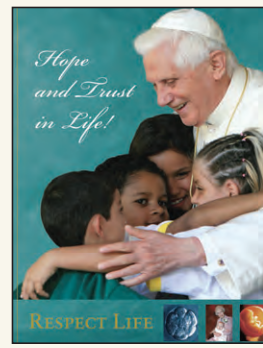




The

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See our annual Respect Life Supplement, pages 13-16.

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A special place in history

Freshmen at Saint Mary-of-the-Woods College have ties to St. Theodora Guérin

By John Shaughnessy

SAINT MARY-OF-THE-WOODS—For cousins Jena Thralls and Ashley Vermillion, it's just a short walk from their college dorm room to the site of their family's special place in American Catholic history.

At night on the campus of Saint Mary-of-the-Woods College west of Terre Haute, Jena and Ashley sometimes walk to the rock that memorializes a historic October moment from 168 years ago—the moment in 1840 when St. Theodora Guérin ended a three-month journey from France and arrived in the Indiana wilderness with a dream.

Standing by that rock, the two freshmen have sometimes imagined what it must have been like in that moment for St. Theodora and the five other sisters who traveled with her from France. Even more, the 18-year-old cousins have tried to imagine what it was like for their great-great-great-grandparents as they welcomed into their home the woman who in 2006 would be just the eighth person from America to become a saint.

"If I could time travel, I'd go back to that time," says Jena as Ashley nods in agreement.

They're both thrilled to have earned scholarships that let them continue their education at Saint Mary's—another chapter in the story that connects the saint and the Thralls family.

Ever since they were small children, Jena and Ashley have heard their grandfather's stories about that connection. They know that the future saint's traveling group arrived in the deep forest of western Indiana on a rainy night—the end of a journey that included 40 days in a boat crossing the Atlantic Ocean, and an even longer trip by train, ferry and stagecoach across the American wilderness.

They know that St. Theodora was stunned when she finally reached her isolated destination, a reaction she captured in her journal: "To our utter amazement, there was nothing in sight, not even a house. We went down a deep ravine and up on the other side,



Submitted photo by Lynn Hughes

Cousins Ashley Vermillion, left, and Jena Thralls stand by a historical marker on the campus of Saint Mary-of-the-Woods College. The rock memorializes the moment in 1840 when St. Theodora Guérin ended a three-month journey from France and arrived in the Indiana wilderness where she was welcomed and given shelter by the ancestors of Ashley and Jena, who are both freshmen at the college.

and through the trees we could see a farmhouse."

Jena and Ashley also know that the farmhouse belonged to their ancestors, Joseph and Sarah Thralls, the parents of 13 children. The Thralls family welcomed the sisters into their small, primitive home, letting them use half of its rooms. The sisters and the family shared the home until the Diocese of Vincennes eventually purchased the Thralls property for the Sisters of Providence.

The connection with the Thralls

family is still celebrated by the sisters.

"We will owe the Thralls family forever for what they did," says Providence Sister Barbara Doherty, the director of the Shrine of St. Mother Theodore Guérin on the grounds of the college. "The attachment between the Thralls family and the Sisters of Providence is gigantic. It's a wonderful thing that [Ashley and Jena] are here."

The feeling is mutual for the two freshmen.

"I love it—the atmosphere, the whole campus," Ashley says. "I

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'Spiritual nourishment' of Bible to be a synod focus, says cardinal

SAN FRANCISCO (CNS)—A renewed appreciation for the "spiritual nourishment" available in sacred Scripture, a shot in the arm for ecumenical dialogue and enhanced preaching on "the word of God in Scripture" are among hopeful outcomes of the world Synod of Bishops on the Bible, a U.S. cardinal said.



Cardinal William J. Levada

Cardinal William J. Levada, prefect of the

Vatican's Congregation for the Doctrine of the Faith, made the comments in an interview in San Francisco with the newspaper of the archdiocese, *Catholic San Francisco*.

The cardinal, who is the former archbishop of San Francisco, was in town to dedicate a replica of St. Francis of Assisi's tiny Porziuncola church that now graces a building adjoining the National Shrine of St. Francis of Assisi.

"For all the rekindling of the love for Scripture that the [Second] Vatican Council proposed, I would say that perhaps we have not integrated" the study and appreciation of the Bible into the daily lives of average Catholics as much as the Church would hope, he said.

Cardinal Levada is one of three delegate presidents who will take turns presiding over the synod's daily sessions on Oct. 5-26 at the Vatican.

"I am speaking in generalities," he said, "but there are sources that indicate that a lot of people perhaps do not have their own Bibles, that they have not learned how to use it every day and make it part of their spiritual nourishment."

"The pastoral implications of the Second Vatican Council, particularly *'Dei Verbum'* [the Dogmatic Constitution on Divine Revelation], still need encouragement for fuller implementation," Cardinal Levada said.

He also said it "would be one of our great hopes" that the synod might provide "a great point of connection" with other Christian communities and stimulate

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Archdiocese honors pro-life supporters for their work

By Mary Ann Wyand

The founder and director of Birthright of Terre Haute, a crisis pregnancy assistance ministry started in Vigo County 34 years ago, and a home-schooled Nashville teenager, who volunteers for a variety of pro-life causes, will be honored by the Archdiocese of Indianapolis on Respect Life Sunday.

Cecelia Lundstrom of Terre Haute will receive the 2008 Archbishop Edward T. O'Meara Respect for Life Award, and St. Agnes

parishioner Sherry Bube of Nashville will accept the 2008 Our Lady of Guadalupe Pro-Life Youth Award at the conclusion of the Respect Life Sunday Mass.



Sherry Bube

The annual Central Indiana Life Chain, a one-hour prayer vigil dedicated to ending abortion, will follow the Respect Life Mass from 2:30 p.m. until

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

The connection with the Thralls

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.

"Hope and Trust in Life!" is the theme for the U.S. Conference of Catholic Bishops' national observance of Respect Life Sunday. The theme was inspired by Pope Benedict XVI's homily on Dec. 31, 2007, when he said a lack of hope and trust in life is "the 'obscure' evil of modern Western society."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, See PRO-LIFE, page 2

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wouldn't want to go to any other school."

The cousins weren't sure they would be able to attend their "dream" college when they were seniors at West Vigo High School in Terre Haute last year. They knew they would need scholarships to help make their dream a reality. They sweated through the application process into the spring. Then came the news. Ashley had earned a Top Ten scholarship, and Jena had received a scholarship named in honor of St. Theodora.

"I was so anxious all year long," Jena recalls. "When I got the phone call that I got the scholarship, I was almost in tears. I was so excited."

Jena's scholarship cements her bond with St. Theodora, a bond that began for her and Ashley when they were 6 and they performed in a Bible school play at their parish, St. Mary-of-the-Woods. The play was about the saint and their ancestors.

"It's inspiring for me that she's a saint and a leader," Jena says. "She was very brave. She came over from France to open this institution. She never put herself first. It's comforting to me knowing my family was that close to a saint. It's comforting to know she walked these grounds with my family. I take random walks out there. I try to imagine what it looked like then, what it felt like, what she could see. It's a blessing."

Ashley and Jena have tried to follow her example in sharing their blessings. They are committed to community service, especially helping families in

need and children in hospitals during the Christmas season.

It's just one of the bonds that the cousins share. They both have jobs to help pay for their college education. They also are roommates.

Actually, the cousins didn't ask to be roommates. Instead, they each filled out the survey that the college uses to try to determine compatibility for incoming freshmen. From the survey results, the college matched them as roommates.

"We're inseparable," Jena says. "Ever since we were born, we've been best friends."

Ashley smiles and adds, "We do everything together. If she's in trouble, I'm in trouble."

Their relationship with God binds them, too. While Ashley describes her faith as strong and committed, Jena says, "When I became confirmed last year, I realized how different the Catholic Church is from other faiths. I like that. It makes me feel strong in my faith."

There's one other connection that ties the cousins to the saint. In coming to Indiana, St. Theodora made educating others her life's mission. Ashley hopes to become an elementary school teacher while Jena is considering becoming an English teacher.

The connection between the saint and the family is still strong after 168 years.

"I always think about her when I'm having struggles," Ashley says. "She went through a lot. I think about her strength and that helps me be strong."

She pauses before she adds, "It's really important to me, knowing that our family helped a saint. Not many people can say that." †

Submitted photo by Lynn Hughes



Jena Thralls, left, and Ashley Vermillion both say their lives have been influenced by St. Theodora Guérin. When she arrived in Indiana from France in 1840, the future saint was welcomed into the home of Joseph and Sarah Thralls, the great-great-great-grandparents of Jena and Ashley.

PRO-LIFE

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said the award recipients exemplify hope in their distinguished volunteer service for the cause of life.

Lundstrom retired as principal of John Paul II Catholic High School, a private secondary school in Terre Haute, last July and continues to teach two classes there.

When the U.S. Supreme Court legalized abortion during all nine months of pregnancy in its *Roe v. Wade* decision on Jan. 22, 1973, Lundstrom recalled, she was shocked and knew that she had to do something to stop the killing of unborn babies.

On the first anniversary of *Roe*, she started Birthright of Terre Haute to help women experiencing crisis pregnancies choose life for their unborn babies.

"I was heartbroken," she recalled after learning about the Supreme Court decision. "It was and is impossible for me to comprehend the thought that some women in our country would voluntarily take the life of their own offspring. ... It was such a profound disappointment because I was under the impression prior to this that the United States of America was the most fair and ideal country that ever existed."

Lundstrom read about the Birthright International organization founded by Louise Summerhill of Toronto, and decided to organize the volunteer pro-life ministry in Vigo County.

"I think the Holy Spirit ... puts it into our hearts when we do something good," she said. "Many Terre Haute Catholic women came to the Birthright formation meetings because they, too, were severely saddened by the legalization of abortion."

With the help of Catholic Charities

Terre Haute, Lundstrom explained, Birthright volunteers were trained in pro-life telephone counseling.

The Birthright office is located at 227 S. 9th St., in downtown Terre Haute. Office hours are on Monday, Wednesday and Friday from 3:30 p.m. to 5:30 p.m. and Tuesday and Saturday from 10 a.m. until noon.

"We have seven women who volunteer and talk with the girls," she said. "We're working to save the life of the child then help the mother bring her child to term. ... It's very emotional, especially if we fail to save the child. ... The Terre Haute community has supported us. ... Sometimes the mother will bring the child in for us to see. It's impossible to describe looking at a child that is alive, and you know that you helped save the life of that baby. It's an extremely emotional event."

Sherry Bube enjoys doing pro-life volunteer service with her five sisters and

parents, Mike and Sharon Bube.

Her church and community service includes parish projects, the national March for Life, the Relay for Life, nursing home visits, and other volunteer efforts to help the poor and defenseless.

She is a peer mentor for the archdiocesan A Promise to Keep: God's Gift of Human Sexuality chastity program, and helps at St. Agnes Parish as a lector, altar server, extraordinary minister of holy Communion and music minister.

"Babies are such a miracle from God," Sherry explained. "I would tell [a teenage girl experiencing a crisis pregnancy] that there are options for allowing her baby to live and there is a support group that will help her. I think, if I was in a situation like that, God would help me come up with something [to say] that would touch her life, something that she needs to hear at that time to support her." †

SYNOD

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"renewed dialogue toward the ecumenical efforts that we all have to continue to make according to the prayer of Christ that all may be one."

Among other potential pastoral applications for the synod would be preaching, he said, "which the Church has

always employed to break open the meaning of the Scriptures for our people."

"I don't think there are any tremendous theological issues which are left unresolved" by Vatican II that the synod might address, the cardinal said.

However, he added that "we can always be surprised by some aspects of things that will be brought up and that can capture your mind. So you say, 'Yes, that is really an interesting suggestion and

we ought to go with that,' so we will have to keep our ears and hearts open."

He also noted the inclusion of more women and a number of representatives of other faiths as synod consultants and participants—including a rabbi who will be the first non-Christian to address a bishops' synod—"is going to have its own dynamic."

Cardinal Levada noted that he, Pope Benedict XVI and other Church leaders were invited by a major Italian television

network to take part in a "10- to 15-minute reading of a passage from Scripture" every day of the synod during prime time "as a contribution to helping the Bible come into people's lives."

In addition to Cardinal Levada, Pope Benedict has named as delegate presidents Cardinal George Pell of Sydney, Australia, and Brazilian Cardinal Odilo Scherer of Sao Paulo. The pope himself is president of the synod. †

The Criterion

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Blessed Mother played key role in priest's conversion

By Mike Krokos

Donald Calloway's life of pornography, sexual promiscuity and drug use led him to run away from home as a teenager in the late 1980s.

Home, at the time, was Japan, where his mother and naval stepfather were stationed.

A criminal wanted for breaking the law on more than one occasion, Calloway was eventually caught by Japanese authorities and deported back to the U.S., where he was placed in a rehabilitation center. He was only 16 at the time.

Getting out of rehabilitation a month later, Calloway admitted he was "an uncaged animal" and went back to doing heroine, cocaine, LSD and other drugs. His continued sexual promiscuity led to his contracting a sexually transmitted disease. He was arrested for stealing from a Piggly Wiggly supermarket.

To top it off, his parents had converted to Catholicism while he was in rehabilitation.

His sex, drugs and MTV mentality that had started at age 11 continued for a time, but finally, one night, Calloway had a crisis of being.

"I came to the conclusion that life sucks," he told the nearly 900 men who attended the third annual Indiana Catholic Men's Conference on Sept. 27 at the Indiana Convention Center in Indianapolis.

"I wanted to die."

At his parents' house that evening, he found a book on Marian apparitions, opened it and absorbed its message.

Though he thought the Catholic Church was a cult, "the way the children [in the book] described her [Mary] was fascinating to me," Calloway said.

"I was so attracted to her. Here was a beauty I had never encountered before," he continued.

"She was pointing me in the direction of Jesus. If anyone really knew him, it would be his mother."



Congregation of Marians of the Immaculate Conception Father Donald Calloway encourages the nearly 900 men at the third annual Indiana Catholic Men's Conference on Sept. 27 to develop a devotion to the Blessed Virgin Mary. "She is mother of all the living," he said. "Without her, we cannot have life."

Wanted: Readers' memories to help celebrate the 175th anniversary of the Archdiocese of Indianapolis

Criterion staff report

Your help is needed to mark the celebration of the 175th anniversary of the Archdiocese of Indianapolis.

As part of the anniversary observance, *The Criterion* is inviting you to share the stories of how your Catholic faith has shaped your life, your faith and your family.

Maybe you have a story about how your Catholic education has made a difference to your future.

Maybe there is a moment from playing or coaching for your parish team in the Catholic Youth Organization that stands out to you.

Maybe you have a story of a favorite teacher, coach, priest, or religious sister or brother who influenced you.

Maybe there is a moment when you drew closer to your faith because of your involvement with your parish and school community.

Or maybe you have a story about how you saw the face of God in others through your volunteer efforts, or how Catholic Charities and other archdiocesan agencies offered you help and hope when you needed it.

Share with us your favorite memories of parish festivals, Christmas Masses and Easter mornings.

Share with us what it has been like to be a Catholic at

Photos by Mike Fox



Congregation of Marians of the Immaculate Conception Father Donald Calloway presides during Mass at the third annual Indiana Catholic Men's Conference on Sept. 27. Eleven priests concelebrated the liturgy. Besides the slate of speakers and Mass, the daylong event included the opportunity for the sacrament of reconciliation as well as exposition of the Blessed Sacrament and Benediction. More than 30 priests heard more than 500 confessions throughout the day. At one point, 18 priests were hearing confessions, conference organizer Mike Fox said.

That powerful experience helped lead him to attend his first Catholic Mass and began his journey to becoming a priest.

