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Criterion

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Voting to make a difference

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In the hands of God

Dr. Malcolm Herring performs a surgery at St. Vincent Hospital in Indianapolis while being helped by Vicki Christian, a certified first assistant. A physician for 37 years, Herring believes that God is at the heart of the healing process.

Strong connection of faith and medicine evident in the ministry of many doctors

By John Shaughnessy

From a baby struggling to live to an older person suffering a heart attack, Dr. Ryan Venis has experienced numerous life-and-death situations while working in emergency medicine at St. Vincent Hospital in Indianapolis.

The 32-year-old physician has also felt and seen the presence of God in many of those moments.

"You see it in the nurses. You see it in the chaplains. Sometimes you see it in the patients' families who thank you for what you've done," said Venis, a member of St. Bernard Parish in Crawfordsville, Ind., in the Lafayette Diocese. "You wonder how they are able to do it. A lot of times, it's because they are strong in their faith. You can see in their eyes that they believe their loved ones are in the hands of God."

That strong connection of faith and medicine marks the lives of many health care professionals who dedicate their efforts to caring for others.

Realizing that connection, *The Criterion* asked several health care professionals to share their stories of how "the hands of God" have touched and guided their work.

Here are their stories:

Renewing the soul

Dr. Malcolm Herring is a vascular surgeon who also serves as a liaison for

mission services at the Seton Cove Spirituality Center at St. Vincent Hospital in Indianapolis. In that role, Herring often hears stories from other doctors about God being part of the healing process.

"I talk to physicians about stories like that," said Herring, a member of

Zionsville United Methodist Church. "I remember one

physician telling me about a patient he cared for who was under the age

of 2. The patient wasn't doing well. As he was taking care of the patient,

he saw the vision of Christ over the cradle. And this was a Jewish physician. It

had a powerful effect on him. A lot of people I deal with find meaning and

purpose in those moments. They feel their soul renewed."

Herring has had that same feeling during operations.

"Being a surgeon, I've had situations where things looked hopeless," he said.

"You look at the scientific parameters during the operation, and you say this patient isn't going to make it. In those

moments, we would just stop the operation and pray for the patient and the situation. Then it turns around surprisingly

or miraculously and you say, 'Where did

that come from?' It didn't come from the surgeon. It's pretty clear to me that God is working in those situations."

"One of the joys of the practice is that I get this deluge of gratitude from relatives of patients. I feel compelled to tell them, 'I do the cutting and the sewing, but God does the knitting.' It's a good example of how God's work is at hand in the healing of the patient. God is very much in the healing process. In my opinion, the gratitude belongs to God."

Wrestling with faith
Since 1997, Dr. Chuck Dietzen has been the founder and president of the Timmy Foundation, an Indianapolis-based organization that helps provide community-based medical care to children around the world. The organization reflects the reality that Dietzen has dedicated most of his medical career to caring for children.

One of his favorite stories connecting faith and medicine involves a 12-year-old boy named Joey, a child Dietzen met when he practiced rehabilitation medicine in Ashland, Ky. Dietzen learned about Joey while attending Mass one week at the local parish.

"After attending Mass, the priest asked me if I would stop to see one of the parishioners in the hospital, a young boy named Joey," recalled Dietzen,

Cardinal urges Congress to reject proposed Freedom of Choice Act

WASHINGTON (CNS)—Declaring that "we can't reduce abortions by

promoting abortion,"

the chairman of the U.S. bishops' Committee on

Pro-Life Activities has urged members of Congress to reject the proposed Freedom of Choice Act (FOCA).

In a Sept. 19 letter,

Cardinal Justin Rigali of Philadelphia said the

legislation "would counteract any and all sincere efforts by government to reduce abortions in our country," force all

Americans to subsidize abortion with their tax dollars, and overturn "modest restraints and regulations on the abortion industry" in all 50 states.

"No one who sponsors or supports legislation like FOCA can credibly claim to be part of a good-faith discussion on how to reduce abortions," he added.

The Freedom of Choice Act was introduced in both the House and Senate on April 19, 2007, the day after the Supreme Court upheld the constitutionality of the Partial-Birth Abortion Ban Act in *Gonzales v. Carhart*. It states that "every woman has the fundamental right to choose to bear a child, to terminate a pregnancy prior to fetal viability, or to terminate a pregnancy after fetal viability when necessary to protect the life or health of the woman."

Although no action has been taken in either house since then, "the Catholic bishops of the United States are gravely concerned about any possible consideration" of the legislation in the final weeks of the 110th Congress, Cardinal Rigali said.

"Pro-abortion groups and some of the bill's congressional sponsors have said they want this legislation enacted soon," he added.

An analysis of the proposed legislation by the bishops' Office of the General Counsel said its provisions could invalidate "a broad range of state laws if challenged," including

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FAITH

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now a member of St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese. "Joey had muscular dystrophy, a disease that caused him significant difficulties breathing. The thought was he wouldn't live much longer. The priest asked if I would talk to him about his impending death."

In the days that followed, Dietzen visited Joey several times. During those visits, the doctor learned that Joey loved professional wrestling. So Dietzen arranged for a group of pro wrestlers who were in town for a show to visit Joey in the hospital.

"Joey couldn't believe it," Dietzen recalled. "He loved every minute of it. One week later, I had to leave the city to do consulting work in another state. Joey was still in the hospital. As I sat on the plane, I asked God to send an angel to Joey, to make him feel comfortable, especially if the time came for him to die.

"When I returned from my trip, there was a note on my office desk saying that Joey had passed away. Although it was two in the morning, I called his mother. She told me that Joey had passed away peacefully.

"After Mass the following day, I talked to the priest who had first asked me to visit Joey. I told him I had a long, beautiful conversation with Joey's mother. The priest said, 'It was interesting what Joey's father had to say, wasn't it?' I said, 'I didn't get to talk to Joey's father. What did he say?' The priest told me that Joey's father had spent the last 24 hours at Joey's bedside. Joey kept asking who the person standing in the corner was while his father kept saying no one else was in the room.

"I believe God had sent Joey an angel."

In the hands of God

Dr. Ryan Venis has felt the presence of God in many life-and-death situations in the emergency room at St. Vincent Hospital in Indianapolis, but the most poignant incident for him occurred while he was doing mission work in Haiti.

"We go as part of a group called Medical Mission South Haiti," Venis recalled. "We go to a Catholic orphanage called Project *Espwa*. *Espwa* means hope.

"It happened last March, and it was a sad situation. We saw a mother with twins. They were about a month old. One looked healthy, the other looked very sick. The baby's skin was yellow, and the baby had a very high fever.

"We thought the baby had some kind of infection—pneumonia or meningitis. The only antibiotic we had to treat a child with a serious infection was called Rocephin. But one of the reasons not to give that drug is that for babies with jaundice, it can make the jaundice worse. Everyone who was involved in the case was torn by the decision.



Dr. Ryan Venis

"Me and a couple of nurses stopped and prayed for guidance about what would be best for the baby. After the prayer, I felt a sense of calm. We all felt there was a divine presence in the situation. We gave the baby the antibiotic. We spent some time with the mother and the baby. I recommended that the baby go to a hospital in the city to have some blood work done. The family left, and we didn't hear anything until the next morning.

"In the early morning, I went to the clinic. I saw the mother and I could tell she had been crying. She told me that late the previous evening the baby had died. She said she wasn't upset. She was at peace. She felt that by bringing the baby to the clinic, she had given the baby the best chance to live. She felt the medicine gave her extra time with her baby. She came back to thank us.

"I thought that maybe we weren't meant to save the baby. Maybe we were just supposed to give the baby more time with her."

An indescribable peace

When Dr. Peter Cooney examines patients in his family practice, he often asks God for help in treating them. Still, the moment when he most clearly felt God's presence came when an accident threatened his own life.



Dr. Peter Cooney

"It was on September 11 of 2003," recalled Cooney, a physician in the St. Francis Hospital Group who often attends Mass at St. Francis Hospital in Beech Grove. "It was a gorgeous day. I was riding my bicycle out in the country. I rode out to Crawfordsville. I flipped over the bike and broke my neck. I was literally paralyzed. I couldn't move

and I was by myself on a rural road. I was in such excruciating pain. I knew I was going to die.



Dr. Chuck Dietzen cares for a child during a 1996 visit to the orphanage that Mother Teresa established in Calcutta, India. Dietzen now leads the Timmy Foundation, an Indianapolis-based organization that helps provide medical care to children around the world. In his ministry as a doctor, Dietzen said he sees a connection between faith and medicine.

"I went into prayer, a prayer I say a lot. 'My Lord, Jesus Christ, have mercy on us.' My brain went into that and I felt an indescribable peace.

"It all turned out great. Someone found me. It was a volunteer fireman who knew what to do. They put me in a brace, and I got better. People found it miraculous. After that experience, I don't have any real fear of death because I felt this indescribable peace.

"My faith was reassured that day because I feel we're cared for by God." †

ABORTION

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informed consent laws, parental notification laws, laws promoting maternal health if they raise the cost of abortions, safety regulations affecting abortion clinics, and government programs and facilities that pay for, provide or insure childbirth or health care services generally, but not abortion.

Also likely to be overturned would be laws protecting the conscience rights of health care providers or institutions, laws prohibiting partial-birth abortion, laws requiring abortions to be performed by a physician, and "quite

possibly laws preventing the implantation of an existing cloned embryo for purposes of bearing the child," the analysis said.

Cardinal Rigali said recently that "the national debate on abortion has taken a turn that may be productive" as members of both political parties "have sought to reach a consensus on ways to reduce abortions in our society."

He expressed support for legislation such as the Pregnant Women Support Act, which would provide

practical support to help pregnant women carry their pregnancies to term, and said "there is one thing absolutely everyone should be able to agree on: We can't reduce abortions by promoting abortion."

"We cannot reduce abortions by invalidating the very laws that have been shown to reduce abortions," the cardinal added. "We cannot reduce abortions by insisting that every program supporting women in childbirth and child care must also support abortion." †

Tickets are available for annual Celebrating Catholic School Values Dinner on Nov. 5

The annual Celebrating Catholic School Values Scholarship and Career Achievement Awards dinner will be held at 6 p.m. on Nov. 5 at the Indiana Convention Center.

Catholic author Mary Higgins Clark will be the keynote speaker.

The dinner is the premier annual Catholic school event in the Archdiocese of Indianapolis that brings corporate sponsors together in celebration of archdiocesan Catholic schools.

Each year, the event honors four outstanding graduates of Catholic schools with Career Achievement Awards. There is also a recipient of a Community Service Award.

This year's honorees include the Honorable Terrence Cody of St. Mary Parish in New Albany; Ronald Jones of St. Rita

Parish in Indianapolis; Richard "Dick" Powell of Christ the King Parish and Bishop Chatard High School, both in Indianapolis; and Providence Sister Marie Kevin Tighe of Saint Mary-of-the-Woods.

The Community Service honoree is D. Anthony "Tony" Watt of Mother Theodore Catholic Academies and Marian College, both in Indianapolis.

(For ticket information, contact Rosemary O'Brien, archdiocesan Office of Stewardship and Development, at 317-236-1568 or 800-382-9836, ext. 1568, or e-mail her at robrien@archindy.org. There are a limited number of individual seats available.) †

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Bella producer's mission in life is working to end abortion

By Mary Ann Wyand

Jason S. Jones is unconditionally pro-life and tireless in his advocacy efforts to protect the lives of unborn babies.

The co-executive producer of the award-winning, pro-life feature film *Bella* experienced the horror of abortion 20 years ago as a teenager when his girlfriend's father forced her to abort their baby in Chicago.

Jones shared their heartbreaking story during his keynote address at the 26th annual "Celebrate Life" dinner on Sept. 16 at the Indiana Convention Center in Indianapolis.

"She was crying like I had never heard a woman cry in my life before or since then," Jones said of that terrible day. "She



Jason S. Jones, co-executive producer of the award-winning, pro-life film *Bella*, speaks during the "Celebrate Life" dinner sponsored by Right to Life of Indianapolis on Sept. 16 at the Indiana Convention Center in Indianapolis. Jones said the film was "more than a movie—it was a mission." He also is president and founder of Whole Life America, a non-profit organization that promotes the dignity of the human person regardless of ability, age, status, race and geography.

kept saying over and over and over again, 'I'm sorry. I'm sorry. I'm sorry. It wasn't me.' Her father got on the [phone] line and said, 'We know your secret, Jason, and your secret is gone. I took Katie to get an abortion.' That is how I found out about legal abortion in America."

Their baby would have been born in about three months, he said, emotion evident in his voice.

"I promised her that day that if it took me the rest of my life, I would work to make sure that abortion is illegal," Jones said. "That's a naïve promise for a high school dropout. But if you asked me [then] when human life begins, I could have told you it begins at conception."

Their tragic loss two decades ago led him to work on the critically acclaimed 2006 film which has inspired thousands of viewers to reflect on the priceless value of human life.

Bella became one of the top-rated movies of 2007. It earned the People's Choice Award at the Toronto Film Festival, best picture and best actor awards at the 2008 MovieGuide Awards, grand prize award for best dramatic feature at the 2007 Heartland Film Festival in Indianapolis last October, and prestigious Legacy Award from the Smithsonian Institute's Latino Center.

