



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## It's All Good

Columnist Patti Lamb reminds us to take what God has given us and do our best with it, page 12.

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## A place of amazing transformations



Photo by John Shaughnessy

As the executive director of Seeds of Hope, Marvetta Grimes-Cooperwood leads the center for women who are trying to reclaim their lives after their addictions to alcohol and drugs. The center, located on the grounds of St. Joseph Parish in Indianapolis, has benefited greatly through the years from the support of the parish and its pastor, Father Glenn O'Connor.

## Seeds of Hope helps women to overcome their addictions and reclaim their lives

By John Shaughnessy

It's a story of a woman's struggle for redemption.

It's also a story of faith, including how a priest and a parish have offered hope to women who desperately want a fresh start in life.

As Marvetta Grimes-Cooperwood shares the story, she fights back tears while she sits inside the Seeds of Hope residence center on the grounds of St. Joseph Parish in Indianapolis, a center for women who are trying to reclaim their lives after their addictions to alcohol and drugs.

As the executive director of Seeds of Hope since 2005, Grimes-Cooperwood could tell the stories of many of those women. But the story of addiction, recovery and faith that she shares on this crisp, sunny autumn morning is her own.

"I started using when I was 12 years old, drinking and smoking marijuana," she says. "By the time I was 18, it had escalated to crack cocaine."

The years that followed included living on the streets, being involved in an abusive relationship and abandoning everyone who loved her for more booze and drugs.

By the time she was 34, she had seen several friends die because of their addictions. Only after the death of her mother, who always had faith that her daughter would turn her life around, did Grimes-Cooperwood finally commit to seeking help and a different future.

"I promised my mother I would change, and that's what I've done," she says.

### A place of amazing transformations

The start of her transformation began in 1999 at the Seeds of Hope residence center, located in a former convent on

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## Pope calls on world community to help end savage violence in Iraq

VATICAN CITY (CNS)—A deadly militant siege of the Syrian Catholic cathedral in Baghdad was a "savage" act of "absurd violence," Pope Benedict XVI said.

The pope urged international and national authorities, and all people of good will, to



Pope Benedict XVI

work together to end the "heinous episodes of violence that continue to ravage the people of the Middle East."

The attack occurred on Oct. 31 as about 100 people gathered for Sunday Mass.

"I pray for the victims of this absurd

violence, which is even more savage because it struck defenseless people, gathered in God's house, which is a house of love and reconciliation," Pope Benedict said after praying the Angelus with pilgrims in St. Peter's Square on Nov. 1, the feast of All Saints.

The following day, he sent a telegram to Baghdad as Catholics held funerals for two priests and several others among the 58 people killed in the violence.

"Deeply saddened by the violent deaths of so many faithful and of Fathers Tha'ir Saad and Boutros Wasim, I want to participate spiritually in the funeral while I pray that these brothers and sisters would be welcomed into the mercy of Christ in the Father's house," the pope said.

"For years, this beloved country has suffered unspeakable pain, and even the Christians have become the objects of savage attacks which, with total disrespect for life, the inviolable gift of God, try to undermine trust and civil coexistence," he said.

"I renew my appeal that the sacrifice of these brothers and sisters of ours may be seeds of peace and of true rebirth, and so that all those who have at heart reconciliation and a coexistence marked by fraternity and solidarity would find reasons and strength to work for good," the pope said.

On Nov. 1, Pope Benedict renewed his

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## 'Christ Our Hope' appeal has goal of \$5.7 million

By Sean Gallagher

Nov. 6-7 is intention weekend for the archdiocese's "Christ Our Hope: Compassion in Community" annual appeal.

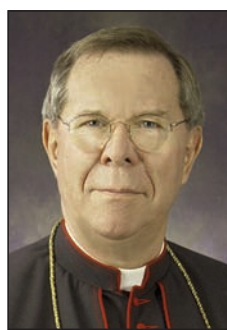
Catholics across central and southern Indiana will be invited at Masses celebrated in their parishes this weekend to prayerfully consider how they will contribute from their time, talent and treasure to the ministries of their parish and archdiocesan community.

The goal for Christ Our Hope is \$5.7 million.

"Your parish and the Archdiocese of Indianapolis need your help to do Christ's work," said Archbishop Daniel M. Buechlein. "Faith has to be about something more than just a personal reaching out for the things that are unseen. Faith is concrete and practical."

Contributions made to the appeal will

support concrete expressions of the faith in three spheres of ministry—proclaiming the word of God,



Archbishop Daniel M. Buechlein

celebrating the sacraments and exercising the ministry of charity.

Supporting Catholic education, providing for the formation of future priests and the needs of retired priests, and ensuring help for those in need by Catholic Charities

agencies are the primary examples of ways that these essential ministries of the Church are carried out in the archdiocese.

And because of significant changes in the appeal this year, contributions made by Catholics across central and southern Indiana will, in many cases, support ministries in the

region where they live.

For the appeal, the archdiocese is divided into five regions based on its 11 deaneries—Batesville and Connorsville, Bloomington and Seymour, Indianapolis, New Albany and Tell City, and Terre Haute.

Contributions to Christ Our Hope by Catholics in those regions will support Catholic Charities agencies which are located there.

Any contributions over a region's goal related to proclaiming the word of God will directly support Catholic education there.

And each region's goal related to celebrating the sacraments is based on the number of households in that region.

In addition, a new feature of Christ Our Hope will allow those participating in the appeal to designate a specific ministry that they want to support through their contribution.

"For example, if you have a passion for

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# Restructuring provides clarity between civil and canon law

## Parishes will see few changes in their daily operations

Criterion staff report

The Archdiocese of Indianapolis recently moved to have each of its parishes recognized as separate, non-profit corporations—a restructuring process that aligns its civil law structure with its already established canonical structure.

While the move is designed to provide greater legal clarity about the relationship between the archdiocese and its parishes, it will have minimal impact on the day-to-day operations of parishes, according to archdiocesan officials.

“I don’t think it really changes anything, but it does help people understand the rights and responsibilities of a parish, a parish’s pastor, the archbishop and the archdiocese,” said Jeffrey Stumpf, the chief financial officer of the archdiocese. “Parish members should not notice any changes. Parish leaders will have a little more



John “Jay” Mercer

documentation to take care of.”

The connection between a parish and the archdiocese won’t change either, according to John “Jay” Mercer, the attorney for the archdiocese.

“The archdiocese still retains the

hierarchical structure required by canon law and recognizes the archbishop as the principal pastoral officer entrusted with the care of the diocese,” explained Mercer, who filed the paperwork for the parishes’ incorporation with the Indiana Secretary of State’s office on Oct. 28.

Archdiocesan agencies and high schools were incorporated in June of 2009.

In anticipation of the restructuring, Stumpf and Mercer met with pastors and parish leaders across the archdiocese to discuss the process. One of the tools they used is a set of “Frequently Asked Questions,” starting with the reason why parishes in the archdiocese are being separately incorporated.

The answer to that question reads, “According to canon [Church] law, every parish in the archdiocese has its own unique set of rights and responsibilities, including the right to hold and administer Church property. Under our current civil structure, however, parishes have no recognized legal identity, and thus no right to buy, sell, hold or administer their own property.

“After much study and prayer, we have determined that creating non-profit parish corporations is the most effective way to ensure that a parish’s rights regarding its property will be respected not only under Church law, but also under civil law. In other words, by separately incorporating our parishes, we will be adopting a civil law structure that will most accurately reflect



*‘I don’t think it really changes anything, but it does help people understand the rights and responsibilities of a parish, a parish’s pastor, the archbishop and the archdiocese. Parish members should not notice any changes.’*

—Jeffrey Stumpf,  
the chief financial officer of the archdiocese

our ecclesiastical identity and our canonical structure.”

As part of its incorporation, each parish will be required to have a board of directors with the pastor, priest administrator or priest moderator serving as the chairman of the board.

The board will also have to have at least one annual meeting and be required to file an annual report with the Indiana Secretary of State.

The move to separate parish incorporation will help parishes isolate their liability risk. There are also other potential benefits to parishes, according to Mercer.

“With local boards of directors, there may be better accountability for local decision making,” Mercer said. “There may also be a better understanding of the relationship and the role of a parish, its pastor and the parishioners as it relates to the archdiocese as a whole.”

Parishes will continue to interact with the broader archdiocese, and the archdiocese will continue to provide administrative support to the parishes,

Stumpf said. All parishes will also remain in communion with Archbishop Daniel M. Buechlein and be accountable to him.

In choosing this restructuring process, the archdiocese is following the recommendation of the U.S. Conference of Catholic Bishops and joining other dioceses which have incorporated their parishes.

“After years of study and prayer, we have decided that we are now ready to move forward with this transition,” archdiocesan officials noted in the set of “Frequently Asked Questions.”

“In some cases, civil courts have misinterpreted the actual manner in which a diocese holds its property, creating confusion between the canonical and civil identity of the parish property. By separately incorporating the parishes, we strive to clear up this confusion and, through a civil law structure, reinforce the canon law principles.

“While there are no current civil cases that require us to make these structural changes, we are doing so to avoid potential future issues.” †

## APPEAL

continued from page 1

education and want to see your money go toward supporting our Catholic schools and our religious education programs, then you will be able to do that on this year’s pledge card,” said Archbishop Buechlein. “You’ll also have the option of checking a box that indicates that you want your money to be used wherever the need is the greatest.”

Another intention card option is financial support for the education of seminarians and deacons, and for the retirement benefits of priests.



File photo by Brandon A. Evans

Doris Jackson, an assistant for the preschool operated at Ryves Hall in Terre Haute, helps some of the children at the preschool enjoy a pancake breakfast in June 2004 at the Terre Haute Catholic Charities Food Bank. Catholics in west central Indiana support the programs of Catholic Charities Terre Haute through their contributions to “Christ Our Hope: Compassion in Community.”

Appeal donors may also choose to provide help for people in need through Catholic Charities Indianapolis.

Contributions made to Christ Our Hope support the ministry of the archdiocese’s Office of Catholic Education (OCE), which assists administrators and teachers at Catholic schools across central and southern Indiana.

A two-hour drive from Indianapolis, St. Joseph School in Corydon is the school in the archdiocese that is farthest from the Archbishop O’Meara Catholic Center where OCE staff members work.

But Heidi Imberi, the principal of St. Joseph School, feels close to the OCE staff members she calls on a regular basis.

“They make the archdiocese really small,” Imberi said. “I can be on the phone with Joe Peters, Ron Costello, Kathy Mears or Rob Rash in a moment. They’re amazing. At any point, they are at our disposal.”

When Imberi and the other principals in the New Albany Deanery meet each month at one of the schools there, an OCE staff member attends their meeting.

“I hosted it in September,” Imberi said. “Ron [Costello] and Kathy [Mears] both came. I’m proud of my school, and I want to be able to show it off. And they learn that our school has [various things] going for it. I love it when they come down.”

Just down the road from St. Joseph School in Corydon is Our Lady of Perpetual Help Parish in New Albany.

That is where deacon candidate Jeff Powell ministers. He is in his third year of formation for the permanent diaconate, and hopes to be ordained with his 16 fellow candidates from across central and southern Indiana in 2012.

The archdiocese’s deacon formation program is supported by contributions to Christ Our Hope. Permanent deacons are currently assigned to 26 parishes in nine of the

archdiocese’s 11 deaneries.

“The further you go through this process, you feel more of that love and support and prayer from the community,” Powell said. “It’s extremely empowering.”

John Etling, the agency director of Catholic Charities Terre Haute, feels empowered by the way in which Catholics in west central Indiana support several programs in his agency which help those in need through their contributions to Christ Our Hope.

“It is somewhat of a validation that they agree with how we do things or the efforts we try to make, and not just in the activity of serving but also in advocacy,” Etling said.

Among its programs, Catholic Charities Terre Haute operates an emergency homeless shelter, a food bank, and a youth center that helps many at-risk children and teenagers.

“From an economic standpoint, we’re living in some tough times for families,” Etling said. “... We certainly live in times that I don’t recall seeing as a child from the standpoint of just sheer numbers [of those in need].”

Although meeting the needs of this growing number of people is a challenge, Etling still sees this challenge as a way to give more service to God.

“It is Jesus whom we’re serving,” Etling said. “To really embrace that just goes so much to the core of our faith.”

(To learn more about “Christ Our Hope: Compassion in Community,” log on to [www.archindy.org/ChristOurHope](http://www.archindy.org/ChristOurHope).) †

## Correction

In an article in the Oct. 29 issue of *The Criterion* about the fifth annual Indiana Catholic Men’s Conference, Jim Dickey, a member of St. Louis Parish in Batesville and a conference organizer, was misidentified as Jim Hickey. †

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# 'A Place to Be with God'

## Our Lady of Fatima Retreat House celebrates 60 years of ministry

By Mary Ann Wyand

For 60 years, Our Lady of Fatima Retreat House in Indianapolis has been a special place to spend quiet time with God.

In recent years, the slogan for the archdiocesan retreat center has evolved from "The Art of Spiritual Renewal" to "Spirit-Driven Renewal" to "A Place to Be with God" as reminders of the many opportunities to experience God's love at the retreat house and scenic, 13-acre wooded grounds at 5353 E. 56th St.

It's important for people of faith to focus on their relationship with God by setting aside time "to step away from the routine of our lives and enter into a time of Sabbath," Father James Farrell, Fatima's director and the pastor of St. Pius X Parish in Indianapolis, told the ministry's supporters during the 60th anniversary dinner on Oct. 23 at the Northside Knights of Columbus Hall.

His message was echoed during the keynote speech by Father Keith Hosey, a priest of the Lafayette Diocese, who served as the director of the Pope John XXIII Retreat Center in Hartford City for 40 years.

When Pope Benedict XVI visited England for the recent canonization of Cardinal John Henry Newman, Father Hosey said, he reminded the young people that "heart speaks to heart," and they must listen closely for God's voice in their daily lives.

"He said to them [that] the most important thing in life is relationships, and how we love—not only our loving, but how well we are able to receive love," Father Hosey recalled. "And he said, but even more important than that, ... in order to receive the love of God, you have to hear and listen to God. And he said, very clearly, Jesus has put his love deep within you, and only if you go to that depth will you hear the Lord speak because he speaks in silence. The need for silence today is absolutely necessary."

By spending quiet time in prayer each day, Father Hosey said, we will hear "the silent voice of God deep within," who will lovingly lead us through the challenges of life.

"Unless we find that silence [with

God]," he said, "we will lose ourselves in noise. ... Sabbath isn't just one day. It's wherever you can find the silence."

The best ways to honor Fatima's ministry, Father Hosey said, are through financial support, participation in spiritual retreats there and making time for silence in daily life.

Whenever we take the time to be silent, we will be surprised how God will walk into our lives, he said. "God is within us. ... He has put himself there in a very special way, and we need to fall there in his loving arms. ... Retreat houses are important because we need silence, not just once a day or once a week, but there has to be some time in our rhythm once or twice a year when we really get away from everything. That's why Fatima is a Sabbath house."

God's language is silence, Father Hosey said. "He loves us so much and wants to meet us in the silence."

Archbishop Daniel M. Buechlein offered his thanks to Fatima's supporters, volunteers and staff members, who make the archdiocesan retreat ministry possible.

"Thank God," he said, "for our blessed place of quiet and peace."

Since Archbishop Paul C. Schute founded the archdiocesan retreat ministry in 1950, Our Lady of Fatima Retreat House has been directed by three priests and several laypeople, and served by four orders of women religious.

The late Father James Moriarty, Fatima's first director, moved the retreat ministry from its south-side location at the former Good Shepherd Convent at 1111 W. Raymond St. to East 56th Street in 1963.

Fatima's second director, the late Msgr. Kenny Sweeney, led the archdiocesan retreat ministry from 1967 until 1976.

Before Father Farrell was appointed in 2008, Kevin DePrey and Rick Wagner

Photos by Mary Ann Wyand



Above, choir members from Roncalli High School in Indianapolis sing during the 60th anniversary celebration for Our Lady of Fatima Retreat House on Oct. 23 at the Northside Knights of Columbus Hall in Indianapolis. Band members from Brebeuf Jesuit Preparatory School in Indianapolis also performed during the event.

Right, Our Lady of Fatima Retreat House was established by Archbishop Paul C. Schulte as the archdiocesan retreat center in 1950 at 1111 W. Raymond St. in Indianapolis. The new retreat house was built at 5353 E. 56th St. in 1963.



Fr. Keith Hosey



Archbishop Daniel M. Buechlein



Fr. James Farrell

directed retreat programming.