Calloway went home and threw away all his pornography, drug paraphernalia and music, he said. "I found God's rehabilitation center, the Catholic Church. "Jesus is the divine physician."

Ordained a member of the Congregation of Marians of the Immaculate Conception in 2003, Father Donald said though the Blessed Virgin Mary played a key role in helping him turn his life around and leading to his vocation, the biggest part of his conversion was looking at women as daughters of God.

After growing up exposed to a culture of death and perversion, that was an extremely hard thing to do, he said.

"Catholicism is the defender of beauty," he said. "You're called to be defenders of beauty."

Sponsored by the Marian Center in Indianapolis, the title of the conference was "Lions Breathing Fire: Christ Our Hope." Taken from a homily by St. John Chrysostom, a fourth-century saint, it describes what people should look like after receiving Communion.

Father Donald, 36, who lives in Steubenville, Ohio, where he serves as vocations director for his religious order, admitted he is still "a man under construction" and told those in attendance that they need to become men of sacrifice. He added that humility needs to be a part of their lives, and encouraged them to have a devotion to the Blessed Virgin Mary.

"Share your wounds with a brother, go to frequent confession," he said. "No man truly becomes a man without a woman in his life, especially this woman."

Later during Mass, Father Donald reiterated his call for men to have a relationship with the Blessed Mother. "You have to be on the side of this holy woman to crush this enemy [Satan].

"She is the mother of all the living. Without her, we cannot have life."

He also encouraged them to pray the rosary daily. "Allow God's holy mother to be your mother,"

Father Donald said in his homily. "Don't be afraid to pray the rosary with your brothers. Surrender to the fullness of the mystery."

(More coverage of the Indiana Catholic Men's Conference will appear in next week's issue.) †

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The anniversary celebration of our archdiocese is best marked by the faith-filled people who look to God for their hope and salvation. Your stories and the stories of your ancestors reflect the way the Church has grown in central and southern Indiana for 175 years.

We would love to share those memories. We ask that you try to keep the stories at 250 words or less.

Please send your stories to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206. Or you can e-mail your story to Criterion@archindy.org. Please include the words "Anniversary Story" on the envelope or in the e-mail heading. †





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Editorial



A board shows the final numbers of the New York Stock Exchange on Sept. 29. The Dow Jones industrial average lost about 778 points and posted its biggest daily percentage decline since the October 1987 stock market crash.

Economic crisis is a failure of responsible stewardship

The U.S. bishops' 1992 pastoral letter, "Stewardship: A Disciple's Response," admonishes Catholic organizations that the practice of good stewardship requires that we "observe the most stringent ethical, legal and fiscal standards."

Good intentions are not enough—in the Church or in society. Responsible stewardship requires discipline, sound judgment and standards of care that are designed to take care of and share all God's gifts.

Today's financial crisis is the result of poor stewardship—by banks and other financial institutions, by regulatory agencies, and by governmental officials charged with the responsibility to serve and protect our nation and its institutions.

Greed, partisan politics and media hype do not promote good citizenship or good stewardship.

When financial institutions and regulatory agencies fail to be responsible stewards of the public trust, government must intervene—to protect the common good.

Massive bailouts should not be required. Sound principles, good judgment and responsible stewardship should be enough to protect what we invest. That's what good citizens and responsible stewards have a right to expect.

But when government fails to do its duty—to develop and oversee standards of care that are prudent, effective and just, then it's time to return to basics (Stewardship 101) on Wall Street, in Washington, D.C., and here at home.

Where do we begin? The standard dictionary definition of a steward is "one who manages property that belongs to another."

A good steward manages another's property well. She grows it, prudently and responsibly, and ensures that the owner receives a good return on her investment.

A poor steward takes foolish or unnecessary risks with the owner/investor's property. At its most basic level, today's financial crisis is the result of irresponsible stewards taking bad risks with other people's money.

Basic principles of Christian stewardship call us to gratitude, accountability, generosity and the willingness to give back with increase. We are called to

grow God's gifts—not recklessly, irresponsibly or selfishly, but carefully and prudently.

The good steward invests and saves. He does not bury his gifts. He puts them to work in responsible and productive investments. But that requires trustworthy financial institutions and the prudent oversight of agencies that accept their responsibility to guard and protect the public interest.

People of faith acknowledge God as the giver, and true owner, of all creation. Everything that we have, and all that we are as human persons, comes to us from God as free and unmerited gifts.

We don't own what we have in an absolute sense. We are but trusted stewards of the gifts that God has given us—including the gift of life, our families and friends, our personal skills and talents, and all our material possessions.

All of these spiritual and material gifts come from God. What God asks us to do with his gifts is to care for them (nurture and grow them) and to share them generously with others (as God has been generous to us).

Greed is an insult to God's generosity. Whether born of a selfish desire for more and more possessions, or whether grounded in the fear that we won't have enough, greed refuses to accept that God will provide everything that we need. In our desire to acquire more and more, we cast aside our responsibility to be good stewards, to share with others.

Instead, we seek to accumulate wealth at the expense of others and to regard our own interests as the No. 1 priority. But greed always leads to misery in the end—for individuals and for institutions.

And, so, the Lord challenges each of us: What does it profit you if you gain the whole world, but lose your soul in the process?

Let's pray that the current crisis is resolved fairly, equitably and in a nonpartisan concern for the common good. Let's also pray that this financial crisis serves as a "wake-up call" that returns us, as individuals and as a nation, to fundamental principles of stewardship and to an observance of "the most stringent ethical, legal and fiscal standards" in our personal lives and in our communities.

—Daniel Conway

Parish Diary/Fr. Peter Daly

Money management and the parish

I have discovered that so-called "experts" don't always know anything.

Earlier this year, our parish sold some land. We wanted to save the proceeds for a year or so until another piece of land became available.

I sought advice from a nationally known brokerage house on where to

invest our money. A young man probably half my age answered the phone.

I told him we wanted a low-risk investment that was fully insured by the Federal Deposit Insurance Corporation (FDIC). I also said I wanted a bank that would not fail since I was reading that many banks were on shaky ground.

"We don't want trouble getting our money," I said. "Remember the savings and loan crisis of the 1980s."

He was too young to remember.

The young expert suggested that his firm act as a broker and buy CDs in different banks from all around the country.

"OK," I said. "But I don't want anything where there was a lot of exposure to bad real estate loans."

He answered me in that patronizing way that some people have with priests.

"Don't you worry, Father. They are all insured. Besides, two of the five banks are part of an investment house that has been around for 160 years."

"What is the name of these banks?" I asked.

"Lehman Brothers," he answered.

Well. So much for experts.

Three months later, Lehman Brothers was bankrupt. The day after the bankruptcy, the newspapers said that it had been widely known in the investment community for six months that Lehman's was on the ropes. Evidently, the young man was not in the loop.

But thanks to New Deal regulation and Franklin Roosevelt's FDIC, the parish didn't lose anything, and the pastor only lost a couple of night's sleep.

The love of money is the root of all evil. Scripture says you cannot serve both God and money.

On the other hand, money makes the world go 'round.

Money is a blessing when you have it and a curse when you don't. Giving it away is a sign of generosity.

Money is the fruit of our labors just as surely as wheat and sheep were the fruit of labor in the Bible.

The average Catholic pastor or bishop spends a lot of time worrying about and managing money. Unfortunately, we get absolutely no training in this temporal concern.

When I was in the seminary, they devoted not one single minute to parish administration. You would have thought that parishes administered themselves and bills were paid miraculously.

Most dioceses are no better. They don't do anything to train pastors in money management. So we learn on the job.

Fortunately, I receive help from my parishioners. My motto is "delegate or die."

I have a part-time bookkeeper and an accountant. We have volunteers who count money and make deposits.

We also have a finance council that is required by the Church's canon law. Members give good advice, but they meet only once a month. They can't help with the day-to-day decisions.

Ultimately, the buck stops with me. Canon law makes the pastor responsible on money matters.

However, good spiritual principles are also good financial principles. The virtues of thrift and prudence make us cautious.

I think that most of the financial ills of the developed world come from five of the seven deadly sins: greed, avarice, pride, sloth and envy. That seems to be something that Wall Street has forgotten.

The spectacular failures of Lehman Brothers and its fellow travelers have their roots in sin, especially greed.

Being good stewards in this world means storing up your treasure in heaven.

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

Letters to the Editor

Reader: All innocent in society should receive equal regard

To expand on the remarks of Father Tadeusz Pacholczyk in his "Voting to make a difference" column in the Sept. 26 issue of *The Criterion*, I totally agree that "absolute protection for the gift of life is the foundation of all the other goods ..." but would add to his list other "innocents" whose lives deserve protection and our consideration when voting.

Modern wars, unlike those of the past,

result in most victims being civilians—children as well as mothers and fathers who may leave orphans behind.

We also know that capital punishment can and does result in the death of people not guilty of the crimes for which they are executed.

All innocents should receive equal regard.

Ellen Healey
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Forming our consciences as we prepare to vote is a challenge

Soon we will vote for those who will lead our nation and state.

As past experience has proven, our pastors and parish leaders are being asked by concerned and committed parishioners to engage directly in politics.

The participation of faithful Catholics in the political process is praiseworthy. Faithful citizenship is a virtue and an obligation.

Like our pastors, I am also urged by individuals to publicly endorse particular candidates and their respective political parties. I would like to.

While some cannot understand why Church leaders are not more vocal and explicit in sharing views regarding candidates and their positions, there are both ecclesial and legal reasons for the Church's established position of nonpartisanship, difficult as that is.

Our pastoral role, as described by our Holy Father, Pope Benedict XVI, is "to help form consciences in political life and to stimulate greater insight in the authentic requirements of justice as well as greater readiness to act accordingly" (Pope Benedict XVI, "Deus Caritas Est," #28).

On the civil legal side, the Church must follow civil laws and regulations that govern tax-exempt organizations. Section 501(c)(3) of the Internal Revenue Code prohibits "participation in a political campaign on behalf of or in opposition to any candidate."

This applies not only to Churches, but also to all tax-exempt organizations. Advocacy and education regarding issues,

legislation and formation of conscience are permitted; actions that have the effect of supporting or opposing candidates for election are not permitted.

I hope you are aware that the United States Conference of Catholic Bishops has published a helpful document, "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility."

The conference has also published a summary one-page document which I believe has been made available in many of our parishes. If you have not seen it, you can find it on the USCCB Web site at www.faithfulcitizenship.org. Our Indiana Catholic Conference has also published a brochure, "Guidelines for Pastors and Parishes on Lobbying and Electioneering."

I have reminded our parish leaders that it is important to keep in mind that well-meaning parishioners may want parishes to provide space and means for voter education materials that, while claiming nonpartisan objectivity status, have a clear bias for a candidate or party. A judgment about whether published materials are appropriate for voter education in accord with Catholic teaching and our policies requires prudent discernment.

It is a major disappointment to me that the application of IRS requirements is not interpreted fairly for all Churches and other tax-exempt organizations. Why is it OK for political candidates to campaign from some pulpits while not from Catholic pulpits?

It is permissible and responsible to speak out about grave issues in our national and local culture. In fact, if we are to form our

consciences so that we approach the ballot box responsibly, it is important to advert to particular moral issues that are not arbitrary for any political party or candidate running for election.

On the forefront are issues pertaining to the dignity of human life. Among these, the premier priority is the protection of the unborn from the moment of conception.

This protection is not negotiable under any circumstance. Nor is the protection of the elderly and the dying. Euthanasia is not negotiable. Embryonic stem-cell research is unacceptable because of the inevitability of aborting real human life in the process. The principle involved is this: We can't do wrong in order to do good; the purpose does not justify the means. Stem-cell research involving the use of adult cells is morally acceptable.

Approaches to the resolution of the complex situation regarding immigration must respect the human dignity of our foreign sisters and brothers. Some folks don't want to hear it, but the search for solutions must be fair.

The morality of war is a complex issue. War is never a solution to human conflict; however, there may be a responsible judgment that at stake is the protection of the innocent of society; as such, war can be justified under truly rare circumstances.

The Church's position on the death penalty is also controversial. Only in the rarest of circumstances is capital punishment necessary for the protection of the innocent. Revenge is not a justifiable reason, nor does it bring solace to those whose loved one has been murdered.

Often overlooked in political discourse is our concern for the poor among us. It is a serious moral issue.

Responsible citizenship and political leadership calls for a proactive search to provide opportunities for gainful employment, health care and a just treatment by our society, especially by those of us who embrace the Gospel of Jesus Christ.

The formation of our consciences as we prepare to vote is a challenge. Prayer is an important context for our preparation. So is prayer for the candidates. †

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

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

Archbishop Buechlein's intention for vocations for October

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

La formación de conciencia es un reto que enfrentamos en preparación para el sufragio

Pronto votaremos por aquellos que gobernarán nuestra nación y estado.

Tal y como lo han demostrado las experiencias anteriores, los parroquianos comprometidos e inquietos les piden a nuestros pastores y líderes parroquiales que se involucren directamente en la política.

La participación de católicos fieles en el proceso político es digna de alabanza. El civismo fiel es una virtud y una obligación.

Al igual que sucede con nuestros pastores, a mí también se me insta a apoyar a ciertos candidatos y a sus respectivos partidos políticos. Me gustaría hacerlo.

Si bien algunas personas no pueden entender por qué los líderes de la Iglesia no son más comunicativos y explícitos a la hora de compartir sus puntos de vista con respecto a los candidatos y sus posturas, existen razones tanto eclesiales como legales para la posición establecida de imparcialidad de la Iglesia, con todo y sus dificultades.

Nuestro papel pastoral, como lo describe nuestro Santo Padre el Papa Benedicto XVI es: "servir a la formación de las conciencias en la política y contribuir a que crezca la percepción de las verdaderas exigencias de la justicia y, al mismo tiempo, la disponibilidad para actuar conforme a ella" (Papa Benedicto XVI, "Deus Caritas Est," #28).

Desde la perspectiva civil y legal, la Iglesia debe regirse por las leyes y regulaciones civiles que gobiernan a las organizaciones exentas de tributación. La sección 501(c)(3) del Código de Rentas Internas prohíbe "la participación en una campaña política en favor o en contra de algún candidato."

Esto se aplica no solamente a las iglesias, sino también a todas las organizaciones exentas de tributación. Se permite el apoyo y la educación en cuestiones relativas a la formación de conciencia y legislación. Sin

embargo, no se permiten acciones que surtan el efecto de respaldar o antagonizar a candidatos electorales.

Espero que estén enterados de que la Conferencia Estadounidense de Obispos Católicos ha publicado un documento muy útil, titulado: "La formación de conciencias para el civismo fiel: Un llamado a la responsabilidad política."

La Conferencia también publicó un resumen de una página que creo que está a disposición en muchas de nuestras parroquias. Si aún no lo ha visto, puede encontrarlo en la página Web de la Conferencia en www.faithfulcitizenship.org. Nuestra Conferencia Católica de Indiana también ha publicado un folleto titulado: "Lineamientos para pastores y parroquias en cuanto a hacer campaña y cabildeo."

He recordado a nuestros líderes parroquiales que es importante tener en cuenta que quizás algunos parroquianos con buenas intenciones deseen que las parroquias proporcionen el espacio y los medios para ofrecer materiales electorales educativos que, si bien pretenden ser imparciales y objetivos, poseen un claro favoritismo por algún candidato o partido. Juzgar si los materiales publicados son apropiados para la educación de los electores de conformidad con las enseñanzas católicas y nuestras políticas, requiere un discernimiento prudente.

Resulta una decepción muy grande para mí que la aplicación de los requisitos del Servicio de Rentas Internas (IRS por sus siglas en inglés) no se interpreta equitativamente para todas las iglesias y demás organizaciones exentas de tributación. ¿Por qué es aceptable que los candidatos políticos hagan campaña desde algunos pulpitos pero no desde pulpitos católicos?