The film's mission is saving the lives of unborn babies, he said, which is a priceless reward.

"As of today, we know of, we have confirmed, that 32 women who walked into a theater to see a movie, not knowing what it was—*Bella*—with an abortion scheduled, walked out to choose life," Jones said. "A lot of that success is because of the hard work of folks like you in this room who helped sponsor theaters and promoted our film to your churches."

In early September, Jones spoke during a Knights of Columbus program in Chicago. His high school girlfriend was in the audience.



Marc Tuttle, left, president of Right to Life of Indianapolis, presents the Charles E. Stimming Sr. Award for distinguished pro-life volunteer service to Joseph and Kate Turk of Zionsville, Ind., during the 26th annual "Celebrate Life" dinner on Sept. 16 at the Indiana Convention Center in Indianapolis.

"After my talk," he recalled, "I walked down [from the stage] ... and she hugged me and looked me in the eyes and said, 'Jason, I know you're going to keep your promise to me.' ... That's why it's a privilege to be here."

The "Celebrate Life" dinner raised funds for the educational work of Right to Life of Indianapolis.

Jones also shared stories about the popular Latino actor Eduardo Verástegui, a former Mexican soap opera star, who experienced a conversion five years ago, joined the Catholic Church, became a daily communicant then sacrificed for three years as co-owner of Metanoia Films to help make and star in this movie.

"After his conversion, he said, 'I am never going to do a role again that demeans my ethnicity, that demeans women or that undermines the dignity and beauty of the human person,'" Jones told the audience. "For three years, Eduardo stayed strong, sacrificed and refused to do roles that were demeaning."

Nearly broke, Verástegui was praying at a Catholic church in southern California when Leo Severino, an attorney at Fox Entertainment, met him. Severino later joined the *Bella* production team.

The dinner also honored St. Luke the Evangelist parishioner Joan Byrum of Indianapolis, who retired recently for health reasons after 30 years of volunteer leadership for Right to Life of Indianapolis.

Byrum wasn't able to attend the dinner to accept a Sagamore of the Wabash Award presented by Lt. Gov. Becky Skillman on behalf of Gov. Mitch Daniels.

In her videotaped acceptance speech, Byrum noted that pro-life supporters must work hard to educate each new generation about the sanctity and dignity of life.

Also honored were Joseph and Kate Turk of Zionsville, Ind., who received the Charles E. Stimming Sr. Pro-Life Award, and Micah Clark of Indianapolis, executive director of the American Family Association of Indiana, who earned the Respect for Life Award. †

Cathedral Mass, Life Chains to highlight Respect Life Sunday events

By Mary Ann Wyand

"Hope and Trust in Life!" is the theme for the U.S. Conference of Catholic Bishops' national observance of Respect Life Sunday on Oct. 5 in dioceses throughout the country.

Archbishop Daniel M. Buechlein is scheduled to be the celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 5 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

During the pro-life Mass, two archdiocesan Catholics—an adult and teenager—will be honored for their distinguished service to the cause of life.

The Archbishop Edward T. O'Meara Respect Life Award and Our Lady of

Guadalupe Pro-Life Youth Award recipients will be announced in the Oct. 3 issue of *The Criterion*.

The Central Indiana Life Chain, a one-hour prayer vigil dedicated to ending abortion, will follow the liturgy from 2:30 p.m. until 3:30 p.m. along North Meridian Street between Ohio and 40th streets.

Life Chains also are scheduled in the archdiocese on Respect Life Sunday in Bloomington, Columbus, Connersville, Greencastle, Greenfield and Terre Haute.

This year's Respect Life Sunday theme was inspired by Pope Benedict XVI's homily on Dec. 31, 2007, when he described a lack of hope and trust in life as "the 'obscure' evil of modern Western society."

The theme also complements the Holy Father's key messages during his historic visit to the United States last April.

The bishops' Respect Life Program materials prepared for dioceses and parishes to use as educational resources during this year's observance emphasize Pope Benedict's call to U.S. Catholics "to proclaim the gift of life, to serve life and to promote a culture of life."

Quoting the pope, the bishops said the message of hope that Catholics are called to proclaim and embody is at the heart of the new evangelization.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said two Scripture readings for the Respect Life Sunday Mass (Is 5:1-7 and

Mt 21:33-43) present images of a vineyard.

The Church's annual observance of Respect Life Sunday is "a reminder to all of us not to neglect our spiritual and even civic duties or yield to the evil influences of individuals committed to promoting the culture of death," Sister Diane said. "As faithful citizens of our great nation, we must labor tirelessly in the vineyard in order to bring an end to the destruction of innocent human life—from the moment of conception to natural death. To do less will result in punishment, as indicated in the Gospel parable."

(For more information about Life Chains scheduled on Oct. 5 throughout Indiana, log on to www.lifechain.net.) †

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Editorial



Margaret Mashini reads the Bible at St. Michael the Archangel Church in Woodstock, Ga., on Aug. 22. Pope Benedict XVI will host a Synod of Bishops at the Vatican in October to help draw more Catholics to read the Bible.

Synod focuses on the Bible

The Bible will be getting an unusual amount of attention from Oct. 5-26 as representatives of bishops throughout the world meet in Rome for the Synod of Bishops on the theme "The Word of God in the Life and Mission of the Church."

Besides the bishops, there will also be biblical experts (including six female scholars) and 37 observers (including 19 women) at the synod.

Scripture has been an important part of the Church even before St. Paul's letters to local churches were gathered in the first century.

Many of those early Christians were Jews who were familiar with the Jewish Scriptures, which we now know as the Old Testament. When the Gospels were composed, they were added to the Christian Scriptures. Eventually, the Church decided which Christian documents should comprise the New Testament.

The Bible is the world's best-seller. It has been translated into 2,454 languages, according to Archbishop Nikola Eterovic, secretary-general of the Synod of Bishops.

When he presented the synod's *instrumentum laboris* (working paper) at a press conference in June, he said, "The Bible is the most translated and disseminated book in the world but, unfortunately, it is not read much."

That's the problem.

The bishops' synod wants to change that. One of the objectives of the synod, according to the working paper, is "to bring about a deep love for sacred Scripture, so that the faithful, by having greater access to the Bible, might come to know the unity between the bread of the word and the Body of Christ so as to fully nourish the Christian life."

It is dangerous to predict what the bishops will say during the synod, but the working paper indicates that emphasis will be given to Scripture in the Liturgy of the Word, the relationship of the Bible to science, the problem of biblical fundamentalism, better teaching of the Bible in catechesis, the prayer practice of "lectio divina," and the role of the Bible in ecumenical and interreligious dialogue. All that certainly should keep the bishops busy for three weeks.

Catholics, of course, hear Scripture at every Mass. But we should not think

that we are well versed on the Bible if all we know is what is read at Sunday Mass—or even at all the weekday Masses. Surely the bishops will emphasize the need for good homilies based on the biblical readings.

As for the Bible and science, the bishops certainly will point out that the Bible is not meant to be a scientific treatise, and that science and the Church's theology cannot be in opposition since God is the author of both.

Catholics are not biblical fundamentalists. We are aware that there are many varieties of literary forms in the collection of books we call the Bible, including four books of fiction—specifically Tobit, Judith, Esther and Jonah.

This is something that fundamentalists do not accept. They fear that admitting that the Bible contains fiction is an attack on the veracity of the Bible.

Catholic teaching, on the other hand, sees no incompatibility between recognizing the truth of the biblical witness and the fact that it is expressed in many forms of literary expression. Poetry, hymns, stories, myths and other literary forms can communicate theological truth.

We can all see the need for better biblical literacy, and it will be interesting to see what proposals the bishops make concerning better teaching of the Bible in catechesis. Many of our "separated brethren," especially evangelical Christians, know the Bible better than many Catholics do.

We are glad to see that the bishops will discuss "lectio divina," which the working paper describes as "a reading, on an individual or communal level, of a more or less lengthy passage of Scripture, received as the Word of God and leading, at the prompting of the Spirit, to meditation, prayer and contemplation."

We believe that the working paper is correct when it says that more attention is being given to this form of prayer.

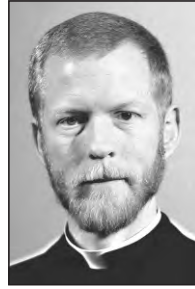
Finally, the bishops will discuss the role of the Bible in ecumenical and interreligious dialogue. Obviously, the Bible must figure prominently in such meetings.

Naturally, *The Criterion* and our Web site will report on what happens at this synod.

— John F. Fink

Making Sense Out of Bioethics/ Fr. Tadeusz Pacholczyk
Voting to make a difference

In the United States, only about half of those who were eligible to vote actually cast ballots during the last national election.



I admit I have not always voted in the past. When I am tempted not to vote, however, I think back to a story I once heard about a certain Aunt Katherine who died a few years ago.

She was blind during the last months of her life, but she had her daughter read the ballot to her and fill it out on her behalf.

She was careful to sign the ballot, and make sure it was mailed.

It was one of the last things she did before she went to the Lord. She believed that voting was important, and it was one way she manifested her concern for others and for the society she was a part of.

We face the daunting task of evaluating many hot-button issues and sorting through various candidates' positions whenever we vote.

We may have to consider energy policy, access to health care, education, Social Security, the problem of homelessness, taxes, farm subsidies and inner city violence, to mention just a few.

Some issues, however, merit greater attention than others. The life issues—extending from abortion to embryonic stem-cell research to euthanasia—are, objectively speaking, the most critical issues to weigh in on as we cast our vote because they address the basic good of life itself.

Even if we strongly approve of a candidate's position on Social Security and taxation, would that ever allow us to vote for him if we knew that he condoned and promoted human slavery?

Even if we strongly agreed with a candidate's position on health care and education, would that allow us to vote for him if we knew that he supported the genocide of Jewish people?

Certain kinds of evils, known as "intrinsic" evils, can never be permitted in a society, and candidates who promote such evils need to be shown the door by our votes, regardless of their positions on other lesser issues.

In the words of Father Brian Bransfield, who ministers in the Secretariat for Evangelization and Catechesis of the U.S. Conference of Catholic Bishops, a truthful conscience will wince whenever it "hears a candidate claim that he can fix health care, but still agree that a child in the womb can be killed. Conscience knows that if a candidate favors human embryonic stem-cell research, which always includes the killing of a human person, then our neighborhoods can never be free of violence—because we just voted for violence."

When casting our vote, then, we ought to begin from a key and unmovable position—that every human being has a right to life, and that fundamental right makes all other rights possible. Absolute protection for the gift of life is the foundation of all the other goods we hope to promote and enjoy within our society.

While certain kinds of violence like abortion and embryo destruction can never be directly supported under any circumstances, other forms of violence like war and the death penalty may be morally tolerated in very limited circumstances.

The difference lies in the fact that human life in the womb is, by definition, completely innocent while the criminal in the electric chair (or the unjust wartime aggressor threatening a sovereign state) is no longer innocent, but is guilty of serious wrongdoing beyond any reasonable doubt.

Inasmuch as an accused criminal or a

wartime aggressor is guilty of radical evil, war and the death penalty—may at times, and in limited circumstances—represent a legitimate societal response.

War and capital punishment, then, cannot be deemed intrinsically immoral. Any direct attack on innocent human life—whether through abortion, embryonic stem-cell research or euthanasia—will always remain intrinsically immoral.

Voting for a candidate who supports war or capital punishment in very limited circumstances is not the moral equivalent of voting for a candidate who supports the killing of innocent human life in the womb or in the research laboratory.

Would it ever be morally justifiable to vote for a candidate who supports abortion or other intrinsic evils? Possibly. To vote this way, however, would require a proportionate reason for doing so.

We can begin to understand what is meant by a "proportionate reason" if we consider a hypothetical case of two candidates running for president of the United States, one of whom favors a law that would authorize the killing of all Muslims living within the country (because the candidate claims that a small percentage of them might pose a terrorist threat someday).

The second candidate, meanwhile, opposes any such genocide, but supports and encourages the killing of the unborn through abortion. It might be permissible to vote for this pro-abortion candidate—not to support his pro-abortion agenda—but as a means to prevent the killing of Muslims.

Roughly 1 million children are killed annually by abortion in the United States, while there are about 5 million citizens who are Muslims. Insofar as a vote for the pro-abortion candidate would help prevent the unjust killing of nearly five times as many Muslims as unborn humans, one could safely say that there was a "proportionate reason" to vote in this way.

One might prefer to refrain from voting altogether in these circumstances, considering that both candidates are supporting intrinsic evils in their platforms.

We must exercise caution, however, because abstaining from the voting booth can unintentionally lead to support for the more evil platform. We should probably refrain from voting only when the platforms of all candidates support intrinsic evils to a similar degree.

In sum, voting is an indispensable duty within our democracy. The attention we focus on protecting vulnerable and innocent human life when we cast our votes will determine, in large part, whether we promote a just or an unjust society for our children and grandchildren.

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

Letters Policy

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

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

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Year of St. Paul is a good time to read about great missionary

Pope Benedict XVI encouraged us to observe the "Year of St. Paul" beginning last June.

I can't think of a better way to do that than to take time through the coming year to pick up the Bible and read from the Acts of the Apostles and the letters of St. Paul.