The Sisters of the Good Shepherd served Fatima from 1950 until 1963 at the first location. After the retreat house was built on East 56th Street, the Dominican Sisters served there from 1966 until 1975. The Sisters of Providence assisted with the retreat ministry from 1975 until 1991, and a Franciscan sister from Oldenburg served on Fatima's staff during the 1980s.

"From 1950 through the years—beginning with Archbishop Schulte, Archbishop Biskup, Archbishop O'Meara and Archbishop Buechlein—we have enjoyed the support of the archdiocese and the archbishops," Father Farrell said. "I know that, just from the years that I have been at Fatima, how much of a safety net the archdiocese has provided in helping us each year to close the gap between our income and our expenses. ... We are going to help you discover that silence that will turn the key for your relationship with God. It's all about this special place, 'a place to

be with God,' but we can only do it with your help and support."

St. Monica parishioners Vincent and Robyn Caponi of Indianapolis were the honorary chairpersons for the 60th anniversary celebration and fundraiser.

"I think Fatima is truly a sacred place," Vincent Caponi, the chief executive officer of St. Vincent Health, the event sponsor, said after the program. "I think the people that come there need that place of silence, that place of reflection, to examine their lives, and it's a great facility for the archdiocese and the people."

St. Christopher parishioner Colette Fike of Indianapolis, a former associate director of programs at the archdiocesan retreat house, said after the program that Fatima's dedicated volunteers serve the guests in so many unseen ways.

"The volunteers make Fatima feel like a home to the people," she said. "They provide that warmth, and truly are God's presence to the guests." †

## Scalia says committed Christians should not be afraid to embrace their faith

ANNAPOLIS, Md. (CNS)—Although the sophisticated may deride them as simple-minded, U.S. Supreme Court Justice Antonin Scalia said



Justice Antonin Scalia

committed Christians should have the courage to embrace their faith.

Scalia spoke to members of the St. Thomas More Society of Maryland, who gathered on Oct. 21 at the Westin Hotel in Annapolis following the 52nd annual Red Mass, held at nearby St. Mary Church. The liturgy, celebrated by Baltimore Archbishop Edwin F. O'Brien, marked the beginning of the judicial year.

During a hotel banquet, the St. Thomas More Society honored Scalia with its "Man for All Seasons Award," given to members of the legal profession who embody the ideals of St. Thomas More.

Scalia outlined a long list of Christian beliefs that he said are greeted with derision by the worldly—dogmas including Christ's divinity, the virgin birth and Christ's resurrection.

"Surely, those who adhere to all or most of these traditional Christian beliefs are regarded in the educated circles that you and I travel in as, well, simple-minded," Scalia asserted.

The Catholic justice cited a story in *The Washington Post* that described Christian fundamentalists as "poorly educated and easily led."

"The same attitude applies, of course, to traditional Catholics," Scalia said, "who do such positively peasant-like things as saying the rosary, kneeling in adoration before the Eucharist, going on pilgrimages to Lourdes or Medjugorje and—worst of all—following indiscriminately, rather than in smorgasbord fashion, the teachings of the pope."

Scalia said believers should embrace the ridicule of the world.

"As St. Paul wrote to the Corinthians," he said, "we are fools for Christ's sake" (1 Cor 4:10).

Scalia noted that Christ described his followers as sheep, and said no one will get into heaven without behaving like "little children."

Scalia warned, however, that reason and intellect must not be laid aside where matters of religion are concerned.

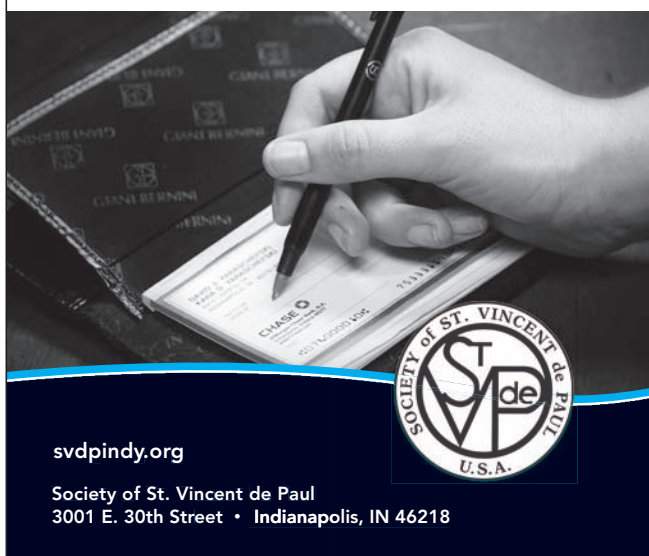
"Assuredly, a faith that has no rational basis is a false faith," Scalia said.

It isn't irrational to accept the testimony of eyewitnesses to miracles, Scalia said.

"What is irrational," he said, "is to reject *a priori*, with no investigation, the possibility of miracles in general and of Jesus Christ's resurrection in particular—which is, of course, precisely what the worldly wise do." †

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# The Criterion

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## Editorial

### Positive Middle East synod

Most of the special Synod of Bishops for the Middle East, which we reported on last week, was positive and quite productive for a two-week meeting.

The 185 bishops and patriarchs of the Eastern Catholic Church who attended adopted 44 propositions as recommendations for Pope Benedict XVI to consider as he prepares his post-synodal apostolic exhortation, which will come later.

Unfortunately, though, the secular media and several prominent Israelis latched onto a remark made by Melkite Bishop Cyrille S. Bustros of Newton, Mass., during a press conference at the end of the synod. He said that Jews cannot use the Bible to justify injustices, and that Jews can no longer regard themselves as God's "chosen people" or Israel as "the Promised Land" because Jesus' message showed that God loves and chose all people to be his own.

However, that is not what the bishops at the synod said. They said that the Catholic Church affirms that the Old Testament—the Hebrew Scriptures—is the word of God, and that God's promises to the Jewish people, beginning with Abraham, are still valid. They condemned anti-Semitism and anti-Judaism, and affirmed Israel's right to live at peace within its "internationally recognized borders."

However, they also made a strong statement when they went on to say, "Recourse to theological and biblical positions which use the word of God to justify injustices is not acceptable."

They noted the impact of the Israeli-Palestinian conflict on the Palestinians as a result of the Israeli occupation in the West Bank—"the lack of freedom of movement, the wall of separation and the military checkpoints, the political prisoners, the demolition of homes, the disturbance of socio-economic life and the thousands of refugees."

Anyone who has traveled in the West Bank will recognize those conditions that the Israeli occupiers have forced on the Palestinians.

The Vatican spokesman, Jesuit Father Federico Lombardi, made it clear that Bishop Bustros gave only his personal opinion, and that the synod's final message was the only approved text issued.

In a part of the world where there is so much conflict, it is probably not surprising that there would be controversy over something. Generally, though, most of the 44 propositions and the 10-page "Message to the People of God" issued at the end of the synod were positive.

Pope Benedict closed the synod with a call for peace. Peace, he said, is what will stop Christians from emigrating, one of the problems that the synod bishops discussed. That certainly isn't controversial. Peace would solve all



Melkite Patriarch Gregoire III Laham of Damascus, Syria, holds a crucifix as he prays during the closing Mass of the Synod of Bishops for the Middle East in St. Peter's Basilica at the Vatican on Oct. 24.

kinds of problems.

To achieve that peace, the synod's bishops called on the international community—especially the United Nations—to find a just and definitive solution, and to take "the necessary legal steps to put an end to the occupation of the different Arab territories."

The Eastern Christians have much more contact with Muslims than they do with Jews so many of the propositions sent to the pope concern that. The synod condemned Islamophobia and called for dialogue with Muslims because "God wishes us to be together, united by one faith in God, and by the dual commandment of love of God and neighbor."

Christians want to work with Muslims as full citizens, the bishops said. "Together, we will construct our civil societies on the basis of citizenship, religious freedom and freedom of conscience. Together, we will work for the promotion of justice, peace, the rights of persons, and the values of life and of the family. The construction of our countries is our common responsibility."

However, those freedoms of religion and conscience are not always respected in Muslim countries. Throughout the synod, members said that those freedoms must be granted in all Muslim countries.

The synod's bishops said, "We condemn violence and terrorism from wherever it may proceed as well as all religious extremism."

As for all those Christians who have felt it necessary to leave their countries, the bishops made this practical suggestion: "Look at your goods and your properties in your home country; do not abandon and sell them too quickly. Keep them as your patrimony and as a piece of the homeland to which you remain attached."

Despite the controversy, it was a definite step forward.

—John F. Fink

### Making a Difference/Tony Magliano

## Now the hard work begins for conscientious Catholics

Voting was easy.

Going to the polls, standing in line and marking our ballots—as important as it was—took little effort for most of us. Far more essential is the ongoing work that must follow.



Amid the barrage of nasty attack ads and the refusal of most candidates to clearly communicate strong positions in defense of the life and dignity of all, it was unfortunately quite difficult to decide who the most ethical candidates were.

So once again, Americans have many senators and representatives, governors and state legislators who are less than enthusiastic at best and downright hostile at worst to the comprehensive respect life teachings of the Catholic Church.

Many of the Earth's people continue to suffer since the overwhelming majority of politicians refuse to work for the passage of legislation that protects the unborn, abolishes capital punishment, stops corporate profits from sweatshops, reforms unjust immigration laws, defends the environment, reverses global warming, ends the arms race, encourages nonviolent conflict resolution, lifts the poor out of poverty, provides universal health insurance and ensures adequate nutrition for the hungry masses.

Faithful Catholics cannot let this happen!

Pope Benedict XVI, in his encyclical "Deus Caritas Est" ("God is Love"), powerfully teaches that "love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to [the Church] as the ministry of the sacraments and preaching of the Gospel."

While many selfishly think that government should mainly be limited to lowering their taxes and maintaining a huge military, Catholic social teaching strongly disagrees.

In his challenging encyclical "Mater et Magistra" ("Christianity and Social Progress"), Pope John XXIII wrote: "It is requested again and again of public authorities responsible for the common good that they intervene in a wide variety of economic affairs and, that, in a more extensive and organized way than heretofore, they adapt institutions, tasks, means and procedures to this end."

The Catholic Church calls government to expand its role to the point where each

person's basic human rights are ensured. But government will not move on its own. It must be pushed by people of faith. It has been accurately noted that most politicians do not see the light until they feel the heat.

We need to tirelessly pray and work to ensure that everyone adequately shares in the goods of the Earth and learns to live together in peace.

For the sake of our suffering brothers and sisters in the United States and around the world, it is absolutely essential that Catholics be politically involved throughout the year—not just on election day.

There are many good Catholic organizations prepared to inform and assist us in our efforts to help others: The United States Conference of Catholic Bishops ([www.usccb.org](http://www.usccb.org); click life and social justice issues), your state Catholic conference, Priests for Life ([www.priestsforlife.org](http://www.priestsforlife.org)), Pax Christi USA ([www.paxchristiusa.org](http://www.paxchristiusa.org)), Catholic Relief Services ([www.crs.org](http://www.crs.org)), Catholic Charities USA ([www.catholiccharitiesusa.org](http://www.catholiccharitiesusa.org)), and The Catholic Coalition on Climate Change ([www.catholicsandclimatechange.org](http://www.catholicsandclimatechange.org)).

Consider regularly visiting the above websites, and please sign up to receive their "action alerts."

Let's strongly communicate to the people we put in public office that the needs of the poor and vulnerable should be our top priority, and that we expect broad-sweeping legislation passed on their behalf.

Let's turn up the heat!

(Tony Magliano writes for Catholic News Service.) †

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

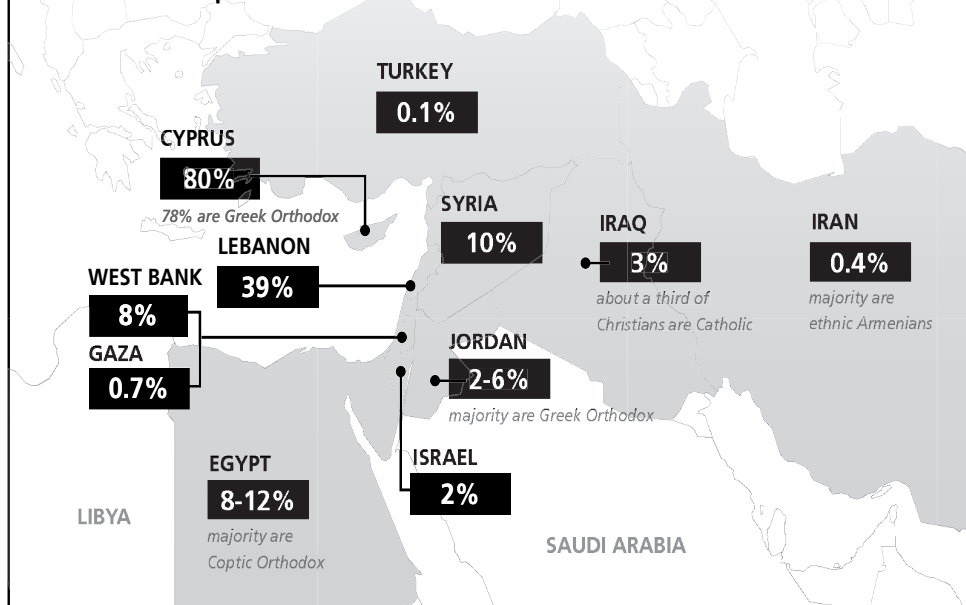
Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, P.O. Box 1410, Indianapolis, IN 46206-1410.

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

## Christian Population

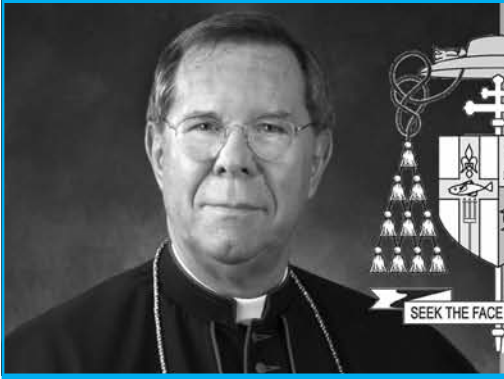
Percent of Christians in Middle East countries with a tradition of Christian presence:



Sources: U.S. Department of State, International Religious Freedom Report 2009 and CIA World Fact Book

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Our Church family includes our immigrant brothers and sisters

Catholic News Service recently published a news article under the headline “Anchor babies—on the way out?”

“In this heated election season, one issue keeping debate simmering has been the suggestion from some members of Congress that the United States do away with birthright citizenship as it is defined under the 14th Amendment to the Constitution,” the article reads.

“While the issue comes loaded with sound-bite furor over ‘anchor babies,’ and the theory that denying citizenship to all newborns will somehow reduce the number of people in the country who are without legal status, a new study shows the opposite effect would result from changing the law.”

The 14th Amendment was passed in 1868, primarily to ensure full rights to former slaves. The current efforts to change the amendment targets the amendment’s phrasing that citizenship is granted to anyone born in the country who is “subject to the jurisdiction” of the United States.

Three bills introduced in the House of Representatives this session would attempt to reinterpret the amendment by an act of Congress to exclude the offspring of people who are here illegally.

“It is argued that the amendment lures people to enter the country illegally to have children here so those ‘anchor babies’ can provide their parents and extended family legal residency and U.S. citizenship,” the article continues.

“The reality is only after a child turns

18 can he petition for his parents to become legal residents, and the applicants must still wait their turn in line and meet all the requirements such as background checks.”

The fact is that we need to fix immigration law as it now exists, but we need to do so with respect for legal and illegal immigrants.

In his first encyclical, “*Deus Caritas Est*” (“God is Love”), Pope Benedict XVI reminds us that there is an intimate and unbreakable connection between love of God and love of neighbor. Because God has first loved us—completely and unconditionally—we are compelled to love one another. And in loving our neighbor, we meet the person of Christ.

Who is my neighbor? Not simply someone who is familiar and close at hand. Not simply someone who shares my ethnic, social or racial characteristics.

In the Gospels, we learn that our neighbor is anyone who is in need—including those who are homeless, hungry, sick or in prison. A neighbor might well be a complete stranger whose background, experience or social standing is very different from ours.

The Catholic vision is based on unity in diversity. Looking back on our history, there have been waves of immigrants that shaped the character of our nation and of local Churches.

As a Catholic community, we vigorously support our nation’s right and responsibility to provide secure borders for the protection of our people and to guard against those who would do us harm. At the same time, we reject positions or policies that are anti-immigrant, nativist, ethnocentric or racist.

