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Criterion

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Worthwhile cause

New furnishings needed to complete updating at St. Philip Neri School, page 9.

CriterionOnline.com

September 18, 2009

Vol. XLIX, No. 49 75¢

Saint's daughter hopes to follow her mother's example of loving life

WASHINGTON (CNS)—Many people might say their mothers are saints, but very few have an official Church declaration to back it up.

Fifty-year-old Laura Molla, daughter of St. Gianna Beretta Molla, is one of those people.



Laura Molla

St. Gianna, often called the "pro-life saint," was canonized in 2004 by Pope John Paul II for having put her unborn child's life before her own. In 1962, when she was pregnant with her fourth child, doctors discovered a large ovarian tumor that

required surgery. Although surgical procedures at the time called for removal of her entire uterus, Gianna Molla, 39, insisted that surgeons only remove what was necessary and allow her baby to live.

She pleaded with her family and doctors: "If you must decide between me and the child, do not hesitate. Choose the child, I insist on it, save the baby."

When she died of an infection—a week after giving birth to Gianna Emanuela—the Italian saint left behind not only her newborn, but her husband, Pietro, and three other children, including Laura, who was just shy of her third birthday.

Molla, who now works in the furniture business in Italy, said that even though she didn't know her mother, she has learned a lot about her in recent years.

What particularly stands out is how much her mother loved life. She enjoyed skiing, hiking, going to the theater and wearing the latest fashions. She juggled a career as a medical doctor with being a wife and mother. Through reading her mother's letters and notes on spirituality, Molla has also come to understand the depth of her mother's faith.

"We had to work through the shock of losing our mother to find the joy in knowing she is a mother for all," Molla told

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Mission territory



Photo by Sean Gallagher

Alexandra Kale, right, hands a survey to Indiana University-Purdue University Indianapolis (IUPUI) student Ryan Burke of Elwood, Ind., during an activities fair on the university campus on Sept. 1 while Father Rick Nagel, IUPUI chaplain, looks on. Kale and three other recent college graduates are missionaries to IUPUI from the Fellowship of Catholic University Students (FOCUS). They are joining Father Nagel, Echo apprentice Joe Pedersen and a handful of Catholic IUPUI students in renewing Catholic campus ministry for the 30,000 IUPUI students.

Renewed Catholic campus ministry begins at IUPUI

By Sean Gallagher

Indiana University-Purdue University Indianapolis (IUPUI) is a bustling campus with 30,000 students on which the Catholic Church has had no formal presence for several years.

It is mission territory.

But one priest, five young adults dedicated to ministering on the campus and a handful of Catholic IUPUI students are heading into that mission field determined to proclaim the Gospel and bring students to Christ.

In July, Father Rick Nagel began his ministry as chaplain of IUPUI, along with his other assignment as archdiocesan director of young adult and college campus ministry.

Working alongside him is Joe Pedersen, a recent graduate of the University of Notre Dame in northern Indiana and an Echo apprentice, the school's program that trains future catechetical leaders.

Also ministering on IUPUI's campus are four recent college graduates who are missionaries from the Fellowship of Catholic University Students (FOCUS), an organization that seeks to help college students come to know Christ and the Catholic Church (see related story on page 8).

'Total mission territory'

Father Nagel is excited about the prospect of ministering to Catholic students with such dedicated young adults.

"To see the students early on and our new missionaries with their zeal and the fire to establish a [Catholic] student organization has brought me great joy," he said. "What more could we ask for than peer-to-peer relationships that bring people to faith? All of that is just a bundle of excitement."

At the same time, Father Nagel knows that great challenges await him.

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USCCB, CHA officials are encouraged about President Obama's address on health care reform

WASHINGTON (CNS)—President Barack Obama's pledge to continue the ban on the use of federal funds for abortion and to maintain conscience protections for health care workers in any health reform legislation was welcomed by two officials of the U.S. Conference of Catholic Bishops and the president of the Catholic Health Association.

Speaking with Catholic News Service on Sept. 10, hours after Obama addressed a joint session of Congress and a nationwide television audience, Kathy Saile, director of domestic social development in the USCCB Department of Justice, Peace and Human Development, said the president's address offered an encouraging sign that the administration has been listening to concerns raised by the bishops and pro-life organizations about abortion funding in any reform legislation.

Citing the bishops' long-standing belief

that all Americans must have access to quality, affordable health care, Saile said



Kathy Saile

Affordable Health Choices Act of 2009, known as H.R. 3200, allows for federal funding of abortion. Language continues to be worked on in Senate reform measures.

Acknowledging that "serious significant details need to be ironed out," Saile said

that "we need to look at actual language that fixes provisions that are in existing bills."

"We look forward to working with [Obama] to ensure that what is in the final bill, that there is no federal funding [of abortion], no mandates [to pay for abortion] and no requirement of people to pay for other people's abortions," Saile said.

Richard Doerflinger, associate director of the bishops' Secretariat of Pro-Life Activities, echoed Saile in a statement released on Sept. 10.

"We believe that incorporating essential and long-standing federal laws on these issues into any new proposal will strengthen support for health care reform," Doerflinger said, pledging to work with Congress and the White House to ensure

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Catholic News Service on Sept. 11, the day before she addressed participants at a eucharistic congress at the Basilica of the National Shrine of the Immaculate Conception in Washington sponsored by the Council of Major Superiors of Women Religious. The theme of the Sept. 11-12 congress was "Sacrifice of Enduring Love."

Molla's mother, born in 1922 near Milan, Italy, was described by Pope John Paul at her canonization liturgy as a model of virtue, holiness, motherhood, professionalism and devotion to the faith. He said she followed Christ's example of loving one's "own in the world and loving them to the end."

She was beatified in 1994 during the International Year of the Family, and 10 years later, one week after Mother's Day, she was named a saint.

During the May 16 canonization ceremony at St. Peter's Square, the crowd of 40,000 also included Pietro Molla and three of the couple's children. One of the children, Mariolina, died in childhood. The Molla children live in Italy. Pierluigi, the

oldest, is an engineer and Gianna Emanuela, the youngest, is a physician.

Molla described the canonization liturgy as beautiful and full of "a lot of happiness." But what pleased her most about it was that her father, who had been sick, was able to attend.

She has self-proclaimed her 97-year-old father as a saint, saying through an interpreter: "Faith overflows in my father."

She said her father never realized he was "living next to a saint," and her mother didn't realize it either.

Molla said her mother was convinced of her call to the vocation of marriage and "lived that until the end"—a commitment that Molla hopes will be an example to others.

"She teaches us to truly discern" what our vocation should be, she said, and then to "live that vocation to the fullest."

Molla acknowledged that she has faced her own set of vocation questions and turned, naturally, to her mother for advice.

"I asked my mother to give me light," she said, and then smiled and looked at Giuseppe Pannuti, her husband of seven years.

The tall, slender woman—who exhibits her mother's taste for fashion—is fully aware

she has big shoes to fill. She described being a saint's daughter as "a great joy and a huge privilege," and added that she often asks herself if she is "worthy of this privilege."

But in the midst of the nearly overwhelming example left by her mother, Molla also finds comfort in St. Gianna's example of simply living out one's faith on a daily basis.

As she sees it, her mother's decision nearly 50 years ago was not an isolated choice. She told participants at the eucharistic congress on Sept. 12 that her mother's action was "the crowning of a whole life of virtue, a life lived constantly in the light of the Gospel as a young woman, physician, spouse and mother."

When she hears people question the choice to leave behind three children in order to give birth to a fourth, Molla insists her mother was convinced that her unborn child had the same right to live as her other children.

"She did not choose death," but "at that moment she chose the life of her child."

As proof that her mother wanted to live, Molla recounts stories that her father told her of how her mother flipped through fashion magazines at the hospital to find outfits she wanted to wear when she left.



St. Gianna Beretta Molla is pictured on a family outing with her daughter, Laura, in an undated photo. The Italian doctor and mother, who sacrificed her own life for the life of her child, was canonized by Pope John Paul II in 2004.

"She was a very happy woman," Molla said, adding that her mother "loved life until the end," and knew to "accept everything God gives us—even suffering." †

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that current legislation is amended.

Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association, told CNS that, while much work remains on amending the legislation, she was pleased by Obama's stance.

"We were gratified to hear that federal funds would not be used for abortions and that conscience protections would be maintained," she said. "We were pleased to hear him say we were going to move on now."

"There are too many people ... who

need this kind of [health care] assistance. We believe it is long overdue. It is a



Richard Doerflinger

challenged the president's position that health care reform legislation would not include abortion funding.

moral and economic imperative, and we were pleased to hear him put it in those terms," Sister Carol said.

Meanwhile, a group of pro-life legislators and organizations, led by Rep. Chris Smith, R-N.J.,

Calling Obama's statements to Congress misleading, Smith said during a Sept. 10 Capitol Hill news conference that an analysis of H.R. 3200 shows that funding for abortion remains in place.

"Despite what Obama said, the House bill would allow abortions to be covered by a federal plan and by federally subsidized private [insurance] plans," Smith said.

"President Obama must be held accountable for his words," Smith added. "If he intends to support the pro-life amendments that have thus far been deleted by pro-abortion members of his party, we will welcome that. But the truth is that he seeks to cover up his intention to use the government-run

public plan to send checks from the U.S. Treasury to abortionists around the country."

Joining Smith was Rep. Joe Pitts, R-Pa., one of the authors of an amendment that would have ensured the federal ban on abortion funding would remain in place. The amendment was defeated in committee, however.

"Such an explicit exclusion is missing from this bill," Pitts said, pledging to reintroduce his amendment when the bill comes up for debate in the House.

"This is not about the legality or the illegality of abortion. It is about keeping the government out of the business of promoting abortion as health care," Pitts said. †

Pro-life leaders deplore murder of Michigan activist

OWOSSO, Mich. (CNS)—Pro-life leaders condemned the Sept. 11 murder of a Michigan man who was protesting against abortion outside a public high school in Owosso. The suspect, arrested by police, said he targeted the man for his activism.

The dead man, James Pouillon, 63, a General Motors retiree, was shot about 7 a.m. while protesting outside Owosso High School as students were gathering for classes. Owosso, a town of about 15,000, is located 10 miles west of Flint.

A 33-year-old Owosso Township long-haul truck driver, Harlan James "Hal" Drake, was arrested later that morning.

Police said Drake, once in custody, confessed to having killed a second man.

The body of James Fuoss, 61, was found on the property of the gravel business that he owned an hour after the Pouillon murder.

Prosecutors in Shiawassee County said Drake had singled out Pouillon because of

the visible style of his regular protests outside the school. It was not immediately disclosed why Drake killed Fuoss. Police said Drake intended to kill a third man, an Owosso real estate agent, but was arrested at his home before he could carry it out.

"Mr. Pouillon was known as the 'sign guy' because he had the courage to show people what abortion really is," said Priests for Life executive director Janet Morana in a Sept. 11 statement.

Sara Edwards, the chief assistant prosecutor for Shiawassee County, told *The New York Times*, "He tended to carry big signs with very graphic pictures of [aborted] fetuses."

"This brutal murder will not deter pro-lifers from continuing to expose the horror of what abortion does, not just to the baby who loses his life, but also to the mother who lives with the truth of abortion [for] the rest of her life," Morana said.

Father Frank Pavone, national director of Priests for Life, said in a Sept. 11 statement,

"James Pouillon today joined the approximately 4,000 other victims who will be killed today because of abortion. The taking of all innocent lives must stop."

"While the motive behind the shooting is unknown, we know that Mr. Pouillon was known for his stand against abortion," noted a Sept. 11 statement by David N. O'Steen, executive director of the National Right to Life Committee. Prior to the murder charges, Drake had no criminal history.

"The pro-life movement works to protect the right to life and increase respect for human life," O'Steen added. "Any unlawful use of violence is directly contrary to that goal."

Pouillon's pastor, Father John Fain of St. Paul Parish in Owosso, said in a separate statement, "While many in the Christian community in Owosso strongly disagreed with his approach, they admired his passion, zeal and determination to protect and preserve human life, at every stage, from conception to natural death."

President Barack Obama, in a two-sentence statement on Sept. 13, called Pouillon's murder "deplorable," adding, "Whichever side of a public debate you're on, violence is never the right answer."

About 200 people, including Pouillon's widow and adult daughter, gathered outside Owosso High School on Sept. 13 to mourn his death and celebrate his life. †

Official Appointments

Effective Sept. 8, 2009

Rev. Bernard Varghese, O.F.M., Cap., Capuchin Provincialate of Kerala, India, to associate pastor of St. Louis Parish in Batesville.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. †

The Criterion

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2009 Criterion Press Inc. ISSN 0574-4350.

Staff:

Editor: *Mike Krokos*
Assistant Editor: *John Shaughnessy*
Senior Reporter: *Mary Ann Wyand*
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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
P.O. Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
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1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717

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9/18/09

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Service and sacrifice made on Sept. 11, 2001, honored at Mass

By Sean Gallagher

Two fire trucks, with their tall ladders extended holding aloft a giant American flag, were parked in front of St. Mary Church in downtown Indianapolis on Sept. 11 as worshippers gathered for a Mass in remembrance of firefighters, police officers and other public safety workers who gave their lives while responding to the terrorist attacks in New York and Washington, D.C., eight years ago on Sept. 11, 2001.

Dozens of emergency responders came in uniform to the Mass, along with Indianapolis Fire Department Chief Brian Sanford, Indianapolis Metropolitan Chief of Police Michael Spears, Marion County Sheriff Frank Anderson and Indianapolis Mayor Greg Ballard.

They were joined by many other Mass-goers who came to show their appreciation for their service.

"It was moving," said Jeanine Adkins, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "I was glad to see the community come together. I just feel like everybody should embrace the day and show their pride."

Father Aaron Jenkins, chaplain of the Indianapolis Fire Department, was the primary celebrant at the Mass. He was assisted by student altar servers from Father Thomas Seccina Memorial High School in Indianapolis, where he also serves as chaplain.

In his homily, Father Jenkins praised the public safety workers who died eight years ago.

"The faith of these men and women drove them into a bad situation to help those in need," he said. "... Their faith, however small, led them to save and defend life. This meant, in many cases, that they had to give their lives for others. ... It is a true act of love. They laid down their lives to save another."

Father Jenkins' words echoed Jesus' words at the Last Supper, "No one has greater love than this, to lay down one's life for one's friends" (Jn 15:13).

It is those words that Indianapolis Fire Department Battalion Chief Tim Baughman, a member of Holy Spirit Parish in Indianapolis, said are at the heart of the service given by emergency responders.

"If you break it all the way down and drill all the way into it, that's the core," he said before the Mass. "That's the soul of what we do."

Baughman, 48, is a 22-year member of the Indianapolis Fire Department, and was a close witness to the meaning of Jesus' words.