St. Paul is arguably the greatest missionary of all time and, in his writings, one picks up a vivid picture of his striking personality with all the human traits one would expect.

His endeavors were not very successful in the beginning of his missionary activities. In fact, early on he had pretty well given up this ministry.

It was only because St. Barnabas went looking for him and brought him to Antioch that Paul's teaching of faith in Jesus Christ took hold. He became the premier missionary to the pagan world, but was often misunderstood and suffered severe persecution until he was finally martyred in Rome.

I don't intend to share all the details of St. Paul's life, most of which are pretty familiar to us, as we hear his words during the three-year cycle of scriptural readings at Mass.

It seems to me that it would be appropriate to identify some of the traits of this great evangelizer and pursue them in our own spiritual lives in an intentional way during this year especially dedicated to him.

It may be encouraging and therefore helpful for our spiritual development if we acknowledge from the start that Paul was quite human, that is to say, that he was far from perfect.

The quest for holiness is not only for those who seem perfect. We strive for holiness no matter what personal challenges we face because of our weaknesses.

Paul was a driven man and, when Jesus called him to conversion, he was a fierce and feared persecutor of Christians. He had to be knocked to the ground and temporarily blinded on the road to Damascus in order for Jesus to get his attention and bring him to conversion.

In other words, on the surface of things, Paul was not a likely candidate to become a Christian missionary.

First of all, then, we can note that no matter how limited we may be, we too, like him, can become holy by God's grace.

St. Paul is an encouraging example of the truth of the assertion of Jesus that he came to serve, to heal, and to save the sick and the sinner, not the healthy.

Apparently, St. Paul was able to dig deep for the humility to accept the intervention of Jesus and, despite his blindness, to follow the instruction of Jesus to seek healing from the elderly Ananias.

Would we have been surprised if Paul had been furious at Jesus because of the humiliation and affliction he endured in his defeat? I suspect Paul had to struggle with himself in order to accept the call of Jesus.

He is a witness of the importance of humility in our quest for holiness and saying yes to the will of Christ.

As St. Paul undertook his extraordinary missionary activity, he had to be courageous and persevering against all odds because of powerful opposition.

The Christian message was strange to the minds and ears of a pagan world whose gods were hardly models of generous integrity and good character. In this pagan world, Paul preached an unusual message about Jesus Christ, who preached a Gospel of self-effacing love and who came to serve and not to be served. Paul preached Jesus Christ, perfect God and perfect man.

To be people of faith requires the virtue of courage. Faith is not always easy, especially when we experience inevitable tough times that come our way.

Our culture may be quite different from that of the pagan world evangelized by St. Paul and his companions, but there are also striking similarities.

Many of the values that can influence us are godless; materialism and secularism relegate God to the realm of personal whim. God is not relevant for many. We walk against the stream because we believe in another kingdom that is not of this world.

An intentional embrace of that challenge demands steady courage.

St. Paul's role as a missionary was to preach Jesus Christ. First and foremost, this implied that he had to live Jesus Christ, to be Jesus Christ for others.

When deacons and priests are ordained, they are exhorted to believe the Word of God, to teach what they believe and to practice what they teach.

Actually, that exhortation is appropriate for all of us who believe in Christ.

Let reading the Word of God during this Year of St. Paul be the foundation for our part in the Church's mission of evangelization. †

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.

El Año de San Pablo marca una buena ocasión para leer sobre este gran misionero

El Papa Benedicto XVI nos alentó a observar el "Año de San Pablo," desde el comienzo del pasado mes de junio.

No puedo imaginarme una mejor manera de hacerlo que dedicar tiempo durante el próximo año para tomar la Biblia y leer los Hechos de los Apóstoles y las cartas de San Pablo.

San Pablo es, casi sin lugar a dudas, el más grande misionero de todos los tiempos y en sus escrituras uno capta una imagen vívida de su impactante personalidad con todas las características humanas que se pueden esperar.

Al principio de sus actividades misioneras, sus esfuerzos no tuvieron mucho éxito. De hecho, en un comienzo había prácticamente abandonado el ministerio.

Únicamente debido a que San Bernabé lo fue a buscar y lo llevó a Antioquía fue que las enseñanzas de fe en Jesucristo de Pablo echaron raíces. Se convirtió en el misionero principal del mundo pagano y con frecuencia se le malinterpretaba y sufrió graves persecuciones hasta que finalmente fue martirizado en Roma.

No pretendo repasar todos los detalles de la vida de San Pablo pues estamos familiarizados con la mayoría de ellos ya que escuchamos su palabra durante el ciclo de tres años de lecturas de las escrituras en la Misa.

Me parece que sería oportuno identificar algunas de las características de este gran evangelizador y practicarlas en nuestras propias vidas espirituales de forma intencional durante este año especialmente dedicado a él.

Quizás resulte alentador, y por lo tanto útil para nuestro desarrollo espiritual,

reconocer desde un principio que Pablo era bastante humano, es decir, que distaba de ser perfecto.

La búsqueda de la santidad no es únicamente para aquellos que parecen perfectos. Nos esmeramos por obtener la santidad independientemente de los desafíos personales que enfrentamos debido a nuestras debilidades.

Pablo era un hombre impetuoso y cuando Jesús lo llamó a la conversión era un perseguidor de cristianos feroz y temido. Tuvieron que derribarlo al suelo y cegarlo temporalmente en el camino a Damasco para que Jesús pudiera captar su atención y llevarlo a la conversión.

En otras palabras, visto someramente, Pablo no era un candidato susceptible de convertirse en un misionero cristiano.

Así pues, primero que nada, podemos observar que no importa cuán limitados seamos, nosotros también podemos hacernos santos por la gracia de Dios.

San Pablo resulta un ejemplo alentador de la verdad de la aseveración de Jesús que vino a servir, a sanar y a salvar a los enfermos y a los pecadores, no a aquellos que estaban sanos.

Aparentemente San Pablo pudo escudriñarse y hallar la humildad necesaria para aceptar la intervención de Jesús y, a pesar de su ceguera, seguir las instrucciones de Jesús de procurar al anciano Ananías para su sanación.

¿Nos habría sorprendido que Pablo se hubiera enfurecido con Jesús debido a la humillación y la aflicción que soportó en su derrota? Sospecho que Pablo debió luchar consigo mismo para aceptar el llamado de Jesús. Él es testimonio de la importancia de

la humildad en nuestra búsqueda de la santidad y de aceptar la voluntad de Cristo.

Mientras San Pablo emprendía su extraordinaria labor misionera, debió ser valiente y perseverante, en contra de todo pronóstico, debido a la poderosa resistencia.

El mensaje cristiano resultaba extraño para las mentes y los oídos del mundo pagano cuyos dioses eran escasamente modelos de integridad generosa y de buen temperamento. En ese mundo pagano Pablo predicaba un mensaje inusual sobre Jesucristo quien enseñaba un Evangelio de amor humilde y que vino a servir y no a ser servido. Pablo predicaba sobre Jesucristo el perfecto Dios y el perfecto hombre.

Ser personas de fe requiere la virtud del valor. La fe no es siempre algo fácil, especialmente cuando experimentamos los embates de los tiempos difíciles que inevitablemente se nos presentan.

Nuestra cultura puede diferir bastante con respecto al mundo pagano evangelizado por San Pablo y sus acompañantes, pero también existen semejanzas impactantes.

Muchos de los valores que pueden influenciarnos carecen de un Dios: el materialismo y el secularismo relegan a Dios a un mundo de caprichos personales. Para muchos, Dios no es relevante. Avanzamos contra la corriente porque creemos en otro reino que no pertenece a este mundo.

Entregarse intencionalmente a ese desafío exige un valor firme.

El papel de San Pablo como misionero fue el de predicar sobre Jesucristo. Ante todo, esto implicaba que debía vivir como Jesucristo y ser Jesucristo para los demás.

Cuando los diáconos y los sacerdotes se ordenan, se les exhorta a creer en la Palabra de Dios, a enseñar lo que creen y a practicar lo que enseñan.

En realidad, esa exhortación es apropiada para todos nosotros que creemos en Cristo.

Que la lectura de la Palabra de Dios durante este Año de San Pablo sea la base para desempeñar nuestro papel en la misión evangelizadora de la Iglesia. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en 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 27

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **“Lions Breathing Fire: Living the Catholic Faith,” third annual Indiana Catholic Men’s Conference**, 8 a.m.-4:30 p.m. Information: 317-924-3982, 317-888-0873 or www.indianacatholicmen.com.

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Gabriel Project, “Morning of Reflection,”** Mass, 8 a.m., 9 a.m.-12:30 p.m., retreat, Servants of the Gospel of Life Sister Diane Carollo, presenter. Information: 317-366-4271.

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **St. Andrew Fest**, candlelight dinner, Mass, 4:30 p.m., dinner, 5:30 p.m. Information: 317-546-1571.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **“Taste of St. Rita,”** 6 p.m.-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **“Angels of Grace: A Celebration of Women,”** luncheon and style show, **“On A Wing and A Prayer,”** 11 a.m.-2 p.m., \$30 per person. Information: 317-788-7581.

Sahm Park, 6800 E. 91st St., Indianapolis. Cathedral High School, **“Rock the Park,”** fundraiser to build a children’s playground in New Orleans, bands, corn hole, games, food, 4-8 p.m., \$5 admission. Information:

317-257-9145 or ecmooney@cathedral-irish.org.

St. Vincent Women’s Hospital, 8111 Township Line Road, Indianapolis. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

Oldenburg Franciscan Center, Oldenburg. **“Keep On Keepin’ On: The Parameters of Good Friendships,”** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Free screening for peripheral vascular disease**, 7 a.m.-noon. Information: 317-782-4422.

Washington Park, 3130 E. 30th St., Indianapolis. **Society of St. Vincent de Paul, “Friends of the Poor Walk,”** walk-a-thon fundraiser, registration, 1-1:45 p.m., walk, 2 p.m. Information: 317-924-5769.

September 27-28
St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Fall Dinner Theater**, buffet dinner and play, Sat. 6 p.m., Sun. 2 p.m., \$25 per person. Information: 317-631-8746.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **60th Anniversary Celebration**, Sat. Mass, 5:30 p.m., light supper following Mass, Sun. Mass, 10 a.m., parish cookout following Mass. Information: 317-926-7359.

September 28
St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish festival**, 10:30 a.m.-5 p.m., chicken

dinner, 10:30 a.m.-3 p.m., picnic, booths, games. Information: 812-364-6646.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish festival and picnic**, 11 a.m.-5 p.m., ham shoot, chili, quilts, games. Information: 812-836-2481.

Fayette County 4-H Fairgrounds, Expo Hall, Connersville. **St. Gabriel Parish, Fall Festival**, 11 a.m.-4 p.m., fried chicken dinner, games. Information: 765-825-8578.

Holy Family Parish, Third Street and Church Avenue, Jasper, Ind. (Diocese of Evansville). **Parish picnic**, chicken and roast beef dinners, mock turtle soup, country store, children’s games, quilts, 10:15 a.m.-5 p.m. Information: 812-482-3076.

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, 10 a.m., 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 29
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Volunteers and Friends of Fatima, monthly Mass**, 9 a.m., continental breakfast following Mass, no charge. Information: 317-545-7681 or www.archindy.org/fatima.

St. Vincent de Paul Parish, 1723 I St., Bedford. **October Fest**, German style music, food, games, 6 p.m. Information: 812-275-6539.

September 30

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, Carmel, Ind. (Lafayette Diocese). **“Divorce Recovery” workshop**, eight-part series on Tues. through Nov. 18, 7-9 p.m., \$25 includes materials. Information: 317-846-3850.

October 1

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

October 2

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Office of Worship, workshop to help Catholics understand liturgy**, 6:15-9 p.m. Information: 317-236-1483, 800-382-9836, ext. 1483, or ctuley@archindy.org.

October 3

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priory Hall, “A Look at Tomorrow by Looking at Yesterday,” George Maley, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass**, 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

St. Lawrence School, 4650 N. Shadeland Ave., Indianapolis.

Open house, 5-7 p.m., meet teachers, staff. Information: 317-543-4923 or nor@welchwholesaleflorist.com

October 3-5

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Fri. 5-11 p.m., Sat. 1-11 p.m., Sun. 11 a.m.-4 p.m., food, rides, games, entertainment. Information: 317-356-7291.

October 4

St. Christopher Church, 5301 W. 16th St., Indianapolis. **“Living Rosary” prayer**, 11:30 a.m., pitch-in luncheon. Information: 317-241-6314.

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. **Support group for people with oral, head and neck cancer**, 7-8:30 p.m. Information: 317-782-4422.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. **Third and High Streets, Family Fun Day**, 11 a.m.-3 p.m., games, food, music. Information: 812-336-5853.

South 5th and C streets, Richmond. Seventh annual **Oktoberfest**, German food, music, dance, children’s activities, 11 a.m.-7 p.m., Richmond Catholic Community and Seton Catholic High School Parent/Teacher Guild, sponsors. Information: 765-935-3894.