Such narrow and destructive views are profoundly anti-Catholic and anti-American.

They oppose the principles of human dignity and freedom that are the foundation for our American way of life—a way of life that has historically been extended to all who have come to our shores seeking life, liberty and the pursuit of happiness in a just and prosperous society.

Such divisive and exclusionary attitudes are also profoundly anti-Catholic because they deny the dignity of persons who are made in God’s image. They also contradict the essential unity and catholicity to which we are called as members of the one family of God.

Every member of the Catholic community in Indiana—regardless of his or her place of origin, ethnic or cultural heritage, economic or social position, or legal status—should be welcomed as Christ himself. The new immigrants remind us of our ancestral heritage as children of immigrants and of our baptismal heritage as members of the body of Christ.

On Jan. 22, 1999, in Mexico City, Pope John Paul II stood beneath the image of our Lady of Guadalupe and proclaimed a message of hope to all the peoples and nations of the Americas.

In his apostolic letter, “*Ecclesia in America*” (“The Church in America”), the late Holy Father spoke of the diverse gifts and talents of our people, the natural beauty and vast resources of our land, and the many distinctive cultures and traditions that have contributed to the way that life is lived in our great metropolitan centers, small towns and rural villages.

As members of one family, Pope John Paul reminded us that we are called to conversion, communion and solidarity as brothers and sisters in Christ.

I realize that this Catholic vision is difficult for some among us to embrace.

Yet, if we want to be consistent in our faith, we need to do so. †

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

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

#### Archbishop Buechlein’s intention for vocations for November

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

### Nuestra familia de la Iglesia incluye a nuestros hermanos inmigrantes

El servicio católico de noticias publicó recientemente un artículo noticioso titulado “‘Bebés ancla’: ¿a punto de desaparecer?”

“En esta reñida temporada de elecciones, un asunto que mantiene el calor del debate ha sido la insinuación por parte de miembros del Congreso de que Estados Unidos elimine la nacionalidad por nacimiento, según se define en la Enmienda 14 de la Constitución,” señala el artículo.

“Si bien la cuestión viene cargada del furor propagandístico de los ‘bebés ancla’ y la teoría de que negar la nacionalidad a todos los recién nacidos de algún modo disminuirá la cantidad de personas que se encuentran en el país sin un estatus legal, un nuevo estudio demuestra que dicho cambio en la legislación produciría el efecto contrario.”

La Enmienda 14 fue sancionada en 1868 fundamentalmente para garantizar plenos derechos a los antiguos esclavos. Los esfuerzos actuales por cambiar la enmienda se concentran en la frase de la enmienda que dice que la nacionalidad se concede a todo aquel que nazca en el país y esté “sujeto a la jurisdicción” de Estados Unidos.

Tres proyectos de ley que se presentaron ante la Cámara de diputados en esta sesión intentan reinterpretar la enmienda mediante un acto del Congreso para excluir a los hijos de las personas que se encuentren aquí ilegalmente.

“Se argumenta que la enmienda atrae a las personas para que ingresen ilegalmente en el país y tengan hijos aquí de modo que esos ‘bebés ancla’ puedan proporcionar a sus padres y demás parientes la residencia legal en EE.UU. y la nacionalidad estadounidense”, prosigue el artículo.

“La realidad es que sólo después de que un niño cumple los 18 años puede pedir que

sus padres se conviertan en residentes legales y aún así, los solicitantes deben esperar su turno en la fila y cumplir con todos los requisitos, como por ejemplo una investigación de antecedentes.”

El hecho es que debemos corregir las leyes migratorias que existen hoy en día, pero debemos hacerlo respetando a los inmigrantes legales e ilegales.

En su primera encíclica, “*Deus Caritas Est*” (“Dios es amor”), el papa Benedicto XVI nos recuerda que existe una conexión íntima e indestructible entre el amor a Dios y el amor al prójimo. Porque Dios nos amó primero, completa e incondicionalmente, estamos obligados a amarnos los unos a los otros. Y al amar al prójimo nos encontramos con Cristo.

¿Quién es el prójimo? No se trata simplemente de alguien conocido y que tenemos cerca. No es sencillamente alguien que comparte mis características étnicas, sociales o raciales.

En el Evangelio descubrimos que el prójimo es todo el que esté necesitado, incluyendo a los indigentes, a los hambrientos, a los enfermos o a los que están en la cárcel. El prójimo podría ser un completo extraño cuya procedencia, experiencia o situación social son muy distintas a las nuestras.

La visión católica se basa en la unión en la diversidad. Si retrocedemos en la historia, ha habido oleadas de inmigrantes que han modelado el carácter de nuestra nación y de nuestras iglesias locales.

Como comunidad, apoyamos enérgicamente el derecho y la obligación de nuestro país de proporcionar fronteras seguras para la protección del pueblo y contra aquellos que nos perjudicarían. Al mismo tiempo, rechazamos las posturas o las políticas anti-

migrantes, nativistas, etnocentristas o racistas. Dichas perspectivas tan estrechas y destructivas son profundamente anticatólicas y antiestadounidenses, ya que se oponen a los principios de la dignidad y de la libertad humana que constituyen la base de nuestra forma de vida estadounidense: una forma de vida que históricamente se ha extendido a todo aquel que llega a nuestras costas procurando la vida, la libertad y en busca de la felicidad en una sociedad justa y próspera.

Las posturas divisorias y tendientes a la exclusión también son profundamente anticatólicas ya que niegan la dignidad de personas que están hechas a imagen y semejanza de Dios. Asimismo, contradicen la unidad y el catolicismo esenciales a los cuales estamos llamados como miembros de la única familia de Dios.

Se debe dar la bienvenida a todos los miembros de la comunidad católica en Indiana, independientemente de su lugar de origen, herencia étnica o cultural, posición económica o social, o estatus legal, como si se tratara del propio Cristo. Los nuevos inmigrantes nos recuerdan nuestra herencia ancestral como hijos de inmigrantes y de nuestra herencia bautismal como miembros del cuerpo de Cristo.

El 22 de enero de 1999, en la Ciudad de México, el papa Juan Pablo II se paró debajo de la figura de Nuestra Señora de Guadalupe y proclamó un mensaje de esperanza para todos los pueblos y naciones de América.

En su carta apostólica, “*Ecclesia in America*” (“La Iglesia en América”), el difunto Santo Padre habló acerca de los diversos dones y talentos de nuestro pueblo, de la belleza natural y de los vastos recursos de nuestra tierra y de la cantidad de culturas y tradiciones peculiares que han contribuido a la forma como se vive la vida en nuestros grandes centros metropolitanos, pequeños pueblos y poblados rurales.

Como miembros de una familia, el papa Juan Pablo nos recordó que estamos llamados a la conversión, a la comunión y a la solidaridad como hermanos en Cristo.

Entiendo que para algunos de nosotros resulta difícil adoptar la visión católica.

Sin embargo, debemos hacerlo si deseamos ser coherentes con nuestra fe. †

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

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

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

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

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

## Events Calendar

### November 5

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, 6:30 a.m. Mass, breakfast and program in Priori Hall. **"End-of-Life Issues and Decisions: A Catholic Viewpoint,"** Dr. Hans Geisler, presenter, \$15 members, \$20 non-members. Information: 317-435-3447 or e-mail [macmac961@comcast.net](mailto:macmac961@comcast.net).

### November 5-7

St. Vincent de Paul Parish, 1723 "I" St., Bedford. **"Theology of the Body" workshop**, Fri. 7 p.m., Sat. 9 a.m.-3 p.m., Sun. 6-9 p.m., Father Rick Nagel and Monica Ashour, presenters, free-will offering, \$15 meal charge for Sat. Information: 812-275-6539, ext. 225, or [candrews1148@comcast.net](mailto:candrews1148@comcast.net).

Saint Meinrad Seminary and School of Theology, Gregory Hall, 200 Hill Drive, St. Meinrad. **Readers Theater, Richard II**, Fri. and Sat. 7:30 p.m., Sun. 2 p.m., no charge. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### November 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, **"Trivia Challenge,"** teams of eight must be 21 years of age to attend; \$25 per person includes food and beverages, 7-11 p.m. Information: 317-634-4519.

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **"Christmas Bazaar,"** crafts, baskets, quilts, chicken noodle dinner, refreshments, 9 a.m.-3 p.m. Information: 317-858-8372 or [bloomcathy@att.net](mailto:bloomcathy@att.net).

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Arts and Crafts Fair,"** barbecue, music, 9 a.m.-3 p.m. Information: 317-787-8246.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. St. Philip Neri Parish, **"Philipfest,"** games, food, 6-10 p.m., \$35 per person. Information: 317-631-8746 or 317-514-3327.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **"All-Class Reunion,"** school tours, 4:15 p.m., Mass, 5 p.m., dinner following Mass at Marriott East Hotel, reservations required. Information: 317-357-8352 or [tom@littleflowerparish.org](mailto:tom@littleflowerparish.org).

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Families Under Construction" workshop**, Lori Borgman, columnist, speaker, 9 a.m.-3 p.m., \$10 per person, \$15 per married or engaged couple, includes lunch, child care available. Information: 317-859-4673 or [rsiefker@indyblue.com](mailto:rsiefker@indyblue.com).

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. 27th annual

**"Holiday Bazaar,"** crafts, Christmas cookies by the pound, bake shop, food, chili for carryout, 9 a.m.-3 p.m. Information: 765-342-4504.

### November 7

St. Mary Church, 317 N. New Jersey St., Indianapolis. Fourth annual **"All-Girls' Catholic High School Mass and Brunch,"** 10:30 a.m., brunch following Mass at the Rathskellar, \$20 per person, reservations due Oct. 24. Information: 317-359-5800.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Open house**, 1-3 p.m. Information: 317-924-4333 or [CardinalRitterInfo@CardinalRitter.org](mailto:CardinalRitterInfo@CardinalRitter.org).

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.

### November 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Mass, 11 a.m., dedication of memorial following Mass, meeting, 12:30 p.m. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com).

St. Charles Borromeo School, 2224 E. Third St., Bloomington. **Open house**, 5:30-7:30 p.m. Information:

812-336-5853 or [taradoyon@yahoo.com](mailto:taradoyon@yahoo.com).

St. Theodore Guérin High School, Media Center, 15300 Gray Road, Noblesville, Ind. **Teens for Life, forum and pizza party**, 6:30-8:30 p.m., reservations required. Reservations: [mary@rtlindy.org](mailto:mary@rtlindy.org).

### November 11

Oldenburg Academy, Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-784-4439.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Lawrence School, 6950 E. 46th St., Indianapolis. **Open house**, 5-7 p.m. Information: 317-543-4923.

### November 12

Marian University, Hackelmeier Memorial Library, 3200 Cold Spring Road, Indianapolis. Richard G. Lugar Franciscan Center for Global Studies, speaker series, **"Personal Insights on International Diplomacy,"** Dr. Madeleine Albright, presenter, noon, free admission. Registration required. Reservations: <http://www.marian.edu/LFCGS/Pages/SpeakerSeries/Registration.aspx>.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **"Are You Being Fed**

**Spiritually?"** Jeff Cavins, presenter, 7-9 p.m., no charge. Information: 317-257-1085.

### November 12-13

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Christmas Bazaar,"** gift items, lunch, 9 a.m.-4 p.m. Information: 317-872-6420.

Oldenburg Academy, 1 Twister Circle, Oldenburg. Drama Club, **Cinderella**, 7 p.m., adults \$7, student/child \$5. Information: 812-934-4440.

### November 13

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **Dr. Ray Guarendi, radio host for EWTN program "The Doctor Is In,"** speaker, Mass and program, 8:30 a.m.-noon, lunch, \$15 per person includes lunch, reservations required by Nov. 8. Information: 317-225-8902 or [carolewill@hotmail.com](mailto:carolewill@hotmail.com).

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors**, meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

St. Simon the Apostle Parish, 8155 Oaklandon Road, Indianapolis. **11th annual "Royal Extravaganza,"** 6 p.m., \$75 per person. Information: 317-826-6000.

St. Jude Parish, 5353 McFarland Road, Indianapolis. **"Be a Match for Katie's Hope,"** bone marrow registration drive, 12:30-4:30 p.m. Information:

317-783-7119.

Woodstock Country Club, 1301 W. 38th St., Indianapolis. Little Sisters of the Poor, **"Harvest Celebration,"** 6:30 p.m., \$175 per person or \$350 per couple, benefits Little Sisters' ministry to elderly poor at St. Augustine Home for the Aged. Information: 317-872-6420.

St. Maurice Parish, 8874 N. Harrison St., Napoleon. **Smorgasbord dinner**, 4:30-7 p.m., \$8 adults, \$3 children 7-12 years old. Information: 812-852-4394 or [agehl@etczone.com](mailto:agehl@etczone.com)

Slovenian National Home, 2717 W. 10th St., Indianapolis. **"Grape Arbor Dance,"** 6-11 p.m., \$7 per person or \$10 includes dinner. Information: 317-632-0619 or [www.sloveniannationalhomeindy.org](http://www.sloveniannationalhomeindy.org).

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Missionaries of Christ, "Practical Training in Evangelization,"** 7:45 a.m.-5:30 p.m., \$40 per person, \$7 lunch if pre-registered by Nov. 3. Information: 812-623-8007 or [www.HealingThroughThePowerOfJesusChrist.org](http://www.HealingThroughThePowerOfJesusChrist.org).

### November 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Carmelite Secular Order, meeting**, noon-4 p.m. Information: 317-259-4936 or [cshock803@att.net](mailto:cshock803@att.net). †

## Retreats and Programs

### 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).

### November 14

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—Praying the Catholic Social Justice Principles,"** Franciscan Sister Marge Wissman, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Catholic Belief in the Last Things,"** Session 4 of four programs, Benedictine Father Matthias Newman, presenter, 6:30-9 p.m., \$25 per person includes dinner and presentation. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org). †

## Registrations due for 'Race for Vocations' and 'Mini-Marathon'

The 2011 "Race for Vocations" as part of the "OneAmerica 500 Festival Mini-Marathon and 5K" is scheduled on May 7, and registrations for both the "Mini-Marathon" and 5K races are now open.

Runners from the Archdiocese of Indianapolis, Diocese of Lafayette and Diocese of Evansville will participate again this year to promote vocations to the priesthood and religious life.

The archdiocesan Young Adult and College Campus Ministry is coordinating the "Race for Vocations" team again this year.

To participate in the "Race for Vocations," runners must register with both the "OneAmerica 500 Festival Mini-Marathon and 5K" and the Archdiocese of Indianapolis "Race for Vocations" by logging on to the [www.500festival.com](http://www.500festival.com) and [www.archindy.org/youngadult](http://www.archindy.org/youngadult) websites.

Registrations for the Mini-Marathon usually close by mid-November.

For more information about the "Race for Vocations," contact Courtney Mitchell at the Office of Priestly and Religious Vocations by e-mail at [cmitchell@archindy.org](mailto:cmitchell@archindy.org). †

## Young Adult and College Campus Ministry to sponsor pilgrimage

The archdiocesan Young Adult and College Campus Ministry is sponsoring a pilgrimage on Jan. 21-24.

It will include participation in a Jan. 21-23 national conference of the Fellowship of Catholic University Students (FOCUS) in Baltimore.

On Jan. 24, the young adult and college students on the pilgrimage will participate in the National March for Life in Washington, D.C.

Pilgrims will travel to Baltimore then return to Indianapolis on chartered flights.

The cost of the pilgrimage is \$219 for students and \$299 for non-students. Reservations must be made by Dec. 17.

To register for the pilgrimage, log on to [www.indycatholic.org](http://www.indycatholic.org). Pilgrims will also need to register for the FOCUS conference at <http://focusconference.org/baltimore>.

For more information, send an e-mail to [mfarely@archindy.org](mailto:mfarely@archindy.org). †



## Pro-life memorial

St. Mary of the Assumption parishioners participated in the dedication and blessing of the Bloomington Deanery parish's new Right to Life Memorial on Oct. 31 in Mitchell. Father Rick Eldred, third from right, the pastor of St. Mary Parish and St. Vincent de Paul Parish in Bedford; Deacon David Reising, second from left; and members of the Fourth Degree Knights of Columbus pose for a photograph after the ceremony. The memorial was dedicated "in loving memory of the unborn children killed by abortion and anyone unable to enjoy the right to life and its blessings."

# Student engagement is main message at education conference

By Brigid Curtis Ayer

Special to *The Criterion*

"If you cannot connect with kids, you cannot teach."

