



The

Criterion

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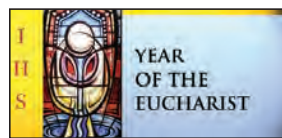
October 28, 2005

Vol. XLVI, No. 4 75¢

Archbishop Buechlein shares his thoughts on the Year of the Eucharist

By Sean Gallagher

(Editor's note: This article is the final installment of a Criterion series exploring the importance of the Eucharist in all facets of the life of the archdiocese.)



The Year of the Eucharist, opened a year ago by the late Pope John Paul II, was brought to a close on Oct. 23 by Pope Benedict XVI with a Mass that ended a three-week meeting in Rome of the Synod of Bishops to discuss the Eucharist.

Over the past 12 months, dioceses and parishes around the world have had special eucharistic celebrations and sponsored catechetical programs intended to increase the faithful's devotion to and knowledge of the Eucharist.

In an interview with *The Criterion*, Archbishop Daniel M. Buechlein responded to several questions about his views on the importance of the Eucharist for Catholics and in his own life as well as the Year of the Eucharist and its impact in the archdiocese.

Q. What effect do you hope the Year of the Eucharist has had for the archdiocese?

A. The Year of the Eucharist has provided an excellent opportunity for catechesis about the source and summit of our Christian life. It is my hope that more people of the archdiocese have had the opportunity to increase both their knowledge and appreciation concerning the treasure of the Eucharist.

Q. In a column that you wrote at the start of the Year of the Eucharist, you asked the faithful to pray during the Year of the Eucharist that God might bless the new archdiocesan initiative, Legacy for Our Mission.

How would you describe the importance of the Eucharist to this new initiative?

A. The foundation and purpose of the Legacy for Our Mission campaign is spiritual. The mission we have received from Christ through the Church is spiritual, and it is to foster this mission in the most practical ways that we have launched the Legacy for Our Mission.

The Eucharist is the ultimate prayer of our community of faith and adoration is a wonderful way to bring our special needs to the Lord.

Q. During the Year of the Eucharist, Pope John Paul II died and Pope Benedict XVI was elected. What meaning

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Photo by Sean Gallagher



Denis and Pat Schrank, members of Holy Family Parish in Oldenburg, pray before the Blessed Sacrament in the new perpetual adoration chapel at St. Louis Parish in Batesville on Oct. 15, shortly after the chapel was inaugurated. The altar on which the Eucharist sits was originally given to the parish by John Hillenbrand in 1903. The Schranks were married at the altar in 1962 and stored it in their barn for 18 years after it was removed from St. Louis Church in 1987.

More parishes in archdiocese discovering benefits of perpetual eucharistic adoration

By Sean Gallagher

After a humble start in the archdiocese 16 years ago at St. Michael the Archangel Parish in Indianapolis, the practice of perpetual eucharistic adoration has spread to several parishes across central and southern Indiana.

In late June, St. Vincent de Paul Parish in Bedford established its John Paul II Perpetual Adoration Chapel. St. Louis Parish in Batesville started the practice on Oct. 15.

In all, there are now 10 perpetual adoration chapels in the archdiocese spread across six of the 11 deaneries.

Msgr. Joseph F. Schaedel, vicar general, said the growth in perpetual adoration is tied to a "revival in the belief and appreciation of the true presence

[of Jesus Christ] in the Eucharist through the whole country."

"If we see it spreading through the whole archdiocese, I don't think we should be surprised," he said.

Still, establishing the practice of perpetual adoration is no small task. Since it involves the exposure of the Blessed Sacrament at all times, it requires the commitment of more than 100 people to spend an hour in eucharistic adoration each week.

Msgr. Schaedel said that in order for a parish to establish an adoration chapel, its pastor must gain permission from the archbishop and demonstrate that there is "a suitable physical location for the chapel and that a sufficient number of parishioners have committed themselves to make it work."

As a result of such requirements, Msgr. Schaedel said that it is not realistic for all parishes to be able to have perpetual adoration. Some have too few members. Others are geographically close to parishes that have already established adoration chapels.

Nevertheless, Father Daniel Mahan, pastor of St. Louis Parish, said the experience of perpetual adoration in other archdiocesan parishes made it easier to start the practice in his parish.

