



# The Criterion

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See our annual Religious Education Supplement, pages 11-14.

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## An 'all-in' approach to leadership



Marian University President Daniel Elsener gets ready to take a horse ride on the Indianapolis campus this summer—part of his preparation to fulfill a promise he made to the university's football players. Elsener told the team he would ride a horse and lead them onto the field when the university's new sports stadium officially opens on Sept. 19.

## Daniel Elsener takes the reins to make Marian a great Catholic university

By John Shaughnessy

In a moment, you will read the story of the "nutty" promise that Daniel Elsener made involving a horse—a story that provides an insightful glimpse into Elsener, the president of Marian University in Indianapolis.

Yet maybe the best place to start a story about the man who is determined to establish Marian as a "great Catholic university of the 21st century" is to return to the time when Elsener was a 29-year-old high school principal in Kansas who was attending a conference where the

main speaker was a small, bespectacled man with a slight lisp—a college football coaching legend-in-the-making by the name of Lou Holtz.

"That little squirt came in there and he got my attention. He got everyone's attention," Elsener recalls. "It was this speech about leadership, and the thing I remember the most is when he said, 'A leader has to be committed, and everybody has to know you're committed, and it has to be without doubt and without fail.' And then he told this story, which isn't real, to make his point.

"He told the story of this soldier who is

in Germany on Christmas Eve. He grew up in Chicago. His dad was a bad person. He drank and caroused, and he died on the streets doing drugs. There were five kids in the family, and the mother worked day and night to raise them. She worked so hard she worked herself to death. She was a saint. And now he's in Germany, it's Christmas Eve, and he's looking at this picture of his girlfriend. And he misses her bad.

"So he puts his stuff on and starts walking out the gate of the base. He's going back to Chicago to see his

See MARIAN, page 8

## Bishops urge united Catholic voice on key elements of health care reform

WASHINGTON (CNS)—Sounding many of the same themes, bishops around the country are urging Catholics to contact their members of Congress about the need for health care reform and the importance of keeping abortion out of any final plan.

"If ever there was a need for the united Catholic voice to be heard clearly and strongly, now is the time," said Bishop Robert E. Guglielmo of Charleston, S.C., in an



Bishop Robert E. Guglielmo

Aug. 26 letter that he asked priests to post in their parish bulletins.

"Our representatives and senators need to hear our voice, and we have a voice that is credible because it ... is a moral voice and one that has centuries of experience in health care," he added.

Many of the bishops' comments quoted extensively from earlier letters on health care reform by Bishop William F. Murphy of Rockville Centre, N.Y., and Cardinal Justin J. Rigali of Philadelphia, who chair the U.S. Conference of Catholic Bishops' committees on Domestic Justice and Human Development and on Pro-Life Activities, respectively.

Those letters stressed the need for a health care system that is accessible and affordable for all; that covers everyone from conception to natural death; that does not erode current federal policy against funding abortions; that preserves freedom of conscience for providers and institutions; and that controls costs and applies them equitably among payers.

Many bishops also urged Catholics in their dioceses to stay informed about the status of health care reform efforts by frequent visits to the USCCB Web site at [www.usccb.org/healthcare](http://www.usccb.org/healthcare).

"The Catholic Church does not endorse any particular prescription for what a revamped system should look like," noted a

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## 'Weekend to End Breast Cancer' is Sept. 26-27

By John Shaughnessy

As soon as she learned about the event, Loree Kaiser knew that her family had to be involved in the first-ever "The Weekend to End Breast Cancer."

After all, her mother died of the disease. So did one of her grandmothers.

Then there are the family members who have survived breast cancer—one of her sisters and three of her nieces.

With four generations of her family touched by the disease, Kaiser and 16 relatives have formed a team to join the thousands of women and men who are expected to participate in the two-day, fundraising event on Sept. 26-27 that is being organized by the St. Vincent Foundation.

In choosing the name for their team—Five Generations—Kaiser's group remembered the heartbreak of the past and focused on their hope for the future.

"The reason we're walking is to prevent the

fifth generation from experiencing breast cancer," says Kaiser, a Catholic from Carmel, Ind. "This is huge to us. Everyone on the team is related. It's mothers, daughters, daughters-in-law, nieces, cousins and sisters."

With the theme, "One Weekend Can Change the World," the event hopes to move breast cancer research one step closer to finding a cure for the disease.

"One in eight women in Indiana will be diagnosed with breast cancer in their lifetime," says Nancy Frick, the director of advancement for the St. Vincent Foundation. "The disease touches so many people's lives. We thought this event would raise significant funds to help breast cancer patients in our community."

Archbishop Daniel M. Buechlein is encouraging people to take part in the event.

"I hope that Catholics throughout central Indiana will take part in the St. Vincent



BENEFITING

St. Vincent Foundation

Foundation's Weekend to End Breast Cancer," the archbishop said. "Nearly everyone has a family member or friend who has been diagnosed with breast cancer."

The event is an unusual one on a few levels. Participants will walk a total of 38 miles during the weekend, splitting the distance between the two days. Each participant also has to raise \$2,000. Another distinctive feature of "The Weekend to End Breast Cancer" is that the money raised will be used solely in central Indiana.

See CANCER, page 2



# 'He's still with us' in spirit, says woman who lost husband on 9/11

WESTFIELD, N.J. (CNS)—The phone rang. Diane Starita held her breath and sank to the floor at her home in Westfield.

The voice on the other end of the line was her husband, Anthony. He told her that he was trapped on the 106th floor of the north tower of the World Trade Center, surrounded by smoke and flames, desperately trying to find a way out.

The brief conversation took place on Sept. 11, 2001, following the deadly impact of American Airlines Flight 11 at 8:46 a.m.

"Somehow he found a working phone," she recalled in an interview with *The Catholic Advocate*, newspaper of the Newark Archdiocese. "He said, 'I'm still here,' meaning he was still in the building. He told me he loved me."

And then the line went dead. Anthony M. Starita, 35, was one of 685 Cantor Fitzgerald Securities employees—and 12 Westfield residents—lost on that dreadful day.

Two planes hijacked by terrorists brought down the trade center's twin towers and killed close to 3,000 people.

Others died when a third hijacked plane crashed into the Pentagon and a fourth plane crash-landed in Shanksville, Pa. Passengers and crew members on that flight led a revolt that brought down the aircraft, which U.S. officials said was likely headed to the U.S. Capitol.

The anniversary of the attacks is "a day for us to be together as a family," Diane Starita said during an emotional interview on Aug. 25 at Holy Trinity Church in Westfield.

In the late 1990s, she and her husband—along with their children, Kaila and Jason—moved from Staten Island, N.Y., to Westfield and became members of Holy Trinity Parish.

"We've all gone on with our lives, but it's amazing how easily you're brought back to the memories of that day," Diane Starita said. "My children and I have a good life, but there are times when it's hard for me to be 'in the moment.' Anthony's missing, but he's still with us."

"We've been blessed to share Diane's burden," said Msgr. Joseph P. Masiello, Holy Trinity's pastor. "She's allowed us into



A New York City firefighter calls for more rescue workers to make their way into the rubble of the World Trade Center in this Sept. 15, 2001, file photo. The U.S. led a giant effort to combat terrorism following the Sept. 11 attacks in which nearly 3,000 people died.

her heart and her life. Anthony was a man who was dedicated to his family. Through our faith, we come to live with rather than fight against the tragedies of life, and hopefully ever more peacefully."

Holding back tears, Msgr. Masiello said the days following Sept. 11 were overwhelming.

"The human side of me wanted to run away and hide," he confessed. "Everyone was afraid. The fear of the unknown was almost as devastating as the initial loss."

He cited Deacon Thomas A. Pluta as being his "tower of strength" during this period of turmoil.

As he confronted his fears,



The World Trade Center's south tower bursts into flames after being struck by hijacked United Airlines Flight 175 as the north tower burns in New York City in this Sept. 11, 2001, file photo.

Msgr. Masiello began to pray, reciting the words of Jesus found in the Gospel of Matthew: "Come to me, all you who are weary and find life burdensome, and I will refresh you. Take my yoke upon your shoulders and learn from me, for I am gentle and humble of heart. Your souls will find rest, for my yoke is easy and my burden is light" (Mt 11:28-30).

"I was humbled by the goodness of our people here at Holy Trinity," Msgr. Masiello said. "I'm proud to be the pastor of this parish."

"The community took care of us," Diane Starita said, expressing her gratitude. "That was the only way we survived. Eight years ago, I was just trying

to function, just trying to make it through to the next minute. My brother once told me to 'learn to make friends with the demons.' I have no answers. I know some day I'll be reunited with Anthony."

She said her most difficult task in the wake of Sept. 11 was to tell her children that their father would not be coming home. Eventually, her husband's remains were found at ground zero.

Though it takes its toll, each year she welcomes the opportunity to tell her story and share her experiences, as a tribute to her husband, as a solemn bearer of history.

"But then, I wake up on Sept. 12 and feel relieved that I got through it again," she said. †

## CANCER

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"We want to create a patient survivor program, purchase equipment and technology, and expand our clinical research so people can participate in the latest treatments that are available for breast cancer," Frick says.

"We also want to create a fund for women and men who are uninsured and underinsured for treatment. When someone is diagnosed with breast cancer, there are often not funds for the treatment if they don't have insurance or they're underinsured. Some women have to go without treatment."

Similar to Kaiser, Frick has a personal stake in the walk.

"In the past few weeks, I've had two friends who were diagnosed with breast cancer," Frick says. "My daughter, who's not yet 30, has a good friend who's battling breast cancer. And she has two small children. Unfortunately, I don't know anyone I've talked to who doesn't know someone who has been affected by this disease."

Kaiser's life has been touched deeply by the disease. Her mother died when Kaiser was 20. One of her sisters has been a survivor of 17 years. She knows that walking 38 miles in a weekend will be a challenge for her, but she also knows it's a minor one compared to the hard road that breast cancer patients face.

"We've all been training for this," Kaiser says. "I've gone from walking a block when I first started to walking 12 miles. I know I can do this. I know I will do this. From watching my mother pass, and watching my sister go through breast cancer, and watching my nieces deal with the disease, this has become a very important issue for everyone in our family."

The 17 members of the Five Generations team range in age from 27 to 57, Kaiser says. Four generations of the family will be involved in the walk.

"Being raised Catholic, and being the youngest of 11, we come from a close family," Kaiser said. "But this has made us even closer. That weekend is going to be fabulous. And it's an important thing we'll be doing. I



Members of the "Five Generations" team, formed by Loree Kaiser, will participate in "The Weekend to End Breast Cancer." The group of family members from across Indiana has had four generations of relatives battle breast cancer. They plan to walk in the St. Vincent Foundation event on Sept. 26-27 so the fifth generation of their family will hopefully be spared the disease.

think it's going to be very emotional and uplifting for all of us."

(For more information or to sign up for "The Weekend to End Breast Cancer," call 317-879-9255 or visit the Web site [www.endcancer.org](http://www.endcancer.org).) †

**Report sexual misconduct now**

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

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

317-236-1548 or 800-382-9836, ext. 1548 [jlink@archindy.org](mailto:jlink@archindy.org)

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# Indiana Catholic Men's Conference to feature Scott Hahn

By Sean Gallagher

The fourth annual Indiana Catholic Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis will feature speakers that are known around the world for their dynamic presentations of the faith.

Ken Ogorek, the archdiocesan director of catechesis who spoke at last year's conference, will be the master of ceremonies this year.



Ken Ogorek

"I have had conversations with dozens of Catholic men who have said this was a powerfully good experience for them," Ogorek said. "It's one thing for me to say, 'Oh, I think people would benefit from this.'

"But when I hear man after man after man saying to me, 'I went to that conference and it had an impact on me. It caused me to take my faith more seriously....' that's a pretty ringing endorsement, a pretty powerful testimony."

Catholic author, speaker and scholar Scott Hahn will give two presentations to the expected 1,000 men who will attend the conference.



Scott Hahn

He teaches various Scripture and theology courses at Franciscan University of Steubenville in

Steubenville, Ohio, and at St. Vincent Seminary in Latrobe, Penn. Hahn is also the founder and president of the Steubenville-based St. Paul Center for Biblical Theology.

Franciscan Father Stan Fortuna will incorporate music into his two talks.

Before becoming an original member of the New York-based Franciscan Friars of the Renewal in 1987, Father Stan, 52, was an accomplished jazz and hip hop guitarist. Since being ordained in 1990, he has continued to use his artistry to proclaim the Gospel in concerts around the world and through several recordings.

Super Bowl champion Chris Godfrey will also speak at the men's conference. Founder of the South Bend, Ind.-based Life Athletes, Godfrey promotes chastity and the pro-life cause in his many speaking engagements across the country.



Chris Godfrey

A graduate of the University of Michigan and the University of Notre Dame School of Law, Godfrey played nine years in the National Football League. He was a member of the New York Giants when they won Super Bowl XXI in 1987.

Ogorek said Catholic men's conferences can be effective in helping participants learn the faith and apply it to their everyday lives.

"In some cases, we learn new information," he said. "In other cases, we hear again something we haven't heard for a long time. And we're at a point in our life now where we can take it to heart and really allow it to help us grow in our relationship with Christ and participation in his Church.

"It's all about learning information and letting that be a catalyst for our formation in the Catholic faith."

Ogorek said that the setting in which Catholic men receive this information and formation is important.

"We all need help and support on our journey," he said. "And we get that in various ways, whether it's a spouse or a good friend.

"But there's something about being in a room with hundreds of your fellow Catholic men, knowing that you're not alone in your effort to live the faith. I think that's very powerful."

The 2009 Indiana Catholic Men's Conference will begin at 8:30 a.m. and conclude at 4:30 p.m.

In addition to the speakers, the conference will include Mass and an opportunity for the sacrament of reconciliation.

Before Oct. 5, the cost of the conference is \$45 per person or \$40 per person for groups of 10 or more. The registration cost increases to \$50 on Oct. 6.

Student registration is \$20 per person.

CNS photo/courtesy of Francesco Productions



Franciscan Father Stan Fortuna performs in this undated handout photo. He will perform and give presentations at the fourth annual Indiana Men's Conference on Oct. 17 at the Indiana Convention Center in Indianapolis.

Seminarians and priests can attend the conference free of charge.

Lunch is guaranteed for those who register before the day of the event.

(For more information about the men's conference or to register, log on to [www.indianacatholicmen.com](http://www.indianacatholicmen.com) or call 317-924-3982 or 317-888-0873.) †

## HEALTH

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statement by three officials of the Archdiocese of Cincinnati that was endorsed by Archbishop Daniel E. Pilarczyk.

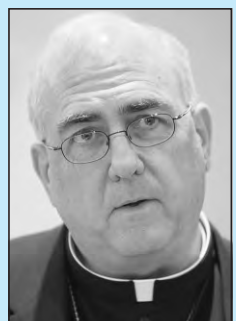
The Church sees the present moment as "an opportunity that should not be buried by partisan politics or misleading exaggerations of what the emerging legislation does or does not include," the statement said. "We hope that civil dialogue will produce an affordable method that provides ready access to quality, comprehensive and affordable health care for every person living in the United States."

In Boston, in a Sept. 2 blog post about the funeral of Sen. Edward Kennedy, who had been a leader on health care reform, Cardinal Sean P. O'Malley said he spoke briefly to President Barack Obama about health care when he welcomed the president to the basilica for the senator's funeral.



Bishop Robert W. Finn

He told Obama the U.S. bishops "are anxious to support a plan for universal health care, but we will not support a plan that will include a provision for abortion or could open the way to abortions in the future."



Archbishop Joseph F. Naumann

One of the most extensive analyses of the elements of health care reform came in a joint statement by Archbishop Joseph F. Naumann of Kansas City, Kan., and Bishop Robert W. Finn of Kansas City-St. Joseph, Mo.

"Despite the many flaws with our current policies, change itself does not guarantee improvement," they said in the Sept. 1 statement. "Many of the proposals which have been promoted would diminish the protection of human life and dignity, and shift our health care costs and delivery to a centralized government bureaucracy."

The Catholic obligation to the common good requires that "we must find some

way to provide a safety net for people in need without diminishing personal responsibility or creating an inordinately bureaucratic structure which will be vulnerable to financial abuse, be crippling to our national economy, and remove the sense of humanity from the work of healing and helping the sick," the Kansas City bishops said.

They and other bishops also stressed the role individuals must play in caring for their own health.

"All individuals, including those who receive assistance for health care, might be given incentives for good preventative practices: proper diet, moderate exercise, and moderation of tobacco and alcohol use," they said.

The Kansas City statement quoted from an earlier message on health reform by Bishop R. Walter Nickless of Sioux City, Iowa, which said: "The gift of life comes only from God, and to spurn that gift by seriously mistreating our own health is morally wrong.

"The most effective preventative care for most people is essentially free—good

diet, moderate exercise and sufficient sleep," Bishop Nickless said. "But prenatal and neonatal care are examples of preventative care requiring medical expertise, and therefore cost; and this sort of care should be made available to all as far as possible."

Bishop Blase J. Cupich of Rapid City, S.D., said health care reform "is not just a task facing the government," but also related to "our need to take personal

responsibility for our health.

"In the face of powerful pressures in a consumerist society, we should not overlook in this moment of health care reform the need to exercise moderation in a world of abundance," he said. "If we say that health care is a right rooted in our belief in human dignity, then we need to respect our own life and dignity by adopting lifestyles that enhance our health and well-being."

Cardinal Rigali also issued his own statement in which he stressed the importance of not allowing the praiseworthy goal of health care reform to be derailed by abortion.

"At a time when so much good will is being shown to create an equitable, affordable and just health care system in the United States, it would be tragic if this praiseworthy end were corrupted by including an immoral means, namely provisions for abortion," he said. "This would not be health care."

In a column for the Aug. 27 issue of his archdiocesan newspaper, *The Catholic Spirit*, Archbishop John C. Nienstedt of

*'Despite the many flaws with our current policies, change itself does not guarantee improvement. Many of the proposals which have been promoted would diminish the protection of human life and dignity, and shift our health care costs and delivery to a centralized government bureaucracy.'*

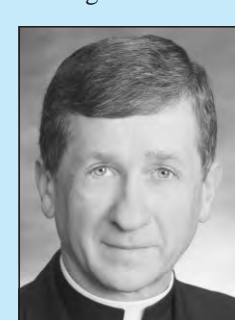
*—Joint statement on health care reform issued by Archbishop Joseph F. Naumann of Kansas City, Kan., and Bishop Robert W. Finn of Kansas City-St. Joseph, Mo.*

St. Paul and Minneapolis said health reform legislation "has far-reaching moral implications for us as a people and as a nation."