Keynote speakers Eric Jensen and Debbie Silver drove home this message to nearly 2,500 non-public school educators who traveled to Indianapolis to learn how to engage students during the Indiana Non-Public Education Conference at the Indiana Convention Center on Oct. 28-29. The conference was hosted by the Indiana Non-Public Education Association (INPEA).

The Oct. 28 keynote address was delivered by Jensen, the founder of a brain-based learning center known as the Jensen Learning Corporation. He offered strategies for student engagement based on several discoveries about the brain.

Jensen defines brain-based teaching as implementing educational strategies based on current cognitive science.

"Some education strategies have absolutely no research basis at all or are based on either out of date or highly biased research—which renders them ineffective," Jensen said. "Every time a teacher struggles with poor achievement, there is a mismatch between what the teacher is doing in the classroom and what really works."

Children do not arrive at school pre-assembled by their DNA as was previously believed, Jensen said.

"Instead, they are glued together by life experiences. The single discovery of neuroplasticity means that the brain changes by input from the environment," Jensen said. "Teaching is a highly targeted form of environmental input. Therefore, teaching and teaching methods change the brain."

Jensen, who lives in Hawaii, has taught at every level and authored 24 books. He told teachers that what they do in the classroom really matters.

"Current research shows [that] everything a teacher does in the classroom will affect and change the student's brain development," he said. "You have much more to do with how your students turn out than you think."

Silver, the keynote speaker on Oct. 29, delivered her message of student engagement in a candid, yet funny manner based on her 40 years of teaching.

*Drumming to the Beat of Different Marchers*, the title of Silver's book and her keynote address, gave the teachers practical



strategies for reaching students who may seem to be unreachable.

Silver, who holds a doctorate in education and lives in Melissa, Texas, said, "First, you need to find out where each student really is. Not where the standards say they should be, or where you think they should be, but where they really are. Then raise the bar just beyond where the students are. Make them stretch, but also make the goal reachable."

"All students must be given a reasonable chance to learn and succeed," she explained. "When they are given this opportunity, they will be engaged and reach beyond where even they thought possible. Raising the bar and steering kids toward self-efficacy is what teachers need to be doing in the classroom."

The author said that she understood the pressures of content, paperwork and other teacher responsibilities, but told the conference attendees, "When you're in the classroom, being really present to the students is the best thing [you] can do for their educational success."

Steve Westrick, the principal of St. Mary School in Muncie, Ind., in the Lafayette Diocese, said he enjoyed the feeling of community at the conference.

"We don't see each other day to day, but when we gather as a group . . . , it is very powerful. We realize we are not alone," he said. "We are part of a large community of educators who are working to make a difference in the lives of young people every day."

Pam Daugherty, who teaches the third grade at St. Mary School in New Albany, said that she was most interested in learning about differentiated learning.

"Every child should have an I.E.P.—an



Dominican Sister Maria Fidelis Gray, left, the principal of Our Lady of Mt. Carmel School in Carmel, Ind., and Anne Dumas, the principal of St. Augustine School in Rensselaer, Ind., both in the Lafayette Diocese, gear up for a breakout session for administrators on Oct. 29.

individual education plan—because all students are different and learn differently," she said. "It's tough to do, but if your heart is in it, you will find a way."

John Elcesser, INPEA executive director, thanked the teachers for their hard work. He said because of it, his job is "made easy."

In addition to the professional development opportunities and community building that the conference provides, Elcesser said the INPEA would be working the advocacy side during the upcoming

2010 Indiana General Assembly.

He also encouraged the educators to stay informed and engaged.

"As lawmakers return to the statehouse to consider a new budget and develop education policy, our educators and our school communities need to be a part of the public policy discussion," Elcesser said. †

(Brigid Curtis Ayer is a correspondent for *The Criterion*.) †

## What is the Indiana Non-Public Education Association?

The Indiana Non-Public Education Association (INPEA) includes more than 415 schools, 96,000 students and 6,900 teachers for pre-kindergarten to 12th grade.

INPEA was created in 1974 when 12 representatives from non-public schools met and agreed to form an association to serve the interests of non-public school education in Indiana. Educators present at the inaugural meeting represented Christian, Lutheran, Catholic and independent non-public schools.

Today, the governing body of INPEA is composed of six at-large representatives from schools throughout the state, and a representative from each of the following non-public school jurisdictions: Association of Christian Schools International, Christian Schools International, Indiana

Association of Independent Schools, Lutheran Church Missouri Synod, Fort Wayne Area Lutheran Schools, Seventh Day Adventists, Archdiocese of Indianapolis, Diocese of Evansville, Diocese of Fort Wayne-South Bend, Diocese of Gary and Diocese of Lafayette.

INPEA strives to maintain productive relationships with the Indiana State Department of Education, the federal government and other agencies that impact quality education. As a state affiliate of the Council for American Private Education ([www.capenet.org](http://www.capenet.org)), INPEA is an advocate regarding both state and federal education issues affecting non-public education.

The INPEA website can be found at [www.inpea.org](http://www.inpea.org). †



Eric Jensen



Debbie Silver

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Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410  
317-236-1548 or 800-382-9836, ext. 1548  
chill@archindy.org

# IRAQ

*continued from page 1*

urgent call for peace in the Middle East.

While peace may be a gift of God, “it is also the result of efforts by people of good will, and national and international institutions,” he said.

“May everyone unite their efforts so as to end all violence,” he said.

Armed militants wearing explosives first set off a car bomb across the street, killing two people in front of the Baghdad Stock Exchange. Then they stormed the church, killing another two people, according to reports.

The militants, who said they were part of the Islamic State of Iraq—a group with suspected ties to al-Qaida—held parishioners and priests hostage in the hope of leveraging the release of prisoners from their network. The terrorists demanded that prisoners linked to al-Qaida be set free from detention in Iraq and Egypt, and they threatened to blow up the church if military forces attempted to break the siege.

After a standoff that lasted hours, Iraqi forces stormed the cathedral, and the ensuing firefight and a series of explosions left the 58 dead and 75 injured.

Unconfirmed reports said a third priest was among those who died at the hospital.

Syrian Catholic Patriarch Ignace Joseph III Younan was in Canada when the blasts occurred. In an e-mail to Catholic News Service on Nov. 1 while he was en route to Baghdad, he criticized the lack of security for Christian places of worship, and called on “Iraqi parties to overcome their personal and confessional interests and look for the good of the Iraqi people who have elected them.

“There are a few churches and Christian

institutions left in Baghdad, not so great a number that it is not unreasonable for them to be protected, security-wise,” he said, noting that the security being provided by the government is “far less than what we have hoped for and requested.

“Christians are slaughtered in Iraq, in their homes and churches, and the so-called ‘free’ world is watching in complete indifference, interested only in responding in a way that is politically correct and economically opportune, but in reality is hypocritical,” said the patriarch, who served as the bishop of the New Jersey-based Syrian-rite diocese in the United States and Canada from 1995 until his election as patriarch in 2009.

The patriarch demanded “that the U.S. Congress, the United Nations, the International Commission for Civil Rights and the League of Arab States” condemn the actions at the church, and “take the appropriate action to defend innocent Christians brutally singled out because of their religion, in Iraq and some other Middle Eastern countries.”

Chaldean Auxiliary Bishop Shlemun Warduni of Baghdad told Vatican Radio on Oct. 31 that at least one child was killed in the incident.

During the siege, he asked people to pray that God would give the hostage-takers the grace to take into consideration the women, children and all the innocent who were threatened by their actions.

Vatican spokesman Jesuit Father Federico Lombardi told reporters at the time of the siege that “it’s a very sad situation, which confirms the difficult situation in which Christians live in the country.

“Christians live with great insecurity and we express our solidarity with them,” he said.

Iraqi bishops had just participated in a special Synod of Bishops on Oct. 10-24 with the pope at the Vatican. The synod drew attention to the challenges facing Christians in the Middle East. †

# HOPE

*continued from page 1*

the grounds of St. Joseph Parish.

According to its pastor, Father Glenn O’Connor, the parish has a long history of supporting a halfway house on its grounds.

For Grimes-Cooperwood, the center was just what she needed—a place where the staff believed she could redeem her life.

“We had relapse prevention, we had spirituality class, and we had another recovering person to talk to,” she says. “We had all the support we needed here to get away from the old path and start a new life. We had three meals a day, a bed, a shower. We didn’t have that out in the madness.”

After she graduated from the program, she began to work there two nights a week and every other weekend. Then she became the manager of the residence, and later its comptroller. In 2005, she became the executive director of Seeds of Hope. Every step of the way, she has experienced the joy of finding her purpose in life.

“This is where I was meant to be,” she says. “Where else could I help people just like me? We’re here for that person who is willing to change. When you see them going to great lengths to change their lives, it means Seeds of Hope is doing an awesome job of helping them. It means they’re getting a second chance at life—to be a mother, a sister, to be employable, to be a new creation. I’ve seen their attitudes change. They want to take care

of themselves and their families.”

Now 45, Grimes-Cooperwood is the poster person for the amazing transformations that Seeds of Hope helps women make in life.

“Today I have a house, I pay my bills, and I pay them on time,” she says. “I’m a mother and a wife. I can help women now because they know they can depend on me. People trust me. I can live the way [that] God intended me to live. That means the world to me. I’ll never give it up.”

She even met her husband at Seeds of Hope. When the building was flooded in 2003, Les Cooperwood was part of the clean-up crew.

“We were married in 2005. It was a good year for me,” she says.

## The touch of Providence

Grimes-Cooperwood views all the changes in her life as the touch of Providence. Separated from her religious faith during her addiction, she has embraced it during her recovery.

“When I got into my addiction, I didn’t think about faith. I didn’t think about God,” she says. “But when my back was against the wall, I knew someone was there for me. It’s my faith that got me where I am today.”

Father O’Connor has noticed the importance of faith in the women’s transformations.

“A lot of the ladies who are successful in recovery finally realize they can’t do it without God,” says Father O’Connor, the president of the board of Seeds of Hope. “Once they realize that, their chances of staying sober improve tremendously. A



Father Glenn O’Connor and Marvetta Grimes-Cooperwood share a laugh outside the newly expanded Seeds of Hope residence center. Father O’Connor is the president of the board of Seeds of Hope, a center for women who are trying to reclaim their lives after their addictions to alcohol and drugs. A graduate of the Seeds of Hope program, Grimes-Cooperwood is now the executive director.

few of the [women] have been through RCIA [Rite of Christian Initiation of Adults], and they’ve been sponsored by parishioners. It’s always been a good relationship.”

Grimes-Cooperwood praises Father O’Connor for his commitment to Seeds of Hope.

“Father Glenn had enough faith to say yes to this, and he knew this would work,” she says. “He’s the driving force behind Seeds of Hope. He just makes things happen. It’s only through God touching him that this has worked. He makes it possible for us to live a different way.”

As Seeds of Hope strives to rebuild women’s lives, it also is currently renovating and expanding its facility, thanks to a federal home loan grant that allowed the center to buy the property from the archdiocese, according to Father O’Connor.

When the expansion is completed—scheduled for later this year—the residence will be able to house 17 women, up from

10. While St. Joseph Parish no longer provides direct financial assistance for Seeds of Hope, the commitment to its mission continues with the support of many parishioners.

Grimes-Cooperwood couldn’t be more thankful—for herself and all the women whose lives have been touched by Seeds of Hope.

“When we came to Seeds of Hope, we had no hope,” she says. “We just had despair, the dreadful day-in and day-out despair. Just the name Seeds of Hope gives you a sense of something better. We are a life that is planted, and we can grow and change. We all hope and pray [that] we’ll never go back to where we were. I think back all the time to when I had nothing, I came here with just a duffle bag of clothes. Now I have a life.”

(For more information about Seeds of Hope, call 317-244-0203 or visit the website at [www.seedsofhopeindy.com](http://www.seedsofhopeindy.com).) †

# What was in the news on Nov. 4, 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 Nov. 4, 1960, issue of *The Criterion*:

- **Theologian says: Reformation of Catholic life is needed to inspire Protestant understanding**
- **Osservatore Editor: Denies Vatican paper urged vote direction**
- **Vote dictation by clergy un-American, prelate says**
- **Why I am going to vote for Kennedy**

By Alan T. Nolan: “Two factors combine in 1960 to decide my vote for Kennedy: 1) The fact that he is the Democratic candidate. 2) The fact that he has high personal qualifications for the office. Thus, my comments are concerned with two considerations, the party and the man. ... Nixon’s standards of political conduct also concerned me. ... He is too much concerned with winning and not enough concerned with the cost.”

• **Why I am going to vote for Nixon**  
By Mark Gross: “As a Catholic American, I will vote for Nixon. I believe the probable policies of a Nixon Administration would better serve the nation—and thereby the Catholic Church—than would the probable policies of a Kennedy Administration. ...

I believe Kennedy unwittingly asks us, in effect, to veer toward the newer evil of over-collectivism—toward the ‘usurped collective domination’ which Pope John [XXIII] warns against today.”

• **Jesuit scores ‘distortion’ in image of the Church**

• **Question Box: Mixed marriage problem posed**  
“Q. As the Protestant half of a mixed marriage, I remember promising to raise our children as Catholics. However, I cannot remember specifically promising to send them to the parochial schools. ...

A. Canon 1374 states that Catholic children shall not attend non-Catholic, neutral or mixed schools, namely those which non-Catholics also attend. ... The non-Catholic partner in a mixed marriage may claim that he is not directly bound by Canon Law. However, he must keep in mind that his Catholic wife is bound by this law and that he has promised not to interfere with her proper practice of her religion.”

- **Desire for unity at peak, Archbishop Alter says**
- **Phony ‘Catholic’ pamphlet probed**
- **Puerto Rican prelate ‘explains’ pastoral**
- **U.N. refugee program is aided by Holy See**

(Read all of these stories from our Nov. 4, 1960, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

# What were the top archdiocesan stories that the newspaper featured in the 2000s?

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 2000s.*

# 2000

May 2000—Pope John Paul II has the third secret of Fatima revealed.

“FATIMA, Portugal (CNS)—On the 19th anniversary of the attempt to assassinate him, Pope John Paul II listened as his top aide announced the pope’s decision to reveal the so-called ‘third secret of Fatima.’ Cardinal Angelo Sodano, Vatican secretary of state, told an estimated 600,000 people gathered in Fatima [on] May 13 that the pope believes the secret refers to the assassination attempt and to the Church’s struggle against communism.”

September 2000—30,000 Catholics from the archdiocese gather for Mass in the RCA Dome in Indianapolis to celebrate the Jubilee Year.

In a message from Archbishop (Daniel M.) Buechlein: “ ‘Celebration in the Spirit of Hope: The Great Jubilee’ was a blessed moment in the history of the Catholic Church in the archdiocese. We thank God for this blessing and the countless blessings showered on our local Church! Surely it was a memorable and holy event, not only for those who received the sacrament of confirmation but for all of us. And in the name of all of us—laity, religious and clergy—I want to thank everyone who gathered at the RCA Dome as the Church in central and southern Indiana. ... Our Jubilee celebration not only gratefully celebrated the 2,000th anniversary of Christ’s birth and our salvation, it was primarily an event that looked to the future.”

April 2001—A fire at Sacred Heart of Jesus Church in Indianapolis destroys the main altar and causes \$4.3 million in damage.

June 2001—Over the objections of Archbishop Buechlein, Timothy McVeigh is executed in Terre Haute for the Oklahoma City bombing.

August 2001—President George W. Bush authorizes federal funding for embryonic stem-cell research involving about 60 existing stem-cell lines.

September 2001—Terrorists attack the United States by destroying the World Trade Center in New York, and crashing planes into the Pentagon and a field in Pennsylvania.

From a story by Jennifer Del Vecchio and Mary Ann Wyand: “Pilgrims from the Archdiocese of Indianapolis watched in horror from a New Jersey hotel as smoke billowed from the Manhattan skyline after terrorists crashed two airliners into the World Trade Center Tuesday, causing both towers to collapse. The 40 pilgrims, who are all safe, were on their way to Switzerland, Austria and Germany for a 10-day archdiocesan pilgrimage. ... ‘The reports of the terrorist attacks in the United States are horrible and unsettling to everyone,’ Archbishop [Daniel M.] Buechlein said. ‘However, we all need to stay as calm as possible and prayerfully wait to see exactly what the dimensions of these violent acts are. I call all people of good will to prayer.’ ”

November 2001—“Journey of Hope 2001,” a spiritual blueprint to help Catholics pass on the faith in the new millennium, ends.

June 2002—Responding to the clergy sexual abuse crisis, the U.S. bishops set new diocesan rules and a zero tolerance policy for abusers.