He was a member of Indiana Task Force 1, which arrived to assist at ground zero in New York just 15 hours after the terrorist attacks at the World Trade Center.

A father of three, Baughman's offer to serve on the task force, nonetheless, was immediate.

"I thought this morning of how it must have been for my family for me to leave right in the middle of what was going on in the country," Baughman said.

"We weren't flying planes. We didn't know what was next. And here I packed up, and my wife ... was taking care of our young children.

"... I said, 'Yes, I'll go do this.' I didn't realize at the time that I really didn't ask my family. They just thought that it was time for me to go."

Because of the massive loss of life at the World Trade Center—2,752 people died—Baughman and the members of Task Force 1 weren't able to do the rescue work for which they were trained. He said, though, that there was still value to their presence at ground zero.

"It was important to make sure that we let the community and the country and the world know that, as firefighters, we're there to back each other up," Baughman said. "We all know that, in that situation, most people think we're a different breed because we run into buildings when everybody else is running out."

Before the Mass, Ballard, a retired Marine lieutenant colonel, spoke about the importance of honoring such self-sacrifice.



A giant American flag is held aloft from the ladders of two fire trucks parked in front of St. Mary Church in Indianapolis on Sept. 11 before a Mass celebrated to honor the service of all emergency responders, and especially those who lost their lives responding to the terrorist attacks on Sept. 11, 2001, in New York and Washington, D.C.

"It's very difficult for me to talk about that, to be honest with you," Ballard said. "It could have been me. I was in the Gulf War, and I was in Panama for some tough times, too.

"So everybody who comes through and survives really needs to remember. And we really want everybody within the city and across the country to remember those who made the ultimate sacrifice for all of us."

Because of the almost Christ-like service that emergency responders give to each other and the broader community, Baughman thought it was important for them to come together on the anniversary of the terrorist attacks.

"We should never forget," he said. "We firefighters and police officers who come to this [Mass] should always be able to look [at each other] and know that we're each other's brothers. We're taking care of each other."

(For more photos from the memorial Mass on Sept. 11 at St. Mary Church in Indianapolis, log on to www.CriterionOnline.com.) †



Indianapolis Fire Department Battalion Chief Tim Baughman, a member of Holy Spirit Parish in Indianapolis, kneels in prayer during the Mass. Baughman served as a member of Indiana Task Force 1 that arrived to assist at ground zero in New York just 15 hours after the terrorist attacks of Sept. 11, 2001.

Archdiocesan priest to study Orthodox theology at Vatican's request

By Sean Gallagher

After completing his third year of graduate studies in Rome, during which he worked toward earning doctoral degrees in liturgy and philosophy, Father Christian Kappes said he feels "almost like a professional student."

Now, his "career" as a student will continue for possibly three more years in Greece.

In this new phase, his studies will continue at the request of the Vatican.

Father Kappes will participate in a pilot program set up by the Vatican and the government of Greece in which he and other Catholics will earn advanced degrees in Greek Orthodox theology in Greece.

He said the ultimate purpose of the program is that he and those who will participate in it later will possibly assist in "an official commission between the Vatican and the Greek Orthodox Church to try to overcome a lot of the dissensions that historically have divided us."

Having grown up on the south side of Indianapolis as a member of Most Holy Name of Jesus Parish in Beech Grove, Father Kappes said he never could have predicted where he would be taken when he discerned a call to the priesthood approximately 10 years ago.

"I wouldn't have guessed it," Father Kappes said during a recent visit to Indianapolis. "I grew up being interested in sports and doing academics because that's how you get [athletic] scholarships. But I wasn't particularly interested in academics."

Msr. Joseph F. Schaedel, vicar general, has known Father Kappes since he was in grade school, and preached

at his Mass of Thanksgiving after his ordination in 2002.

"I am delighted that he has the talents and abilities the Holy See is seeking to foster better understanding and relationship between the Roman Catholic Church and the Greek Orthodox Church," Msr. Schaedel said. "We should be proud. I sure am. The expertise and understanding of this relationship will always be invaluable to Father Kappes in his ministry in the coming years."

Father Kappes said it was his experience of parish ministry at St. Louis Parish in Batesville from 2002-05 that led him to begin graduate studies.

"I realized that I was academically unequipped to deal with some of the problems that I [was faced with]," Father Kappes said. "I realized that I needed it because I needed to have a better ability to answer questions and apply theology to the practical life."

He first learned about the possibility of participating in the program when Dominican Father Charles Morerod, the dean of the philosophy faculty at the Pontifical University of St. Thomas Aquinas in Rome—commonly known as the Angelicum—and the secretary of the Holy See's International Theological Commission, told Father Kappes that he had nominated him.

Father Kappes said it is likely that his nomination is due to his academic interest in the appreciation of some Orthodox theologians in the Middle Ages for the philosophy of St. Thomas Aquinas and similar scholastic philosophers in the Catholic Church.

This took place two centuries after a definitive break in ties between the Catholic Church in Western Europe and the various Orthodox Churches in Eastern Europe and parts of the Middle East.

Father Kappes said that, through his studies, he hopes "to reintroduce Greek Orthodox theologians to their own tradition."

"Oftentimes, there's a forgetfulness of the fact that

scholasticism occupied [Greek Orthodox] thought from basically the 15th century until the 19th century," he said. "They were very good at scholastic theology. They did a lot of things even in their liturgy in order to conform their liturgy to scholastic thought."

As interesting as academic work and ecumenical initiatives are to Father Kappes, he had hopes of returning to parish ministry in the archdiocese sometime early next year.

"I was wanting to come home to the archdiocese for [which] I was ordained," Father Kappes said. "There's sadness that I won't have a pastoral assignment [here] because that is the heart of the diocesan priesthood."

Nevertheless, he also admitted that he is looking forward to his studies in Greece.

"It is an exciting assignment because it happens to be an area that I'm interested in," Father Kappes said. "But it's also an exciting assignment because it feels like the Holy See is asking me to contribute something to the Church in concrete terms. And I feel like I can do that."

Furthering Christian unity through ecumenical theological discussions is a high priority for the Vatican. The day after he was elected in 2005, Pope Benedict XVI pointed to this as a specific goal of his papal ministry in a homily he delivered before the cardinals who had elected him.

Yet as excited as Father Kappes is by the prospect of contributing to the fulfillment of an important goal for the pope, he is realistic about how much progress can be made in the short term.

"I don't know that our generation is going to see the progress that Pope Benedict is hopeful for," Father Kappes said. "Nonetheless, positive work in theological discussions is a responsibility of the Catholic Church." †



Fr. Christian Kappes



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Editorial

Sex outside of marriage

One of our readers, Joseph M. Mucha of Pittsboro, has encouraged us to editorialize about men's role in the mounting number of out-of-wedlock pregnancies.

He wrote, "Today, only the unmarried woman is admonished for getting pregnant: 'How could she do this? Why did she let this happen? Didn't she take precautions? I hope she's not thinking of having that baby.' Why is it that we aim our liability lasers at the woman, rarely at the fellow?"

Obviously, Mucha has put his finger on one of the problems of our society. Yes, men are just as much to blame for the rising rate of out-of-wedlock pregnancies, which has now reached 40 percent overall and 70 percent in the black community.

But that is only one of the problems.

Mucha also wrote, "In earlier years in my neighborhood, if an

unmarried woman was with child, no one slept until the father's name was affirmed and he took responsibility, or else." That was "in earlier years."

Today, neither the man nor the woman sees anything wrong with having a baby out of wedlock. It is no longer a social stigma. Sex outside of marriage is taken for granted, as is cohabitation.

Helen Alvaré recently wrote a series of columns on this subject for the Culture of Life Foundation's Web site. (We do, by the way, recommend that Web site located at www.culture-of-life.org.)

She noted that this past Father's Day President Barack Obama asked fathers to step up to their fathering responsibilities, and that's important because "a robust father-child bond is a crucial piece of the puzzle of a healthier future for U.S. children."

However, Alvaré said, what is missing is the father's relationship to the mother: "Forgetting that everything related to fathering begins with the mother is foolish." And, she says, "Sex, marriage and parenting take place in the context of the hopes and beliefs of men and women about intimate heterosexual relationships."

Studies that Alvaré quotes show that unmarried couples with children spend little time making the decision to engage in sex with the other parent: "It is almost as if it is not worthy of discussion or debate. It is not a decision bearing moral significance for them. There is rather an attraction to the other person, and then there is sex [fairly soon, too] as part of this."

Here, then, is the biggest problem in this area that we are experiencing today: "By the lack of discussion about the decision to embark on a sexual relationship, and by the frequent practice of having multiple sex partners



Deacon John Ford presides at the wedding of Diana Kontonotas and James Willis at St. Thomas the Apostle Church in West Hempstead, N.Y., on May 1. Studies show that the number of children born out of wedlock continues to rise in the U.S.

even during their adolescence, both males and females are saying that they don't see sex as a terribly significant decision."

What, we ask, has happened to the whole concept of chastity?

The Catholic Church still teaches that fornication (sexual intercourse between unmarried persons) is sinful because, as the *United States Catholic Catechism for Adults* says, "it violates the dignity of persons and the nuptial meaning and purpose of sexuality, which is ordered to the unitive and procreative goals of married people" (p. 406).

Is it too late for our society to return to that concept, one that was accepted nearly universally until about 50 years ago? Then came the development of the birth control pill, which made the so-called "sexual revolution" possible.

Today, not only is there no thought of marriage between sexual partners, but there is also no thought of commitment to each other. That is despite the fact that psychological studies show that sex has significant emotional and intellectual effects, especially for young women. Often, they really don't want to have sex with their boyfriends, but think that it is expected of them.

We're under no illusions that we can change society's attitude toward sex, but we should be able to convince our Catholic young people, both males and females, that the way to their happiness can best be found by following the teachings of the Church regarding sexual morality. They will never be sorry if they wait until marriage before they have sexual relations.

That's why the archdiocese's A Promise to Keep: God's Gift of Human Sexuality peer mentor chastity education program is so important for the teenage presenters and the early adolescents who learn this positive abstinence message at a young age.

—John F. Fink

Be Our Guest/Bob Desautels

'Thank you, Phil Wilhelm' for your generosity and for touching countless lives

A man of strength, resolve, talent and charity passed away on Aug. 28. His name was Philip J. Wilhelm.

The Indianapolis Star took no note of his death save the standard obituary. Editors of the daily publication, one that is but a shell of what it used to be, neither noticed nor took time to look into the life of this extraordinary man.

As surprised as I was that the newspaper shunned the story behind this successful businessman, I put it off as another faux pas by the media fixed on much more lucrative yet frivolous stories of celebrities and their lives gone right or wrong.

When I picked up the Sept. 4 issue of *The Criterion*, however, and found no story, no picture and no reference save the standard mention of his passing in the "Rest in Peace" section of the newspaper, I was surprised.

The personal achievements of this man, and the support and personal devotion and passion he gave to the Catholic Church, the archdiocese in which he lived, the parishes where he resided, the high schools he assisted, and the Catholic college he helped support drew zero attention by *The Criterion*.

I'm sure the Church recognizes that good deeds and care for others by anyone are worthy of a notable response. As my mother told me so many times, "When someone does something for you, cares for you or gives you something out of the kindness of his or her heart, say thank you. ... Always say thank you."

Well, that is what Phil Wilhelm did all his life. He gave to his family members, his

Church, his business and his friends.

Phil would, and normally did, avoid recognition. I'm even told he did not want a lot of attention shown after he died.

Well, he got his wish ... big time, much like the saying, "Be careful what you wish for, you just might get it."

In this case, and this is my point, Phil Wilhelm is too much of an example to young and old alike to disregard his passing without acknowledging how he followed the Gospel to the nines.

Our Lady of Lourdes and St. Matthew parishes, Father Thomas Scecina Memorial High School, the Catholic Youth Organization and many other archdiocesan agencies saw both his time, talent and a great deal of his treasure.

St. Joseph College in Rensselaer, Ind., meant much to him, and was the recipient of his generosity as well. I dare say I only scratched Phil's achievement surface. It is safe to say that many can learn from Phil's devotion to others. However, for those who didn't know of this man, Phil's story needs to be told.

My mother's teaching says, "You can't say thank you enough; it shows you care and are appreciative."

So may I ask *The Criterion* to say thank you to Phil Wilhelm? Phil is not asking, I am.

On behalf of all those who knew him, felt his touch (and it was a big one), and are better people today because of knowing him and what he did for others, we should all say "Thank you, Phil Wilhelm!"

(Bob Desautels is a member of St. Pius X Parish in Indianapolis.) †

Letters to the Editor

Sen. Kennedy was not a role model for anything Catholic, reader says

How sad that the Sept. 4th issue of *The Criterion* should have an editorial on the Kennedy family and a ¾-page article on Sen. Edward Kennedy's funeral.

The man consistently voted against the most basic of human rights, the right to life.

It seems to me it matters not what other human rights he stood for if he refused this.

He had, over the years, received a 100 percent rating from the National Abortion and Reproductive Rights Action League (NARAL).

As your article stated, he favored *Roe v. Wade*, was a chief sponsor of a bill to limit protests outside abortion clinics (which I had done early in the fight), favored embryonic stem-cell research (adult stem cells have proven much better) and opposed the Partial-Birth Abortion Ban Act. How un-Catholic does one have to be in order to be recognized as such?

Cardinal Roger Mahoney of Los Angeles would have us believe he "struggled with this aspect of his Catholic faith ..."

I'm sorry, I don't see the struggle. His religion was in one hand, his politics in the other, and he clearly and repeatedly chose politics. Were you trying to give an air of respectability to someone who always seemed to put his Catholic faith on the back burner?

In another part of the article, Cardinal Mahoney also says "the voiceless, the powerless and the most needy of our citizens have lost a great champion" Sen. Kennedy did not champion the unborn, and who is more voiceless and powerless than they?

Another question: How many babies never saw the light of day, never had a

chance to experience this wondrous thing we call life, because Sen. Kennedy chose to vote constantly, always, against this chance for them?

I am sure there are many Catholics across the United States who are as unhappy as I am to see the pomp and circumstance of his funeral.

We look to our hierarchy to lead us. Sen. Kennedy is not a role model for anything Catholic, and to give him this amount of honor is a slap in the face to those Catholics sincerely trying to live their religion.

Barbara L. Maness
Vevay

There is no reason for Sen. Kennedy's eulogy in Catholic newspaper

With all due respect to Editor Emeritus John Fink, with whom I have been respectfully disagreeing in print for many years, I do not believe Sen. Edward "Ted" Kennedy deserved to be eulogized in *The Criterion*.

No matter how much money and tireless effort he poured into his many liberal causes, the fact remains that being pro-life is not a "cause" or a "movement"—it is a commandment!