"What it permits and what it disallows speaks volumes about the values that we hold dear and are willing to fight to defend," he added. "This is, in my mind, one of the most important issues of our lifetime. Please let your thoughts be known."

Bishop Paul S. Loverde of Arlington, Va., reminded Catholics of the parable of the wise and foolish virgins in his commentary on health care reform. Christ's parable, he said, "illustrates an essential characteristic of the Christian in public life: vigilance."

"The truly vigilant realize that it is not reforming the health care system in itself that is wrong—in fact, some reform is needed," Bishop Loverde said. "Rather, it is the specific proposals included in that reform that could endanger the lives of the unborn, and the freedom of conscience of health care providers and citizens."



Bishop Blase J. Cupich

He urged Catholics to educate themselves about the various health care reform proposals before Congress, contact their representatives with their views, and, "first and foremost," to pray.

"With earnest hearts, we ask [God] for the grace to be witnesses to the dignity of life, and for his blessing on our legislators in their debates and decisions," he said. †



Cardinal Justin F. Rigali





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## Editorial

# Bishop D'Arcy offers reflection on Notre Dame controversy

Every Catholic in Indiana—and perhaps in the United States—should read Bishop John M. D'Arcy's pastoral reflection on the controversy that erupted earlier this year when the University of Notre Dame announced that President Barack Obama would be its commencement speaker and receive an honorary doctorate.

Bishop D'Arcy's reflections, "The Church and the University: A Pastoral Reflection on the Controversy at Notre Dame," were published in the Aug. 31-Sept. 7 issue of *America*, a magazine published weekly by Jesuits of the United States. It is also available on the Web site of the Diocese of Fort Wayne-South Bend ([www.diocesefwsb.org](http://www.diocesefwsb.org)).

Bishop D'Arcy writes that his purpose is to "clarify the situation that so sundered the Church last spring: What it is all about and what it is not about."

It is not about President Obama, he says. Or about Democrats versus Republicans (a replay of the recent presidential election). Or about *America's* editorial opinion that the controversy was an inappropriate expression of "sectarian Catholicism" (the Church interfering in politics).

Bishop D'Arcy even says that "the situation that so sundered the Church last spring" is not about the appropriateness of the U.S. president speaking at a Catholic university. "This is what universities do," the bishop says. "No bishop should try to prevent that."

So what is the Notre Dame controversy all about? Bishop D'Arcy believes it is about the responsibility that all Catholic universities have "to give witness to the Catholic faith and to the consequences of that faith by its actions and decisions—especially by a decision to confer its highest honor."

This is the heart of the controversy: the responsibility that Catholic universities have to witness publicly to Gospel values. In this context, Bishop D'Arcy asks, "How can a Catholic institution expect its students to live by faith in the difficult decisions that will confront them in a culture often opposed to the Gospel?"

In his reflections, Bishop D'Arcy asks poignant questions about the relationship of a Catholic university to its bishop. About the connection between academic freedom and the search for truth and freedom that is at the core of our 2,000-year-old Catholic tradition. And about the future of Catholic education in the United States, especially in its practical relationship to what Professor John Cavadini, chair of the theology department at Notre Dame, describes, in the language of Vatican II, as "the concrete, visible communion of 'hierarchical and charismatic gifts,' 'at once holy and always in need of purification' in which 'each bishop represents his own Church and all of the bishops together represent the whole Church.'"

Bishop D'Arcy also talks about his personal relationship with the



Bishop John M. D'Arcy of the Diocese of Fort Wayne-South Bend speaks to members of the Notre Dame Response coalition on the university's south quad on May 17. The rally was part of a demonstration against U.S. President Barack Obama as the school's commencement speaker and the recipient of an honorary degree.

University of Notre Dame during the past 24 years of his service as bishop of the Diocese of Fort Wayne-South Bend. It is clear that he loves this university, especially its students, and that he treasures his unique role as the chief teacher and pastor in his diocese.

But he also takes seriously his responsibility "to encourage all institutions, including our beloved University of Notre Dame, to give public witness to the fullness of the Catholic faith," and to resist the temptation to place prestige over truth.

"The bishop must be concerned that Catholic institutions do not succumb to the secular culture," he writes, "making decisions that appear to many, including ordinary Catholics, as a surrender to a culture opposed to the truth about life and love."

In his reflections, Bishop D'Arcy explains his decision to pray with students, faculty and others who came to campus on commencement day to protest the university's actions. He also criticizes the university's president, Holy Cross Father John Jenkins, for his failure to consult with him as local bishop.

And he is especially critical of "the silent board" [of trustees] who did not address the controversy during their regularly scheduled spring meeting.

"The responsibility of university boards is great," Bishop D'Arcy writes. "Like bishops, they are asked to leave politics and ambition at the door, and make serious decisions before God."

Faithful Catholics who care about the Church and about Catholic higher education can, and do, disagree with Bishop D'Arcy about the appropriateness of Notre Dame's decision to award President Obama its highest honor.

But there is no question that this action, and the controversy it caused, raises serious questions about the practical implications of the Church's requirement that "in your life as a university and in your actions, including your public awards, [a Catholic university] should give witness to the Catholic faith in all its fullness."

Let's pray for our bishops and for all Catholic universities in the United States, including our beloved Notre Dame, that these important questions will be resolved in ways that are enlightened by the Holy Spirit in all truth and charity.

—Daniel Conway

## Parish Diary/Fr. Peter Daly

# 'Final move' offers insight into one's life

I hate moving.

I especially hate it when I am moving somebody else's stuff. But that is what I was doing. Schleppling boxes around in the late-August heat and packing stuff up for the "final move."



A friend and former parishioner had died. He appointed me as his

executor.

It was logical. He had no children. He had never married. He was not particularly close to his siblings. In the last few years of his life, I had become his counselor and friend. Since I am both a lawyer and his priest, he figured I would know what to do.

Being an executor is a melancholy duty. When I got the call that my friend had died, I made arrangements for his funeral. I drove three hours to his house and closed it up. I cleaned out the refrigerator. He had been in the hospital for six weeks so some stuff was pretty ripe.

After the funeral, I was back at the house for a couple of days. I hired a lawyer and filed the necessary papers with the court. I met with a real estate agent and started the ball rolling on selling the house.

I closed up his bank accounts and shut off his cell phone. I secured the car and arranged for its sale. I filed a change of address card, and notified the neighbors and the homeowners' association.

Finally, I arranged with an estate auction house to come the next day to take away all his furniture, art and nice things, such as china and silverware.

Just before the auction house truck came, I started emptying drawers. All the little things that people collect poured out.

I packed up family photos and other personal items for his sister. Then I

tackled the clothes closets. So much stuff!

He was definitely a packrat, with 300 shirts, just as many pairs of pants, ties and shorts, dozens of jackets and belts! Some shirts still had tags on them. Some shoes were still in the boxes. There were underwear and socks for a lifetime.

It all went to the local charity thrift store.

As I sat on a folding chair sorting all this stuff, I was overcome with sadness for my friend. He must have been lonely. Maybe that was why he went out shopping every day. He just wanted some human contact.

He must have been bored, too. He had no one to talk to. He had no books, except an old prayer book from childhood. There was no Bible. I saw no reading.

He did have a lot of music: show tunes, big band and disco. He was a great dancer in his younger years.

But how sad! His things counted for nothing in the end.

I believe what he wanted was friendship, and he had outlived his closest friends.

I never realized how important it was to him that we occasionally went out to dinner or talked on the phone.

In just two days time, all the physical evidence of his existence was gone. The accumulated stuff of a lifetime vanished!

As I turned the key in the empty house, I thought of the poet John Keats' epitaph: "Here lies one whose name is writ in water."

We leave little evidence of ourselves.

I know my friend lives on in God's sight. But still it was so sad.

In the end, the stuff we collect matters nothing. Strangers will take it away.

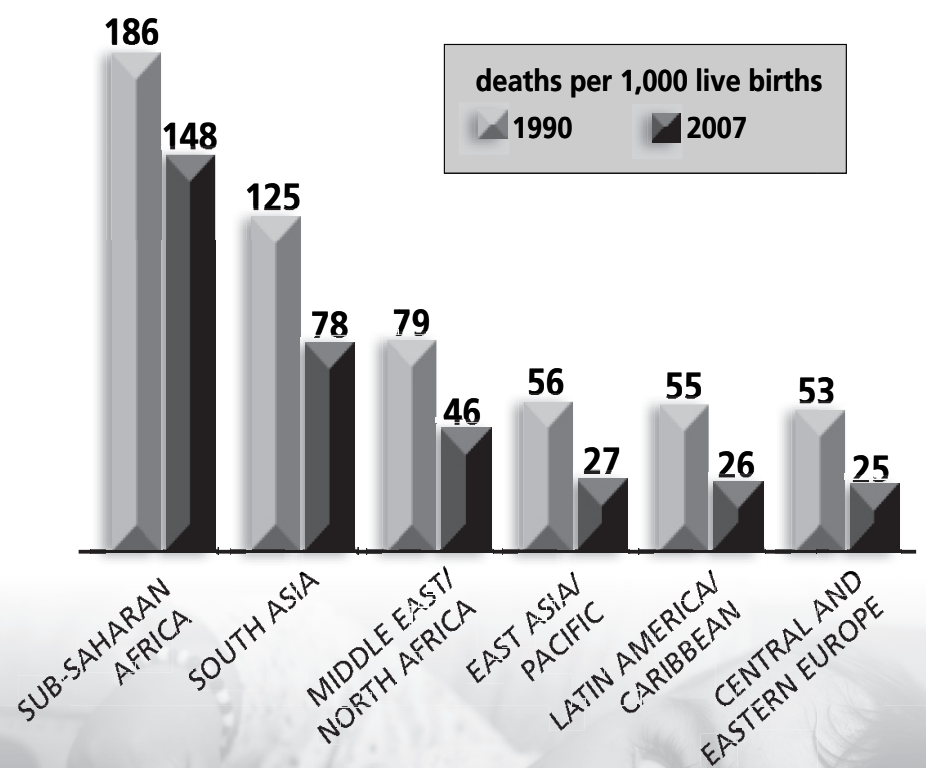
What really matters is friendship.

What really matters is the bond with other people.

What really matters is love.

(Father Peter Daly writes for Catholic News Service.) †

## WORLDWIDE MORTALITY RATES of children under the age of 5 have decreased since 1990.



Source: UNICEF

©2009 CNS



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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Prayer, action and suffering are 'schools of hope'

Pope Benedict XVI tells us in his encyclical letter *"Spe Salvi"* ("Saved by Hope") that anyone who does not know God, "even though he may entertain all kinds of hopes, is ultimately without hope, without the great hope that sustains the whole of life" (cf. Eph 2:12).

How do we come to know God? Where do we find hope?

Pope Benedict describes three essential "settings" for our search for God, and for learning and practicing hope.

The first setting is prayer, which the Holy Father calls a "School of Hope."

Prayer opens our hearts to God. It stretches us—challenging us to move beyond our own preoccupations and desires. "When we pray properly, we undergo a process of inner purification which opens us up to God and thus to our fellow human beings as well" (*"Spe Salvi,"* #33).

Christian prayer is always personal, an encounter between each individual and God. But prayer is never individualistic.

As the pope teaches, even personal prayer "must be constantly guided and enlightened by the great prayers of the Church and of the saints, by liturgical prayer, in which the Lord teaches us again and again how to pray properly" (*"Spe Salvi,"* #34).

In prayer, we speak to God and he speaks to us. We become open to God, and he directs us away from our

self-centeredness to the service of others. This is how prayer teaches us to hope—by reminding us that we are never alone and by placing us in the presence of God, the true source of our hope.

God is the foundation of hope. In prayer, we find hope in "the God who has a human face and who has loved us to the end, each one of us and humanity in its entirety. His kingdom is not an imaginary hereafter situated in a future that will never arrive; his kingdom is present wherever he is loved and his love reaches us" (*"Spe Salvi,"* #31).

The second essential setting for learning and practicing hope is action.

Pope Benedict tells us that "all serious and upright human conduct is hope in action" (*"Spe Salvi,"* #35). This is why we get out of bed in the morning—because we believe that our efforts, our work and our relationships can make a difference.

Certainly, we encounter obstacles in our daily life, failures and disappointments that tempt us to wonder whether we can really make a difference after all.

Christian hope remains steadfast even in the face of personal failures and the failures of humanity. Ours is a lasting hope. We know we cannot build the Kingdom of God by our own efforts alone, and we know that the mission we have been given—as individuals and as Church—will not be a finished product until the Lord comes again. But we keep working; we do not lose hope. Pope Benedict writes, "It is important to

know that I can always continue to hope even if in my own life, or in the historical period in which I am living, there seems to be nothing left to hope for" (*"Spe Salvi,"* #35).

Why do we remain hopeful in the face of seemingly hopeless challenges and insurmountable evil? Because we have faith in God who loved us so much that he sent his only son to redeem us. Because, with St. Paul, we believe that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom 8:38-39).

The third essential setting for learning and practicing hope is suffering.

This is the ultimate test—how we handle the mystery of suffering. As individuals, and as a society, we are challenged to accept (and not to avoid or deny) the fact that suffering is an inescapable part of human life.

We Christians can accept suffering, and not run away from it, because Christ freely chose to suffer for us and with us.

We can join our suffering with his and, so, be witnesses (martyrs) who choose to

sacrifice our comfort and security for the sake of the Gospel.

As Pope Benedict reminds us, "the capacity to suffer for the sake of the truth is the measure of humanity." It is also where we witness Christian hope. "The saints were able to make the great journey of human existence in the way that Christ had done before them because they were brimming with great hope" (*"Spe Salvi,"* #39).

Prayer, action and suffering are "schools of hope." We pray that the Holy Spirit will sustain us in our efforts to learn, and to practice, this great Christian virtue of hope. †

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 September

**Teachers/Religious Education Directors:** that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.

### La oración, la acción y el sufrimiento son 'escuelas de esperanza'

En su encíclica *"Spe Salvi"* ("Salvados por la esperanza"), el papa Benedicto XVI nos dice que todo aquel que no conoce a Dios, "aunque tenga múltiples esperanzas, en el fondo está sin esperanza, sin la gran esperanza que sostiene toda la vida" (cf. Ef 2:12).

¿Cómo llegamos a conocer a Dios?  
¿Dónde hallamos la esperanza?

El papa Benedicto describe tres "lugares" esenciales para buscar a Dios, para conocer la esperanza y practicarla. El primero es la oración, que el Santo Padre denomina una "escuela de esperanza."

La oración abre nuestros corazones a Dios. Nos hace flexibles ya que nos desafía a apartarnos de nuestras propias preocupaciones y deseos. "El modo apropiado de orar es un proceso de purificación interior que nos hace capaces para Dios y, precisamente por eso, capaces también para los demás" (*"Spe Salvi,"* #33).

La oración cristiana es siempre personal, un encuentro entre cada persona y Dios. Pero la oración nunca es individualista.

Tal y como nos enseña el Papa, aún la oración personal "ha de estar guiada e iluminada una y otra vez por las grandes oraciones de la Iglesia y de los santos, por la oración litúrgica, en la cual el Señor nos enseña constantemente a rezar correctamente" (*"Spe Salvi,"* #34).

A través de la oración hablamos con Dios y Él nos habla a nosotros. Nos abrimos a Dios quien nos aleja de nuestro egocentrismo y nos guía hacia el servicio al prójimo. Es así como la oración nos enseña esperanza: recordándonos que nunca estamos solos y colocándonos en la

presencia de Dios, la verdadera fuente de nuestra esperanza.

Dios es la base de nuestra esperanza. En la oración encontramos esperanza en "el Dios que tiene un rostro humano y que nos ha amado hasta el extremo, a cada uno en particular y a la humanidad en su conjunto. Su reino no es un más allá imaginario, situado en un futuro que nunca llega; su reino está presente allí donde Él es amado y donde su amor nos alcanza" (*"Spe Salvi,"* #31).

El segundo "lugar" esencial para aprender y practicar la esperanza es la acción.

El papa Benedicto nos dice que "Toda actuación seria y recta del hombre es esperanza en acto" (*"Spe Salvi,"* #35). Éste es el motivo que nos impulsa a levantarnos todos los días: porque creemos que nuestros esfuerzos, nuestro trabajo y nuestras relaciones pueden hacer la diferencia.

Ciertamente encontramos obstáculos, derrotas y desilusiones en nuestra vida cotidiana que nos tientan a cuestionar si en verdad hacemos alguna diferencia.

La esperanza cristiana se mantiene firme aún frente a los fracasos personales y a los de la humanidad. Se trata de nuestra fe perdurable. Sé que no podemos construir el Reino de Dios únicamente a través de nuestros esfuerzos y sabemos que la misión que se nos ha encomendado, como personas individuales y como Iglesia, no será una obra final hasta que el Señor vuelva de nuevo. Pero seguimos trabajando; no perdemos la esperanza.

El papa Benedicto señala: "Es importante sin embargo saber que yo todavía puedo esperar, aunque aparentemente ya no tenga

nada más que esperar para mi vida o para el momento histórico que estoy viviendo" (*"Spe Salvi,"* #35).

¿Por qué conservamos la esperanza incluso frente a desafíos y males que parecen desesperanzadores e insuperables? Porque tenemos fe en un Dios que nos amó tanto que envió a su único hijo para que nos redimiera. Porque, al igual que San Pablo, creemos que "ni la muerte ni la vida, ni los ángeles ni los demonios, ni lo presente ni lo por venir, ni los poderes, ni lo alto ni lo profundo, ni cosa alguna en toda la creación, podrá apartarnos del amor que Dios nos ha manifestado en Cristo Jesús nuestro Señor" (Rom 8:38-39).

El tercer "lugar" esencial para aprender y practicar la esperanza es el sufrimiento. Ésta es la prueba más ardua: cómo manejamos el misterio del sufrimiento. Como personas y como sociedad se nos reta a aceptar (no a evitar o negar) el hecho de que el sufrimiento constituye una parte inexorable de la vida humana.

