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# Criterion

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## Faithful love

Couples honored at Golden Wedding Anniversary Mass, page 7.

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## 'Getting closer to Mary'



Photo by Sean Gallagher

Pilgrims pray the rosary on Oct. 10 during a procession in a field in front of the Shrine of Our Lady of Monte Cassino in St. Meinrad. The shrine is located on top of a large hill outside the town, and was built by the monks of Saint Meinrad Archabbey in the early 1870s.

## Pilgrims come from near and far to Shrine of Our Lady of Monte Cassino

By Sean Gallagher

ST. MEINRAD—On a recent warm Sunday afternoon in October, pilgrims from across Indiana, Kentucky and Tennessee wound their way to the Shrine of Our Lady of Monte Cassino to seek Mary's intercession.

Some were young children making their first pilgrimage to Monte Cassino. Others were older, holding in their hearts precious memories of pilgrimages made 50 or more years ago.

Some were in robust health. Others bore the cross of physical disabilities.

Some made a short trip from nearby towns. Others drove hours to show their love for the Blessed Mother.

And it was that love that united the

approximately 500 pilgrims that came to the small sandstone chapel built by the Benedictine monks of Saint Meinrad Archabbey in the early 1870s.

"You just can't describe the feeling that it gives you to come out here and be in this area," said pilgrimage volunteer Joyce Stallman, a member of Mary Help of Christians Parish in nearby Mariah Hill, Ind., in the Evansville Diocese. "To see all of the people, all of the physically handicapped people that come, and all of the prayers that go up to our heavenly Mother to help the whole world is just amazing."

Surrounded by the beauty of autumn leaves blazing in a full spectrum of colors, the pilgrims praised the beauty of God's masterpiece seen in Mary by praying the

rosary in a procession in a field in front of the shrine.

The pilgrims who came to Monte Cassino literally followed in the footsteps of the faithful who have made their way to the top of that hill on the outskirts of the village of St. Meinrad for more than 150 years.

Soldiers going off to fight in the Civil War climbed the hill to pray before a wayside shrine for Mary's protection.

In the cold of a January day in 1871, seminarians at the seminary operated by the monastery prayed at the shrine to be spared from a smallpox outbreak that was sweeping the area.

And for nearly 80 years, pilgrims have gathered on every Sunday afternoon during

See SHRINE, page 2

## Synod report summarizes suggestions for strengthening Church, dialogue

VATICAN CITY (CNS)—Specific synod suggestions for a common Catholic-Orthodox



Coptic Patriarch Antonios Naguib

celebration of Easter, wider authority for Eastern Catholic patriarchs—including participation in conclaves to elect a pope—and the need for local dialogue with Muslims and Jews were repeated in the midterm report of the Synod of Bishops for the Middle East.

Coptic Patriarch

Antonios Naguib of Alexandria, Egypt, the synod's recording secretary, presented his summary of synod speeches and suggestions on Oct. 18, and gave synod members a list of 23 questions to discuss in their small working groups.

The questions were designed to help synod members draft proposals to be presented to Pope Benedict XVI before the synod formally ends on Oct. 24 with a Mass.

The need for a common date for Easter, and also for Christmas, "is a pastoral necessity," especially because of the number of marriages between Christians of different Churches and because it would be "a powerful witness" of Christian unity in the region, the patriarch said.

The continuing emigration of Christians from the Middle East, especially the emigration of the young and the well-educated, threatens the very survival of Christianity in the region in which it was born, the midterm report said.

War, conflict, economic and political pressures all have combined to urge people to flee the region, the report said. Christian leaders and all people of good will must pressure their political leaders to work for a resolution of the Israeli-Palestinian conflict, and an end to the ongoing violence and instability in Iraq, it said.

However, Patriarch Naguib said, "the danger that threatens Christians in the Middle East comes not only from their

See SYNOD, page 10

## Pope says new saints are 'shining examples' of holiness

VATICAN CITY (CNS)—Pope Benedict XVI proclaimed six new saints, including an Australian nun and a Canadian brother, calling them "shining examples" of holiness and the power of prayer.

Thousands of pilgrims from Australia applauded and waved their national flags after the pope pronounced the formula of canonization on Oct. 17 in St. Peter's Square for Blessed Mother Mary MacKillop, who educated poor children in the Australian outback in the late 19th century. She became the country's first saint.

In his homily, Pope Benedict said St. MacKillop, 1842-1909, was a model of "zeal, perseverance and prayer" as she dedicated herself to the education of the poor in the difficult territory of rural Australia, inspiring other women to join her in the country's first community of religious women.

"She attended to the needs of each young person entrusted to her, without regard for station or wealth, providing both intellectual and spiritual formation," he said. Her feast day is celebrated on Aug. 8.

See SAINTS, page 8



Pope Benedict XVI arrives to lead a Mass of canonization for six Catholics in St. Peter's Square at the Vatican on Oct. 17. The newly canonized were Saints Giulia Salzano, Juana Cipitria Barriola, Stanislaw Soltys, André Bessette, Mary MacKillop and Camilla Battista Varano.

# SHRINE

continued from page 1

May and October—months traditionally dedicated to Mary by Catholics—to pray the rosary together in a procession, and to listen to a reflection about the Blessed Mother in a service organized by the monastery.

For the past 20 years, Benedictine Brother Terence Griffin and Benedictine Father Louis Mulcahy, both members of the monastery, have helped organize the pilgrimages.

“I’m edified and pleased that there’s that much interest in this day and age,” Brother Terence said. “Afterward, they’re very enthused and thank me profusely. I’m glad they appreciate it and benefit from it.”

Father Louis is impressed by the prayer intentions that pilgrims write down and leave at the shrine.

“They don’t just pray for [material] things for themselves,” he said. “They ask Jesus through Mary to enhance their lives, to become holier. It’s very touching to read the intentions.”

Stella Vittitow, a resident of St. Meinrad who is a member of St. Ferdinand Parish in Ferdinand, Ind., in the Evansville Diocese, has participated in the pilgrimages for more than 50 years. She appreciates that the shrine, which attracts people who drive hours, is so close to her home.

“We’re so lucky that we have a special place like this to come to,” she said before a pilgrimage on Oct. 10. “We can come here anytime we want. It’s a privilege to live close to Monte Cassino. It’s a special place.”

It is special to Norbert Lindauer, too. A member of St. Henry Parish in St. Henry, Ind., in the Evansville Diocese, Lindauer, 72, is a brother of the late Benedictine Father Prosper Lindauer, who was a monk of Saint Meinrad. He recalled visiting the shrine in his younger days.

“We used to camp up here, and bring our dinner along and stay up here for the rosary,” Lindauer said. “Then we’d go up to

the Abbey.”

On Oct. 10, he was accompanied by his children and grandchildren. His daughter, Mary Beth Johnson, drove three hours with her children from Lebanon, Tenn.

“It brings back memories because we used to come up here as kids,” Johnson said. “And so I decided to bring [my children here].”

On that same day, St. Mary parishioner Nick Wagner of Huntingburg, Ind., in the Evansville Diocese, brought his four young children—ages 8, 5, 2 and 1—in much the same way that Lindauer did with his children decades ago. And he made the pilgrimage for the same reasons as Lindauer—his parents had brought him here when he was a child.

“I enjoy bringing them here,” Wagner said. “We like to come here a couple of times a year for the pilgrimage and enjoy the afternoon. Then we go get ice cream afterward. It’s a good tradition.”

Some of the pilgrims learned about the shrine in more contemporary ways.

Dawn Leedom of Florence, Ky.—more than a two-hour drive from St. Meinrad—started making the pilgrimage after her now-deceased mother discovered the shrine on the Internet about a decade ago.

Leedom was accompanied on Oct. 10 by her 26-year-old daughter, Courtney Arlinghaus—who is expecting the birth of her second child at the end of November—and her 15-year-old daughter, Libby.

“I just feel so good when I come,” Leedom said. “I look forward to it every May and October. I just love getting closer to Mary. I’ve felt like I’ve always had a special bond with Mary.”

Joyce Greenwood, a member of St. Paul Parish in Tell City, shares that closeness to Mary. She has been coming on the pilgrimages for more than 50 years.

“I just love it,” Greenwood said. “I love the Blessed Mother and I love the faith. My dad and mom drilled it into us. My dad prayed the rosary every night.”

Looking out at the hundreds of pilgrims



Above, pilgrims at the Shrine of Our Lady of Monte Cassino in St. Meinrad listen to a reflection about Mary given by Benedictine Brother Maurus Zoeller on Oct. 10. For nearly 80 years, the monks of Saint Meinrad Archabbey have sponsored pilgrimages to the shrine on Sundays during May and October, months that the Church traditionally dedicates to Mary.

Right, Mary Beth Johnson prays the rosary on Oct. 10 during a procession in a field in front of the Shrine of Our Lady of Monte Cassino in St. Meinrad. Johnson brought her children from their home in Lebanon, Tenn., to participate in a pilgrimage to the shrine.



who had come from near and far to the shrine like so many people have for so many years, Greenwood said, “It’s wonderful that they give the Blessed Mother and Jesus this devotion.”

(For more information about the Shrine of Our Lady of Monte Cassino in St. Meinrad, log on to [www.saintmeinrad.edu/monastery\\_shrine.aspx](http://www.saintmeinrad.edu/monastery_shrine.aspx).) †

## Pope tells seminarians abuse crisis cannot discredit priestly mission

VATICAN CITY (CNS)—In a letter to the world’s seminarians, Pope Benedict XVI said that, in the face of widespread religious indifference and the recent moral failings of clergy, the world needs priests and pastors who can serve God and bring God to others.

The pope encouraged seminarians to overcome any doubts about the value of the priesthood and priestly celibacy that may have been prompted by priests who “disfigured” their ministry by sexually abusing children. He said that “even the most reprehensible abuse cannot discredit the priestly mission.”

The papal letter, released at the Vatican on Oct. 18, was an unexpected postscript to the Year for Priests, which ended in June. The text began on a remarkably personal note, with the pope recalling the development of his own vocation during World War II.

“When in December 1944 I was drafted for military service, the company commander asked each of us what we planned to do in the future. I answered that I wanted to become a Catholic priest. The lieutenant replied: ‘Then you ought to look for something else. In the new Germany, priests are no longer needed,’” the pope recalled.

“I knew that this ‘new Germany’ was already coming to an end, and that, after the enormous devastation which that madness had brought upon the country, priests would be needed more than ever,” he wrote.

Today, he said, many people are no longer aware of God, and instead seek escape in euphoria and violence. The

priesthood is again viewed as outmoded, yet priestly ministry is crucial in helping people see God’s presence in the world, he said.

The pope said the sex abuse scandal shed a light on the need for the seminary to help form “the right balance of heart and mind, reason and feeling, body and soul” among future priests.

“This also involves the integration of sexuality into the whole personality,” he said. “When it is not integrated within the person, sexuality becomes banal and destructive.”

“Recently, we have seen with great dismay that some priests disfigured their ministry by sexually abusing children and young people. Instead of guiding people to greater human maturity and setting them an example, their abusive behavior caused great damage for which we feel profound shame and regret,” he said.

“As a result of all this, many people, perhaps even some of you, might ask whether it is good to become a priest, whether the choice of celibacy makes any sense as a truly human way of life. Yet even the most reprehensible abuse cannot discredit the priestly mission, which remains great and pure,” he said.

He expressed gratitude for the many exemplary priests who demonstrate that ordained ministers can live a life of celibacy, and give witness to an “authentic, pure and mature humanity.” At the same time, he said that in the wake of sex abuse cases, the Church must be “all the more watchful and attentive” in evaluating vocations.

Growth in human maturity was one of several elements that the pope underlined in priestly formation. The others were:

- Developing a personal relationship with Christ. The priest is first and foremost a “man of God,” the pope said, and added, “For us, God is not some abstract hypothesis; he is not some stranger who left the scene after the ‘big bang.’ God has revealed himself in Jesus Christ.”

- In that sense, he said, the priest “is not the leader of a sort of association whose membership he tried to maintain and expand. He is God’s messenger to his people.”

- Dedication to the Eucharist, and to knowing and understanding the Church’s liturgy.

- The importance of the sacrament of penance in their lives, which can help priests resist the “coarsening of our souls,” and develop a tolerance toward the failings of others.

- Appreciation for popular piety which, although it can at times be somewhat superficial, cannot be dismissed and is indeed “one of the Church’s great treasures.”

- The seminary as a place of study. The pope said today’s priest must be familiar with Scripture, the writings of Church Fathers, the teachings of the councils, canon law and the various branches of theology.

- The seminary as community. Because priestly vocations today arise in very disparate situations—after secular professions, in Catholic lay movements, following deep personal conversions—candidates for the priesthood “often live on very different spiritual continents.” It is important that the seminary draw such experiences together, advancing “above and beyond differences of spirituality,” he said. †



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# 'Christ Our Hope' appeal supports retired and future priests

By Sean Gallagher

Father Joseph Sheets has ministered as a priest in central and southern Indiana for more than 50 years.

But while his ministry assignments have taken him to various corners of the archdiocese, he has only served in six parishes and ministered as the pastor of only two parishes: St. Mary Parish in Lanesville and St. Ambrose Parish in Seymour.

Since retiring in 2001, Father Sheets has assisted in several of the archdiocese's 151 parishes, often celebrating weekend Masses when a faith community's pastor or sacramental minister is away or sick.

"I really enjoy getting around to the parishes," said Father Sheets. "I thought when I retired that it was no use staying in one parish the rest of your life when you've never even seen the rest of the archdiocese."

So it has only been in the past decade that Father Sheets, in his continued ministry in retirement, has come to see many of the Catholics across the archdiocese who contribute to the care of retired priests through their participation in the "Christ Our Hope: Compassion in Community" annual appeal.

In the appeal, the archdiocese is organized in five regions based on its deaneries: Batesville and Connersville, Bloomington and Seymour, Indianapolis, New Albany and Tell City, and Terre Haute.

The financial goal for each region to support the ministry of celebrating the sacraments—caring for retired priests and providing for the formation of permanent deacons and future priests—is based on the number of households in that region.

In the past year, the 78-year-old priest has come to appreciate the care that the archdiocese provides even more as he has experienced some health challenges. The health insurance provided to retired priests by the archdiocese

covered the costs of his medical treatment.

"[The health care insurance] is tremendous," Father Sheets said. "I don't know what I'd do without it."

Father Eric Johnson doesn't know what he would do without Father Sheets' regular assistance at St. Agnes Parish in Nashville.

Father Johnson, the archdiocese's vocation director, is also the sacramental minister at St. Agnes Parish. But in his duties as vocations director, he needs to be out of the parish about one weekend a month.

Father Sheets has agreed to fill in for Father Johnson when he needs to be away promoting vocations to the priesthood across the archdiocese.

"That just wouldn't be possible without the consistent service of Father Sheets," Father Johnson said. "He frees me up to do the work that I need to do. And if he weren't there, there would be an element in my vocation work that would be lost."

Part of that vocation work is supporting the archdiocese's seminarians—its future priests.

If a priest like Father Sheets, who has ministered for more than 50 years, has served in only a small fraction of the archdiocese's parishes, a seminarian like Jerry Byrd will likely have experienced even less of the Church in central and southern Indiana.

Nonetheless, Byrd is encouraged by the fact that people he has never met contribute to his continued priestly formation through their contributions to Christ Our Hope.

"With everybody I meet, they're very supportive of seminarians because they realize that if we don't have priests, we don't have the sacraments," said Byrd, a member of St. Louis Parish in Batesville. "And if we don't have the sacraments, we don't really have the Church going on."

Byrd, who is in his fifth year of theological studies at Saint Meinrad Seminary and School of Theology in St. Meinrad, expects to be ordained to the transitional diaconate next spring.

Seminarian Adam Ahern, a member of St. Anthony Parish in Morris, is still a number of years away from ordination. He will soon complete his formation at Bishop Simon Bruté College Seminary in Indianapolis.