October 4-5

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

October 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St.,

Indianapolis. Archdiocesan **Respect Life Sunday Mass**, 1 p.m., Archbishop Daniel M. Buechlein, celebrant, **Central Indiana Life Chain**, 2:30-3:30 p.m., Meridian Street between Ohio and 40th streets.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Respect Life Sunday, Putnam County Life Chain**, meet, 2 p.m., Life Chain, 2:30-3:30 p.m. Information: 765-653-7789.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, “God’s Mother and Ours,”** Benedictine Father Cyprian Davis, 2 p.m. Information: 800-682-0988 or news@saintmeinrad.edu.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 9 a.m.-8 p.m., chicken and roast beef dinners, booths, games. Information: 812-934-3013.

St. Mary Parish, 206 S. East St., Greensburg. **“A Spirit-filled Evening of Music,”** Bobby Fisher, presenter, 7 p.m., free admission. Information: 812-663-8427.

October 6

Roncagli High School, auditorium, 3300 Prague Road, Indianapolis. **“Teens and Sexuality,”** program for parents, 7-9 p.m. Information: 317-787-8277.

Archbishop Edward T. O’Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **“Divorce and Beyond”** program, six-week series, 7-9 p.m. Information: 317-236-1586 or 800-317-382-9836, ext. 1586. †

Catholics United for the Faith plans 40th annual conference on Oct. 10-12

Catholics United for the Faith (CUF) is sponsoring its 40th annual conference on Oct. 10-12 at the Airport Hyatt Hotel in Pittsburgh, Pa.

The conference theme is “You, too, go into the vineyard: Courageous Catholics in the new millennium.”

Speakers include Archbishop Raymond L. Burke, a prefect of the Apostolic Signatura in Rome; Archbishop Charles J. Chaput of Denver; Bishop Thomas J. Olmsted of Phoenix; Bishop Robert Vasa of Baker, Ore.; Bishop David Zubik of Pittsburgh;

Catholic author and TV host Colleen Carroll Campbell; author Scott Hahn; and Curtis Martin, president of the Fellowship of Catholic University Students.

Childcare will be available. A rally for young adults is part of the conference.

Archbishop Daniel M. Buechlein serves on CUF’s episcopal advisory board.

For more information on the conference, including reservations, fees, meals, directions and accommodations, log on to <http://conference.cuf.org> or call 740-283-2484. †

VIPs



Kenneth and Barbara Sandhage, members of Immaculate Conception Parish in Millhousen, celebrated their 50th wedding anniversary on Sept. 7 with a Mass of Thanksgiving.

The couple was married on Sept. 6,

1958, at Immaculate Conception Church in Millhousen.

They have seven children: Karen Martin, Dr. Mary Rice, Gregory, Dr. Kenneth, Rev. Martin J., Richard and Victor Sandhage. They also have 10 grandchildren. †

Paul and Marjorie (Warrick) Niehoff, members of St. Mary Parish in Rushville, celebrated their 50th wedding anniversary on Aug. 30.

The couple was married on Aug. 30, 1958, at St. Mary Church in Rushville.

They have four children: Becky Heim, Mindy Mahan, Cindy Richter and Alan Niehoff. They also have nine grandchildren and two great-grandchildren. †



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St. Matthew Parish has inspired loyalty for 50 years

By Sean Gallagher

When Lou Ella Brunette joined the new St. Matthew the Apostle Parish in 1958, she lived less than a mile from the parish on the northeast side of Indianapolis.

Back then, the area looked much different than it does today.

"There were a lot of corn fields and soybean fields and farms around there," said Brunette, 84. "But in the [coming years], that area just boomed into a residential area."

Many of the Catholics that moved into the area had young children who became students at the parish's school.

One of those students was the parish's current pastoral associate, Pat Witt.

"I always loved that it was new and different," she said. "It was like we were cutting through new territory. Early on, we had a workroom and when we had free time, we went and made these papier-mâché crèche features that were 6 feet tall."

Another one of the first students was Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes, both in Indianapolis.

He still has relatives in the parish, and has kept up with the life of the parish and its school over the years.

"The spirit of the school is still there," Father O'Connor said. "They've had some tough times and some difficult situations. But, I'll tell you what, they hung in there and that school is a fine school. I'm very proud of it."

He said the presence of the parish's priests in the school had an influence on his discernment of the priesthood.

"We looked up to the priests," Father O'Connor said. "They were in the classrooms a lot. ... They were a big influence. ... They were the people you wanted to emulate."

Robert Alerding, 88, another charter member of St. Matthew, said the priests weren't the only ones in the parish worthy of imitation.

In 1963, Alerding was 43 and the father of seven young children when his wife, Margie, died.



In this Archive photo, Archbishop Paul C. Schulte touches the cornerstone of St. Matthew the Apostle Church after he blessed it during the construction of the parish's facilities in 1958. Priests assisting Archbishop Schulte were, from left, Father Albert Diezeman, St. Matthew's first pastor; Msgr. Henry Hermann and Father Cyril Conen.

Members of the parish, then only five years old, immediately stepped in to help.

"I always knew they were there when I needed them," Alerding said. "It was wonderful to know that they were always there for whatever my needs were."

"That was typical of the life of the parish. They would be there to support anyone who needed support."

Many of Alerding's children, his 17 grandchildren and 23 great-grandchildren are still members of the parish. There are nine Alerdings enrolled at St. Matthew School this academic year.

Although St. Matthew has a mixture of old and new parishioners, they share a common approach to the life of the parish, Brunette said.

"It is an extremely friendly parish," she said. "A lot in my age group are gone, but there is still an excitement and a friendliness among the new parishioners and those who have kids in the school. I really like it."

St. Matthew's pastor, Father Paul Shikany, has served in other parishes that have celebrated significant anniversaries.

But he said that one thing that makes celebrating St. Matthew's 50th anniversary special is that he is able to share it with some of the parish's original members.

"You're living people's history and their experiences,

and seeing how it affected them as they've gone through those years while they're still alive," he said.

On Oct. 5—50 years to the day that the parish's dedication Mass was celebrated by Archbishop Paul C. Schulte—Father Shikany will be the principal celebrant of a 10:30 a.m. Mass to celebrate St. Matthew's golden anniversary.

The celebration of the parish's anniversary will continue on Nov. 15 with an adults-only dinner-dance that will follow the parish's 5 p.m. Mass. The dinner-dance in the parish school's gymnasium is free and open to the public.

Brunette is looking forward to the celebrations and seeing former members of the parish that she hasn't talked with for decades.

As for herself, Brunette said with a laugh that she doesn't intend to ever leave her beloved parish community.

"I'm not leaving St. Matthew's until they carry me out in a box."

(For more information on St. Matthew the Apostle Parish, 4100 E. 56th St., in Indianapolis and its 50th anniversary celebration, log on to www.saintmatt.org or call 317-257-4297.) †

Vatican official says Catholic families lead by their example

VATICAN CITY (CNS)—Italian Cardinal Ennio Antonelli said his first priority as president of the Pontifical Council for the Family is to help faithful Catholic couples and their children proclaim by their example the Church's teaching on marriage and family life.

"The first priority is to build up Christian families," said the cardinal, who was named president of the council in June.

Cardinal Antonelli said he does not think the Church and its leaders speak only about problems and attacks on the family, but the media seems to pay attention only when the Church expresses its concerns.

"We must care for normal families first so that they become a sign for others," he said. "Without examples, how can we persuade others?"

The cardinal met on Sept. 18 with reporters, partly to introduce himself as the new council president and partly to present plans for the Jan. 14-18 2009, theological and pastoral congress on family life and the World Meeting of

Families in Mexico City.

The council expects about 15,000 people from all over the world to participate in the Jan. 14-16 congress and anywhere from 600,000 to 1 million to join in the Jan. 17-18 celebration and Mass at the Basilica of Our Lady of Guadalupe.

Cardinal Antonelli said he hoped to increase the council's contacts with bishops' conferences, families, experts and Catholic associations, but is giving priority "to ordinary parish pastoral outreach to families."

While strengthening programs for all families, the Church wants people who have remarried civilly without an annulment to know that it "welcomes them in every way

possible and is close to them, supporting them in their difficulties," the cardinal said.

But the Church also must recognize that the situation in which they are living "is not in full harmony" with Jesus' own teaching on the indissolubility of marriage, which is why they cannot receive Communion, he said. †

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St. Charles Parish in Milan has been like family for 100 years

By Sean Gallagher

For 100 years, St. Charles Borromeo Parish in Milan has been a family.

So when its members came together on Aug. 23 to celebrate their centennial with Archbishop Daniel M. Buechlein, they did what any ordinary Catholic family would do on such an occasion—they went to Mass then sat down together for a meal.

For the past few years, retired Father Francis Eckstein has lived at the Batesville Deanery parish and cared for the sacramental needs of its members.

“To me, they’re just ordinary folk,” Father Eckstein said. “There’s nothing high and mighty about them. I just feel comfortable in their midst. They’re very friendly.”

Parishioner Gerrie Driggers said members of the parish are more than just friendly. They’re also dependable in times when people really need help.

A year and a half ago, Driggers needed that help and support when John, her husband of 42 years, died.

“My parish has just been my whole backbone,” said Driggers, 63. “Had it not been for the parish, I don’t know what I would have done.”

The Driggers moved to Milan in 1974 from their original home in Cincinnati.

Driggers said during the late 1960s and early 1970s many families from Cincinnati moved into the area and joined the parish, which today consists of 165 households.

In contrast, Rita Ester, 71, a lifelong member of St. Charles, recalled growing up when the parish was about half its current size and made up of families that had lived in and around Milan for generations.

Because it has been a relatively small parish throughout its history, St. Charles

has always had to share a priest with at least one other parish.

Over the years, St. Charles has shared a priest with St. Lawrence Parish in Lawrenceburg, St. John the Baptist Parish in Osgood, St. Anthony Parish in Milan and St. Pius Parish in Ripley County.

Currently, Father Gregory Bramlage is the pastor of St. Charles, although he lives at St. Nicholas Parish in Ripley County, where he is also pastor.

Ester said these ongoing relationships with other nearby parishes in the Batesville Deanery have strengthened the family nature of her parish.

“It makes us more compatible, congenial, considerate and more open to our neighbors,” Ester said. “We don’t all stay so secluded.”

One of the ways that St. Charles parishioners helped members of other parishes was at the nearby parish picnics and dinners.

Some 50 or 60 years ago that literally meant getting your hands dirty to help each other out.

“One family of the parish owned the slaughterhouse here,” Ester said. “And all the ladies would go down there and they’d dress those chickens. And then a lot of the men helped fry the chickens, and they’d get together and cut up their cabbage for the coleslaw. It was just a joint effort.”

Driggers recalled how later on she and her husband took over organizing St. Charles’ parish picnic and needed the help of the old-timers.

They were hesitant to help because of their age so she invited them to sit in the parish hall’s kitchen and give orders.

“God love them, they’d sit there and say, ‘Oh no. Don’t do it that way. Wait a minute. Stop. Do this. Do that,’” Driggers said. “And I was thrilled because



Members of St. Charles Borromeo Parish in Milan in the Batesville Deanery share a meal together on Aug. 23 after a Mass that celebrated the 100th anniversary of the parish’s founding.

they made my whole job a lot easier. And they were involved. It made them [feel] important, too.”

Helping each other out. Making someone else feel important. Steve Knecht, 40, said that is a hallmark of St. Charles Parish.

“The people here aren’t materialistic,” he said. “They look out for each other. They do not call attention to themselves. They step up and help each other. That’s the way it should be.”

Knecht has been a member of St. Charles Parish since 1999.

The family atmosphere in the parish became apparent to him soon after he began attending Mass.

“I noticed on Sunday mornings [when I first came to the parish], people are not in a rush to leave ...,” Knecht said. “People tend to stay afterward and catch up with each other.”

Driggers talked about the deeply ingrained sense of family at St. Charles Parish when asked about what the faith community meant to her. But she was also quite blunt.

“What does the parish mean to me? Probably salvation at times,” she said. “[It has] the most marvelous people that I can just bear my burdens on and laugh with and cry with. I can share joys and sorrows with them.

“It’s so much like family.” †

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Indian Catholic leaders speak of conspiracy behind violence

BANGALORE, India (CNS)—Church officials and others say there is a “clear conspiracy” behind the sudden upsurge in the atrocities committed against Christian targets in different parts of India.

“We are really distressed to see that atrocities on Christians are being reported from different parts of the country on a daily basis,” Divine Word Father Babu Joseph, spokesman for the Catholic Bishops’ Conference of India, told Catholic New Service.

Though some of the attacks look sporadic, with incidents reported from different areas, Father Joseph pointed out that “there is a clear conspiracy to terrorize the Christian community behind these attacks.”

“It is not in Orissa or in Karnataka [states] alone. See the dreadful reports we are getting from Dehra Dun and Jabalpur,” said Father Joseph, whose telephone hardly stops ringing with frequent calls for reaction from journalists.

SS. Peter and Paul Cathedral of the Jabalpur Diocese in central Madhya Pradesh state was set on fire on Sept. 18 by Hindu fundamentalists.

At a hermitage near Dehra Dun in northern Uttarakhand state, Father Francis Samuel of the Meerut Diocese was found murdered on Sept. 22. The priest had been strangled to death, and the

tabernacle was desecrated at the hermitage where he lived. A Catholic woman visitor to the hermitage was found dead in the storeroom, her head smashed with a stone.

Media reported that Hindu fundamentalists had earlier threatened the priest and told him to remove the cross installed at the hermitage’s gate.