Los cristianos pueden aceptar el sufrimiento y no huir de él porque Cristo eligió libremente sufrir por nosotros y con nosotros.

Podemos unir nuestro sufrimiento al suyo y, de este modo, ser testigos (mártires) que eligen sacrificar sus comodidades y su seguridad por el bien del Evangelio.

Tal y como nos lo recuerda el papa Benedicto: "la capacidad de sufrir por amor de la verdad es un criterio de humanidad." Es también donde damos testimonio de la esperanza cristiana. "Los santos pudieron recorrer el gran camino del ser hombre del mismo modo en que Cristo lo recorrió antes de nosotros, porque estaban repletos de la gran esperanza" (*"Spe Salvi,"* #39).

La oración, la acción y el sufrimiento son "escuelas de esperanza." Recemos para que el Espíritu Santo nos auxilie en nuestros esfuerzos por aprender y practicar la maravillosa virtud cristiana de la esperanza. †

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

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

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

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

**Maestros/Directores de Educación Religiosa:** ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!



# Events Calendar

## September 11

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Blue Mass honoring firefighters, police officers and EMT's**, noon. Information: 317-637-3983.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Catholic Charismatic Renewal of Central Indiana, praise, worship and Mass**, 7:30 p.m. Information: 317-592-1992, [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org) or [www.inholyspirit.org](http://www.inholyspirit.org).

Roncalli High School, 3300 Prague Road, Indianapolis. **Parents' organization, spaghetti dinner**, 4:30-7 p.m., \$6 per person or \$20 per family. Information: 317-787-8277.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey supper**, 4:30-7:30 p.m. Information: 812-934-5854.

## September 11-12

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Parish festival**, food, rides, games, Thurs. and Fri. 5-11 p.m., Sat. noon-11 p.m. Information: 317-244-9902.

## September 11-13

St. Mary Cathedral, 1207 Columbia St., Lafayette, Ind. (Diocese of Lafayette). **2009 Frassati Society Conference, "Building a Culture of Life and Light."** Information: 317-663-4032 or [www.frassati.org](http://www.frassati.org).

## September 12

Pan Am Plaza, 201 S. Capitol Ave., Indianapolis. St. John the Evangelist Parish, **Scripture workshop, "The Bible in Context,"** Franciscan Father William Burton, presenter, 8:30 a.m.-9 p.m., \$30 per person, **registration deadline Sept. 7.** Information: 317-783-4405 or [Kathleen.tierney@sbcglobal.net](mailto:Kathleen.tierney@sbcglobal.net).

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **19th annual French Market**, noon-10 p.m., food, entertainment, arts and crafts booths, children's activities. Information: 317-283-5508.

Marian Inc., 1011 E. St. Clair St., Indianapolis. Holy Cross Parish, **"Feast of the Holy Cross,"** dinner, dance and silent auction, 6-11 p.m., \$50 per person. Information: 317-637-2620.

St. Anne Parish, 102 N. 19th St., New Castle. **"Fall Bazaar,"** 8 a.m.-2 p.m., crafts, bookstore, rummage sale, stained-glass and slate souvenirs from former church. Information: 765-529-0933.

Geneva Hills Golf Club, 13446 Geneva Hills Road, Clinton. **Saint Mary-of-the-Woods, "Alumnae Club Scholarship Golf Scramble,"** \$65 per person includes lunch, green fees and cart. Information: 812-239-3050.

## September 12-13

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **"Fall Dinner Theater,"** buffet dinner and "Queen of Bingo" play, Sat. 6 p.m., Sun. 2:30 p.m., \$25 per person. Information: 317-631-8746.

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"Fall Fest,"** Sat., grilled smoked pork chop supper, Sun., pan-fried chicken dinner, Sat. 4 p.m., Sun. 10 a.m. Information: 765-647-5462.

St. Mary Parish, 302 E. McKee St., Greensburg. **Parish picnic**, Sat., 5:30 p.m., Sun. 11 a.m., games, entertainment, food. Information: 812-663-8427.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **"Fall Festival,"** Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m.,

chicken dinner. Information: 765-932-2588.

## September 13

St. Anthony Parish, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$4 per person.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **"Harvest Chicken Dinner,"** quilts, 11 a.m.-3 p.m. Information: 812-282-2677.

St. Pius V Parish, Highway 66, Troy. **"Fall Festival,"** 11 a.m.-5 p.m., dinners, games. Information: 812-547-7994.

Immaculate Conception Parish, 2081 E. County Road 820 S., Millhouses. **School reunion**, Mass, noon, dinner, 1-4 p.m. Information: 812-663-6988 or [office@iscdchurches.com](mailto:office@iscdchurches.com).

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

## September 14

Buckhead Mountain Grill, 707 W. Riverside Drive, Jeffersonville. **New Albany Deanery Catholic Youth Ministries, Theology on Tap, "The Good Life,"** Jeff Jenkins, presenter, 6:30 p.m. Information: 812-945-2000.

## September 15

Beech Grove Meadows, 130 Albany Way, Beech Grove. **St. Francis Hospital and Health Centers and Indiana Blood and Marrow Transplantation unit, support group meeting**, 7-8:30 p.m. Information: 317-726-2275, ext. 200.

Saint Meinrad Archabbey and School of Theology,

Newman Conference Center, 200 Hill Drive, St. Meinrad. **Dolle Lecture, "Liturgical Arts: A Sign of the Times,"** 7:30 p.m., no charge. Information: 800-682-0988 or [news@saintmeinrad.edu](mailto:news@saintmeinrad.edu).

## September 16

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

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

## September 17

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## September 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Putting Children First," Dr. Tony Bennett, Indiana Superintendent of Public Instruction, speaker, 6:30-8:30 a.m., online reservations only by Sept. 16. Reservations and information: [www.catholicbusiness](http://www.catholicbusiness)

[exchange.org](http://exchange.org).

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"A Young People's Latin Course" for students in fifth grade through eighth grade**, 4:15-5:15 p.m., \$75 per student per semester plus book purchases. Information: 317-408-1282.

Twin Bridges Golf Course, 1001 Cartersburg Road, Danville. **St. Christopher School, sixth annual "Golf Outing,"** 10:30 a.m. shotgun start, \$80 per person includes golf, cart and meal. Information: 317-241-6314, ext. 160, or [golfouting@saintchristopherparish.org](mailto:golfouting@saintchristopherparish.org).

## September 18-19

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Country Fair and Hog Roast,"** 4 p.m.-11 p.m., food, booths, rides. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Apple Fest,"** hog roast dinner, crafts, rides, Fri. 5 p.m.-10 p.m., Sat. 10 a.m.-10 p.m. Information: 317-831-4142.

## September 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of**

**God's Precious Infants, Pro-Life Mass**, Father Varghese Maliakkal, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

**Theology on Tap, "Bishop's Bash,"** Mass, cookout. Information and registration: [indytheologyontap.com](http://indytheologyontap.com).

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **"Angels from the Heart Day,"** volunteer work projects in neighborhood, 7 a.m.-4 p.m. Information: 317-638-5551.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, games, music, 11 a.m.-4:30 p.m. Information: 317-546-4065.

Holy Cross Parish, 12239 State Road 62, St. Croix. **Rummage sale**, 7 a.m.-5 p.m. Information: 812-843-5701.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Missionary Servants of the Gospel of Life** program, 1-4 p.m., guests welcome, eucharistic holy hour, 3-4 p.m., Priori Hall. Information: 317-236-1569 or 800-382-9836, ext. 1569. †

## Sisters of Providence to sponsor golf fundraiser on Sept. 18

The Sisters of Providence of Saint Mary-of-the-Woods will sponsor their seventh annual Hole-y-One Golf Scramble on Sept. 18 at Hulman Links Golf Course near Terre Haute.

Hulman Links is the top rated municipal golf course in Indiana.

The cost is \$300 per foursome or \$75 per person, which includes green fees, cart, lunch and beverages throughout the tournament.

Proceeds from the golf fundraiser will help support the Congregation's ministries

and sponsored institutions.

Morning and afternoon tee times are available. Morning registration is at 7:30 a.m. with the welcome, blessing and start time at 8:30 a.m. The afternoon round begins at 1 p.m. with a welcome and blessing. Awards will be presented at about 6 p.m.

Lunch will be served beginning at 11:30 a.m. in the clubhouse area.

For more information or to register for the golf tournament, call 812-535-2802 or send an e-mail to [dweidenb@spsmw.org](mailto:dweidenb@spsmw.org). †

## '40 Days for Life' prayer rally is Sept. 20 in Indianapolis

Shawn Carney, co-founder of the national "40 Days for Life: Praying for an



Shawn Carney

End to Abortion" campaign, is the keynote speaker for the opening prayer rally in the Archdiocese of Indianapolis on Sept. 20 at the St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

Texas, also spoke at the opening prayer rally for the 2009 spring campaign in Indianapolis on Feb. 22.

The prayer service begins with a holy hour at 12:30 p.m. in the chapel. After the program, pro-life supporters will pray the rosary in front of the Planned Parenthood abortion clinic, 8590 N. Georgetown Road, in Indianapolis.

This year's "40 Days for Life" prayer campaign begins on Sept. 23 and concludes on Nov. 1.

For more information about the prayer campaign and opening rally, call 317-213-4778 or log on to the Web site at [www.40daysforlife.com/Indianapolis](http://www.40daysforlife.com/Indianapolis). †

## VIPs



**Harry and Patti (Cadwallader) Morozowski**, charter members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 12.

The couple was married on Sept. 12, 1959, at Holy Cross Church in Indianapolis.

They have three children: Lisa Curry, Lori Daniel and Nick Morozowski. They also have six grandchildren. †



## Michaela Farm award

On Aug. 19, designated as Farmers' Day at the Indiana State Fair in Indianapolis, the Sisters of the Third Order of St. Francis of Oldenburg received the 2009 John Arnold Rural Preservation Award from the Historic Landmarks Foundation of Indiana and the Indiana Farm Bureau. Participating in the award presentation are, from left, Marsh Davis, president of the Historic Landmarks Foundation; Chris Merkel, operations manager at Michaela Farm; Eleanor Arnold, the mother of the late John Arnold; Franciscan Sister Carolyn Hoff, business manager at Michaela Farm; Indiana Lt. Gov. Becky Skillman; Don Villwock, president of Indiana Farm Bureau; and Tom Kleckner, director of the West Region for the Historic Landmarks Foundation.



# Program offers opportunity to learn to 'lead like Jesus'

By Mary Ann Wyand

Learn from the Master.

Described as "a chance to learn powerful leadership skills from the greatest role model of all time," this unique administrative skills-building program effectively and creatively expands upon the popular slogan "What would Jesus do?"

Owen Phelps, a Ph.D. and director of the Yeshua Catholic International Leadership



Owen Phelps, Ph.D.

Institute in Durand, Ill., will present the first ever "Catholic Lead Like Jesus Encounter" on Oct. 10 at St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., in Indianapolis.

The program is based on his new book, *The Catholic Vision for Leading Like Jesus*, which is published by Our Sunday Visitor.

Phelps developed the Catholic version of this countercultural leadership concept based on the ecumenical *Lead Like Jesus* movement with permission from co-founder Ken Blanchard, the co-author of *The One Minute Manager*, a best-seller, and *Lead Like Jesus*.

By studying Christ's examples of discipleship as a shepherd, servant and steward, Phelps said, participants will acquire principles of sound leadership to help transform their business practices and outlook on life.

"Modern research shows that servant

leadership really, really works," Phelps explained in a telephone interview on Sept. 2, "and the notion of steward and shepherd follow right along. Servant leadership is 'It's not about me.' Steward leadership is 'It's not mine.' Shepherd leadership says 'People are precious.'"

He said Jim Collins, the author of *Good to Great*, researched hundreds of companies, developed five levels of leadership, and found that the best Level Five leaders are distinguished by humility and a focus on mission.

"If I were teaching this material in an MBA program, we would be talking about the same principles," Phelps said. "The only differences will be the language and the model. In *Lead Like Jesus*, we can talk about the greatest leadership model of all time."

An adjunct professor at Cardinal Stritch University's College of Business and Management in Milwaukee, Phelps has taught this ecumenical concept for six years, and felt called by God to create the Catholic vision of these best business practices.

"We talk about how we are the Body of Christ," Phelps said. "You'll hear people say, 'I want my organization to work like a well-run clock.' We tell people today that, 'You want your organization to work like a healthy body. ... Think of an organization as a [living] organism.'"

The Catholic version of the program is based on Scripture, specifically on the Gospel teachings of Jesus, he said, as well as on Church teachings, Vatican II documents, papal encyclicals and statements from the U.S. Conference of Catholic Bishops.

"Stop and think about this," Phelps said, using the Last Supper as an example.

"What would you talk about if you knew you were getting together with your friends at

dinner tonight and that tomorrow you would die?" he asked. "Would you talk about the weather? The Colts? How is [Peyton] Manning doing? ... What is really important to you?"

In his address to the people of the Americas, Phelps said, the late Pope John Paul II talked about the role of the laity.

"What does the Church teach us that our role, our vocation, is in life?" he asked. "What are we here for? It's to sanctify the world."

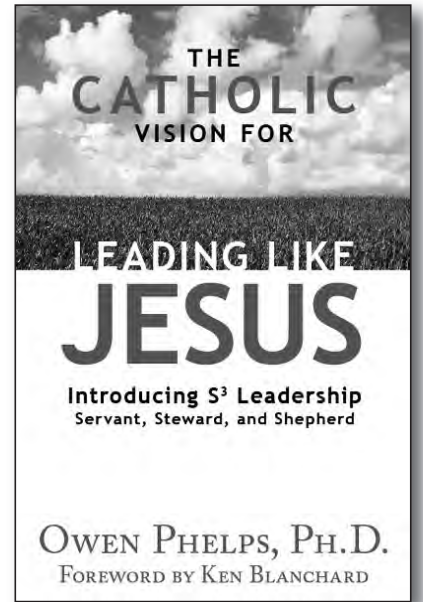
"At the end of Mass on Sunday, when we're thinking about how much time there is before the kick-off, we're also hearing the priest say, 'Go and love and serve the Lord,'" Phelps said. "We have that commissioning [from God], and that's how we sanctify the world, mainly through our example, but from time to time through our words as well. I'm not sure that a lot of laity really have the sense of the importance of this [call to mission] in God's plan, but the Church has been teaching it for a long time. We've got to help people get back in touch with that."

Every person is called to be a leader in various life situations, he said. "Leadership is something we all are doing all the time. In fact, many of the best examples of Jesus-like leadership today are found in the home."

The Oct. 10 program at Little Flower Parish costs \$25 per person, and includes lunch and materials.

Father Robert Gilday, pastor of Little Flower Parish, said a former parishioner, Charles Finkbinder of Rancho Santa Fe, Calif., is underwriting a portion of the program, which normally costs \$100 per person, to make it available to more people.

"Chuck is a member of the *Lead Like Jesus* board of directors, an active Catholic and an ardent supporter of this program," Father Gilday explained. "He introduced me to



the book *Lead Like Jesus* [written] by his friends, Ken Blanchard and Phil Hodges, and I was really touched by its message. He's been the driving force in trying to bring a 'Lead Like Jesus Encounter' to Indianapolis, and we're grateful that his support makes it possible to offer the program at a fraction of the ordinary cost."

(Advance registrations for the "Catholic Lead Like Jesus Encounter" are required by calling Tom Costello at Little Flower Parish at 317-357-8352, ext. 30, or sending an e-mail to [tcostello@littleflowerparish.org](mailto:tcostello@littleflowerparish.org) before the Sept. 25 reservation deadline. Payment can be made by check or credit card. Space is limited, and reservations will be filled as payments are received.) †

## Laypeople have duty to nurture vocations, says Archbishop Dolan

OMAHA, Neb. (CNS)—New York Archbishop Timothy M. Dolan, the



Archbishop Timothy M. Dolan

keynote speaker on Aug. 30 at the 67th Serra International Convention in Omaha, said the lay faithful of the Church have a duty to nurture vocations to the sacramental priesthood.

"Ordained priests have the duty to call forth the gifts of the lay faithful as they share in the role of Jesus of teaching, serving and sanctifying," Archbishop Dolan said. "And the lay faithful have the duty to take care of vocations to the sacramental priesthood."

The archbishop is the episcopal adviser to the Serra Club, an international organization that promotes and fosters vocations to the priesthood and

consecrated life. He was one of several speakers during the convention held at Omaha's Qwest Center on Aug. 27-30, and attended by more than 500 people.

The event opened with a Mass at St. Cecilia Cathedral with Omaha Archbishop George J. Lucas as the presiding bishop.

Archbishop Dolan said one way to start promoting religious vocations is to begin with emphasizing the vocation of marriage and family.

"Only 50 percent of our Catholic young people are approaching the sacrament of matrimony," he said. "Vocations to the priesthood and religious life come from vocations to lifelong, life-giving and faithful marriages."

"There is a climate of fear, suspicion and discouragement when it comes to vocations to the priesthood and consecrated religious life," he said.

"Many boys or young men are afraid to publicly say, 'I want to be a priest.'"

During the late 1980s,

Archbishop Dolan said, only 51 percent of Catholic parents said they would be happy if their son wanted to be a priest. Today, however, he believes that perception is changing because of Serra International and other similar groups.

Mexican Archbishop Emilio Berlie Belaunzaran of Yucatan, another speaker during the convention, said the Church mission of salvation in the world is to "realize that the lay faithful participate in the priestly, prophetic and kingly mission of Christ."

Serra International has more than 1,100 Serra clubs in 46 countries. Thirteen of those countries, including the U.S., were represented at the convention.

Serra International's president, Cesare Gambardella of Italy, said the

greatest trait of Serra is its internationality and its ties with the clubs of the world.

Some of those attending the convention said they like to take advantage of those connections.

Patrick Ugbana, president of the Serra Club of Lagos in Nigeria, said he is inspired by the work of his fellow Serrans, and noted that their work inspired him to attend the convention.

He said eight new Serra clubs are forming in Nigeria, and half of the members are under 35.