“DALLAS (CNS)—At a historic meeting in Dallas [on] June 13-15, the U.S. Conference of Catholic Bishops ordered dramatic changes to protect children throughout the U.S. Catholic Church, notably forbidding a second chance in ministry for any priest who has ever sexually abused a minor. After 11 hours of intense debate over two days, the bishops adopted a ‘Charter for the Protection of Children and Young People’ that all dioceses must implement.”

June 2002—The archdiocese ordains eight men to the priesthood, the most in one year since 1974.

March 2003—The U.S.-led war in Iraq begins; Catholics react with protest, prayers and support for the troops.

From Archbishop Buechlein: “Our first concern in this time of war is the need for prayer. We need to pray for those who serve us in the military and for our government leaders. We need to pray for the victims of terrorism and for the terrorists themselves. We need to pray especially for the wisdom to find our way to peace in the world. The Catholic Church’s commitment to foster world peace and a culture of life causes us to express grave concern about the war with Iraq. However, the phenomenon of international terrorism makes the moral judgment of war complex in ways that we haven’t really dealt with before.”

October 2003—Mother Teresa of Calcutta is beatified by Pope John Paul II only six years after her death.

March 2004—Saint Meinrad Archabbey celebrates 150 years.

May 2004—A tornado causes hundreds of thousands of dollars in damage to St. Elizabeth’s Pregnancy and Adoption Services.

September 2004—Archbishop Daniel M. Buechlein inaugurates the Bishop Bruté House of Formation in Indianapolis.

The House of Formation was later changed to the Bishop Bruté College Seminary. The seminary moved from the campus of Marian College to the former home of the Indianapolis Carmelites in 2008 when the remaining sisters moved to the motherhouse of the Franciscan Sisters in Oldenburg.

April 2005—Pope John Paul II dies after leading the Catholic Church for more than 26 years.

From Archbishop Buechlein: “Many people knew no other pope than John Paul II. His lengthy pontificate and the impact of his stature mark the papacy like no other in recent history. His vision of a new Christian millennium was a running theme through his years as the Vicar of Christ and successor to Peter. The world was his mission. Truly, he became an international pastor. Certainly, his visitation of every continent and many countries made his pastoring visible and concrete. But it was also the power of his personal charisma buttressed by his powerful teaching that marked him as a world leader even in the latter years of his illness. Unlike many political leaders, Pope John Paul had a world view—that is, his was not provincial or parochial in his thinking.”

April 2005—Cardinal Joseph Ratzinger, guardian of the Church’s doctrine for 24 years, is elected the 265th pope.

Reporter Sean Gallagher interviewed leaders of archdiocesan religious orders for reactions: “ ‘We are grateful to God for providing a shepherd again for our Church.’ [Saint Meinrad Archabbot Justin DuVal] said, ‘and we look forward to him strengthening all of us in the Catholic faith as the Lord said about St. Peter.’ ... Providence Sister Ann Margaret O’Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, offered in the name of her community prayers and hopes for the new pope.”

May 2005—Pope Benedict XVI waives the five-year waiting period and allows the Cause of Canonization of Pope John Paul II to open immediately.

June 2005—Despite a downpour, Catholics around the archdiocese gather in Indianapolis to celebrate the Year of the Eucharist.

September 2005—The Archdiocese of Indianapolis joins other dioceses in raising relief funds for those affected by Hurricane Katrina. Mission trips follow in the months and years to come.

September 2005—The Cause of Canonization of Simon Bruté, the first bishop of the diocese, is opened.

October 2006—Pope Benedict XVI declares Blessed Mother Theodore Guérin Indiana’s first saint.

From a news story by Sean Gallagher: “VATICAN CITY—In a festive liturgy at St. Peter’s Square attended by Catholics from across Indiana and around the world, Pope Benedict XVI made history on Oct. 15, solemnly declaring Mother Theodore Guérin as the first canonized saint from Indiana. According to Providence Sister Marie Kevin Tighe, it’s now up to us to fill the state with saints.”  
The Holy See also proclaimed St. Theodora as a new patroness of the Archdiocese of Indianapolis, along with St. Francis Xavier.

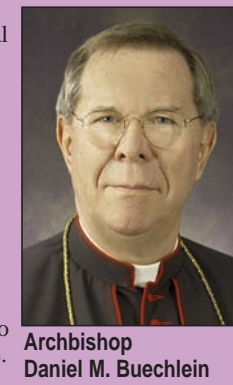
April 2007—An arson fire destroys St. Anne Church in New Castle on Holy Saturday, April 17. A new church is dedicated three years later.

June 2007—SS. Peter and Paul Cathedral in Indianapolis closes its centennial year with a special Mass.

July 2007—Pope Benedict relaxes restrictions on use of the traditional Latin Mass, allows it to be celebrated in any parish as the “Extraordinary Form” of the liturgy.

January 2008—Archbishop Buechlein is diagnosed with cancer.

“During the week of Jan. 13, Archbishop Buechlein sought medical attention after experiencing an unusual amount of fatigue and noticing a swelling under his right arm. After several medical tests, he received a report on Jan. 18 that he has Hodgkin’s lymphoma, a form of cancer affecting the lymph nodes. After further tests are conducted to determine the extent that the lymph nodes are malignant, it is expected that chemotherapy will be used to destroy the malignant cells and tissue. ... To some degree at least, the archbishop’s normal routine will be curtailed.”  
After months of treatment, the archbishop is declared cancer free.



Archbishop Daniel M. Buechlein

April 2008—Archdiocesan Catholics and youth joined people from around the country who gather in New York and Washington for Masses with Pope Benedict XVI.

July 2008—25 men are ordained the first permanent deacons in the history of the Archdiocese of Indianapolis.

The new permanent deacons will be ministering in parishes and in the broader community in such places as jails, prisons, hospitals and nursing homes. They will baptize, witness marriages and preside over funeral services. At Mass, they will be able to proclaim the Gospel and preach, but will not serve as celebrant or consecrate the Eucharist. In the ministry of the Word, the deacons will teach the faith and provide pastoral guidance. The deacons’ ministry, however, will be focused on charity.”



File photo from Reuters

October 2008—The “Legacy for Our Mission” archdiocesan capital campaign wraps up after garnering \$104 million in pledges from 33,000 Catholics.

May 2009—The archdiocese celebrates its 175th anniversary of the archdiocese with a Mass at Lucas Oil Stadium in Indianapolis.



“About 25,000 Catholics gathered at Lucas Oil Stadium in Indianapolis on May 3 to celebrate the 175th anniversary of the Archdiocese of Indianapolis. Seventeen bishops, two archbishops and several priests of the archdiocese helped Archbishop Daniel M. Buechlein confirm 2,500 teenagers and 300 adults during the jubilee Mass. Also honored at the celebration were children who had recently received their first Communion, couples who had been married 50 years or longer, and men and women religious who were celebrating significant anniversaries of entrance into religious life or profession of vows.”

May 2009—Tensions among Catholics flare over President Barack Obama receiving an honorary degree from the University of Notre Dame.

July 2009—Marian College in Indianapolis becomes Marian University.

December 2009—Father Paul Etienne is ordained the new bishop of Cheyenne, Wyoming.

From the account of his ordination by Sean Gallagher: “ ‘Church of Cheyenne, God’s holy people, brother priests and deacons, it will not take you long to discover how lucky you are,’ said Bishop Robert N. Lynch of St. Petersburg, Fla., during the homily. ‘With the Lord, help this man shoulder the yoke of office and help it be lightened for him so that the Gospel promise of today will also be your experience.’ The 1,600 people who filled the Cheyenne Civic Center for the liturgy were made up of many Catholics from Wyoming and Indiana.”





# Notre Dame community mourns student killed in accident

SOUTH BEND, Ind. (CNS)—More than 1,000 students attended an evening Mass of remembrance celebrated on Oct. 28 for a University of Notre Dame student who was killed a day earlier in an accident at a university football practice field.

During the Mass, another thousand students stood outside the basilica and 500 watched live coverage of it at the student center, according to news reports.

Declan Sullivan, a 20-year-old junior from Long Grove, Ill., was injured when a film tower fell over during a wind storm at about 4:50 p.m. He was filming football practice for the Department of Athletics from a hydraulic scissor lift when the incident occurred.

He was transported to Memorial Hospital in South Bend, where he later died, according to a university press release. A preliminary report by the coroner cited blunt force trauma to his head as the apparent cause of death.

"There is no greater sadness for a university community than the death of one of its students," Holy Cross Father John Jenkins, Notre Dame's president, said in an afternoon media briefing on Oct. 28.

"There is certainly no greater sadness for a family than the loss of a son or brother. It is with a sense of that double sadness that, on behalf of our university, I express our

deepest condolences to Declan's family, friends and classmates," said the priest, who presided at the Mass at the Basilica of the Sacred Heart.

Notre Dame's athletic director, Jack Swarbrick, said the accident will be thoroughly investigated by the Indiana Occupational Safety and Health Administration and the Notre Dame Security Police Department.

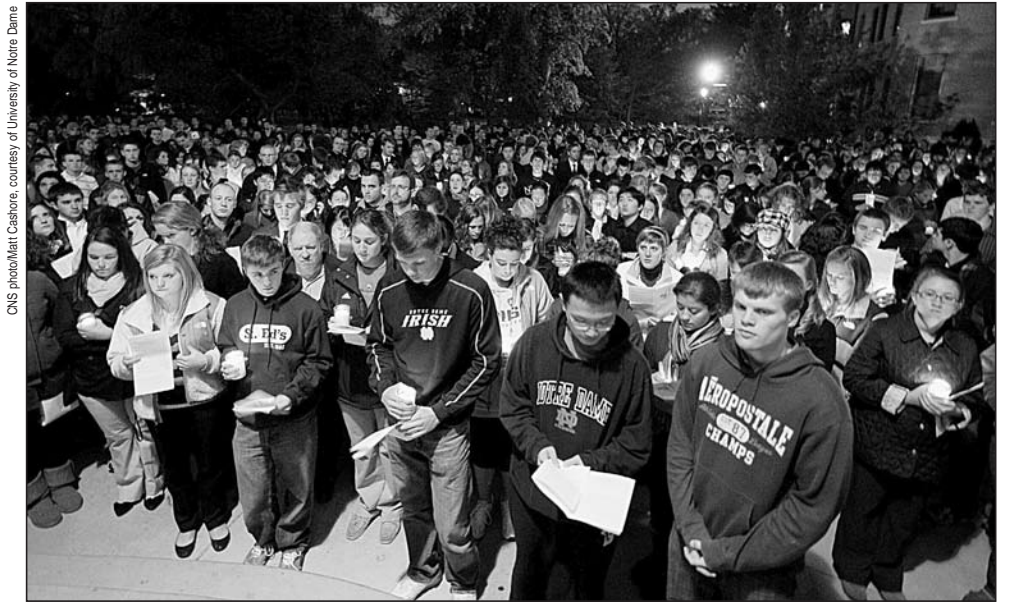
"There's a lot to learn here, and we will learn it all in an expeditious manner," he said at the media briefing.

In a letter to students issued the same day as the news conference, Father Jenkins and Holy Cross Father Tom Doyle, vice president of student affairs, said, "No words can convey the shock and grief we all are experiencing.

"Declan was a well-liked, bright and enthusiastic film and marketing student, and a valued member of the Notre Dame family. His death is a tremendous loss that will be felt very deeply, and we share in your grief during this incredibly difficult time," they wrote.

They offered their prayers and "most profound sympathies" to Declan's parents, his sister, Gwyneth, who attends Notre Dame, and to other family members, his friends and fellow students.

The Oct. 30 game against the University of Tulsa went on as planned



Students gather outside the Basilica of the Sacred Heart at the University of Notre Dame for a Mass of remembrance for Declan Sullivan on Oct. 28 in Notre Dame, Ind. Sullivan, a junior, was killed on Oct. 27 when a scissor lift on which he had been standing to videotape football practice toppled over.

and was played in Sullivan's memory. Players wore decals on their helmets commemorating Sullivan. A moment of silence preceded the coin toss.

Swarbrick said the football coach's primary focus was the emotional state of the players.

"Our focus is on the team, and on

Declan," Swarbrick said. "There is an intensity that attaches to the experience of being part of a team and an athletic program. Declan [was] part of that program. And so the sorrow that is felt is even greater."

A number of traditional home football weekend events were canceled. †

## Michigan religious order set to buy Pope John Paul II Cultural Center

WASHINGTON (CNS)—A Michigan religious order experiencing rapid growth since its formation in 1997 is planning to buy the 10-year-old Pope John Paul II Cultural Center across the street from The Catholic University of America.

The Ann Arbor-based Dominican Sisters of Mary, Mother of the Eucharist signed a purchase agreement with the Archdiocese of Detroit to buy the 100,000-square-foot

center in Washington and use it as a house of study for its members.

No purchase price for the 12-acre property was disclosed. The property was valued at \$37.3 million for the 2011 tax year during the most recent real estate appraisal.

Its proximity to the well-established Dominican House of Studies and the Basilica of the National Shrine of the

Immaculate Conception makes it an attractive site, said a spokeswoman for the order.

Dominican Sister Maria Gemma Martek, superior of the motherhouse in Ann Arbor, said the hope is that the center can be developed into a house of studies for sisters.

"This is an exciting possibility," she told Catholic News Service, "the idea of being able to potentially have a presence in our nation's capital in such a great location in proximity to Catholic University, the Dominican House of Studies and the basilica."

She said architects are evaluating the facility to determine if it can be remodeled to incorporate living space, a kitchen, a chapel and other needs for a religious community.

If all goes well, she explained, the order hopes to close on the deal by the end of the year.

The order has grown from four to 113 members since it was founded in 1997. With members' average age of 26, the order welcomed 22 young women into its novitiate in September, she said.

The rapid growth has forced the sisters to look elsewhere to house and train members. Leaders had begun searching for a new

location for a second motherhouse when they learned that the cultural center was available, Sister Maria Gemma said.

The idea for a Catholic center in Washington honoring Pope John Paul II was conceived in 1988 by Cardinal Adam J. Maida, then bishop of Green Bay, Wis., and was unveiled during his tenure as archbishop of Detroit. His admiration for Pope John Paul led him to envision a place where Catholics could explore their faith and Church teachings.

Eventually, the concept evolved to become a cultural center where classes on Catholicism and Catholic theology could be conducted, lectures held and studies on Catholic culture could be undertaken.

The center, which cost \$60 million to build, has experienced financial difficulties throughout its history. Because of low attendance rates, center officials in 2006 discontinued museum activities and shifted the center's focus to a place of scholarly research on the concepts in Catholic thought laid out by Pope John Paul. It continues to display personal memorabilia, photos, and artwork from the late pope.

The center is now overseen by a foundation chaired by Cardinal-designate Donald W. Wuerl of Washington. †

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# Faith *Alive!*

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## Preparing for new Mass translation can bring liturgical renewal

By David Gibson

You didn't hear these words at the end of last Sunday's Mass: "Go in peace, glorifying the Lord by your life."

But you may well hear them on the first Sunday of Advent in 2011 when the new English translation of the *Roman Missal*, the book of prayers used at Mass, is implemented at English-speaking Masses in the United States.

Msgr. Anthony Sherman, the director of the U.S. bishops' Secretariat of Divine Worship, pointed out in an interview that these words represent one of four options in the missal for what is termed "the dismissal" at the conclusion of a Mass. The other options are "Go and announce the Gospel of the Lord," "Go in peace" and, somewhat more familiar in its sound, "Go forth, the Mass is ended."

Pope Benedict XVI felt there needed to be "more of a connection" between "liturgy celebrated and life lived," Msgr. Sherman said. The new options for the dismissal reflect that concern.

The world Synod of Bishops that met in Rome in October 2005 recommended to Pope Benedict that a way be found for the dismissal to accent every Christian's mission in the world. Responding to the synod in his 2007 apostolic exhortation titled "The Sacrament of Charity," Pope Benedict expressed agreement.

Liturgical scholars and theologians long have discussed the Eucharist's dismissal, which in Latin has been worded "*Ite, missa est*" ("Go, the Mass is ended"). They have made the point that these words do not mean, in effect, "OK, leave now. We're finished." Pope Benedict's apostolic exhortation picked up on such discussions, explaining that, "In antiquity, 'missa' simply meant 'dismissal.' However, in Christian usage ... the word 'dismissal' has come to imply a 'mission.' These few words succinctly express the missionary nature of the Church. The people of God might be helped to understand more clearly this essential dimension of the Church's life, taking the dismissal as a starting point."