Es permissible y responsable hablar sobre asuntos serios que atañen a nuestra cultura nacional y local. En efecto, si debemos

formar nuestra conciencia para poder acercarnos a la urna electoral, es importante prestar atención a ciertas cuestiones morales que no son arbitrarias de ningún partido político ni candidato electoral.

La lista la encabezan las cuestiones relativas a la dignidad de la vida humana. Entre ellas la prioridad más importante es la protección del nonato desde el momento de la concepción.

Esta protección no es negociable bajo ninguna circunstancia. Ni tampoco lo es la protección de los ancianos y moribundos. La eutanasia no es negociable. La investigación de células madres es inaceptable debido a la inevitabilidad del aborto de una vida humana real en el proceso. El principio en cuestión es el siguiente: No podemos hacer el mal para obtener el bien; el fin no justifica los medios. La investigación de células madre que involucre el uso de células adultas es moralmente aceptable.

Los enfoques para la resolución de la compleja situación de la inmigración deben respetar la dignidad humana de nuestros hermanos y hermanas extranjeros. Algunos no quieren escucharlo, pero la búsqueda de soluciones debe ser justa.

La moralidad de la guerra es un asunto complejo. La guerra nunca es una solución para un conflicto humano. Sin embargo, posiblemente haya un criterio responsable cuando se trata de la protección de los inocentes de la sociedad y en tal caso, la guerra puede justificarse en circunstancias verdaderamente excepcionales.

La posición de la Iglesia con respecto a la pena de muerte también es controversial.

Únicamente en las circunstancias más inusuales es necesaria la aplicación de la pena capital para la protección de los inocentes. La venganza no es una razón justificable, ni tampoco brinda solaz a aquellos cuyo ser querido ha sido asesinado.

Con frecuencia en los discursos políticos se pasa por alto nuestra preocupación por los pobres. Se trata de una cuestión moral grave.

El civismo responsable y el liderazgo político exigen una búsqueda activa para ofrecer oportunidades para el empleo remunerado, atención médica y un tratamiento justo de parte de nuestra sociedad, especialmente para aquellos de nosotros que nos acogemos al Evangelio de Jesucristo.

La formación de nuestra conciencia es un reto que enfrentamos en preparación para el sufragio. La oración es un contexto importante para nuestra preparación. Y también lo es la oración por los candidatos. †

¿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 octubre

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

47 million people live without health insurance in U.S.

By Sr. Carol Keehan, D.C.

Americans live in a nation blessed with diverse gifts, abundant resources, and a democracy and political system that are strong and stable.

At the same time, the U.S. is home to 37 million people who live in poverty and 47 million people who live without any kind of health insurance. For these people, obtaining medical care can be nearly impossible.

And when the uninsured do receive medical care, they tend to seek treatment in the most expensive and least effective place for non-emergencies—the hospital emergency room.

A consensus is emerging that the U.S. has both the capacity and compassion to correct this moral lapse by creating a health care system that works for everyone, offering medical and preventive care without exceptions and excuses.

Catholic social teaching says that health care is a matter of human dignity, and that the health and well-being of each of us is connected with the health and well-being of the broader community.

Health care is, in fact, an essential element contributing to the common good alongside education, employment and a safe environment.

Through the Catholic Health Association's "Covering a Nation" initiative, staffs at Catholic hospitals and nursing homes nationwide helped develop our ministry's "Vision of U.S. Health Care."

This is an outline of the health care system that is possible with all the stakeholders—those who need care and those who deliver care—having a voice in determining it.

The vision states: "Health care is fundamental to a healthy, flourishing society—it is not a product or commodity. When people have unmet health needs, it is difficult for them to fully function as members of their families, their workplaces or their schools, which then affects the broader community and economy."

To guide the dialogue on health care reform, the vision statement names several values, among which are human dignity as well as concern for the poor and vulnerable.

These values are followed by six principles that should be considered when developing a future system.

These principles state that health care in the U.S. should be:



Jean Yahr, a registered nurse at St. Joseph's Hospital in West Bend, Wis., takes the pulse of patient Mary Ann Parlow, who is a member of St. Frances Cabrini Parish in West Bend. Catholic social teaching says that health care is a matter of human dignity, and that the health and well-being of each of us is connected with the health and well-being of the broader community. Health care is, in fact, an essential element contributing to the common good alongside education, employment and a safe environment.

- accessible to everyone, the poor included,
- health- and prevention-oriented,
- sufficiently and fairly financed,
- consensus-driven in the allocation of resources, organized for cost-effective care and administration,
- patient-centered, designed to address health needs at all stages of life from conception until natural death,
- safe and effective, delivering the greatest possible quality.

Other industrialized nations have health care for all, something the U.S. also has the resources and collective strength and conscience to make possible.

If the moral argument is not compelling, there are other important reasons for making health care reform a top priority. The effect on the U.S. economy and productivity is perhaps the most urgent.

According to a recent study by the New America Foundation, U.S. firms spent twice as much on health care in 2005 as their foreign competitors.

Overall, the U.S. is spending some \$6,000 per person per year on health care while other nations spend half as much and

get better quality for their dollar.

This per capita spending amounts to 16 percent of the U.S. gross domestic product, while other nations spend just 8.5 percent.

This means that when General Motors spends more on health insurance than steel, and Starbucks spends more on health insurance than coffee, it puts those companies and many others at a competitive disadvantage internationally.

These employers—and smaller ones even more so—find it increasingly difficult to afford the rapidly growing cost of health insurance. As a result, they ask employees to pay more in insurance deductibles and co-payments at the doctor's office.

Health care costs go up for everyone and the system still fails to serve all of the people. This is both illogical and unsustainable.

Catholic health ministry is arguing that there are moral reasons to cover everyone, to ensure that no one goes without something as basic as health care, and advancing the economic argument, which more and more business leaders are embracing because they can no longer afford the status quo.

The Catholic Health Association is asking Catholics to help make the case that health care change must happen by doing things such as convening meetings in their parishes to discuss the matter, writing their congressional representatives and urging them to prioritize health care reform, writing letters to the editor of their newspaper, and displaying the "Our Health Care Values" reform posters to engage employees and community members in health reform dialogue.

The Catholic Health Association has posters, meeting guides and other information to help raise collective voices for reform.

Opinion research conducted by the Catholic Health Association confirms that voters believe their own voices are the best way to facilitate real change.

The American people will get health care reform worthy of their dignity when they demand it.

(Sister Carol Keehan, a member of the Daughters of Charity, is president and chief executive officer of the Catholic Health Association of the United States.) †

Discussion Point

Medical insurance is top priority

This Week's Question

How much of a priority is medical insurance for you or someone you know?

"Pretty high, personally. We have two college graduates with lots of loans and we wish, like Minnesota, our state could extend health care coverage under the parents' policy while they're still looking for jobs or until their own health care kicks in." (Donna Nash, Bothell, Wash.)

"It is on the top of the list [for me]. With medical costs so high, you just have to have good medical insurance." (Jeannine Berst, Billings, Mont.)

"I think it's quite essential. We have a daughter with chronic headaches so without health insurance we would find it very difficult." (Leeann Greff, Riverton, Wyo.)

"It's the top priority. My husband was a teacher and had good insurance, but a few years ago he started his own business. We have three school-age children so the first thing we did was go shopping for insurance." (Megan Pruett, Bakersfield, Calif.)

Lend Us Your Voice

An upcoming edition asks: The Pew survey says more than one in six American adults are not currently affiliated with any religious group. How can Catholics reach out to them?

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: Father Stephen Eckert

(Nineteenth in a series of columns)

Capuchin Father Stephen Eckert was known primarily for his service in the



African-American community during the first part of the 20th century.

He was born John Eckert about 50 miles west of Toronto, son of emigrants from Bavaria, in 1869.

As he grew up, he was attracted to the Capuchin community and entered the novitiate at St. Bonaventure Friary in Detroit in 1891.

He was given the religious name Stephen. After a year there, he studied for four years at the major seminary at St. Francis Friary in Milwaukee before being ordained a priest on July 2, 1896.

For the next 17 years, he was given numerous short assignments in New York, Yonkers, Detroit, Fond-du-Lac and back to several parishes in New York.

During all his assignments, he was credited with bringing many fallen-away Catholics

back to the Church through home visitations, distributing Catholic literature in public places, and preaching retreats, especially for men.

His first experience with African-Americans came when he was serving in St. John the Baptist Church in midtown Manhattan in 1896. In 1897, while in Yonkers, he traveled to Philadelphia to learn from the Sisters of the Blessed Sacrament, the community that Mother Katharine Drexel (now St. Katharine) had founded in 1891 to work among Indians and African-Americans.

In 1905, Father Stephen expressed to his superiors an interest in starting an itinerant ministry among blacks in the South. His superiors investigated the possibility, but it was rejected by the superior general in Rome.

In 1907, back at St. John's Church in New York, he worked among the black population in addition to his other duties.

In 1911, Archbishop Sebastian Messmer of Milwaukee established St. Benedict the Moor Mission for the Colored and entrusted it to the Capuchin Friars. This was the apostolate Father Eckert was looking for. In 1913, he was assigned to that mission.

In his book *Saints of North America*,

Father Vincent O'Malley wrote, "Father Stephen continued in this mission what he had done in previous missions, but this time for the African-Americans for whom he felt a great affection and calling. He visited hundreds of families. The school enrollment grew by leaps and bounds. To attract students from a wider geographical base, Father Stephen conceived of, constructed and fund-raised for a boarding school. To ensure a future for all the graduates, the priest-founder instituted both academic and vocational tracks. Ahead of his time, he opened a day nursery for working mothers, and a residence and employment agency for young women. He begged locally and preached nationally to promote and provide for the school."

He also experienced criticism among some of the laity for his affection for the black community and from some of his brother priests for what they considered financial folly in trying to fund a boarding school, a nursery school and a residence for women. But he continued, seemingly untiringly.

After 10 years at St. Benedict the Moor, he contracted pneumonia and died on Feb. 16, 1923, at age 53. †

Faimth, Hope and Charity/

David Siler

A bottomless well of love

While attending a fundraising dinner for Catholic Charities Terre Haute in September,



I had the privilege of hearing the story of a woman named Gina.

Gina and her husband, David, had already raised five of their own children. David's brother and his wife were in the midst of raising their five children—very

unsuccessfully.

The couple became involved with the drug methamphetamine. Like most people who take this hideous drug, they began to neglect every other aspect of their lives—including their children.

The neglect and abuse of the children led to their removal and placement into foster care by Child Protective Services.

After their father served a jail sentence, he attempted to reunite with them, but relapsed into his old way of life. So that Child Protective Services would not have to intervene again, he signed over guardianship of the children to Gina and her husband.

David began working two jobs seven days a week so that Gina could quit her job to attend to the children's vast needs.

I am inspired, humbled and in awe of their incredible unselfishness. Their ability to summon the love that is needed to give the self-sacrifice required for this journey is a testament to the fact that love knows no boundaries.

To demonstrate her commitment to the children, Gina began to take them to Ryves Youth Center—a program of Catholic Charities Terre Haute—every day after school, where they had found refuge while living with their mom and dad.

Ryves just happened to be located two blocks from the children's original home and, during the difficult times at home, they would go to the youth center, where they could participate in various sports, Scouting, tutoring, an amateur radio program, computer lab, cooking and nutrition classes, and many other activities.

During the children's time in foster care, they were not able to attend Ryves and felt a great void in their lives.

Gina started a 4-H Club at Ryves Hall and began serving meals to the children and families that show up every day after school to find a safe place to be until 9 p.m. She now volunteers at Ryves 40 to 45 hours per week.

Gina addressed the group of nearly 250 people at the fundraising dinner and used the occasion to thank the staff, volunteers and supporters of Ryves Hall.

Her gratitude is understandable, but the youth center is just doing what it has done for nearly 30 years. I don't mean to diminish the amazing work that the youth center does, but who signs on to raise another set of five kids—very troubled kids no less?

Not only have Gina and David summoned more love than can ever be measured, Gina is giving additional love to more children at the youth center.

I am inspired, humbled and in awe of their incredible unselfishness. Their ability to summon the love that is needed to give the self-sacrifice required for this journey is a testament to the fact that love knows no boundaries.

I just know that you will want to join me in praying for Gina and her family.

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

It's All Good/Patti Lamb

Never doubt that God is only a breath away

Now that the baby has started to crawl, everything on or near the floor is fair game.



So a couple of days ago, I was on a mission to baby-proof the house.

The trick was to keep my son occupied. I got out the crayons and some paper, hoping they would keep Henry busy while Margaret napped, and I

covered outlets and removed the plastic ends on the doorstops.

I began to scour the room for small toys. In addition to some random Legos, I found 31 cents, which I quickly earmarked for the college fund.

Strangely, the house was silent. The baby was asleep and my son was creating artwork for the refrigerator. I suppose it was too quiet. Only a minute or two passed before my son yelled, "Mommy, are you there?"

"Yes, I'm right here," I assured him as I peeked out from behind the houseplant I was trying to move.

Briefly, it was quiet. But then, suddenly, "Mommy, where are you? Can

you hear me?"

Again, I assured Henry of my presence and that I was only a holler away if he needed me.

But 10 minutes and three (loud) interruptions later, I grew frustrated.

"Mommy?" he called out again.

"C'mon, I'm right here," I shouted. I wondered to myself, "What is it with you, son, needing all this reassurance?" Doesn't he know that I wouldn't leave him alone?

My cleaning spree was short-lived. The day moved on with its duties, and soon it was bedtime. But I couldn't sleep and decided to tidy up while the family slept. At last, no interruptions, I thought to myself.

As I was cleaning, my mind worked overtime and one thought led to another. Anxiety can be born of a weary mind and body. I began to fester with worries. What would be the outcome of my friend's tests? Would the physical therapy begin to work for my daughter? Apprehension mounted.

A glance at the microwave clock revealed it was 2:03 a.m. As I padded some corners, I found myself beginning to lose faith. Will my husband's department meet its quota at work? What if this? What if that? Uneasy, I whispered out loud, just to be sure he could hear me. "God, are you there? Are these

concerns reaching you?"

Suddenly a voice echoed in my head, repeating the same thing I had spoken to my son earlier that day, "C'mon. I'm right here. Don't you know I'm only a breath away?"

Like my son, I often become doubtful, and need a reminder that someone is only a breath away. For all of us, that someone is God.

Too often, I forget how close he is because I think I've got everything under control. After all, I'm the mom and I'm supposed to be in charge. I'm under the illusion that I call the shots. What a joke that is. God probably looks down at me and gets a good chuckle now and then.

As much as I'd like to think so, I need to realize that I'm not in control. I can spend time fretting and baby-proofing in the wee hours, when actually I should just go to bed and remember a verse from Proverbs: "Trust in the Lord with all your heart, and lean not on your own understanding. In all your way acknowledge him, and he will direct your paths" (Prv 3:5-6).

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

Faithful Lines/Shirley Vogler Meister

Cooking tensions lead to blessed sense of humor

Folks used to joke about women who "can't boil water," meaning that they are not handy in the kitchen.



One morning this summer, my husband, Paul, shouted, "What's burning?"

I dashed to the kitchen and discovered that I had accidentally burned a cup of water! After reaching the boiling point, the water

evaporated then scorched the pan. White residue coated the inside of the pan, and the smoke set off the fire alarm, which was screeching.

Only a few days before, I had found old notes about another cooking incident gone wrong. It took a different path.

Someone with a flare for comedy could turn such experiences into a silly book or a mini-drama. I, however, stress instead that we can either roll with such moments or go to pieces.

Sharing the following incident might help others recall similar nothing-is-going-right moments—and laugh. Now for that long-ago

misadventure:

I was making a Three Citrus Cheesecake from a magazine recipe. It called for orange, lemon and lime juice and the zest from their peelings.