Ahern's home parish is in southeastern Indiana in a far corner of the archdiocese, and is closer to Cincinnati than to Indianapolis. But knowing that Catholics in Terre Haute, Richmond, Bloomington and Jeffersonville are all supporting his priestly formation through Christ Our Hope means a lot to him.

"It's such a great encouragement and blessing to know that these people are supporting their Church," Ahern said. "It's a humbling feeling to know that they're putting so much behind me and yet they may never get to meet me."

"It makes me feel honored to serve them, and hopefully



Retired Father Joseph Sheets distributes Communion during a March 19, 2009, Mass at St. Joseph Church in Jennings County. Retired since 2001, Father Sheets has provided sacramental assistance during weekend Masses at many parishes across the archdiocese for nearly a decade. The "Christ Our Hope: Compassion in Community" annual appeal provides support for the archdiocese's retired priests.

one day bring Christ to them."

During his time at St. Meinrad, Byrd has seen the number of seminarians from the archdiocese in formation there gradually increase. The cost of their studies and formation are supported by contributions to Christ Our Hope.

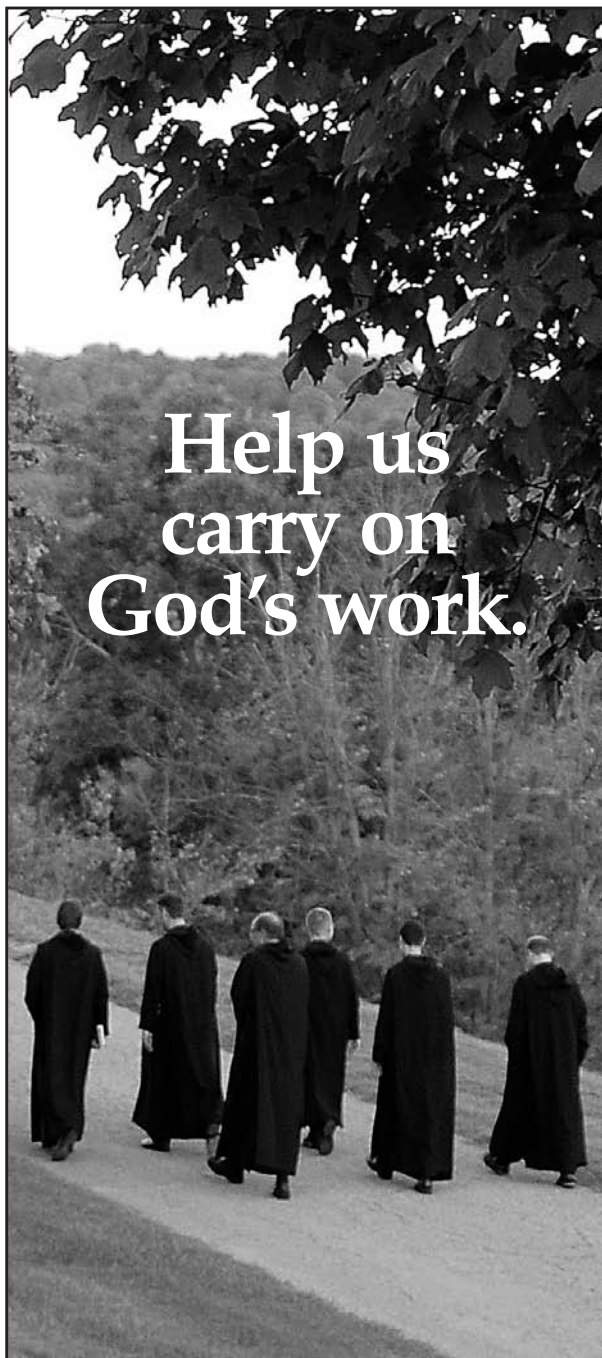
Byrd said that this growing community of seminarians "shows me that there are more men who are at least willing to give [discerning a call to the priesthood] a try."

"It's really nice to have that kind of community," Byrd said. "I've got my friends here ... who I'm really close to. But then I've got my diocesan brothers who, whether we're really close or not, we're going to be working together in ministry, those of us who [will be] ordained."

(For more information about the "Christ Our Hope: Compassion in Community" annual archdiocesan stewardship appeal, including stories about how the appeal supports ministries across central and southern Indiana, log on to [www.archindy.org/ChristOurHope](http://www.archindy.org/ChristOurHope).) †



Seminarian Jerry Byrd plays an organ during an Aug. 26 Mass at Saint Meinrad Seminary and School of Theology in St. Meinrad. A member of St. Louis Parish in Batesville, Byrd is in his fifth year of priestly formation and expects to be ordained a transitional deacon next spring. The "Christ Our Hope: Compassion in Community" annual appeal supports the formation of future priests of the archdiocese.



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## Bethlehem University students face obstacles in quest for higher education

BETHLEHEM, West Bank (CNS)—Students travel great distances, and put up with checkpoints and other travel restrictions on a near-daily basis to attend Bethlehem University, the only Catholic university in the Palestinian territories.

Looking from the back row of an outdoor amphitheater on campus, one of the students gazed at the Israeli separation barrier, which many of the students must cross to get to school. The barrier is a series of barbed-wire fences, security roads and looming cement slabs that, if completed as planned, would stretch 400 miles through the West Bank and restrict the movement of 38 percent of the residents of the West Bank.

"You have to have the magnetic ID to go to Jerusalem," said Chris Jujat, a second-year accounting student from Jerusalem. "This is a long process to go someplace eight kilometers [five miles] away."

"We need to cross the border to Jordan to go to the airport," added Jacobus Sleibi, who interned in Washington over the summer and who, like his fellow students, chafes at the restrictions on seemingly ordinary travel.

Last December, the Israeli High Court ruled that Berlanty Azzam, a Gaza-born student, was a security risk by virtue of being a resident of the Gaza Strip, and it banned her from attending classes at Bethlehem University. Azzam managed to complete her education and graduate in January through correspondence courses.

Yet despite the difficulties, a sense of hope persists.

"I hope to become a successful travel agent" after graduation, said Elen Kurt, a first-year Bethlehem University student who spoke with a nearly imperceptible



Bethlehem University students talk on campus in Bethlehem, West Bank, on Sept. 22.

accent. "I hope one day to open my eyes and see peace, really."

"I support nationwide resistance" to Israeli rule, Sleibi said, "but education is the greatest weapon."

Yet the students' thirst for education has led to a remarkable growth in the student body.

The university's enrollment, which was 2,300 students a few years ago, is now up to 3,000. Students can major in a variety of fields that are apropos to their ongoing reality, including peace studies. There is also an expanded hotel- and restaurant-management curriculum as students prepare for the day when there will be an independent Palestinian state, with tourists flocking to Bethlehem and other Holy Land cities. †



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## Editorial

# Two pro-life setbacks

The pro-life cause and Catholic teachings have taken somewhat of a beating during recent weeks.

First, there was the announcement that the Nobel Prize for Medicine would be awarded to Robert Edwards, the English doctor who developed *in vitro* fertilization.

Then there were the headlines that doctors have injected millions of human embryonic stem cells into a patient partially paralyzed by a spinal cord injury. Those stem cells, obviously, were taken from human embryos, what basic biology tells us were human beings. The embryos had to be destroyed in order to get their stem cells.

We will examine the *in vitro* fertilization matter, but first we will discuss the experiment with embryonic stem cells being sponsored by Geron Corp. of Menlo Park, Calif. The procedure was performed at the Shepherd Center in Atlanta, Ga.

Our first thought was "Why?" Why is such research necessary when so much good is being done using adult stem cells taken from skin, bone marrow or umbilical-cord blood cells?

Every few weeks, we learn about more successes being accomplished through the use of adult stem cells. Therefore, why not concentrate on perfecting those procedures instead of resorting to something that is clearly immoral?

We reported, in our Oct. 1 issue, on a Catholic hospital in Tampa, Fla., that is collecting placentas for use in stem-cell research being done in Clearwater by the Pittsburgh-based Stemion company. This research is aimed at developing healing therapies for severely burned patients. This is only one example of advancements in morally acceptable stem-cell research.

Nevertheless, some scientists seem determined to proceed with embryonic stem-cell research. At present, that research must be done with private funds because, in August, a federal judge ruled that funding it with federal funds violated a law prohibiting taxpayer money being used for research that requires the destruction of human embryos.

Taxpayers should not be forced to pay for something that we know is immoral. Nevertheless, the Obama administration is appealing that judge's decision.

We hope you readers understand this issue, not least from reading Father Tadeusz Pacholczyk's "Making Sense Out of Bioethics" column that we publish monthly. He wrote about it was in our Sept. 17 issue.

Then there is that Nobel Prize matter. Our Oct. 8 issue published a lengthy article which quoted Vatican groups that viewed the awarding of the prize to Dr. Edwards as "completely out of place."

*In vitro* fertilization and embryonic stem-cell research are connected, even interwoven, because many of the embryos that are being destroyed from research originally came into existence through *in vitro* fertilization. They are leftover embryos from the *in vitro*



An embryologist removes frozen embryos from a storage tank at the Smotrich IVF Clinic in La Jolla, Calif., in this 2007 file photo.

procedure that were frozen in case they were wanted in the future.

Msgr. Ignacio Carrasco de Paula, the head of the Pontifical Academy for Life, said, "Without Edwards, there wouldn't be freezers full of embryos waiting to be transferred in utero or, more likely, to be used for research or to die abandoned and forgotten by everyone."

It is true that *in vitro* fertilization has made it possible for millions of infertile couples to have children since the procedure was perfected in 1978. Many of them are Catholics because they don't seem to understand—or care—what is wrong with the procedure. Father Pacholczyk has written about that, too.

So why is the Church opposed to it—beyond the fact that it produces embryos for stem-cell research or for destruction, as already mentioned?

Because it separates procreation from the conjugal act in marriage by manufacturing life in a laboratory instead of through the loving act of sexual intercourse. As Father Pacholczyk has said, "It turns procreation into manufacture."

It is also because *in vitro* fertilization requires masturbation on the part of the man—an act that the Church has always considered wrong.

There is also the fact that *in vitro* fertilization usually involves the implantation of multiple embryos. If, as frequently happens, that results in multiple fetuses, the mother is encouraged to undergo "selective reduction"—a "politically correct" description of abortion.

It is also a fact that studies have shown that babies born from *in vitro* fertilization are nearly twice as likely to have birth defects.

The Church has a tough time getting its message across, but it will continue trying.

—John F. Fink

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Defend the dignity of our brothers and sisters with dementia

I once heard a remarkable story from a woman named Cecilia sitting next to me on a long flight.

She told me how her mother had suffered from dementia for many years, eventually reaching the point that she could no longer recognize any of her children when they would visit her at the nursing home.

She then changed the tone of the conversation immediately when she added, "But there's always someone in there." When I asked what she meant, she explained.

"I love singing, and as an African-American, I've got a strong voice. I sometimes visit nursing homes near my house just to sing for the patients, to do something different and break up their routine a little. I still remember 12 years ago, I decided I would sing for my Mom," Cecilia said. "She didn't have a clue who I was, and didn't respond to much of anything because the dementia was so advanced. She seemed almost catatonic.

"By chance, I had come across one of her old hymnals with the Baptist songs we used to sing in church as kids. She used to know most of them by heart. Well, those old hymns stirred up something inside her and, after I started singing, she suddenly picked up and began to sing along with me! Yup, there's always someone in there."

Cecilia's story about her mother runs against a cultural tendency today, which is to dismiss those struggling with dementia as if they were no longer persons. These patients, however, clearly deserve much more from us than the kind of benign neglect—or worse—that they occasionally receive.

Many of us fear a diagnosis of dementia. We worry about "surrendering our core" or "losing our true self" to the disease. Many of us wonder how our loved ones would treat us under such circumstances.

Steven Sabat, writing in *The Journal of Clinical Ethics*, challenges the reduced expectations for quality care for those with dementia. "Is his or her personhood recognized and supported, or neglected in favor of the assumption that it barely, if at all, exists. ... Do we assume that the afflicted rarely if ever recognizes the need for company, for stimulation, for the same sort of treatment he or she would seek and be given as a matter of course in earlier, healthier, days?"

Sometimes we may view the situation more from our own vantage point rather

than the patient's.

In a report on care for the elderly, physicians Bernard Lo and Laurie Dornbrand put it this way: "Family members and health professionals sometimes project their own feelings onto the patient. Life situations that would be intolerable to young healthy people may be [made] acceptable to older, debilitated patients."

Sabat notes how this raises the prospect of reducing the patient to a kind of object: "The dementia sufferer is not treated as a person; that is, as one who is an autonomous center of life. Instead, he or she is treated in some respects as a lump of dead matter, to be measured, pushed around, manipulated, drained, filled, dumped, etc."

The medical profession in particular faces a unique responsibility toward each individual with dementia, a duty to approach each life, especially in its most fragile—and uncooperative—moments with compassion, patience and attention.

When our ability to think rationally or choose freely becomes clouded or even eliminated by dementia, we still remain at root the kind of creature who is rational and free, and the bearer of inalienable human dignity. We never change from one kind of being into another.

Parents who have children born with a serious birth defect or behavioral problem would never suggest that their defect or impediment transforms them into another kind of being, into an animal or a pet. It never renders them "subhuman," even though their behaviors, like those of advanced dementia patients, may at times be frustrating and very hard to bear. As Cecilia reminded me on the plane, "There's always someone in there."

Pope John Paul II, in a beautiful passage from *"Evangelium Vitae"* ("On the Gospel of Life"), speaks of "the God of life, who has created every individual as a 'wonder.'" We are called to foster an outlook that "does not give in to discouragement when confronted by those who are sick, suffering, outcast or at death's door."

Those suffering from dementia challenge us in a particular way toward the beautiful and, at times, heroic response of love, "perceiving in the face of every person a call to encounter, dialogue and solidarity."

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Be Our Guest/Scott Surette

# The Chilean miners' rescue: Some eternal thoughts about our salvation

Watching the rescue of the miners in Chile was a very powerful experience for a lot of people all over the world.

Watching each of the miners being brought up one by one, I was overwhelmed with some eternal thoughts.

One of the most impressive things about this rescue is what a testimony it is to how precious each and every human life is. These trapped men were not famous people. They were ordinary miners that the world would not have thought much of outside of this event.

And yet, once the world found out that they were alive and trapped, the entire world came together in the desire to bring

them home. Even this group of ordinary "nobodies" became very important to the whole world simply because there was the hope of saving them. And, inside, we all want to be saved.

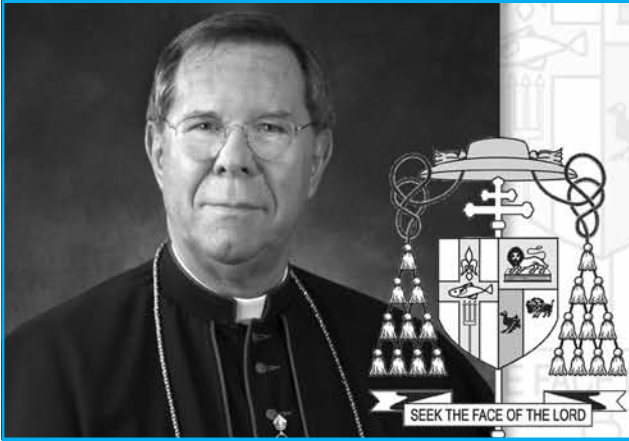
Watching the miners come up one by one was so powerful. With every rescued miner, there was a large crowd gathered around, with the president of Chile and other important people all cheering, clapping and crying tears of joy.

With every miner, there were always family members standing right there to greet them with hugs, kisses and tears. I was overwhelmed just imagining that this might be what arriving in heaven will be like.

With God the Father, Son and Holy Spirit, all the angels and saints will gather around, cheering, clapping and crying tears of joy over our rescue. And our

See SURETTE, page 15

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Stewardship appeal gives us a chance to do Christ's work

The "Christ our Hope: Compassion in Community" stewardship appeal is our major annual parish and archdiocesan appeal. The success of this appeal is crucial to our ability to fund the many ministries carried out in our parishes and throughout the archdiocese. This year, we have set a goal of raising \$5.7 million from across the archdiocese.