The incidents were among dozens of atrocities since Swami Laxmanananda Saraswati, leader of Hindu nationalist groups in Orissa, was shot dead by Maoist rebels on Aug. 23.

“I publicly say we are deeply hurt. The Church in Karnataka is wounded,” Archbishop Bernard Moras of Bangalore, chairman of the Karnataka Catholic Bishops’ Council, told the state’s chief minister, B.S. Yeddyurappa, on Sept. 22.

Archbishop Moras spoke after the head of the Karnataka state government visited his office following unprecedented violence against Christians.

“There is no point in keeping quiet. We have to speak up now,” Archbishop Moras told CNS.

“There is surely a conspiracy to terrorize the Christians,” he added.

John Dayal, spokesman for and former president of the All India Catholic Union, told CNS that the pro-Hindu Bharatiya Janata Party (BJP) was the “brain behind” the relentless attacks.

“With an eye on the next [national] election, the BJP is trying to trigger polarization of majority Hindu voters to its side with these attacks,” said Dayal.

Most of the attacks on Christians, he said, have been reported from BJP-ruled states such as Karnataka and Madhya Pradesh; the party is part of the ruling coalition in



Catholics shout slogans on Sept. 21 against the Karnataka state government in front of St. James Catholic Church in a suburb of Bangalore, India. The church was one of two vandalized on Sept. 21 in Karnataka state. Days before, 15 churches and prayer halls were vandalized in various parts of the state.

Orissa.

“Fortunately, the Christian youth have resisted the insidious plan to provoke them to retaliate and clash with the Hindus. That would have been disastrous for us [Christians],” said Dayal.

His view was endorsed by R.B. Sreekumar, a Hindu and former inspector general of police in western Gujarat state. Sreekumar addressed a news conference in Bangalore on Sept. 20 after a fact-finding visit to Mangalore, along the west coast of Karnataka.

Instead of arresting the culprits, he said, the police cracked down on the Christian protesters in Mangalore, dragging women and children from churches and beating them.

“The police will not act like this unless they have been given clear instructions,” Sreekumar told CNS.

Mahesh Bhatt, a Hindu and a prominent film producer, said at the press conference that nuns injured in Mangalore told the

fact-finding team: “Please tell the world we forgive those who attacked us. We want peace in this country.”

“As citizens of this country, we have a duty to stand up and protect such noble souls,” Bhatt told the press conference.

Since mid-August, more than three dozen Christians have been killed, and 4,200 Christian houses along with dozens of churches and Christian institutions have been looted and burned. Roving mobs of Hindu extremists forced Christians to convert to Hinduism, and more than half of the 100,000 Christians in Orissa’s Kandhamal district have become refugees in jungles or 14 relief camps run by the government.

On Sept. 14, the Hindu fundamentalist group Bajrang Dal attacked more than a dozen churches of different denominations in and around Mangalore. The following week, 15 more churches in the state were desecrated, and reports of church desecrations have come in from other states such as Kerala and Tamil Nadu. †



The Eucharist is seen desecrated on the floor next to a vandalized tabernacle at St. James Catholic Church in a suburb of Bangalore, India, on Sept. 21. The church was one of two vandalized on Sept. 21 in Karnataka state.

Greater Indianapolis Youth Chorale and Chamber Ensemble seek members

By John Shaughnessy

Sitting in the church pew, Mary Kubala felt the tears flow down her cheeks as she listened to a group of young people sing at Mass.

Her emotional reaction was the last response she expected when she was invited to hear the visiting youth choir from St. Louis sing a year ago at St. Gabriel the Archangel Parish in Indianapolis.

“I didn’t want to come,” recalls Kubala, the director of music ministries at St. Gabriel Parish. “I thought it would be a lot of loud guitars and heavy percussion. I wasn’t in the mood for that, but our

pastor, Father Larry Crawford, asked me to come. I sat there and had tears coming down my [from] eyes.”

After the Mass, Father Crawford talked to Kubala about the youth group and said, “You can do this.” When she nodded in agreement, the seeds were planted for her to lead the first season of the Greater Indianapolis Catholic Youth Chorale and Chamber Ensemble.

Open to singers and musicians in grades 5 to 12 from the greater Indianapolis area, the Catholic youth group will begin rehearsals on Oct. 1—the first step toward eventually visiting parishes throughout the archdiocese to provide liturgical music at Masses.



Mary Kubala

“I’m hoping we can show the kids how they can share their God-given talents with congregations and help the people worship,” Kubala says. “Everyone wants good music. There are a couple things that can make for good liturgies. One is a good preacher, and the other is good music. If you have those, you have happy campers in the pews.”

Kubala hopes the group will also serve another important purpose—training the next generation of music directors for parishes.

“In our adult choir at St. Gabriel, the median age is 70,” says Kubala, 59. “All the church musicians I know are 40-ish and above. I don’t see many youths. Who’s going to do this in 15, 20 years? I explained this to one seventh-grade boy, ‘We’re all getting older. We have to get you trained.’ He said, ‘That’s such a good idea.’”

Kubala sees the group as a natural extension of her love

for working with young people—experience she has had as a music teacher at three Catholic high schools in Indianapolis: Bishop Chatard High School, Cardinal Ritter Jr./Sr. High School and Brebeuf Jesuit Preparatory School.

The group will practice on the first and third Wednesdays of each month—from 6:30 p.m. to 8:30 p.m.—at St. Gabriel Church, 600 W. 34th St.

Kubala says the group already has a solid core of musicians and singers, but more are needed.

“I want to get them enthused about Church music because it’s neat,” she says. “I’m really psyched.”

(For more information or to request an audition, provide financial support or schedule a future visit by the group, contact Mary Kubala at 317-890-4454 or marykubala@yahoo.com.) †

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A decade later, it's time for a dose of reality on stem cells

(Editor's note: In preparation for the 2008 U.S. elections, experts at the United States Conference of Catholic Bishops have drafted essays on several topics to guide voters in the decision-making process by using the bishops' 2007 statement "Forming Consciences for Faithful Citizenship" as a blueprint on how Catholic social teaching should affect political participation by Catholics. The following is the fifth article in a 10-part series. For more information, log on to www.faithfulcitizenship.org/media.)

By Richard Doerflinger

U.S. Conference of Catholic Bishops

In 1998, Dr. James Thomson of the University of Wisconsin first isolated human embryonic stem cells.



Richard Doerflinger

These early, unspecialized cells were hailed as a way to create all cell types of the human body at will, a Holy Grail for curing diseases.

Moral qualms about killing embryos for the

cells were swept away in this wave of enthusiasm. In a few years, it was said, life-saving medical advances would show that such objections should be ignored.

A decade later, it is time for a reality check. Embryonic stem cells have been involved in some interesting experiments, but are not close to producing cures.

This is not due to limited federal funding. It is equally true in countries with no such limits, and in states pouring their own public funds into the research.

Embryonic stem cells, in fact, are unpredictable, difficult to control and prone to causing tumors in animals. Experts now admit that human treatments using them may not emerge for decades, if ever.

The bishops' statement, "Forming Consciences for Faithful Citizenship," urges Catholics to become informed on important moral issues in public life, including this issue of

destroying embryos for stem-cell research.

One fact is that treatments are emerging from stem-cell research. But these use stem cells (once seen as less versatile) found in adult tissues and in umbilical cord blood from live births.

In human trials, these cells have repaired heart damage, restored vision and helped reverse autoimmune diseases

like multiple sclerosis and juvenile diabetes as well as some cancers. A search on "stem cell" on the federal Web site www.clinicaltrials.gov shows more than 2,000 clinical trials using these cells, half of them still recruiting patients.

Last November, an additional breakthrough transformed the stem-cell debate. Scientists in Japan and

in Wisconsin—the

latter team led by the same Dr. James Thomson who first isolated human embryonic stem cells—learned how to "reprogram" ordinary adult cells into cells

with the properties of embryonic stem cells without producing or destroying a human embryo.

These "induced pluripotent stem cells" have already been used to reverse disease in animals. Thomson says this is "the beginning of the end" of the ethical debate as fewer and fewer laboratories will see any need to kill embryos for stem cells.

Americans are pragmatic. We find it hard to focus on an ethical principle when medical benefits are placed on the other side of the scale. But the noise about the benefits of embryonic stem cells may now die down enough to let us hear that message about ethics again.

Though at a very early stage of development, the human embryo is one of us—a living individual of the human species with the innate potential to grow into a mature human being if given nourishment and protection. Here, as in all human research, we must never harm or kill an innocent, consenting human being solely for alleged benefit to others. Crossing that moral line leaves more ethical abuses in its wake.

This has proved true. The problem of tissue rejection has led researchers to support cloning human embryos, to obtain cells that genetically match

individual patients. This means mass producing human lives in the laboratory solely to destroy them.

Researchers have hired women to take fertility drugs to produce many eggs at once for cloning attempts, risking the women's health. Some propose using animal eggs instead to produce bizarre human/animal hybrid embryos for stem-cell research. Some, to address embryonic stem cells' tendency to form tumors, have proposed gestating cloned embryos in the womb to a stage where more usable cells may be obtained—the grotesque practice of "fetus farming" that Congress has prohibited.

Most Americans abhor the idea of cloning human embryos for research as well as these other abuses. Polls show they are ambivalent on the embryonic stem cells question generally.

In a survey published in the spring 2008 issue of *The New Atlantis*, 69 percent of respondents said they support "stem-cell research." But 51 percent agreed that it is unethical to destroy human embryos for such research, notwithstanding the hope of curing disease.

When told about the new alternative of induced pluripotent stem cells, 61 percent said public funding should go to that avenue and not to research that destroys human embryos.

Americans want to be fair and humane. They do not seek out the most unethical way to pursue medical progress. Rather, they want science and ethics to move forward hand in hand.

It is not too much to ask the same of our researchers and policymakers.

(Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops.) †



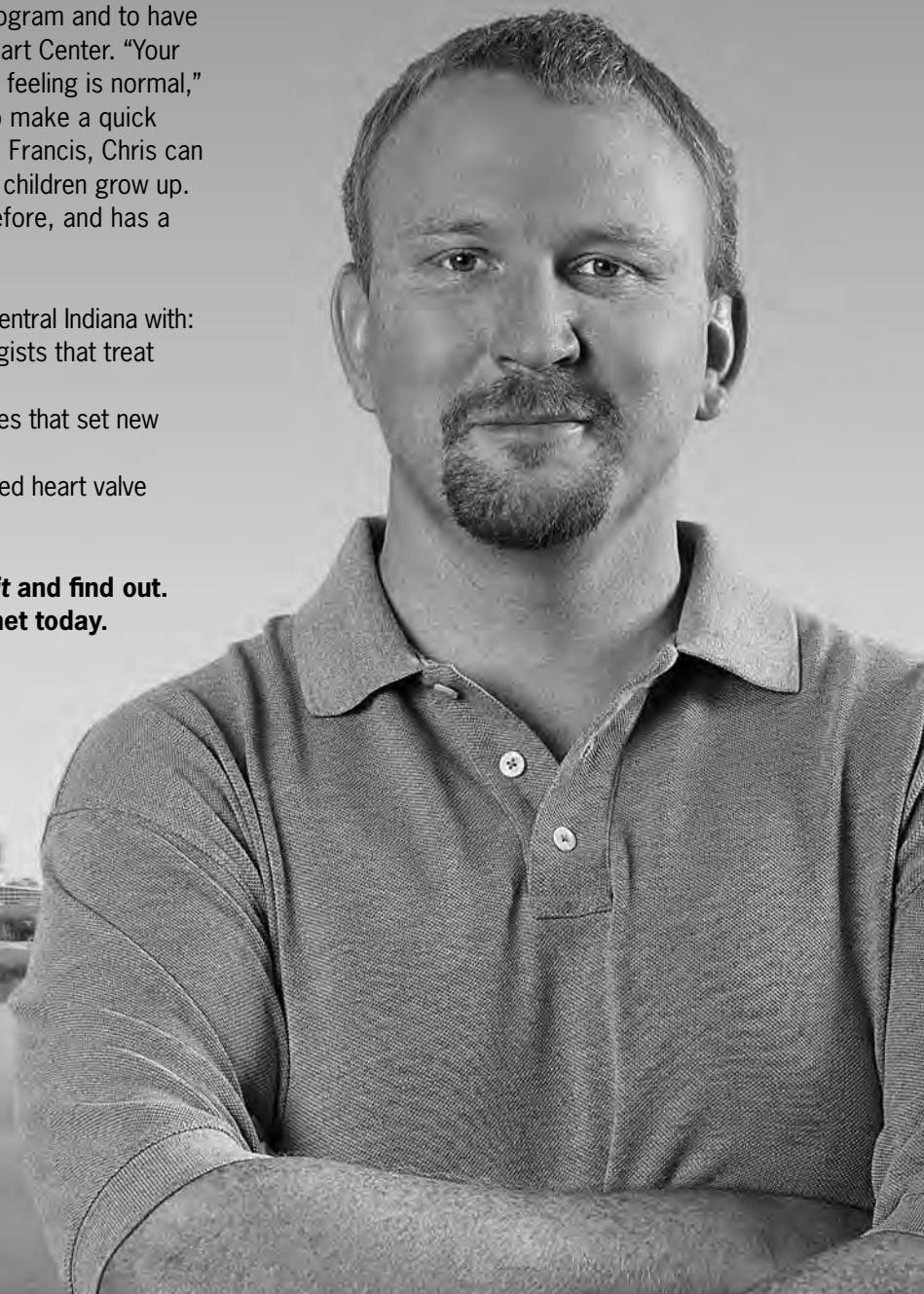
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Chris, heart valve replacement patient

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 ST. FRANCIS HEART CENTER

Catholic health care has deep roots in Church history

By Sr. Patricia Talone, R.S.M.