Instead of using an appliance to crush graham crackers into crumbs for the crust, I used a rolling pin on a large pizza pan, which flipped over unexpectedly, scattering crumbs everywhere. After cleanup, another try was successful.

I melted butter in the microwave, but it splattered because I was distracted while searching for and then washing a dusty spring-form pan.

I cleaned the inside of the microwave. When I pulled the beater from storage, the cord caught onto stored bags that tumbled out. I put them away.

I beat cream cheese, sugar and vanilla, losing my grip, throwing splatters everywhere. More cleanup!

Then I climbed a chair for my grater, not finding the best one. So I used an antique. Of course, it needed washing. I grated the rinds and hand-squeezed the fruits, but tipped the bowl so juice ran over the counter. More cleanup! While the cheesecake baked,

I washed the utensils and bowls.

The aroma was wonderful, but while taking the finished cheesecake from the oven I noticed that the top was split badly so I covered that with whipped cream before serving it the next day at a luncheon.

I did not notice another problem that surfaced that evening. The pan leaked creamy filling onto the oven floor.

So, when heating pizza in the oven that evening, the house filled with smoke. Fire alarms went off and the cats "went crazy."

We turned on the bathroom and kitchen fans and hand-fanned the alarms. Smoke billowed out the windows. Neighbors with puzzled faces looked our way. I waved, smiled and shrugged.

The cheesecake recipe supposedly took 20 minutes to make. It took two hours. My mistake was forgetting to punctuate the process with prayer! Thank God that I found my old notes. They made me laugh.

(Next column: More about blessed humor.)

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

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

The Sunday Readings

Sunday, Oct. 5, 2008

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah is the source of this weekend's first reading.



The prophet speaks directly to the people. He speaks as God in the first person.

In this reading, the prophet employs an image with which his contemporaries would have been very familiar, the image of

the vineyard. The prophet describes the land of God's people as a vineyard. The vineyard belongs to God, who tends the vineyard. Lavish in generosity and care, God fills the vineyard with the choicest vines.

The author of this section of Isaiah was very disappointed with his people. Furthermore, he saw them moving along a path that would lead to their destruction.

What was happening as a result? The people were polluting God's vineyard. They became wild grapes, sour and repulsive, unworthy of being in the beautiful vineyard. They were creating their own doom by being disloyal to God.

They were disobedient in their laxity in religious observance, at least in the prophet's mind. Especially troubling for him were the leaders who were flirting with neighboring pagan states and who allowed the paganism of these neighbors to influence policy.

The Epistle to the Philippians provides the second reading this weekend.

Philippi was an important military post in the Roman Empire, located in modern Greece. As such, it was a thoroughly pagan community.

Because of their worship of the God of Israel, of Jesus as the Son of God, and their devotion to the Gospel values of love, sacrifice and life in God, pagans looked upon Christians with disdain or even as threats.

Before long, this disdain for Christians in the empire erupted into outright persecution.

Understandably, this epistle had to

encourage and reassure Philippi's Christians. It admonished the Christians of Philippi always to be faithful to God, always to be holy, and indeed never to fear opposition or even persecution.

St. Matthew's Gospel is the source of the third reading.

As has been the case on other weekends, the selection for this weekend is a parable. Again, the story is about a discussion between Jesus and the priests and elders. Relating the parable, Jesus refers to a "landowner," who, of course, is God.

The landowner has planted a vineyard. That theme was also mentioned in the first reading. Vineyards often were used in the Old Testament to describe the nation of Israel.

The vineyard belongs to God. Those who occupy the vineyard merely are tenants. God protected this vineyard by surrounding it with a hedge, and then God went on a journey, leaving the tenants to tend the vineyard.

In due course, the landowner sends his servants to the tenants to collect the yield. However, the tenants have turned against God. The tenants kill these servants. God sent more servants. They, too, were killed. Then, the Son of God was sent, also to be killed. Finally, God drives the tenants from the vineyard.

Reflection

The Church has called us to discipleship during these weeks. It restates this call in these readings.

Ultimately, today's lesson is not about doom and destruction, although both Isaiah and Matthew feature unhappiness and death. Rather, the message is of salvation and hope.

By disobeying or ignoring God, we bring chaos upon ourselves. God does not hurl thunderbolts of anger and revenge at us. Instead, we create our own eternal situation. We choose to sin.

We choose to be with God or to be without God. Salvation is not forced upon us. We choose our plight of death and hopelessness.

All is not necessarily lost. The wonder, and great opportunity, in all this is that God accepts us back if we repent. God is merciful. By forgiving us, God returns us to the vineyard, there to find life and goodness forever. †

Daily Readings

Monday, Oct. 6

Bruno, priest
Blessed Marie-Rose Durocher,
virgin

Galatians 1:6-12
Psalm 111:1b-2, 7-9, 10c
Luke 10:25-37

Tuesday, Oct. 7

Our Lady of the Rosary
Galatians 1:13-24
Psalm 139:1b-3, 13-15
Luke 10:38-42

Wednesday, Oct. 8

Galatians 2:1-2, 7-14
Psalm 117:1bc, 2
Luke 11:1-4

Thursday, Oct. 9

Denis, bishop and martyr
and his companions, martyrs
John Leonardi, priest
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 10

Galatians 3:7-14
Psalm 111:1b-6
Luke 11:15-26

Saturday, Oct. 11

Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 13

Twenty-eighth Sunday in
Ordinary Time
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14
or Matthew 22:1-10

Question Corner/Fr. John Dietzen

Catholic Church recognizes validity of baptisms in Protestant Churches

Q The son of a Methodist couple, friends of ours, is preparing to marry a



Catholic girl, and wanted to join and be baptized in the Catholic Church before their marriage.

Supposedly, he was told that since he had been baptized in the Methodist Church that he could not be baptized in the Catholic Church.

Can this be true? I've never heard of such a thing.

My husband was Presbyterian, joined the Catholic faith 45 years ago, and was baptized in the Catholic Church at that time.

Has something changed? (Missouri)

A Yes. The Catholic understanding of Protestant baptisms and the Church's practice concerning re-baptism of converts to Catholicism is different now than it was some decades ago.

In fact, the change began long before your husband became Catholic. He would encounter a much different situation if he were joining the Catholic Church today.

The simple answer is that the Catholic Church recognizes the validity of Protestant baptisms much more commonly now than in the past.

The first major Catholic statement assuming the validity of most Protestant baptisms came in a reply from the Holy Office, the predecessor of the present Vatican Congregation for the Doctrine of the Faith, on Dec. 28, 1949.

The document resulted not only from a better awareness by the Catholic Church of the nature of baptisms in these other Christian traditions, but also from a more developed theology and practice of baptism in some Protestant faiths.

Formerly, converts to the Catholic faith who had been baptized in other Christian communities were baptized "conditionally," meaning that, whether or not they were not truly baptized before, they are now.

Today, conditional baptism, or as it is sometimes erroneously called, re-baptism, is relatively rare.

Usually, if a convert has been baptized in one of the major Protestant communities, conditional baptism occurs only if that

person's baptism is uncertain or if the individual himself or herself has a serious reason to doubt the validity of the previous baptism.

Present regulations of the Church, in fact, forbid conditional baptism of converts without a reasonable doubt and serious investigation of the previous baptism.

These policies are found in the *Rite of Reception of Baptized Christians Into Full Communion with the Catholic Church* (#480), the 1993 Vatican directory on ecumenism (#94 and #95), and the *Code of Canon Law* (#845).

The reason, therefore, that your friends' son cannot be baptized Catholic is that, as far as the Catholic Church is concerned, he is already baptized.

When the time comes for him to enter our Church, he will make a profession of Catholic faith, receive the Eucharist and at some appropriate time receive the sacrament of Confirmation.

Q A recent religious program used the phrase "Hebrew Catholics." Who are they? Do they believe the same Church teachings as other Catholics? (New York)

A Sometimes that name is used for any Jewish person who joins the Catholic faith. There is, however, an Association of Hebrew Catholics, whose members are Catholics of Jewish or non-Jewish origins.

Founded in 1979 by a Carmelite priest, the group proposes to preserve the identity and heritage of the people of Israel who are now members of the Catholic Church.

The association has been recognized by Rome and by the Archdiocese of St. Louis, where its headquarters is located.

It is totally Catholic in its teaching and practice. You can learn more about the association at its Web site by logging on to www.hebrewcatholic.org.

(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

Day of Silence

Why would anyone want to spend a day in a place silent and still? What would really be the point anyway?

I only know that even grass needs water to grow

now and again, and the sun's light for it to recognize and see that everything around it is beautiful.

By Cathy Lamperski Dearing

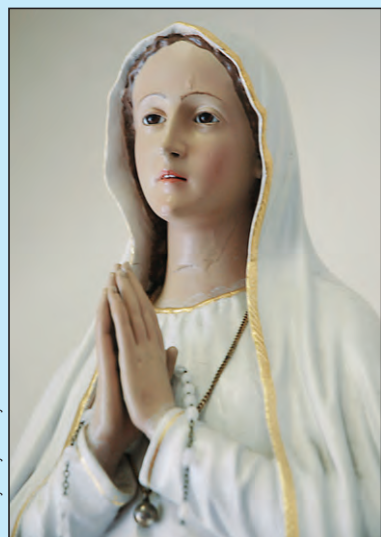


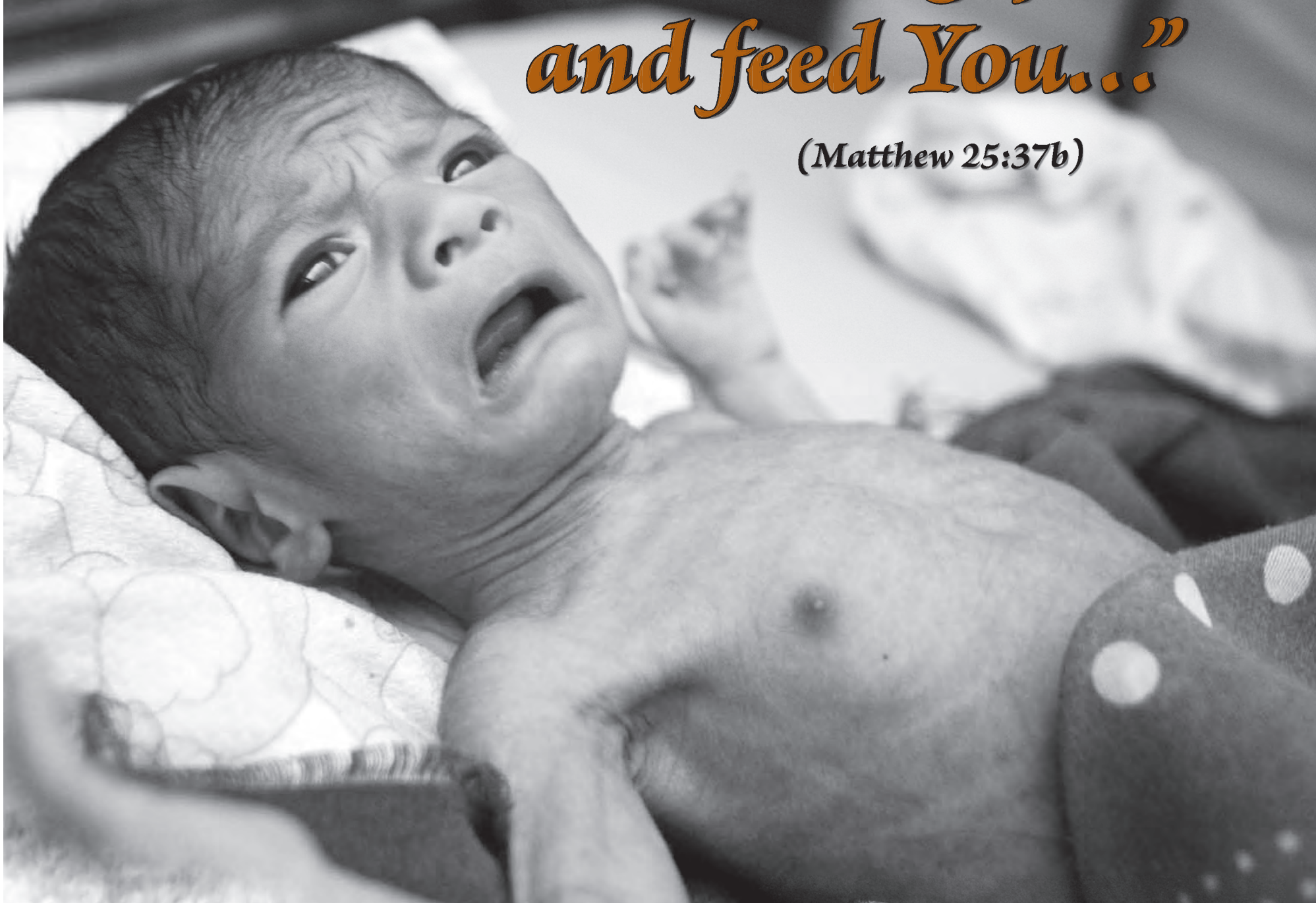
Photo by Mary Ann Ward

(Cathy Dearing is a member of St. Barnabas Parish in Indianapolis. She wrote this poem before spending a day at Our Lady of Fatima Retreat House in Indianapolis for one of the monthly silent days of reflection. Quoting from a meditation by an unknown source found on the Internet, Dearing said, "The opportunity, or rather this gift, that Fatima offers allows me to 'make time for the quiet moments—for God whispers and the world is loud.'" This statue of Our Lady of Fatima is displayed inside the front entrance of the archdiocesan retreat center.)

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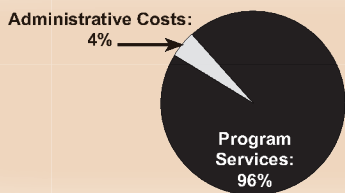
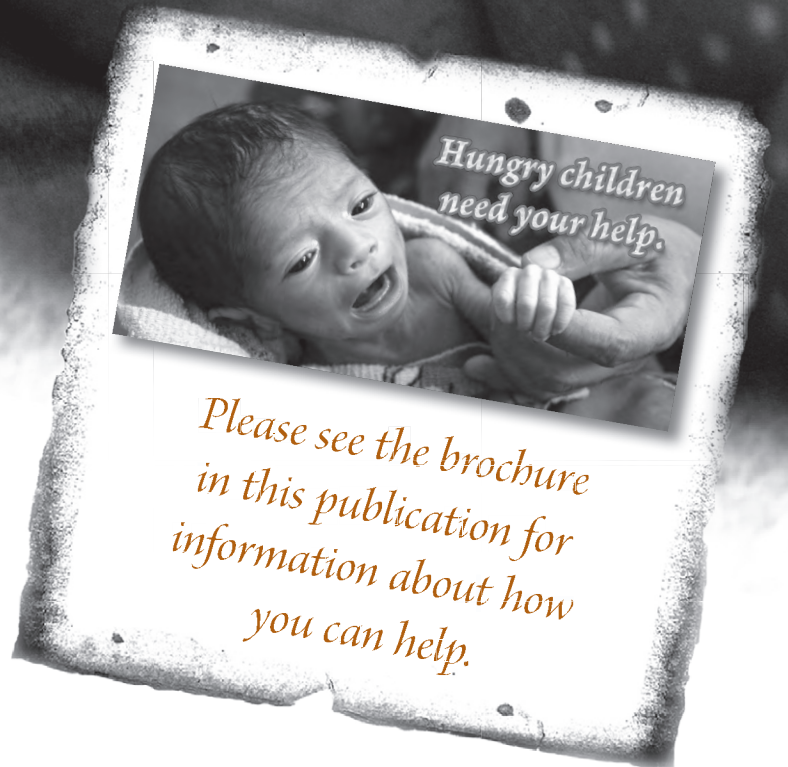
(Matthew 25:37b)



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Catholics say impact of 'Faithful Citizenship' goes beyond Nov. 4

WASHINGTON (CNS)—Across the country—in group discussions, adult education programs, diocesan conferences, DVD presentations and Sunday Mass homilies—U.S. Catholics are taking a close look at the bishops' 2007 document intended to help Catholic voters form their consciences on a variety of issues.