We are blessed to have many gifted and talented people in our parishes in central and southern Indiana who share their time and talent and expertise in our many ministries, such as our outstanding Catholic Charities agencies. Whether we think of volunteers at work in Terre Haute or New Albany or Tell City, your gift of time and talent is valued by many people in need.

The Lord is always calling us to work in his vineyard. Young or old, our local Church needs you to share some of your time, talent and treasure with our parishes and our archdiocese.

Recently at Mass, we heard the familiar parable in the Gospel according to Matthew where Jesus tells the disciples about the landowner who goes out to hire laborers in his vineyard. The landowner hires some workers in the morning, and promises to pay them a set wage for the day's work. At noon and 3 p.m., he hires more workers for the same wage. He goes out again near the end of the day, and finds some more people without work. Even though the work day is about over, he sends them too into the

vineyard, promising to pay them the same wage as the workers he had hired early in the morning (Mt 20:1-16).

God is inviting each and every one of us to his service. Some of us hear the call early and others not until late in the day. We hear the call in different ways. When we hear the call and how we hear it doesn't matter as much as our response to it. To work in the vineyard is to collaborate with Christ in the redemption of the world. Our time on Earth is short, but our reward when we answer Christ's call is for eternity.

Not everyone has time to volunteer with Catholic Charities. All of us, however, can serve Christ and the Church by taking part in the Christ Our Hope appeal.

Our parishes and our Archdiocese of Indianapolis need your help to do Christ's work. Faith has to be about something more than just a personal reaching out for the things that are unseen. Faith can be concrete and practical. Our Church lives in the real world.

That's why we have focused the Christ Our Hope appeal on Pope Benedict XVI's observation in his first encyclical titled "God is Love." Pope Benedict wrote, "The Church's deepest nature is expressed in her threefold responsibility of proclaiming the Word of God, celebrating the sacraments, and exercising the ministry of charity."

We have simplified the Christ Our Hope appeal by tying each of these three responsibilities to one of the three areas

where our ministry needs are the greatest: supporting our Catholic schools and religious education programs; supporting our seminarians, deacons and retired priests; and caring for people most in need throughout the archdiocese, which we do primarily through Catholic Charities.

We can't proclaim the Word of God unless we hand on the faith through our schools, and religious education and faith formation programs. Without priests, we wouldn't have the Eucharist, and without the Eucharist, we wouldn't have a Church. We need to support our priests and deacons in order to celebrate the sacraments. To exercise our ministry of charity, we need to support the ministries that our parishes and archdiocese carry out to care for those most in need.

This year, we are inviting you to decide which of the three areas—Catholic education, vocations or caring for the poor—that you want your money to go for. People have been telling us they would like to have more say in determining where their commitment will be spent. You will be able to do that on the appeal pledge card.

We have divided the archdiocese into five geographical regions based on our deaneries, and you will be able to see how

much of the \$5.7 million is supporting ministries where you and your fellow parishioners live.

We obviously carry out more ministries than those that fall under education, vocations and charities. If you are wondering how we are going to pay for everything, there is no need to worry. In addition to our annual appeal, we also have revenue from the Sunday and Holy Day collections as well as money from our endowments.

I'm happy about the changes that we have made to our appeal. We have listened to people throughout the archdiocese, and I believe you will respond enthusiastically.

I need your help. †

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

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

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

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

### La convocatoria administrativa nos brinda la oportunidad de realizar la labor de Cristo

La convocatoria administrativa "Cristo, nuestra esperanza: compasión en nuestras congregaciones" es la convocatoria anual más importante de nuestras parroquias y de la Arquidiócesis. El éxito de esta convocatoria es crucial para nuestra capacidad para costear la gran cantidad de ministerios que se llevan a cabo en nuestras parroquias y en toda la Arquidiócesis. Este año nos hemos propuesto la meta de recaudar \$5,7 millones a lo largo y ancho de la Arquidiócesis.

Tenemos la bendición de contar con muchas personas talentosas y con grandes dones en nuestras parroquias del centro y sur de Indiana, quienes comparten su tiempo, talentos y experiencia en los numerosos ministerios que ofrecemos, tales como nuestras excelentes agencias de obras de caridad católicas (*Catholic Charities*). Independientemente de si pensamos en los voluntarios que trabajan en Terre Haute, New Albany o Tell City, muchas personas necesitadas valoran su donativo de tiempo y de talentos.

El Señor nos llama constantemente a trabajar en su viña. Sea usted joven o mayor, nuestra Iglesia local necesita que dedique algo de su tiempo, talentos y tesoro a nuestras parroquias y a nuestra Arquidiócesis.

Recientemente en la Misa escuchamos la parábola conocida del Evangelio según San Mateo en la que Jesús relata a sus discípulos acerca del terrateniente que contrata labradores para su viña. El terrateniente contrata algunos trabajadores en la mañana y promete pagarles un salario fijo por el día de trabajo. Al mediodía y a las 3 p. m. contrata más trabajadores por el mismo salario. Hacia el final del día encuentra más

personas que necesitan trabajo. A pesar de que la faena del día está a punto de terminar, los envía igualmente a la viña y promete pagarles el mismo salario que a los trabajadores que había contratado a comienzos de la mañana.

Dios nos invita a todos y cada uno de nosotros a su servicio. Algunos escuchamos el llamado temprano, en tanto que otros no lo escuchan sino hasta más entrado el día. Escuchamos el llamado de distintas formas. En qué momento escuchamos el llamado y de qué manera no es tan importante como nuestra respuesta a éste. Trabajar en la viña significa colaborar con Cristo en la redención del mundo. El tiempo que pasamos en la Tierra es corto, pero nuestra recompensa al responder al llamado de Cristo es para toda la eternidad.

No todos tienen tiempo para ofrecerse como voluntarios en las obras de caridad católicas. Sin embargo, todos podemos servir a Cristo y a la Iglesia participando en la convocatoria Cristo nuestra esperanza.

Nuestras parroquias y nuestra Arquidiócesis de Indianápolis necesitan su ayuda para realizar la obra de Cristo. La fe debe basarse en algo más que simplemente tratar de acercarnos a algo que no hemos visto. La fe puede ser concreta y práctica. Nuestra Iglesia habita en el mundo real.

Es por ello que la convocatoria de Cristo nuestra esperanza se centra en la observación de la primera encíclica del papa Benedicto XVI, titulada "Dios es amor." "La naturaleza íntima de la Iglesia se expresa en una triple tarea: anuncio de la Palabra de Dios, celebración de los Sacramentos y servicio de la caridad."

Hemos simplificado la convocatoria de Cristo nuestra esperanza asociando cada una

de estas tres responsabilidades con una de las tres áreas de mayor necesidad de nuestros ministerios: respaldo a nuestras escuelas católicas y programas de educación religiosa; apoyo a nuestros seminaristas, diáconos y sacerdotes jubilados; y atención a las personas más necesitadas en toda la Arquidiócesis, lo cual realizamos fundamentalmente mediante *Catholic Charities*.

No podemos proclamar la Palabra de Dios a menos que transmitamos la fe mediante nuestras escuelas y programas de educación religiosa y de formación de fe. Sin sacerdotes no tendríamos la Eucaristía y sin la Eucaristía no existiría la Iglesia.

Debemos brindar apoyo a nuestros sacerdotes y diáconos a fin de poder celebrar los sacramentos. Para poder ejercer nuestro ministerio de caridad debemos respaldar los ministerios que llevan a cabo nuestras parroquias y la Arquidiócesis para atender a los más necesitados.

Este año le invitamos a que decida a cuál de estas tres áreas (educación católica, vocaciones o atención a los pobres) desea que se destine su dinero. La gente nos ha dicho que desea tener más ingerencia a la hora de determinar cómo se invertirá su aporte. Podrá hacerlo en la tarjeta de donación de la convocatoria.

Basándonos en nuestros deánatos, hemos dividido la Arquidiócesis en cinco regiones geográficas, y tendrá la oportunidad de ver cuánto de los \$5,7 millones se destina a

apoyar los ministerios de la zona donde usted y sus compañeros parroquianos viven.

Evidentemente llevamos a cabo más ministerios que los que corresponden a educación, vocaciones y obras de caridad. Si se pregunta cómo vamos a pagar todo, desprecúpese. Además de nuestra convocatoria anual, también percibimos ingresos provenientes de nuestras colectas dominicales y de los días de precepto, así como dinero proveniente de donaciones.

Me contentan los cambios que hemos realizado a nuestra convocatoria. Hemos escuchado a las personas en toda la Arquidiócesis y creo que responderán con entusiasmo.

Necesito su ayuda. †

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

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

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

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

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

# Events Calendar

## October 22-24

Flaget Center, 1935 Lewiston Drive, Louisville, Ky. **"Catholic Charismatic Conference,"** Archbishop Joseph E. Kurtz of Louisville, keynote speaker. Information: 502-535-6186 or [bgarvey@aol.com](mailto:bgarvey@aol.com) or [www.cclouisville.org](http://www.cclouisville.org).

## October 23

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Our Lady of Fatima Retreat House, **"60th Anniversary Celebration,"** Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **"Women's Day of Reflection and Retreat-Doing God's Will in**

## Our Daily Lives,"

9 a.m.-3 p.m., \$15 per person includes lunch. Information: 317-243-6534.

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Cardinal Ritter High School "Scholarship Dinner and Dance,"** 6:30-10:30 p.m., \$25 per couple, \$5 per child, \$40 maximum charge for family. Information: 317-455-KOFC or [webmaster@stmonickkofc.org](mailto:webmaster@stmonickkofc.org).

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Visiting Nurse Service, **flu vaccination program,** 9-11 a.m. Information: 317-888-2861.

## October 24

Saint Meinrad Archabbey and School of Theology,

200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, the Good Soil,"** Benedictine Father Joseph Cox, presenter, 2 p.m. Information: 812-357-6501.

Saint Meinrad Archabbey and School of Theology, Archabbey Church, 200 Hill Drive, St. Meinrad. **"Sacred and Classical Music," seminarians' concert,** 3 p.m. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

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

celebrant. Information: 812-689-3551.

## October 26

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Christianity in the People's Republic of China,"** Dennis Donahue, presenter, 7 p.m.

## October 28

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **RSVP of Central Indiana, Caregiver Support Group,** 5:30-7 p.m., Information: 317-261-3378 or [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## October 29

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1410 N. Bosart

Ave., Indianapolis.

**Fall luncheon and card party,** 11 a.m., lunch service, noon, \$10 per person. Information: 317-356-9812 or 317-356-0774.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **St. Joan of Arc Parish, "Holy Family Ministry," pasta dinner,** 6 p.m., social, 7 p.m., \$20 per person. Information: 317-283-5508.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Charismatic Mass,** praise and worship, 7 p.m., Mass, 7:30 p.m.

## October 31

Immaculate Conception Parish, 2081 E. County Road 820 S., Millhausen.

**Smorgasbord dinner,** 11 a.m.-2 p.m., \$8 adults, \$5 children 6-12, \$2 children 1-5, no charge for children under 1. Information: 812-591-2362.

St. John the Evangelist Parish, 9995 E. Base Road, Greensburg. **Turkey dinner,** 11 a.m.-3 p.m. Information: 812-934-2880.

## November 2

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

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis.

**All Souls Day Masses,** noon and 6 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## Retreats and Programs

### October 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### October 25-29

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on John's 'The Maverick' Gospel," priests' retreat,** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### October 29

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See Weekend," vocation retreat.** Information: 317-787-3287, ext. 3032, or [vocations@benedictine.com](mailto:vocations@benedictine.com).

### November 5-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter,"** Information: [www.wwme.org](http://www.wwme.org).

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Benedictine Wisdom for Everyday Living,"** Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or [MZoeller@saintmeinrad.edu](mailto:MZoeller@saintmeinrad.edu).

### November 6

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Diocese of Evansville). **"Centering Prayer,"** Benedictine Sister Maria Tasto, presenter, 9:30 a.m.-3:30 p.m., \$65 per person. Information: 812-367-1411 or

[www.thedome.org](http://www.thedome.org).

### November 8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection on the Psalms,"** Father William Munshower, presenter, 8:30 a.m.-2:30 p.m., \$35 per person includes continental breakfast and lunch. Information: 317-545-7681 or [spasotti@archindy.org](mailto:spasotti@archindy.org).

### November 12-14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Marriage Retreat,"** Father Clem Davis and retreat team, facilitators, \$280 per couple. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **"St. Faustina and Divine Mercy Retreat,"** Sisters of Our Lady of Mercy, presenters. Information: 812-825-4642, ext. 200, or [marianoasis@bluemarble.net](mailto:marianoasis@bluemarble.net).

### November 13

Kordes Retreat Center, 802 E. 10th St., Ferdinand, Ind. (Diocese of Evansville). **"Saturday Morning at the Dome-Art and Soul: Art as a Prayer Form,"** 9 a.m.-12:15 p.m., \$45 per person includes lunch. Information: 812-367-1411 or [www.thedome.org](http://www.thedome.org).

Oldenburg Franciscan Center, Oldenburg. **"Understanding Birth Order,"** Franciscan Sister Sharonlu Sheridan, presenter, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

## St. Martin de Porres Mass set for Nov. 3

The seventh annual Mass and *Fiesta/Harambee* in honor of the feast day of St. Martin de Porres will begin at 7 p.m. on Nov. 3 at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis.

Father John McCaslin, the pastor of St. Anthony and Holy Trinity parishes in Indianapolis, will be the main celebrant for the liturgy.

Sponsored by the archdiocesan

Multicultural Ministry Commission, the *Fiesta/Harambee* draws Catholics from central and southern Indiana together to remember in worship and song the Peruvian saint who is considered to be the patron of interracial justice.

A reception at St. Thomas Aquinas Parish will follow the Mass. Those planning to attend the Mass and reception are invited to bring a favorite ethnic snack to the free *Fiesta/Harambee*. †

## St. Vincent de Paul Society estate sale is Oct. 29-30

The Indianapolis chapter of the St. Vincent de Paul Society will hold its annual estate sale from 8 a.m. to 5 p.m. on Oct. 29 and from 8 a.m. to 3 p.m. on Oct. 30 at their distribution center, 1201 E. Maryland St., in Indianapolis.

The volunteer society collects donations of appliances, furniture, clothing and other items, which are given to the poor.

Donated items that are of little assistance to the needy are placed in the

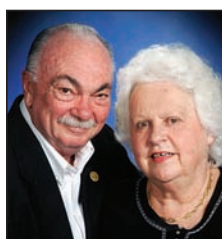
annual estate sale at the distribution center.

The sale is open to the public and includes valuable items, including antiques, art and special-event clothing.

All proceeds go toward the purchase of items necessary to help local people in need.

For more information about the St. Vincent de Paul Society, including how to donate items for the needy, call 317-687-1006 or log on to [www.svdpindy.org](http://www.svdpindy.org). †

## VIPs



**Ray and Arleen (Lovisceki) Krebs**, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 22.

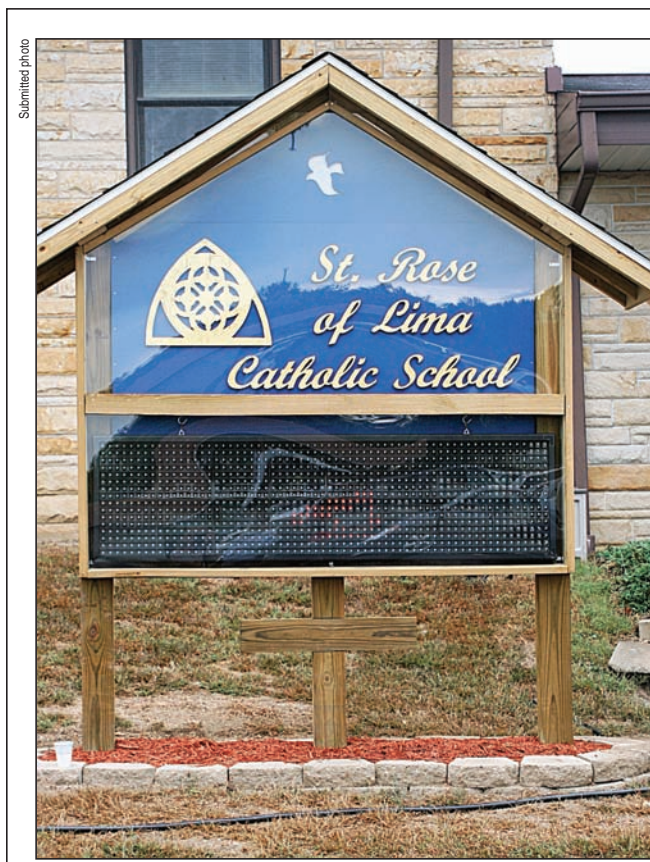
The couple was married on Oct. 22, 1950, at St. Michael the Archangel Church in Indianapolis.