How does the Sunday Eucharist connect to the complex lives that people lead during the week at home, in their workplaces or schools, or during leisure time? That is the issue. And this point seems clear: The dismissal is worth talking about and learning about—like so many other Mass texts.

Msgr. Sherman explained that the rubrics or rules that apply to the new translation indicate that any text of the Mass, not only the Scripture readings, is a resource for homilists. Who knows? Perhaps we will hear a homily on the dismissal one day fairly soon.

During the year following the translation's introduction, Msgr. Sherman hopes to see a movement beyond earlier debates over how certain texts are translated and toward recognition that the newly translated missal represents an invaluable resource.

In his view, the translation's implementation offers a unique opportunity for scholars and then homilists to "begin to unpack" texts in the Mass. He noted that the missal texts also will constitute a resource for religious educators and those involved in spiritual formation.

Moreover, he commented, the new translation's implementation presents an "outstanding opportunity" in

File photo by Sean Gallagher



Hundreds of worshippers watch Archbishop Daniel M. Buechlein and scores of priests process into SS. Peter and Paul Cathedral in Indianapolis at the start of the liturgy on June 27, 2009, in which then-transitional deacons Sean Danda and Christopher Wadelton were ordained to the priesthood. Catholics in English-speaking countries can use the time of preparation for the Church's new translation of the Mass to renew their appreciation and understanding of the liturgy.

the Church for delving deeper into the theology of the Eucharist. He regards the present moment as a time of continued liturgical renewal.

It appears, then, that implementing the new translation is a multidimensional project. It involves advance preparation to generate awareness of what is coming, and the reasons why the new translation was undertaken.

But once the translation comes into use on the weekend of Nov. 26-27, 2011, a new phase of implementation may well get under way, a period of unearthing the riches of the liturgical texts.

The advance-preparation phase is vital. The U.S. bishops advise that "use of the revised text requires preparation and catechesis for both priests and the faithful."

It is important that priests acquaint themselves with the new translation.

They can even listen in their cars to an audio recording of it, Msgr. Sherman pointed out.

Their preparation requires some "minimal effort," but he believes priests will find gearing up to use the new missal very easy to do. He recommends that they read about the theology of the eucharistic prayer.

The easy accessibility of extensive online materials

facilitates the preparation process, he indicated. For example, the Mass texts can be found on the U.S. bishops' national website, [www.usccb.org/romanmissal](http://www.usccb.org/romanmissal), along with explanations of what will change for the priests and the congregation, sample parish bulletin inserts and many more educational materials on the liturgy.

On the first Sunday of Advent 2010, one year prior to the translation's implementation, Msgr. Sherman hopes that parishes will have plans basically in place for introducing people to the new translation over the course of the year ahead and preparing them for their "not drastically changed" parts at Mass. Now is the time, he said, for weekly bulletin announcements about the translation and the Mass itself.

However, on the first Sunday of Advent 2012, one year after the new translation's implementation, Msgr. Sherman envisions that experts,

homilists and many others will be at a different point. He hopes they will be endeavoring to penetrate the riches of new texts and to expose all in the Church "to a deeper appreciation and understanding" of their content.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

**'... implementing the new translation is a multidimensional project. It involves advance preparation to generate awareness of what is coming and the reasons why the new translation was undertaken.'**

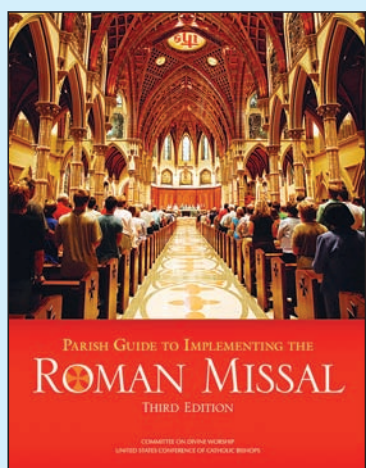
## Resources for parishes to help with the implementation of the new missal

By Maureen E. Daly

How will the people in the pews learn about the new English translation of the *Roman Missal*—not just what to say and when, but also why?

This is not an idle question.

The people's responses during the Mass will change starting on the weekend of Nov. 26-27, 2011. Publishers



This is the cover of a parish guide on the English translation of the new edition of the *Roman Missal*. The guide is among the resources being made available by the U.S. Conference of Catholic Bishops before the missal goes into use on the weekend of Nov. 26-27, 2011.

around the English-speaking world are about to release catechetical materials to help Catholics prepare to use the new translation.

For the Church in America, the U.S. Conference of Catholic Bishops has prepared an 88-page *Parish Guide to Implementing the Roman Missal, Third Edition* (\$9.95 from [www.usccbpublishing.org](http://www.usccbpublishing.org)).

The guide includes "practical resources to create the parish implementation plan," including a calendar, "to do" lists, bulletin inserts, homily helps and a comprehensive bibliography.

Beyond the checklists, Church leaders see the publication of the guide as an opportunity to teach Catholics about the Mass, and to explain the movement for liturgical renewal that was called for by the Second Vatican Council.

The International Commission on English in the Liturgy, which oversaw the new English translation of the *Roman Missal*, has produced a beautiful and comprehensive five-part DVD—*Become One Body, One Spirit in Christ*—as a teaching and liturgical resource to assist with the international implementation (\$19.95 from [www.usccbpublishing.org](http://www.usccbpublishing.org)).

Filmed at churches in the United States, Ireland, England, Scotland, Australia, New Zealand, Canada and

South Africa, the DVD uses video, text, graphics and music to help the viewer understand the Eucharist and the changes that will go into full effect in Advent of 2011.

The DVD begins with the scriptural foundations of the Mass—the accounts of the Last Supper, the Passion and death of Jesus, his resurrection, the encounter at Emmaus and Jesus' ascension. It then looks at the development of the Mass through the centuries and explains the challenges of translation.

The section on changes to the text presents 1973 and 2010 translations side by side accompanied by explanatory video and text.

The section on liturgical music includes new chants to download as audio files and sheet music in PDF format.

"A Walk through the Mass" explains the significance of the introductory rites, Liturgy of the Word, Liturgy of the Eucharist and concluding rites with scenes of the Mass being celebrated in many English-speaking countries.

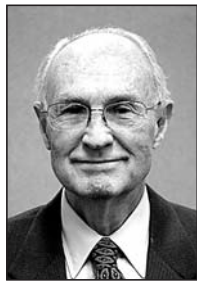
The final section is a reflection on the call at the end of Mass to "go forth" and live the mission of the Gospel in our daily lives.

(Maureen E. Daly is a freelance writer in Baltimore.) †

From the Editor Emeritus/John F. Fink

## Wisdom of the saints: St. Leo the Great

St. Leo the Great, whose feast day is on Nov. 10, was pope from 440 to 461. He is



one of two popes called “the Great,” the other being Gregory I. Both are also doctors of the Church because of their writings and sermons.

Ninety-six of Leo’s sermons and 143 of his letters have come down to us. Excerpts from 26 of them are included in the Church’s *Office of Readings*, including for many of the main feasts on the liturgical calendar—Christmas, Epiphany and the Annunciation.

His most important letter was one that he wrote to Archbishop Flavin of Constantinople, known as the *Tome*. It was written during the time when the Church was still debating whether Jesus was God or a man, and Leo concisely defined the doctrine of the Incarnation. When Leo’s representatives read his *Tome* at the

Council of Chalcedon in 451, the council members declared, “Peter has spoken by the mouth of Leo.”

Perhaps the most famous sentence in the *Tome* is this: “He who became man in the form of a servant is he who in the form of God created man.”

He elaborated: “He who is true God was born in the complete and perfect nature of a true man, whole in his own nature, whole in ours.”

Leo said that God took the nature of a servant without stain of sin. Although invisible as God, he became visible as man. He came down from the throne of heaven, he said, but did not separate himself from the Father’s glory.

God did this, Leo said, “to pay the debt of our sinful state.” He joined his nature as God that is incapable of suffering to one that could suffer. Therefore, the one person Jesus Christ “was able to die in one nature, and unable to die in the other.”

Jesus exercised both of his natures, the human and the divine, while on Earth,

Leo said. “To be hungry and thirsty, to be weary and to sleep are clearly human,” he said, “but to satisfy 5,000 men with five loaves, . . . to walk upon the surface of the water with feet that do not sink and to quell the rising of the waves by rebuking the winds is without any doubt divine.”

It’s also not part of the same nature, he said, for Christ to say at two different times, “I and the Father are one,” and “The Father is greater than I.” Although Jesus was one person, he said, “His manhood, which is less than the Father, comes from our side; his Godhead, which is equal to the Father, comes from the Father.”

Leo wrote, “One and the same person—this must be said over and over again—is truly the Son of God and truly the son of man. He is God by virtue of the fact that ‘in the beginning was the Word, and the Word was with God, and the Word was God’ (Jn 1:1). He is man in virtue of the fact that ‘the Word was made flesh and dwelt among us’” (Jn 1:14). †

It’s All Good/Patti Lamb

## Take what God has given you and do your best with it

Thanksgiving is only weeks away and, if your Thanksgiving table is anything like mine, it is all about the turkey. Allow me to explain.



The turkey is the star of the show, the king of the holiday. People commend the cook on how moist and flavorful it is. Turkey is the first thing that people want

on their plates, and most guests request seconds. Its tender texture becomes the talk of the table. Thanksgiving revolves around a good turkey.

But over the years, I have learned that it is not just about the turkey. One year, I dropped a crockpot of mashed potatoes on my way into Thanksgiving dinner. That day, I learned that turkey is great, but it is better when paired with mashed potatoes. When the mashed potatoes didn’t show up, the meal wasn’t quite the same.

Even the seemingly smallest side items—mashed potatoes, cranberry sauce, rolls with butter—are an essential part of a successful Thanksgiving dinner. Working together, they create a flavorful feast that delights the taste buds. At the same time, the dinner experience is diminished without even the smallest part.

In life, we all have something to bring to the table. As St. Paul says, “There are

different kinds of spiritual gifts, but the same Spirit” (1 Cor 12:4). That’s the Holy Spirit, and he is working through us.

There will always be the “spotlight” jobs, like the turkey at Thanksgiving, the quarterback of the football team and the valedictorian of the class. But the smaller, supporting roles are still as important. Together, all of the gifts that we contribute make up the Body of Christ.

However humble, we all have something to share. God is at work in all of us.

I have a friend who is quiet and reserved. He is a gifted listener. Whenever I bring

problems to him, he doesn’t judge me or react, but he takes in my thoughts quietly and sometimes he makes me hear myself. He brings an art to listening. That’s his gift.

He doesn’t always claim that he can give me the answer. He doesn’t attempt to solve my problems. But he listens and he assures me that I will find my way back on track again. He renews my confidence in God and in myself. His keen ability to listen is what he brings to the table.

I also have a friend who is loud and outspoken. Before I got to know her, I was often intimidated by her. But then I

witnessed her using that aggressive spirit and determined attitude to raise dollars and awareness for a family who had experienced tragedy and heartache. She came to their rescue like no one else could have. Suddenly, her commanding

voice became one of her greatest attributes. She rallied members of her community to save a family in need. Her voice and tenacity are gifts.

Everyone has his or her own unique gifts to bring, and we must allow them to be shared. We shouldn’t discount those among us whose gifts are gentle and humble. We shouldn’t

be jealous or resentful of others whose gifts bring them fame and attention.

I once heard that the best thing we can do is to be the best versions of ourselves. I believe that is what pleases God. The goal is not to become the prettiest or the smartest or the fastest.

We can’t all be the “turkey.” Instead, we must take what God has given us and do our best with it wherever we are.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

**We can’t all be the ‘turkey.’ Instead, we must take what God has given us and do our best with it wherever we are.**

Faithful Lines/Shirley Vogler Meister

## Blessings from a special trip to the Grand Canyon

In a column that I wrote in January, I shared how faith and family are strengthened through special experiences.



An example was a trip last year to Gettysburg, S.D., with my sister, Beverley, and her husband, John, to celebrate our brother Stan’s 70th birthday last October.

I also wrote about how last November my brother-in-law became deathly ill and was hospitalized in St. Louis. John’s recovery began when his parish priest administered the sacrament of the anointing of the sick. My sister, my husband and I witnessed this sacrament. John even responded to prayers.

This past spring, Bev and John celebrated their golden wedding anniversary in our Belleville, Ill., hometown area. A guest congratulated him on his recovery. John responded that he would not have wanted to die before he and Bev could see the Grand Canyon.

My husband, Paul, and I immediately

offered to take them there as soon as John was able to travel. So this autumn we headed west as promised.

During the more than 4,000 miles traveled and 18 days on the road, we experienced countless wonders as we meandered our way west, counting on the grace of God to guide us. Most everything worked out well.

Besides seeing the Grand Canyon, near Williams, Ariz., we were surprised along the way to see two smaller canyons, Palo Duro Canyon in Texas and the Black Canyon at Gunnison, Colo. All are beautiful, but the granddaddy of canyons surpassed our expectations.

Since my husband, Paul, is a railroad engineer for the Indiana Transportation Museum in Noblesville, we naturally rode the train to the Grand Canyon for our experience on the South Rim. At times, some of the experiences brought tears of joy.

Our route included Indiana, Illinois, Missouri, Oklahoma, Texas, New Mexico, Arizona, Utah, Colorado and Kansas.

Enroute, we enjoyed countless attractions, especially while on Route 66. They

included a huge, weathered man-made blue whale on water, the eclectic J.M. Davis Museum, and the longtime, popular MidPoint Café, famous for its delicious ugly crust pies.

In Sante Fe, N.M., we marveled at the Catholic churches and museums, especially the Loretto Chapel. In Taos, I found a Sacred Heart of Jesus medal in the sand near Our Lady of Guadalupe Church.

Touring the Glen Canyon Dam in Page, Ariz., was a highlight, too. One street is lined with churches of most faith traditions. Their foundations were made from leftover concrete after the Powell Reservoir was built.

Recently, my sister mentioned something else wonderful about the trip—our laughter.

Yes, we did a lot of laughing. In my next column, I will share more experiences as well as the healing power of laughter.

Now, I applaud my husband. He drove our entire trip. Thank you, Paul!

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

Faith, Hope and Charity/

David Siler

## ‘Water is life!’

Each morning, I step into the shower for that daily ritual that takes me from a state of semi-consciousness to fully alert and ready for a new day.



After experiencing a hot shower, I then turn on the bathroom faucet where, almost magically, clean water appears in order for me to brush my teeth.

On my way out the door to work, I fill my one-liter bottle with purified drinking water. And so begins another day with a seemingly endless supply of the one earthly element that makes all the others possible.

My recent trip to Ethiopia and Tanzania in Africa had one theme that could have easily been emblazoned in neon lights—“Water is life!”

Before my trip, I had heard about the scarcity of water in Africa, but to witness firsthand the daily struggle to find and transport it brought me an entirely new appreciation for what many in Africa call “liquid gold.”

I traveled in September to the “dark continent” with 12 other diocesan representatives from all over the United States, and with two staff members of Catholic Relief Services—our Church’s relief organization to countries outside of our borders.

Our purpose was simply to visit some of the programs operated by CRS to learn about what we do and how it is done in order to be able to share this important work with Catholics at home. The trip was called a “mission of solidarity”—that is, to get to know these distant members of our human family.

Many of the projects that CRS operates in these two countries are projects that, through a variety of methods, bring water to the people rather than the more common means of people traveling to the water.

In one very remote village, I gained a whole new appreciation for the phrase “the middle of nowhere.” In the Diocese of Same (pronounced Sa-may), the chief of this Masai tribe explained to us—in his native Swahili language through a translator, and with tears running down his face—that the women of his village leave in the early morning each day of the year to gather water from a distant stream, and they don’t return until late in the afternoon.

So for eight to 10 hours every day, all of the women of the village are away from home—gathering and hauling water that will be used for cooking, drinking, washing, and watering their goats and other animals.

The local CRS staff told us that this village was about six months away from having water brought to within a 10-minute walk.

Prior to our visit there, we traveled to several other locations where CRS projects had already made water readily available. In these villages, women explained to us how their lives have been enhanced by having several hours more each day to educate their children, and care for their crops and animals. Many of them have begun small businesses that could bring income for their families.

In addition to the practical benefits of the availability of clean water, the impact on the people’s health has been profound. It had never really occurred to me the many health hazards that are caused by contaminated water—which is most of the water that is hauled from streams, rivers and ponds.

As I stood at one well-head with village children gathered around, I saw the image of Jesus, who said to us, “If anyone is thirsty, come to me and drink” (Jn 7:37).