Without being judgmental of his personal sins, and trying to justify my own heartfelt statement that "*The Criterion* is a champion for pro-life issues," I am having a hard time trying to reconcile the necessity of an editorial about the Kennedy family against the number of babies who never lived to grow up and read it—thanks to Sen. Kennedy's "conflicted struggle," which left him feeling "trapped" by his liberal position.

Alice Price
Greenfield

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Despite our sins, we have hope in God's mercy and love

When we think about the Last Judgment, there are two extremes we need to avoid.

The first is the idea that the end of time will be a terrible experience in which an angry God dispenses punishment. This image was created by artists to emphasize the more frightening aspects of our belief that Christ will "come again in glory to judge the living and the dead." Actually, this wrathful image conflicts with the portrait of Jesus that we find in the Gospels. God is a God of mercy and compassion, not a God of vengeance.

But the opposite view is also wrong. The Day of Judgment will definitely call us to accountability.

As Pope Benedict XVI tells us in his encyclical letter "*Spe Salvi*" ("Saved by Hope"), "From the earliest times, the prospect of judgment has influenced Christians in their daily living as a criterion by which to order their present life, as a summons to their conscience, and at the same time as hope in God's justice" ("*Spe Salvi*," #41). We believe that Christ will come again as judge, but we have hope in his mercy and love.

The world we live in today has lost sight of the Last Judgment.

This may be one reason why many Catholics no longer feel the need to confess their sins regularly. We have lost sight of the fact that we are responsible for how we live, that one day we will be asked

to render an account.

But the Last Judgment is not just for individuals. On the last day, the Lord will determine the fate of the universe and of history. On that day, when time as we know it is transformed into eternity, God will draw all things to himself. What is good will be retained and renewed in the light of Christ. What is evil will be cast into the darkness of eternal death.

"The image of the Last Judgment is not primarily an image of terror but an image of hope," Pope Benedict writes. "For us, it may even be the decisive image of hope" ("*Spe Salvi*," #44).

Why? Because God's justice is also mercy. As the Holy Father says, "Both these things—justice and grace—must be seen in their correct inner relationship. Grace does not cancel out justice. It does not make wrong into right" ("*Spe Salvi*," #44).

So we should not kid ourselves. We will be judged. And our sins will be punished. But the good we have done will also be rewarded, giving us a source of profound hope and the promise of lasting joy.

The Church teaches that death is the decisive moment for us. When we die, the choices we have made during life will define us.

Basically, we have only two options in the way we live: We can choose Life (love and truth and goodness) or we can choose Death (hatred, falsehood and

self-centeredness). The reward for choosing Life (God) is heaven. The punishment for choosing Death is hell.

But as Pope Benedict tells us, neither extreme is normal. "For the great majority of people—we may suppose—there remains in the depths of their being an ultimate interior openness to truth, to love, to God. In the concrete choices of life, however, it is covered over by ever new compromises with evil—much filth covers purity, but the thirst for purity remains and it still constantly re-emerges from all that is base and remains present in the soul" ("*Spe Salvi*," #46).

Most of us long for God in spite of the fact that we have made many poor choices and have repeatedly fallen short of the standard set for us by Christ, who is the way, the truth and the life.

There is hope for us—even after death. That hope is found in the Church's consistent teaching on purgatory. We believe that individuals who die, but who are not yet ready for the joy of heaven, undergo a form of purification that allows us to atone for our sins and to prepare for the Last Judgment.

No one knows the exact form that this purifying experience takes. But we believe that "in order to be saved we personally have to pass through 'fire' so as to become fully open to receiving God and be able to take our place at the table of the eternal marriage feast" ("*Spe Salvi*," #46).

The Lord has told us that he is preparing a place for us in heaven. In spite of our sins, for which we remain accountable, we have hope in God's love and mercy.

That's why we pray for one another, the living and the dead, and why we continually ask God to forgive our sins, as we forgive those who sin against us. Now, and forever, Amen. †

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

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

Archbishop Buechlein's intention for vocations for September

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

Pese a nuestros pecados, la misericordia y el amor de Dios nos infunden esperanza

Al reflexionar acerca del Juicio Final existen dos extremos que debemos evitar.

El primero es la idea de que el fin de los tiempos será una experiencia terrible en la que un Dios encolerizado inflinge un castigo. Esta imagen fue creada por los artistas para resaltar los aspectos más aterradores de nuestra creencia de que Cristo "de nuevo vendrá con gloria para juzgar a vivos y muertos." En realidad, esta imagen iracunda contradice la representación de Jesús que encontramos en los Evangelios. Dios es un Dios de misericordia y compasión, no un Dios de venganza.

Pero la perspectiva opuesta tampoco es acertada. En el Día del Juicio Final ciertamente se nos pedirán explicaciones.

Tal y como nos dice el papa Benedicto XVI en su encíclica "*Spe Salvi*" ("Salvados por la esperanza"): "Ya desde los primeros tiempos, la perspectiva del Juicio ha influido en los cristianos, también en su vida diaria, como criterio para ordenar la vida presente, como llamada a su conciencia y, al mismo tiempo, como esperanza en la justicia de Dios" ("*Spe Salvi*," #41). Creemos que Cristo volverá como juez, pero su misericordia y su amor nos esperanza.

El mundo en el que vivimos hoy ha perdido la noción del Juicio Final.

Esta podría ser una de las razones que explican por qué muchos católicos ya no sienten la necesidad de confesar sus pecados con regularidad. Hemos perdido la noción de que, de hecho, somos responsables por nuestro estilo de vida y de que un día se nos hará rendir cuentas.

Pero el Juicio Final no está reservado sólo para las personas. En el último día el Señor determinará el destino del universo y de la historia. Y en ese día, cuando el tiempo tal y como lo conocemos se transforme en eternidad, Dios atraerá todas las cosas hacia Sí. Todo lo bueno se conservará y se renovará en la luz de Cristo. Todo lo malo será arrojado a la oscuridad de la muerte eterna.

"La imagen del Juicio final no es en primer lugar una imagen terrorífica, sino una imagen de esperanza", escribe el papa Benedicto. "Quizás [sea] la imagen decisiva para nosotros de la esperanza" ("*Spe Salvi*," #44).

¿Por qué? Porque la justicia de Dios también es misericordia. Como lo expresa el Santo Padre: "Ambas —justicia y gracia— han de ser vistas en su justa relación interior. La gracia no excluye la justicia. No convierte la injusticia en derecho" ("*Spe Salvi*," #44).

De modo que no debemos engañarnos. Se nos juzgará. Y nuestros pecados serán castigados. Pero también nuestras buenas acciones serán recompensadas lo cual nos ofrece una fuente de profunda esperanza y la promesa de la alegría eterna.

La Iglesia nos enseña que la muerte es el momento decisivo para nosotros. Al morir, las decisiones que hayamos tomado en vida nos definirán.

En esencia, sólo tenemos dos formas de vivir: podemos elegir la Vida (el amor, la verdad y la bondad), o podemos elegir la Muerte (el odio, la falsedad y el egocentrismo). La recompensa por elegir la Vida (Dios) es el cielo. El castigo por escoger la Muerte es el infierno.

Pero, tal y como señala el papa Benedicto, ninguno de los dos extremos es normal. "En gran parte de los hombres—eso podemos suponer—queda en lo más profundo de su ser una última apertura interior a la verdad, al amor, a Dios. Pero en las opciones concretas de la vida, esta apertura se ha empañado con nuevos compromisos con el mal; hay mucha suciedad que recubre la pureza, de la que, sin embargo, queda la sed y que, a pesar de todo, rebrota una vez más desde el fondo de la inmundicia y está presente en el alma" ("*Spe Salvi*," #46).

La mayoría de nosotros anhela a Dios, a pesar de haber tomado muchas malas decisiones y no cumplir repetidamente con los preceptos instituidos por Cristo quien es la verdad, el camino y la vida.

Existe esperanza para nosotros, incluso después de la muerte. Dicha esperanza se halla en las enseñanzas de la Iglesia sobre el purgatorio. Creemos que las personas que mueren pero no están todavía listas para gozar del júbilo del cielo, pasan por una cierta purificación que les permite expiar sus pecados y prepararse para el Juicio Final.

Nadie sabe a ciencia cierta cómo es ese proceso de purificación, pero creemos que "para salvarse es necesario atravesar el 'fuego' en primera persona

para llegar a ser definitivamente capaces de Dios y poder tomar parte en la mesa del banquete nupcial eterno" ("*Spe Salvi*," #46).

El Señor nos ha dicho que nos está preparando un lugar en el cielo. A pesar de nuestros pecados, por los cuales somos responsables, tenemos esperanza en el amor y la misericordia de Dios.

Es por ello que rezamos los unos por los otros, por los vivos y los muertos, y la razón por la cual pedimos continuamente a Dios que perdone nuestras ofensas, como nosotros perdonamos a los que nos ofenden. Ahora y por siempre, Amén. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en septiembre

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

Events Calendar

September 18

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

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

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

September 18-19

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

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

September 18-October 26

Saint Meinrad Archabbey and School of Theology, Archabbey Library Gallery, 200 Hill Drive, St. Meinrad. **Exhibit of landscape paintings,** Clay Johnson, artist. Information: 800-682-0988 or www.saintmeinrad.edu.

September 19

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

St. Michael the Archangel

Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Pro-Life Mass,** Father Varghese Maliakkal, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **CYO building entrance east of church, Missionary Servants of the Gospel of Life program,** 1-4 p.m., guests welcome. Information: 317-236-1569 or 800-382-9836, ext. 1569.

Theology on Tap, "Bishop's Bash," Mass, cookout. Information: indytheologyontap.com.

St. Susanna Parish, Zore Hall, 1210 E. Main St., Plainfield. **Chili cook-off and cake walk,** 6:30-8:30 p.m., \$5 per person or \$20 per family. Information: 317-839-3333.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Knights of Columbus, Father Seger Council, annual pork chop supper,** \$10 per person, 3:30-6:30 p.m. Information: 317-392-2395.

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

September 19-20

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

September 20

Holy Trinity Parish, 337 N. Warman Ave., Indianapolis. **Ice cream social, "Banana Splits for Bockhold Hall,"** 11 a.m. Information: 317-495-3019.

Military Park, Hibernian stage, corner of West Street and New York Street, Indianapolis. **Irish Fest,** free admission with a donation of three items to St. Vincent de Paul Food Pantry

prior to **Celtic Mass,** 10:30 a.m. Information: www.SVDPindy.org.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **50th anniversary reunion of the closing of St. John Academy, Mass,** 11 a.m., followed by brunch, Indiana Convention Center, 100 S. Capitol Ave. Information: 317-892-4798 or SKenn63523@aol.com.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Mass,** 3 p.m. Information: 317-269-1276.

St. Mary Parish, 317 N. New Jersey St., Indianapolis. **Parish festival,** food, games, music, 8 a.m.-4 p.m. Information: 317-637-3983.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"40 Days for Life," opening prayer rally in Indianapolis,** Shawn Carney, keynote speaker, 2-3:30 p.m. Information: 317-213-4778 or www.40daysforlife.com/indianapolis.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 11 a.m.-6 p.m., chicken and roast beef dinners, games. Information: 812-934-3204.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"September Fest,"** 11 a.m.-4 p.m., fried chicken dinner. Information: 812-256-3200.

St. Meinrad Parish, Community Center, 13150 E. County Road 1950 N., St. Meinrad. **"Fall Festival,"** 10 a.m.-6 p.m., food, games, quilts. Information: 812-357-5533.

Oldenburg Franciscan Center, Oldenburg, Mass, 9:30 a.m., program on **"Managing Our Stress and Fostering Our Spiritual and Psychological Growth,"** Franciscan Sister Olga Wittekind, presenter, 10:45 a.m.-noon. Information: 812-933-6437 or center@oldenburgosf.com.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic**

prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.

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

St. Alphonsus Parish, 1870 W. Oak St., Zionsville, Ind. (Lafayette Diocese). **"Healing Mass for Divorced and Separated Catholics,"** 2 p.m., social following Mass.

September 23

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Mass in honor of Padre Pio's feast day,** 7 p.m., eucharistic adoration preceding Mass, 12:45-6:45 p.m. Information: 317-636-4478.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **St. Vincent Hospital, "End of Life Care,"** 8:30 a.m.-2 p.m., \$20 per person includes lunch and program materials. Information: 317-338-4040.

St. Mary-of-the-Knobs Parish, 3856 Martin Road, Floyds Knobs. **"Dessert and Card Party,"** 7 p.m.-10 p.m., \$5 per person. Information: 812-923-3011.

September 23-October 28

Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. **St. Francis Hospice, Caterpillar Kids grief support program,** weekly meeting for children ages 5-12, 4:30-6 p.m.,

no charge. Information: 317-865-2092 or 800-390-9915.

September 24

Riverwalk Banquet Center and Lodge, 6729 E. Westfield Blvd., Indianapolis. **Guardian Angel Guild, 50th anniversary luncheon,** 11 a.m.-1 p.m. Information: 317-466-1293.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Ave Maria Guild, fall card party,** 11 a.m.-2:30 p.m. Information: 317-885-5098.

St. Francis Cancer Center, 1215 Hadley Road, Suite 105, Mooresville. **Prostate cancer screenings,** 5:30-8:30 p.m., no charge, pre-registration required. Information: 317-782-4422.

September 25-26

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **Parish festival,** Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, games, music, food. Information: 317-859-4673.

September 25-27

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **"Fall Festival,"** rides, games, food, music, 1-6 p.m. Information: 317-546-4065.

September 26

Oscar Charleston Park, 3130 E. 30th St., Indianapolis. **St. Vincent de Paul Society, "Friends of the Poor, Walk a Mile In My Shoes,"** 2 p.m. Information: 317-924-5769, ext. 138, or www.SVDPindy.org.

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. **"Fall Festival,"** food, music, 2-10 p.m. Information: 317-638-5551.

Indiana State Fairgrounds, Farm Bureau Insurance Celebration Park, 1202 E. 38th St., Indianapolis.

"Life Centers Walk and Run for Life" to help women in unplanned pregnancies and protect the lives of unborn babies, 1 mile walk, 5K run, suggested donation, \$25, 8 a.m. Information: 317-280-2635 or info@lifecenters.com.

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

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **Prostate cancer screenings,** 9 a.m.-noon, no charge, pre-registration required. Information: 317-782-4422.

September 27

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Parish Revival,"** 6-8 p.m. Information: 926-3324.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Open house,** 3-5 p.m. Information: 317-392-3879 or www.svincent@svs.net.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish festival,** 10 a.m.-6 p.m., shooting match, quilts, games. Information: 812-836-2481.