"I think the experience of the past 16 years shows us that perpetual adoration is possible in a practical sense for parishes, that in a parish of 500 families or 1,000 families or 1,500 families or larger," he said, "the idea of finding people to fill 168 hours each week is

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Hong Kong bishop calls ordinations 'breakthrough'

ROME (CNS)—The recent ordinations of Chinese bishops with the explicit approval of both the Vatican and Beijing were "a breakthrough" in relations between the two sides, said a Hong Kong bishop.

Although officially China and the Vatican have no diplomatic ties, the recent ordinations of at least two Chinese bishops represent signs that things "are moving," said Hong Kong Bishop Joseph Zen Ze-kun.

Bishop Paul He Zeqing's ordination was the most recent; he was consecrated auxiliary bishop of Wanxian on Oct. 18.

According to AsiaNews, an Italian missionary news agency, Bishop He was the third bishop to have been consecrated with Vatican approval into the official or government-supported Church in China in a public ceremony. The Wanxian bishop told people attending the ceremony that the ordination was taking place with the approval of the Vatican, the Rome-based news agency said on Oct. 19.

Bishop Zen, who was in Rome attending the Oct. 2-23 Synod of Bishops on the Eucharist, told Catholic News Service on Oct. 21 that the last two ordinations have been unique in that the government did not pressure the Church leaders to keep the Vatican's approval a secret, "so I think this is a breakthrough."

"As far as I know, first came the

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CHINA

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appointment by the pope, and then the local bishop tried to help this candidate be elected by the clergy, by the people, and then the government has no choice but to recognize, to accept, to approve" that bishop, he said.

"I hope the government draws conclusions from the facts. It's futile to be rigid on their position because they must see they're losing control," he said.

Meanwhile, Pope Benedict XVI lamented the absence of four mainland Chinese bishops he had invited to attend the Synod of Bishops on the Eucharist.

In an Oct. 23 homily at a Mass in St. Peter's Square marking the end of the synod, the pope noted that synod participants felt the absence of the Chinese bishops "with deep sadness." Just before the opening of the Oct. 2-23 synod, the invited Chinese bishops told UCA News, an Asian

Church news agency based in Thailand, that the Chinese government did not issue them passports, so they could not travel. Four chairs remained empty in the synod hall for the entire synod to mark their absence.

In his homily, the pope said he wished to "assure the Chinese bishops that we are close to them in prayer, and to their priests and faithful."

The synod delegates also expressed their solidarity with the Catholic communities in China in an Oct. 22 letter they sent to the four bishops.

Since the 1950s, China has had a government-approved Catholic Church that elects its own bishops with government approval and initially was forced to reject ties to the Vatican. An underground Church has always maintained loyalty to the Vatican.

Bishop Zen has said that up to 85 percent of the government-approved bishops have reconciled with the Vatican and that, in many regions of China, Catholics from the two Churches intermingle at the parish level.

China has said that before it would normalize diplomatic relations the Vatican must break its ties to Taiwan and not interfere in the naming of bishops.

For some time, the Vatican has made it clear that it would be willing to move its embassy from Taiwan to Beijing if diplomatic relations were established.



Bishop Joseph Xu Zhixuan of Wanzhou ordains Auxiliary Bishop Paul He Zeqing, left, during Mass in Sacred Heart Church in Wanzhou, China, on Oct. 18. Bishop Xu ordained Bishop He for the Diocese of Wanxian in the government-approved Catholic Church; the ordination took place with the approval of the Vatican.

In an Oct. 19 interview with Vatican Radio, Bishop Zen said that people who belong to the two Churches "have the same beliefs, and they are all Catholics."

"There is nothing confrontational between the two Churches," he added.

"The difference is those who are underground, they refuse to collaborate with the government because they say we cannot accept to be separate from the Holy See. And those in the official Church, they believe that

there could be a compromise," he said.

"In general, they coexist peacefully because the division is not created by the Catholics, it's created by the government. They are both victims of the government," he told Vatican Radio.

He said the government "must know that to be Catholic is to be united with the Holy See, so they must accept that." He said it is not a political alliance; "it's simply religious business." †

Official Appointments

Effective Jan. 4, 2006

Rev. Kenneth E. Taylor, pastor of St. Michael the Archangel Parish in Indianapolis, to pastor of Holy Angels Parish in Indianapolis, while continuing as director of the archdiocese's Office of Multicultural Ministry.

Effective Jan. 25, 2006

Rev. John McCaslin, associate pastor of St. Barnabas Parish in Indianapolis, to administrator of St. Anthony Parish and Holy Trinity Parish, both in Indianapolis, while continuing as part-time chaplain at Roncalli High School in Indianapolis.