Even though there is a push to review the document, "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility," during the election season, many Catholics do not plan to put it aside after Nov. 4.

"Voting isn't the end of being a faithful citizen. It's really about continuing to advocate for our visions and values," said Barbara Budde, director of the parish social ministry office of Catholic Charities in the Diocese of Austin, Texas.

"As a matter of fact, we're starting to turn our attention toward after the elections," she told Catholic News Service on Sept. 26, noting that Catholic leaders are making sure people are knowledgeable about issues that might come up in the Texas Legislature and in Congress.

Four years ago, Catholic leaders in Austin were urging people to vote and conducting frequent parish voter-registration drives. Now, Budde said, with voting in place, the current focus is on "forming consciences."

Although "Faithful Citizenship" was first published in 1975, the bishops produce a new version of it about every four years to coincide with the presidential elections. The document for the 2008 election was overwhelmingly approved by the bishops last November.

Since then, Joan Rosenhauer, associate director of the U.S. Conference of Catholic Bishops' Department of Justice, Peace and Human Development, has been giving talks about the document across the country. In various workshops and group discussions, she said, she has seen how Catholics are "taking very seriously the bishops' message that forming one's conscience is critical as we make decisions in political life."

"Part of this process involves studying Scripture and the Church's teaching," she said. "Catholics are reading and reflecting on the document carefully to learn what is involved in forming one's conscience, and to learn about the basic principles and ideas from Catholic teaching that should shape decisions in public life."

Rosenhauer said the document's emphasis on having a well-formed conscience seems to "strike a chord with many people."

Vatican official: Death penalty support denies basic Christian belief

ROME (CNS)—Support for the death penalty is a denial of the basic Christian belief that God can turn any person from a life of sin, a Vatican official told a group of justice ministers, judges and lawmakers examining positions on capital punishment.

Archbishop Agostino Marchetto, secretary of the Pontifical Council for Migrants and Travelers, spoke on Sept. 29 at the conference "No Justice Without Life," which gathered representatives from 16 countries in Rome for a daylong meeting.

The conference, sponsored by the Sant'Egidio Community, included government officials from Rwanda, Ivory Coast, Guinea, Burkina Faso, Gabon, Kenya, Benin, Tanzania, Mozambique, South Africa, Guinea-Bissau, Lesotho, Liberia, Mexico, the Philippines and Kazakhstan.

Archbishop Marchetto said the United Nations' 2007 resolution urging a moratorium on the use of the death penalty was the "first necessary step" to abolishing capital punishment completely.

The moratorium, he said, should give

"It's not an entirely new idea," she added. "But it's one they may not have considered as directly and fully as they are asked to do" with this document.

Brian Corbin, executive director of Catholic Charities for the Diocese of Youngstown, Ohio, and diocesan director of social action, said this year's efforts to spread the message of "Faithful Citizenship" involved the work of several diocesan offices and months of planning. The key goal, he said, was to "help parishes do what they do best: forming consciences."

Youngstown diocesan leaders not only supplied "Faithful Citizenship" materials to parishes, they also helped provide specific ways the document could be used.

For example, Youngstown Bishop George V. Murry led priests and deacons through homily suggestions and went over the "dos and don'ts" that parishes must practice in their election-related discussions or activities. Pastoral leaders attended a workshop reviewing details of the document and available resources for using it in group discussions in schools, youth ministry or adult education.

Corbin, who spoke to CNS from New Orleans on Sept. 25, while attending an annual gathering of Catholic Charities USA, said the material in "Faithful Citizenship" is "the teaching of the Church, not 'someone's take on the teaching of Church.'" He also stressed that it's not just meant to be looked at only during election time.

"The document has a deep life of its own," he said, that should not just be "dusted off every four years."

As he sees it, "Faithful Citizenship" provides "good formation" and is an "ongoing teaching tool" that people need.

"I sense a real hunger from people to really think about these issues," he said.

Budde said that the document has been well-distributed, based on requests she has received for it from campus ministry groups and parishes in various dioceses.

Therese Brown, associate director for marketing, sales and service at USCCB Publishing, said "Faithful Citizenship" has already sold more copies than it did four years ago. As of late September, 1.7 million copies of the document and its summary version had been sold in English and Spanish, compared to 1.3 million total copies in 2004.

Budde praised the document for "getting the issues Catholics care about in front of the Catholic population," and she also was pleased with its emphasis

countries who still have death penalty laws time to "adopt appropriate instruments of law" to ensure that the most serious criminals are not a threat to society and to increase the foundations of "a culture of life," paving the way for the abolition of the death penalty.

"Despite everything, the Church has always and will always defend the sacredness of human life from conception to natural death as a universal value," the archbishop said.

If one accepts that respect for human life reflects the reality that God created people in his image and likeness, he said, then "the death penalty increasingly appears to be an unacceptable instrument even more than being a useless and dangerous one."

"As Christians, how can we accept that someone be denied the hope of redemption?" the archbishop asked. "A man or a woman who made a mistake, who committed a crime, no matter how brutal, must have the possibility of being forgiven—while serving a tough sentence—and of living in hope." †



A man holding a rosary with the U.S. flag as a backdrop is silhouetted in this photo illustration. The U.S. bishops' document "Forming Consciences for Faithful Citizenship" seeks to provide a blueprint on how Catholic social teaching should affect political participation by Catholics.

on conscience formation. She hopes it will "energize people across the political spectrum" about the full breadth of Catholic teaching with its "consistent ethic of life from birth to death and everything in between."

She said "Faithful Citizenship" is "uniting Catholics, whatever their

passions may be: from ending abortions to greater access to health care or ending poverty. Politicians may split these issues," she said, "but we don't."

(Editor's note: "Faithful Citizenship" is available on the Web at www.faithfulcitizenship.org.) †



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Voice of the poor is missing in the climate change debate

(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 sixth article in a 10-part series. For more information, log on to www.faithfulcitizenship.org/media.)

By Cecilia Calvo

U.S. Conference of Catholic Bishops

Climate change is a hot topic this election year.



Cecilia Calvo

"Global Climate Change: A Plea for Dialogue, Prudence and the Common Good" that "the debate about how the United States is responding to questions and challenges

A growing majority of Americans believe that climate change is real, and that steps must be taken now to address it. This is one reason that climate change has become a key issue in this election.

The Catholic bishops of the United States insist in "Global Climate Change: A Plea for Dialogue, Prudence and the Common Good" that "the debate about how the United States is responding to questions and challenges

surrounding global climate change is a test and an opportunity for our nation."

Our response to climate change raises fundamental questions of morality and justice, fairness and shared sacrifice.

As Catholics, our faith calls us to care for all of God's creation, especially the "least of these" (Mt 25:40).

Caring for God's creation means not only saving the animals and trees, but protecting humanity as well.

Of particular concern to the Church is how climate change and the response to it will affect poor and vulnerable people here at home and around the world. The bishops' document, "Forming Consciences for Faithful

Citizenship," urges Catholics to consider environmental issues before going to vote.

In the bishops' statement, "Global Climate Change," the bishops present three ethical priorities as the foundation for debate on this issue in this election year:

- prudence, which requires wise action now to address problems that will grow in their magnitude and consequences;
- "bold and generous action on behalf of the common good" rather than the demands of narrow interests, and
- a clear priority for the poor, who will bear the greatest burdens and pay the greatest price for the consequences and costs of climate change.

Significant levels of scientific consensus

demonstrate that climate change is real and that the consequences of inaction are serious.

The Fourth Assessment Report of the Intergovernmental Panel on Climate Change concluded that the costs of climate change are likely to be significant and to increase over time as average global temperature increases (IPCC, Fourth Assessment Report: Climate Change 2007).

IPCC projected impacts of climate change include:

- increased drought, storm intensity, disease, species extinction, and flooding;
- increased deaths, disease and injury due to heat waves, floods, storms, fires and droughts;
- hundreds of millions of people exposed to increased water stress; and
- increases in malnutrition and other disorders, with implications for child growth and development.

Developing countries are expected to suffer most severely from the negative effects of climate change. Increased drought, storm intensity, disease, species extinction and flooding will only exacerbate the living conditions of those already impoverished.

As officials from the U.S. Conference of Catholic Bishops testified before the Senate Environment and Public Works Committee, "The real 'inconvenient truth' is that those who contribute least to climate change will be affected the most and have the least capacity to cope or escape. The poor and vulnerable are most likely to pay the price of

inaction or unwise actions. We know from our everyday experience [that] their lives, homes, children and work are most at risk."

Although experts may not fully agree about the long-term effects of climate change, most believe that action is needed to slow its current impact and arrest its future effects.

The Catholic community's distinct moral perspective on this issue will enrich the debate in this election and benefit our nation. Many resources are available reflecting the moral and ethical dimensions of climate change. (Log on to www.usccb.org/sdwp/ejp/climate and www.catholicsandclimatechange.org.)

Protecting God's creation and "the least of these" (Mt 25:40) requires urgent, wise and bold action.

The good news is that both presidential candidates agree that climate change is real, and requires a serious and sustained effort to mitigate and reduce future damage.

The bad news is that discussion of climate change's disproportionate effect on poor people is still missing from the debate.

Catholic voters should urge candidates to address the needs of the poor and vulnerable in climate change policy and decisions.

(Cecilia Calvo is project coordinator of the Environmental Justice Program of the Department of Justice, Peace and Human Development of the United States Conference of Catholic Bishops.) †

Hurricane Katrina exposed 'two Americas,' Bishop Sullivan says

NEW ORLEANS (CNS)—It took the worst natural and man-made disaster in American history—Hurricane Katrina and the levee breaches that inundated New Orleans with water in 2005—to expose previously hidden levels of poverty in the richest country in the world, a Catholic bishop said on Sept. 25.

Retired Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., made the comments at the 2008 annual gathering of Catholic Charities USA.

In accepting the Vision Award from Catholic Charities USA for his four decades in Catholic social services, the former president of Catholic Charities USA praised the response of the U.S. Church to Hurricanes Katrina and Rita in 2005 and to Hurricanes Gustav and Ike this September.

But having 37 million Americans living below the poverty line is unacceptable and represents a clear imperative for change, he said.

Citing the Rev. James Forbes, the retired rector of Riverside Church in New York, Bishop Sullivan said "Lady Katrina" was "a prophetess who revealed to us the two Americas, the haves and the have-nots, the white

America and the America of color.

"Both were affected by the storm," Bishop Sullivan said, "but the America of color much more severely. ... Lady Katrina revealed, as no other event in recent history, the tragic confluence of racism and poverty that exists in our nation's cities."

Katrina was not just a revelation of poverty in New Orleans and the Gulf Coast, but "a symbol of what the deeper reality is in the country," Bishop Sullivan said after his talk.

Bishop Sullivan, 78, said while 8 percent of white Americans live below the poverty line, 24 percent of African-Americans, 22 percent of Hispanics and 23 percent of Native Americans are poor.

He said the Catholic Charities USA report, "Poverty in America," refers to poverty as an "unnatural disaster" created by individuals and society.

"Lady Katrina challenges us to wake up to acknowledge the reality and injustices of poverty in our country and, together with the poor, to take action to shape the social and economic policies that will reduce poverty by half by 2020," he said.

"This is not a pipe dream. We have the resources, experience and knowledge to virtually eliminate poverty," he continued. "What we need is the political will."

Bishop Sullivan said it often takes "a storm, a tragedy, a series of shocking events to shake us out of our lethargy."



Bishop Joseph M. Sullivan

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With God's help, we can transform our nation and build a culture of life and hope for all

By the Secretariat for Pro-Life Activities

In April 2008, the United States was blessed by the pastoral visit of Pope Benedict XVI.

Americans discovered in our Holy Father a man of immense intellectual gifts, great wisdom and an unparalleled knowledge of today's geopolitical, social and cultural realities.

They also discovered a kindly, gentle priest imbued with humility, holiness and love. Still, he would be the first to say that the trip was not about him.

God sent Pope Benedict to us with a message, one that doesn't lend itself to the 10-second sound bites and rapid-cycling images of today's media.

We Christians in the United States can benefit greatly from carefully reading his talks and homilies, reflecting on his message and asking ourselves: "How does this message apply to my life?"

In his meeting with the U.S. bishops, Pope Benedict affirmed that our country "is marked by a genuinely religious spirit," but this spirit is all too often confined to our places and times of worship.

The subtle influence of secularism, he said, can color the way that people allow their faith to influence their behavior.

Is it consistent to profess our beliefs in church on Sunday then during the week to promote business practices or medical procedures contrary to those beliefs?

Is it consistent for practicing Catholics to ignore or exploit the poor and the marginalized, to promote sexual behavior contrary to Catholic moral teaching or to adopt positions that contradict the right to life of every human being from conception until natural death?

The answers to these questions are obvious. But have we really considered the consequences of this gap between our profession of faith and the ways that we are living it out?

Under "America's brand of secularism," Pope Benedict explained, "Faith becomes a passive acceptance that certain things 'out there' are true, but without practical relevance for everyday life. The result is a growing separation of faith from life: living 'as if God did not exist.'

"This is aggravated by an individualistic and eclectic approach to faith and religion," the pope emphasized. "Far from a Catholic approach to 'thinking with the Church,' each person believes he or she has a right to pick and choose, maintaining external social bonds but without an integral, interior conversion to the law of Christ.

"Consequently, rather than being

transformed and renewed in mind," the Holy Father noted, "Christians are easily tempted to conform themselves to the spirit of this age [cf. Rom 12:3]. We have seen this emerge in an acute way in the scandal given by Catholics who promote an alleged right to abortion."

By treating religious faith as an isolated set of beliefs that is irrelevant to our personal and political decisions, Americans have allowed a culture of death to take root and spread.

While it is easy to cite politicians who publicly sever their "personal" religious beliefs from their voting behavior, each of us falls short of living out our beliefs perfectly and consistently.

What is meant by the expression "culture of death"?

It is a pervasive attitude that accepts the intentional killing of an innocent human being as a solution to a social or economic problem.