"We want more young people to join," he told *The Catholic Voice*, newspaper of the Omaha Archdiocese. "But I also want my older members to serve as long as possible because service to God never ends." †

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# MARIAN

continued from page 1

girlfriend. At the gate, the guard pulls a gun on him and says, 'Halt!' The soldier says, 'Look, buddy, my mother's in heaven, my father's in hell, and my girlfriend is in Chicago—and I'm going to see one of them tonight!'

Elsener laughs at the story. Then he adds, "Holtz said, 'That's commitment. And as soon as we don't have that kind of commitment and people sense it, they will not follow you.'"

That story reflects Elsener's "all-in" approach to leadership, an approach that demands a similar commitment from everyone who works with him.

"There are three essential elements to leadership," says Elsener, who is 55. "You pray, you use your experience and you use your brains. Those three things have to be in synch. Once they are, I'm relentless. And I'm not easily discouraged. I've learned it's good to get a lot of input, and it's good to listen to input, but it's never good to freeze up. A leader is supposed to lead. I am a leader. God gave me that gift."

That leads to the second revealing story that Elsener shares—the one about the horse and the self-described "nutty" promise he made to the student athletes.

## Channeling the spirit of Knute Rockne

Elsener made the unusual promise four years ago during a meeting with high school seniors who played football and their parents. He was hoping to entice the students to come to Marian and become part of a football program that was just getting started—a plan that he hoped would increase male enrollment at the college and also create a rallying point to build spirit at the school that was started in 1936 by the Oldenburg-based Sisters of St. Francis.

There were just a few major problems with the plan.

"I got a sense they were looking at me like, 'Hmmm, there's no locker room, they barely have a coach on board, and there is no field,'" Elsener recalls with a smile. "We hadn't raised one dollar. We had no schedule. We had nothing. I said, 'This is going to take a leap of faith. You guys are pioneers. Pioneers didn't know where they were going across this country. But I will tell you this. In four years, we will build this stadium. And I am so sure of that, I will lead you into that stadium, and I will lead you in on a horse.'"

Even Elsener was stunned about the horse promise.

"It just came out of my mouth. That was either very foolish or a prompting of the Holy Spirit. I haven't yet determined which," he says with a laugh. "I think they thought if I'm nutty enough to say this, I'm nutty enough to get this done. It took on a life of its own. It seemed to light up the eyes of the recruits and their parents. They got a kick out of it."

Four years later, the new stadium is built. It will be officially dedicated on Sept. 19 when Marian University plays its first home football game in its new stadium on campus. Elsener plans to lead the 160 Knights onto the field by riding a horse and possibly wearing armor. To prepare for the moment, he's been taking riding lessons this summer.

"If you're going to do something, you ought to make it big and you ought to make it fun," says Elsener, a father of nine and a

grandfather of 10. "Do something a little different. I mean, who has nine kids these days? If I'm in, I'm all in."

He views the stadium, which will also be used for such sports as soccer and track, as a way to build community.

"I wanted to make sure this was a fun, exciting gathering point for alums, students, parents, donors and friends who care about Catholic causes, Catholic intellectual traditions and Christian witness," he says.

Which leads to the third revealing story about Elsener—a story of the challenge he presented to people after a school Mass one Sunday.

## The crossroads and crosses of life

Beyond building a football program and a new stadium, Elsener has been trying to create a new vision for Marian since he became president in 2001.

A man who had dedicated most of his career to Catholic education and fundraising, Elsener had served the Archdiocese of Indianapolis as the executive director of Catholic education and the executive director of stewardship and development. He was directing a private foundation when he was approached about the idea of leading Marian College.

The foundation was put together by a family that had sold its business for \$875 million. Working there, Elsener says, he was in a nice place financially for the first time in his life. He flew in private planes, had an office in a tower building with a great view of Indianapolis, and was getting paid more than he ever had.

His reaction to the invitation to lead Marian was, "I finally have a savings account. Why would I want to do that?"

For more than six weeks, he resisted the idea, telling his wife, Beth, it made no sense to make a change. She agreed. Then as he prayed in a chapel one day, he says, "It was like 'Marian' screaming in my mind." He went home and helped Beth with Sunday dinner, never mentioning what happened in the chapel. Yet as they stood in the kitchen, Beth suddenly told him he should take the Marian job.

"I've never experienced anything like that," Elsener says.

"If you look back, that was a very sleepy little college that was struggling then," says Jerry Semler, a member of Marian's board of trustees then and now. "The place has come to life. It shows the difference in leadership. He's a visionary. He says a great community always has a great Catholic university. He's sure laid the foundation, and it grows every year."

Since 2001, student enrollment at Marian has increased from 1,260 students to more than 2,200. The number of graduate students has increased from 13 to more than 300. A 55-acre environmental learning laboratory has been established on campus, and a music center is being built. The university has also started an online nursing degree program. And on July 1, the college officially became Marian University.

"The last time we had lunch together, I told him he's really put a new face on Marian," says Christel DeHaan, a friend, an Indianapolis philanthropist and a donor to the university. "He's very focused, he can articulate a vision and he doesn't take no for an answer. He's very determined in his pursuits of what needs to be done."

Elsener insists that the faith which led him to Marian is the faith that continues to guide him in leading the university—which

leads him to share a story about nails, hammers and crosses.

"We've always been Catholic and Franciscan here,"

Elsener says as he sits in a conference room with the Prayer of St. Francis on one wall.

"But there was some point in our history when we didn't want to put it in our literature because some people thought some people might be scared of coming here. I didn't understand that. Once you're nothing, you're nothing. So we had a Mass one Sunday. And we had tons of San Damiano crosses and hammers and nails there. After Mass, you were commissioned to go find a room without a cross and put one up. We put up a lot of San Damiano crosses around this place."

Elsener points to a cross on the wall of the conference room.

"This is my personal one," he says.

## Striving to make a connection

Ask Brittany Jackson for a telling story about Elsener, and the student body president of Marian University recalls the time she lined up to run in the OneAmerica 500 Festival Mini-Marathon in Indianapolis.

"Coincidentally, he was next to me at the starting line, and he called over to me and said, 'Action Jackson!'" recalls Jackson, a member of St. Mark the Evangelist Parish in Indianapolis. "We were joking who was going to finish first. He said he was. He was wrong."

That interaction is typical of Elsener, Jackson says.

"He's friendly," says Jackson, a senior. "He comes and has lunch in the dining hall with students. He walks around campus and comes to student activities as much as he can. He's very supportive of all the student government's goals, and he passes them along to the board. He also allows one student to sit on the board of trustees so we know what's going on."

Mostly, she's impressed by the way he models the Catholic faith to students.

"When we have large celebration Masses, he's always in the front row with his wife, his kids and some of his grandkids," Jackson says. "It shows he not only teaches the Franciscan values, but he holds them very firm."

Elsener, who is a member of St. Barnabas Parish in Indianapolis, says he strives to make that connection.

"We are a community. We're not just a group of people who go to school



Above, during a reception for scholarship students in March, Marian University President Daniel Elsener socializes with Mary McNulty Young, an alumna and member of the school's board of trustees, and Bryanna Nance, a Marian student.



Right, Marian University President Daniel Elsener holds his grandson, Dominic Andrew Elsener, during an Indianapolis Indians' baseball game on Aug. 22. Before the game, which became a social event for more than 400 Marian students and alumni, Elsener threw out the first pitch.

together," he says. "I know these students, and they know me. I know our faculty. I know our employees. I know the guys who fix the flowers. I can be a human here. I play and I work hard. I can be serious, but I also know when they're sick. I know what's going on."

It's all part of the approach and vision of a person who defines himself as a family man, a relentless leader, a man of faith, and a community builder who isn't afraid of making a commitment or stepping into a spotlight, even if it means riding a horse.

For him the vision is clear: making Marian University a great Catholic university in Indianapolis.

"Our commitment here is serious academic work, faith, community and educational wholeness," he says. "Those are unnegotiable pillars of our university. Faith is the bedrock. We see God in everything. How can you build a great university without the faith element? How can you educate the whole person if you don't want to talk about the ultimate questions, like, 'Where are you from? And where are you going?'"

He already knows his answers to those questions. With the conviction of that soldier on Christmas Eve, Elsener keeps moving forward toward his goal—faithfully and relentlessly. †

# Prayer is at heart of \$6 million gift to Marian University

By John Shaughnessy

Daniel Elsener has had a wealth of memorable days since he became the president of Marian University in Indianapolis in 2001, but not many have compared to the time when his visit to a potential donor resulted in a \$6 million gift.

The contribution, announced by school officials this summer, represents the single largest gift ever made to the university from an individual.

To set the background for Elsener's memories of that day, note that Marian's last capital campaign ended in 2000, raising \$8 million. The university's current capital campaign, scheduled to end in 2012, has a goal of about \$70 million.

And more than \$60 million has already been raised.

"I've been asking people for money forever," says Elsener, who has dedicated most of his career to Catholic education and fundraising. "Most often, I don't ask people for an amount of money. They almost have to force me to say the amount. I say, 'You understand what we need here. You know your capabilities. I know you've been very successful. Just prayerfully reflect on what you're called to do to help me build a great Catholic university here, will you please?'"

"And I have been shocked. More often than not, people give me money that I would never have the guts to ask for."

That's how he approached the person who made the

\$6 million gift anonymously.

"The meeting was in a major city in the United States, downtown, in a corporate office," he recalls. "I got there early. There was a little church near there. I sat there and prayed about how I was going to ask. When we met, I told him, 'Here's where we're at. We want to raise \$70 million, and we don't have a lead gift yet. The biggest gift we've ever had is \$2 million. And we are at \$55 million without a lead gift, which is a miracle. But I'm still searching for a lead gift.'"

Elsener left the office with his lead gift.

"The last thing [the donor] said to me was, 'You tell me to prayerfully reflect on what I'm going to do. Let's just pray our stock does well. We'll take care of you.'" †



# One keystroke at a time

## Catholic Charities Tell City and library collaborate to help unemployed

*(Editor's note: "Spreading Hope In Neighborhoods Everywhere" (SHINE) is a social ministry renewal that will be launched on Oct. 1, 2009, by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, schools, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to the Web site [www.SpreadingHopeEverywhere.com](http://www.SpreadingHopeEverywhere.com).)*

Special to The Criterion

**TELL CITY**—When people think of Catholic Charities, they often picture feeding the hungry, clothing the needy and helping the least among us. But there is a new segment of people who are hurting and being helped by Catholic Charities Tell City—the unemployed.

As a result of the recent economic downturn, Americans have seen the ranks of unemployed people grow during the past several months. These people are encouraged to file unemployment benefits by computer.

In rural areas, there is no office to go to for help, and the nearest places that offer assistance are more than an hour away. Many people do not have access to a computer, and many do not know how to use one.

Catholic Charities Tell City and the Tell City-Perry County Public Library have teamed up to help those people in need during the economic crisis.

Every Monday morning, the library opens their conference room and supplies laptop computers for people to use to file unemployment claims. Catholic Charities Tell City supplies the volunteers, who are housed in a separate conference room from the regular computer lab.

These volunteers are trained online through materials furnished by the Division of Workforce Development (DWD) in Indianapolis. While there are instances when individuals must still contact the DWD via telephone, most people are helped on site and able to file their weekly claims.

Linda Hubert of St. Augustine Parish in Leopold, in the Tell City Deanery, was the first person to volunteer, and has spent time there every Monday assisting people that need help filing their claims.

"I feel it is important to have a place for people to come by and get assistance with their claims," she said.

Hubert also noted that some people who don't have access to computers or assistance may not even file because they don't know where to turn for help.

Rita Dale started going to the library to file her unemployment claims. She spent time studying the system, and got very knowledgeable about it. When asked if she would like to volunteer, Dale readily agreed and now faithfully shows up every week to assist others.

Dale enjoys helping people.

"I like the fact that anyone can come

here and get help, regardless of computer ability or if they have a library card."

Another volunteer is Laura Taylor, a member of St. Mark Parish in Perry County, in the Tell City Deanery, who is always looking for ways to assist others.

"The unemployment help program makes me feel helpful and needed. By volunteering, it is a way I can give back to God by helping others," Taylor said. "I hope I have made a difference in someone's life by making computer filing for unemployment less confusing and less stressful."

Catholic Charities Tell City agency director Joan Hess started the program after hearing many people say they needed assistance and had no computer access.

"A special thank you goes to the Tell City-Perry County Public Library for their support and use of their conference room and laptop computers," Hess said. "By working together, we are able to help so many more people than either of us could accomplish separately."

"Most ministries within the realm of Catholic Charities require donations of



Catholic Charities Tell City and the Tell City-Perry County Public Library have teamed up to offer computer assistance to people in need during the economic crisis. Client-turned volunteer Rita Dale, left, client Patsy Faucett and volunteer Linda Hubert work together to file an unemployment claim on a library computer.

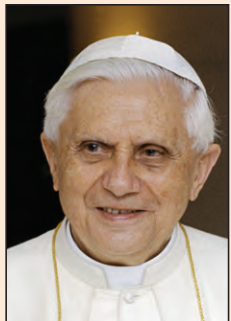
money or materials. This program requires the treasure of time, which is sometimes harder to give than money," Hess said. "But it emphasizes the threefold time, talent and treasure aspects of stewardship in the name of Jesus Christ."

Members of this ministry hope to continue assisting people as long as there is a need. More volunteers would enable the group to increase the hours of service at the library.

*(People who want to volunteer or who need more information may call Joan Hess, Catholic Charities Tell City agency director, at 812-547-0903 or e-mail her at [jhess@catholiccharitiestellcity.org](mailto:jhess@catholiccharitiestellcity.org).) †*

## Pope praises film on St. Augustine as an authentic slice of the human life experience

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI praised a made-for-television movie dedicated to St. Augustine, saying the two-part miniseries "represents every aspect of the human life experience with all of its problems, sorrows and failures."



Pope Benedict XVI

Furthermore, the movie shows how "in the end, truth is stronger than any obstacle," he said on Sept. 2 after viewing a shortened version of the more than three-hour-long film.

"This is the great hope that it ends up with: We cannot find truth

by ourselves, but the truth, which is a person [Christ], finds us," he said.

The movie, called *St. Augustine*, was directed by the award-winning Canadian director Christian Duguay, and was co-produced by Italian, German and Polish television companies.

Promotional materials said the miniseries was one of a number of made-for-television movies being produced, which were also to focus on Roman Emperor Nero, St. Peter and Ben Hur.

The pope said St. Augustine's life seemed to end tragically because the city of Hippo, "the world for which and in which he lived, ends and is destroyed."

"But as it has been shown here, his message has remained and, even as the world changes, that message

lives on because it is based on truth and guides charity, which is our common destiny," he said.

The pope has often said his own thinking has been greatly inspired by the fourth-century theologian. When he was a young priest in 1953, the pope wrote his doctoral thesis on St. Augustine's teachings, and his encyclical, "*Deus Caritas Est*" ("God Is Love"), owes much to the thought of this saint.

Born in North Africa, St. Augustine for many years ignored the counsel of his Christian mother, St. Monica and led a hedonistic lifestyle before converting and being baptized in Milan, Italy, at the age of 33.

St. Augustine's spiritual awakening was not an overnight event, but a continual process. The saint's eyes were opened, the pope once said, by an awareness of God's love, which is "the heart of the Gospel, the central nucleus of Christianity." †

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# 'Angels of Grace' to honor women for community service

By Mary Ann Wyand

BEECH GROVE—Bernadette Price and Marion Mascari enjoy helping people with developmental disabilities.

Pamela Altmeyer finds joy in providing healthy food for low-income people in central Indiana.

These three women, who have dedicated their lives to serving others, will be honored for their distinguished Church or community service by the Sisters of St. Benedict of Our Lady of Grace Monastery during the second annual "Angels of Grace—A Celebration of Women" awards luncheon on Sept. 26 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

The luncheon and awards program, which is a fundraiser for the sisters' Benedict Inn retreat ministry, begins at 10:30 a.m. with registration, and also includes a style show featuring the latest fall and winter fashions from The Secret Ingredient in Indianapolis.

Participants will have time to shop at the store's boutique as well as at Shop INN-Spiced, the sisters' gift shop at the Benedict Inn.

Benedictine Sister Ann Patrice Papesh, director of development for her religious community, is the emcee. The luncheon will be provided by Tammy Wood, the kitchen manager at Our Lady of Fatima Retreat House in Indianapolis, who also has a part-time catering business.

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn Retreat and Conference Center, said the event is a way for the sisters to recognize three women for their extraordinary accomplishments and also honor all women for their loving service to others in daily life.

"The sisters, through our Benedict Inn retreat ministry, are very committed to women," Sister Mary Luke said. "We want to be very supportive of women, and that's what inspired us to start this program, which is now in its second year.

"That idea grew into, 'Let's recognize three women who have distinguished themselves in our society through the Church or community,'" she said, "'and let's make it affordable so that women can honor other women who have made a difference in their lives.' We encourage women to bring their moms, sisters, friends, teachers and supervisors as guests. We want this to be a very fun day with good food, good fashions and the opportunity to say thanks to the

women who will join us that day."

Good Shepherd parishioner Bernadette Price of Indianapolis will receive the Angel Raphael Award for being "a companion to those in need of help and assistance."



Bernadette Price

Price is well-known in the Catholic community for her 35 years of ministry to young people as the girls' athletic director for the archdiocesan Catholic Youth Organization in Indianapolis.

She is also recognized as a talented comedienne, and has performed at comedy clubs in the Indianapolis area.

But people may not know that she also finds time to volunteer at the Damar Home in Indianapolis with children who have developmental disabilities.

Or that she has helped with youth ministry activities since 1974 at the former St. Catherine Parish in Indianapolis then at Good Shepherd Parish.

"Bernie is a woman who wears many hats," Sister Mary Luke said. "Although her schedule would exhaust most of us, she continually looks for things to do. She has literally touched the lives of thousands of young people through her [parish volunteer] work as well as the Catholic Youth Organization. She has been a good friend to the religious community, too."

St. Roch parishioner Marion Mascari of Indianapolis will be honored with the Angel Gabriel Award for being "a messenger who spreads a word of hope and cheer."



Marion Mascari

She is the mother of eight children and a devoted advocate for people with developmental disabilities. Her youngest child, Trese, was born with cerebral palsy.

Mascari worked with several other dedicated parents to start the R.I.S.E. Learning Center in Indianapolis, which is one of the premier schools in the state for people with

disabilities.