They are the parents of four children: Kathleen Baker, Laura Raymer, Lisa Roberts and the late Mary (Krebs) Foster. They also have 10 grandchildren and four great-grandchildren. †



## Secular Franciscan anniversary

St. Jude parishioner Jean Magnant of Indianapolis, center, poses with Holy Spirit parishioner Brian Foust of Indianapolis, left, and Franciscan Father Frank Kordek during a Sept. 26 celebration of the 60th anniversary of her profession as a secular Franciscan. Magnant is a member of the Sacred Heart Fraternity of secular Franciscans, which meets at Sacred Heart of Jesus Parish in Indianapolis. Foust is the minister of the fraternity. Father Frank is the pastor of Sacred Heart Parish and the spiritual assistant of the fraternity.



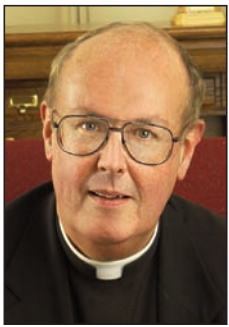
## Sign and school expansion dedicated

This new sign in front of St. Rose of Lima School in Franklin was installed by William Roush, a recent graduate of the school, as part of a Church service project that he completed to become an Eagle Scout in the Boy Scouts of America. The sign contains a scrolling LED informational unit, which announces school events and activities. Father John Beitans, the pastor of St. Rose of Lima Parish, blessed the sign and other recently completed expansion projects at the Seymour Deanery grade school on Sept. 29.

# Couples honored at Golden Wedding Anniversary Mass

By Mary Ann Wyand

Seven decades of marital love. When St. Mark the Evangelist



Msgr. Joseph F. Schaedel

parishioners Donald and Ruth Allen of Indianapolis celebrate their 70th wedding anniversary on Oct. 26, they will have been married for 25,550 days.

"We're not quite there yet," he said, smiling at his wife

after they were honored during the annual archdiocesan Golden Wedding Anniversary Mass on Oct. 17 at SS. Peter and Paul Cathedral in Indianapolis.

As the Allens were introduced, they received enthusiastic applause during a standing ovation from Msgr. Joseph F. Schaedel, vicar general, as well as other priests concelebrating the Mass, golden jubilarian couples married for 50 years or longer, and many of the couples' family members.

The 117 longtime married couples who renewed their vows during the anniversary liturgy are members of many parishes throughout central and southern Indiana, said David Bethuram, director of the archdiocesan Office of Family Ministries.

"All together, they represent 6,321 years of marriage," Bethuram told the assembly at the conclusion of the Mass. "They have 506 children, 1,068 grandchildren, 272 great-grandchildren ... and counting."

Twenty-two couples present at the Mass have been married for 60 years or longer.

"Marriage is sacred," Msgr. Schaedel reminded the gathering during his homily. "We Catholics hold it at the level of a

sacrament. The Church teaches us that in marriage man and woman encounter Christ. It is a mutual submission or sacrifice rooted in God's love. ... And you know, better than anyone else, that the joy that comes from loving one another as Christ loves us comes at a price—self-sacrifice."

Marriage reflects the union of Christ and his Church, the vicar general said. "For Christians, marriage is holy. ... In marriage, two lives become one. We no longer think of one without thinking of the other. ... Yet two is not enough. Christian marriage takes more than two. If a marriage is truly a sacrament, there is a third party—Christ. He is the invisible third partner."

Keeping Christ at the center of marriage requires that couples pray together, he said, attend Mass together every week, measure their decisions against the ideal of the Gospel, and teach their children the Catholic faith.

"It is the presence of God in a marriage that can make it work," Msgr. Schaedel said. "... Christ has everything to do with it. Thank you for living that out. God be with you in the years to come as he has been with you all of these years."

After the Mass, the Allens reflected on their wedding in the fall of 1940 at the former St. Catherine of Siena Church in Indianapolis and their many happy years together as well as the joy of having three children, nine grandchildren and 14 great-grandchildren.

"We're grateful to God for having good health and being able to be here today," Ruth Allen said. "We have lots of things to be thankful for. We live in the United States. We have been very blessed."

Donald Allen said his family has a tradition of longevity in marriage.

"My mother and dad were married for 50 years and my grandparents were



Above, Father George Plaster, the pastor of St. Mark the Evangelist Parish in Indianapolis, congratulates two of his longtime parishioners, Donald and Ruth Allen, on their 70 years of married life following the archdiocesan Golden Wedding Anniversary Mass on Oct. 17 at SS. Peter and Paul Cathedral in Indianapolis.

Right, St. Lawrence parishioners Elbert and Mildred Grannan of Indianapolis prepare to kiss each other after they renewed their marriage vows during the archdiocesan Golden Wedding Anniversary Mass on Oct. 17 at SS. Peter and Paul Cathedral in Indianapolis. The Grannans have been married for 65 years, and have four children, eight grandchildren and six great-grandchildren.



married for 50 years or more," he said. "It seems like it runs in the family. I recommend it. It was so easy. We've got a wonderful family."

While he served two years in the U.S. Navy, Donald Allen said, his new wife took care of their infant son and all the household chores.

"She did everything," he said. "She

even drove a car, which was hard to do back in those days."

Asked for their advice on how to have a happy marriage, Donald Allen said, "If there are any disputes between the two of them, talk it out. Don't fight it out."

Ruth Allen smiled at her husband. "Definitely, love one another," she said. "Certainly, love one another." †

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Catholic Church & School

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Team Name: \_\_\_\_\_

Number of Players: \_\_\_\_\_

Preferred seating location: \_\_\_\_\_

**Main Contact**

Name: \_\_\_\_\_

Phone Number: (\_\_\_\_) \_\_\_\_\_ - \_\_\_\_\_

E-mail Address: \_\_\_\_\_

Checks payable to: SS. Peter & Paul Cathedral  
Mail or return entry form, along with payment in full, to:  
SS. Peter & Paul Cathedral, 1347 North Meridian Street, Indianapolis, IN 46202

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Bring your team of 8 and battle Indianapolis' best trivia teams!

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**Schedule of Events:**  
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11pm - Winning Team is crowned

Compete with your team in the trivia challenge, and try your luck at winning raffle prizes!

Must be 21 to attend

Be a part of this event and share an evening of competition, fun and plenty of laughter with the Cathedral Parish and the best trivia teams in the city.

---

**\$25 per person  
\$200 per team**

**Entry Fee Includes:**

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# SAINTS

continued from page 1

Canadians cheered the canonization of Blessed André Bessette, 1845-1937, a doorman known for his devotional practices and his healing touch. He became well-known as the "Miracle Man of Montreal."

The pope said St. Bessette "showed boundless charity and did everything to soothe the despair of those who confided in him." Although he had little instruction, he "understood what was essential to the faith" and had an intense prayer life, the pope said.

"For him, everything spoke of God and his presence," the pope said. Thanks to this simplicity, St. Bessette led many people to God, he added.

St. Bessette "lived the beatitude of the pure of heart," the pope said. "May the example of Brother André inspire Canadian Christian life!"

Relics of the six saints were brought to the altar during the two-hour liturgy. Tapestry portraits of the newly canonized hung from the facade of St. Peter's Basilica behind the papal altar, and many pilgrims carried their own personal pictures of the saints.

The others canonized were:

- St. Camilla Battista Varano, 1458-1524, the illegitimate daughter of an Italian nobleman, had to overcome her father's initial objections to enter the convent of the Poor Clares. Known for her mystical experiences during prayer, she died during an outbreak of the plague.

• St. Stanislaw Soltyś, 1433-1489, who devoted his life to caring for the poor in his native Krakow, Poland. Famed as a preacher and confessor, he was known as the "Apostle of the Eucharist" for taking Communion to the sick and lonely.

• St. Giulia Salzano, 1846-1929, taught catechism to schoolchildren near Naples, Italy, and later founded the Catechetical Sisters of the Sacred Heart of Jesus to continue her work, which offered religious education to children of all ages, to their mothers and to regular laborers.

• St. Juana Cipitria Barriola, 1845-1912, was a champion of education for girls and young women in her native Spain. Known in some countries as Mother Candida Maria de Jesus, she founded the Daughters of Jesus with five other young women. She ran a special school on Sundays for girls who were employed as domestics because Sunday was their only day off.

In his homily, the pope said the new saints exemplified the effectiveness of prayer as an expression of faith.

"Sometimes we get tired of praying, we have the impression that prayer is not very useful in life, that it is not terribly effective. So we are tempted to dedicate ourselves to activity, to using all human means to achieve our aims, and without turning to God," he said.

The canonization brought some 8,000 Australian pilgrims to Rome, where Australian flags waved in abundance during the papal liturgy.

Peter Haynes, a 26-year-old Australian living in England, came to Rome for the Mass. He studied St. MacKillop in primary school, and was impressed by

the fact that "she started from nothing and made something out of it. And her legacy continues today. That's something."

St. MacKillop, the oldest of eight children of Scottish immigrants to Australia, began at the age of 24 to work with a priest to provide free education to the rural poor of the country. Three years later, there were 60 sisters working in schools, orphanages and women's shelters.

The nuns were also committed to following poor farmworkers, miners and other laborers into remote areas of the country to educate their children.

Local Church officials, however, disapproved of the sisters living in tiny, isolated communities—sometimes only two nuns, to a hut—frequently cut off from the sacraments in the remote Australian outback. She was even briefly excommunicated by the local bishops, who disbanded her order, the Sisters of St. Joseph of the Sacred Heart. But within a few months, the bishop lifted his censure, and a Church commission cleared the sisters of all wrongdoing.

In 1901, she suffered a stroke during a trip to New Zealand, and her health declined until her death in 1909.

Canadians in the square spoke warmly of St. Bessette. Some of the pilgrims even had personal connections to him.

Diane Guillemette of Montreal said that when her mother was 16 years old "she had a problem with her ear, and she went to Brother André and he healed her."

Guillemette called St. Bessette "an example of patience, humility and love of work."



A woman at Santa Andrea della Valle Church in Rome carries an image of St. André Bessette during an Oct. 18 Mass of Thanksgiving for his canonization. People packed the church the day after Pope Benedict XVI canonized the Canadian and five others at the Vatican.

One of 12 children, St. Bessette suffered from a chronic stomach ailment that kept him out of school. His father and mother died when he was young.

When he entered the Congregation of Holy Cross in 1870, his childhood parish priest, Father André Provencal, sent a letter to the novice master saying, "I am sending a saint to your congregation."

St. Bessette served as the doorman of Notre Dame College, the community's school in Montreal, for 40 years. His devotion to St. Joseph and his reputation for healing attracted thousands of people, and he began to be known as a miracle worker. When he died at the age of 91, a million people came to pay homage to him, and many remain dedicated to his memory today. His feast day is on Jan. 6. †

# What was in the news on Oct. 21, 1960?

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.



Here are some of the items found in the Oct. 21, 1960, issue of *The Criterion*:

- **Catholic Educators: Probe new ideas in school crisis**

"WASHINGTON—Catholic educators are dusting off old proposals to offer top students a 10-year elementary and secondary course instead of the traditional 12 years. Cutting down the course is one of several possibilities being discussed, largely informally, in an effort to find ways to ease the vise of too few teachers and too many students in which many Church schools are caught today. ... Other proposals ... include use of teaching machines which permit pupils to work on their own, using television and tape recorders."

- **Slated this Sunday: Record crowd expected at Archdiocesan Council of Catholic Men convention**
- **Protestant group: Seeks unity with Rome**
- **No need for concern over Catholic President**
- **Predicts surge in bigotry**

"NEW YORK—A fresh wave of anti-Catholicism will break throughout the nation eight days before election day, according to the executive director of the Fair Campaign Practices Committee. 'In every campaign cursed by dirty campaigning, the worst lies always appear at the last minute,' Bruce L. Felkner declared [on Oct. 16]. Mr. Felkner said that 'for months now' plans have been

under way to turn 'Reformation Sunday'—October 30—into 'a gigantic anti-Kennedy rally.' He said these plans are being made on 'two levels ... One level is an interdenominational association of fundamentalist churches. The other is an amalgam of hate-mongers and bigots.'

- **Pope (John XXIII) urges daily Rosary**
- **See need to overhaul U.S. farm legislation**
- **Yugoslav bishops want rights back**
- **The bond of brotherhood**

"VATICAN CITY—'I am Joseph, your brother,' His Holiness Pope John XXIII said as he welcomed a delegation of 130 Jews in a special audience. Those received in audience were U.S. members of the United Jewish Appeal and the Jewish study mission under the leadership of Rabbi Herbert Friedman. The Pope told them that he had been drawn especially close to them since the days of his assignment in Istanbul, Turkey, as Apostolic Delegate."

- **Italian bishops again urge vote against the Reds**
- **English bishop warns against parochialism**

"HARROGATE, England—There is no place today for Catholics 'whose outlook is limited to home and parish,' Auxiliary Bishop Thomas B. Pearson of Lancaster warned here. Addressing the annual meeting of the National Council of the Catholic Women's League, he declared: 'The harassed priest who wants all activity for his new church and school may as well not build it if he does not keep eyes and activity on the world scene as well because if the world is not saved in these next years for Christ, his new church and school will cease to be.'"

(Read all of these stories from our Oct. 21, 1960, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

# What were the top stories that the newspaper featured in the 1980s?

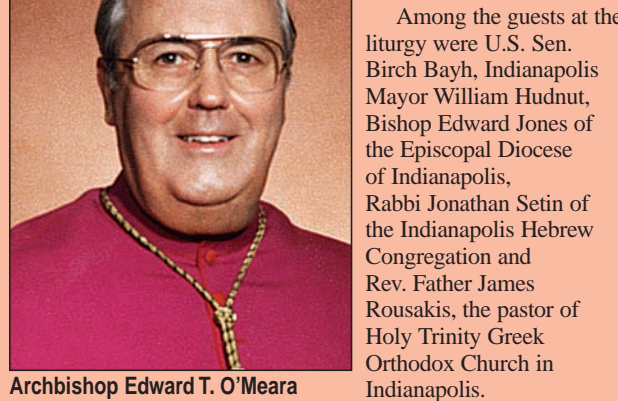
As part of documenting the 50-year history of *The Criterion*, online editor Brandon A. Evans is compiling major headlines that appeared during the last five decades in the archdiocesan newspaper.

*This week, we feature some of the top stories that appeared in the archdiocesan newspaper during the 1980s.*

# 1980

**January 1980—Archbishop Edward T. O'Meara is installed as the fourth archbishop of Indianapolis.**

"The installation Mass of Archbishop O'Meara was attended by four cardinals, 61 bishops, 350 priests and hundreds of laity, some of whom could not get into the cathedral on Jan. 10."