Holy Family Parish, 950 E. Church Ave., Jasper, Ind. (Evansville Diocese). **Parish picnic,** chicken and roast beef dinners, mock turtle soup, games, 10:15 a.m.-4 p.m. Information: 812-634-9232. †

VIPs



Joe and Rose (Shively) Morris, members of St. Anthony of Padua Parish in Clarksville, will celebrate their 50th wedding anniversary on Sept. 26 during a Mass at 5 p.m. followed by a reception with family members and friends.

The couple was married on Sept. 26, 1959, at St. Mary-of-the-Woods Church in Whitesville, Ky.

They have five children: Brenda Bratcher, Kathy Kulwicki, Sharon Thrasher, Carl and Rob Morris. They also have 12 grandchildren. †

'40 Days for Life' prayer rallies are Sept. 20 in Indianapolis and Louisville

"40 Days for Life" opening prayer rallies are scheduled on Sept. 20 in Indianapolis and Louisville.

The ecumenical "40 Days for Life: Praying for an End to Abortion" campaign begins on Sept. 23 and concludes on Nov. 1 in both cities.

Nationally, pro-life supporters in 212 communities will participate in 40 days of prayer and fasting for an end to abortion on those dates.

Shawn Carney of College Station, Texas, co-founder of the national "40 Days for Life" campaign, is the keynote speaker for the 2 p.m. program at the St. Augustine Home for the Aged Chapel, 2345 W. 86th St., in Indianapolis.

A holy hour begins at 12:30 p.m. in the chapel.

After the program, pro-life supporters will pray the rosary in front of the

Planned Parenthood abortion clinic, 8590 N. Georgetown Road, in Indianapolis.

Pro-life supporters in southern Indiana and Louisville will gather for an opening prayer rally at 2 p.m. in the gymnasium at Our Mother of Sorrows School, 774 Eastern Parkway, in Louisville.

Pastor Joel Carwile, the minister at the Valley View Community Church, will be the keynote speaker for the Louisville program.

During the 40 days of prayer, pro-life supporters will pray on the sidewalk in front of the EMW Women's Surgical Center, 138 Market St., in Louisville.

(For more information about the "40 Days for Life" prayer campaigns in Indianapolis and Louisville, log on to www.40daysforlife.com/Indianapolis or www.40daysforlife.com/Louisville.) †



Knights of Columbus gift

St. Benedict parishioner Tom Gawlik of Terre Haute, left, state secretary for the Indiana State Council of the Knights of Columbus, presents a check for more than \$5,800 to Msgr. Joseph F. Schaedel, vicar general, on Sept. 8 at the Holy Family Chapel in the Archbishop O'Meara Catholic Center in Indianapolis. The gift, which will benefit various Church ministries in the Archdiocese of Indianapolis, was part of the Christopher Fund Endowment of the Supreme Council of the Knights of Columbus in Indiana.

New director of Crisis Office is eager to reach out to others

By John Shaughnessy

The file folders stacked at the edge of Stephanie Davis' desk usually tell a story of heartbreak searching for hope, but this particular folder holds a story that also makes Davis smile and laugh.

It's the story of a man who had just been released from prison, a man who sought help from Davis, the new director of the Crisis Office, an emergency assistance program of Catholic Charities Indianapolis.

Hoping to start his life anew, the man told Davis and volunteers at the Crisis Office that he was a cosmetologist and he had a job interview scheduled soon at a beauty salon. He also told them he needed nice clothes to make a good impression during the interview.

"Some of the volunteers got excited and they put him in an outfit [from the Crisis Office shelves]—a shirt and tie and shoes and socks," Davis recalls. "He was pretty hard looking when he first came here, but he looked like a million bucks by the time they were finished with him. One of the volunteers was even complaining about how she couldn't find someone who could cut her hair right, and asked if he would do it. They went outside, he cut her hair and she was really impressed. She paid him.

"Everyone became invested in the guy. And he got the job. The last time he came in here, he had just signed a lease on a new apartment."

It's one of the success stories that Davis has enjoyed since officially starting her new position on June 26—right in the midst of a period when the demand for help from the Crisis Office has increased dramatically because of the dire economic situations that many families and individuals now face.

"The number of requests for help is overwhelming," Davis says at the end of another day at the Crisis Office, where people come for food, clothing, and limited financial assistance for rent and utility bills. "We're

seeing an additional 50 families a week. We're seeing 40 to 60 families a day, and we're only open four days a week and four hours a day. That's a lot of people."

Not only do Davis and assistant director Sandra Hamilton lead the Crisis Office in tough economic times, they also have the challenge of replacing two women who were considered legends for their help with the poor and the underemployed. After nearly 15 years of service to the Crisis Office, Marge Hittle and Patty Colbert retired as co-directors in June.

"A lot of clients come in and ask for Marge and Patty," Davis says. "They really had an impact on people. We've tried to follow their tradition, but we're also searching for different funding and we've reached out to different social agencies for help."

Reaching out to others is the quality that defines Davis, say people who know her.

"One of her greatest gifts is that she really listens to the people, whether they are co-workers, volunteers or individuals who come into the Crisis Office for help," says David Bethuram, the director of Catholic Charities Indianapolis. "People that come into the Crisis Office often feel down, and she has the ability to encourage them and provide them [with] the opportunity for them to share their story. She wants them to know we're concerned about them and their families."

Another file folder at the edge of Davis' desk tells the story of a mother and her two children—a story that reflects concerns about the economy and health care considerations.

"Her husband was laid off and decided to leave the family," Davis says. "She ran into financial difficulties because she had a reduction in her hours at work, and because of health problems and car problems. She came in today to get food, and she got help in paying her utility bills. She says she's trying to adjust to her reduced hours.

"People we used to see as middle class people are now struggling because of job layoffs. We're

Photo by John Shaughnessy



As the new director of the Crisis Office, Stephanie Davis, right, leads a team of staff members and volunteers who work to bring hope and help to people in need. Here, she talks to volunteer Jerry Thomas in the food pantry of the Crisis Office, an emergency assistance program of Catholic Charities Indianapolis.

seeing a greater need for people who need health care or health care options. They're laid off and they've lost their [health] insurance."

Her sense of compassion can be heard in her voice, a compassion she displayed often while working with homeless families for five years at the Holy Family Shelter in Indianapolis.

"Stephanie has tremendous experience in working with low-income families and individuals," says Bill Bickel, service line director for crisis relief and shelter for Catholic Charities Indianapolis. "She has a strong maternal style in dealing with these families, which is important to dealing with single mothers and children. She has a gentle and accountable way of dealing with them."

Bickel says that Davis makes a great team with Hamilton, the assistant director.

"Sandy has a very approachable style, too," Bickel says. "She's also very practical in the way [that] she deals with people."

For Davis, that team approach wouldn't be

possible without the 25 people who volunteer at the Crisis Office.

"They're excited to be here, and they get things done," Davis says. "They take the time to listen and try to find a solution for the problems people have. They have an amazing gift to share."

So does Davis. She knows the challenges that many people face in this economy. She also knows the hope that the Crisis Office often provides for people in need.

"It's frustrating sometimes not being able to solve all the problems people have, or being able to help with all their needs," she says. "You know that there are more people to help. You know you may be their last stop for food and clothing. You just try to do what you can to help the situation.

"The satisfaction for me comes at the end of the day when I have a stack of files on my desk of all the people we've taken care of that day. It shows we make a difference. That's a good feeling." †

Summer youth volunteer effort helps Brown County flood victims

Special to The Criterion

BROWN COUNTY—At the beginning of August, a group of nine teenagers from St. Agnes Parish in Nashville and 12 teenagers from St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute came together with adult youth ministry leaders to help needy persons in Brown County.

Indiana Nazareth Farm is an annual service camp sponsored by St. Agnes Parish and the Terre Haute parishes. It is based on four cornerstones: community, prayer, simplicity and service.

This year, the Indiana Nazareth Farm Project focused on assisting with property damage in Brown County caused by the flood of June 2008. In just four days, the group provided more than 480 hours of volunteer service. This year's team leaders were youth ministry coordinator Adrienne Spahr and Mike Lewis from St. Agnes Parish, and Janet Roth, youth ministry coordinator at the three Terre Haute parishes.

Projects included building steps and an outdoor shower for the Nazareth Farm tent camp; cleaning up yards and

trash at six flood-damaged properties; building a fire pit washed out by the flood; hauling and stacking wood; putting a new floor in an outdoor home elevator; washing windows; mowing; cutting overgrown brush; weeding; planting trees; and much more.

Though the group spent many hours working, the youth and adult leaders shared in prayer services every morning and evening.

The original Nazareth Farm was formed as an association of the Catholic Church and is located in the Diocese of Wheeling-Charleston in West Virginia. Its purpose is to provide volunteer service to the people of Appalachia. In 1994, the program was started in Brown County by youth leaders in Nashville and Terre Haute.

Each year, the youths are exhausted but energized by the activity and look forward to participating again.

Those who might need assistance are encouraged to keep this volunteer outreach in mind if they have needs that could be accomplished next summer.

The project is held annually during the first weekend of August. †

Submitted photo



Teenagers and youth ministry leaders from St. Agnes Parish in Nashville and St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute prepare for four days of service to the needy people in Brown County as part of the Indiana Nazareth Farm Service Project. Organizers are grateful for the energies and dedication of these youths and their adult youth ministry leaders.

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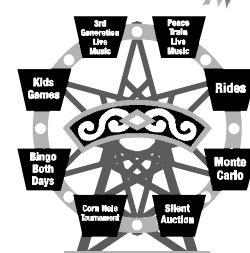
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FOCUS missionaries to proclaim the Gospel at IUPUI

By Sean Gallagher

Alexandra Kale, Anne Marie Brummer, Matthew Johnson and Steve Rogers—all 20-somethings and recent college graduates—have come to Indiana University-Purdue University Indianapolis (IUPUI) with one goal in mind: to convert students to Jesus Christ.

They are missionaries from the Fellowship of Catholic University Students (FOCUS), an organization that seeks to help college students come to know Christ and the Catholic Church.

"If there are students walking around IUPUI's campus whom we've been able to reach, and who have turned their lives over completely to Christ and they're helping other students to do that, IUPUI will never be the same," said Kale, the FOCUS team leader in Indianapolis.

Based in Denver, FOCUS was founded in 1998 and currently ministers on 45 campuses in 25 states, including Ball State University in Muncie, Ind., in the Lafayette Diocese, where missionaries were first sent in 2008.

The missionaries minister full time, leading small-group student Bible studies, organizing a couple of large events each academic year and doing a lot of one-on-one mentoring with students.

They commit two years to the FOCUS program and fund 100 percent of their financial needs through nurturing relationships with donors, often from their home parishes, that they describe as "mission partners."

Since they help college students on their own personal journeys of faith, it can sometimes be hard for FOCUS missionaries

to present hard statistics to measure their success.

But since they were founded in 1998, more than 200 young men and women who have participated in FOCUS programs have entered the seminary or religious life.

Three of the FOCUS missionaries at IUPUI are recent graduates of the University of Illinois in Urbana-Champaign, Ill., which has a strong, long-standing Catholic campus ministry program.

Rogers is one of the Illinois graduates. "It's like going into another world coming here, where we're almost starting from scratch," he said. "It's really different, but it's really exciting because with the outreach we've done so far, we've already had so many students approach us knowing that we're Catholic and saying, 'Oh, we've been waiting for this for ... years.'"

Father Rick Nagel, chaplain at IUPUI, foresees the FOCUS missionaries being able to effectively direct Catholic students to the new IUPUI Catholic Student Organization and to nearby St. John the Evangelist Parish in downtown Indianapolis for its 7 p.m. young adult Mass on Sundays and for other campus ministry events.

"When you have four full-time missionaries on campus, they can cover a lot of ground in a short period of time," Father Nagel said. "[They'll] also reach out to non-Catholics [and] evangelize Catholics that are indifferent or are on the fringes."

In order to do their often intensely active missionary work, FOCUS missionaries are dedicated to attending daily Mass, praying the rosary each day and spending a daily holy hour before the Blessed Sacrament.



Fellowship of Catholic University Students missionary Anne Marie Brummer, right, explains a survey given to an Indiana University-Purdue University Indianapolis student during an activities fair held on Sept. 1 on the school's campus. Standing behind Brummer are FOCUS missionaries Alexandra Kale, left, and Matthew Johnson.

"Unless we are constantly coming to Christ and letting him fill us so that we can go out to the students and give him to them, we would be done in a couple of weeks," Kale said. "You can't give what you don't have, and you can't keep what you don't give."

Working on an urban campus of 30,000 students, where the Church has not had a visible presence for several years and where many commuter students are strapped for time, will be a challenge for the FOCUS missionaries. But it is one that they have vigorously embraced.

"Just to know that Christ has called me and Steve and Anne Marie and Matt to Indianapolis to change the culture here is incredibly humbling," Kale said. "He's given us an incredible task. But, at the same time, it's one of the most amazing, joyful, rewarding and satisfying things we could do because we are doing what the Lord has called us to do."

(To learn more about FOCUS, log on to www.focusonline.org, send an e-mail to iupui@focusonline.org or call 309-361-7875.) †

IUPUI

continued from page 1

"It's brand new," he said. "So it's mission territory, total mission territory. There's nothing established. There's not a physical home—a Newman center, a Catholic center—in which to gather."

Because of that, nearby St. John the Evangelist Parish in downtown Indianapolis will serve as the hub for campus ministry at IUPUI. It will host a weekly young adult Mass at 7 p.m. on Sundays for IUPUI students and young adults who have moved downtown in recent years.

Archbishop Daniel M. Buechlein is pleased with the interest in the renewed IUPUI campus ministry, and he has taken a particular interest in reaching out to Catholic young adults and college students.

"The early response to our initiative [at IUPUI] is very encouraging," Archbishop Buechlein said. "Interest in the introduction of a 7 p.m. Sunday Eucharist for young adults at St. John's downtown is positive and indicative of the desire of young adults for support in their faith."

Father Stephen Giannini, pastor of the parish, said that the parish's established outreach to visitors to Indianapolis—it is across the street from the Indiana Convention Center—and to those who work downtown make it a perfect fit for being a center for campus ministry.

"Many of the students of IUPUI are going to be there for their four years, and then they'll graduate and off they'll go," he said. "It kind of fits into St. John's current approach to welcoming [visitors]."

Kelly Summers, a graduate student in pharmacology at IUPUI, is helping to form the new IUPUI Catholic Student Organization, which will sponsor some events at St. John.

She did her undergraduate studies at Purdue University in West Lafayette, Ind., where there is a vibrant Catholic campus ministry centered on campus at the St. Thomas Aquinas Catholic Center.

She hopes to see similar vitality in the new campus ministry at IUPUI in the years to come.

"I would hope that it would be extremely welcoming and available because, right now, there's just nothing," Summers said. "It's kind of sad because there have been those days where I would love to just walk into a church and go to Mass or go and have some place to pray or just go and talk to a priest and ask questions."