Rev. Brian Esarey, associate pastor of Holy Spirit Parish in Indianapolis, to associate pastor of St. Barnabas Parish in Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Corrections

Bob and Barbara McLain's names were misspelled in an Oct. 21 article about a memorial scholarship established in her name at Bishop Chatard High School in Indianapolis. The e-mail address for advance reservations for the 6 p.m. fundraising dinner and auction on Nov. 3 at the high school also was spelled incorrectly. Contact Jim Spilman in care of jimspilman@lilly.com. Tickets are \$20 in advance and \$25 at the door. People who mention *The Criterion* article at the door will qualify for the advance sale ticket price. †

Archdiocese to hold VIRTUS Protecting God's Children programs

The Archdiocese of Indianapolis is holding VIRTUS Protecting God's Children workshops in parishes.

VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtus.org and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled during the next six weeks will be held at:

- Holy Cross Parish in Indianapolis on

- Nov. 7 at 6:30 p.m.
- Our Lady of Lourdes Parish in Indianapolis on Nov. 28 at 6:30 p.m.
- St. Matthew Parish in Indianapolis on Nov. 12 at 9 a.m.
- St. Patrick Parish in Indianapolis (Spanish only) on Oct. 30 at 2 p.m.
- St. Anthony of Padua Parish in Clarksville on Nov. 5 at 9 a.m.
- Mary, Queen of Peace Parish in Danville on Nov. 6 at 2 p.m.
- St. Paul the Apostle Parish in Greencastle on Nov. 15 at 6 p.m.
- Sacred Heart of Jesus Parish in Terre Haute on Nov. 13 at 12:30 p.m.
- St. Patrick Parish in Terre Haute on Nov. 20 at 10:30 a.m.
- Terre Haute Deanery Pastoral Center on Dec. 7 at 6 p.m. †

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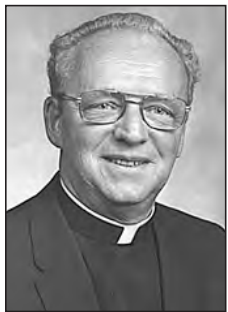
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Father Edward Gayso was pastor in West Terre Haute for 20 years

By Mary Ann Wyand

Father Edward V. Gayso, a retired diocesan priest, died on Oct. 21 in Bradenton, Fla. He was 81.

Father Gayso was pastor of St. Leonard of Port Maurice Parish in West Terre Haute



Fr. Edward V. Gayso

from 1974 until he retired in 1994. After his retirement, he moved to Florida and regularly visited family members and friends in Terre Haute.

Archbishop Daniel M. Buechlein celebrated the Mass of

Christian Burial at 11 a.m. on Oct. 26 at Sacred Heart of Jesus Church in Terre Haute. Father Todd Riebe, pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond, was the homilist.

Interment was at the Gayso family plot at Calvary Cemetery in Terre Haute.

Visitation was held at Sacred Heart Church from 4 p.m. until 8 p.m. on Oct. 25, with a rosary service at 7 p.m.

St. Ann parishioner Mildred Thompson of Terre Haute, one of his 12 siblings, remembered her brother as a gentleman and a dedicated priest who enjoyed his ministry assignments.

"We just had such wonderful times together all through our lives," she said. "No matter where he went [in his ministry assignments], they loved him. He was

well-loved."

Edward Vincent Gayso was born on Sept. 5, 1924, in Terre Haute to Andrew and Irma (Kerkes) Gayso, and was one of 13 children. He attended Sacred Heart School in Terre Haute, and minor and major seminary at Saint Meinrad Seminary at St. Meinrad.

He was ordained to the diaconate by Archbishop Paul C. Schulte on June 7, 1949, and ordained to the priesthood by Archbishop Schulte on May 30, 1950. He was a classmate of Father Albert Ajamie.

Father Gayso began his first assignment as associate pastor of St. Paul Parish in Tell City on June 5, 1950.

He was named associate pastor of St. Mary Parish in Greensburg on Oct. 19, 1951, and associate pastor of

Christ the King Parish in Indianapolis on Feb. 9, 1955.

On May 20, 1957, Father Gayso was appointed associate pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Universal. On Dec. 16, 1958, he was named associate pastor of St. Gabriel Parish in Connersville.