Archbishop Edward T. O'Meara

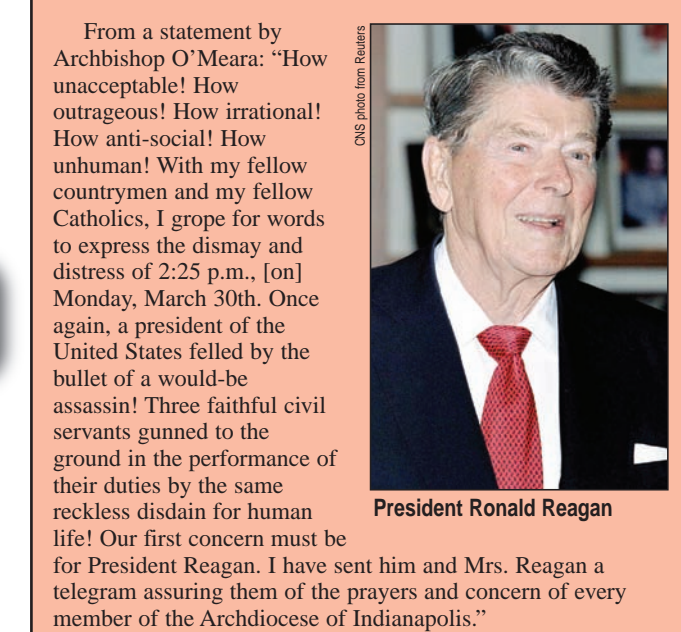
**July 1980—New diocesan Confirmation policy announced by Archbishop O'Meara.**

"A new archdiocesan policy for the Sacrament of Confirmation has been promulgated by Archbishop Edward T. O'Meara in a letter to all the people of the archdiocese. The policy, reflecting a trend in the Church across the country, provides that Confirmation will take place between the ages of 13 and 18. Previous practice here has been to confirm in fourth, fifth and sixth grades. ... Confirmation has been suspended in the archdiocese since June, 1978, pending the approval of a new policy. ... Father Jeffrey Godecker of the Religious Education Department of the Office of Catholic Education noted that the trend for Confirmation at a later age allows for 'a more thoughtful and more thorough process.'"

**January 1981—American hostages released in Iran.**

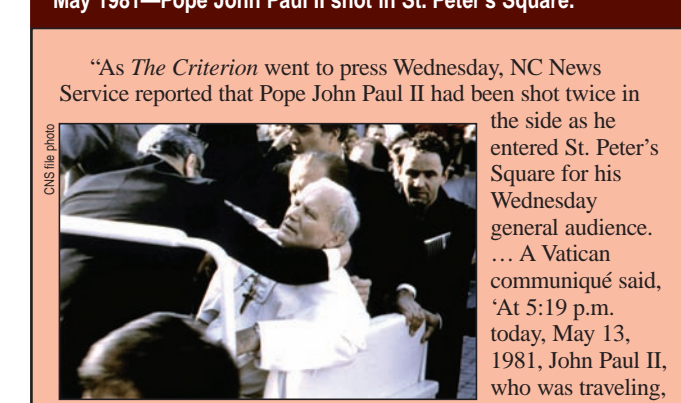
"Pealing church bells, private prayers of thanksgiving, and special liturgies including a Wednesday midday Mass at the Cathedral by Archbishop Edward T. O'Meara were some of the ways that archdiocesan Catholics celebrated the safe return of 52 American hostages from Iran.

**March 1981—Church responds to the attempted assassination of President Ronald Reagan.**



President Ronald Reagan

**May 1981—Pope John Paul II shot in St. Peter's Square.**

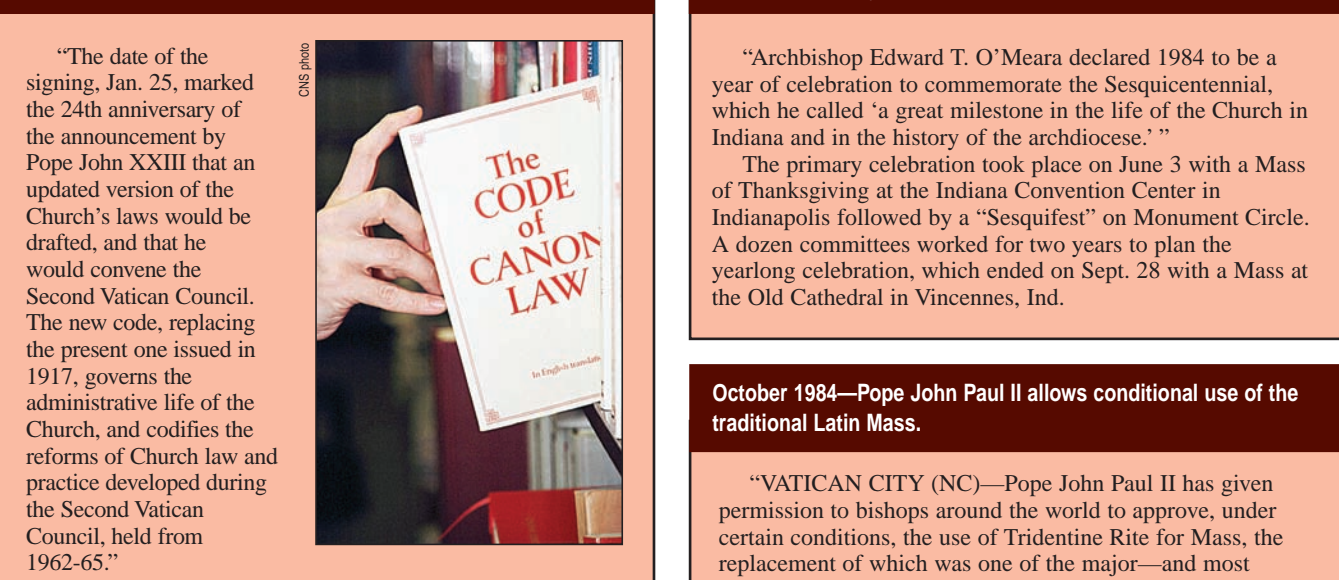


his white jeep in St. Peter's Square before starting his general audience, was hit, apparently in the abdomen, by a revolver bullet shot by a foreigner who was immediately arrested by police." Archbishop O'Meara, who was concelebrating a funeral Mass at SS. Peter and Paul when word arrived, immediately announced he would say a Mass for the pontiff on Wednesday evening at the Cathedral."

**November 1981—Pope John Paul II names Indianapolis native Thomas J. O'Brien as bishop of the Diocese of Phoenix.**

**August 1982—The newly renovated Catholic Center in Indianapolis is dedicated at the former site of Cathedral High School; many archdiocesan offices are relocated there.**

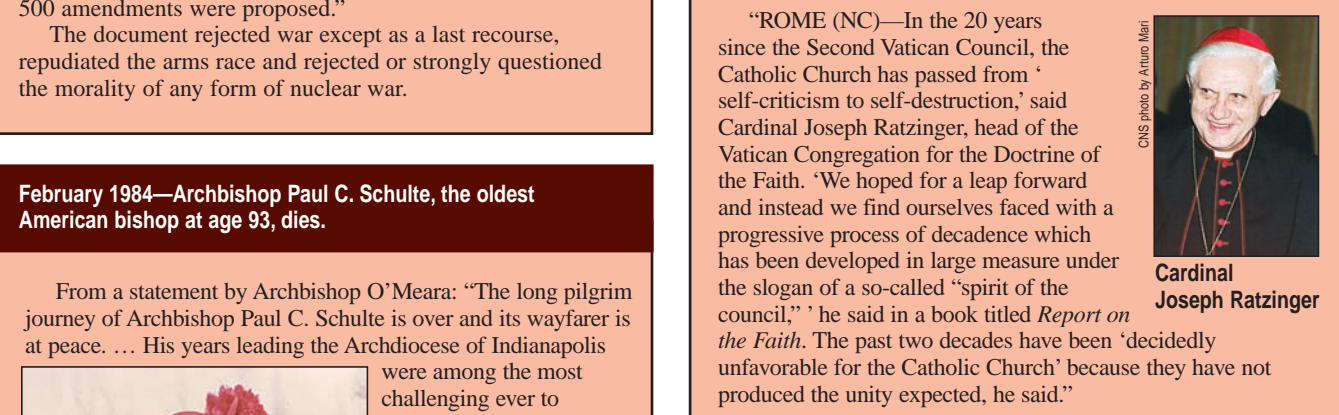
**January 1983—Pope John Paul II promulgates the new Code of Canon Law.**



**October 1984—Pope John Paul II allows conditional use of the traditional Latin Mass.**

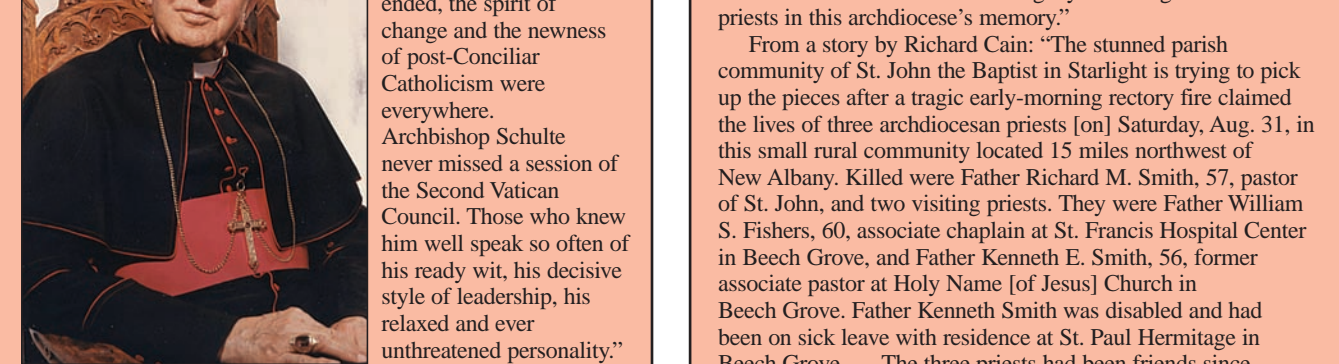
"VATICAN CITY (NC)—Pope John Paul II has given permission to bishops around the world to approve, under certain conditions, the use of Tridentine Rite for Mass, the replacement of which was one of the major—and most controversial—reforms coming out of the Second Vatican Council. A letter from the Congregation for Divine Worship to the heads of all bishops conferences said readmission of the old Latin-language rite is not intended for parish churches, except in 'extraordinary cases.' It is intended, the letter said, for particular groups that request it, in churches and oratories approved by the bishops."

**June 1985—Cardinal Joseph Ratzinger issues Report on the Faith which is critical of the years after the Second Vatican Council.**



Cardinal Joseph Ratzinger

**February 1984—Archbishop Paul C. Schulte, the oldest American bishop at age 93, dies.**



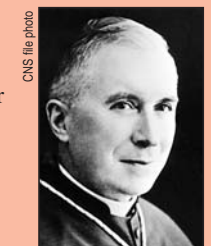
Achbishop Paul C. Schulte

**August 1985—Three archdiocesan priests killed in a rectory fire.**

The headline reads: "Worst tragedy involving the death of priests in this archdiocese's memory." From a story by Richard Cain: "The stunned parish community of St. John the Baptist in Starlight is trying to pick up the pieces after a tragic early-morning rectory fire claimed the lives of three archdiocesan priests [on] Saturday, Aug. 31, in this small rural community located 15 miles northwest of New Albany. Killed were Father Richard M. Smith, 57, pastor of St. John, and two visiting priests. They were Father William S. Fishers, 60, associate chaplain at St. Francis Hospital Center in Beech Grove, and Father Kenneth E. Smith, 56, former associate pastor at Holy Name [of Jesus] Church in Beech Grove. Father Kenneth Smith was disabled and had been on sick leave with residence at St. Paul Hermitage in Beech Grove. ... The three priests had been friends since graduating from St. Meinrad Seminary 30 years ago."

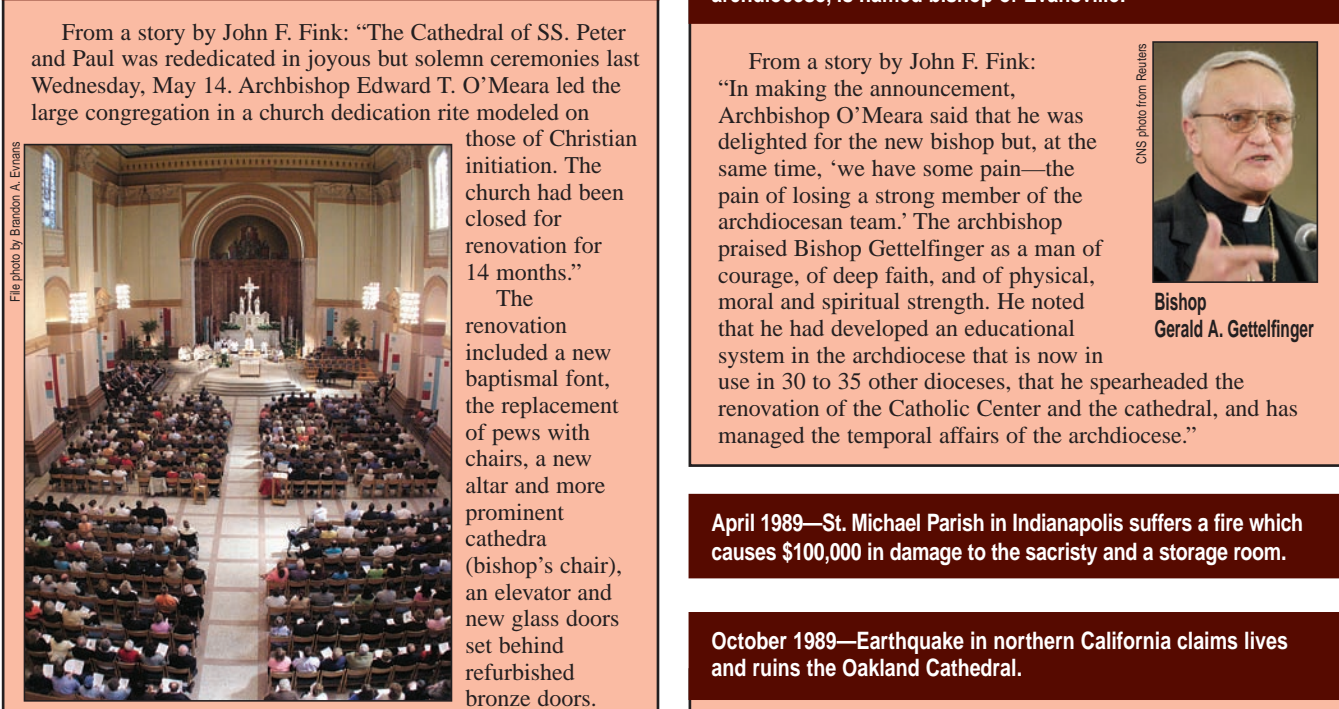
**October 1985—Graduate of Indianapolis Catholic schools shares Nobel Peace Prize.**

From a story by Jim Jachimak: "An Indianapolis native now living in Boston was a co-founder of the organization which won the Nobel Peace Prize last Friday. In 1980, Dr. James E. Muller was one of the founders of International Physicians for the Prevention of Nuclear War, which has members in the United States and the Soviet Union. Last Friday, the group was named as the winner of this year's Nobel Peace Prize." Dr. Muller is a graduate of St. Joan of Arc School and Cathedral High School, both in Indianapolis.



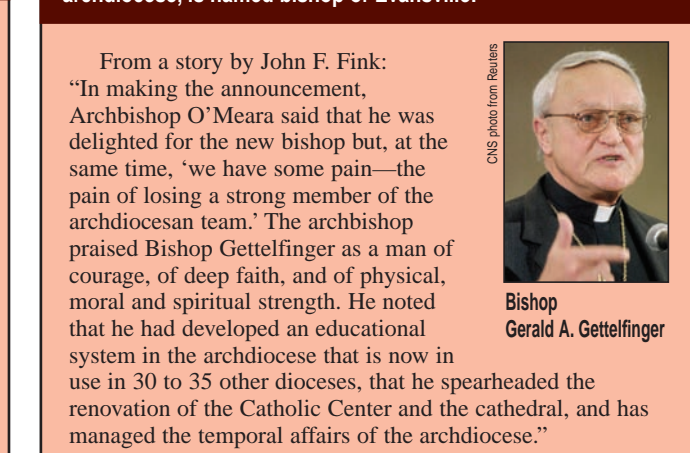
Archbishop Marcel Lefebvre

**May 1986—A renovated SS. Peter and Paul Cathedral is rededicated in a solemn liturgy.**



From a story by John F. Fink: "The Cathedral of SS. Peter and Paul was rededicated in joyous but solemn ceremonies last Wednesday, May 14. Archbishop Edward T. O'Meara led the large congregation in a church dedication rite modeled on those of Christian initiation. The church had been closed for renovation for 14 months." The renovation included a new baptismal font, the replacement of pews with chairs, a new altar and more prominent cathedra (bishop's chair), an elevator and new glass doors set behind refurbished bronze doors.