Catholic health care's tradition of healing began with the Gospel stories of Jesus as healer. Jesus healed people afflicted with fever, leprosy, paralysis, blindness, deafness and hemorrhage, among other illnesses.

And his command to his disciples to "go and do likewise" (Lk 10:37) we see recounted in Acts 3:6 when Peter and John cure a crippled beggar. Peter tells the man, "I have neither silver nor gold, but what I do have I give you: In the name of Jesus Christ the Nazorean, [rise and] walk."

Early Church leaders even commissioned the faithful to go to the homes of the sick in order to visit, comfort and care for them.

During the early Middle Ages, monastic communities continued the Church's commitment to hospitality and healing, regardless of one's ability to pay. Monks and communities of nuns opened their cloisters to welcome strangers and those who were ill.

Many of these astute women and men worked with plants and herbal remedies to cure illnesses. Early monastic rules address the duty of the religious to treat the sick as one would treat Christ, providing practical necessities, such as a clean place to rest, a warm bath and food, to promote the healing process.

St. Benedict, a founding father of monasticism in Western Europe, noted in his *Rule* that "the care of the sick is to be placed above and before every other duty, as if indeed Christ were being directly served by waiting on them."

Later in the Middle Ages, more active religious orders came into being specifically to care for the sick and dying. In the 14th century, with the European arrival of the plague—one of the deadliest pandemic diseases in human history, responsible for an estimated 75 million deaths worldwide—religious opened their doors as hospitals where people came to die.

Religious women and men who came to America as immigrants in the 19th and 20th centuries carried on the Christian tradition of the spiritual and corporal works of mercy. Often, they opened hospitals at the request of bishops, pastors and even secular groups, such as logging and mining companies.

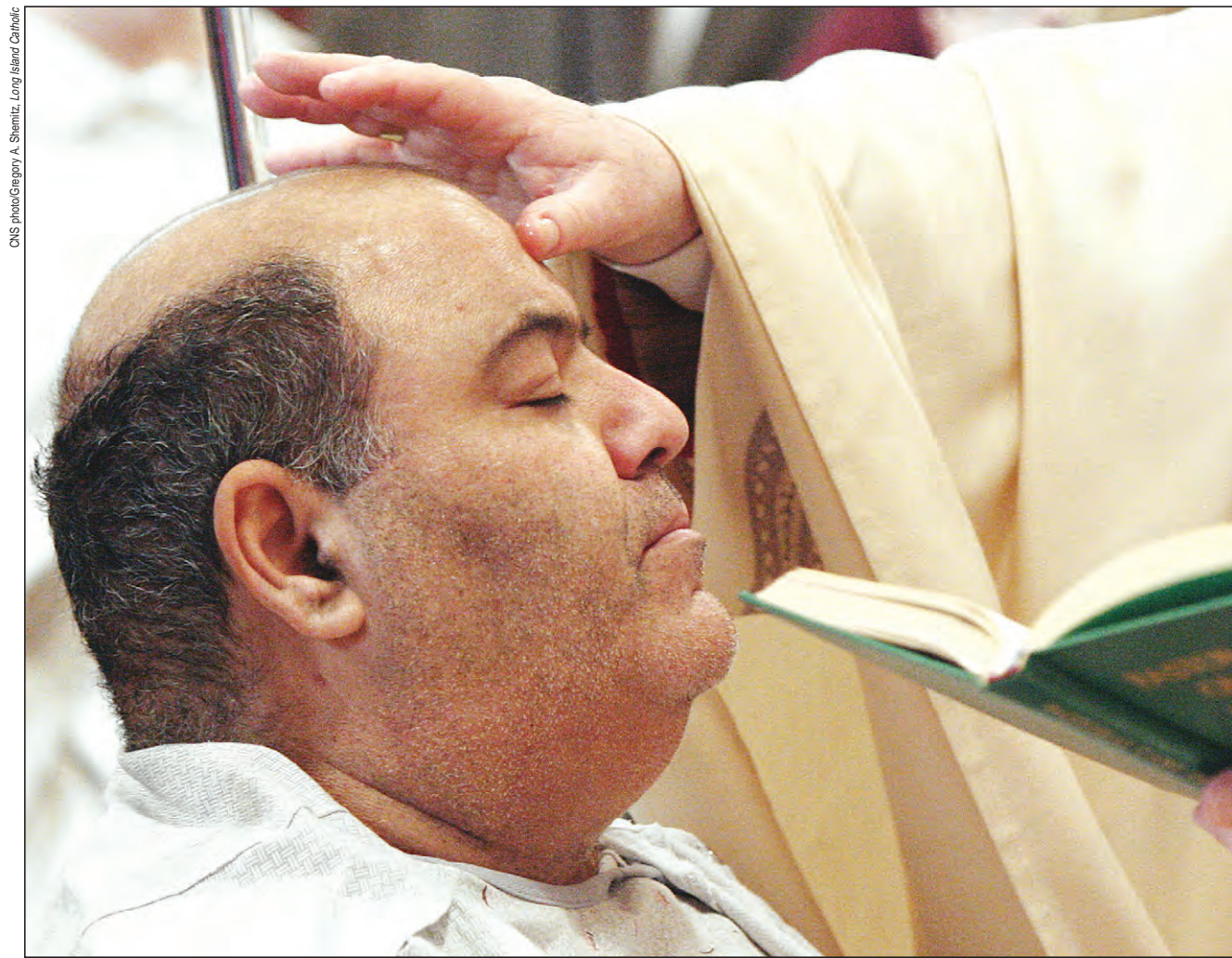
The Sisters of Providence in Washington and the Sisters of Charity in Montana, for example, started hospitals funded by businesses, but very quickly traveled into the encircling communities, reaching out directly to Native Americans who were disenfranchised and underserved.

What distinguishes Catholic health care today from the many other health care providers in the United States?

It is not what we "do," it is what we "see" that distinguishes us from others.

Of course, there is no such thing as a Catholic appendectomy, open heart surgery or hip replacement. Nor is business conducted within Catholic health facilities significantly different from other not-for-profit entities.

Physicians, nurses, aides and therapists in other faith-based, secular and even for-profit facilities dedicate themselves to care for the sick precisely because they too recognize our common humanity and seek to alleviate sickness and suffering.



Patient Richard Rizzuti is anointed during a special Mass marking the World Day of the Sick at St. Charles Hospital in Port Jefferson, N.Y.

All are subject to the same governmental regulations and professional codes of ethics.

What Catholic health care organizations see is Christ in each person who seeks healing or ministers side by side with them. They are committed to continuing Jesus' mission of love and healing today, regardless of a patient's race, color, creed, orientation or financial status.

Healing is not always the same as curing. As such,

Catholic health care facilities seek to provide care that is not limited to disease modalities, but involves the physical, psychological, spiritual and social dimensions of the human person.

As entities committed to the Gospel, Catholic facilities take seriously the biblical mandate to care for the poor. They do so directly through health care services and through their sponsorship of many and varied community benefits programs.

They recognize too that it is not sufficient to simply put a bandage on societal hurts. They work diligently to change the unjust systems within society, particularly those that might treat some patients as more deserving than others.

One finds in Catholic facilities and systems women and men committed to advocating for health care for all persons, especially the underserved and the 47 million Americans who remain uninsured.

Catholic health care sees everything that we possess as a gift from a loving God. If everything is a gift, then we are bound to use the resources at our disposal as responsible stewards, thus respecting the right of all persons to health

care and promoting the good health of the communities in which we live and serve.

Catholic health care in the United States has been pluralistic and ecumenical from its very outset. The founding mothers and fathers of these systems could not have achieved what they did without collaboration with persons in their communities

who came from all faiths and all walks of life.

Therefore, Catholic health care is ecumenically sensitive as it upholds the religious tradition and mission of the Catholic Church.

(Mercy Sister Patricia Talone is vice president of mission services for the Catholic Health Association of the United States.) †

What Catholic health care organizations see is Christ in each person who seeks healing or ministers side by side with them.

Discussion Point

Catholics don't always prefer Catholic hospitals

This Week's Question

If you had to be hospitalized, would it make a difference to you what type of hospital—Catholic or secular—you went to for medical care?

"If I was looking for an emergency room, no. If it was for surgery, yes, because if two hospitals had the same reputation and service, I would lean toward the Catholic one." (Casey Lawrence, Yardley, Pa.)

"I'd rather be in a Catholic one, but our closest hospital isn't Catholic. I know they have good chaplains, though, because our parish priest has been one." (Jan Kramer, Pierce, Neb.)

"No. Because even if the hospital isn't Catholic, they [accommodate you]. And you can let your [parish]

know, so you'd still be able to receive Communion, etc." (Cathy Cronin, Dover, Fla.)

"No. In Billings, we have both, one that is Catholic and one that isn't. I'd just go on quality of the doctors." (Nora Fouhy, Billings, Mont.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite Old Testament story, and why?

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

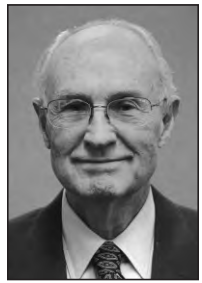


From the Editor Emeritus/John F. Fink

Possible U.S. saints: Mary Theresa Dudzik

(Eighteenth in a series of columns)

Josephine Dudzik emigrated from Poland to Chicago in 1881 when she was 21.



Two sisters had preceded her and prepared the way for Josephine, their mother and three other children. The family settled in St. Stanislaus Kostka Parish, which served as the center of religious and community life for the immigrant Polish community.

Resurrectionist Father Vincent Barzynski had become pastor of the church in 1874, three years after the Great Chicago Fire. Within 12 years, the parish grew from 400 to 8,000 families—40,000 people—with a school for 3,000 students, a convent for 40 teaching sisters, and meeting rooms for 51 societies. It became the largest parish in the United States.

Upon her arrival, Josephine became aware of the city's poor, sick and homeless, who were living in crowded and unsanitary conditions. She began to bring many of

these people into the apartment she shared with her mother. Father Barzynski referred needy people to her, and soon came to depend upon her to solve problems that the people brought to him. Parishioners elected Josephine to leadership positions in the parish's societies.

Josephine later wrote in her journal, "Once while at prayer, a thought suddenly occurred to me to rent or purchase a home in the vicinity of St. Stanislaus Kostka Church and assemble all the [Franciscan] tertiaries from this parish who would desire to join me in a common life of prayer, labor and service."

She did exactly that in 1893 and established the community that, beginning on Dec. 8, 1894, became the Franciscan Sisters of Chicago. It was the first order of nuns founded in Chicago and the first Polish religious community in the United States.

Josephine, who now called herself Sister Mary Theresa, was unanimously elected superior. The community at first lived in her apartment, but soon moved to larger quarters. The sisters sewed and did laundry to support themselves and the penniless residents they took in. Then, on the advice

of Father Barzynski, they moved to Avondale, five miles northwest of Chicago.

In 1897, the community obtained a loan to build St. Joseph Home for the Aged and Crippled. Father Barzynski signed the document since unmarried women, especially women religious, could not secure loans.

In 1898, when St. Joseph Home opened, Father Barzynski removed Sister Theresa as superior of the order. She wrote that she felt "as if a heavy stone had fallen from around my neck, and I perceived unusual happiness." She remained, however, administrator of St. Joseph Home.

A year later, the sisters expanded the mission of St. Joseph Home to accept the care of the children of St. Vincent Orphanage Asylum.

Sister Theresa was diagnosed with cancer early in 1918, and died on Sept. 20, 1918, at age 58. At the time of her death, the community she founded had grown to 125 sisters, who were serving at St. Joseph Home, St. Vincent Orphan Asylum, three day care centers, and 31 elementary schools in seven states. Today, their motherhouse is in Lemont, Ill. †

Faith and Family/Sean Gallagher

Parents nurture holiness in hidden ways

On Oct. 19, Louis and Zélie Martin will be beatified in Lisieux, France, in a basilica



named after their daughter, St. Thérèse of Lisieux.

Even though a generation of Catholics has passed since the Second Vatican Council brought the ancient teaching of the universal call to

holiness back into the forefront of the life of the Church, many of us still think that real saints only come from the ranks of priests and religious men and women.

But Louis and Zélie Martin are one more example that this is not true.

They lived holy lives in their home and, in the process, gave a powerful and influential witness of sanctity to their daughters, one of whom is now one of the Church's most beloved saints.

Ironically, when we carefully reflect upon the lives of holy parents, we learn that they weren't so different from many holy priests, monks or nuns.

The work that parents do day in and day out to help their children grow to be authentic followers of Christ as mature adults is largely hidden from public view.