She also helped that same group of parents start the Southside Work Center in Indianapolis, a sheltered workshop for adults with disabilities, then raise funds to build Handi-Capable Hands in Indianapolis, a facility where people with developmental disabilities can use their skills in a loving, low-stress and protected environment.

"Marion has been an angel to the disabled of this city for over 40 years," Sister Mary Luke said. "Trese was born before there were laws in place to give the disabled their rights as citizens. From that moment on, Marion has dedicated herself to helping others with disabilities."

Pamela Altmeyer of Indianapolis will be recognized with the Angel Michael Award for being "a defender of the dignity and goodness of others."



Pamela Altmeyer

As president and chief executive officer of Gleaners Food Bank of Indiana Inc. in Indianapolis, Altmeyer envisioned, developed and nurtured a food bank that fulfills its mission to better feed the hungry through a multilevel distribution system.

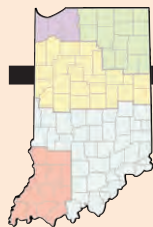
During the past 29 years, Gleaners Food Bank staff and volunteers have distributed more than 230 million pounds of food and grocery items—an average of 8 million pounds a year—to more than 400 central Indiana charities.

Altmeyer has tirelessly managed the development and growth of the food bank, which began in 1980 in a garage in Indianapolis.

The first year, four employees assisted by volunteers distributed 83,000 pounds of food. This year, 47 employees and more than 500 volunteers a month will help distribute more than 18 million pounds of groceries.

"Pam has just done remarkable work, "starting from nothing, essentially," Sister Mary Luke said. "A native of Indianapolis and 1964 graduate of Ben Davis High School, Pam is [also] a valuable contributor as a member of numerous boards of important community associations."

(Tickets are \$30 per person or \$210 for a table of eight people. For tickets or more information, call the Benedict Inn Retreat and Conference Center at 317-788-7581.) †



## Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
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- Diocese of Fort Wayne-South Bend

Compiled by Brandon A. Evans

### DIOCESE OF FORT WAYNE-SOUTH BEND

#### Expanded Women's Care Center holds dedication in South Bend

SOUTH BEND—Just as the needs of pregnant women in St. Joseph County continue to grow, so does the ability of the Women's Care Center to continue serving them.

With 14 pregnancy help centers operating throughout northern Indiana, lower Michigan and Ohio, the office located just down the street from where the very first Care Center opened 25 years ago has expanded with Bishop John M. D'Arcy's blessing.

He was on hand recently for the dedication ceremony. A supporter since the beginning, Bishop D'Arcy prayed especially for the Women's Care Center and all who come there.

"This will be a place where you will give counseling and advice to women in need, to save the unborn," said Bishop D'Arcy to a room full of care center supporters and staff, "a place which respects the dignity of the human person. By this great work, for the most defenseless among us, you will help all of us continue in the journey where Jesus Christ will become closer to his people."

Located at the corner of LaSalle Street and Notre Dame Avenue, the Women's Care Center office will do more than house the corporate offices and provide central storage for all the donated baby items. It will allow counselors to continue serving those in need by offering pregnancy tests and helping women choose life for their babies.

Women's Care Center President Ann Manion says they also hope to make a positive impact on the problems women have accessing prenatal medical care in St. Joseph County.

"That has reached a 16-year low in our community," Manion said, "and so we were becoming concerned our clients were not receiving medical prenatal care."

Manion said the Women's Care Center joined with Saint Joseph's Regional Medical Center to find a way to work together in solving that problem.

"We started seeing all kinds of other benefits because as the women are coming back for their prenatal care, we can walk the path of life with them, and help them with parenting classes and goal counseling, Crib Club and all the things we already do. So they're not only getting medical care, they're keeping in touch with us."

(For this story and more news from the Diocese of Fort Wayne-South Bend, log on to the Web site of Today's Catholic at [www.todayscatholicnews.org](http://www.todayscatholicnews.org).) †

### DIOCESE OF GARY

#### Andrean High School celebrates 50 years of faith and family

MERRILLVILLE—"Long-standing hopes and aspirations of the faithful parishioners of Gary have been

finally realized in the completion of this high school. It is an imposing structure from the material standpoint and from the spiritual view a powerhouse for human progress in virtue."

That was Bishop Andrew G. Grutka writing in October 1960 prior to the formal blessing of the new Andrean High School.

Fifty years after the opening of the school in September 1959, alumni, current and former staff, and other members of the Andrean family gathered to celebrate and reminisce about the past five decades at 5959 Broadway. Bob Muir, a member of the first graduating class from 1963, came from Corpus Christi, Texas, for the celebration Mass and social on Aug. 29.

"It was the first year, and we were the only ones here," said Muir, who attended Ball State University on a football scholarship. "The building was half-done, and Father [William] Duggan, the principal, would ring a bell to change classes."

Donna Bombassaro, who graduated five years later, is in her 34th year on the Andrean staff. The school's technology support person noted the "family atmosphere" at Andrean.

Basilian Father Dave Bittner, a 1973 graduate who taught three years at the school, recalled religious retreats at Andrean High School.

"They crystallized my faith and helped lead to my vocation," said Father Bittner, who now teaches in Edmonton, Canada.

Father Bittner was among several local and Basilian clergy who joined Bishop Dale J. Melczek at the Saturday afternoon Mass.

(For this story and more news from the Diocese of Gary, log on to the Web site of the Northwest Indiana Catholic at [www.nwicatholic.com](http://www.nwicatholic.com).) †

# German pope recalls Holocaust, other 'barbarities' of World War II

VITERBO, Italy (CNS)—Pope Benedict XVI said the memory of the Holocaust and other "barbarities" of World War II should lead people to press for an end to contemporary conflicts around the globe.

The world's religions in particular have a duty to fight against violence and extremism, the pope said on Sept. 6 during a visit to Viterbo, Italy. It was the second time the German pontiff had recalled the 70th anniversary of the start of World War II, which began when Germany invaded Poland on Sept. 1, 1939.

The pope's remarks came in a long-distance greeting to participants of an interreligious peace encounter in

Krakow, Poland.

"We cannot help but remember the dramatic facts that provoked one of the most terrible conflicts in history, causing millions of deaths and so much suffering to the Polish people; a conflict that saw the tragedy of the Holocaust and the extermination of other groups of innocents," the pope said.

"The memory of these events impels us to pray for the victims and for those who still bear the wounds in their bodies and their hearts. It should also be a warning against repeating these barbarities and lead us to intensify efforts to build a lasting peace in our own time, which is still marked

by conflicts," he said.

The pope said the key to future peace was the ability to transmit to younger generations a culture and style of life that is marked by love, solidarity and respect for others.

In this sense, he said, the world's religions must promote forgiveness and reconciliation against the "violence, racism, totalitarianism and extremism that disfigure the image of man's Creator," and lead to attitudes of hatred and contempt.

At the Vatican earlier in the week, the pope decried the absurdity of war and called on people to embrace forgiveness, peace and reconciliation. †



## Want the easiest job in the world? Be a catechist

By Ken Ogorek

Back when I had thick hair and a thin waist, I told a woman a few years older than I (in response to her question) that I worked as a high school religion teacher.



“That must be the easiest job in world,” she said. “All you have to do is tell people what you think is true.”

Based on when she came of age, I suppose, that was her perception of what it means to teach the Catholic Faith. Not that we have a body of revealed truth to pass on. Not that God loves us and blesses us with clear guidance for a truly fulfilling life. Just a sharing of opinions—one as good as the next, none daring to lay claim as objectively true.

So how does the teaching of our Catholic faith occur throughout our archdiocese? Who tells catechists what to teach, what books to use, how to know if they’re doing a good job and what methods are likely to be effective?

First, we have archdiocesan curriculum guidelines listing specific content for various ages and grade levels. Catechists certainly don’t teach whatever they want—let alone whatever they think is true regardless of what God reveals in the teaching of his Church.

As for textbooks, all basic resources used in catechesis throughout southern and central Indiana come from a specific list of books whose doctrinal content conforms to that in the *Catechism of the Catholic Church*.

These aren’t the textbooks of the 1970s and ‘80s, and our chief shepherd and catechist, Archbishop Daniel M. Buechlein, has played a major role nationally in enhancing the content of these resources.

Is our teaching getting through?

One way we help answer that question is with the standardized religion survey Faith 2000. This instrument is administered at several levels, giving us a snapshot of where folks stand on their doctrinal knowledge. Faith 2000 can also gather information on a group’s religious attitudes and practices.

What about teaching methods?

Various ways of helping catechists teach our Catholic faith effectively are included in our current catechist certification effort. I say current because we are actively seeking to take formation, certification and renewal to the next level by using great new resources like our *United States Catholic Catechism for Adults*.

Another key ingredient in our catechetical effort is a process called Choosing Paths on the Journey. Choosing Paths is an annual continuous improvement strategy helping parish Faith Formation Commissions enhance catechetical ministry in their parish faith communities from one year to the next.

Would you like to have the easiest job in the world?

I can’t tell if you would find being a catechist easy because I don’t know if God is calling you to this beautiful, fulfilling ministry. But if you love our Catholic faith and would like to learn more—in part by helping draw others closer to Jesus as a catechist—please tell your parish administrator of religious education that you’d like to give it a try.

(Ken Ogorek is the archdiocesan director of catechesis.) †



Benedictine Father Julian Peters, at the time the administrator pro-tem of SS. Peter and Paul Cathedral Parish in Indianapolis, baptizes Scott Warpool during Cathedral Parish’s Easter Vigil on March 22, 2008. The Easter Vigil is the culmination of the journey of faith taken by people seeking to enter into the full communion of the Church through the Rite of Christian Initiation of Adults (RCIA). Proposed archdiocesan RCIA guidelines are currently being tested in several parishes across central and southern Indiana.

## Parishes test draft of archdiocesan RCIA guidelines

By Sean Gallagher

Over the years, catechetical leaders in the archdiocese’s Office of Catholic Education have implemented guidelines for various sacramental preparation and religious education programs.

They have done this after much consultation with parish administrators of religious education and other Catholic educators across the archdiocese.

Now Ken Ogorek and Peg McEvoy, with the help of the archdiocesan Initiation Committee, have helped produce an



Peg McEvoy

initial draft of archdiocesan guidelines for the catechetical elements of the Rite of Christian Initiation of Adults (RCIA).

Ogorek is the archdiocesan director of catechesis. McEvoy is the associate director for evangelization and family catechesis.

The archdiocesan Initiation Committee is a group of archdiocesan catechetical leaders and others involved in bringing people into the Church that oversees RCIA in central and southern Indiana.

McEvoy said it is important to have RCIA guidelines “in order to know that every adult that is going through this process has had a comprehensive approach and coverage of the faith, without error and without gaps.”

Currently, 10 parishes across the archdiocese are using the proposed guidelines in their RCIA processes this year to see how well they work in a variety of

contexts.

While each parish is going through the RCIA process and after they have completed it next spring, the proposed guidelines will be evaluated and possibly changed before they are implemented on an archdiocesan-wide basis.

The guidelines rely heavily on the *United States Catholic Catechism for Adults* (USCCA), produced by the U.S. bishops and approved for use by the Holy See in 2005, along with sacred Scripture and sacred tradition.

McEvoy said that the guidelines will help those parishes that are already using the USCCA in their RCIA processes to focus on what is most important in that catechism.

For those parishes that use other RCIA resources, the guidelines will help them ensure that those coming into the

See RCIA, page 14

## New chastity education reaches out to parents, educators

By John Shaughnessy

Tammy Stewart was surprised by the openness that the young people showed in talking about their lives, especially the area of chastity.

As a religious education coordinator at St. Jude Parish in Indianapolis, Stewart listened intently as the youths shared the difficult challenges they face in life.

“While the kids are hearing the message that we are presenting to them through the chastity education program, response to this way of life means living counterculturally,” says Stewart, a 45-year-old mother of three. “And that is difficult for our young people, especially since some of their friends are already sexually active, or they are being approached with drugs or pornography.”

“These kids need a lot of support, and they need to feel welcomed to discuss these issues with the adults in their lives without fear of being reprimanded.”

Stewart’s assessment dovetails with an increased commitment by the archdiocese this year to create a more intense and more comprehensive approach to chastity education.

The archdiocese wants to make sure that the Church’s teachings on human sexuality are interwoven into the education and faith formation programs used by parishes and schools. The new approach will provide extensive training within the parish communities to parents and educators.

“We’re asking our [staff in] parish schools and religious education programs to communicate with parents and host an

annual parent program on the issue of chastity,” says Ken Ogorek, director of catechesis in the archdiocese’s Office of Catholic Education.

“Parents are the primary educators of children. We want them to understand their role in chastity education, and help them fulfill that role.”

The goal is the same for classroom teachers and religious educators.

“People who address chastity-related topics in classroom settings need very specific training in this area,” Ogorek says. “We have a real specific in-service program to teach people to teach

chastity education. If you have a classroom full of seventh graders and a question is raised by a student that touches upon the issue of chastity, there’s a way to deal with that question appropriately and effectively. And that’s what we want to prepare people to do.”

The increased focus on parents and educators is viewed as a complement to the archdiocese’s long-established A Promise to Keep: God’s Gift of Human Sexuality program, a peer-mentoring approach in which Catholic high school students pledge



Archbishop Daniel M. Buechlein talks with Catholic high school students during a luncheon in April honoring student leaders in the A Promise to Keep: God’s Gift of Human Sexuality program. In the archdiocesan program, Catholic high school students pledge to follow a life of chastity and share that message with students in the junior-high age group in Catholic grade schools. The archdiocese is expanding its chastity education program to involve parents and educators.

to follow a life of chastity and then are trained to share that message with students in the junior-high age group at Catholic grade schools and parish religious education programs.

“My hope is more of a team effort to helping prepare young people for a life of chastity,” Ogorek says. “When parents and teachers and peers are on the same page about the beauty of God’s gifts of love and sexuality, it’s more likely that people will live out that virtue of chastity to their

See CHASTITY, page 14





Above, SPRED participant and St. Mark the Evangelist parishioner John McGee of Indianapolis receives the blood of Christ during Mass on Aug. 30 at Our Lady of Grace Monastery Chapel in Beech Grove. Benedictine Sister Mary Gilbert Schipp serves as the extraordinary minister of holy Communion.

Left, SPRED participant and St. Monica parishioner Linda Palmer of Indianapolis smiles as she kneads bread dough on Aug. 29 during the archdiocesan Special Religious Development retreat at the Benedict Inn Retreat and Conference Center in Beech Grove.

## 'We are one body'

### Special Religious Development participants enjoy annual retreat

By Mary Ann Wyand

BEECH GROVE—As they carefully mixed and kneaded the bread dough, the Special Religious Development participants and catechists shared stories and laughter on Aug. 29 during the seventh annual archdiocesan SPRED retreat at the Benedict Inn Retreat and Conference Center.

Their joy in being together and creating the small loaves of wheat bread was magnified during prayer time on Aug. 30 when they saw their freshly baked bread in a basket next to flowers and a candle on a table in the center of their circle of chairs.

"SPRED is very sensory oriented," explained Roni Wyld, coordinator of the parish-based religious education program for developmentally disabled adults and children, which is under the direction of the archdiocesan Office of Catholic Education.

"In our SPRED sessions at the parishes and during our retreat, we always have things that appeal to all of our senses—smell and taste and hearing and sight as well as touch—so making bread is a favorite activity," Wyld said. "Our friends get really excited because it tastes good, and they're not sure what to expect after mixing all the ingredients."

The SPRED program was started by Father James McCarthy in 1960 in the Archdiocese of Chicago to help Catholic adults and children with special needs participate more fully in the sacraments and parish life.

The Archdiocese of Indianapolis began offering the SPRED ministry at parishes in 1998. Participants, who are called friends, receive sacramental preparation and enjoy faith-sharing activities.

"SPRED is based on faith-sharing groups," Wyld said. "In SPRED sessions, catechists read a verse from the Bible to the friends several times then condense it down to a one-line sentence for reflection. What

is God trying to tell us? What are we to learn from this reading?"

Then the catechist walks around the prayer circle, she said, greets each person by name, holds their hands and tells them, for example, "Jesus says to you, 'You live in my love.'"

Their sacred space gatherings are very powerful, Wyld said. "You can feel the Holy Spirit present in the group. As we share our faith, the things that our friends and catechists say are so beautiful. It's just overwhelming, and it brings tears to your eyes a lot of times."

Wyld said a young man who has autism did not like to be touched until he began participating in the SPRED prayer sessions at his parish.

"His mom is a catechist in the group, and he had never, ever kissed her," Wyld said. "He never wanted to hold hands or be touched by anyone. When the leader was going around the group, she held out her hands to him and he took them. After she gave him the message about God's love, he turned to his mom and gave her a big hug and kissed her on her cheek. It was a big meltdown for everybody because we knew the Holy Spirit had made a connection with him."

The theme for this year's retreat was "We Are All One Body," and faith-sharing time centered on each person's relationship with

God and others.

The Scripture passage for reflection during their prayer time was, "Jesus prays to his Father, 'Father, I have given them the glory you gave me that they may be one as you and I are one,'" (Jn 17:22).

"We had 23 friends and 11 catechists at our retreat this year," Wyld said. "We could have more friends at the retreat if we had more volunteer catechists. We especially need men to help us with our retreat."

Retreat participants represented St. Mark the Evangelist, Holy Spirit, St. Monica, St. Luke the Evangelist, St. Pius X and St. Andrew the Apostle parishes in Indianapolis as well as St. Malachy Parish in Brownsburg and St. Mary Parish in Anderson, Ind., in the Lafayette Diocese.

"When our friends came to the retreat, they were talking about wanting to see the [Benedictine] sisters again," Wyld said. "On Sunday morning, we join the sisters for Mass at the monastery chapel, and the sisters are so pleased to see us. They are so welcoming, friendly and accommodating."

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn, said the SPRED friends and catechists "are a delight



Catechist Allison Follmar of St. Mary Parish in Anderson, Ind., in the Lafayette Diocese, holds a songbook for SPRED participant Jackie Wilson of St. Monica Parish in Indianapolis on Aug. 30 during Mass at Our Lady of Grace Monastery Chapel in Beech Grove.