**March 1989—Msgr. Gerald A. Gettelfinger, vicar general of the archdiocese, is named bishop of Evansville.**



Bishop Gerald A. Gettelfinger

**April 1989—St. Michael Parish in Indianapolis suffers a fire which causes \$100,000 in damage to the sacristy and a storage room.**

**October 1989—Earthquake in northern California claims lives and ruins the Oakland Cathedral.**

"SAN FRANCISCO (CNS)—Northern California's devastating earthquake [on] Oct. 17 wrecked a cathedral, a seminary and at least one Catholic church beyond repair, besides causing widespread losses in four Catholic dioceses and at least one death on Church property. Oakland's cathedral might need razing because of the quake that registered 6.9 on the Richter scale and caused 59 confirmed deaths and some 3,000 injuries in the San Francisco Bay area. Total property damage was estimated at some \$7 billion."

**December 1989—Soviet President Mikhail S. Gorbachev meets with Pope John Paul II at a Vatican summit.**

"VATICAN CITY (CNS)—Amid an atmosphere of smiles and triple-pump handshakes, Pope John Paul II and Soviet President Mikhail S. Gorbachev opened the way for diplomatic relations between the Vatican and the Kremlin and freedom of Catholic worship in the Soviet Union. ... The Dec. 1 encounter was the first summit meeting between the supreme leaders of the Catholic Communist worlds. At the historic event, both men pledged cooperation on international issues in a world of fast-paced events and rapidly changing attitudes, especially in East-West relations." The previous month also saw the fall of the Berlin Wall.



# Sisters ask synod to promote women's dignity in Middle East

VATICAN CITY (CNS)—The Catholic Church in the Middle East should be a leading example of respecting and promoting women in a region where their rights often are limited, a Maronite nun from Lebanon told the Synod of Bishops.

Holy Family Sister Marie-Antoinette Saade, an observer at the synod for the Middle East, told the bishops on Oct. 18 that it "indeed would be true witness" if Catholics throughout the region worked to give women their "true and rightful place" in the Church and society.

Sister Marie-Antoinette was one of a dozen female experts and observers at the synod, which included 250 participants.

"Should the Church not be at the leading

edge in this area, given the practices in some Muslim communities where women are beaten, imprisoned, violated, abused, without rights, treated as domestic slaves?" she asked.

Focusing on the needs of women, who are the heart of the family, will strengthen families and in turn strengthen society, she said.

Lebanese Sister Daniella Harrouk, superior general of the Congregation of the Sacred Hearts of Jesus and Mary, said she rejoiced at the opportunity to speak at the synod, "this immense ocean of men where I have been navigating for the past five days."

She pleaded with the synod on Oct. 18

to support Catholic schools in the Middle East and ensure their ongoing survival, including setting up a schools' fund to which all the dioceses and religious orders in the region would make "substantial, generous and regular" contributions.

Syrian Sister Clauda Achaya Naddaf, superior of the Sisters of Our Lady of Charity of the Good Shepherd, said she was surprised that the synod's working document and the vast majority of synod speeches did not mention "problems concerning women in a synod for the Middle East, where women are second-class."

She asked the synod's voting



Lebanese Sister Daniella Harrouk, superior general of the Congregation of the Sacred Hearts of Jesus and Mary, talks with a woman while arriving for the Synod of Bishops for the Middle East at the Vatican on Oct. 19.

members—all bishops and priests—to include in the synod proposals a commitment to working in the region for the full implementation of international agreements on the rights of women. †

## SYNOD

continued from page 1

minority status, or external threats, but above all from their distance from the truth of their Gospel, their faith and their

mission" to be Christian witnesses.

"The true tragedy of man is not when he suffers because of his mission, but when he has no more mission and thereby loses the meaning and purpose of his life," it said.

Patriarch Naguib told the synod, "The number of persons in the Church is not as

important as their living their faith and effectively transmitting the message" of God's love for each person.

The majority of Catholics in the Middle East belong to Eastern Catholic Churches—the Chaldean, Coptic, Armenian, Maronite or Melkite Churches—and for many of those communities, there are more faithful living outside the Middle East than inside the region.

Church law gives the patriarchs and synods of the Eastern Churches a large degree of autonomy and decision-making power over the territory of their traditional homelands, but gives the pope power over the Eastern Churches' dioceses in the rest of the world.

In their speeches to the synod on Oct. 11-16, members "emphasized the need" to extend the jurisdiction of the patriarchs to all members of their Churches, Patriarch Naguib said.

"How can one be 'father and head' of a people without a head?" he asked, adding that "communism is a personal relationship, animated by the Holy Spirit," and not a jurisdictional relationship dictated by geography.

The heads of the Eastern Churches contribute to making the Church truly catholic, he said, so the patriarchs should be automatic "members of the college that elects the supreme pontiff" without having to be named cardinals first, he said.

Chaldean Bishop Antoine Audo of Aleppo, Syria, told reporters on Oct. 18 that the patriarchs are not looking for power and influence, but for a better way to express to all Catholics the communion that exists between them and the pope, and the importance of the papacy for Eastern Catholics as well as for those of the Latin rite.

Throughout the synod, members discussed the need for full freedom of religion and conscience, for democracy, and for a greater separation between government and religion throughout the region.

But members thought the synod organizers' use of the term "positive secularism" to describe religion-state separation was problematic because secularism implies ignoring or even denying the religious values of a nation's people, the patriarch said. †

## Our Lady of Fatima Retreat House

**"Rise up, be off to the potter's house; there I will give you my message." ~Jeremiah 18**

An Evening of Reflections with Clay  
presented by  
**Sr. Karen Vandewalle**  
November 18, 2010  
6:00 - 9:30 pm

Sr. Karen Vandewalle, a member of the Congregation of St. Joseph, will use this passage from Jeremiah as a foundation for this fun hands-on evening of reflection. Clay will be the medium used to explore a different way of prayer and inciting God's presence.

Sr. Karen has a Master of Fine Arts from Indiana State University. She is a former parochial and college teacher and is currently a Spiritual Director and potter.

Cost is \$30 per person and includes a light dinner and all materials.

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## Bishops' letter on marriage explains purposes of matrimony

By Fr. Robert L. Kinast

Shortly after I began teaching pastoral theology in 1977, I was involved in an ecumenical discussion with married theologians from several denominations.

One of the participants made a comment that I have always remembered: "For a Church led by unmarried men, you Catholics show a lot of leadership and concern about marriage and family life."

He made this observation before the 1980 synod on family life, and the numerous services and programs initiated and sponsored by the Church since the Second Vatican Council. Now, the U.S. bishops have added to this collection of resources with their 2009 pastoral letter on "Marriage: Love and Life in the Divine Plan."

While addressed primarily to Catholics, it is offered to all people who care about the state of marriage and family life today.

Fundamentally, marriage is a blessing and gift from God. It has not been revoked by God because of human sinfulness, but it can be unappreciated due to reluctance by people to commit to marriage, the experience of divorce, the attitude that openness to children is optional, individualistic tendencies or a redefinition of marriage to include same-sex unions.

The bishops begin in Part 1 by describing marriage in the natural order. Some people may assume that this means looking at marriage from a philosophical or humanistic perspective, but in Catholic tradition the natural order is the way of life created and ordained by God.

Accordingly, the bishops turn to Scripture to reassert the divine plan for marriage. It is an exclusive union between a woman and a man, the foundation of the family and a unique expression of the divine love shared in the Trinity.

Underlining the developments at and since Vatican II, the bishops make clear that men and women are of equal dignity. Their relationship in marriage is a partnership where differences—biological, emotional, intellectual, psychological and spiritual—are intended to be complementary. The bishops see a husband and wife as oriented to a communion of persons precisely through their differences.

This conviction is the basis for understanding conjugal love, not simply as aimed at reproduction, but also as making possible the communion of persons, which is the family, a unique and natural human expression of the image of God.

In this view, the twin purposes of marriage are inseparable. The unitive impulse of the spouses to form a permanent, exclusive relationship comes to natural expression in the openness to the procreation of new life. The procreative outcome of conjugal love implies the upbringing of children in that love, and a participation in the

creativity of God.

This interconnection recalls the original unity intended by God—both at the beginning of human history and as the foundation for ongoing human life.

Spousal love remains life-transmitting even when marriage partners experience infertility or have passed their childbearing years. There are other, equally natural ways to channel the marital commitment to life and the gift of self to others.

This summary of God's intention for marriage is juxtaposed to four specific challenges.

- The first challenge is contraception, which the bishops, following Pope Paul VI, see as breaking the inherent connection between the unitive and procreative purposes of marriage while diminishing the value of sacrificial love.

In addition, the practice of contraception limits the giving of oneself entirely and can be mistakenly thought of as a mere manipulation of technology as if humans were the master of the sources of life.

- The second challenge is same-sex unions, which contradict the meaning of marriage as a union

between man and woman, and preclude its procreative intent.

Resisting such a redefinition of marriage and its natural familial dimension is not discriminatory or an act of injustice toward people with same-sex attractions, but an affirmation of the nature of marriage as God intended it to be.

- Divorce is the third major challenge because it conflicts with the nature of marriage as a lifelong commitment to life and love. There are circumstances, such as spousal abuse, where one's obligation to the good of the other spouse is violated to such a degree that it indicates a marriage in the true sense might not have existed from the start. Such a determination would be made by a marriage tribunal following consideration of the facts and circumstances related to the marriage. Pastoral compassion for persons who divorce under these circumstances calls for support, and encourages participation in the sacraments and life of the Church, if not a petition for a declaration of nullity.

- The final challenge is cohabitation, which contradicts the meaning and purpose of conjugal love as a complete gift

*'... the twin purposes of marriage are inseparable. The unitive impulse of the spouses to form a permanent, exclusive relationship comes to natural expression in the openness to the procreation of new life.'*

CNS photo/Gregory A. Shemitz



Shiby and Riju Ulahannan stand near a baptismal font during a blessing of couples hoping to conceive and expectant parents at St. Gerard Majella Church in Port Jefferson Station, N.Y. The U.S. bishops' pastoral letter on marriage explains the beauty of the profound interrelationship between the unitive and procreative purposes of marriage.

of self to the other. It not only violates God's law regarding sexual intercourse, it is also a mistake to think of it as a trial period before marriage. It more likely points to a reluctance to make the kind of commitment that marriage calls for, and is complicated even further if children are born from the relationship.

I don't know if my colleague from those years ago has read this latest treatment of marriage by the unmarried leaders of the Church, but I believe he would be just as impressed today as he was then.

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

### Discussion Point

## Marriage enrichment resources can help couples

### This Week's Question

What can parishes do to encourage couples to take a more serious look at all of the resources—videos, books, websites, activity plans, etc.—available to them to support their marriages?

"Advertise weekly in the bulletin and even make pulpit announcements. ... Just listing the USCCB website, [www.foryourmarriage.org](http://www.foryourmarriage.org), every week would be helpful. The name of the website is self-explanatory." (Veola Burchett, Salt Lake City, Utah)

"What I've seen work is bringing together a select group of couples to try a pilot program. I've seen these people not only get interested, but catch fire with a desire to spread the program to other couples on their own. This taking of the initiative has happened not only on a parish [level], but on the regional level." (Sue Brodfehr, Louisville, Ky.)

"After he assesses their needs, our pastor refers couples to our two married deacons. My wife, Mona, and I have

over 30 years experience in marriage preparation, Marriage Encounter, marriage enrichment, Pre-Cana and assessment skills. We feel very comfortable referring couples to appropriate ministries and services available through the diocesan office." (Deacon Frank Segura, El Paso, Texas)

"Our three cluster parishes are doing a year of prayer for marriage. We also try to keep our resources constantly before people's eyes ... through bulletin announcements, tying the importance of marriage to other programs like Respect Life, and offering blessings for [milestone] wedding anniversaries." (Father Tom Knoblach, St. Cloud, Minn.)

### Lend Us Your Voice

An upcoming edition asks: If, through a sudden loss of income, you realized that you could possibly be homeless in a few months, where would you turn for help?

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

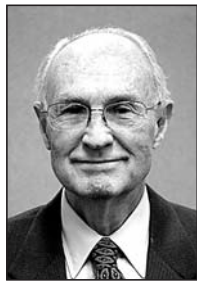


CNS photo/Gleb Garamich, Reuters

From the Editor Emeritus/John F. Fink

## Wisdom of the saints: St. Anthony Claret

It is difficult to decide what to choose from the wisdom of St. Anthony Mary Claret



because he wrote 144 books. He also founded a religious publishing company that distributed 11 million copies of his books, and a religious institute of missionaries called the Claretians.

He was born in 1807, and died in 1870. His feast is on Oct. 24, although it won't be observed this year because it falls on a Sunday.

A native of Spain, he became a popular preacher in Catalonia before being named archbishop of Cuba. Today, he is known as the "spiritual father of Cuba." He was in Cuba for only six years, though, before he was called back to Spain to be chaplain to that country's queen.

St. Anthony Claret was a missionary at heart so the Church assigned something that he wrote about missionaries to the Office of

Readings for his feast. But it strikes me that what he wrote applies to all people, not just missionaries.

He wrote that, just as the Apostles were driven by the fire of the Holy Spirit, the Church's missionaries continue to reach the ends of the Earth, from one pole to another, to proclaim the word of God.

"The love of Christ arouses us, urges us to run, and to fly, lifted on the wings of holy zeal," he wrote. All those who truly love God also love their neighbor, he said, but truly zealous people "stand on a higher plane of love" so that "the more they are inflamed by love" the more urgently that zeal drives them on.

It is possible to lose that zeal, he said, which means that somehow love and charity have been extinguished in that person's heart. But truly zealous people "desire and achieve all great things and labor strenuously so that God may always be better known, loved and served in this world and in the life to come, for this holy love is without end."

Because zealous people are concerned for

their neighbors, St. Anthony Claret wrote, they work hard to make sure that everyone is content on this Earth as well as happy and blessed in their heavenly homeland. Zealous people must try to help others to never offend God or remain even for a moment in sin.

St. Anthony had a particular devotion to the Immaculate Heart of Mary and to the rosary, which never seemed to leave his hand. It was natural, therefore, for him to write that those who burn with the fire of divine love are the sons or daughters of the Immaculate Heart of Mary.

They desire and work to inflame all people with the fire of God's love, he wrote. And, he emphasized—if we can ignore his language which can seem sexist—"Nothing deters him: he rejoices in poverty; he labors strenuously; he welcomes hardships; he laughs off false accusations; he rejoices in anguish."

Zealous people think only of how they might imitate Christ by their prayers, labors and sufferings, "and by caring always and only for the glory of God and the salvation of souls." †

Cornucopia/Cynthia Dewes

## Native American missions still serve the pagan babies

Remember the pagan babies? Most Catholic school students now over the age of 40 can't help but remember them.

They were the face of the missions for most of us, the poor unfortunates who not



only lived in poverty, but also in ignorance about the existence of God and human salvation through God's Son.

It was the vocation of the missionaries in the Church to remedy this.

So every year, usually at Christmas and Easter, there were school campaigns for money that the missionaries needed to deliver the pagan babies from squalor and spiritual deprivation. I am not sure how much cash this brought in, but at least it made us aware of the need. And it illustrated the word "charity" for the children.

Believing that charity begins at home, our family for many years helped support two Jesuit missions in the western U.S.

One is St. Stephens Mission on the Wind River Indian Reservation in Wyoming, where Indiana's native son, Bishop Paul Etienne, now presides. The other is St. Francis Mission on the Rosebud Indian Reservation in South Dakota. Recently, we

visited both missions for the first time.