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

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

# The Sunday Readings

Sunday, Nov. 7, 2010

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

This weekend, observed by the Church as the Thirty-second Sunday of



Ordinary Time, has as its first reading a section from the Second Book of Maccabees.

Scripture passages from the First or Second Books of Maccabees rarely appear as a reading at Mass.

These books are late in the formation of the Scriptures as we now have them. They date from a period only two centuries before Christ, and describe a very dark period in the history of God's people.

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

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

The First and Second Books of Maccabees were written about martyrs who defied Antiochus.

These two books of Maccabees lionize these pious Jewish martyrs who refused to forsake the one God of Israel.

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

Heroism is one lesson in this reading. Another lesson is about the after-life, and the reading mentions the after-life as a reward for holy living on Earth. The after-life as a doctrine was not very refined in the more ancient Hebrew writings. Thus, Maccabees expands on the notion.

The Second Epistle to the Thessalonians provides the second reading.

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

Regardless of whatever may lie ahead, it insists that disciples must hold firm to

their bond with the Lord. Times may be bad, and even terrifying, but God will be victorious.

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

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

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

## Reflection

On Nov. 11, our country celebrates Veterans' Day, a commemoration that is an extension of the observance of the day in 1918 when Germany and its allies surrendered, and the First World War ended.

No war has been fought without great suffering and death. World War I, however, was new to human experience in the huge number of lives that it took. Hundreds of thousands of people lost their lives on battlefields or during bombing raids. Millions of others starved or were maimed or died.

Today, historians look back upon this tragic time and wonder why it all happened. It is a ghastly pronouncement of bad judgment and human greed. It was proof of how badly humans can make life for themselves and for others when they ignore or defy God.

Evidence of this same reality was in the experiences that the Maccabees faced from the mighty Antiochus, who brought death and anguish. However, in the end, the just triumphed. We celebrate the Maccabees.

For the Thessalonians, imperial Rome brought terror and agony, but the just also triumphed. They are glorified. Imperial Rome is gone.

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

Without turning to God, we are doomed, condemned by our own human inadequacies. Again and again in history, we find proof of this fact. †

## Daily Readings

Monday, Nov. 8

Titus 1:1-9  
Psalm 24:1b-4b, 5-6  
Luke 17:1-6

Tuesday, Nov. 9

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

Wednesday, Nov. 10

Leo the Great, pope and doctor of the Church  
Titus 3:1-7  
Psalm 23:1b-6  
Luke 17:11-19

Thursday, Nov. 11

Martin of Tours, bishop  
Philemon 7-20  
Psalm 146:7-10  
Luke 17:20-25

Friday, Nov. 12

Josaphat, bishop and martyr  
2 John 4-9  
Psalm 119:1-2, 10-11, 17-18  
Luke 17:26-37

Saturday, Nov. 13

Frances Xavier Cabrini, virgin  
3 John 5-8  
Psalm 112:1-6  
Luke 18:1-8

Sunday, Nov. 14

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

Go Ask Your Father/Fr. Francis Hoffman

## Catholics are called to follow Christ's example as a priest, prophet and king

Where does "priest, prophet and king" appear in the Bible? Are we Catholics considered priests, prophets and kings?



I don't think you will find the phrase "priest, prophet and king" in the Bible, but you will find it in the *Catechism of the Catholic Church* (#897-#913).

But don't worry. There are many things we do and believe that are not specifically stated in the Bible, such as Mass on Sunday and that God is a Trinity of persons.

However, all over the pages of the Old Testament you will find priests (Aaron and members of the Levite tribe), prophets (Elijah, Elisha and Moses), and kings (David, Solomon, et. al).

All of these Old Testament people in some way prefigure Jesus—the true priest, prophet and king.

You will find the three terms—priest, prophet and king—in one sentence in the Old Testament, but applied to three people: "Zakok the priest and Nathan the prophet anointed [David] king at Gihon" (1 Kgs 1:45).

Jesus is priest because he offered the sacrifice of himself to God in propitiation for our sins, and he is the bridge between man and God.

Jesus is prophet because of the holiness of his words and teachings, and his predictions of the future.

Jesus is king because as God he has the fullness of power to carry out the duties of his kingly office—legislator, executor and judge.

By our baptism, we are grafted onto and into Jesus Christ, and are made partakers in the divine nature.

By virtue of our baptism, all members of the faithful share in the triple mission of Christ—priest, prophet and king.

The *Code of Canon Law* and other documents of the Church describe these roles as the three missions of sanctifying (the sacraments), teaching and ruling.

These offices are part and parcel of the ordained ministry—sacraments, preaching and governance.

But laypeople, too—as taught by the Second Vatican Council in *Lumen Gentium* (*The Dogmatic Constitution on the Church*, #31) and later codified in the *Code of Canon Law*—also participate in the priestly, prophetic and kingly mission of Christ. They do so in various ways.

Their priestly role (to sanctify) is normally carried out through their generous spirit of sacrifice in daily work and in their family, but in a ritual way laypeople also participate and cooperate in the sacramental (priestly/sanctifying) mission of the Church as acolytes, lectors, extraordinary ministers of holy Communion and other ministries.

Their prophetic role (to teach) is normally carried out in the workplace, in the community and in the family by their example, and also by their friendly and mind-expanding conversations with all the people that they come in contact with in daily life situations.

In a more organized and institutional way, laypeople carry out their prophetic dimension by teaching CCD or serving as a FOCUS (Fellowship of Catholic University Students) missionary on a college campus for a few years.

Their kingly role (to rule) is normally carried out at home as parents, but they can also cooperate with the local bishop and priests in the governance of the Church by serving as the chancellor of the diocese or as a judge on a marriage tribunal or on the finance council of their local parish.

What is the proper procedure for washing the towel, the purificator, and other linens and vessels used in the Mass?

This is an important subject. Briefly, the "proper procedure" is the "traditional care" that is outlined in the 2004 Vatican document *Redemptoris Sacramentum*: "Let pastors take care that the linens for the sacred table, especially those which will receive the Sacred Species, are always kept clean and that they are washed in the traditional way. It is praiseworthy for this to be done by pouring the water from the first washing, done by hand, into the church's sacrarium or into the ground in a suitable place. After this, a second washing can be done in the usual way" (#120).

This indication is a further specification of what is stated in the *General Instruction of the Roman Missal* (#334).

The basic principle is *sancta, sanctae tractandae*, which means that holy things should be treated with reverence.

Sacred linens—especially the purificator and the corporal—come in direct contact with the precious Body and Blood of Christ. When they are laundered—washed, dried, folded and ironed—they should receive the exquisite care that a person in love would give to their loved one. †

## My Journey to God

### Communion

Sometimes when life is hard  
and dreams are broken,  
I think of you  
and know that life  
is still worth living.

Sometimes when expectations go unmet  
and what is hoped for dies,  
I think of you  
and know that goodness still prevails.

In you, oh Lord, I find the gracious gift  
and bounty of a God whose mystery  
fills the Earth  
and breaks into our world  
with love that truly lasts.

Seeing you, knowing you,  
I believe.

By Helen A. Welter

(Helen A. Welter is a member of St. Barnabas Parish in Indianapolis. A monstrance designed in the image of Mary is displayed below the crucifix on the altar at SS. Philip and James Church in St. James, N.Y., during the 20th annual National Night of Prayer for Life on Dec. 8, 2009.)



CNS photo/Gregory A. Shemitz

# 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.

**ALLEN, Walter**, 88, St. Michael, Brookville, Oct. 12. Husband of Lura Allen. Father of Mary Race, Debra Turner, Mark, Michael and Robert Allen. Brother of Phillip Allen. Grandfather of 13. Step-grandfather of two. Great-grandfather of seven.

**BENHAM, Harold L.**, 87, St. Vincent de Paul, Bedford, Oct. 21. Husband of Eileen Benham. Father of Nancy Goode, Andrea Parker, Elaine Wykoff, Maureen, Alan, Thomas and William Benham. Brother of June McGinnis and Vera Poole. Grandfather of 24. Great-grandfather of 17. Great-great-grandfather of five.

**BILYK, Lydia (Mycio)**, 63, St. Joseph, Sellersburg, Oct. 19. Mother of Michelle Fabanich and Peter Bilyk. Daughter of Anna Mycio. Grandmother of five.

**BUENNAGEL, Robert J.**, 86, St. Jude, Indianapolis, Oct. 23. Father of Anne Skirvin. Grandfather of two.

**DAY, Elizabeth**, 86, St. Mary, New Albany, Oct. 14. Mother of Mary Ellen Frederick, Bev Juliot, Patty Naville and John Day. Sister of Joann Earl and Jean Holtman. Grandmother of 10. Great-grandmother of six.

**DECKER, Joseph L.**, 79, St. Louis, Batesville, Oct. 21. Husband of Helen Decker. Father of Teresa Huy, Susan, Andrew, Paul and Pete Decker. Grandfather of eight.

**DICKMAN, Clarence E., Jr.**, 86, St. Paul, Tell City, Oct. 14. Husband of Mary Margaret Dickman. Father of Michaela Sims, Christie, Marybeth and Marty Dickman. Grandfather of three. Great-grandfather of one.

**DOTTS, Beverly J. (Schubert)**, 72, St. Vincent de Paul, Bedford, Oct. 18. Wife of Estill (Gene) Dotts. Mother of Debbie Yarberry, Caroline Wells, Brian and Paul Dotts. Sister of Barbara Barger, Marilyn Dye, Pamela Ford, Charlotte Glenn, Sharon Harris, Patricia Rains, Charles Jr.

and John Schubert. Grandmother of nine. Great-grandmother of four.

**DUGAN, Virginia M.**, 88, St. Pius X, Indianapolis, Oct. 14. Mother of Nancy Fels, Beth Lane and Mike Dugan. Sister of Dottie Gerdt, Pat Kriner, Barbara McCarthy and Joan Sylvester. Grandmother of eight. Great-grandmother of two.

**DUKE, Robert Malcolm, Sr.**, 99, St. Lawrence, Indianapolis, Oct. 15. Father of Linda Brewster, A. Yvonne Skelly and Robert Duke Jr. Grandfather of six. Great-grandfather of several.

**EDWARDS, Laverne**, 64, St. Rita, Indianapolis, Oct. 21. Sister of Angela Brown, Ruth Golden, Dollie Smith, Jack and James Edwards.

**FERRO, Natalie**, 91, Sacred Heart, Clinton, Oct. 2. Sister of Margaret Malag. Aunt of several.

**GOGGINS, Louise T.**, 93, St. Pius X, Indianapolis, Oct. 9. Mother of Susie Maier, Alice Sansone, Bernadette Skibinski, Jim and John Goggins. Grandmother of seven.

**HAMILTON, Anna Marie**, 86, Holy Spirit, Indianapolis, Oct. 18. Mother of Sondra Branson, Vicki Mattingly, David and Jerry Kuner. Grandmother of nine. Great-grandmother of 18.

**HOFFMAN, Raymond**, 80, St. Mary, New Albany, Oct. 16. Brother of Anna Grooms, Mary Lou Lasher, Elsie Morgan, Alberta Schultheis, Loretta, Allen, Dennis and Edwin Hoffman.

**HOWE, Patricia Marie (Brown)**, 51, St. Lawrence, Indianapolis, Oct. 14. Wife of Larry Howe. Mother of Mark and Robert Howe.

**KANIZER, Joseph**, 89, Sacred Heart, Clinton, Oct. 9. Husband of Martha Kanizer. Father of Mary Jeanette Milligan and Joseph Kanizer. Grandfather of seven. Great-grandfather of 15. Great-great-grandfather of one.

**KEITH, Alverta A. (Aufmuth)**, 86, St. Lawrence, Indianapolis, Oct. 10. Mother of Janice Walton, James, John, Mark and Thomas Keith. Sister of LaVerne and George Aufmuth. Grandmother of seven. Great-grandmother of six.

**KREILIS, Stanislava**, 91, St. Mark the Evangelist, Indianapolis, Oct. 18. Mother of George Kreilis. Grandmother of three.

**LONG, Gordon W.**, 87, St. Vincent de Paul, Bedford,

Oct. 23. Husband of Fern Long. Father of Dan, Jim and Mike Long. Brother of Dr. Thomas Long. Grandfather of four.

**MARMION, E. Michael**, 79, Christ the King, Indianapolis, Oct. 11. Husband of Patricia Marmion. Father of Abigail, Melinda and Michael Marmion. Brother of Maureen Bartolucci. Grandfather of three.

**McANDREWS, John Lawrence**, 55, Our Lady of the Greenwood, Greenwood, Oct. 23. Husband of Rosel (Martin) McAndrews. Father of Crystal Broderick, Amber Malcolm, Shannon and Jason Nicholas, Allie, Hannah and Kaydence McAndrews. Son of John McAndrews. Brother of Carol, Linda, Patricia, Theresa, James and Michael McAndrews. Grandfather of three.

**McCRITE, Doris A.**, 89, Holy Family, New Albany, Oct. 19. Mother of Dona Schepers and Patrick McCrite. Grandmother of six. Step-grandmother of one. Great-grandmother of eight.

**MOORE, Thelma Marjorie**, 91, St. Anne, New Castle, Oct. 17. Sister of Beryl Poindexter.

**PATMORE, Wilma (Pierrard)**, 81, St. Paul, Tell City, Oct. 11. Mother of Pam Have, Donna Mullis and Donald Patmore. Sister of Marian Sprinkle, Lloyd and William Pierrard. Grandmother of seven. Great-grandmother of 15.

**QUINLAN, Elizabeth A.**, 101, Sacred Heart of Jesus, Indianapolis, Oct. 19. Mother of Elizabeth Grady and Nancy Hamilton. Grandmother of 11. Great-grandmother of 16.

**RANDOLPH, Angela (Hunger)**, 77, Holy Spirit, Indianapolis, Oct. 19. Wife of Thomas Randolph. Mother of Julie Randolph. Sister of Edward Hunger.

**SULLIVAN, Anne Louise (McCann)**, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 16. Mother of John, Joseph and Thomas Sullivan. Sister of Isabelle Estep. Grandmother of one.

**WELLS, Rita Ann (Piccione)**, 58, St. Jude, Indianapolis, Oct. 21. Mother of James Wells. Daughter of Norma Piccione. Sister of Joanne Henry and Joseph Piccione Jr. Grandmother of two.

**WILLIAMSON, Phyllis**, 68, St. Andrew, Richmond, Oct. 12. Mother of Micci Wampler and Rich Townsend. Stepmother of Lee Ann Huffine and Mark Williamson. Grandmother of 10. Great-grandmother of two. †



## Fallen leaves

Fallen leaves float in the water along Cedar Run in Shenandoah National Park in Virginia on Oct. 24.

### Benedictine Sister Amelia Banet was a teacher, and a bookkeeper and sacristan at the monastery

Benedictine Sister Amelia Banet, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Oct. 17 in Beech Grove. She was 81.

The Mass of Christian Burial was celebrated on Oct. 21 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

The former Mary Jane Banet was born on Nov. 2, 1928, in Floyds Knobs.

She entered the Benedictine community at Monastery Immaculate Conception in Ferdinand, Ind., in 1945 and made her monastic profession in 1947.

She graduated from Academy Immaculate Conception in Ferdinand then earned a bachelor's degree in education at the former St. Benedict College in Ferdinand and master's degree in education at St. Francis College in Fort Wayne, Ind.

### Benedictine Brother Anthony Streit formerly served Catholic Charities Indianapolis as a bus driver

Benedictine Brother Anthony Leo Streit, a former employee of the Archdiocese of Indianapolis, died on Oct. 26 at the Newark Abbey in New Jersey. He was 79.

The Mass of Christian Burial was celebrated on Oct. 28 at SS. Peter and Paul Cathedral in Indianapolis. Burial followed on Oct. 29 at Calvary Cemetery in Indianapolis.

He was born on July 19, 1931, in St. Cloud, Minn.

He entered the Order of St. Benedict at St. John Abbey in St. Cloud, Minn., in 1948.

Brother Anthony served at the former St. Maur Priory in South Union, Ky., until October of 1968 when the order moved the priory to wooded property along the White River and North Michigan Road in Indianapolis.

He was a gifted carpenter and loved working with his hands.

Brother Anthony worked for many years as a bus driver for Catholic Charities Indianapolis.

He spent many hours rebuilding the St. Maur

Sister Amelia served as a teacher and in several other ministries for 61 years.

In the archdiocese, she taught at the former St. Paul School in Tell City, the former St. Michael School in Cannelton, St. Pius X School in Indianapolis and St. Anthony of Padua School in Clarksville.