Left, St. Malachy parishioner Roni Wyld of Brownsburg, center, coordinator of Special Religious Development for the archdiocesan Office of Catholic Education, listens as P.J. Sylvester from St. Pius X Parish in Indianapolis asks a question about the Mass on Aug. 29 during the seventh annual archdiocesan SPRED retreat at the Benedict Inn Retreat and Conference Center in Beech Grove.

Right, singing a song about peace to conclude the seventh annual archdiocesan Special Religious Development retreat on Aug. 30 at the Benedict Inn Retreat and Conference Center in Beech Grove are, from left, SPRED participant Lisa Hahn of St. Monica Parish in Indianapolis, catechist Carol Jobe of Holy Spirit Parish in Indianapolis, participant Angie Snelz of St. Andrew the Apostle Parish in Indianapolis, catechist Shannan Hudson of St. Malachy Parish in Brownsburg, participant Pat Murphy of St. Malachy Parish in Brownsburg, and St. Malachy parishioner Roni Wyld of Brownsburg, coordinator of the archdiocesan SPRED program.



and a blessing to us every year."

Holy Spirit parishioner John Amberger of Indianapolis has participated in all seven SPRED retreats, the annual dinner dance, monthly faith-sharing sessions at his parish and occasional social activities.

"I live in a half-half world—half normal and half not," Amberger explained. "I have my normal friends, and I have my SPRED group friends so it's kind of the best of both worlds."

"I'm a complex person, but people don't know this," he said. "It's hard to see from the outside that I'm complex. You really have to know the real me to see it. ... I grew up in a solid Catholic household, and my mom was adamant about us staying in the Church, in the faith. The SPRED program just kind of gives the handicapped me the chance to be with others in my faith."

His SPRED friend, Mike Hoffman from Holy Spirit Parish in Indianapolis, smiled at him and said, "Yeah, he's multifaceted. That's what he is."

St. Monica parishioner Rita Makiejus of Indianapolis enjoyed participating in the SPRED retreat for the first time and is looking forward to the start of monthly SPRED catechetical sessions at her parish in late September.

"We get into a circle and talk about ourselves," she said. "In our sacred space, we pray a lot, you know, we pray for everybody. And then we have snacks. It's like our celebration that we have. It's about being united, you know, with friends, and being with Jesus and loving Jesus, and knowing that he's always there to help you out and that he loves you, too."

(For more information about participating in or volunteering for the archdiocesan Special Religious Development program, call Roni Wyld at 317-236-1448 or 800-382-9836, ext. 1448, or log on to [www.archindy.org/occe](http://www.archindy.org/occe).) †





CNS Photo Illustration

# An invitation from our bishops

“For adults to fulfill their roles ... their faith formation must be life-long, just as they must continue to learn to keep up in the changing world.”  
*Our Hearts Were Burning Within Us, #29*



CNS photo from Crostiers

## Menu for an adult faith-filled feast

Appetizers	Main Entrees	Dessert
<p>Appetizers and “small-plate” meals—for those with lighter appetites and/or little time:</p> <ul style="list-style-type: none"> <li>• <i>Take Five: Meditations with Pope Benedict XVI</i> (Our Sunday Visitor, 2009), by Mike Aquilina and Father Kris Stubna</li> </ul> <p>“Find clarity, direction and inspiration with five brief minutes of quiet reflection as if led by Pope Benedict himself.”</p> <ul style="list-style-type: none"> <li>• <a href="http://www.universalis.com">www.universalis.com</a></li> </ul> <p>Log on to this Web site to pray the Liturgy of the Hours, the daily prayers prayed by priests, religious and laity at different times throughout each day. It is a British Web site so texts and feast days may differ slightly from what is used in the U.S.</p> <ul style="list-style-type: none"> <li>• <a href="http://www.h2onews.org">www.h2onews.org</a></li> </ul> <p>Log on to this Web site with an international flair to view online video news reports about the life of the Church, and social or cultural events that directly pertain to Catholics living throughout the world. On-demand interviews, archives and documentaries are available to provide up-to-date information. With options to view videos in Italian, French, Spanish and many other languages, this is also a great site to test your foreign language skills. †</p>	<p>Main entrees—for those with a hearty appetite ready to “dig in” and study:</p> <ul style="list-style-type: none"> <li>• “<i>Caritas in Veritate</i>” (“Charity in Truth”)</li> </ul> <p>Issued last July, Pope Benedict XVI’s first social encyclical, “<i>Caritas in Veritate</i>” (“Charity in Truth”), provides sound Catholic insights to many of today’s pressing problems. But, as has been a theme in the teachings of the current pope, these insights are rooted in love and truth:</p> <p>“Charity is at the heart of the Church’s social doctrine. Without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power” (#5).</p> <p>To purchase a bound copy, log on to <a href="http://www.ignatius.com">www.ignatius.com</a> or go to a Catholic book store. It can be found on the Internet by logging on to <a href="http://www.vatican.va/phome_en.htm">www.vatican.va/phome_en.htm</a> and clicking on the banner for “<i>Caritas in Veritate</i>.” A study guide for the encyclical has been produced by the United States Conference of Catholic Bishops and it can be found at <a href="http://www.usccb.org/jphd/caritasinveritate/index.shtml">www.usccb.org/jphd/caritasinveritate/index.shtml</a>.</p> <ul style="list-style-type: none"> <li>• Free online Scripture courses at <a href="http://www.salvationhistory.com/studies/courses/online">www.salvationhistory.com/studies/courses/online</a></li> </ul> <p>These courses are geared for individual study based on solid biblical scholarship. Topics include “Covenant Love: Introducing the Biblical Worldview” to “The Lamb’s Supper: The Bible and the Mass” to “Holy Queen: The Mother of God in the Word of God,” and others.</p> <ul style="list-style-type: none"> <li>• <i>Magnificat</i></li> </ul> <p><i>Magnificat</i> can be used while praying at daily Mass and can also be read at home for personal or family prayer. This monthly liturgical prayer book provides a fitting way to enter fully into the Church’s liturgical rhythms and spiritual legacy. You can investigate buying a subscription at <a href="http://www.magnificat.com">www.magnificat.com</a>. †</p>	<p>Something “sweet”—to be savored in small portions or large:</p> <ul style="list-style-type: none"> <li>• <i>Our Sunday Visitor’s Treasury of Catholic Stories</i> (Our Sunday Visitor, 2001), compiled and edited by Gerald M. Costello</li> </ul> <p>A collection of 100 favorite stories that Catholics love to tell again and again. The stories are arranged to illustrate basic Church teachings.</p> <ul style="list-style-type: none"> <li>• <a href="http://www.pope2you.net">www.pope2you.net</a></li> </ul> <p>This Web site can help you stay connected to the pope. It has links to the pope’s YouTube and Facebook sites as well as an iPhone application and WikiCath. This is a “sweet” spot for the technology buffs around the house.</p> <ul style="list-style-type: none"> <li>• <a href="http://www.gracebeforemeals.com">www.gracebeforemeals.com</a></li> </ul> <p>This is a Web site for Catholics of all ages who like to eat, and want to explore the connection between meals, family and faith. There are family meal “conversation starters,” recipes and “webisodes,” which mingle conversation about faith with cooking simple recipes. You can also sign up for the “Grace before Meals” e-mail blast, which contains a faith topic, family-based ideas and a recipe. †</p>

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# RCIA

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full communion of the Church are receiving a comprehensive presentation of the faith.

The RCIA process at St. Charles Borromeo Parish in Bloomington, where Janis Dopp is the administrator of religious education, uses a variety of resources, including the USCCA. Dopp is a member of the Initiation Committee, and is testing the guidelines in her parish.

"I think the bishops of the United States have been moving toward having guidelines for the RCIA over the last 10 years probably," Dopp said. "I imagine that [Archbishop Daniel M. Buechlein] wants to make sure that everybody who is entering into an RCIA process, no matter what parish they find themselves in, is getting the absolute best introduction to the faith that we call our own and that directors would not feel at a loss for how to go about doing this."

McEvoy emphasized, though, that the

guidelines do more than simply make sure that parish RCIA processes in the archdiocese will give a complete presentation of the content of the Church's faith.

They will also be an aid to those catechists who are forming adults in the faith to help them concretely apply it to their everyday lives and prayerfully meditate on it. This multi-pronged approach to formation has sometimes been described as appealing to a person's head and heart.

Linda Semler, religious education coordinator at St. John the Evangelist Parish in Indianapolis, which is also testing the guidelines, said this balance is important and that the USCCA is helpful in achieving it.

"The meditative sections at the end of those chapters in the USCCA are really right on point," Semler said. "We have to be careful that we're not just doing head. We're also doing heart at the same time."

At the same time, Semler was quick to point out that a good, comprehensive presentation of the content of the faith will appeal to an RCIA participant's heart.

"In my mind, there has always been a false dichotomy between the head and the

heart," she said. "If you do head right, it touches the heart—period. If you're teaching what the Catholic Church teaches and you're not [talking about] how that applies to their lives, then there's something wrong about the way that you are presenting the teachings."

All those involved in developing and testing the archdiocesan guidelines were quick to point out that they give much leeway for the unique circumstances that each parish might face in forming the faith of their own RCIA participants.

McEvoy said that the draft guidelines convey a "sense of wanting to respond to [particular] needs of the group and the individual, and also to be true and complete in the presentation of the faith."

"There's a pull and tug in each direction," McEvoy said. "Hopefully, this will help with that."

"We want to be able to free up the folks that are leading RCIA to do the pastoral [ministry], to make the Scriptures come alive, to make doctrine come alive. Hopefully, this will help them to do that so that they're not going to have to sit there constantly and say, 'Oh, we missed this so we have to go back

and cover it.'"

In any case, it is impossible to cover the entirety of the faith in the number of months that most parish RCIA processes extend over.

Deacon Wayne Davis, RCIA coordinator at St. Michael Parish in Greenfield, where the guidelines are also being tested, said that the guidelines should help newcomers to the Catholic faith grow in their desire to learn it even more.

"At the end of the process, they will [hopefully] have a formation that is solid enough that it lets them know that there's much more there," Deacon Davis said. "They'll have a thirst and a hunger to seek more and, rather than thinking that this is the end of the process, it will be the beginning."

(To learn more about the proposed archdiocesan RCIA guidelines, contact Peg McEvoy, archdiocesan associate director for evangelization and family catechesis, at [pmcevoy@archindy.org](mailto:pmcevoy@archindy.org) or by calling her at 800-382-9836, ext. 1430, or 317-236-1430.) †

# CHASTITY

continued from page 11

great benefit."

The expanded approach to chastity education reflects Archbishop Daniel M. Buechlein's commitment to young people, according to Margaret



Margaret Hendricks

Hendricks, coordinator of the A Promise to Keep chastity program.

"When we started A Promise to Keep about 15 years ago, there weren't any dioceses doing anything about chastity education," Hendricks says. "The archbishop has been unwavering in his support of this area from the beginning."

Hendricks is excited about the new guidelines for chastity education, particularly the emphasis on strong

parental involvement.

"Parents are so often asking, 'How do I respond to some of their questions?'" Hendricks notes. "This will give them age-appropriate education for their children. It's about virtues and values that help them live a chaste life."

Having parishes involved in that education is key to the new focus, says Stewart, religious education coordinator for St. Jude Parish.

"We want parents to know that as a parish we support their family and the challenges that come with living out Catholic values," Stewart says. "Our kids need a lot of support, and parents meetings give us that opportunity to express to parents that we are here to support and affirm their family values."

Stewart even gained a new perspective on chastity education when she received her training to lead a pilot program for parents at St. Jude Parish during the 2008-09 school year.

"Until recently, I thought chastity referred to people who did not have sex, those [who are] unmarried," Stewart says.

"As a married person, I didn't realize that living a chaste life also included me, and that chastity is more than sexuality. I think our young people need to hear the same message that I heard just over a year ago. Living a chaste life means that we are called to live our lives in a way that respects the dignity of the human being. We do this by acknowledging our sexuality as a gift from God, embracing God's gifts of family, life, love and community."

It's a message that she shares with her children.

"As a parent, I feel it is important that I share with my kids some of the emotional, physical and spiritual reasons for living a chaste life," Stewart says. "God doesn't just give us rules to live by because he wants to test our obedience. God places his law in our lives out of tender care for us—to help us be emotionally, physically and spiritually healthy."

(For more information about the archdiocese's new chastity education program, contact Margaret Hendricks by e-mail at [mhendricks@archindy.org](mailto:mhendricks@archindy.org) or by phone at 317-236-1478 or 800-382-9836, ext. 1478.) †



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## Parents should establish priorities for Godly living at home

By David Gibson

The roof over our heads ranks high among life's essentials. We all want a place to call home.

But, as common wisdom holds, a house is not necessarily a home.

Turning a house into a home calls for commitment. A house can become a life-giving place, but not unless the people living there make it that.

In a spring 2009 publication, Catholic Charities USA described the abodes called "home" as places where people "ground their lives, seek comfort and prepare themselves to participate as full members of our society through work, education and civic engagement."

Having a place to pitch our tent is of the essence. We want to come in out of the cold and rain. And we attach great hopes to what happens once we're comfortably sheltered inside our home, whether we live alone or with family members.

But will this place we call home both comfort and nurture us?

If other family members live there, will they turn away from each other or lean toward each other?

There is a temptation to think that none of this needs to be discussed. After all, we live alongside others in our home from the day we are born so we must know how to do it!

But the reality is that a house becomes a home only if the family members inside it give each other care and attention, and resist the temptation to take each other for granted.

Often, the Church really talks about the home in the context of discussing the family. The family home has been described as "the domestic Church."

Pope John Paul II did this, referring to the family as a "sanctuary of life."

The term "sanctuary" can mean different things. Clearly, though, when Pope John Paul called the family a "sanctuary," he meant that it is sacred.

The family, in other words, is transformed by grace and energized by God's life. The actions of family members can be God-like.

In a 1991 social justice encyclical titled "Centesimus Annus" ("The Hundredth Year"), Pope John Paul explained why he called the family a "sanctuary of life."

He wrote that a family provides the environment where a person first "learns what it means to love and to be loved, and thus what it actually means to be a person."



Lee Swegles, right, eats dinner with his wife, Linda, and their son, Brian, at their home in Spring Hill, Tenn., on June 9. They are members of Nativity Parish in Spring Hill. Spending family time together is a crucial aspect of home life.

Pope John Paul noted that in "the family founded on marriage, children can be born and develop their potentialities, become aware of their dignity, and prepare to face their unique and individual destiny."

The pope said the family, as a sanctuary of life, "is indeed sacred. It is the place in which life—the gift of God—can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth."

While visiting the Holy Land in May 2009, Pope Benedict XVI made similar points in Nazareth, which Scripture tells us was the Holy Family's home.

The pope said a glimpse is caught of the family's essential role when we realize that "in the family each person, whether the smallest child or oldest relative, is valued for himself or herself, and not seen simply as a means to some other end."

The vision of these popes sets a high standard for families and home life.

But what then, in practical terms, makes a house a home?

• Time together—Virtually all

researchers on home life consider this family time as vital.

Frequently mentioned as culprits that keep family members apart are a wide array of activities which occupy individual family members outside the home and new technologies at home which involve individual family members—such as the cell phone, e-mail and the Internet—and isolate them from loved ones.

• Healthy resolution of conflicts—Disagreements are a household normality.

But as two marriage educators in the Diocese of Austin, Texas, wrote recently, the goal in resolving conflicts at home cannot be to crush the opponent.

• Communication—Misunderstandings are common at home. They call for listening to each other and communicating clearly.

But in a recent interview, Jason King, a theologian at the Benedictine-run St. Vincent College in Latrobe, Pa., said our culture does not foster communication skills.

Instead, he said, people are inclined to say, "That's your opinion. This is mine.

And we're done talking!"

Other factors include kindness, which transforms a home. It has been said that there is great strength in kindness.

It helps, too, when family members praise and support each other, smile at each other and share in the household work.

Expecting each other to be perfect will not help. Nor is it a plus to expect any family member to remain statically predictable. If a household really is a sanctuary, its members will continually grow and thus change.

Respect is a household essential. It means honoring each other's uniqueness and appreciating each other's strengths.

Cardinal Cormac Murphy-O'Connor, the now-retired archbishop of Westminster, England, discussed this topic in May 2008.

"I was extremely fortunate to have been born into a loving family, which gave me a sense of meaning and of 'home,'" he said. "It seems to me that this sense of home is important for human flourishing."

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

### Discussion Point

## Home should be a place to relax

### This Week's Question

Is your home a haven for rest and regrouping or one more endless project that never seems to get done?

"It's for rest and regrouping. Families are missing so much of that right now. My sons will say it's cool to come home and relax. It's about being together. My kids are now 21 to 29, but it was always more important to us [when they were growing up] to be a family group than to go out on Saturday nights with our friends to socialize." (Rebecca Jansen, Jackson, Mich.)

"I'd describe it as a sanctuary. We live on 13 acres out in the country. We don't farm, but others use our fields. ... It's peaceful and tranquil ..., and I believe God led us here." (Mary Bass, Salem, Ohio)

"My home is quiet and a place for rest. It's a place to

come back to [where you can] be refreshed." (Margaret Murphy, Athens, N.Y.)

"It is a haven. With my husband retired and our five kids grown and gone, it's quieter. When the children and grandchildren visit, it's different and we enjoy it, but when they leave the quiet returns." (Anne Thomisee, Little Rock, Ark.)

### Lend Us Your Voice

An upcoming edition asks: Do you seek to meet the needs of others or do you tend to respond to needs that are presented to you?

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



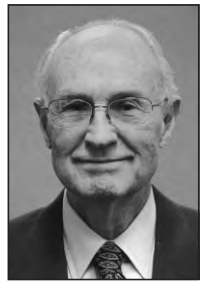


From the Editor Emeritus/John F. Fink

## Basic Catholicism: The natural law

(Thirty-first in a series)

Pope Benedict XVI speaks frequently about the natural law.



What is the natural law? St. Paul expressed it most simply when he wrote to the Romans that even those who have not heard of the law of Moses, the Ten Commandments, still know what is right and wrong because “what the law requires is written on their hearts” (Rom 2:15).

Pope Benedict repeated St. Paul’s definition in his 2008 New Year’s address when he explained natural law as “written on the heart of the human being and made known to him by reason.”

It is the standard by which human beings know, by the use of their reason, what actions are right and what actions are wrong. The *Catechism of the Catholic Church* says, “The natural law expresses the original moral sense which enables man to discern by reason the

good and the evil, the truth and the lie” (#1954).