Bridge builders

Creating a welcoming presence from the Church at IUPUI for its Catholic students is a major part of what Pedersen described as building bridges.

Pedersen said that campus ministry can be a bridge between the faith formation that college students receive up through high school and their entering into parish life when they start their own families after finishing their studies and starting a career.

"There's no bridge right now," Pedersen said. "Who knows where people are at, what they're doing, and who's befriending them, and where those people are leading them?"

According to Father Nagel, studies show that only about 40 percent of Catholic college students on campuses where there is little or no campus ministry remain active in their faith after their college years.

On the other hand, he said that where a strong campus ministry is present, those numbers double: 80 percent of Catholic students will stay active in the Church after graduation.

"That's not to say that this 80 percent doesn't search or doesn't look at other faith traditions or doesn't question their faith in God," Father Nagel said. "But it is to say that they're still connected to the Church that they grew up in and, because of that, there's a link that allows them to come back home, even if they're searching."

"That's our goal, to help them continue to grow in their faith, but also to be sure that they know that we're there for them and that we believe in their faith journey."

Forming future leaders

Father Nagel said the renewal in campus ministry at IUPUI is happening now in part because, over the past year or so, he has been approached by graduate students like Summers and medical students with ethical questions related to their fields of study.

They want help on their faith journey.

Establishing an active Catholic campus ministry at IUPUI, Father Nagel said, would help to ground firmly in the Catholic faith many prospective health care professionals, lawyers, businessmen and women—all future leaders of society.

"You have the opportunity to make a really ethical impact on the professionals of the greater Indianapolis area," Father Nagel said. "The ethics would flow out of their Catholic faith."

Along with Summers, David Isaacs is helping form the IUPUI Catholic student organization.

He is a third-year medical student at IUPUI who is expecting to become a neurologist, a specialty fraught with ethical pitfalls, but also filled with opportunities to do great good in people's lives.

Isaacs thinks the renewal of campus ministry at IUPUI will help him and others navigate through the ethical challenges and blessings of his field.

"It's just so great to have that network of people who are looking for the same things that I am looking for," Isaacs said. "I can talk to them about it. That community and that network are a big part for me."

Isaacs expects that the new Catholic student group will organize social events, but also presentations by experts on various fields of study from a Catholic perspective—something he thinks will draw people to the new campus ministry.



Archbishop Daniel M. Buechlein greets young adults on Sept. 13 after the first young adult Mass celebrated at 7 p.m. at St. John the Evangelist Church in downtown Indianapolis. The Mass will be celebrated weekly at St. John Church for Catholic students who attend IUPUI and young adults living downtown.

"Having more talks on topics in a ... student's area would also attract people," he said. "Things that spark debate also seem to attract attention."

"In the end, though, witnesses are the biggest draw."

Witness protection program

Helping IUPUI students become witnesses for Christ and, in a sense, protecting them from a campus culture that can often be opposed to the Gospel is at the heart of the renewed campus ministry there.

Father Nagel, Pedersen and the FOCUS missionaries will work hard at this, but they can only do so much.

"There are 30,000 people on this campus," Pedersen said. "We don't have the ability to reach all of those people. But we have the ability to reach the people who can reach those people."

"If we can ask some of those people to really be committed to their faith and to being a witness, then those people can really evangelize the people that are around them, just by the very fact that they're living out a Christian lifestyle that's very different from the lifestyle that a lot of their peers are living."

Father Nagel realizes that if he really wants to form strong Catholic leaders for society at IUPUI, the best way to do it is through the students themselves.

"If a young person really joyfully lives out the call that God has given him in life, it makes someone take pause," Father Nagel said. "[They'll ask], 'What's up with that person? What's that joy? What's that peace that they have about them?' They'll want to know more."

"That's the greatest evangelization that any of us can do."

(For more information about the renewed campus ministry at IUPUI, log on to www.archindy.org/youngadult or send an e-mail to archindycatholic@gmail.com. Their Facebook group name is "indycatholic.") †

A worthwhile cause

New furnishings needed to complete updating at St. Philip Neri School

By John Shaughnessy

Mary McCoy had been waiting for this moment all summer—a moment that she knew would bring a huge smile to her students.

The moment finally came on Sept. 8 when the students at St. Philip Neri School in Indianapolis returned to classes—a later-than-usual start because of the major renovation to their school that had taken place last summer.

As principal of St. Philip Neri School, McCoy beamed while she watched the reactions of the students to the new look of their school, which now has air conditioning, a new science lab, a new library, and new floors and ceilings in the classrooms—thanks to a \$2.9 million grant from Lilly Endowment Inc. to improve the environmental qualities of the school.

“The building looks so beautiful,” McCoy says with a smile. “The students love it.”

McCoy’s smile could grow even wider if a group of the school’s alumni are able to make another dream come true for her, the school staff and the 180 students who attend school at the east side Indianapolis parish that is celebrating its 100th anniversary this year.

While the school building has been renovated, much of the furniture for the school rooms is outdated and even falling apart. So some of the school’s alumni have formed the Century Club—a fundraising group that hopes to tap into graduates who believe that their former elementary school has made a difference in their lives. Their hope is to find 100 families with ties to St. Philip Neri Parish that will donate \$1,000 each to help pay for new school furnishings.

“Wherever you go throughout Indianapolis, you keep running into people who grew up in St. Philip’s,” says Jerry McNulty, a 1972 graduate of the school, who is one of the organizers of the Century Club. “A lot of us got our foundation in life from St. Philip’s. So we see this as kind of a legacy, to give back a little. My family has always had ties there. My parents and grandparents lived in the parish. I met my wife there. We were married there. A couple of our kids got baptized there.”

The idea for the Century Club started in May during a luncheon for teachers and eighth-grade students. McNulty’s sister, Brenda Conroy, was involved in organizing the luncheon and asked her brother to deliver some food for the meal.



St. Philip Neri fifth-grade students Fernanda Gonzalez, from left, Christiana Mujica, Selena Monsivais and Carlos Martinez, in the front row, sit with classmates at old desks during the first day of school on Sept. 8. A major renovation took place at St. Philip Neri School in Indianapolis during the summer, and alumni are working to raise funds to help school officials purchase new furnishings for classrooms.

When he did, he also met another alumnus of St. Philip, John Sponsel, a 1974 graduate.

“We got to talking about the renovation,” McNulty recalls. “The furniture there is probably from

\$100,000 goal has been raised.

“I thought it would be easy to find 100 families to give \$1,000, but in this economy, it’s been a challenge,” McNulty says. “Maybe we can get companies or families to sponsor a classroom and name it for them. We’ll take any donations we can get.”

McCoy hopes her latest dream comes true for the school whose students are 97 percent Hispanic today.

“It’s a wonderful idea trying to get the alumni involved,” she says. “I hope it comes true. St. Philip Neri has been a place of pride for years and years on the east side. I’m amazed at the alumni’s dedication and their willingness to give back to the school.”

‘I thought it would be easy to find 100 families to give \$1,000, but in this economy, it’s been a challenge. Maybe we can get companies or families to sponsor a classroom and name it for them. We’ll take any donations we can get.’

— Jerry McNulty, a 1972 graduate of St. Philip Neri School, who is one of the organizers of the Century Club

1970s. John talked to the principal about having a program to come up with new furnishings for the school. The principal had already put together a wish list.”

So far, about one-third of the

(To help St. Philip Neri School or contribute to the Century Club, contact Mary McCoy at 317-636-0134 or by e-mail at mmccoy@stphilipindy.org.) †



Mary McCoy, St. Philip Neri School principal, left, and Maria Lomeli, the school’s administrative assistant, wear hard hats while watching renovation work at the school.



A new science lab serves students at St. Philip Neri School in Indianapolis. The lab is part of the renovations made this summer thanks to a \$2.9 million grant from Lilly Endowment Inc. to improve the environmental qualities of the school.



Tara DeRossett, an English as a New Language teacher at St. Philip Neri School, works with a student in the school’s new library.

Answering God's call

Recent college graduates serv low-income individuals

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

By Cheryl Casselman
Special to The Criterion

TERRE HAUTE—There's an old multistory building next to the Catholic Charities office in the Terre Haute Deanery where children used to learn and play. What was formerly St. Ann School is now St. Ann Clinic, a place where low-income individuals and families go for health care services.

The services wouldn't be possible without donations and volunteers.

Doctors, nurses and nurse practitioners volunteer. Pharmacy students volunteer in its pharmacy, working with donated medicine, and, thanks to Providence Volunteer Ministry, three Providence Volunteer Ministers are among the other volunteers currently giving service and learning there.

Kate Sullivan, Arriane Whittaker and

Nancy Morales live with the Sisters of Providence at Saint Mary-of-the-Woods and minister at St. Ann Clinic under the direction of Providence Sister Lawrence Ann Liston, administrator.

"We have 700 to 800 visits a month," Sister Lawrence Ann said. "What these recent college graduates do here may seem like little things, but they're big things because it helps the next person do their job. The interaction is good for them."

Sullivan is a recent graduate of St. Olaf College in Northfield, Minn., where she earned a bachelor's degree in biology and minored in biomedical studies. She hopes to be a physician assistant someday. She appreciates the support that a faith-based volunteer program provides, and being able to talk to others about God and explore her faith.

"It's really something that God is calling me to do at this time in my life," Sullivan said, "so I think this is the perfect thing to do."

Whittaker is a graduate of Marquette University in Milwaukee, Wis., where she earned a degree in biomedical sciences.

Morales is a graduate of California State University Northridge, where she earned a



Three Providence Volunteer Ministers are giving a year of service at St. Ann Clinic in Terre Haute. Arriane Whittaker, from left, Kate Sullivan and Nancy Morales pose for a picture with Providence Sister Lawrence Ann Liston, clinic administrator, in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

degree in health education. She is also currently working toward her master's degree in public health at the California university.

These three Providence Volunteer Ministers traveled to Indiana to serve in the archdiocese while other volunteers in the program are serving in Chicago and Taiwan this year.

"Watching these young adults live out Catholic social teaching through providing direct service to the poor and medically uninsured in this western corner of the Archdiocese of Indianapolis brings me great hope for our Church today," said Julie Szolek-Van Valkenburgh, director of Providence Volunteer Ministry.



Providence Volunteer Ministers Nancy Morales, left, and Kate Sullivan assist in finding a patient file at St. Ann Clinic in Terre Haute. Morales and Sullivan are giving a year of service at the clinic, a ministry of the Sisters of Providence which serves low-income individuals and families needing health care.

(For more information, log on to www.p-v-m.org or contact Julie Szolek-Van Valkenburgh at 317-695-4634 or e-mail pvm@spsmw.org.) †

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Holiness comes in offering everything to God

By Fr. John W. Crossin, O.S.F.S.

Work is a path to holiness.

There can be no separation between the spiritual life and work life.

Some people see work as filling time. Certain positions have a high number of boring tasks.

Other people value work for the financial resources that it provides for them. Sufficient income is certainly very important for us and for those who depend on us.

Still others use work to avoid facing personal issues. The concerns of work can keep our minds occupied and distract us from painful or challenging personal problems.

Other people gain identity from work. We define ourselves in terms of our occupation or profession. We think of ourselves as a cashier, lawyer, teacher, volunteer, priest or consecrated religious.

No matter how we think of ourselves, as Christians we are called to offer our lives to God. We are supposed to take every opportunity to do the good things and to make the right choices in life.

A life-giving attitude is appropriate to the work environment.

No matter what the task, we can do it with honesty and diligence. No matter whom we meet, we can treat each person with respect.

Such behavior is one way of loving our neighbor—and sometimes loving our enemy.

We seek to create a positive environment around us at work. This is an environment where integrity and the joy that comes with



Pilot Michael Smith operates an air ambulance helicopter for Life Star in eastern Kansas. A life-giving attitude is appropriate to the work environment. No matter what the task, we can do it with honesty and diligence. No matter whom we meet, we can treat each person with respect.

it are valued. This is not to say that living the Christian life at work will always be easy.

A friend once shared with me that he had to leave one position after many stress-filled months and find another job because of the dishonesty of his former boss. Even after several confrontations, the boss refused to change his ways.

My friend's new position actually turned out to be much better for him. Not only was the company generous with its employees, it was also highly successful. He later said to me that the new employers demanded hard and competent work, and took very good care of their people.

A friend who is a Lutheran pastor said that in the best jobs we will enjoy two-thirds of what we do. I think he is right. If we have a position that is

mostly positive, we should give thanks to God for it.

Much of what we do each day is necessary, but not always interesting. Sometimes we experience stress and conflict about the correct course of action. Life at work will never be without some difficulties.

We are blessed if we experience most of what we do as worthwhile. We are also blessed when we offer our difficulties to God. We can pray to the Holy Spirit for the right words to say in difficult situations.

Ironically, we often recognize our dependence on God when things are not going well.

Holiness comes in offering everything to God—the joyful and the sorrowful, the stress-filled and the peaceful.

St. Francis de Sales spoke of the "ecstasy of action." By this, he meant that

in our activity we may at times feel, and actually be, very close to God.

I think this experience occurs occasionally at work. In the integrity of a colleague, the friendliness of a customer or the charity of a friend, we may detect the presence of the Holy Spirit.

God is present in the world—even the business world.

We are to become holy wherever we are. Even if we do not have to work, we experience the call to be life-giving, and to practice honesty and charity in what we are doing every day.

Ultimately, we are called to give our lives—at work and at home—entirely to God.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium.) †



Unemployed clerical worker Mayre Milo searches for a job on Sept. 4 at the California Employment Development Department in San Francisco. The unemployment rate rose to a 26-year high of 9.7 percent, the government reported on Sept. 4.

Discussion Point

Retirement allows time for volunteer work

This Week's Question

If you did not have to work, how would you spend your days?

"I have been retired for 21 years. I am a volunteer for the St. Vincent de Paul Society, and have volunteered for the Red Cross and Habitat for Humanity. I do a lot of things just because I want to do them, not all work. I don't have time to work for pay." (Joe Hohlfeld, Cedar Falls, Iowa)

"I look forward to the days that I won't work because my 'bucket list' is very long. ... St. Therese so lovingly taught us ... that 'everything is grace!' I hope I am blessed to spend each day truly living in and relishing the [graced] moments that God places before me." (Vickie Yozwiak, Clarksville, Md.)

"I'd probably be working around the house, spending more time with my wife, and going to visit our kids [who live] in Indianapolis and Atlanta." (Don Westerhaus, West Des Moines, Iowa)

"I would have more time available for anyone who was not able to get around. ... Hopefully, I would also have ... more prayer time." (Cecile Schoonover, Tallmadge, Ohio)

"Presently, my exposure to people is my lifeline to God. I would want to recreate that when shedding the uniform of a doctor and be able to engage people ... through [activities like the course] I taught this year in our parish on *Jesus of Nazareth* by Pope Benedict XVI. ... Meeting people, listening to them and having them listen to me in a faith-based setting was rewarding." (Dr. Bill Donahue, Duxbury, Mass.)