Over the course of years, it happens when we help our children grow in such virtues as selfless generosity and courteousness. It happens when we teach them right from wrong, and help them form good Christian consciences.

All of this hard work by parents is largely unknown even to our closest neighbors. It is as hidden as the cloistered monks and nuns who raise up prayers to God several times a day or the ministry of holy missionaries in faraway countries.

But it is of extreme importance for the Church and the world.

We sometimes will see the fruits of parents' labors when their child achieves much in school work, athletics or the arts. Seen from this perspective, the hard work of Louis and Zélie Martin was manifested to the world in 1925 when their daughter was canonized.

But when our children start to show the holiness for which we have prayed and labored, the spotlight usually shines on the child, not the parents. And, more often than not, that is how we parents like it.

While the Martins are good examples of holiness for today's parents, don't forget Mary and Joseph and the hidden years they shared with Jesus in Nazareth.

We know little of Jesus' quiet years with his mother and foster father before his public ministry began when he was in his early 30s. We can safely surmise, however, that the life of Joseph and Mary that he shared during those three decades did much to shape his beautiful human character that was so well displayed in his preaching, his miracles and, most importantly, in his suffering and death.

Parents should look to Joseph and Mary for inspiration in the work of shaping our children that God has given us.

When we struggle and feel that there is no one there in this hidden work to give us support and encouragement, remember that there is always at least one person watching what we do.

God sees us in all of those moments of our lives that we think no one else sees. And he is not a disinterested observer. He is always giving us his grace to do the good he has called us to.

If we cooperate with that grace, the ways we help our children—things the world may never know or praise us for—will result in us receiving the best praise we could ever imagine when our life comes to an end and we see God face to face: "Well done, good and faithful servant. . . . Come, share in your master's joy" (Mt 25:21). †

Cornucopia/Cynthia Dewes

Chosen people come in many forms

Directly west of Indianapolis is Parke County, famous for its covered bridges and maple syrup. It is also the home of a substantial community of Amish people, who emigrated there mainly from Amish areas in Pennsylvania.



The Amish are hardworking farmers and construction workers, who embrace what they consider to be a purer form of Christianity than the Swiss Mennonite faith from which they broke away in the 17th century. They speak *Platt-deutsch* (low German) at home, and do not learn English until they enter school.

They follow the rhythms of nature, rising early and going to bed early. They do not use electricity and, therefore, they have to pump water from outdoor wells and carry it indoors. They use outhouses, and they do farm chores with horses rather than power-driven machinery.

Schooling is limited to eight grades or about age 14. At that time, kids are permitted a year of "wilding," or freedom to explore other ways of life than their own. They may move from home, drive cars, drink alcohol, smoke cigarettes or whatever else they want

to try.

At the end of the year, they must decide if they want to be baptized into the Amish church. If they do, they must live in the Amish way. If not, they will be shunned forever by other Amish.

Naturally, most opt to remain Amish. And many just find the values of the "English," as they call the non-Amish, scandalous.

Young people spend the years following their schooling by working at home. Some of the girls become school teachers for the children. During this time, boys and girls meet at weddings, funerals, church services and other occasions. They don't "date" in the way we are used to, but somehow find suitable partners.

The Amish marry at about age 21 and spend the first year visiting all their relatives and receiving wedding gifts. They recognize the truth of genetic inbreeding problems, which is why they move occasionally from state to state to form new communities and seek marriage partners from other Amish groups. Nevertheless, there are incidences of disabilities.

The Amish way of life is based upon Scripture. The Second Letter of St. Paul to the Corinthians reads, "Do not yoke yourselves in a mismatch with unbelievers. After all, what do righteousness and lawlessness have in common, or what

fellowship can light have with darkness?" (2 Cor 6:14). The passage continues with the warning that our special covenant with God as a chosen people is threatened by association with "unbelievers."

Amish take this to be a mandate for removal from "English" society in favor of simplicity and virtue, including humility.

For instance, they use snaps and Velcro (!) rather than buttons on their clothing to prevent showiness. And they avoid being photographed, which may lead to vanity.

In short, they try to embrace Christ's teachings, including forgiving one another. We saw this in their reaction to the tragic murder and wounding of Amish kids in a school in Pennsylvania. Not only did they forgive the perpetrator, but they tried to comfort his family. All of us were impressed by their truly Christian love.

Perhaps we "English" sometimes misuse our free will in ways that rightfully scandalize the Amish. We must admire the fact that their rules may prevent quite a few sins. But then, maybe all of us should try to remember the spirit of the law, not just the rules.

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

Emmaus Walk/Debra Tomaselli

Is Jesus really present in the Blessed Sacrament?

While the thought of attending the weekday Mass kept popping up, I snuggled in.



The bedcovers were warm. My pajamas comfy. The morning light sleepy.

When the nagging idea persisted, I glanced at my bedroom clock: 8:15 a.m. Mass would begin in 15 minutes. *I should*

go. But I rolled over. *Maybe not.*

A few minutes later, I rose for the day. I started making the bed then, right in the middle of straightening my blankets, the relentless voice renewed its appeal. The clock spelled out its sentence: 8:35 a.m.

I chuckled. *I guess the decision has been made for me. It's too late. As soon as that thought hit me, another surpassed it. I have to go to Mass, and I have to go now.*

I abandoned the rumpled bedcovers, threw on clothes, raced a brush through my hair and jumped in the car. *Why am I doing this?* I wondered as I drove toward

the church.

Once in the parking lot, I raced into the side entrance of the church.

I watched from behind the pews, somewhat removed from the congregation. The priest was whispering prayers. I paused in silence as he washed his hands, returned to the altar and genuflected in reverence.

He elevated the host.

It was then that it happened.

A mysterious presence surrounded me, although no one was standing next to me—at least not that I could see. There was a definite manifestation beside me, like the way you can tell someone is close by even when your eyes are closed. I knew it was Jesus.

Before I had entered the church, my arms carried heavy burdens. Months earlier, I had been diagnosed with lymphoma. My husband and I had planned to register our daughter at the Catholic high school, but this diagnosis raised doubts.

If I had to undergo chemotherapy, I might not be able to transport her to school or continue working. If she went to public school, she would be able to take the bus

and financial issues wouldn't be a concern.

Almost unknowingly, I placed these nagging concerns in the hands of my unseen Visitor.

A week later, I again found myself at a weekday liturgy. My mind wandered during the readings, but the last line of the Gospel came through loud and clear: "All who saw him were healed" (Mk 6:56). I snapped to attention. Stunned, I wondered. *Had I seen him? Was I healed?*

It took a leap of faith, but we enrolled our daughter at the Catholic high school. I drove her to classes, celebrated her graduation and sent her off to college.

I didn't miss one thing in her life—or my own. Now, nine years later, I remain healthy, co-existing with the disease without ever having undergone chemotherapy treatments.

Is Jesus really present in the Blessed Sacrament? Undoubtedly, yes.

(Debra Tomaselli lives in Altamonte Springs, Fla. Her e-mail address is dtomaselli@cfl.rr.com.) †

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

The Sunday Readings

Sunday, Sept. 28, 2008

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

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



Pivotal in Jewish history was the time spent by Hebrew captives, and by their descendants, in Babylon, the capital of the then powerful Babylonian Empire.

This empire had overtaken the Promised Land

militarily, and in the process forever ending the two Hebrew independent kingdoms. Many survivors were taken to Babylon.

The Exile occurred in the sixth century B.C. For the Hebrew people, the Exile was a heartbreaking time. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations.

It is quite likely that many Jews fell away from practicing the traditional religion of their ancestors during the Exile.

These people were like people in any other time. Many people felt that religion had failed them, and that God had failed them.

During this time, Ezekiel wrote to the people. He had to respond to the fury and despair of the people. The prophet turns the tables. He confronts the people with their own sinfulness.

Where is their devotion to God? How faithful have they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom?

The Epistle to the Philippians is the source of the second reading.

Many early Christians were Jews, at least by birth. Many of these Jews had been pious in their religious practice, well versed in Judaism. Many other early Christians were from pagan backgrounds. In many Christian communities, persons from both these traditions lived side by side.

Quite likely, such was the case in Philippi. Jewish symbols and references appear in the epistle. However, the city was not Jewish in any sense. It was thoroughly pagan, and was an important military base in the Roman Empire. It was situated in

what is now part of Greece.

Considering that Christians were in the minority, the epistle had to reinforce their commitment to the Lord and challenge them to withstand paganism.

This epistle magnificently and eloquently proclaims Christ, the Lord, as the Savior. This weekend's reading is an example. Scholars think that this passage was, in fact, an ancient hymn sung by early Christians when they met for worship.

St. Matthew's Gospel furnishes the third reading.

It recalls an encounter between Jesus and some of the priests and elders. While religion was a favorite topic for everyone at the time, priests and persons learned in Judaism would have been especially intrigued by what Jesus said as recorded in this Scripture passage.

God is the father in the parable. The vineyard represents the people of Israel, who were God's own, God's chosen, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel while the other son represents the gentiles and sinners.

The second son, not the heir, is true to God. Gentiles and sinners, represented by the second son, can hope for salvation. No one is beyond God's love. Every sinner can repent and be saved.

Reflection

The readings this weekend are very much in the stream of the readings heard during the weekends of late summer and now early fall. The Church is calling us to discipleship.

We all hear this call realizing that we are sinners. Our sin shames us, convincing us that we are strangers in God's kingdom.

We feel overwhelmed, locked by our weakness in a state of sin and saddened by our feelings of estrangement from God.

However, we can repent. First, we must recognize that our voluntary sinfulness has crippled us, and maybe even set us on a course toward ruin.

Then, humbly, we can turn to God. We must ask for forgiveness. God will help us.

If we are as contrite as the second son in Matthew's story and as wholehearted in our love for Jesus as is shown in the hymn in Philippians, then God will forgive us and welcome us to everlasting life. †

Daily Readings

Monday, Sept. 29
Michael, Gabriel and Raphael,
archangels
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Tuesday, Sept. 30
Jerome, priest and doctor of
the Church
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Oct. 1
Thérèse of the Child Jesus,
virgin and doctor
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, Oct. 2
Guardian Angels
Job 19:21-27
Psalm 27:7-9c, 13-14
Matthew 18:1-5, 10

Friday, Oct. 3
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14b
Luke 10:13-16

Saturday, Oct. 4
Francis of Assisi, religious
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125,
130
Luke 10:17-24

Sunday, Oct. 5
Twenty-seventh Sunday in
Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. John Dietzen

Scripture study requires reflection about what author intended to say

Q On the recent feast of the Assumption, we had that strange Scripture passage about the woman who is giving birth and the dragon that is ready to devour her child, which is recounted in Chapter 12 of the Book of Revelation. I have read that it refers to the Blessed Virgin, but my Bible says this woman is not Mary.

The prophecy and the details do not fit her. By accommodation, my Bible says, "the Church applies this verse to the Blessed Virgin" since she gave birth to Christ.

After 57 years as a Catholic, I have no idea what that Scripture passage means. (Maryland)

A The edition of the Bible that you quote from is the Catholic Confraternity Version, which pre-dates several more recent translations and editions.

What it says, however, is true. In its liturgy, the Church often refers this and similar passages to the mother of our Lord since some aspects of those symbols can apply to her and her role in salvation.

Attaching meanings of this kind do not change the meaning of Scripture texts, however, and in no way imply that the sacred authors intended such passages to refer to Mary.

The responsorial psalm (45) for the same feast is another good example. The queen in that psalm, who "stands at your [king's] right hand," certainly was not intended by the author of the psalm to be the mother of Christ.

In fact, the Church, influenced by the Letter to the Hebrews (Heb 1:8), tends to apply the psalm allegorically more to Jesus and his coming into our world than to Mary.

Nevertheless, because the words as they stand are appropriate for Mary, the Church doesn't hesitate to use them this way.

Catholic worship constantly takes advantage of this kind of allegorical interpretation, particularly with Old Testament persons and situations.

Consider one further example. In devotions honoring St. Joseph, we often encounter the biblical phrase "go to Joseph," encouraging Christians to seek his prayers before the throne of God.

In the Bible, however, the words have nothing to do with the husband of Mary. They were spoken perhaps 15 centuries before Christ by the Egyptian pharaoh, telling people to go to Joseph, son of Jacob, who rationed the food in a time of famine (Gn 41:55). In their own way, the words "fit" our St. Joseph, and thus found their way into our devotion.

As for your further question about the last book of the Bible, the unusual symbolism and imagery in that work are a notable example of what is called apocalyptic writing.

They point in a veiled, cryptic way to the corruption and final collapse of the arrogant power of the Roman Empire, and encourage Christians not to abandon their faith and hope in a time of brutal persecution.

In Catholic Bible study, a fundamental question when searching for authentic interpretations of Scripture is, "What did the author of that part of the Bible intend to say when he or she wrote it?"

For many such Scripture passages, an answer to that question is difficult, if not impossible, to pin down.

As I have mentioned before, the information in the *Catholic New American Bible* is a good place to start.

(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 Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

An Hour with Jesus

The perpetual flame flickers
As sweetness fills the air.
The scent of incense falls like a veil
When, alone, I spend an hour with Jesus.

How calm and silent I become,
My stress lifted from within.
Pain and fear just disappear.
Mere joy of being fills my soul
When, alone, I spend an hour with Jesus.