Father Gayso was named pastor of St. Mary Parish in Navilleton on Sept. 24, 1962, and served there until his assignment as pastor of St. Leonard of Port Maurice Parish in West Terre Haute on July 9, 1974. He retired from active ministry on July 6, 1994.

Surviving are two sisters, Margaret Baker and Mildred Thompson, both of Terre Haute, and many nieces and nephews. †

Archdiocesan Office of Catholic Education announces staffing changes

The archdiocesan Office of Catholic Education has made several staffing changes.

John Valenti has been named associate director of evangelization and faith formation.



John Valenti

Valenti most recently worked at Harcourt Religion Publishers and is the former director of religious education for Diocese of Jackson, Miss.

A native of St. Louis, he also served as a director of religious education and pastoral minister at parishes in the Archdiocese of St. Louis. He earned a bachelor's degree in psychology from the University of Missouri and a master's degree in religious studies from St. Louis University.



Rob Rash

Valenti is currently studying for a Doctorate of Ministry degree from Columbia Theological Seminary in Decatur, Ga.

Rob Rash has been named associate director of schools, administrative personnel and

professional development.

Rash is the immediate past principal of Our Lady of Lourdes School in Indianapolis. He also served as principal of St. Simon School when that parish relocated to a new site further north in Indianapolis and built a new school building.

He has taught at Nativity and Our Lady of Lourdes schools as well as in the Indianapolis Public School system.

Rash earned a master's degree in administration from Butler University and a bachelor's degree in education from Indiana University.

Veronica (Roni) Wyld, the coordinator of the Special Religious Education (SPRED) Program since January 2005, is now full-time in the position.



Veronica (Roni) Wyld

Wyld has been involved in the development of the SPRED program in the archdiocese since 1998. Her training was through the SPRED Centers in Chicago and Oakland, Calif. She has more than 20 years of experience working with special needs populations in schools and group homes, and also served as a Special Olympics coach.

Wyld's educational background is in psychology, education and child development, and she is planning to pursue a master's degree in lay ministry.

Providence Sister Jeanne S.

Hagelskamp has been named project coordinator of Phase II of the Cristo Rey High School Project.



Providence Sister Jeanne S. Hagelskamp

Sister Jeanne taught math, physics and computer science at the former Ladywood and St. Agnes academies in Indianapolis and in Illinois. She also worked as a curriculum director/principal in the Chicago area.

Most recently, she taught in the Catholic Educational Leadership program and served as director of teacher education at the University of San Francisco (USF).

Sister Jeanne earned a doctorate in

educational leadership at USF. She earned a bachelor's degree in mathematics from Saint Mary-of-the-Woods, a master's degree in mathematics from Purdue University and a certificate of advanced studies in administration from National Louis University.

Cindy Clark, who has served as administrative assistant for Project EXCEED and the Teacher Advancement Program (TAP), has been named office manager for OCE.

Formerly, Clark was a school secretary at St. Barnabas for eight years. She earned a degree in graphic design at Vincennes University. †

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Editorial



Israel's Chief Sephardic Rabbi Shlomo Amar, left, and Chief Ashkenazi Rabbi Yona Metzger, right, present a gift to Pope Benedict XVI during a meeting in Castel Gandolfo, Italy, on Sept. 15. The rabbis proposed that the Church designate an annual "day against anti-Semitism" to promote Catholic teaching on respect for the Jews.

Catholic-Jewish relations

The date of this issue, Oct. 28, is the 40th anniversary of the proclamation of the Second Vatican Council's Declaration on the Relation of the Church to Non-Christian Religions, known as *Nostra Aetate* for its first two words (our age). It is known primarily for calling for an end to anti-Semitism and all other religious discrimination, and was the beginning of improved relations between the Catholic Church and Judaism.

Although this declaration concentrated principally on Jews, it spoke to adherents of all religions. It said that the Church "reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, color, condition of life or religion."

It specifically mentioned Hinduism and Buddhism, saying that the Church "rejects nothing of what is true and holy in these religions." It noted that Muslims "strive to submit themselves without reserve to the hidden decrees of God," and pleaded for Christians and Muslims to forget the past and make "a sincere effort to achieve mutual understanding."

Nevertheless, most of the declaration was devoted to relations with the Jews. It said that Christians and Jews have a common heritage because the Church "received the revelation of the Old Testament by way of that people with whom God in his inexpressible mercy established the ancient covenant."