St. Stephens serves the Arapaho and Shoshone Indians in the beautiful Wind River Mountains. It features a large school, and also offers outreach programs for job training, often in the use of native crafts, as well as support services for the parishioners' basic needs.

Four times a year, they produce a wonderful publication called *The Wind River Rendezvous*, which contains photographs and stories of the local culture, geography and history. They also profile the priests, religious and laypeople who have served the mission, and describe the flowering of the mission's expansion, both physically and spiritually.

On the mission grounds today stands the former Indian school, a large building typical of mission school architecture at the time it was built. Now it is used for administrative and social activities. A large, modern school nearby is styled to carry out the Indian decor.

But the main attraction is St. Stephens Church, an old-fashioned, square building with a large steeple on top. Local Indian artists have decorated it inside and out to incorporate and reflect aspects of the Native American religion. The altar looks like a large ceremonial drum in front of a teepee-like structure framing the back wall. Stained-glass windows depict Indian saints or motifs, and the result is reverent and

beautiful.

St. Francis Mission in South Dakota serves the Lakota Sioux population. It provides drug and alcohol addiction counseling, treatment and rehabilitation, including Betty Ford Center programs, because drug and alcohol abuse create many problems on the Rosebud Reservation. Several buildings are devoted to this work, and a new school is also under way.

The historic lavender-colored stucco church is large, with a beautiful, traditional interior. Jesuit Father John Hatcher, the president of the mission, showed it to us and celebrated Mass while we were there.

He also took us to their gift shop and museum, filled with Indian artifacts, costumes and historic objects to complement the handmade jewelry and other lovely crafts for sale by local artisans.

Our tours of the two missions impressed us with the strong faith so evident among the Jesuits and laypeople who have labored there for more than a century.

The missions are humble places, striving every day to share God's joy and dignity with the Native American people they serve. The pagan babies are still in good hands.

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

Consider This/Stephen Kent

## Body fishing: An industry that violates human dignity

The typical question, "Did you see this in the paper today?" usually attracts few affirmative responses in a time when it is hard to be shocked.

But this one did.

The reactions seemed to come not on religious or even moral grounds, but were based upon the innate sense that this violated basic human dignity.

The article dealt with Changpo Village in China, above the Yellow River, concerning a fisher of dead people who scans the river for bodies, drags them to shore and charges families for recovering their relatives' bodies.

Some of the 80 to 100 bodies that Wei Jinpeng, the fisherman, recovers may have met accidental death, but he thinks many end up in the river because of murder or suicide.

The bodies lay face down in the river, secured to shore by rope. Keeping the faces in the water preserves the features for identification. Jinpeng charges just for turning over the body for identification.

"Wei doesn't worry about how the bodies got here, but he's heard tales from

relatives who have come to claim the bodies, haunting portraits of average people crushed in the extraordinary stress of China's economic boom," the article said.

The relatives talk about a father who, unable to make ends meet with low pay, jumped off a bridge. Another man reclaiming his wife's body spoke of her pressure at work after management withheld pay and canceled holidays.

The article brought varied reactions of "That's terrible" and "They shouldn't charge for this."

All were shocked and repulsed by the details, but no one talked of stopping the conditions that brought it about.

Consumers demand low prices, and low prices often mean small payrolls, low wages and abysmal working conditions.

How often, when we purchase clothing, the latest electronic adult toy and shoes, do we think of the workers who made them?

China is affected by Western consumerism. We want it cheap, and give little concern to how it is able to be made cheaply.

On the same day that the body fishing article appeared, there was another story about the major speech by Pope Benedict XVI during his trip to

Great Britain. The pope said the global economic crisis shows the inadequacy of pragmatic short-term solutions to problems caused "by the lack of a solid ethical foundation for economic activity."

Solid ethical foundations don't come into play much when the goal is to make more for less.

It may be naive to think that we can solve the problems that affect workers in this generation or in the next. But there is an obligation to be aware of such problems. This is what globalization is about.

"Effective means to redress marginalization of the world's poor through globalization will only be found if people everywhere feel personally outraged by the injustices in the world and by the concomitant violations of human rights," the pope said in his 2009 World Day of Peace message.

The first newspaper article headline was "Body fishing is a thriving business in China."

That should outrage everyone.

(Stephen Kent, the retired editor of the archdiocesan newspapers in Omaha and Seattle, can be contacted at [Considersk@gmail.com](mailto:Considersk@gmail.com).) †

For the Journey/Effie Calderola

## Is motivating young people to work hard a value anymore?

One of my brothers is very frugal, and consequently he has done well financially. His



saving ways were apparent in childhood. As the rest of us devoured our Halloween candy as greedily as Mom would allow, my brother put his in a locked suitcase and kept it under his bed.

He would eat his goodies sparingly and with admirable restraint.

He wasn't above good-natured teasing, either. He would enjoy a lollipop from that suitcase as slowly and pleurably as possible while the rest of us watched, our little mouths watering.

But frugality wasn't his only characteristic. He was also, from the time my dad first put him on a tractor on our farm, an incredibly hard worker. When he graduated from fields to the "kill floor" of a beef-packing plant to help pay his way through college, he became—and remained—a valuable employee.

Not surprisingly, he did well and was able to retire early. Also not surprisingly, idleness doesn't sit well with him, and there is only so much travel you can do.

So, not having a family to keep him busy, he took a job in a plant. It is below his educational level, but it keeps him busy. When things slow down and there is not much to do, he picks up a broom and tidies up the place. That is just the worker he is. It is in his bones.

The other day, he told me over the phone that the plant offered him a promotion and several dollars an hour more pay. He hadn't asked for it. In these hard economic times, he is not trying to beat out younger, perhaps needier, workers.

Wow, I told him, you would think there would be all kinds of competition for a raise like that. I could almost see him shaking his head from across the miles.

You won't believe how so many people—his co-workers—just don't want to work hard, he said.

After our call, I reread an opinion piece by Robert J. Samuelson in the Sept. 6 issue of *Newsweek*. The article discusses why school "reform" is failing. Samuelson is blunt: "The larger cause of failure is almost unmentionable: shrunken student motivation."

More students, he says, "of all races and economic classes ... don't like school, don't work hard and don't do well."

We are spending more money on students. Student-teacher ratios have fallen dramatically. But test scores have barely budged, and more and more students arrive in college needing remedial help.

Samuelson says motivation comes in a variety of ways—"curiosity and ambition; parental expectations; the desire to get into a 'good' college; inspiring or intimidating teachers; peer pressure."

I remember all those motivations at work on my brothers and me as I was growing up. We learned how to work hard, and work was our expectation.

So what is missing now?

Having seen my last child graduate from high school, I know that peer pressure has slipped enormously, especially among boys. For example, it wasn't "cool" for a boy to be in the honor society when my children were in junior high. How sad is that?

Are we as parents motivating our kids to work hard? Is that a value anymore? More importantly, are we motivating them in a Christian sense to use our God-given talents to work hard for the common good, for the good of our society?

Reading the article, I also thought of a friend, a Sister of Mercy who is now retired. She once taught a class of 40 first-graders. And she had no discipline problems.

It really makes you wonder: What are we missing now?

(Effie Calderola writes for Catholic News Service.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Oct. 24, 2010

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14

The Book of Sirach provides this weekend's first Scriptural reading.



The book is part of that group of biblical writings classified by scholars collectively as the Wisdom Literature.

The Wisdom Literature developed through an interesting and very believable process. As conditions worsened in the

Holy Land several centuries before Christ, many Jews emigrated from their homeland. Many Jews probably prospered economically. However, prosperity came at a price.

These Jews had moved into pagan communities. The riches and pleasures of the pagan culture were powerful attractions for Jewish youth, and indeed for all the Jewish transplants.

Devout Jews and conscientious Jewish parents realized that they had to convince their children, and their less than fervent Jewish neighbors, about the worth of the ancient Hebrew religion.

The authors of this literature wrote to persuade audiences that the Hebrew religion, in itself, was the summit of human logic, an important claim in the Greek culture, in which human reasoning was so exalted.

With this overall objective, each of the Wisdom books was composed in its own time and in the face of its own circumstances. Thus, it is important always to know the context in which a book was written, despite the fact that a similar purpose was the driving force and paganism was the common concern.

It is easy, and not out of place, to imagine the conditions in which this particular work, the Book of Sirach, was composed. However, the message is clear.

By contrast, Sirach offers a picture of the God of Hebrew revelation as far above the tawdry shortcomings and schemes of humans.

God did not bargain. He is supremely just. He is all-knowing.

The Second Epistle to Timothy, one of Paul's disciples, provides the second reading.

Paul taught Timothy the deep meaning of the Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading, Paul encourages Timothy to be true to the Lord. The great Apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill, but he has remained loyal.

St. Luke's Gospel furnishes the final reading.

Here again, Jesus presents those who are smug and insincere as being without God's favor. A humble and unassuming man is God's favorite.

The reading makes two points. It teaches that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here, the lesson is not to demean good works, but rather to insist that good works must rise from faith and love.

Second, the reading echoes what already has been said in the first reading. God is perfectly just.

## Reflection

The Book of Sirach suggests a time and a condition very long ago, but in reality quite similar to circumstances met in life today or in any day. Humans always exaggerate their ability. It is the result of pride. It is a byproduct of Original Sin.

Despite these exaggerations, the fact is that God alone is almighty and truly wise. Seeing God's majesty, it is obvious that God alone is the model of perfection. Humans are imperfect. Earthly rewards are empty and fleeting. God alone provides the only reward. God is everything.

Anyone who seeks an end other than God, as the Pharisee sought other ends in the story told by Luke, chase after phantoms. The humble man in the Gospel story is truly wise. His wisdom causes him to be humble. He receives the reward. He succeeds. He achieves.

Humility is an essential Christian virtue. It is not a denial of who and what we are. Rather, it expresses the deepest insight about who and what we are.

We are limited, but—blessedly and marvelously—we may achieve true life in God through Christ. †

## Daily Readings

Monday, Oct. 25  
Ephesians 4:32-5:8  
Psalm 1:1-4, 6  
Luke 13:10-17

Tuesday, Oct. 26  
Ephesians 5:21-33  
or Ephesians 5:2-32  
Psalm 128:1-5  
Luke 13:18-21

Wednesday, Oct. 27  
Ephesians 6:1-9  
Psalm 145:10-14  
Luke 13:22-30

Thursday, Oct. 28  
Simon, Apostle  
Jude, Apostle  
Ephesians 2:19-22  
Psalm 19:2-5  
Luke 6:12-16

Friday, Oct. 29  
Philippians 1:1-11  
Psalm 111:1-6  
Luke 14:1-6

Saturday, Oct. 30  
Philippians 1:18b-26  
Psalm 42:2-3, 5cdef  
Luke 14:1, 7-11

Sunday, Oct. 31  
Thirty-first Sunday in Ordinary Time  
Wisdom 11:22-12:2  
Psalm 145:1-2, 8-11, 13-14  
2 Thessalonians 1:11-2:2  
Luke 19:1-10

Go Ask Your Father/Fr. Francis Hoffman

## Extraordinary ministers of holy Communion follow strict guidelines

Q Are extraordinary ministers of holy Communion allowed to come up to the altar before receiving Communion? Is it legal or not?



A It's not legal to come forward to the altar before the priest has received holy Communion.

The *General Instruction of the Roman Missal* points out: "These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the most holy Eucharist for distribution to the faithful" (#162).

And this precision of the *GIRM* simply develops what was stated by the Holy See in 1997: "To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches—extraordinary ministers receiving holy Communion apart from the other faithful as though concelebrants."

The use of extraordinary ministers of holy Communion is intended to be just that—extraordinary.

However, this practice has become so common in our country that everyone considers it ordinary, which may, in fact, lead to a diminishment of our high regard for the holy Eucharist, not because the priest is holier, but because he has been consecrated for this task, literally set aside for this task.

For that reason, the priest dresses in an entirely different and ceremonial way for the celebration of the holy sacrifice of the Mass.

It seems to me that the most compelling reason to use extraordinary ministers of holy Communion is for the sake of efficiency and reducing the time spent in the distribution of holy Communion so that the Mass doesn't last for more than an hour.

Personally, I think it is fine for the Mass to exceed an hour since Our Lord's Passion on the Cross lasted for three hours.

Moreover, if we are interested in squeezing the Mass into 60 minutes on Saturday evening or Sunday, it would be better to compress the hymns and the responsorial psalm than to hurry through the sacred moment of holy Communion.

When the extraordinary ministers of holy Communion stand around the altar before the priest has received Communion, it tends to lead to the confusion of roles, and also tends to "clericalize" the laypeople, leading them to think that their greatest contribution to the Church is to be seen as serving in the sanctuary, whereas most of the time they are called to be serving as Christians in the

world—as faithful husbands and wives, generous and available fathers and mothers, and loyal and honest colleagues.

Indeed, the service that the extraordinary ministers of holy Communion provide to the faithful by bringing our Eucharistic Lord to sick and shut-in Catholics is necessary, irreplaceable and deeply Christian.

But it's also wise for us to heed the constant reminders of the Holy See about extraordinary ministers of holy Communion, beginning with the unprecedented document "On Certain Questions Regarding the Collaboration of the Non-ordained Faithful in the Sacred Ministry of the Priest."

I categorize this document from Aug. 15, 1997, as "unprecedented" because it was signed by the prefects and presidents of eight dicasteries of the Roman Curia:

- Cardinal Castrillon Hoyos of the Congregation for the Clergy,
- Cardinal James Francis Stafford of the Pontifical Council for the Laity,
- Cardinal Joseph Ratzinger—now Pope Benedict XVI—of the Congregation for the Doctrine of the Faith,
- Cardinal Medina Estevez of the Congregation for Divine Worship and the Discipline of the Sacraments,
- Cardinal Bernardin Gantin of the Congregation for Bishops,
- Cardinal Jozef Tomko of the Congregation for the Evangelization of Peoples,
- Cardinal Eduardo Martinez Somalo of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life,
- Cardinal Julian Casado Herranz of the Pontifical Council for the Interpretation of Legislative Texts.

In that document, the Holy See insisted that extraordinary ministers of holy Communion should not be used at Mass unless there really is a large number of the faithful present for the liturgy. †

## My Journey to God

### The Narrow Door to Heaven

It is difficult to pass through the narrow door,  
The one that opens to eternal life.  
Pride and self-centeredness add girth.  
It is the fat that adds to the challenge.

Pomposity and egotism increase the width.  
The load of self-importance impedes progress.  
Ambition and intolerance add to the size.  
Only humility will assist in size reduction.

Many rely on the shoehorn of false piety.  
The panacea of insincere charity prevails.  
Love of neighbor extended for prestige,  
All are obstacles for entrance through the door.

God wants us to be with Him in heaven.  
He wants us to experience the great joy.  
He wants us to shed the cloak of materialism,  
And reduce with a diet of love and good works.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington, and is a Benedictine oblate of Saint Meinrad Archabbey. Inspiration for the poem came from a homily delivered during daily Mass. This door was built by the early Benedictine monks during construction of the historic Saint Meinrad Archabbey Church.)



Submitted photo/Thomas Rillo

Only then will the narrow door be accessible  
To those who prioritize their spiritual goals.  
To come closer to God, we shed all that impedes,  
As we change, the door changes and we can enter.

By Thomas J. Rillo

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# 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.

**ANNEE, Louis M.**, 100, St. Roch, Indianapolis, Oct. 12. Father of Janet Bradley, Barbara Huser, Joseph, Louis and Paul Annee. Grandfather of 25. Great-grandfather of 68. Great-great-grandfather of four.

**BAUER, Roger Neal**, 72, St. Mark the Evangelist, Indianapolis, Sept. 24. Husband of Charlotte (Walters) Bauer. Father of Beth Gramman, Jill Taylor, David and Keith Bauer. Grandfather of five. Great-grandfather of one. (correction)

**BEARD, Cecil**, 83, St. Mary, Richmond, Oct. 8. Father of Kitty Boyce, Kelly Derr, Sherry Fanelli, Michele Fox, Ann Griffin and Mike Beard. Grandfather of 12. Great-grandfather of 14.