Lend Us Your Voice

An upcoming edition asks: Do we deserve to be entertained or to enjoy recreation while so many other people in the world are struggling just to stay alive?

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. †



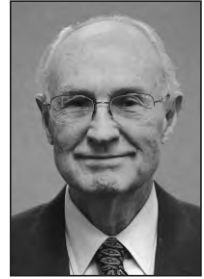
CNS photo/Gregory A. Shemitz, Long Island Catholic

From the Editor Emeritus/John F. Fink

Basic Catholicism: Absolute moral norms

(Thirty-second in a series)

“What is truth?” That, of course, is the question Pontius Pilate asked Jesus when Jesus said that he had come into the world to testify to the truth. It appears, though, that Pilate isn’t the only one who was confused about what truth is. Apparently, so are most Americans.



A survey conducted in 2002 discovered that most Americans believe moral truth “always depends upon the situation,” and they reject the idea of unchanging “moral absolutes.” According to the poll results, this is true of the majority of people in all age categories.

A whopping 83 percent of teenagers said that moral truth always depends on the situation or circumstance. Young adults who believe that weren’t far behind—75 percent. It was 55 percent for those aged 36 to 55, and 61 percent for those over 55.

When asked how they base their ethical or moral choices, only 20 percent of

teenagers said they did so on “principles or standards.” The most common answer, 33 percent, was “whatever feels right or comfortable.”

These people all seem to believe in relativism—the belief that there is no such thing as absolute truth, that truth is relative. What is true for you might not be true for me. We see the results of such a philosophy in our society’s embrace of tolerance.

Harvey Cox taught Harvard University undergraduates a course in “Jesus as a moral teacher” for about 20 years. In his book *When Jesus Came to Harvard*, Cox says that, in his discussions with his students, he soon learned that the virtue his students valued most was tolerance. They loathed being looked upon as judgmental.

They were, he said, “benevolent but uncomfortable relativists.” However, he wrote, “I was glad they were coming to realize that a nation with 250 million separate moral codes is an impossibility, and a world with 6 billion individuals each doing his or her own thing would become unlivable.”

Contrary to what all these people think,

there are moral absolutes. There is objective truth and it doesn’t depend upon the situation.

The day before he was elected Pope Benedict XVI, Cardinal Joseph Ratzinger spoke out against what he called a new “dictatorship of relativism” that has pervaded society. He has repeated his condemnation of this false philosophy frequently.

Back in 1993, Pope John Paul II noted what he called “a crisis of truth.” To try to combat that crisis, he wrote his encyclical “*Veritatis Splendor*” (“The Splendor of Truth”).

He wrote, “Human persons are free. But their freedom is not unlimited; it must halt before the moral law given by God. Human freedom finds its fulfillment precisely in the acceptance of that law. God’s law does not reduce or do away with human freedom; instead it protects and promotes that freedom.”

Jesus said, “If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free” (Jn 8:31-32).

Next week, I will write about the role that conscience plays in determining the truth. †

The Joyful Catholic/Rick Hermann

Listen carefully to hear God’s voice in your life

An old man was talking to his neighbor, telling him about the new hearing aid that he just bought.



“It cost a fortune, but it was worth it. It works perfectly.”

“Really,” said the neighbor. “What kind is it?”

“Ten thirty.”

Like the man in this joke, we sometimes need to hear more

clearly.

When we are lonely, worried or confused, we wish we could hear God better. We yearn to hear his voice of comfort, encouragement and guidance.

God wants you to hear his voice. Do you know that? Listen now.

To hear God clearly, first we need to be quiet. Just as Jesus left behind the noisy crowds to hear his Father’s voice in the desert, we must abandon our feverish quest for news, noise and entertainment. We need to turn off our computers, televisions and cell phones, and enter into the quiet majesty of the cathedral of our souls.

As we grow accustomed to the silence, our ears become more sensitive. We may contemplate the fact that, in the beginning, God actually spoke the universe into existence. “Let there be light, and there was

light” (Gn 1:3). So we may hear God’s words in all creation, whispering to us in a gentle breeze or the surging seas.

Next, we recall that God spoke each of us into being so, in some mysterious way, we embody his life-giving voice. Thus, we may hear God speaking within us, in a deeply heartfelt and mystical way. Or we may hear God speaking to us through others, if they speak in love. So God may talk to us faintly through prophets, angels, spouses, children, family members, friends, even strangers.

How is God speaking to you today? What do you hear?

God may speak directly to you, as he did to Adam and Eve in the Garden; what a treat for ears to hear!

God spoke to prophets like Moses to tell him the Ten Commandments, and to ordinary people in the Old Testament. When God spoke to Elijah, he spoke with a “still small voice” (1 Kgs 19:12). God speaks to us today in the same way. Can you hear him?

God spoke most clearly to us through his son, Jesus, whom he sent to tell us the good news about the forgiveness of sins and eternal life in heaven. To hear these comforting words of Jesus, we simply open the New Testament and his message of love engulfs us!

Jesus actually delivered an even more

astonishing message when he told us that he is the Word of God made flesh. We may receive this living Word of God in the Eucharist in a way that is infinitely intimate and overwhelms our senses.

Jesus also authorized and empowered his disciples to speak to us in his name so we may hear Jesus’ words spoken to us by priests when we receive the sacraments.

Finally, Jesus sent the Holy Spirit to dwell in each of us so we may hear God speaking to us daily in the secret places and most cherished depths of our souls.

We know God passionately desires us. “If anyone hears my voice and opens the door, I will come in” (Rv 3:20).

When at last we can sit in quiet prayer and hear the voice of God everywhere, we realize that our lives are filled with a magnificent symphony of God’s loving words in endless prayer.

As we listen, we recognize God’s life-giving voice, always surrounding us and astounding us, with enchanting echoes of Eden and joyful revelations of the kingdom of heaven.

“He who has ears, let him hear” (Mt 11:15).

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is rh222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

How could I have handled these situations better?

Early one Sunday last month, the first thing I did was the routine with our two cats, one of whom needs insulin twice a day.



Then I headed outdoors in the dark to fetch newspapers for a neighbor and us. When I reached the sidewalk below our steps, I noticed something large and strange on the lawn. I quickly realized it was a man, who was motionless. I dashed indoors to tell my husband, Paul, and call 911.

Shaking with fear, I stood with my husband at the front storm door to wait. Soon, two police cars arrived. The officers nudged the man, but he didn’t awaken immediately. I feared he was ill. Actually, he was drunk. The officers finally learned from him that he had cut through our neighborhood to reach his home much

farther south of us.

This was the first time that I had seen a belligerent drunk—except in movies or on television. The man was combative so the officers called for backup. Wisely, they also called for an ambulance. The officers were efficient, understanding, helpful and professional. Two of the officers talked with Paul and me.

Paul and I then went to early Mass at our parish church. I prayed first for the man who needed help. It was comforting to know he was at a hospital being helped. I also prayed for the police officers on duty that morning. However, I often include law enforcement officers—and firefighters—in my prayers.

After Mass, we chatted with friends. Paul headed for the car first. I was a short distance behind him. Sitting on a curb was a woman that I had seen in the church vestibule when she came in to use the ladies’ room.

Was she OK? She said “yes,” then asked me if a certain man was a member of our

church. The name wasn’t familiar, nor did I later find his name in the parish directory. She said she was enjoying sitting where she was on such a nice day. I told her to have a good day.

As I went to our car, she stood and called to me, saying she was hungry, sick and had no money. I told her I had none, which was true. I also suggested some ways in which she could get help.

Later that day, I thought: How could I have handled either experience differently or better? I was second-guessing myself, of course—not always a good thing to do. I wondered if these two unusual incidents on the same day were a “wake-up” call for me. Did I really react in a Christian manner?

Mostly, I realized that I am no “Mother Teresa.” I have a lot more to learn about doing God’s will.

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

The Green View/

Patricia and Conrad Cortellini

Now is the time for doing prudent works

What is your position on “climate change?” We Americans are far from reaching a



consensus on the issue.

We who pen “The Green View” have accepted that the Earth’s climate is warming as a result, in part, of human activity—namely, the burning of fossil fuels.

The science is quite persuasive yet plausibility increases when

“climate change” is viewed, not as an isolated anomaly, but as the atmospheric component within the context of the destruction wreaked on the environment, the biosphere and life on this planet by the Industrial Revolution.

Science predicts that projected increased concentrations of carbon dioxide in the atmosphere will, at first, result in moderate climate changes.

At some point, however, a tipping point will induce precipitous change that may well be dramatic and irreversible. No one knows what concentration of carbon dioxide will trigger this tipping point, but a safe upper limit has been calculated to be 350 parts per million—log on to www.350.org. Currently, the level is at 387 parts per million and rising. We at “The Green View” feel now is the time for deliberate action.

The position of the Church on “climate change” was elucidated by a well-crafted document issued by the U.S. Conference of Catholic Bishops in 2001 titled “Global Climate Change: A Plea for Dialogue, Prudence and the Common Good.” You can read the entire document at www.usccb.org.

With this document, the bishops of the Church accepted the consensus findings of science and called for the promotion of the “common good” through “prudent action.” Selected quotes from their document include:

- “Global climate is by its very nature a part of the planetary commons. The Earth’s atmosphere encompasses all people, creatures and habitats. . . . Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. . . . Working for the common good requires us to promote the flourishing of all human life and all of God’s creation. In a special way, the common good requires solidarity with the poor, who are often without the resources to face many problems, including the potential impacts of climate change.

- “The virtue of prudence is paramount in addressing climate change. This virtue is not only a necessary one for individuals in leading morally good lives, but is also vital to the moral health of the larger community. Prudence is intelligence applied to our actions. . . . Prudence not only helps us identify the principles at stake in a given issue, but also moves us to adopt courses of action to protect the common good. Prudence is not, as popularly thought, simply a cautious and safe approach to decisions. Rather, it is a thoughtful, deliberate and reasoned basis for taking or avoiding action to achieve a moral good.

- “In facing climate change, what we already know requires a response; it cannot be easily dismissed . . .”

The Sunday readings on Sept. 13 addressed the spiritual necessity for action: “What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, ‘Go in peace, keep warm, and eat well, but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead. Indeed someone might say, ‘You have faith and I have works.’ Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works” (Jm 2:14-18).

For the common good, now is the time for prudent works.

(Patricia and Conrad Cortellini are members of Christ the King Parish in Indianapolis.) †

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

The Sunday Readings

Sunday, Sept. 20, 2009

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

Protestants are accustomed to reading the King James, or Authorized, version of the Bible, and often ask Catholics why Catholic versions, or the Catholic liturgy, include the Book of Wisdom. The King James Version omits it.

Wisdom was one of several books in the Old Testament that were discounted by the biblical scholars who prepared the English version for King James I of England.

The Roman Catholic Church, long before the Reformation and certainly since then, has taught that Wisdom indeed is part of the inspired word of God.

Wisdom provides this weekend's liturgy with its first reading.

Wisdom was written amid cultural warfare in which the Jews had to fight for their identity. Many Jews had left the Holy Land to find better living conditions elsewhere. Living elsewhere meant that they resided in the midst of pagans.

These pagans had all the advantages, and they were firmly in control. Ignoring all these advantages was not easy.

Jewish parents had to inspire their children, who were understandably impressed by the dazzle of the pagan world, to hold fast to the seemingly rigid demands of the religion of their forebears.

The wisdom literature of the Old Testament, including the Book of Wisdom, developed as part of this effort to defend, explain and perpetuate the ancient beliefs of the Chosen People.

More directly, this weekend's reading from Wisdom very clearly illustrates the struggle between good and evil. This conflict causes a situation that is not best described as two ships passing silently in the night. There is no place for evil in the presence of God, and vice versa.

The Epistle to James offers us the second reading.

This clear and frank message speaks of those human activities that are at the root of, and in expression, evil. The epistle warns that hardness of heart and wicked intentions lead humans to unholy and destructive behavior.

St. Mark's Gospel supplies the last reading.

Jesus predicts the Crucifixion. He forecasts being seized and delivered to evil persons. He also declares that—after the

Crucifixion—in three days will come the Resurrection. He will prevail!

It is important to note that in this reading, as so often in all the four Gospels, Jesus gathers together the Apostles as special students personally called and commissioned to build the Church.

However, they still are humans, vulnerable to human pettiness and sin. Reminding them to be servants to all, Jesus calls them to humility in their daily life and faithfulness to the model that the Lord has set for God's people. In this model will be their security.

Reflection

The Church has called us to discipleship through the biblical readings at Mass during recent weeks.

It has not led us down a primrose path. Last weekend, it called us to ponder, to celebrate and to connect with the cross.

If we truly follow Christ, we must walk the path through a hostile world to our own Calvary.

In this weekend's first reading from Wisdom, we are reminded once more that discipleship is not easy. The world stands utterly opposite Jesus. We cannot stand midway between Christ and evil. We must choose one or the other.

If we choose evil, as the epistle recalls, we move toward our destruction.

However, Jesus is with us. He is with us in the teachings of the Apostles, whom the Lord commissioned to continue the work of salvation.

In their teachings, applied even now in the visible, institutional Church, we hear Jesus. He is with us in the Sacraments, also conveyed to us through the Twelve.

Jesus does not thunder into our hearts and homes. We must welcome the good and saving crucified Savior. The first step in this process is to acquire the humility to know who we are and what we need. We are humans with dignity and limitations. We need God, who is with us in Jesus. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, Sept. 21
Matthew, Apostle and Evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Tuesday, Sept. 22
Ezra 6:7-8, 12b, 14-20
Psalm 122:1-5
Luke 8:19-21

Wednesday, Sept. 23
Pio of Pietrelcina, priest
Ezra 9:5-9
(Response) Tobit 13:2-4, 6-8
Luke 9:1-6

Thursday, Sept. 24
Haggai 1:1-8
Psalm 149:1-6, 9
Luke 9:7-9

Friday, Sept. 25
Haggai 2:1-9
Psalm 43:1-4
Luke 9:18-22

Saturday, Sept. 26
Cosmas, martyr
Damian, martyr
Zechariah 2:5-9, 14-15a
(Response) Jeremiah 31:10-13
Luke 9:43b-45

Sunday, Sept. 27
Twenty-sixth Sunday in Ordinary Time
Numbers 11:25-29
Psalm 19:8, 10, 12-14
James 5:1-6
Mark 9:38-43, 45, 47-48

Question Corner/Fr. John Dietzen

Scripture suggests that St. Joseph was married twice and was a father

QIn a recent Gospel at Mass, the Scripture reading states, "Is this not

Jesus, son of Mary, the brother of James, Joses, Jude and Simon?" (Mk 6:1-6).