The *United States Catholic Catechism for Adults* adds, “Through our human reason, we can come to understand the true purpose of the created order. The natural law is thus our rational appreciation of the divine plan. It expresses our human dignity and is the foundation of our basic human rights and duties. This law within us leads us to choose the good that it reveals” (p. 327).

When C.S. Lewis was putting together broadcasts that eventually became *Mere Christianity*, he began with a discussion of right and wrong. His first broadcast, and later first chapter in the book, was titled “The Law of Human Nature.” He said, “This law was called the Law of Nature because people thought that everyone knew it by nature and did not need to be taught it.”

He pointed out that, although civilizations sometimes had different moralities, “these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will

really strike him will be how very like they are to each other and to our own.”

It is true that some of those civilizations practiced human sacrifice to their gods, which is contrary to natural law (as are suicide bombings today), but generally all societies have condemned murder, adultery, robbery and injustices of all types.

To be clear, we cannot rely solely on the natural law when it comes to doctrines of our faith. We cannot reason our way to the truths of our faith that have been revealed by God—the Trinity, Incarnation and Redemption, for example, or belief in Jesus’ presence in the Eucharist. The natural law applies to morality rather than to revealed doctrine.

God’s plan for humans’ morality was revealed in the Old Testament in the Ten Commandments. The *Catechism of the Catholic Church* describes the Ten Commandments as “the privileged expression of the natural law” (#2070) because the prohibitions in the Commandments, as well as such positive Commandments as “Honor your father and your mother,” are also part of the natural law. †

Cornucopia/Cynthia Dewes

## Maybe we should just take the blame for our own faults

Early on, we learn the advantage, not to mention the pleasure, of laying blame on others. It must be part of the human condition because kids are natural tattletales from the time they can lisp, “(S)he did it!” while pointing at a brother or sister. And the urge to blame continues throughout life.



Somehow it seems that if we can transfer guilt for something bad to another person, it makes the thing itself more acceptable, if not exactly resolved. It gives us a strange kind of satisfaction.

For example, when we first learned that our fifth child had a serious congenital heart problem, the urge to lay blame kicked in. Others in similar situations have told me they have done the same.

Although we never said it out loud, my husband and I both wondered whose “fault” it was. Luckily, good sense prevailed and we realized there was no fault to assign. It was just something that happened.

This kind of uncertainty about “Why this?” or “Why me?” is a big factor in

laying blame. What has happened is not fair so we think there must be a culprit who is responsible for it. There just has to be! But finally, if we ignore that urge, we admit that life is not fair, so get over it.

Interestingly enough, the urge to blame can become institutionalized, as in the machinations of governmental bureaucracy. I’ve learned this through dealings with the U.S. Postal Service.

Once, we went to visit a son in another state so we asked the post office to forward our mail to his address. During the six weeks we were away, everything was fine. But when we returned, we received no mail at all, causing us to have overdue bills, expiring magazine subscriptions and endless trouble.

Somehow, the central post office had put us on a permanent change of address. To this day, our son receives some of our mail forwarded to his address, which has changed twice in the ensuing years. When informed of this error, our local post office sprang into action.

Now we have an official form for forwarding mail temporarily, another form for permanent forwarding and yet another for holding our mail locally until we return, all of which are sworn never to be disclosed to the central post office.

Even the mail holding site is spelled out: leave on the front porch, leave with a specified neighbor or leave at the post office.

All eventualities are covered. There are time limits and rules. The forms are dated, signed by us and witnessed by the postal staff. They ensure that the postal service will never suffer blame again.

This is called protecting one’s rear, an important aspect of laying blame. The idea is that we must not be found guilty of anything, no matter what. So we take steps to prevent being caught in an error. Not to prevent committing the error, mind you, but just getting caught at it.

Blame laying may be self-serving, but it can also be malicious. Children will blame each other just to see the other guy squirm. Adults can blame others out of envy or some other unacceptable motive. In any case, it’s not nice.

Of course, God forgives us because he loves us unconditionally so all this blame laying is unnecessary. Maybe we should just try harder to take the blame for our own faults and sins. Maybe we should just take our lumps.

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

Our Turn/Therese Borchard

## Four simple rules for getting a head start in life

It’s that time of year again ... when we either strap on the backpack or we help our kids do it.



I know several parents who sit down with their young ones every August or September to go over the basic school essentials:

- Listen to the teacher.
- Be nice to

everyone.

- Try new things.

In his book *You Don’t Have to Learn the Hard Way, Making it in the Real World: A Guide for Graduates*, author J.R. Parrish compiles a guide for high school and college seniors. But I found the lessons to be a refresher course of “Life 101” because—come on!—we never stop learning.

Here are just four of Parrish’s rules for success.

1. Learn how to deal with people.

I know this seems obvious, but Parrish is absolutely right. It’s amazing how many people don’t have any “people skills.” And it’s equally shocking to see how far a little effort in this area can take you.

My dad, a very savvy businessman, ingrained this lesson into my childhood brain. And for that I am eternally grateful. Because, as I writer, I know that there are plenty of us out there who are very skilled and talented. But editors and Web sites want to work with writers who are easy enough to get along with. You know, low maintenance.

So here’s some important advice: If you haven’t majored in business or communication, you need to learn how to deal with people and how to sell yourself.

2. Choose a mentor.

I’m lucky in this regard. I didn’t set out looking for a mentor; he found me. How?

Probably because he could see that I was trying really hard and would benefit from a little guidance.

Parrish writes: “A good mentor acts like a filter to help you avoid costly mistakes and guides you through the perilous waters of life.”

3. Listen to your mentor.

“Getting” a mentor doesn’t necessarily mean you’ll “listen” to your mentor. So Parrish writes: “Whatever your mentor suggests, do it and do it immediately if you want him or her to continue to help you.”

My theory is that mentors are helpful because they cut down on your learning curve, sparing you some costly mistakes, and make

you accountable. Someone has to make you accountable in your life if you want consistent good behavior.

So if you don’t have a mentor, assign someone else the task: your spouse, your boss (just make sure your spouse isn’t your boss), your golden retriever, your mailman. I don’t care who it is, but someone’s got to take up real estate in your conscience and weigh in on all matters big and small.

4. Get support.

Like Parrish’s first point—learning to deal with people—support seems like a no-brainer—until you don’t have any and realize just how important it is.

The biggest challenge, I think, for creating a support network is finding the time. It means devoting an hour here or there to people, not animals, even as you would rather read a novel or watch “American Idol.”

Yep, you have to listen to these people—good friends, members of a support group—because by listening to them and trying to be an empathetic person, you are weaving, one thread or conversation at a time, a vital support system.

(Therese Borchard writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

## Double blessings, showered down: How a family grows in God’s love

This is it.

This is the month that set the orbit for our entire year. We are gearing up for two events, which will happen in the span of a week, the blink of an eye. My younger brother, Tony, is getting married, and my older sister, Angie, is having a baby.



The countdown we launched last winter, the number that felt so big and distant, is rapidly dwindling. Now we are scurrying around, setting things in place, whitening our teeth and watching our waitlines—especially Angie’s.

There is a headcount to finalize and a nursery to complete, plus final check-ins with the deejay and the doctor. We will try to keep it all together, but it is all so tightly wound: steamed dresses and high hopes, shined shoes and tangled nerves.

My final wedding task—scanning old photographs and arranging them into a slideshow—has made me aware of the swift passage of time.

There is Tony, with all those freckles and the dimples in his upper cheeks. He is a ring bearer, a prom date, now a groom.

There is Jodie, with those round brown eyes and that button nose, riding in a Huggies box, visiting Santa, traveling to South Africa, walking down the aisle. The snapshots play out just as the years did, in fast forward.

But my nostalgia isn’t wistful; it is tinged with cheer, a sense that these two people belong together, and that this growing baby belongs in our family. What looks like change, in many ways, is a continuation of what has been: the same traditions, the same sacraments, the same stories and songs.

I was reminded of that last weekend, when my dad took Angie’s firstborn, 2-year-old Isaac, to the zoo we visited every summer as kids. Dad is still a superb guide, whistling at the orangutans and pointing out the tigers. Sparky the Seal performed the same tricks, and Isaac clapped from Dad’s lap.

We revisited the carousel we used to adore. Isaac looked timid on the big painted horse, but after making several rounds and finding us waving from the same spot each time, he finally broke into a smile. The band organ hummed Cat Stevens’ “Another Saturday Night,” and Dad sang along.

The next day the aunts threw a bridal shower for Jodie, where we supplied her with towels and blankets and Tony trivia. I watched everyone greet her with genuine affection and, I knew as Teresa wrote in her card, that Jodie already has become a part of our family, just like that little baby whose face and name we long to know.

Isn’t that how life goes, that God showers down double blessings, and our thirsty souls are not only quenched, they are doused. We blink and quiver, stunned by how much the human heart can hold.

Pope Benedict XVI says our families provide “living images of God’s love”—flesh-and-blood examples of divine mercy and undeserved kindness. When we learn to share bedrooms and bathrooms, attention and dreams, we serve as a “sign and instrument of unity for the entire human race.”

This month, my family will be thrilled by new additions and comforted by their familiar forms. We are building on what has come before, blessed and ordained by the same everlasting God.

Soon we will enter into a flurry of camera flashes and Hallmark cards, hugs and toasts, and somewhere between the chicken dance and the contractions there will be grace pouring down.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at [christina@readchristina.com](mailto:christina@readchristina.com).) †



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

# The Sunday Readings

Sunday, Sept. 13, 2009

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time.



This passage is one of several similar sections in Trito-Isaiah. These sections together are called the Songs of the Suffering Servant.

Poetic and expressive, they figure in the liturgies of Holy Week

and Good Friday because Christians historically have applied them to Christ, the Lamb of God.

Who was in the mind of the author of Trito-Isaiah as these songs were written? Was he thinking of himself? Was he thinking of another loyal and devoted follower of the Covenant who faced many difficulties? Was he thinking collectively of the Chosen People?

Whoever it might be, the picture of the Servant is complete. The Servant is steadfast. Hardships and obstacles abound in the Servant's path to fidelity, but God unflinchingly provides strength and guidance.

Assured of God's help and resolute in faith, the Servant is undaunted in obeying God.

For its second reading, the Church this weekend gives us a passage from the Epistle of James.

At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms the classic Roman Catholic interpretation of revelation.

God gives us the healing and empowering grace so that we can believe.

However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it requires conducting ourselves so that in everything we replicate Christ.

St. Mark's Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi. This

region is often in the news even today, and it has been the scene of much violence in the past 30 years. In general, it is the region now called the Golan Heights, territory claimed by modern Syria, but taken militarily by Israel about 40 years ago. Parts of it still are under Israeli control.

At the origin of the Jordan River, it is picturesque and placid.

Such was the setting for this powerfully revelatory reading. Jesus questions the Apostles. His identity is the issue. They respond by reporting the various proposals that people had put forward as to the Lord's identity.

"Some say John the Baptist, others Elijah, others one of the prophets" (Mk 8: 28).

Then Jesus bluntly asks the Apostles about their thoughts on the identity of the Master. Note that Peter speaks for the group. Also note Peter's firm answer.

"You are the Messiah!" (Mk 8: 29).

Jesus then gives the Twelve a special lesson. It is one of many occasions within the New Testament in which the Apostles appear as special students. They heard lessons from Jesus that were not given to other people. They were special.

When Peter interjects his own, human thinking into the discussion, Jesus reprimands him.

Then Jesus tells the crowd that discipleship means carrying personal crosses. It is frank and somber advice. To follow Christ means the willingness to sacrifice even earthly life itself.

## Reflection

Living the Christian life by acts of genuine love and deep faith, all in reflection of Jesus, always has been challenging. Certainly, the martyrs, from those who died in ancient Rome to those dying today, know very well this aspect of discipleship.

Blessedly, Americans do not face this test of discipleship, but every day they face the mighty attacks to the Gospel from our culture. We, too, must sacrifice if we wish to follow the Lord.

The fact is that, however the challenges come, overcoming opposition and being loyal to Christ results in peace in this life and joy in the eternal life.

Our example is Jesus, the crucified, the Risen, who is so beautifully depicted as the Suffering Servant. His story is of victory, not defeat, and of life, not death. †

## Daily Readings

**Monday, Sept. 14**  
The Exaltation of the Holy Cross  
Numbers 21:4b-9  
Psalm 78:1-2, 34-38  
Philippians 2:6-11  
John 3:13-17

**Tuesday, Sept. 15**  
Our Lady of Sorrows  
1 Timothy 3:1-13  
Psalm 101:1-3, 5-6  
John 19:25-27  
or Luke 2:33-35

**Wednesday, Sept. 16**  
Cornelius, pope and martyr  
Cyprian, bishop and martyr  
1 Timothy 3:14-16  
Psalm 111:1-6  
Luke 7:31-35

**Thursday, Sept. 17**  
Robert Bellarmine, bishop and doctor  
1 Timothy 4:12-16  
Psalm 111:7-10  
Luke 7:36-50

**Friday, Sept. 18**  
1 Timothy 6:2c-12  
Psalm 49:6-10, 17-20  
Luke 8:1-3

**Saturday, Sept. 19**  
Januarius, bishop and martyr  
1 Timothy 6:13-16  
Psalm 100:1b-5  
Luke 8:4-15

**Sunday, Sept. 20**  
Twenty-fifth Sunday in Ordinary Time  
Wisdom 2:12, 17-20  
Psalm 54:3-4, 5, 6-8  
James 3:16-4:3  
Mark 9:30-37

## Question Corner/Fr. John Dietzen

### Jesus' parable about the wedding feast refers to God's saving work on Earth

**Q** Would you please tell us what is meant by the story of the wedding feast and wedding garments in the Gospel of Matthew?



(Illinois)

**A** The parable from the Gospel of Matthew to which you refer (Mt 22:1-14) relates the last of three stories that Jesus tells in answer to a challenge put to him by Jewish leaders: "On what authority are you doing these things?"

This parable also relates to their rejection of him and his teachings.

Jesus, in effect, responds: God sent you the prophets, including John the Baptist and a whole stream of emissaries, including his own Son, but you refused to hear God's voice in any of them. Therefore, others from outside the Chosen People, new or old, are being called to take a place in the kingdom of God.

Comparing God's reign to a luscious, rich banquet is a common theme throughout the Scriptures, one which Matthew makes good use of here. (See Isaiah 25, for example.)

Many elements of this story stretch the imagination beyond all credibility. What king, for example, leaves a banquet waiting, goes off to war, kills enemies and burns cities, and then comes back to finish the party?

In other words, we're dealing with a parable which is clearly an allegory. It relates through these images the history of God's saving work on Earth, concluding with the universal invitation to fill the banquet hall with everyone, "the bad as well as the good."

Understood this way, the question about wedding garments is easily answered.

In early Christianity, conversion to faith in Jesus Christ was commonly referred to as putting on a new set of clothes.

St. Paul says that all who have been baptized have clothed themselves with

Christ (Gal 3:27).

This was a symbolic way of stating that those who identify themselves with Christ in baptism accept the responsibility to "wear" his way of living, to authenticate their relationship with the Lord by their good deeds.

Just as with parables, it is fruitless and usually misleading to look for specific spiritual meanings in every detail of an allegory.

The central meaning of this one is not hard to find. Now, in the new and final covenant between God and the human family, we are invited to clothe ourselves in the patience, meekness, kindness and compassion of God (Col 3:12).

Our condition at the end will depend on how faithfully we have worn that clothing.

**Q** To settle an argument, how long did it take to write the New Testament? (Illinois)

**A** If you're talking about the actual writing and putting together of the books of the New Testament as they are in our Bible, the earliest book was the First Letter to the Thessalonians, written around the year 50 or 51, about 20 years after Jesus' death.

All of St. Paul's letters were written, obviously, before his death, probably before the year 67.

The Gospel of Mark, the earliest of the four Gospels, dates from perhaps the year 65, although all the Gospels make use of documents, liturgical rites and other traditions which existed in the Christian communities before that date.

The last books were probably the three letters of St. John and the Book of Revelation, all of which were perhaps written sometime around the year 100 or later.

Thus, the basic composition of all the books covered a period of somewhere around 50 years.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria IL 61612. Questions may be sent to the same address or by e-mail in care of [jdietzen@aol.com](mailto:jdietzen@aol.com).) †

## My Journey to God

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And Jesus said:  
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I called you by name.

And Jesus said:  
Just breathe in my love,  
Wrapped in the Holy Spirit.  
No words are needed.

And Jesus said:  
Just breathe in my love,  
My body and blood, my kiss,  
My saving grace, yours.

And Jesus said:  
Just breathe in my love,  
Never will you be alone.  
My breath is in you.

By Trudy Bledsoe

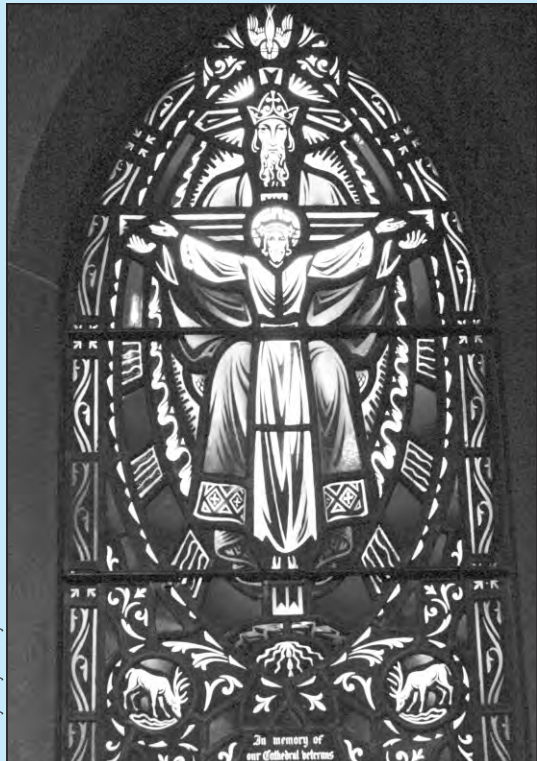


Photo by Mary Ann Wyand

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis. This poem was inspired by the reading for the day in God Calling, which spoke of the breath of God. This stained-glass window depicting Jesus with God the Father is at the historic St. Mary's Cathedral Basilica of the Assumption in Covington, Ky.) †



# 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.

**BAILEY, Thomas Joseph Sr.**, 81, Christ the King, Indianapolis, Aug. 28. Husband of Phyllis Bailey. Father of Teresa Macauley, Carolyn Vaught, Mark and Thomas Bailey Jr. Grandfather of seven. Great-grandfather of one.