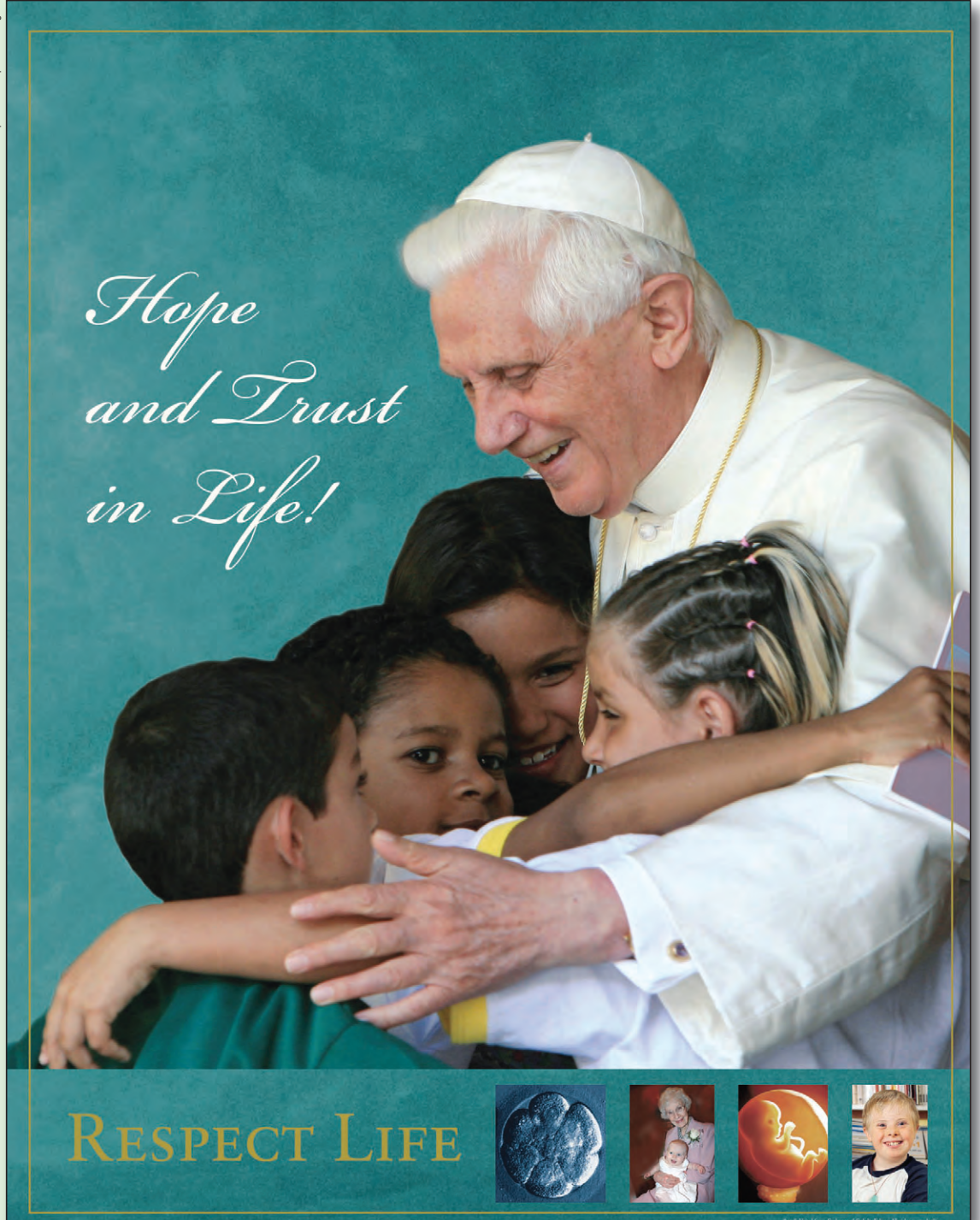
The broad acceptance of abortion, "mercy" killing, assisted suicide, population control measures, abortifacients marketed as "contraceptives," and the destruction of human embryos for research signal how far we still need to go to build a society where all understand that every human life is sacred because each of us is created, loved and redeemed by God.

Pope Benedict encourages us to be clear in our beliefs, act consistently with them and be animated in our efforts to transform our culture.

"The proclamation of life, life in abundance, must be the heart of the new evangelization," Pope Benedict explained in his homily on April 19 at St. Patrick's Cathedral in New York. "For true life—our salvation—can only be found in the reconciliation, freedom and love which are God's gracious gift.

"The Church ... is called to proclaim the gift of life, to serve life and to promote a culture of life," the pope emphasized. "... This is the message of hope we are

Photo © U.S. Conference of Catholic Bishops' 2008 Respect Life Program



called to proclaim and embody in a world where self-centeredness, greed, violence and cynicism so often seem to choke the fragile growth of grace in people's hearts."

Our Holy Father urged us to let our daily prayer to the Father—"Thy Kingdom come!"—bear fruit in the way that we lead our lives, and how we build up our families and communities.

"Praying fervently for the coming of the Kingdom ... means overcoming every separation between faith and life, and countering false gospels of freedom and

happiness," the pope said. "It also means rejecting a false dichotomy between faith and political life."

Through the sacraments and meditative prayer, we can rediscover the truth and joy of Christian life fully lived for God and for others. By letting the love of Jesus Christ permeate our lives and actions in defense of our vulnerable brothers and sisters, we can transform our nation, building a culture where all people can again hope and trust in life! †

Adult stem-cell therapies offer hope for many patients

By Maureen Condic, Ph.D.
Secretariat for Pro-Life Activities

Most Americans know someone afflicted with an incurable medical condition. The possibility of stem cell "cures" has given hope to many people who face such suffering and loss.

Unfortunately, there is a tremendous amount of misinformation about stem-cell therapies. It is important to understand what stem cells are, and what promise they actually offer to patients and their families.

A stem cell is simply any cell that, when it divides, can make another cell like itself or make different kinds of cells with specialized functions. Because stem cells replace themselves at every cell division, they may be medically useful for replacing tissue damaged by injury or disease.

Three sources of stem cells

The earliest stem cells are found in the human embryo during the first few days of life. They give rise to all the tissues of the

mature body. To obtain embryonic stem cells for research and for possible future therapies, however, the embryo must be destroyed.

This raises the critical ethical question: Should the life of one human being be sacrificed to advance scientific research or to benefit the health of an older human being?

In contrast to embryonic stem cells, many sources of stem cells do not raise ethical problems.

Stem cells can be obtained from a patient's own bone marrow or other tissues, and from a variety of birth-associated tissues, including the placenta and umbilical cord. All of these non-embryonic sources of stem cells are referred to as "adult" stem cells.

Recent research work has shown that stem cells can be produced easily and without controversy by introducing a small number of factors into ordinary adult skin cells to "reprogram" the mature cells into stem cells that, like embryonic stem cells, are able to generate all the cells of the body.

Unlike embryonic stem cells, induced pluripotent stem cells are genetically identical to patients and are generated without destroying human embryos or using human or animal eggs.

False promise of embryonic stem cells

Apart from the grave ethical problem of destroying human embryos for research, there are three significant scientific problems with embryonic stem cells that must be overcome before they could be considered safe for use in human patients.

First, when transplanted into mature tissues, embryonic stem cells form tumors that can be fatal if they form in vital organs.

A second serious hurdle is the problem of immune rejection. Embryonic stem cells will be rejected by the patient's immune system unless a very close match is made. Yet, unlike conventional organ transplant, stem cells disperse throughout the body and cannot be removed if the



Barry Goudy, shown posing for a picture with his wife, Anne, was successfully treated for multiple sclerosis with adult stem cells.

patient's body rejects them.

Third, despite more than 25 years of research, no one has been able to coax embryonic cells to become mature, stable cell types that are useful in the clinic.

Pornography harms individuals, families and society

By Mark J. Houck

Secretariat of Pro-Life Activities

The startling growth of the pornography industry in the last 15 years threatens the well-being of society.

Many social ills and behavioral disorders—teenage promiscuity, crisis pregnancy, adultery, abortion, divorce, sexual abuse, sexual deviancy, rape and incest—can be linked to the spread of pornography.

The numbers illustrate the scope of the problem:

- In 2006, the world-wide pornography industry's estimated revenue was \$97 billion, up from \$57 billion in 2005.

- Porn industry revenues are larger than those of the top technology companies combined—Microsoft, Google, Amazon, eBay, Yahoo!, Apple, Netflix and Earthlink.

- 40 million U.S. adults visit pornographic Web sites regularly.

- Children aged 12 to 17 are the largest group of consumers of online pornography.

It should be obvious from these statistics that many Christians struggle with pornography addiction.

The dignity of the human person

Our human dignity and worth come from God, not from our accomplishments or possessions. As Catholics, we understand the beautiful reality that each unique human person is a unity of body and soul, and that our human dignity includes our sexuality.

"Our sexuality is more than our gender," writes Bishop Robert W. Finn of the Diocese of Kansas City-St. Joseph, Mo., in his pastoral letter titled "Blessed Are the Pure in Heart."

"It is part of our person," Bishop Finn explains. "It gives us the ability to connect and give ourselves in love to another person. Our human sexuality is an important means by which we can share in the love and creativity of God."

Only in marriage can a man and woman give their entire selves, body and soul, to their spouse. This love alone—love that is free, total, faithful and fruitful—can satisfy the desires of our hearts.

Any action that undermines the unity of the body and soul, treats sexuality as simply a physical activity or treats another person as an object to be used, demeans the dignity of the human person.

Pornography debases people as sexual objects

Children, teens and young adults are being victimized by an industry that objectifies people.

Everyone involved in the pornography industry "cooperates and, to some degree, makes possible this debasement of others" because sexuality "is reduced to a demeaning source of entertainment and even profit,"

explains Bishop Paul S. Loverde of Arlington, Va., in his pastoral letter titled "Bought with a Price: Pornography and the Attack on the Living Temple of God."

Young men are being taught to value women based on the airbrushed images of female bodies that they see in pornography. This promotes teen and college-age promiscuity, contributing to out-of-wedlock, crisis pregnancies and the spread of sexually transmitted diseases at epidemic levels.

Within marriage, addiction to pornography can destroy intimacy. Eventually, the husband or wife who views pornography can lose the ability to relate on a personal and intimate level with the real person who is his or her spouse.

Pornography as addiction

Pornography, the foremost addiction in the world today, is defined as "a psychological addiction to, or dependence upon, pornography, theoretically characterized by obsessive viewing, reading, and thinking about pornography and sexual themes to the detriment of other areas of one's life."

In his book titled *Healing the Wounds of Sexual Addiction*, Dr. Mark Laaser explains that sexual addiction is a result of trauma or wounds experienced over the course of one's life.

Emotional, physical or spiritual abuse during childhood, he writes, inflicted by family and the culture at large, can trigger an addiction in adulthood.

We need to remember that pornography addiction is an intimacy disorder and that those who are struggling with it are extremely wounded people.

Addressing porn addiction

There are practical measures that offer significant hope for those struggling with pornography:

- Decide to get well and resolve to stop viewing all forms of pornography.
- Remove all sources of temptation.
- Be willing to change current duties or habits if necessary.

- Become familiar with the process by which the addictive behavior arises.

- Find a support group or network to help in one's recovery.

Without God's grace, those seeking freedom from pornography addiction may find these five basic steps very difficult, but all believers can seek grace by:

- Praying daily,
- Seeking education and formation in the virtues,
- Practicing patience and perseverance,
- Turning one's thoughts to God's merciful love when tormented during recovery with images and temptations.

Additionally, Catholics are blessed to be able to partake frequently in two great sources of sacramental grace: reconciliation and the Eucharist.



Many of the social ills and behavioral disorders plaguing our world today can be linked to the spread of pornography.

Pastoral ministry

It is important for all spiritual fathers to lead their sons and daughters toward freedom and healing.

First, educate the parish community about the problem.

Priests must equip themselves with the knowledge to speak confidently and passionately about the issue.

Two excellent resources for clergy are the pastoral letters by Bishop Loverde and Bishop Finn cited in this story.

Pastors can invite men of the parish to form a weekly support group.

Priests also should encourage the parents of young people to take measures to protect their children and teenagers from pornography, especially on the Internet.

"Children deserve to grow up with a healthy understanding of sexuality and its proper place in human relationships," Pope Benedict XVI emphasized. "They should be spared the degrading manifestations and the crude manipulation of sexuality so prevalent today. They have a right to be educated in authentic moral values rooted in the dignity of the human person."

The sexual revolution continues to destroy millions of lives. Many marriages have been destroyed, and women and children have paid the highest price.

Let us remember that we engage in this fight for the well-being of our culture and of all humanity, and for the souls of pornography's countless victims today and in the future.

(Mark J. Houck is the co-founder and president of the lay apostolate called *The King's Men*. For more information about this ministry, log on to www.thekingsmen.us.) †

STEM CELL

continued from page 13

Laboratory-produced cells generally do not survive when transplanted into mature animals. If not fully mature when transplanted, they often produce fatal tumors.

Real promise of adult stem cells

Adult stem cells can be derived from many of a patient's own tissues, including bone marrow, muscle tissue, nasal mucosa and even fat.

Stem cells from more mature tissues present significant advantages for use in medical therapies.

First, these stem cells do not form tumors and are not genetically unstable.

More than 1,500 clinical studies are currently under way, testing the medical usefulness of adult stem cells for diverse medical conditions, including (among others) diabetes, heart disease, Lou Gehrig's disease, multiple sclerosis, arthritis, sickle cell disorder and many types of cancer.

In contrast, in the quarter century since their discovery, not a single clinical study has been approved for embryonic stem cells due to the serious safety concerns discussed above.

Also in contrast to embryonic stem cells, stem cells from more mature tissues can be more easily immune-matched to patients because cells taken from a patient's own tissues are a perfect match and those from birth-associated tissues are widely compatible.

Finally, they are much more likely to be fully mature, and therefore clinically safe and clinically useful.

Direct reprogramming

In the fall of 2007, three independent research groups stunned the world by showing that adult skin cells could be converted directly into stem cells having all the important properties of human embryonic stem cells.

By providing patient-matched stem cells, the induced pluripotent stem cells technique solves the problem of immune rejection. Reprogrammed induced pluripotent stem cells are therefore superior to embryonic stem cells on both ethical and scientific grounds.

What price are we willing to pay for medical cures?

On purely practical grounds, embryonic stem cell research is not the most effective use of research money, and does not offer the greatest hope to patients.

On a more fundamental level, we must not ignore the moral cost of scientific research on human embryonic stem cells, which involves the intentional destruction of human life at its earliest and most vulnerable stage.

Regardless of any potential benefit that this research may offer, as citizens and as Christians we must ask ourselves: Can medical cures justify the price of destroying human life?

(Maureen L. Condit, Ph.D., is a researcher and associate professor in the Department of Neurobiology and Anatomy at the University of Utah School of Medicine.) †

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Male grief and trauma follow abortion experience

By Vincent M. Rue, Ph.D.

Secretariat of Pro-Life Activities

Abortion has become a personal and social eraser of choice for our unwanted, ill-timed and “defective” offspring.

With mainstream mental health professional associations encouraging this procedure by advising that it is psychologically safe, women and men have embraced abortion as a stress reliever and quick solution to an unplanned, unwanted pregnancy.

Yet the evidence is mounting that abortion carries serious and significant mental health risks for many women.

What about the impact of abortion on men?

With more than 50 million abortions performed in the U.S. since 1973, this is not a rhetorical question. The sheer numbers represent a potential mental health shockwave of personal and relational injury.

Growing interest on how abortion impacts individuals, their relationships and families is evident today.

The first-ever conference on men and abortion took place in 2007, 34 years after the U.S. Supreme Court legalized abortion.

Since then, media reports highlighting various aspects of this subject have been printed in *The Los Angeles Times*, *The Nation* and other publications.

Men’s responses to abortion are varied, like men themselves. How abortion impacts men is complicated by the decision-making that precedes the abortion. For men who pressure or encourage the women they care about to have an abortion, troublesome feelings can emerge later on.

In a national Web-based study of 135 men who have experienced an abortion, 48 percent of the men stated that they opposed their partner’s abortion and 69 percent of the men reported moderate to very high stress following the abortion (Rue, Coyle and Coleman, 2007).

While there is much we don’t know about men and abortion, there are some 28 studies on men’s reactions to abortion that are informative.

In one study, most men felt



Many men grieve the loss of their child after an abortion.

The Hollow Men

*We are the hollow men
We are the stuffed men ...
Our dried voices, when
We whisper together
Are quiet and meaningless ...
Remember us—if at all—
not as lost
Violent souls, but only
As the hollow men
The stuffed men.*

—T.S. Eliot, “The Hollow Men” (1925)

overwhelmed, with many experiencing disturbing thoughts of the abortion (Shostak and McLouth, 1984).

Research evidence suggests that men are also less comfortable expressing vulnerable feelings of grief and loss, instead either saying nothing or becoming hostile.