Come, be part of this silent joy.
Bend your knees
As I bend mine and,
When you are alone, spend
An hour with Jesus.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Discalced Carmelite Secular Order. The Eucharist was displayed for adoration inside this monstrance during Advent 2007 in the chapel at Our Lady of Fatima Retreat House in Indianapolis.)



File photo by Mary Ann Wyand

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

ANDRES, Mary Elizabeth, 91, Our Lady of Perpetual Help, New Albany, Sept. 7. Mother of Mary Alice Banet and Melvin Andres. Grandmother of seven. Great-grandmother of 17.

MOLOY, John B., 82, St. Gabriel the Archangel, Indianapolis, Sept. 5. Father of

Marcy Moloy-Townsend, Stephanie Slark, Daniel and Michael Moloy. Brother of Mary Swayze and Kenneth Moloy. Grandfather of 14. Great-grandfather of 17.

MOORE, Evelyn M., 78, St. Michael the Archangel, Indianapolis, Aug. 18. Mother of Susan Kikendall, Samuel and Scott Moore. Sister of Robert DeGolyer. Grandmother of one.

NOLAN, Dr. James Raymond, 86, Holy Family, New Albany, Sept. 2. Husband of Bernice (Holden) Nolan. Father of Marilyn Ziegler, Alan, Brian and Dr. Ronald Nolan. Brother of Catherine McAtee and Damon Nolan. Grandfather of nine.

REEVES, Marie A., 88, St. Anthony of Padua, Clarksville, Aug. 23. Mother of Rose Marie Lancaster, Mary Jo Riggle, M. Jean Stewart, James

and Murl Reeves. Sister of Geneva Gott, Alma Heck, Mary Agnes Schladand and Adolph Nopper. Grandmother of seven. Great-grandmother of seven.

RICZO, Rosemary E., 71, Holy Trinity, Indianapolis, Sept. 8. Wife of John Riczo. Mother of Regina Magiotti, Jerry and John Riczo. Sister of Bernie and Tom Schrader. Grandmother of one.

ROWE, Ethel (Hubler), 91, St. Mary, New Albany, Aug. 30. Mother of Vickie and Raymond Rowe. Sister of Irene Board and Emmett Hubler. Grandmother of seven. Great-grandmother of 15. Great-great-grandmother of seven.

SCHAUER, Patricia Jameson, 73, Most Sacred Heart of Jesus, Jeffersonville, Aug. 31. Mother of Johanna Schreck, Donald Jr.,

Gerald and Stephen Schauer. Sister of Florence Bronner and Mary Claire Rutledge. Grandmother of three.

SELLERS, Donald C., 77, St. Paul, Sellersburg, Aug. 28. Husband of Grace Sellers. Father of Judy Fromme and Vernon Sellers. Grandfather of four.

SHRINER, Robert J., 89, St. Gabriel the Archangel, Indianapolis, Sept. 9. Father of Edward, Robert and William Shriner. Grandfather of four. Great-grandfather of seven.

SMITH, Priscilla Paula, 78, St. Roch, Indianapolis, Aug. 31. Mother of Priscilla Kirsch, Lora Mascari, Michelle Scott, Mark and Robert Smith. Grandmother of 10. Great-grandmother of nine.

TERNET, Sandra E., 60, St. Malachy, Brownsburg,

Sept. 5. Mother of Greg and Mark Ternet. Sister of Richard Weaver. Grandmother of two.

TUSCAN, William George, 84, St. Simon the Apostle, Indianapolis, Aug. 26. Husband of Rose (Klun) Tuscan. Father of Tina Keller, Nita Tuscan and Lisa Weissinger. Grandfather of seven.

TYLER, Frances K., 99, St. Mary, New Albany, Aug. 27. Mother of Mary Sanders and James Tyler. Grandmother of nine. Great-grandmother of 12. Great-great-grandmother of seven. Great-great-grandmother of one.

VOLLMER, Jerome J., 69, St. Pius X, Indianapolis, Sept. 3. Husband of Sarah (Hipskind) Vollmer. Father of Michael, Stephen and Timothy Vollmer. Brother of Maribelle Rosson and Eugene Vollmer.

VOLPERT, Louis E., 77, Holy Family, New Albany, Sept. 1. Husband of Claire (Wright) Volpert. Father of Marcy Ettl, Kimberly Huff, Patrick and Timothy Volpert. Brother of Patricia Day, Gerald, James and Thomas Volpert. Grandfather of 12.

WINSTEL, Marilyn L. (Craven), 77, St. Mary, New Albany, Aug. 22. Wife of Herbert Winstel. Mother of Sharon Winstel and Sandy Zinner.

ZAPPIA, Dominic L., 87, St. Jude, Indianapolis, Aug. 26. Father of Irma McKeand, Laura Schreck and Linda Zappia. Brother of Theresa Bergman, Annie Glasgow, Rose Laker and Joe Zappia. Grandfather of two. †

Franciscan Sister Mary Louis Murer was a teacher, principal

Franciscan Sister Mary Louis Murer died on Sept. 4 at St. Clare Hall, the health care facility of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Sept. 9 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Mary Frances Murer was born on Aug. 13, 1920, in St. Louis.

She entered the Oldenburg Franciscan community on Sept. 7, 1939, and professed her final vows on Aug. 12, 1945. During 69 years as a

Franciscan, she ministered as a teacher or principal at Catholic grade schools for 56 years.

In the archdiocese, Sister Mary Louis served at St. Louis School in Batesville, Our Lady of Lourdes School in Indianapolis and St. Vincent de Paul School in Bedford.

She also ministered at schools in Missouri and Ohio. Sister Mary Louis retired to the motherhouse in 1997.

Surviving are a sister, Henrietta Kemper of St. Louis, and nieces and nephews.

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

Franciscan Sister Teresa Mitchell taught school for 40 years

Franciscan Sister Teresa Mitchell died on Sept. 12 at Christ Hospital in Cincinnati, Ohio. She was 60.

The Mass of Christian Burial was celebrated on Sept. 17 at the motherhouse chapel of the Sisters of the Third Order of St. Francis in Oldenburg. Burial followed at the sisters' cemetery.

The former Margaret Ann Mitchell was born on Jan. 31, 1948, in Cincinnati.

She entered the Oldenburg Franciscan community on Sept. 8, 1966, and professed her final vows on Aug. 12, 1974.

Sister Teresa taught at Catholic grade schools in

Indiana and Ohio from 1968 until 2008.

In the archdiocese, Sister Teresa taught at Our Lady of Lourdes School in Indianapolis. She also taught in Evansville, Ind., and Cincinnati.

Surviving are three sisters, Catherine Beck of Erlanger, Ky., Molly French of Cincinnati and Bridget McDermott of West Chester, Ohio; and six brothers, Brendan, Charles, Francis, Michael, Sean and Timothy Mitchell, all of Cincinnati.

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

Providence Sister Sue Pietrus ministered in music education

Providence Sister Sue Pietrus died on Sept. 13 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 57.

The Mass of Christian Burial was celebrated on Sept. 17 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Susan Anne Pietrus was born on May 30, 1951, in Chicago.

She entered the congregation of the Sisters of Providence on Aug. 29, 1975, professed first vows on Aug. 15, 1978, and professed final vows on Aug. 19, 1984.

Sister Sue earned a bachelor's degree at Saint Mary-of-the-Woods College, a master's degree at the University of Illinois and a doctorate at the University of

Southern California. During 33 years as a Sister of Providence, she ministered in music education for 28 years.

Sister Sue taught at Marywood High School in Orange, Calif., from 1977-80 then joined the faculty of Saint Mary-of-the-Woods College, where she taught from 1980-90 and 1993 to 2008.

She also served the college as director of the Madrigals and the Chorale.

Surviving are her father, Raymond Pietrus of Chicago, and a sister, Nancy Barr of Darien, Ill.

Memorial gifts may be sent to the Sisters of Providence or Saint Mary-of-the-Woods College, 1 Sisters of Providence, St. Mary-of-the-Woods, IN 47876. †

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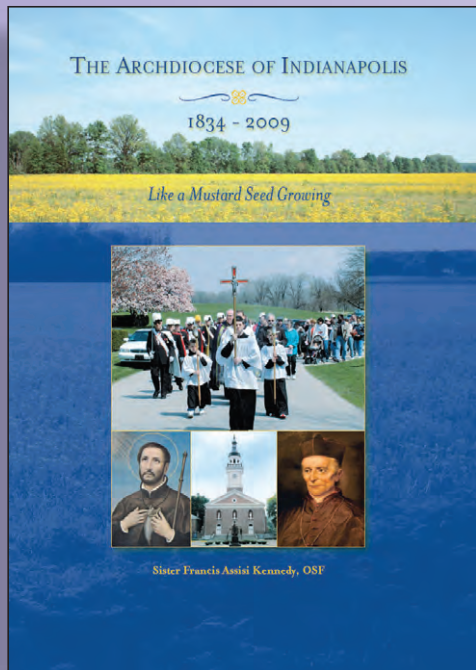
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Sept. 11 Blue Mass pays tribute to public servants

By Mary Ann Wyand

First responders. The name says it all. They might be police officers, firefighters, emergency medical technicians or members of the Armed Forces.

As the first people to help others in crisis situations, they become lifelines—courageous heroes or heroines—who risk their lives to save the lives of others.

“They’re in places like Iraq and Afghanistan,” Father Steven Schwab explained in his homily during the sixth annual archdiocesan Blue Mass on Sept. 11 at the Calvary Cemetery Mausoleum Chapel in Indianapolis.

First responders are also in the streets and neighborhoods of cities, he said, protecting people who need their help.

“They work in the heat of the desert and in the subzero cold of winter nights,” Father Schwab said. “They’re under pressure, [and] sometimes under fire. But it’s not about them. It’s about the people they serve, and they seldom if ever take any credit” for their heroic service in the line of duty.

“Very few people are willing to take on a vocation like this,” he said. “And that’s what it is. It’s a vocation. It’s a life of service, a life of generosity, a life of selflessness.”

The pastor of St. Thomas Aquinas Parish in Indianapolis also served as the Catholic chaplain for the Marion County Sheriff’s Department and now serves the combined Indianapolis Metropolitan Police Department in that on-call ministry.

During four and a half years of helping public servants cope with tragedies as well as assisting people harmed by violent crimes, Father Schwab said, he has witnessed countless acts of heroism demonstrated by law enforcement officers and firefighters who have pledged their lives to serve and protect others.

“I’ve seen our sheriff’s [deputies], our police, our firefighters, ... medics and paramedics perform spectacularly under the most difficult of circumstances,” he

said, “and I’ve seen countless acts of compassion. I’ve seen how hard our detectives work to solve crimes and bring the guilty to justice. I’ve seen the community that forms when one of our own goes down. It’s awesome.”

Authors Eric Liu and Nick Hanauer, in their book *The True Patriot*, define patriotism with challenging words, Father Schwab explained. “‘True patriots,’ they say, ‘believe that freedom from responsibility is selfishness, freedom from sacrifice is cowardice, freedom from tolerance is prejudice, freedom from stewardship is exploitation, and freedom from compassion is cruelty.’”

On Sept. 11, he said, “we honor the real patriots. May those who are no longer with us rest in peace.”

Msgr. Joseph F. Schaedel, vicar general, was the celebrant for the liturgy, which also paid tribute to the 2,996 victims who lost their lives in the Sept. 11, 2001, terrorist attacks in New York, Pennsylvania and at the Pentagon.

Father James Wilmoth, pastor of St. Roch Parish in Indianapolis and chaplain of the Indianapolis Fire Department, concelebrated the memorial Mass with Father Schwab.

The Gospel reading from Luke emphasized the Greatest Commandment—love God with all your heart and your neighbor as yourself—and concluded with the parable of the Good Samaritan about God’s call to help others (Lk 10:25-37).

“Seven years ago today on 9/11, things happened to our country, in our country, that we thought we would never forget,” Msgr. Schaedel said in his opening remarks. “... We thought the world would never be the same again, and to a certain extent it’s not. But, on the other hand, God’s grace gives us healing.”

St. Rose of Lima parishioner John Stevens of Franklin, who is retired, said he participated in the Mass “because I realize all of us have quite a bit to be thankful for, and most



Indianapolis Fire Department Lt. Stephan Hall plays “Taps” on Sept. 11 to conclude a solemn tribute to public servants who died in the line of duty. An honor guard stood at attention behind Hall at the conclusion of the sixth annual archdiocesan Blue Mass at the Calvary Cemetery Mausoleum Chapel in Indianapolis.

especially for these guys.”

Our Lady of Lourdes parishioner Gabrielle Campo of Indianapolis said she came to the Blue Mass to pay tribute to public servants.

“They protect our freedom,” she said.

“There are so many freedoms that we take for granted. ... They are servants to us for the greater good. To lay down your life for others so they may live in freedom—there’s no greater gift than that.” †

Indianapolis Metropolitan Police Department Lt. Vincent Cascella, center, prays the Lord’s Prayer with other participants during the sixth annual archdiocesan Blue Mass that paid tribute to public servants on Sept. 11 at the Calvary Cemetery Mausoleum Chapel in Indianapolis. He is a member of St. Roch Parish in Indianapolis, and represented the IMPD’s Southeast District at the liturgy.



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