**BLANTON, Lex Abram**, infant, St. Vincent de Paul, Bedford, Aug. 26. Son of Jeremy and Amanda Blanton. Brother of Brittany and Leo Blanton. Grandson of Edgar and Laura Love, Rose Houston and Johnny Blanton. Great-grandson of Gerald Bean.

**BORREGGINE, Amy L.**, 50, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 14. Wife of Prospero Borreggine. Mother of Phillip and Prospero Borreggine. Sister

of Martha Borreggine, Karen Kucinski, James and Mark Brooks. Grandmother of two.

**CASEY, Clay Maurice**, 40, St. Michael the Archangel, Indianapolis, Aug. 15. Son of Sophia Casey. Brother of Dr. Zenobia Casey and Rex Casey.

**DOTSON, Marvin R.**, 73, St. Mary, Lanesville, Aug. 24.

**FOLEY, Sean T.**, 47, St. Agnes, Nashville, Aug. 7. Son of Carrie Foley.

**GLOTZBACH, Cornelia A.**, 93, St. Mary, Lanesville, Aug. 22.

**HOHMAN, Clarence John**, 98, Our Lady of the Greenwood, Greenwood, Aug. 26. Father of John and Thomas Hohman. Grandfather of four.

**KLOTZ, Carolyn (Langsford)**, 88, St. Rose of Lima, Franklin, Aug. 29. Mother of Tina Cary, Jean Clayton, Louise Guthrie, Cathy Henry, Andy, Charles, Frank and George Klotz. Grandmother of 14. Great-grandmother of one.

**KRAMER, Judith Ann (Masters)**, 63, Most Holy Name of Jesus, Beech Grove, Aug. 29. Mother of Brenda Flores, Randy and Scott Kramer. Sister of Charles Masters. Grandmother of 11.

**LYNCH, Barry R.**, 60, St. Augustine, Jeffersonville, Aug. 28. Father of Jamie Wilcoxson and Barry Lynch. Grandfather of three.

**MAST, Leroy J.**, 76, St. Lawrence, Indianapolis, Aug. 21. Father of Annette Looney and Michael Mast Sr. Brother of six. Grandfather of three.

**McCLELLAN, Patricia Marie**, 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 16. Mother of Kristina Riley. Stepmother of Kellie Lee and Dennis McClellan. Sister of Michael and Robert Brown. Step-grandmother of five. Step-great-grandmother of four.

**McDANIEL, Evelyn**, 97, St. Christopher, Indianapolis, Aug. 25. Mother of John McDaniel. Grandmother of one.

**McGRADY, Patrick**, 56, St. Anne, New Castle, Aug. 31. Husband of Becki McGrady. Father of Collin, Matthew and Ryan McGrady. Son of John and Aileen McGrady. Brother of Sheila Bolduc, Maureen Talbott and Denis Van Brunt. Grandfather of two.

**McGUINNESS, James**, 88, Holy Spirit, Indianapolis, Aug. 15. Father of Jane Wolsiffer, James and William McGuinness. Brother of Margie Logan and Judy Strawn. Grandfather of 12. Great-grandfather of 13.

**RIEDEMANN, Josefa**, 51, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 27. Wife of James Riedeman. Stepmother of Mary Croucher, James and Thomas Riedeman. Daughter of Teresita Peralta. Sister of nine. Grandmother of two.

**RUSSELL, Mary Ellen (Disser)**, 88, Christ the King, Indianapolis, Aug. 31. Wife of G. Richard



## St. Francis of Assisi

A statue of St. Francis of Assisi stands near the charred remains of a house in the Big Tujunga Canyon on Aug. 30 after the Station Fire burned the area near Los Angeles. Wildfires were burning out of control in the foothills of Los Angeles and doubled in size during the overnight hours of Aug. 30, forcing 12,000 people to evacuate and claiming the lives of two firefighters.

Russell. Mother of Margie Setterlof and Michael Russell.

Sister of Josephine Barger, Nancy Hollerbach, Susie Libbing, Sally Weigand and Ed Disser. Grandmother of five. Great-grandmother of nine.

**SCHACHTE, James R.**, 89, Holy Trinity, Indianapolis, Aug. 20. Father of Cindy Campbell, Carmela Maze, Harry and Steven Schachte. Grandfather

of seven. Great-grandfather of eight.

**SCHELLENBERGER, Marina C.**, 98, St. Mary, Lanesville, Aug. 24.

**WARRENBURG, Lucy C. (Fenton)**, 87, Our Lady of Lourdes, Indianapolis, July 10. Mother of Nancy Sissom, Brian, James, John, Neal and Vincent Warrenburg. Grandmother of eight. Great-grandmother of two.

**WHITECOTTON, Miriam Jocelyn**, 93, St. Malachy, Brownsburg, Aug. 29. Mother of Joseph Whitecotton. Grandmother of three. Great-grandmother of seven.

**YOVANOVICH, Frances A. (Milharic)**, 92, Holy Trinity, Indianapolis, Aug. 30. Mother of Debby Williams, Sue Ann, Alex and Denny Yovanovich. Grandmother of nine. †

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# Amid violence on their own turf, Chicago parishes work to save youths

CHICAGO (CNS)—There were 511 homicides in Chicago in 2008, and nearly four times as many shootings.

While the Chicago Police Department has released crime statistics showing murders are down slightly in 2009, violence has been worse in some neighborhoods.

On July 13, Chicago Cardinal Francis E. George issued a statement urging people of faith to come together to prevent violence and to pray.

The *Catholic New World*, newspaper of the Chicago Archdiocese, talked to some pastors in neighborhoods where violence has escalated.

Father Mike Enright served for 17 years at Immaculate Conception Parish. Now on sabbatical, he will take up a new assignment as pastor of St. Paul Parish in January.

Immaculate Conception Parish has been in a tough neighborhood for more than 100 years. In earlier days, local steel mill operators sent people into the streets to shoot union organizers. Now the neighborhood is largely Latino, and young people are shooting one another.

Father Enright reopened the parish school in 2003 "as a response to the violence."

He said, "There is a straight-line connection between not being able to read and write, and being in a gang. If they can't read and write, then where else do they go?"

The school and youth programs are good, he said, but prayer is also critical for dealing with people's anger.

"The most important thing we do is get people together on Sunday, and pray and ask the Lord to heal them," he said.

"We had five people killed in front of the school in the last school year, on the block," he said. As a pastor, he struggles not to get caught up in the outrage.

"I can't tell you how difficult it is for people to not get caught up in it, and we're talking about people of good will," he said.

The Church can offer healing and show people a way to forgiveness, Father Enright

said, but "the only real answer to this is conversion. It's a one-by-one deal."

Augustinian Father Anthony Pizzo has celebrated the Mass of Christian Burial for a few young people shot during his three years as pastor of St. Rita of Cascia Parish. He also has visited dozens of families in which a loved one was hurt by violence.

Father Pizzo said the Church must do more than offer the sacraments and consolation. It must also provide opportunities for young people to be safe, across racial and ethnic boundaries, and it must become for them a "symbol of peace," he said.

"If our sacramental life does not propel us out into the community to know the issues and get involved with the issues, what is it doing?" he asked.

St. Rita parishioners participate in a prayer vigil or march every time there is a violent incident. And at Sunday Masses, Father Pizzo talks about the issues his people are facing—violence, home foreclosures and the "broken" immigration system.

The parish also works with the community on peace and safety issues.

"St. Rita's is in the middle of what we have designated a 'safe zone,'" said Father Pizzo. Every time there is an incident, violence-prevention outreach workers from the Southwest Organizing Project try to determine if it was gang-related and talk to gang leaders to keep the incident from escalating.

Precious Blood Father David Kelly, who directs his order's reconciliation ministry in Chicago's Back of the Yards neighborhood, said all Catholics, as members of the body of Christ, have a responsibility to help end violence, "even if it's not in their neighborhood."

The goal of this ministry—[www.pbmr.org](http://www.pbmr.org)—is to bring healing to all parties following an act of violence and to provide safe places for healing.

"We can't close our doors on kids who are causing the problems," he said. "We have to get to know these kids and know the families, and understand them as human beings."



Ferdinand Johnson works with other youths on a mural in the Back-of-the-Yards community in Chicago on Aug. 4. The project was created to promote peace and unity in the youths' neighborhoods at a place that is considered a border between gangs and ethnicities and an area that has seen much violence.

Churches can build relationships with at-risk youths, he said, so "we are there at the moment when they are ready to make changes" by creating programs for youths and actively welcoming them.

The priest, a group of young men and other neighborhood residents are trying something new to change things. They are working on a mural project in a Chicago viaduct that is a gang and racial boundary.

"There's been a lot of shooting back and forth in that viaduct. We wanted to transform that into a symbol of unity and peace and hope," Father Kelly said.

Latino and black youths from the community worked on the artwork four days a week as part of a city summer jobs program. A group known as Mothers for Peace contributed by whitewashing the walls before they were painted. Neighbors brought out their power washers and allowed the group to run extension cords from their homes.

It was important, Father Kelly said, to get

people from the neighborhood to make the mural.

"Normally, they see kids painting graffiti. Now they are painting signs of peace and hope," he said.

Nearly a month after the project started, the viaduct had not been tagged with graffiti, and gang leaders let Father Kelly know they wouldn't cause problems.

"Clearly, they see it as something positive," he said.

Some of the young people working on the mural may have gang affiliations, Father Kelly said, but "they're not the most visible of the gang members. ... They want to work, they want to go to school, they want to make some serious changes."

The mural project, whose images were designed by the young artists, also allowed them to share their voices.

"This is something that can be replicated, transforming places that are places of division into places of unity," Father Kelly said. "Chicago is full of viaducts." †

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# Ministering to deaf community presents challenges to Church

WASHINGTON (CNS)—Patrick Dowling hasn't lived the life of many other 14-year-olds. He lost his hearing as the result of a bad case of meningitis at a young age and has grown up without any memories of sound.

Patrick belongs to a group of about 1,500 deaf people in the Washington area who are Catholic.

His mother, Cheri, said their family attends interpreted Masses whenever they can at the Church of the Resurrection in Ellicott City, Md. Patrick also participates in an after-school religion class offered through his school, the Maryland School for the Deaf.

Cheri Dowling said the class explains concepts in different ways to help Patrick learn and the instruction "has taken him to the next level as far as faith and understanding."

But Patrick's story is an anomaly. His parents represent part of the 3 percent of hearing parents with deaf children who are able to sign. He has access to religious education and his parents encourage him to understand and explore his faith. He is able to attend Mass with an interpreter on a fairly regular basis and even was provided with an interpreter when he participated in a first Communion class.

For nonhearing children living in less urban areas or deaf adults who have had extremely limited religious education, participating in and understanding the Catholic faith is not easy.

Many dioceses are not equipped with interpreters, especially in more rural areas. For example, there are no Catholic churches with interpreters between Washington and Atlanta, according to Mary O'Meara, executive director of the Center for Deaf Ministries for the Archdiocese of Washington.

She called Chicago "very active" in terms of deaf ministry and identified Boston and Detroit as centers of such action as well.

Father Joseph Pesola, administrator of St. Thomas the Apostle Parish in Fortville, is the director of deaf ministry in the Archdiocese of Indianapolis.

O'Meara said she worries when she hears about offices of ministry to the deaf closing because such ministries are already "spotty."

"They're the first offices to be closed," O'Meara told Catholic News Service in an interview. "We don't have the numbers so we don't necessarily demand the

attention."

Even with an interpreter or a focus on deaf ministry, many deaf Catholics still would not understand what Catholic rituals and prayers mean, according to Sandy Duncan, a deaf parishioner who regularly attends Mass at St. Patrick Cathedral in Harrisburg, Pa. Simply to comprehend what words a priest is signing, Duncan said, is not enough.

"You need much more than that," Duncan said. "It's nice to learn how to sign the prayers ... but we need to understand what a prayer means."

He suggested adult education classes be available for deaf parishioners to help erase misunderstandings.

In a telephone interview, Duncan's wife interpreted a CNS reporter's questions for him, he responded in sign language and his wife told the reporter his answers.

If Catholics who are deaf remain confused, Duncan said he worried they would leave the faith. He said the Church has already lost many deaf Catholics to other faiths because other congregations have reached out more to the deaf community and are not as hard to understand.

Duncan's concerns are not unfounded, according to Eileen Colarusso, who is the coordinator of deaf ministry for the Baltimore Archdiocese and is on the board of directors for the National Catholic Office for the Deaf.

"Nondenominational churches do think twice about learning to sign, they do have volunteers. They just involve them [deaf people], they feel very welcome and they [deaf Catholics] are going there in droves," Colarusso said.

She said she thinks the Catholic Church is making an effort and she has seen small improvements over her 12 years in Baltimore, but she sees many obstacles for fully including deaf Catholics.

Like most other interpreters, Colarusso spent numerous years earning a degree in interpretation and had to take multiple exams for both local and national certification. Many interpreters' services are not free and even with their skills they cannot help a deaf person feel fully involved in the faith.

Many deaf Catholics, she said, don't go to confession because an interpreter is not allowed to be present, which makes communication with a priest

*'When you have to break it down for someone who doesn't understand, you have to really start thinking about the meaning. Sometimes, they [deaf Catholics] get a deeper understanding.'*

—Terry O'Meara



Father Michael Depcik, a member of the Oblates of St. Francis de Sales, left, celebrates Mass in American Sign Language at St. Patrick Cathedral in Harrisburg, Pa., on June 28. Father Thomas Rozman, pastor of St. Patrick, right, offered voice interpretation at the Mass. Father Rozman is currently taking classes in sign language at Gallaudet University in Washington, in an effort to minister to deaf Catholics in the Harrisburg Diocese.

nearly impossible. Written confessions are an alternative, but the process of communicating transgressions this way can be painstaking and could result in an incorrect explanation, Colarusso said.

Also, written confessions and interpreted Masses give many deaf Catholics a "third-wheel" feeling and cannot inspire the relationship other parishioners develop with their priests, she said.

In addition, she said, many deaf Catholics do not see the Church as an important part of their lives because they are not involved in its rituals or community. Colarusso said she can't blame them.

"It is just not their tradition, the Church is not part of their tradition," she said. "So how do we make it?"

O'Meara's husband, Terry, said organized trips to the Vatican can help Catholics who are deaf feel like part of a larger group and help them better incorporate their faith into their lives.

He recalled the positive experience of joining at least 1,200 deaf Catholics from around the world last year in a pilgrimage to the Vatican in order to call attention to the deaf Catholic community.

He called the journey of any deaf Catholic "a Cinderella story" and said he is optimistic about an invitation to participate in a two-day international gathering at the Vatican in November focusing on the role of deaf people in the Church.

"We've been praying for this for many years. It's an opportunity to be recognized as a group," said Terry O'Meara, executive director of the

International Catholic Foundation for the Service of Deaf Persons.

He said the Catholic deaf community could make a positive impression on the estimated 1.13 billion Catholics in the world because its members bring a visual dimension to the liturgy and spend a considerable amount of time thinking about individual concepts and words.

"Individual words—do we really understand what they mean?" asked Terry O'Meara. "When you have to break it down for someone who doesn't understand, you have to really start thinking about the meaning. Sometimes, they [deaf Catholics] get a deeper understanding."

After 37 years of work in deaf ministry, Father Joe McNulty of Cleveland said he still sees the deaf Catholic community as "strong and vibrant."

In mid-July, the International Catholic Deaf Association held a conference in Cleveland, drawing more than 200 participants and speakers.

Father McNulty emphasized that members of the deaf Catholic community put together the event themselves and he had to do little to facilitate the conference. While he did not attend last April's pilgrimage to Rome with some of his deaf parishioners, he said he hopes to attend the upcoming conference there this November.

(For more information about ministry to the deaf in the Archdiocese of Indianapolis, call 317-485-5101.) †

## Upcoming Vatican conference focuses on role of the deaf in the Church

VATICAN CITY (CNS)—In response to numerous requests for how the Catholic community could increase its attention toward the deaf, the Vatican has organized an upcoming conference focusing on the role of deaf people in the Church.

The Pontifical Council for Health Care Ministry decided to dedicate its annual international conference this year to the condition, needs and experiences of deaf people, including deaf religious and laypeople and their families.

The theme of the Nov. 19-21 Vatican gathering, "Ephphatha: Deaf People in the Life of the Church," recalls the Aramaic word meaning "be opened" that Jesus used to heal a deaf man.

The council said on its Web site that it wished "to respond to the numerous requests that we have received asking for the possibility of organizing a symposium" focusing on how the Church could help raise awareness about the various situations faced by the deaf "so as to give them full dignity and respect of their rights."

The council's president, Archbishop Zygmunt Zimowski, presented Pope Benedict XVI with the finalized program of the 24th international meeting during a private audience on Aug. 26, reported the Vatican newspaper,

*L'Osservatore Romano.*

The conference hopes to "offer the Church an opportunity to underline the contribution of the deaf in various fields of the apostolate, thus giving them full recognition of the significance of their work," the archbishop told the Vatican newspaper on Sept. 1.

The meeting's aim is "to raise awareness and foster concrete and effective action in the Church and society toward alleviating the disadvantages the deaf face," he said.

The U.S.- and U.K.-based International Catholic Foundation for the Service of Deaf Persons helped organize the event. Its president, Archbishop Patrick Kelly of Liverpool, England, and executive director, Terry O'Meara, were to participate at the conference.

Other speakers from around the world were to include religious and laypeople who are deaf, those who work with deaf people either in the Church or in society, and people who are in charge of pastoral programs dealing with health care issues.

Talks were to look at the medical, psychological and social aspects of deafness as well as pastoral programs that foster the participation of the deaf in Church life and the wider community, according to the council's Web site.



A choir uses sign language during a special meeting between Pope Benedict XVI and handicapped youths and their caregivers last year in New York during the pope's U.S. visit. A Vatican meeting focusing on the role of deaf people in the Church will be held in November.