And, of course, because no abortion occurs in a relational vacuum, the consequences of these two factors have considerable implications for men’s relationships with women.

In a review of how abortion impacts relationships, Coleman, Rue and Spence (2007) reported these findings, among others:

- Men tend to exert greater control over the expression of painful emotions, intellectualize grief and cope alone.
- Men were more likely to experience feelings of despair long after the abortion than women.
- Men are more at risk for

experiencing chronic grief.

Male responses to a partner’s abortion include grief, guilt, depression, anxiety, feelings of repressed emotions, helplessness, voicelessness, powerlessness, post-traumatic stress, anger and relationship problems (Coyle, 2007).

Psychological injury in men following abortion is likely underestimated due to men’s propensity to avoid self-disclosure.

Preliminary findings in a new study found that four out of 10 men experienced chronic post-traumatic stress disorder symptoms, occurring on average 15 years after the abortion.

Certain factors predict whether men are more likely to experience abortion as traumatic:

- whether the pregnancy was desired by them or their partner,
- whether someone else pressured their partner into abortion,
- whether the abortion occurred against his wishes or he didn’t know about it until afterward (Rue, Coyle and Coleman, 2007).

Research evidence suggests that men are more likely to feel despair after a pregnancy loss, including a pervasive sense of hopelessness, one of the signs of chronic grief (Stinson, et al., 1992).

It is apparent that men’s lives contain greater attachments and are more profoundly affected by fatherhood than has usually been assumed.

When a male/female relationship

experiences an abortion, it is likely that the following will occur:

- a reduction in self-disclosures,
- decreasing intimacy,
- increased use of defensive communication behaviors, such as interpersonal hostility,
- avoidance behaviors,
- the erosion of trust,
- a loss of spiritual connectedness to God and to one’s partner with the advent of guilt, shame and isolation.

Abortion leaves indelible footprints in the texture of masculinity, in the recesses of a man’s heart and in his reproductive history.

A father is a father forever, even of a dead unborn child. In the aftermath of abortion, the real choice for men is whether to accept this biological reality, grieve the loss and seek forgiveness or to continue denying what is inwardly known and swell the ranks of the hollowed men.

Irrespective of the law, both the man and woman co-created the pregnancy, and both will live with the aftermath, regardless of how some may try to celebrate “choice.”

(Vincent Rue, Ph.D., is co-director of the Institute for Pregnancy Loss in Jacksonville, Fla. He is a practicing psychotherapist, researcher, lecturer, and author of a book and numerous articles in professional journals on post-abortion trauma, for which he provided the first clinical evidence in 1981.) †

Project Rachel offers hope and help for women and men

Project Rachel, the Church’s ministry of healing for men and women who have experienced abortion, offers hope and help through the archdiocesan Office for Pro-Life Ministry.

Call Servants of the Gospel of Life Sister Diane Carollo, director of the pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. Help is available in English and Spanish. All calls are confidential. †



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Abortion has decimated African-American population

By Bishop Martin D. Holley
 Secretariat of Pro-Life Activities

As an African-American Catholic bishop who was born in a family of 14 children, it should not be surprising that the issue of abortion, particularly in the African-American family, is of extreme importance to me.

My knowledge that my father, mother and siblings were all baptized into the Catholic Church on the same day—June 20, 1954, while my mother was six months' pregnant with me—had a lot to do with forming my pro-life attitude.

The witness of my parents taught all my siblings and me to respect the dignity of every human person and always welcome the gift of life.

Over hundreds of years, African-Americans have traditionally been pro-life. A pregnant, unmarried couple could count on someone in their families to help raise, love and educate their child well into adulthood. This has happened more than once in my own family.

Today, discerning what is morally correct is a difficult challenge for many people in the African-American community because the *Roe v. Wade* decision of 1973 "legitimized" abortion as a legal "option."

The voices that would normally alarm the community, in the pulpits of many of our predominantly black Churches, are now often silenced or muted.

In my own homilies, I have often referred to African-Americans as an endangered species. Statistics show that abortion has the greatest impact on black, unwed women who live in an urban environment where there may not be much support from family, friends or social service networks.

Today, the No. 1 cause of death in the

African-American community is abortion. We have lost more than 13 million lives. To put that in perspective, that is one-third of our present black population. Each day, 1,452 black children are lost to abortion!

The abortion challenge in the African-American community is deeply interwoven with many other concerns. The black family constantly strives for social justice in confronting racism, poverty, violence, a lack of education, high unemployment, substance abuse, incarceration, AIDS, teen pregnancy, a lack of affordable housing and many other needs.

These concerns often tend to push the primary moral issue of abortion onto the back burner, when in reality it clearly must be at the heart of our discussion on the survival of African-American people.

Through evangelization, preaching and solid catechesis, the Catholic Church will need to intensify its efforts to reach the broader African-American community.

Stated plainly, with abortion in the black family, there is no future, only further extinction.

What can be done?

First and foremost, the local bishop and his diocesan staff need to make the issue of abortion in the African-American community a priority.

This entails a commitment to allocate funds to conduct workshops to train the laity in Pope John Paul II's "theology of the body" and his encyclical on "The Gospel of Life," along with the encyclicals of Pope Benedict XVI.

African-American Catholic laity should be trained in the various life issues and become more involved with the parish pro-life committee.

We have a profound social justice obligation to continue to provide funding

and volunteer support for programs that offer assistance to unwed, pregnant teens, women and families in the black community.

Because the black family has been affected physically, psychologically, emotionally and spiritually by racism and social injustices—and is being damaged even further by the trauma of abortion—there is an urgent need to offer healing to all those involved in an abortion decision.

The invitation of Pope John Paul to women who have had an abortion needs to resound in every Catholic church.

"Do not lose hope," the pope emphasizes in "The Gospel of Life."

"... Give yourselves over with humility and trust to repentance," he writes. "The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation. ... As a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life ..." ("The Gospel of Life," #99).

In addition to caring for those wounded by abortion through the Church's Project Rachel ministry, greater emphasis must be placed on helping the Christian family through better catechesis on the sacrament of marriage, the gift of children and the resources of Natural Family Planning.

Evangelization is truly the key because

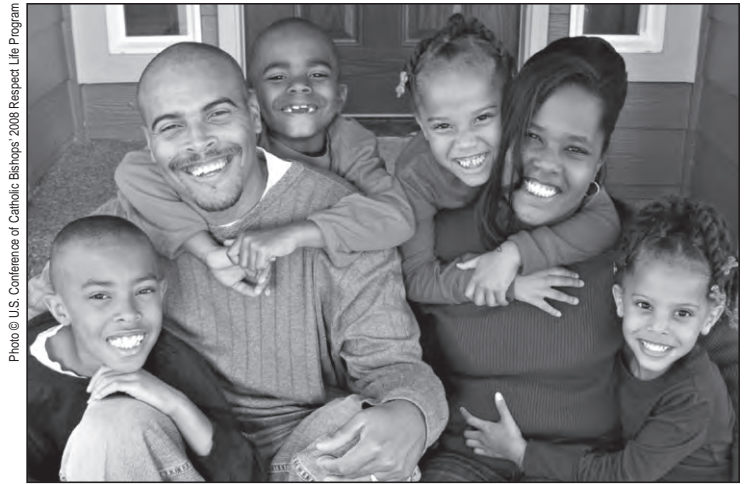


Photo © U.S. Conference of Catholic Bishops 2008 Respect Life Program
 African-American families deserve the support of the larger community in helping to eradicate abortion.

it leads to developing a personal relationship with Jesus Christ and to a deeper understanding of his teachings.

The Church should be willing and ready to share its resources, information and catechesis within the African-American ecumenical community.

The culture of death will be defeated in the African-American community and throughout our nation when we—as individuals and as Church—proclaim and witness with our lives to God's love, the sacredness of human life, and the meaning of human sexuality and marriage.

Let us embrace this task with the urgency and the enthusiasm that it demands!

(Bishop Martin D. Holley is an auxiliary bishop of the Archdiocese of Washington, D.C., chairman of the USCCB Subcommittee on African-American Affairs and a member of the USCCB Committee on Pro-Life Activities.) †

Advance directives should indicate a will for living

By Stephen L. Mikochik
 Secretariat of Pro-Life Activities

In 2005, the President's Council on Bioethics issued a report critical of living wills in advance care planning.

It questioned whether patients could knowingly elect to forgo life support in advance of a hypothetical future in which they might become incapacitated.

Instead, it called for greater use of proxy directives—appointing family members or friends to make medical decisions for incapacitated patients—as they offered the best hope for accommodating the known wishes and best interests of such people.

Absent from the report, however, was any discussion of the questions that living wills raised for people already disabled, especially whether their wills should include instructions to forgo life support.

Advance directives are declarations by which individuals provide directions for their future medical care in the event that they become incompetent.

Through written instruction directives or living wills, individuals set forth their preferences for or against certain therapeutic treatments and considerations that should

govern future medical care.

Living wills can be quite specific, particularly concerning the provision or withdrawal of medically assisted food and hydration, cardio-pulmonary resuscitation, mechanical ventilation, kidney dialysis and other life-sustaining procedures.

Proxy directives or health care powers of attorney are documents in which individuals designate an agent to make treatment decisions for them if they become incapacitated.

With the advent of life-sustaining techniques, people became worried that such interventions would merely prolong their dying in an undignified fashion that could drain their families' financial resources. The living will was advanced during the 1960s to address concerns.

The council contended that living wills could not meet the goals their advocates set for them. They may not accurately reflect a person's preferences since individuals are asked to predict their reactions to unknown maladies and medical interventions.

Treatment choices often change over time, yet individuals may neglect to alter their living wills to reflect such changes.

There is evidence that incompetent patients often receive

care inconsistent with their instructions.

The council concluded that living wills could not ensure genuinely informed consent because that requires a grasp of facts no one can truly know in advance.

The council called for patients to place their trust in another's judgment to make the best treatment decisions for them, taking their wishes and circumstances into account by means of proxy directives.

A better approach is for both disabled and able-bodied people to complete advance directives that presume in favor of life-support while permitting proxies to forgo such treatment should it become fruitless. Proxies should discontinue life-sustaining measures only if death is inevitable and imminent, the measures cause intractable suffering or the financial burden the treatment imposes on families is truly excessive in light of its limited benefit for sustaining patients' lives.

Advance directives should indicate a presumption in favor of a will for living.

(Stephen L. Mikochik is a professor at Temple University Law School in Philadelphia. He is chair-elect of the National Catholic Partnership on Disability, and is blind.) †



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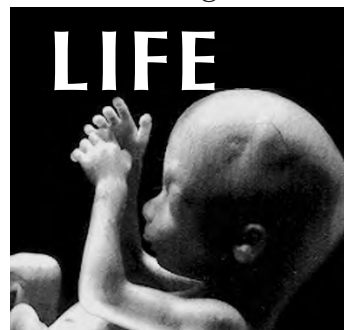
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Two Batesville Deanery parishes celebrate 175 years

By Sean Gallagher

NEW ALSACE—It was 1833 and German immigrants who had settled in Cincinnati were starting to move west into southeastern Indiana.

Father Joseph Ferneding, himself a German immigrant was traveling by horseback in the area and began ministering to the new settlers.

He had been ordained just the year before by Bishop Benedict Flaget, the founding bishop of the Bardstown, Ky., Diocese. Bishop Flaget had charged him with the mission of ministering to German-speaking Catholics in north-central Kentucky and southern Indiana, an area of several thousand square miles.

Father Ferneding soon made St. Paul Parish, which he founded in 1833, the base of his operations. A few years later, the town of New Alsace in southeastern Indiana grew up around it.

A few months after Father Ferneding established St. Paul, he founded the nearby St. Peter Parish in Franklin County.

Originally parishes of the Bardstown Diocese, they became part of the Vincennes Diocese when it was established in 1834.

St. Paul Parish

In this year before the archdiocese celebrates its 175th anniversary, St. Paul and St. Peter parishes are celebrating their own special milestone.

Archbishop Daniel M. Buechlein was the primary celebrant on Sept. 7 of a special anniversary Mass at St. Paul Church, which was dedicated in 1838 by the Servant of God Bishop Simon Bruté, the founding bishop of the Vincennes Diocese.

"Joined by your ancestors now in the communion of saints, we are a far larger parish family this morning than the eye can see," said Archbishop Buechlein in his homily. "Your family ancestors and Bishop Bruté, the long line of priests and others who have served you are surely with us in prayer on this great day."

Maxine Klump, a member of St. Paul Parish, was easily able to take the archbishop's words to heart.

At 81 and as a lifelong member of the parish, she has lived through almost half of its history.

But she also carries with her the memories of her ancestors.

Like the memory of her grandmother, who celebrated her seventh birthday on July 13, 1863, the day that Confederate General John Hunt Morgan and his cavalry stormed into New Alsace during the Civil War.

"They came early in the morning, and it was scary because they were all mounted men," Klump said. "They went into the different stores, and looted and robbed. They stole [St. Paul Parish pastor] Father Roman Weinzapfel's horse."

Thankfully, Father Brian Esarey, St. Paul's current pastor, doesn't have to worry about such raiders rampaging through his parish.

But he is keenly aware of the parish's long history of service that he has inherited.

"All of that is passed down to me and, hopefully, I will also be able to be part of this great chain of service and of faith," Father Esarey said. "It's a great honor and a great responsibility for me."

Lifelong St. Paul parishioner Beth Joerger, 46, recalled how her grandfather shared in that responsibility by helping to construct the gymnasium for the parish's school, which is almost as old as the parish, and by helping maintain the now 170-year old parish church.

Thoughts of him and her other ancestors that go back to the founding days of St. Paul Parish come to her mind whenever she enters her parish's church.

"It's just such a beautiful church," Joerger said. "It definitely is older. It definitely needs a lot of maintenance and upkeep."

"But just knowing that my ancestors helped build it and keep it maintained all these years—it's like part of them is there."

St. Peter Parish

Father Ferneding founded St. Peter Parish in Franklin County, about eight miles from New Alsace, a few months after St. Paul Parish was started.

The descendants of many of the charter members of the parish are still parishioners.

Franciscan Sister Margie Niemer, St. Peter's parish life coordinator, said it is a "real thrill" for her to be leading a parish that has such tangible historical roots.

She said that this history came to life for her recently when the parishioners pitched in—much like their ancestors would have done 175 years ago—to do part of the construction work for an addition to the parish's community center.

"The parishioners did the construction of the restrooms on every Wednesday evening from the second week of September until the second week of April," said Sister Margie. "One or more parishioners would fix supper for everybody [each time]."

For years, members of St. Peter's have also pitched in for the parish's annual Labor Day picnic.

Juliana Wilhelm, 60, a mother of 11 and a lifelong member of the parish, recalled how she would help with the event when she was a student at the parish's school, which has since closed.

"Labor Day was a big day for our parish," she said. "Then Tuesday would come along and it was back to school. We all took a break to help clean up."

"We were part of the community, and so we all helped and chipped in. We worked the week before Labor Day peeling potatoes and all that kind of stuff with our parents and our grandparents."

St. Peter parishioners will gather on Oct. 18 to celebrate the 175th anniversary of their parish's founding.

At noon, a parade on the roads around the parish will precede a fair featuring pioneer crafts and music on the parish grounds. Food will be available for visitors during the fair. A special 175th anniversary



Archbishop Daniel M. Buechlein processes into St. Paul Church in New Alsace on Sept. 7 at the start of a Mass to celebrate the 175th anniversary of the founding of the Batesville Deanery parish.

Mass will start at 4 p.m. with Archbishop Daniel M. Buechlein scheduled as the primary celebrant.

The way that St. Peter's parishioners come together to help their parish in happy times also occurs when a parish family experiences tragedy.

As a lifelong member of the parish, Mary Jane Fussner had seen that happen on many occasions.