I'm 80 years old, and we were always taught that Mary was always a virgin.

Who are these siblings? Perhaps Joseph's children by another marriage? Or what is the explanation? (Louisiana)

AThe quote you mention from the Gospel of Mark is one of several Scripture verses that refer to the brothers and sisters of Jesus.

In the Middle East of Jesus' time, "brother" may refer to a close friend or fellow member of a group. Brother as a title, however, as here, seems nearly always to have meant a blood relative.

The primary meaning of brothers and sisters in the Bible is certainly children of the same parents or of the same father but different mothers. (See, for example, Gn 28:2.)

But the wider sense of brothers and sisters, children of common ancestors, perhaps of the same family clan, is also common.

Even today, especially in Middle East cultures, men who are related even distantly or not at all are called brothers.

It's interesting that the understanding you mention is perhaps the oldest explanation of the question about Jesus' siblings.

The apocryphal Gospel of James, written in the second century, is not among the canonical Gospels, but it gives an enormous amount of information about the early Church and about the circumstances of Jesus' life. It clearly infers that the brothers and sisters of Jesus mentioned in the Gospels were children of Joseph by a previous marriage. However, we can't know that for certain.

Jesus, of course, proclaimed that anyone who does his Father's will is his brother and sister and mother. (See Mt 12:50.) That Jesus had extended family we know from several sources

outside the canonical Gospels.

Bishop Eusebius, for example, who lived from 260 to 340, was an erudite scholar and personal friend of many major figures in Christianity at the time, including the Emperor Constantine. His history of the Church is a helpful window into the early centuries of Christianity.

Eusebius writes that James was "known as the brother of the Lord, for he too was called Joseph's son, and Joseph Christ's father, though, in fact, the virgin was betrothed, and before they came together she was found to be with child by the Holy Spirit—and was the first to be chosen as bishop of the Jerusalem Church."

Evidence that this larger family of Jesus was publicly involved in early Christianity is extensive, even perhaps that they sometimes felt entitled to certain prominence because of their relation to the Lord. This could partially account for the rather blunt statements that the Gospels attribute to Jesus (for example, Mk 3:34), that when it came to discipleship with him, blood relationship, no matter how close, is no substitute for faith and fidelity.

As unfamiliar as it may sound to us that Joseph was married before his marriage to Mary, there's nothing in Catholic teaching or tradition to object to this possibility. The theory would not reflect negatively on the Church's doctrine concerning the perpetual virginity of the mother of Jesus, and that she had no other children.

I should also note that I am speaking here about official Catholic teaching. Private revelations to saints or other visionaries about details of the lives of Joseph and Mary may be fascinating and arouse the devotion of some people. They are not, however, a necessary part of Catholic belief.

An opinion that disagrees with such revelations is not suspect or somehow less Catholic.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, 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 to jjdietzen@aol.com.) †

My Journey to God

Lasting Love

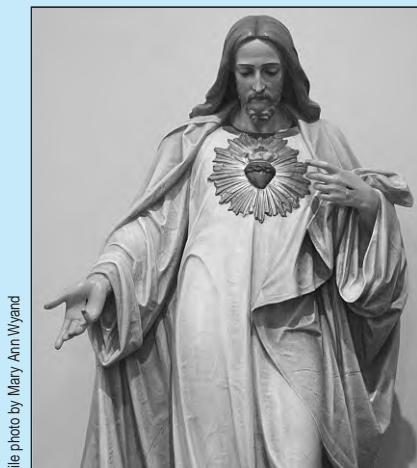
We have so much to gain,
Likewise so much to lose.
The world holds every key
No matter what we choose.

All that glitters tempts us,
But look beyond the shine.
Will it last forever
As will the bread and wine?

What promise holds the proof
Of its longevity—
His death upon the cross,
His living guarantee.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



File photo by Mary Ann Wyand

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.

ALLISON, William E., 89, St. Barnabas, Indianapolis, Sept. 2. Husband of Margaret A. (Hayes) Allison. Father of Kimberly, Denny and Larry Allison. Brother of Emily King, Judy and Mary Jane Allison. Grandfather of four.

BOTOS, Mildred L. (Honeycutt), 74, Sacred Heart of Jesus, Indianapolis, Sept. 2. Wife of John Botos Sr. Mother of Anthony, Randall and Steve Botos. Sister of Bud Honeycutt. Grandmother of nine. Great-grandmother of six.

CLIFFORD, Victoria, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 30. Mother of Patty King, Jim, John, Mike, Paul and Thomas Clifford. Grandmother of 16. Great-grandmother of 11.

COLLINS, Marjorie A. (Garrett), 77, St. Rita, Indianapolis, Aug. 25. Mother of Martha Colbert and Joyce Ferguson. Sister of Beatrice Rivers, Clara Smith, Agnes Teeters and Anthony Garrett. Grandmother of four.

DARRAGH, Thomas Eakins, 77, St. Bartholomew, Columbus, Aug. 21. Husband of Josephine Darragh. Father of Lisa Astrouski, Beth and Kenneth Darragh. Grandfather of three.

GARRY, John R., Jr., 77, Holy Family, New Albany, Sept. 5. Husband of Kay (Cooper) Garry. Father of Mary Ann Prestigiaco and John Garry III. Brother of Rose Mahern. Grandfather of three.

JOHNSON, Mary Finch, 93, Holy Family, Richmond, Sept. 1. Mother of Rita Pardieck, Patricia and David Johnson. Grandmother of nine. Great-grandmother of 12.

JOHNSON, Norval M., Sr., 96, St. Rita, Indianapolis, Aug. 22. Father of Rosetta Cannedy, Jean Tosa and Jack Avery. Brother of Freda Cosby. Grandfather of six.

LOWRY, Barbara J. (Cosgrove), 75, St. Gabriel the Archangel, Indianapolis, Aug. 27. Mother of Terri Leonard, Mary Kay Steinsberger, Susan Wylie and Thomas Landers. Sister of Judy Tharp and Gary Cosgrove. Grandmother of four. Great-grandmother of three.

MASTERTON, Susan (Pavicic), 52, St. Simon the Apostle, Indianapolis, Sept. 2. Wife of John Masterton. Mother of Jenna, Kayla and Taylor Masterton. Sister of Kevin and Tom Pavicic.

McATEE, Sharon, 78, St. Michael the Archangel, Indianapolis, Aug. 30. Wife of Walter McAtee. Mother of Elaine Cox, Theresa Smith, Susan and Andrew McAtee. Sister of Marty Ogden. Grandmother of eight. Great-grandmother of two.

McINTIRE, Larry R., 72, St. Mark the Evangelist, Indianapolis, Aug. 29. Husband of Marion C. (Laudick) McIntire. Father of Ann Anderson, Christine Fagan, Patti Morin, Paul and Philip McIntire. Son of Mildred (Lustig) McIntire. Brother of Lois Holzer, Jeanette Malvestuto and David McIntire. Grandfather of 16.

MINAHAN, John W., 92, St. Agnes, Nashville, Aug. 23. Father of Pat Knarzer. Grandfather of one. Great-grandfather of one.

RAVELLETTE, Susan, 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 20. Mother of Kelly Jenkins and Kristi Mervar. Sister of Patti Hammons and Judy Tigger. Grandmother of one.

REISERT, LeRoy Jacob, 93, St. Michael, Brookville, Sept. 5. Husband of Patricia Reisert. Father of Edna Griffin, Mary Ann Wehmuller, Frank, Fritz and Jeremy Reisert. Grandfather of five.

RIEDLEY, Francis, 88, Holy Family, New Albany, Sept. 2. Husband of Mildred (Groce) Riedley.

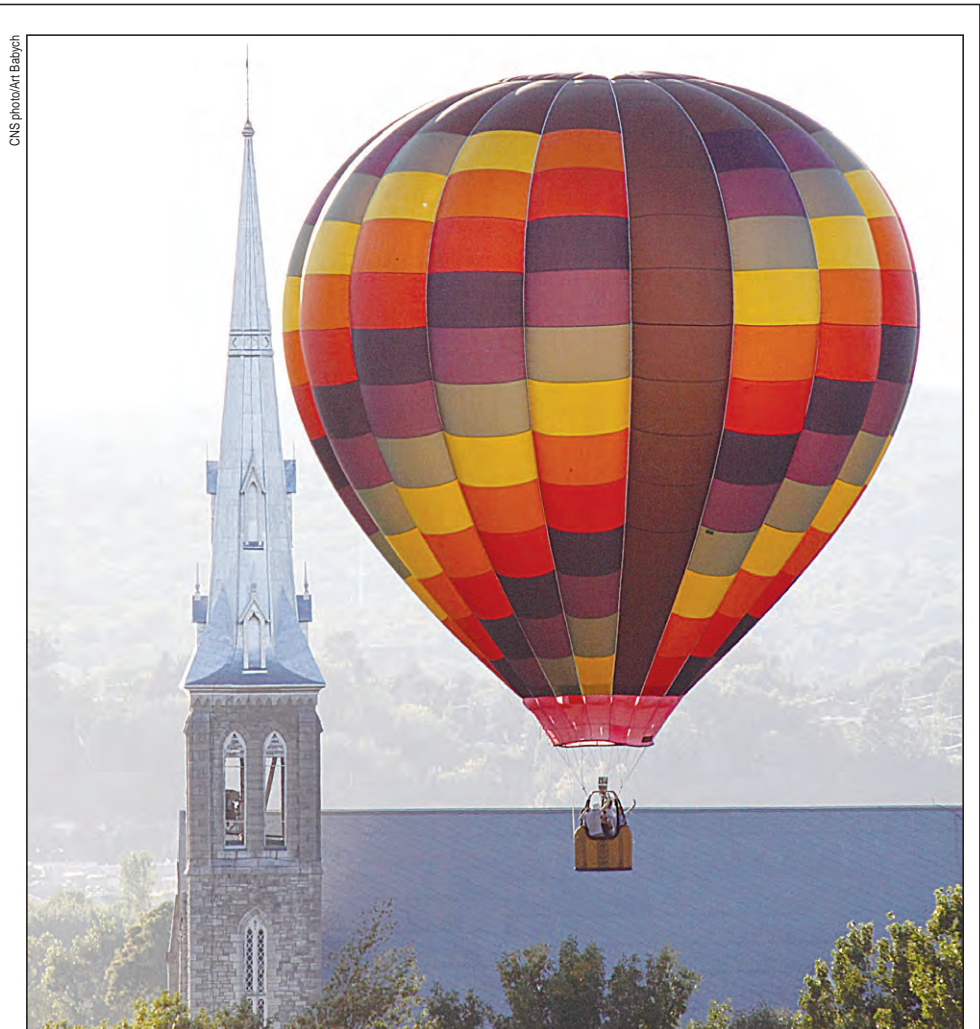
ROACH, Betty J., 75, Holy Angels, Indianapolis, Sept. 1. Sister of Mary Taylor, Douglass Johnston and Kirth Roach.

STEELMAN, Mary F., 91, Holy Spirit, Indianapolis, Aug. 26. Mother of Kimberly Holtgrave, Lori Ann Murphy, Fedrick and Phillip Steelman. Grandmother of two. Great-grandmother of four.

STRUEWING, Arthur R., 94, St. Elizabeth of Hungary, Cambridge City, Aug. 30. Father of Milli Hiday, Ruth Sweetwood and Stanley Struewing. Brother of Joan Rose, Paul and William Struewing. Grandfather of nine. Great-grandfather of 19. Great-great-grandfather of nine.

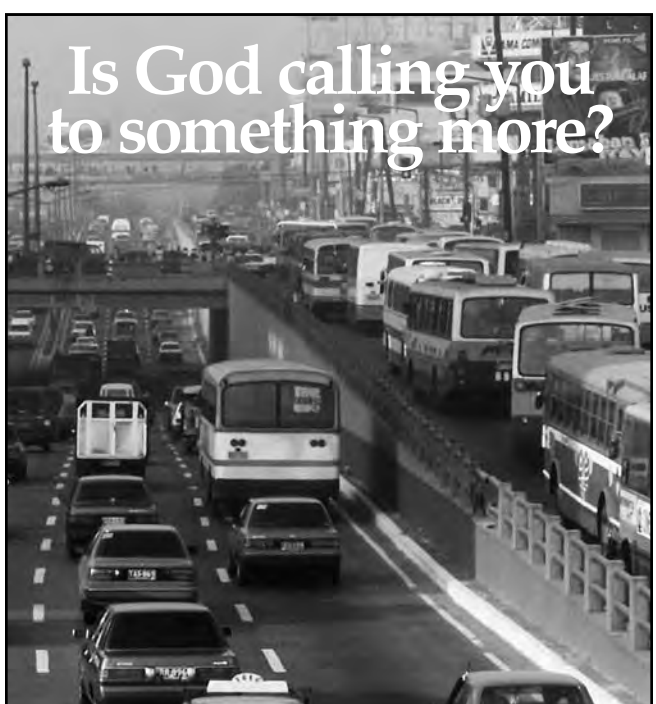
WADE, Mary Margaret, 86, St. Pius X, Indianapolis, Sept. 3. Mother of Ellen Bardwell, Anne Berg, Michelle Forsyth, Peggy Germer, Julie Peters, Joseph and Dr. Thomas Wade. Grandmother of 15. Great-grandmother of four.

WELDELE, Laverne H., 94, St. Matthew the Apostle, Indianapolis, March 11. Mother of Karen Himelreich. Grandmother of six. Great-grandmother of four. †



Quebec skyline

A hot-air balloonist participating in an annual fall festival in Gatineau, Quebec, on Sept. 6 drifts by the bell tower and spire of St. Francis de Sales Church.



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Compiled by Brandon A. Evans

DIocese OF FORT WAYNE-SOUTH BEND

Huntington youths deepen liturgical and service life

HUNTINGTON—The youths at SS. Peter and Paul Parish have not been sitting idle this summer thanks to their dynamic parish youth ministry program.

In addition to the regular weekly high school small-group meetings, after-school middle school ministry, youth group Sunday gatherings, service opportunities, retreats and dodge ball games on Sundays, under the guidance of Jerid Miller, pastoral associate for youth ministry, adult formation and RCIA, and Jon Stotts, pastoral associate for youth ministry and liturgy, 10 Huntington North High School students had the opportunity to travel on Young Neighbors in Action (YNIA) mission trips to serve the poor.

The YNIA summer mission program, according to Miller, is threefold.

First, it “gives youth an experience of [the] broader Church by gathering with other Catholic youth from across the country.”

It also “provides hands-on service experience” and, lastly, it puts that “experience into the context of Catholic social teaching,” he said.

