he is especially proud of the way his son, Jude, played during the championship.

"He definitely played the best game of the year," says Jude, the father. "He was definitely excited about playing in a game that involved his grandfather. I know his grandfather and I were proud of him."

While the game marked the only time the father and son have ever coached against each other, they have previously coached together for about five years. Joe and Jude were on the same sidelines in basketball when they coached Martha and Maggie—the daughters of Jude and Colleen Bill. (Joe's son and Jude's brother, Glenn, has also been a longtime football coach at Bishop Chatard High School in Indianapolis.)

For Joe and his son, Jude, there's a legacy that's far more important than coaching against each other in a championship game. It's a legacy of how to coach and why they coach.

"I hate coaches who yell and scream at kids and break their spirit," Joe says. "I want to keep their spirit and just tame them down a little. I love the kids."

Jude, the father, notes, "The reason we do it is we like to see the kids get better and learn about life. Then maybe someday they'll walk in our shoes and help kids through coaching." †



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