But in 1999, when she was 47 and the mother of eight children, she received such heartfelt support when Richard, her husband of nearly 27 years, died in a farming accident.

"There were dozens of offers of

somebody to come in and harvest the grain," Fussner said. "I probably had a freezer full of food that was given to me to feed the kids."

Then she attended her husband's funeral at the parish's church.

"The church was overflowing with people ...," Fussner said. "It was the support that was there [that meant so much]—all the hugs, just the knowledge that everybody cared."

(For more information on the Oct. 18 anniversary celebration at St. Peter Parish, 1207 East Road, Brookville, call 812-623-3670.) †



Members of the 1895 first Communion class at St. Peter Parish in Franklin County pose on the parish grounds with Father Joseph Fleischman, center, pastor of the parish at the time. St. Peter Parish was established in 1833 and will celebrate its 175th anniversary on Oct. 18.



Sacred Heart's OKTOBERFEST

October 4th • Parish Hall

1125 S. Meridian St. • 2–11 pm

- Blessing of Pets 2 pm
- Ministry Fair
Visit all booths and be eligible for a cash prize 2 – 5 pm
- Spiele der Kinder Children's Games 2 pm until dark
- Basket & Prize Raffles 3 – 11 pm
- Beer Garden 2 – 10:30 pm
- Wine Tasting
Compliments of Buck Creek Winery 4 – 10:30 pm
- Monte Carlo
Pull Tabs, 50/50, Texas Poker and more
(License # 115363) 2 – 11 pm
- Quilt Raffle 11 pm
- Food
Bratwursts & Sauerkraut,
German Potato Salad and more 2 – 10 pm
- Live Entertainment ALL DAY
Peace Train 7 – 11 pm

Parking available on south side of Morris Street

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.

BARRY, Joseph D., 84, St. Luke the Evangelist, Indianapolis, Aug. 31. Father of J. David, John and Thomas Barry. Grandfather of five.

BETZNER, James L., 92, Most Holy Name of Jesus, Beech Grove, Sept. 22. Husband of Julia (Saunders) Betzner. Father of Theresa Carey, Judith Howard, Martin and Michael Betzner. Foster father of Lynn Everett. Grandfather of 14. Great-grandfather of 13. Great-great-grandfather of one.

BLEDSON, Clinton A., 90, St. Roch, Indianapolis, Sept. 7. Father of Therese Bippus, Rosemary Coleman, Stella Hannon, Grace Massing, Patricia McDonald, Mary Wheeler, Anthony and Clinton Bledson Jr.

Grandfather of 19. Great-grandfather of 24.

BOYLE, Jane Carolyn, 88, St. Luke the Evangelist, Indianapolis, Sept. 10. Mother of Joanne Friedmeyer, Daniel and John Boyle. Grandmother of four. Great-grandmother of two.

BRYANT, Chester A., 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 27. Father of Steven Bryant. Grandfather of one. Great-grandfather of three.

CARROLL, Martha L., 89, Holy Family, New Albany, Sept. 7. Mother of Nancy Jacobi, Barbara Kochert, Bill, Hollis and Kevin Carroll. Sister of Jane Brown, Phyllis Delaney, Marilyn Duffy, Wilma Eules and Richard Duffy. Grandmother of 12. Great-grandmother of 21.

DESKINS, Joan F., 63, St. Mary, New Albany, Sept. 4. Wife of Billy Deskins. Mother of Dana Lopez. Sister of Elizabeth Walters, Alice Williams, Marie Terry, Patricia Deskins, Clifford and Donald Hill. Grandmother of two.

DICKEY, Patricia A., 75, St. Mary, Rushville, Sept. 9. Mother of Jackie Adkins, Kelly Gabbard, Jerry Bowling, Mary Palmer and Lavada Sons. Sister of Mary Schlechtweg. Grand-

mother of nine. Great-grandmother of six.

DOLAN, Francis M., 86, Holy Family, New Albany, Sept. 24. Husband of Virginia Dolan. Father of Carol Burke, Eileen Burrous, Nancy Wassom and Robert Dolan. Grandfather of 11. Great-grandfather of six.

DYE, John W., 84, St. Andrew the Apostle, Indianapolis, Sept. 6. Husband of Mary Jane Dye. Father of Martha Allen, Carolyn Cullison and William Dye. Grandfather of several. Great-grandfather of several.

EMS, Edith Magdalene (Smith), 86, St. Mary, Navilleton, Sept. 18. Wife of Carl Ems. Mother of Linda Jones, Carol McMillin, Cindy Mills, Dorothy Whitaker, Jacob, Steve and Ted Ems. Sister of Mary Geswein, Bob, George and Louis Smith. Grandmother of 23. Great-grandmother of 22.

FILBURN, Margaret Ruth, 77, Our Lady of Perpetual Help, New Albany, Sept. 2. Wife of Richard Filburn. Mother of Cherrie Burch, Kim Donahue, Tish Kimbell and Michael Filburn. Sister of Mary Anne Kahler, Carolyn Stewart and Audrey Stultz.

FITCH, Paul E., 96, St. Barnabas, Indianapolis, Sept. 9. Father of Edwina Wood. Brother of Thelma Moriarty, Art and Harry Fitch. Grandfather of three. Great-grandfather of six.

FOWLER, Charles Joseph, 74, St. Bartholomew, Columbus,



'The Universal Church'

This bronze sculpture titled "The Universal Church," created by artist Timothy P. Schmalz of Kitchener, Ontario, Canada, greets visitors to St. Christopher Church, 5301 W. 16th St., in Indianapolis. Father Michael Welch, pastor of the Indianapolis West Deanery faith community, dedicated the religious artwork at the 5:30 p.m. Mass on Sept. 20. It was made possible by donations to the parish.

Sept. 16. Husband of Virginia Fowler. Father of Kevin Fowler. Brother of Patricia Guerrero. Grandfather of five.

GAVIA, Ardella, 83, St. Rita, Indianapolis, Sept. 20. Mother of Denise Currin, Vera King, Beatrice Strong, Maria Gavia-Locke, Felix and Virgil Gavia. Sister of Loretta Blaylock, Juanita Catlett, Effew Moore, Gloria Helms, Delilah Moss, Jessie Patterson, Vera Ricketts and Robert Phelps. Grandmother of 22. Great-grandmother of 35.

HENLEY, George E., 84, Holy Family, New Albany, Sept. 17. Husband of Frances Henley. Father of Georgie Bowe,

Diana Kruer, Nancy Owens, Becky Prather, Edward Henley and Jeffrey Henley. Brother of Mary Ruth Bodron. Grandfather of 13. Great-grandfather of 21.

JOHNSON, Martha G., 85, St. Thomas Aquinas, Indianapolis, Sept. 15. Mother of Marion, Michael, Jeff and Jon Parker.

KING, Walter, 78, St. Elizabeth of Hungary, Cambridge City, Sept. 20. Husband of Eileen (Toschlog) King. Father of Virginia Brandenburg, Lynn Davis, Karen Morris, Pam Overbay, Krista Valentine, Dallas, Daryl and Michael King. Brother of Olive Baker, Alma

Fouts, Judy Hamm and Kay Smith. Grandfather of 23. Step-grandfather of eight. Great-grandfather of 18. Step-great-grandfather of 14.

KREBS, Frances E., 94, St. Mark the Evangelist, Indianapolis, Sept. 10. Mother of Mary K. Miller and Tony Krebs. Grandmother of five. Great-grandmother of six.

LENNON, Fern (Crabtree), 86, Christ the King, Indianapolis, Aug. 29. Mother of Barbara Jamieson, Nancy Lynch, Linda Meighan, Kathy Styron, Gered and Patrick Lennon. Sister of Barbara Weitner. Grandmother of 15. Great-grandmother of 10. †

Paul Hoppe, father of monk, died in Findlay, Ohio

Paul E. Hoppe, the father of Benedictine Father Sean Hoppe, died on Sept. 22 at The Heritage Manor in Findlay, Ohio. He was 82.

The Mass of Christian Burial was celebrated by Father Hoppe on Sept. 24 at St. Michael the Archangel Church in Findlay. Burial followed at Knollcrest Gardens near Findlay, where military

rites were conducted by the Hancock County Memorial Squad.

Paul Hoppe was born on Oct. 27, 1925, in Kenton, Ohio. He served in the U.S. Navy during World War II and married Della Faye Cornwell on March 1, 1949. She preceded him in death in 2006.

He was retired and had worked at the Findlay School

System.

Surviving are three children, Debby Oberly of Houston, Texas; Paula Hoppe of Findlay; and Father Sean Hoppe of Saint Meinrad Seminary in St. Meinrad. He serves as pastor of St. Mark and St. Augustine parishes in Perry County. Also surviving are two grandchildren and four great-grandchildren. †

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I certify that the statements made by me above are correct and complete.

Signed: Michael A. Krokos, Editor

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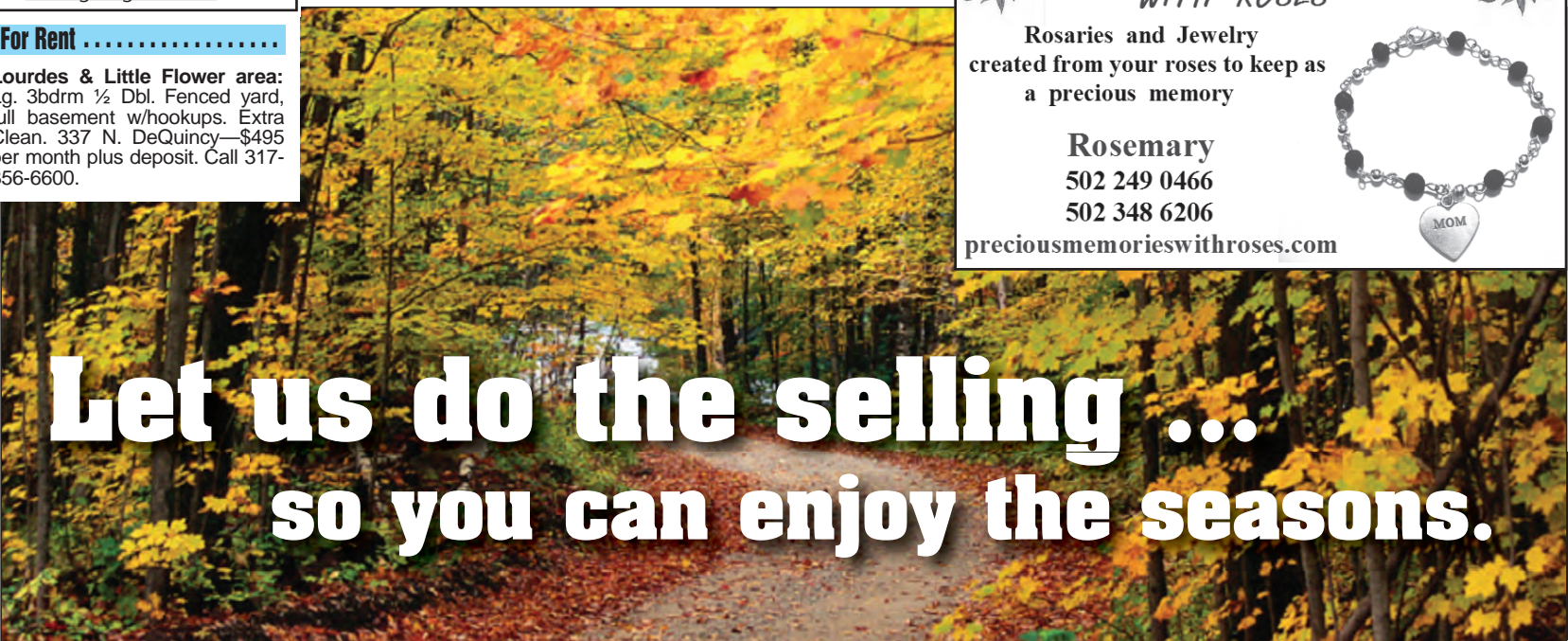


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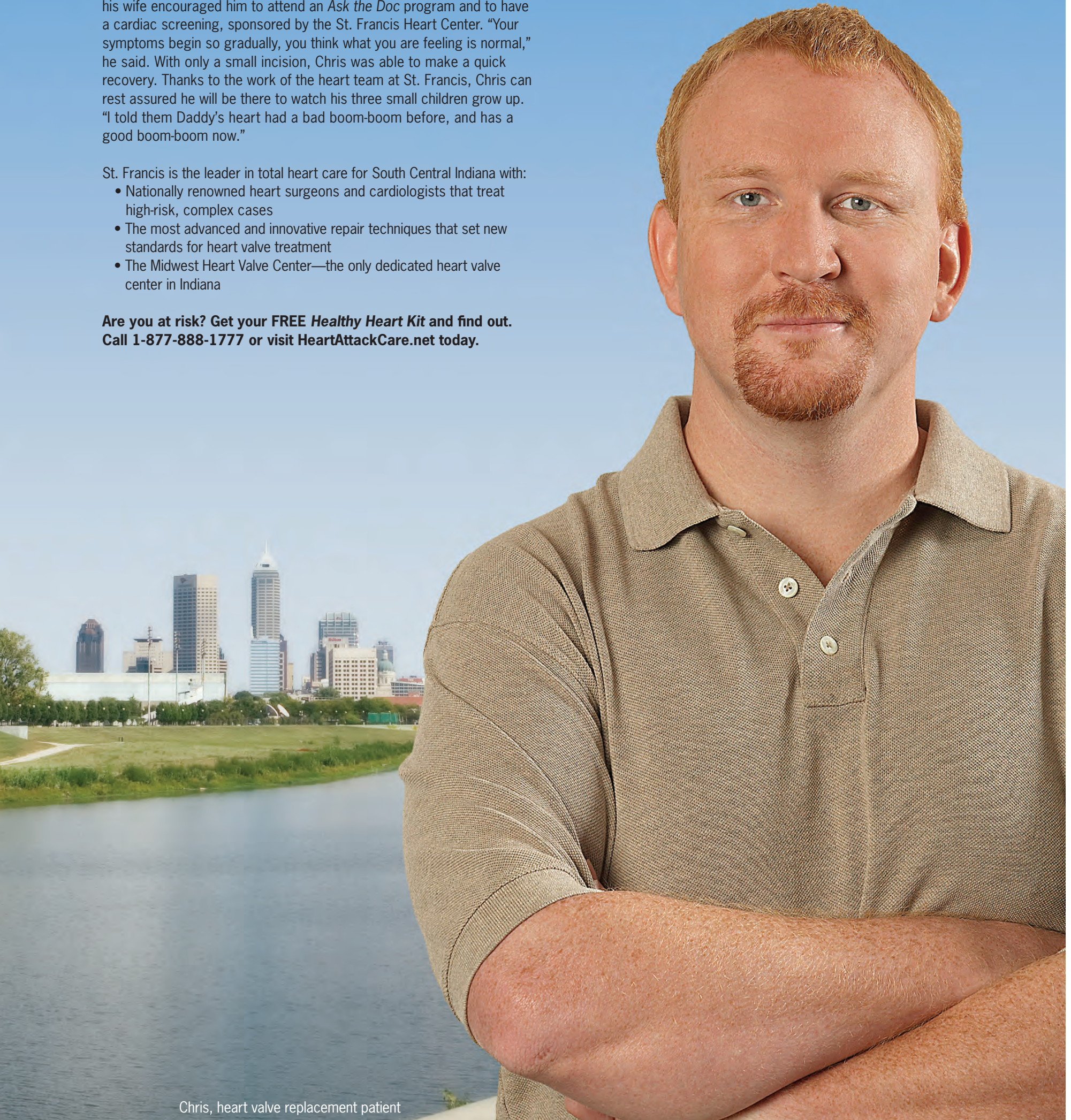
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