She also taught at a Catholic grade school in Evansville, Ind.

Sister Amelia also served as the assistant to the bookkeeper at St. Paul Hermitage in Beech Grove, and was the sacristan at the monastery.

She is survived by a sister, Anna Lee Skaggs of New Albany; a stepsister, Sharon Gettelfinger of Portland, Ore.; and a stepbrother, Larry Zahn of Floyds Knobs.

Memorial gifts may be sent to the Retired Sisters' Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

facilities and volunteering in the community.

Brother Anthony enjoyed gardening at St. Maur Priory, and shared some of the fruits of his labors with the community.

He also drove the school bus for St. Rita Parish, and performed maintenance duties for SS. Peter and Paul Cathedral Parish.

Brother Anthony also served as the chaplain for the Pike Township Fire Department, and often volunteered his time to drive his beloved antique fire truck in parades.

He donated the Stations of the Cross from St. Maur Priory to Our Lady of Peace Cemetery in Indianapolis.

Due to illness, he moved to Newark, N.J., in May of 2009 because the former St. Maur Priory community had been acquired by the monks at the Newark Abbey.

Brother Anthony served the monks faithfully at the Newark Abbey until October of 2010.

He is survived by a brother, James Streit. †

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# Pope's journey to Spain highlights traditional, modern faith

VATICAN CITY (CNS)—Pope Benedict XVI has said he is heading to Spain on Nov. 6-7 as a pilgrim, and the trip will give him an opportunity to participate in the most popular foot pilgrimage in Europe, the "camino," or journey, to Santiago de Compostela.

His pilgrimage also will give him an opportunity to pay homage to a more modern expression of a Spaniard's faith when he travels to Barcelona for the dedication of Antoni Gaudi's Church of the Holy Family, more widely known by its Spanish name, *Sagrada Familia*.

As a pilgrim, the pope is expected to highlight the virtue of hope and the Church's mission of charity in an increasingly secularized nation.

A traditionally Catholic country, Spain has embarked on a number of policies that have caused local bishops much concern.

Since Prime Minister Jose Luis Rodriguez Zapatero came to power in 2004, Church leaders have protested the scrapping of religion classes from the state school curriculum and cuts in funding for Spain's private schools. They also have taken issue with the government over its relaxation of divorce laws,



Pilgrims wait in line in late July to enter the cathedral in Santiago de Compostela, Spain.

legalization of gay marriage and legislation to make abortion more accessible.

Pope Benedict obviously has something to say about the direction that Spain is moving, and the trip—the pope's 18th visit abroad—is likely to include pleas that Spaniards recognize how much the faith has and continues to contribute to the country, a theme that Pope Benedict has continually shone the spotlight on during his pontificate.

A high point of the trip will be the pope's arrival in Santiago de Compostela on Nov. 6 to visit one of Catholicism's most popular and ancient pilgrimage sites.

Tradition holds that the remains of the apostle St. James the Greater—Santiago in Spanish—are buried in the city's cathedral. The city has been a pilgrim destination for 11 centuries, and today thousands of people still walk, bike or ride atop donkeys or horses every year to visit the cathedral.

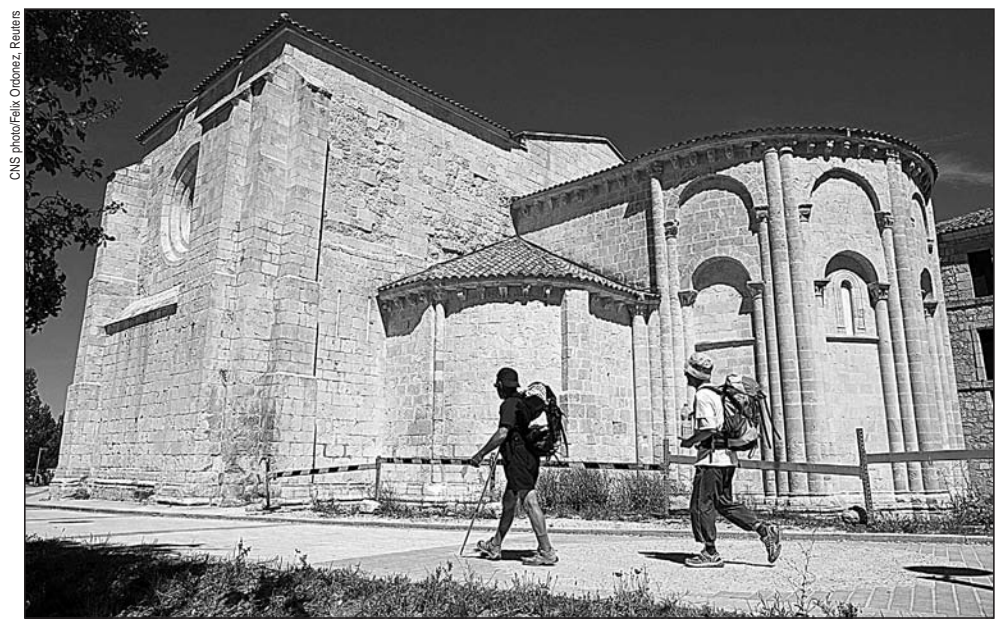
Because the feast of St. James, on July 25, fell on a Sunday this year, 2010 marks a holy year in which a special door is opened into the cathedral.

In a message to a recent conference on the pastoral care of pilgrimages and shrines, the pope said that he was looking forward to his pilgrimage to the tomb of St. James. He said that ever since he was elected pontiff, he wanted to live his ministry "with the sentiments of a pilgrim who travels over the roads of the world with hope and simplicity, bringing on his lips and in his heart the saving message of the risen Christ, and strengthening his brothers in the faith."

In fact, he said he included the image of a shell—the symbol of the Santiago pilgrimage—on his papal coat-of-arms as a sign of his deeply felt pilgrim's mission.

The other focus of the trip is the dedication on Nov. 7 of the *Sagrada Familia* church, Gaudi's unfinished masterpiece. A UNESCO World Heritage site, the massive church with intricate sculptured facades attracts an estimated 10,000 visitors a day.

The church dedicated to the Holy Family was begun in 1882. But Gaudi died in 1926 before it was finished.



Pilgrims walk along the Way of St. James in the northern Spanish town of Burgos on July 24. Pope Benedict XVI has said he is heading to Spain on Nov. 6-7 as a pilgrim, and the trip will give him the opportunity to participate in the most popular foot pilgrimage in Europe, the "camino," or journey, to Santiago de Compostela.

Now completion is set for 2026, the 100th anniversary of the architect's death. Even though church services are held in the uncompleted church, it has never been formally consecrated.

Gaudi was a Catholic who renounced secular art in his later years, and dedicated much of his adult life to building the church. When questioned about the lengthy construction period, he would answer, "My client is not in a hurry."

The architect's sainthood cause is under way. Supporters for his beatification are working on a biography detailing the life and holiness of Gaudi. The volume, called the "positio," or position paper, will need to be filed with the Congregation for Saints' Causes and evaluated before he can be declared venerable. Promoters say there are already two possible miracles. One miracle attributed to Gaudi's intercession would be needed for his beatification.

The pope's 31-hour visit will be simple—two Masses, lunches with Spanish bishops and cardinals, private meetings with the king and queen of Spain and the prince and princess of

Asturias, and a visit to a Catholic-run center in Barcelona that provides social, educational and medical assistance.

There may not be much chance to speak with Prime Minister Zapatero, who is scheduled to see the pope off at the airport on Nov. 7. However, the two leaders have met a number of times, most recently in June at the Vatican.

During that meeting, Zapatero pledged his government's full support for Pope Benedict's visits to Spain in November and again for World Youth Day in August 2011.

The Vatican said the pope and prime minister discussed world affairs as well as "the eventual presentation of a new law on religious freedom, the sacredness of human life from the moment of conception and the importance of education."

Zapatero's government has drafted a religious freedom law that would strengthen the secular character of the state, including by removing religious symbols from government-run buildings. Apparently, however, no action on the law is expected until after Pope Benedict's pilgrimage. †

## Death toll mounts from earthquake and tsunami in separate parts of Indonesia

WASHINGTON (CNS)—A double dose of natural disasters led Catholic agencies working in Indonesia to mount several efforts to provide emergency services to victims.

The disasters—a magnitude 7.7 undersea earthquake on Oct. 25 that triggered a tsunami that swamped coastal villages in the remote Mentawai Islands off of the west coast of Sumatra, and the eruption of a volcano on Java beginning on Oct. 26—claimed more than 400 lives and displaced thousands of people.

Authorities reported the tsunami killed 408 people and that at least 400 people remained missing on Oct. 29, four days after 10-foot waves washed away homes and other structures up to 2,000 feet inland.

"Entire villages were swept away," Xaverian Father Silvano Zulian, a missionary priest who has lived in the Mentawai Islands for more than 30 years, told MISNA, the missionary news service. "The toll is destined to rise by the hour."

Local priests and women religious were among the

first to reach the affected communities, reported the Asian Church news agency UCA News.

"We came [to the villages] with whatever we had, especially medicine because there was no hospital," said Father Fransiskus Xaverius Wio Hurint Pei from Assumption of Mary Parish in Sikakap. He was accompanied by Charity of Jesus and Mary, Mother of Good Help sisters.

The priest said he helped bury bodies. "It was very sad. ... Bodies were scattered," he said. "Survivors are having problems taking care of themselves."

Father Agustinus Mujihartono, head of the Padang diocesan Commission for Socio-Economic Development, said the Church's Caritas network sent four volunteers to help collect information from survivors and distribute relief supplies.

High seas slowed the delivery of aid from Sumatra, but cargo ships carrying workers, emergency supplies and temporary housing material began arriving on Oct. 28 at South Pegai, the southernmost and nearest island to the

epicenter, MISNA reported.

Catholic Relief Services met with representatives of Caritas Switzerland, Secours Catholique/Caritas France and officials from the Padang Diocese on Oct. 27 to discuss a coordinated response.

Meanwhile, the Semarang Archdiocese sent workers and emergency supplies to assist evacuees sheltered in makeshift tents following three eruptions of Mount Merapi, Indonesia's most active volcano.

The government reported 34 deaths. An estimated 50,000 people have been displaced by the eruptions.

"We set up soup kitchens at every community and an aid post in our parish compound," Father Petrus Sadjiyana of Assumption of Mary Church told UCA News.

Workers helped distribute basic necessities and drinking water to about 4,000 displaced people, the priest said. Caritas Indonesia also assisted evacuees.

CRS sent 2,000 blankets, 2,000 sarongs and 800 tarps to assist up to 10,000 evacuees. The aid was being sent through the Semarang Archdiocese. †

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# Perry County parish has nurtured families of faith for 150 years

By Sean Gallagher

ST. CROIX—Many parishes in southwestern Indiana were founded by German-speaking immigrants who moved to the area in the mid-19th century.

Holy Cross Parish in St. Croix bucked that trend. It was founded in 1860 in large part by Irish immigrants who settled in Perry County.

But the faith community has never had a large number of households on its membership rolls unlike large, ethnically German or Swiss parishes in nearby Tell City, Ferdinand or Jasper.

Holy Cross has never had a school or a bustling array of ministries. But it has remained dear to the hearts of the families who have made it their spiritual home over the past century and a half.

“It was a central part of our lives,” said Joseph LaGrange, 70, a lifelong member of the parish. “... We lived in the country. There weren’t a lot of other things going on. So our life centered around our family and the Church.”

As a young boy, LaGrange soon found himself taking an active role in the life of the parish.

“I used to walk [to church] to serve at Mass back when I was in grade school and high school,” he said. “During the week, we’d have daily Mass and me and various other [altar] servers would take turns. We’d have to walk up and walk back.”

The faith that was instilled in LaGrange at the parish and in his family remained strong when he studied to become a teacher at Hanover College in Hanover.

“I would hitchhike to Madison to go to Mass every Sunday,” LaGrange said. “I’d catch a ride however I could. That was from what was instilled in me as a youth.”

LaGrange is a retired principal of Perry Central High School in nearby Leopold. But he is still active at Holy Cross, where he serves as the president of the parish council and sings in the choir.

Other members of his family are also active parishioners, including his niece, Tina Goffinet, 43, who helped organize the celebration of the parish’s 150th anniversary Mass, which was held on Oct. 10.

Even though Goffinet moved away from St. Croix and now lives nearly 20 miles away in Ferdinand, her heart is still in the parish of her youth.

“I couldn’t cut ties with Holy Cross,” she said. “... It’s just a large part of who we

are. I just feel really strongly about continuing there.”

Like her uncle, the parish became an integral part of Goffinet’s life through the influence of her parents.

“I saw them making it a center of their lives,” Goffinet said. “We had religion classes weekly. And under no circumstances did we miss [it], even if we came home and said, ‘Mom, I have a test and I need to stay home and study.’ They would say, ‘Religion class is going to help you more with that test than any studying you’d do if you stayed home.’”

But it wasn’t just her own family that helped Goffinet come to love Holy Cross. It was the care and concern that the parishioners showed for each other which led her to stay at the parish over the years.

“We have such a giving spirit,” she said. “It’s our Church family. When someone is ill or there’s an issue, everybody is praying and calling and checking.”

Another example of the parish being a family is the welcoming of new life among its members.

Father Aaron Pfaff, the administrator of Holy Cross Parish, said that a steady growth of young families in the parish shows signs of hope for its future.

“You go in and [see] a lot of youths praising God,” he said. “It’s part of the life of the parish. Young families, especially, are welcome. If a child is fussy, it’s never an issue.”

Father Pfaff, who is also the administrator of St. Augustine Parish in Leopold and St. Martin of Tours Parish in Siberia, is happy to see young people today—much like LaGrange did decades ago—move away to get a college education then come back to make Holy Cross their spiritual home.

“They stay in the parish, I think, because of the sense of the family faith that’s such a



Father Aaron Pfaff, the administrator of Holy Cross Parish in St. Croix, St. Augustine Parish in Leopold and St. Martin of Tours Parish in Siberia, receives the offertory gifts at Holy Cross Church from Jamie, Gavin, Carson and Robert Guillaume, members of the Tell City Deanery parish, during a festive Mass on Oct. 10 to celebrate the parish’s 150th anniversary.



Members of Holy Cross Parish in St. Croix in the Tell City Deanery pose in front of their parish church in 1960 during a celebration of the centennial of its founding. Current parishioners celebrated the 150th anniversary of its founding with a festive Mass on Oct. 10.

part of the parish,” he said. “I don’t think that they could imagine raising a family somewhere else, which is a healthy, good thing to see.”

Goffinet shares Father Pfaff’s joy at seeing new life in her parish.

“The last few years, it feels like we’ve really grown,” she said. “It’s more like we’re thriving.”

“Hearing babies cry and seeing the young professionals join, it does your heart good. You feel like we’re growing or on an upswing.” †

## Science is neither a panacea, nor to be feared, says pope

VATICAN CITY (CNS)—Science is never to be feared, yet its discoveries will never be enough to answer all of the world’s questions, Pope Benedict XVI told scientists and researchers during a meeting at the Vatican.

“Scientists do not create the world. They learn about it and attempt to imitate it, following the laws and intelligibility that nature manifests to us,” he said in an address to members of the Pontifical Academy of Sciences on Oct. 28.

The fact that there is a constant, a law or logic that exists outside of human control, “leads us to admit the existence of an all-powerful reason, which is other than that of man, and which sustains the world,” he said.

Meeting for a plenary assembly from Oct. 28 to Nov. 1, academy members were discussing “The Scientific Legacy of the 20th Century.”

The pope said that over the last century many people developed one of two extreme views of what science was all about.

On the one hand, the development and

use of nuclear weapons and other disturbing advancements caused some people to fear science and distance themselves from it, he said.

On the other hand, science’s many groundbreaking and life-changing discoveries led some people to think science was a “panacea,” and that science might be able to “answer all of the questions of man’s existence, and even of his aspirations,” he said.

Science represents neither of these extremes. It is “a patient, yet passionate search for the truth about the cosmos, about nature and about the constitution of the human being,” Pope Benedict said.

The Church greatly esteems and encourages science, and the pope praised the way that many scientists appreciate the role which philosophy plays in enriching their work.

Science can benefit from recognizing the human person’s spiritual dimension, and the human “quest for ultimate answers” about the world and the meaning of life, he said.

Pope Benedict urged scientists to take on a more “interdisciplinary approach tied with philosophical reflection,” and asked that scientific achievements be used to help solve “the great problems of humanity,” promote the true good, and foster integral development around the world. †



Pope Benedict XVI

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