**BLACKMAN, Elizabeth**, 49, St. Mary, Indianapolis, Oct. 4. Sister of Spencer Scott, Anthony

and Sarah Blackman, Jan and Michael Schofield.

**BOWLES, William Marvin, Jr.**, 73, St. Vincent de Paul, Bedford, Oct. 5. Husband of Angela Rose Bowles. Father of Kelly Hanner, Gail Moore, Janice Somers, Rhonda Weldon and Glenda Bowles. Brother of Penny Schmitz and George Bowles. Grandfather of seven. Great-grandfather of five.

**BURKE, Roger M.**, 87, St. Louis, Batesville, Oct. 5. Husband of Robertine Burke. Father of Barbara Eder, Christine Ruehl, Roger and Steven Burke. Grandfather of eight. Great-grandfather of one.

**CRITNEY, Francis Joseph, Jr.**, 86, St. Bartholomew, Columbus, Sept. 27. Husband of Florence Critney. Father of Margaret May, Diana Olmsted, Francis III, John and Richard Critney. Brother of Dorothy Farr, Patricia Foster, Alice Reeves and Robert Critney. Grandfather of eight.

**EALLES, William**, 56, Holy Family, Richmond, Oct. 8. Husband of Linda Eales. Father of William Todd, Matthew, Stuart and Trevor Eales. Stepfather of Linda, David and Juan Castillo. Grandfather of seven.

**FLANAGAN, John P.**, 88, Our Lady of Lourdes,

Indianapolis, Sept. 29. Husband of Marion Flanagan. Father of Theresa Taylor, Jim and John Flanagan, Andy and Michael Lapihuska. Brother of Rosemary Boswell and Maureen Flanagan. Grandfather of 18.

**GODAR, Robert**, 91, St. Mary, Rushville, Sept. 30. Husband of Angela (Herbert) Godar. Father of Mary Ball, Rita Boehme, Debbie Carsey, Betty Chapman, Julia Copley, Cindy Lunsford, Cathy McDivitt, Linda Meyer, Susie Owen, Bob Jr., Daniel, David, James, Mark, Mike, Richard and Tom Godar. Brother of Beth Arnold and Julia Kinder. Grandfather of 39. Great-grandfather of 27.

**KINSLOW, Bernadine K.**, 89, Sacred Heart of Jesus, Indianapolis, Oct. 7. Mother of Mary Katherine Saucedo. Grandmother of six. Great-grandmother of three.

**LAUDICK, William B.**, 68, St. Maurice, Decatur County, Sept. 26. Brother of Carolyn Laudick, Marion McIntire and Betty Williams.

**LIGON-CASSADY, Desirae Noalani**, 26, Most Holy Name of Jesus, Beech Grove, Oct. 1. Wife of Adam Cassidy. Mother of Jayden Brooks and Chamuel Cassidy. Daughter of Scott and Tytiana Ligon. Sister of Kylie and Tyler Ligon.

**MACK, Richard C.**, 65, St. Anne, New Castle, Sept. 29. Father of Randy and Robert Mack. Grandfather of one.

**MAGERS, Robert E.**, 77, St. Rose of Lima, Franklin, Sept. 30. Father of Debra Buennagel, Mark and Mike Magers. Grandfather of five. Great-grandfather of one.

**MATTINGLY, Joseph F.**, 81, St. Andrew the Apostle, Indianapolis, Sept. 27. Husband of Barbara Mattingly. Father of Delores Koepfer, Alice, Carol and Edward Mattingly. Brother of Sally Miller, Edna Walton and Paul Mattingly. Grandfather of three.

**MOFFITT, Betty Jane**, 90, St. Jude, Indianapolis, Sept. 25. Mother of Joseph Jr. and Mark Moffitt. Sister of Mary Lou and James McDermott. Grandmother of two.

**NEAL, William Wayne**, 53, St. Mary, Mitchell, Sept. 24. Father of Brandon and William Neal II. Brother of Rebecca Douglas and Sandy McFarland. Grandfather of three.

**PORTERFIELD, Mary Lou (Linteur)**, 75, St. Rose of Lima, Franklin, Oct. 4. Wife of Bobby Porterfield. Mother of Lynn, Brian and Michael Porterfield. Sister of Antoine and Louis Linteur.

**PRIZEVOITS, Ieva**, 99, St. Mark the Evangelist, Indianapolis, Sept. 25. Mother of Antonijs and Peter Prizevoits. Grandmother of six. Great-grandmother of three.

**RYAN, Catherine**, 85, St. Andrew, Richmond, Oct. 2. Sister of Rev. Noel William.

**SCHAFFER, Barbara**, 93, Christ the King, Indianapolis, Aug. 29.

**SHEEHAN, Virginia R. (Marsh)**, 69, St. Michael, Bradford, Oct. 7. Wife of Wayne Schott. Mother of Mike, Tim and Todd Richmer. Sister of Amy Douglas and Rose Padgett. Grandmother of 15.

**SMITH, Agnes T.**, 83, St. Louis, Batesville, Oct. 2. Mother of Randall, Rick and Russell Lynd. Stepmother of Constance Brunner, David, Stephen and Timothy Smith. Grandmother of three. Step-grandmother of 10. Great-grandmother of three. Step-great-grandmother of three.

**SMITH, Sandra L.**, 64, St. Bartholomew, Columbus, Oct. 2. Wife of Stewart Smith. Mother of Carolyn Schafer and

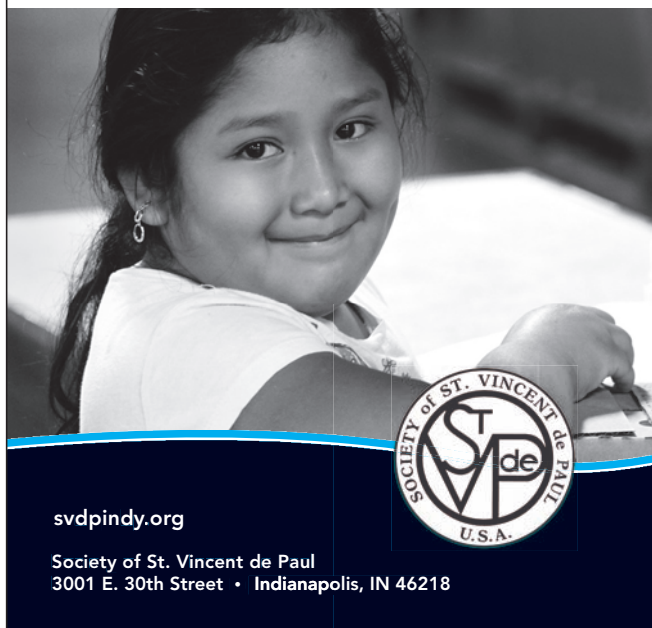
Patrick Smith. Sister of Cathy Hancock and Conrad Calmer Jr. Grandmother of five.

**WALKER, Samuel Larry**, 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 11. Husband of Carol (Smith) Walker. Father of Monica Gading, Cynthia Minton and Christina Speitel. Brother of Bonnie Arndt, Jean King and Betty Phipps. Grandfather of nine.

**WETZEL, Joseph G.**, 85, St. Bartholomew, Columbus, Sept. 30. Father of Barbara Champion, Nena Parker and Shirley Ross. Brother of Joan Jewell, Barbara Murphy and George Wetzel. Grandfather of 13. Great-grandfather of four. †

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# As miners were freed, Chileans united in prayer

COPIAPO, Chile (CNS)—As miners were pulled one-by-one on Oct. 13 from the tunnel in the San Jose mine in Copiapo, celebrations of thanksgiving replaced the round-the-clock vigils and special Masses appealing for the men's safety.

Many of the miners, who had last been above ground on Aug. 5, came out of the rescue capsule making some gesture to God—kneeling in prayer, crossing themselves and voicing prayers.

"By their witness of unity and solidarity, these 33 brothers have united all Chileans," said a statement issued by the standing committee of Chile's Catholic bishops on the day after the rescue operation was completed.

"Their strength and hope invites us to work together as a society to 'rescue' so many brothers who suffer from poverty and marginalization, looking to make Chile 'a table for everyone,'" the bishops' Oct. 14 statement said.



The last of the 33 miners to be rescued, Luis Urzua, who is credited with organizing the miners to ration food and save themselves, gestures next to Chilean President Sebastian Pinera, right, at the end of the rescue operation in Copiapo on Oct. 13.

Among the thousands of people waiting at Camp Hope outside the mine in the daylong culmination of a two-month rescue effort, Bishop Gaspar Quintana Jorquera of Copiapo spent time with miners' families, sharing in celebrations with those already out of the mine and encouraging those awaiting their loved ones' return. The bishop also celebrated Mass at the camp, asking God's protection for the miners, seeking guidance for the rescue and offering thanks for all those involved in the effort.

Masses and prayer services of thanksgiving near the mine and around the country quickly replaced the Masses and prayer services of the previous days that were focused on asking for protection for the miners and for the success of the rescue effort.

An image of Our Lady of Candelaria, the patron of Chile's miners, which had been a fixture at Camp Hope, was to be moved back to its place in Candelaria Church in Copiapo during a procession on Oct. 14.

At a Mass that began late on Oct. 12, as the first miner was being brought to the surface, Santiago Auxiliary Bishop Cristian Contreras Villarroel said the lives of the 33 miners should be seen as a sign of the need that all people have for redemption.

"There is no saint without a past, nor sinner without a future," he reminded the congregation in El Sagrario chapel next to Santiago's Metropolitan Cathedral.

In a daylong drama watched worldwide on television and the Internet, miners were raised to the surface one at a time from the tunnel where they were trapped in a



Miner Mario Gomez, 63, the oldest of the 33 trapped miners, prays as he arrives on the surface after being rescued in Copiapo, Chile, on Oct. 13. Chile's 33 trapped miners traveled nearly half a mile through solid rock in a shaft just wider than a man's shoulders as their two-month ordeal after a cave-in came to an end.

collapse of the mine on Aug. 5. Family members, medical personnel, politicians, reporters and well-wishers were there to meet each man as he left the capsule that drew him to the surface.

The bishops' standing committee expressed the "immense joy and thanks to God" for the rescue of the "33 miner brothers," and noted that it had been a time of prayers from millions of people around the world, in particular Pope Benedict XVI, who showed special concern.

"We are happy to see and hear our brother miners, their loved ones, the authorities and people throughout Chile thanking God for this gift, for this miracle

with which we have been blessed," the bishops said. They also expressed their appreciation for the "admirable efforts of technicians, professionals, laborers, countrymen and foreigners, who have contributed to the preparation for and execution of the rescue."

They said they would continue to pray for the miners and their families that "this re-encounter with life will be an opportunity for them and for all of us to appreciate the most precious things we have—life, dignity as children of God, faith, the treasure of family, the value of work justly compensated, and in secure and dignified conditions." †

## SURETTE

continued from page 4

loved ones who have gone before us will be standing there to greet us with hugs and kisses. Just the thought of my arrival in heaven unfolding like that moves me to tears.

Consider this: When compared to eternity in heaven, our lives here on Earth are very much like living "alive and trapped" in our own "hole in the ground," and, right now, all of heaven is united in an all-out effort to rescue us from our own certain death. Just imagine all the angels and saints looking down on our "alive but trapped"

lives in this world, and how all of heaven will stop at nothing to bring us home. We are all that important.

There was only one way out of that mine, and that way came from above. These miners would never have considered not getting into the rescue capsule. Staying in that mine would have meant certain death. The miners would never have seen the light of day again.

What about us? We need to be rescued too, just like these miners. We need to find the one and only way home to heaven.

Jesus is the only way. Without Jesus, we face certain eternal death. Without Jesus, we will never see the light of an eternal day.

Now consider that God not only has drilled a hole to reach us and sent a capsule to rescue us, but the capsule itself is his one and only son, Jesus, who died and rose just to save us. That is how important we are! That is how hard all of heaven is working to rescue each one of us.

There will be great rejoicing in heaven when each one of us is rescued. I can't wait to see Moses and Peter cheering and clapping at my arrival into heaven, and my loved ones standing right there with hugs and tears of joy. What a vision! Thank you, Jesus!

(Scott Surette is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.) †

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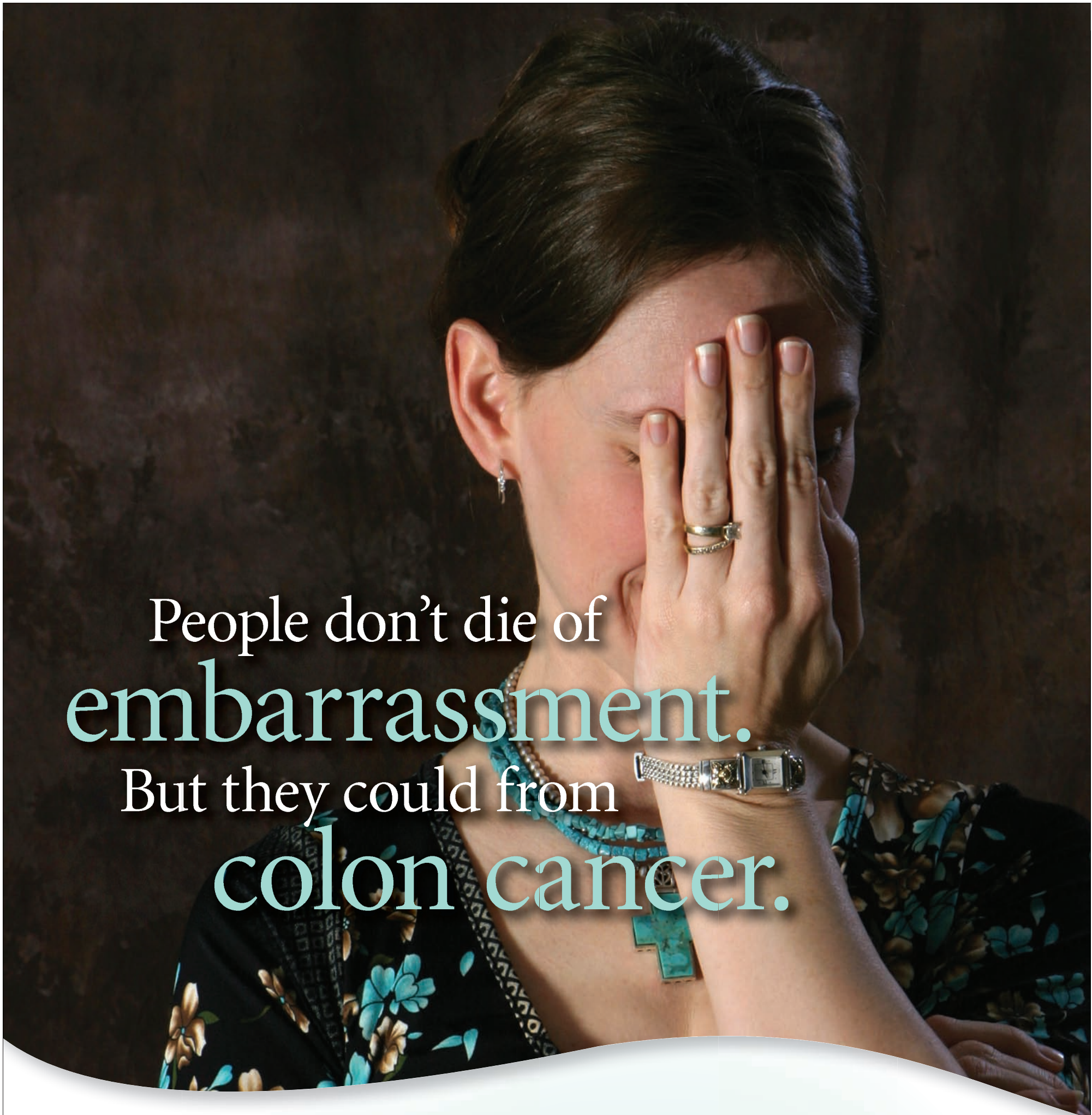
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