Miller added, “It challenges the participants to go back home and get involved in service to those in need in their community.”

Five students were assigned to Miller, who accompanied the group to Cincinnati, where they worked at Visions, a day care facility that supports poor urban families.

Stotts accompanied five other students to Baltimore, where they painted offices and served lunches to the homeless at the Franciscan Center, an outreach agency that provides emergency assistance to those in need.

All the teenagers returned home with a renewed desire for service opportunities and were anxious to get to work within their own community.

“To begin, we are focusing on the needs of our parish families and the elderly trying to identify those in our own parish community that are in need,” Miller said.

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

DIocese OF EVANSVILLE

Bishop, ICC director urge Rep. Ellsworth to support health care reform

EVANSVILLE—Bishop Gerald A. Gettelfinger and Glenn Tebbe, executive director of the Indiana Catholic Conference, met on Sept. 8 with Rep. Brad Ellsworth, D-Ind., to discuss health care reform.

The 30-minute meeting was held at Ellsworth's office in the Federal Building in downtown Evansville.

Tebbe said after the meeting that he was “pleased to see how committed he [Ellsworth] was to our issues about health care,” and that he understood the Catholic position that abortion is not health care, and that conscience rights must be protected.

At the meeting, Ellsworth said that he was pro-life, and that he would not vote for a bill if he had an inkling that funding for abortion would be included in it.

Tebbe said Ellsworth “seemed to have a strong commitment to health care reform, without getting trapped into something contrary to Church principles.”

Tebbe provided a copy of a statement issued by the U.S. Conference of Catholic Bishops, which supported “genuine health care reform” that would not be used to mandate abortion coverage in private health plans, expand federal abortion funding, override state laws that limit or regulate abortion, and endanger existing laws protecting the conscience rights of health care providers.

Tebbe also urged Ellsworth to support health care coverage for legal immigrants. Ellsworth said that he had heard a lot of comments from people who believed that some people in poverty did not deserve coverage, and that immigration was another hot issue. †

The Message begins its 40th year of publication in the Diocese of Evansville

EVANSVILLE—The Sept. 4 issue of *The Message* begins the 40th year of newspaper service to the people of the Diocese of Evansville. Newspapers have played a



Bishop Gerald A. Gettelfinger and Glenn Tebbe, executive director of the Indiana Catholic Conference, stand outside the Federal Building in Evansville on Sept. 8 after meeting with Rep. Brad Ellsworth, D-Ind.

significant role throughout the history of the diocese:

- *The Indiana Catholic and Record*, published in Indianapolis, reported on Nov. 24, 1944, that Pope Pius XII had named the Right Rev. Henry Joseph Grimmelsman as the first bishop of Evansville.
- On Oct. 5, 1956, the southwestern Indiana edition of *The Register* (provided through an agreement with *The Denver Register*) headlined a front-page story, “Bishop wishes paper to go into every home of diocese.” Bishop Grimmelsman stated that the diocese had selected *The Register*, with a local news section, to be the official diocesan journal.
- On Jan. 5, 1968, Catholic homes received the first of yet another new weekly newspaper, the Evansville edition of *The Criterion*, published in Indianapolis. Father William Muller and J. Jeff Hays were identified as the editors of the local portion of the paper.
- The first issue of *The Message* was dated Oct. 2, 1970, with new Bishop Francis R. Shea listed as the publisher and Father Joseph Ziliak as the editor. Father Ziliak made a strong and lasting connection with the Catholic Press Association and NC News Service (now Catholic News Service).

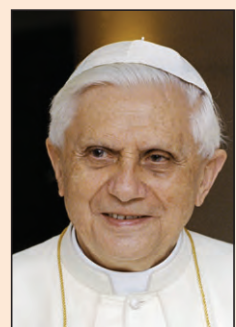
The first three papers were broadsheet, similar to the size of most daily newspapers. *The Message* was and remains a tabloid, the size that many Catholic newspapers in the nation have chosen over the past 40 years.

Among historic events reported by *The Message* was the retirement of Bishop Shea, and the installation of Bishop Gerald A. Gettelfinger on April 11, 1989.

(For these stories and more news from the Diocese of Evansville, log on to the Web site of *The Message* at www.themessageonline.org.) †

Holy Father to visit island nation of Malta in spring of 2010

VATICAN CITY (CNS)—Pope Benedict XVI plans to visit Malta



Pope Benedict XVI

next April to commemorate the 1,950th anniversary of St. Paul's shipwreck on the Mediterranean island.

The bishops of Malta announced the papal visit on Sept. 12, and Vatican Radio confirmed it the following day. A Vatican trip planner was to

travel to Malta in October to lay the groundwork for the visit.

The trip will give the pope a chance to highlight once again the figure of St. Paul, who was shipwrecked on Malta, probably around the year A.D. 60 while on his way to Rome to stand trial. Scriptures recount that the inhabitants showed “extraordinary hospitality” to St. Paul, who healed sick people on the island.

Pope Benedict presided over a special jubilee year for St. Paul in 2008-09 to underline the saint as a model of missionary energy in the Church.

The visit also will spotlight a chronic problem in modern Malta—the arrival of

thousands of illegal immigrants from Africa, who often come to Malta on their way to other European countries. What to do with the arrivals has become a hot political issue on the island.

Archbishop Paul Cremona of Malta recently told the Vatican newspaper, *L'Osservatore Romano*, that today's immigrants and refugees should be welcomed just as St. Paul was in the first century.

By welcoming St. Paul, the archbishop said, the Maltese demonstrated a “strong sense of openness toward someone who is ‘different,’ the foreigner.”

“This is a sentiment that should be preserved and practiced in the present

historical moment, which is marked by great migration of the masses,” he said. He



St. Paul the Apostle

added that it was necessary to eliminate prejudices and treat immigrants first and foremost as people.

Pope Benedict is scheduled to travel to the Czech Republic in late September of this year. The pope's visit to Malta is the first papal trip announced for 2010. †

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Youths at New Orleans parish learn traditional Vietnamese music

NEW ORLEANS (CNS)—Thuy Mai Nguyen worked her 22-string zither like a magician, plucking out precise, chimelike notes with one hand, and using the other to apply varying degrees of pressure on the strings to make the notes reverberate.

Just when the tempo became too regimented, she passed her hand over the width of her harplike instrument, instantly lightening the mood.

The teenager's ethereal playing, which evoked images of morning in an Asian garden, transported listeners from their pews to another time and place.

The performance, held at Mary Queen of Vietnam Church in New Orleans, was part of a program of traditional Vietnamese music presented in August by 37 of the parish's children, teenagers and young adults. In addition to showcasing how far the students had progressed on their instruments, the concert was also a poignant farewell to instructors Bo Tran, Uyen-Tram Phan and Hanh Vuong, professional music teachers from Saigon who spent the summer teaching interested parishioners how to play the flute, bamboo xylophone and two-stringed Vietnamese fiddle.

The trio also offered summertime instruction on two different types of zither: the "long zither," which rests on the player's lap and has either 16 or 22 strings; and a one-string zither called a "dan bau," whose vertical tension rod is bent by the player to produce different musical effects.

"Although I left Vietnam and went halfway around the world, I felt at home here," said Phan, speaking through an interpreter after her students' recital. "I remember a priest making a statement at one of the [non-Vietnamese] churches where we played: 'Music is a universal language that somehow unites all people.' Although our music is different, people can feel it and join in with it. Music is a bridge," she said.

The instructors recently concluded their second consecutive summer of teaching music at Mary Queen of Vietnam Parish. The lessons, offered four days a week for a small fee to defray travel expenses, gave students a choice of morning, afternoon or evening times. Each lesson was two and a half hours, which meant that Tran, Phan and Vuong put in more than seven hours of teaching time each day.

"The knowledge of music among the students here was very high so, in a short period of time, I was able to transfer a lot to them," Vuong said, noting that her students—and the city itself—never allowed her to get homesick.

Boats moored along the Mississippi River reminded Vuong of river scenes from her native country, while Phan was struck by how older women at Mary Queen of Vietnam Parish wore the traditional Vietnamese headdress to Mass. The visitors were also cheered by the sight of the many fruits, gourds, herbs and trees that thrive in both New Orleans and Vietnamese gardens.

"The people of New Orleans were very welcoming and encouraging. They really enjoyed our music so it was very heartwarming," Tran told the *Clarion Herald*, archdiocesan newspaper of New Orleans.

At an archdiocesan prayer service for racial harmony at St. Maria Goretti Church in New Orleans this summer, the Vietnamese musicians contributed a haunting, Asian-imbued rendition of "The Prayer of St. Francis." They also played on a rotating basis at a Mass each Sunday at Mary Queen of Vietnam Church.

"The gathering of the Vietnamese Catholics into a parish like [Mary Queen of Vietnam] is something very unique," said Tran, citing his amazement at finding a Vietnamese Catholic community outside the borders of his native country still practicing its language and customs. †



Luc Nguyen, a parishioner and music student at Mary Queen of Vietnam Parish in New Orleans, plays a bamboo xylophone in mid-August.

Father Taylor elected vice president of national black clergy caucus

By Mary Ann Wyand

Father Kenneth Taylor joined the National Black Catholic Clergy Caucus when he was a seminarian for the Archdiocese of Indianapolis during the 1970s.



Fr. Kenneth Taylor

Now the pastor of Holy Angels Parish in Indianapolis—the near west-side parish where he grew up—and director of the archdiocesan Office of Multicultural Ministry, Father Taylor will also serve the Church in the United States as vice president of the national black clergy caucus for two years.

"The National Black Catholic Clergy Caucus is a gathering of all the African-American priests, brothers, deacons and their wives, and seminarians from around the country," Father Taylor said. "The National Black Sisters Conference is a separate organization."

Josephite Father Anthony Bozeman, the pastor of St. Raymond-St. Leo the Great Parish in New Orleans, was elected president of the black clergy caucus and Father Taylor was elected vice president during the organization's national conference on July 27-31 in New Orleans.

The organization fosters the many gifts in the black community for the benefit and betterment of the Church.

"The caucus was started in 1968," Father Taylor said. "It began at the end of the 1960s when the civil rights movement was very strong. At the time, the black priests of

this country felt the need to become more vocal and visible about being a part of the wider Church in the U.S."

For 40 years, the caucus has provided support, motivation and encouragement for black priests in their ministries, he said. "Over the years, a lot of the [group's] focus was inward looking ... because the number of [African-American] priests is so few and so scattered around the country. Now we're going through refocusing the caucus again to look outward more, to look more at ministry."

He said many discussions during the 2009 caucus in late July focused on the health and well-being of the Catholic Church within the black community.

"There are a number of issues that we face as black Catholics," Father Taylor said. "Our parishes are closing, our youth are leaving [the Church] and our vocations are dwindling. So we are working on what we hope will lead to a summit, a gathering of black Catholic leadership, to address the issues that the black Catholic community is facing in the Church and to try to figure out what we can do to strengthen the Catholic Church within the black community."

He said statistics indicate that the number of African-American priests has decreased in recent years.

"It's always hard to get an exact number," Father Taylor said, "but the last number I heard being circulated was that about 250 African-American priests are serving [the Church] in the United States. By contrast, there are over 800 African priests now serving [the Church] in the United States."

During the Year for Priests, he said, the National Black Catholic Clergy Caucus plans to focus more of its efforts

on vocations and evangelization.

"Those are our top-priority issues," he said, "especially vocations."

With the institution of the permanent diaconate in the U.S. Church, Father Taylor said, the number of black Catholic clergy has grown because of the new deacons serving in dioceses.

"But we're still struggling [with recruitment] on the priesthood level," he said. "That's one of the issues that we hope to face as we work toward the [national] summit."

"We're looking at support for black seminarians as well," Father Taylor said, "because one of the problems we're seeing across the country is that, for the most part, a black seminarian may be the only one or one of only a few in his seminary. As a result, they experience a lot of cultural issues and tensions. A lot of our black seminarians really struggle through the seminary, and don't quite make it to priesthood. So one of the issues we plan to address [during the summit] is how we can be a better support to our black seminarians to help them through the seminary process."

Indianapolis will be the site of the Interregional African-American Catholic Evangelization Conference on Nov. 13-15, he said, as well as the National Black Catholic Congress in 2012.

This year marks the 25th anniversary of "What We Have Seen and Heard," a pastoral letter on evangelization issued by the black bishops in the U.S. on Sept. 9, 1984, Father Taylor said. "So the National Black Catholic Congress is going to be doing a number of [activities focused] around the anniversary of that document. Locally, we will be able to do our piece of that." †

Sept. 26 Mass at SS. Peter and Paul Cathedral to remember 'Little Flower of India'

By Mary Ann Wyand

She is lovingly called the "Little Flower of India" by Indian Catholics.

St. Alphonsa Muttathupandathu, a Poor Clare nun from India known for her holiness during a lifetime of suffering, was canonized by Pope Benedict XVI on Oct. 12, 2008, at St. Peter's Square at the Vatican.

Archdiocesan Catholics are invited to participate in a eucharistic liturgy celebrated in her memory at 6:30 p.m. on Sept. 26 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

The Mass is sponsored by the archdiocesan Office of Multicultural Ministry. Capuchin Franciscan Father Bernard Varghese is the celebrant for the multicultural Mass.

Father Varghese, who was appointed associate pastor of St. Louis Parish in Batesville on Sept. 8 by Archbishop Daniel M. Buechlein, came to the archdiocese from the Capuchin Provincialate of Kerala, India.

St. Alphonsa's feast day is observed on July 28, the date of her death in 1946. Her body is interred at St. Mary Church in Bharananganam, India, which has become a

pilgrimage destination.

She was born on Aug. 19, 1910, in Kudamalloor, Kerala, India. During her childhood years, she often talked about her desire to enter religious life.

However, her aunt, who became her foster mother, continued to pursue possible suitors for marriage against her wishes.

At age 13, she deliberately stepped into a fire pit behind her home to disfigure her body and destroy her beauty. She suffered severe burns on most of her body, and her legs and feet were permanently scarred and disabled for the rest of her life.

In spite of her poor health, continuous sickness and disability, she constantly spoke about the need to accept suffering cheerfully.

Thousands of people, especially those suffering from disabilities of the feet and legs, have reportedly experienced miraculous healings by praying to St. Alphonsa.

During the beatification liturgy on Feb. 8, 1986, in Kottayam, Kerala, India, Pope John Paul II said "she



A tapestry depicting St. Alphonsa Muttathupandathu is seen near statues during the canonization ceremony at St. Peter's Square at the Vatican on Oct. 12, 2008. Pope Benedict XVI canonized St. Alphonsa as the first native-born saint from India. The Poor Clare sister was known for her holiness during a lifetime of suffering.

came to love suffering because she loved the crucified Christ [and] learned to love the Cross through her love of the crucified Lord." †