Although, the declaration said, the Jews did not recognize Jesus as the Messiah, and even though "Jewish authorities and those who followed their lead pressed for the death of Christ, neither all Jews today, can be charged with the crimes committed during his Passion." This was the most important statement in the declaration because that is exactly what many Christians had been preaching.

The declaration was only the beginning of better relations between Jews and Catholics. The late Pope John Paul II did all he could to further those relations, especially during his visit to the Holy Land, where he prayed at the Western Wall and visited the Holocaust Museum in Jerusalem. Above all, so far as the Jews were concerned, in 1993 he established full diplomatic relations

between the Vatican and Israel.

Pope Benedict XVI continues efforts to improve relations. During his visit to Germany for World Youth Day, he visited a synagogue in Cologne, where he told 500 Jews that the Nazi persecution of Jews was "the darkest period of German and European history," and said that Jews and Christians must respect and love one another.

There was one setback in relations when, in July, the pope was criticized by some Jews when he denounced a series of recent terrorist actions around the world without mentioning similar attacks in Israel. But that controversy blew over fairly quickly through diplomatic explanations.

In September, Pope Benedict met with Israel's two chief rabbis, Sephardic Rabbi Shlomo Amar and Ashkenazi Rabbi Yona Metzger, at the pope's summer residence. The rabbis presented a gift to the pope. They took note of the 40th anniversary of *Nostra Aetate* and urged the pope to designate Oct. 28 as an annual "day against anti-Semitism" to promote Catholic teaching on respect for Jews.

The Vatican has already celebrated the anniversary of the declaration with a conference at Rome's Gregorian University. It was attended by, among others, Oded Ben-Hur, Israel's ambassador to the Vatican, and Rabbi David Rosen, president of the International Jewish Committee for Interfaith Consultations.

Although *Nostra Aetate* is now 40 years old, there is evidence that not all Catholics have gotten the message. A new book titled *Broken Chain: Catholics Uncover the Holocaust's Hidden Legacy and Discover Their Jewish Roots* tells of the trauma many Polish people have experienced after they learn about a hidden Jewish background. This is a problem because of anti-Semitism that continues to exist in Poland despite all that Pope John Paul II tried to do to eliminate it.

We must add, however, that the better relationship that exists between Catholics and Jews does not mean that we must always agree with what a particular government in Israel does. The Church will continue to speak out against all injustices, including that experienced by Palestinians and many Arab citizens of Israel.

— John F. Fink

The Human Side/Fr. Eugene Hemrick

What I learned about the Millions More Movement

As I meandered down to the Washington Mall in the nation's capital, I came upon a rally that was a sight for sore eyes: the Millions More Movement.



In 1995, a similar rally was held; an estimated 1 million people, most African-American, attended. Though this year's crowd was much smaller, witnessing it was an awesome experience.

Many of the young men were dressed impeccably in suits and white, starched shirts with red bow ties. With their fedoras and white gloves they mirrored the dress of Louis Farrakhan, the event's leader. Not only were these men mirroring the Farrakhan dress, but so were their young sons.

Many of the women resembled nuns in religious habits. The women wore long, blue dresses, and their heads were adorned with blue veils. Many of their young daughters were dressed similarly.

A large number of other men were dressed in tailored blue Nehru jackets and pants with a military strip accenting the pants legs. Their shoulders sported a crescent surrounded by stars. When they stood at attention, you could see they were proud of how they looked and of the Muslim religion they represented.

A number of speakers addressed the crowd from the front lawn of the U.S. Capitol. Large monitors were stationed throughout the mall so that people could see and hear the speakers.

A number of the talks zeroed in on Hurricane Katrina and how poor African-Americans were betrayed by America. They also addressed unem-

ployment, equal rights, slavery, self-empowerment and a number of other social justice issues.

Interestingly, there was a big emphasis during this event on family unity, hence the reason for calling it the Millions More Movement rather than the Million Man March. As I drank in the scene, I wondered why so many people had come from all around the country to attend it. Why was it held in Washington, and what would it prove?

Events of this kind hope to make a statement, and where better to make it than in the capital of the world's most powerful nation? This event's statement is one we have heard over and over: The poor people in New Orleans after the hurricane represented the pockets of poor people throughout this country who are neglected, forgotten and abandoned.

But why state the obvious? Because it is not obvious to everyone, especially people who live comfortably and have no sense of social justice! But this movement goes deeper than this.

The word "doubt" in Latin conveys the notion of paralysis, of an inability to move because of being caught between two conflicting possibilities. Too many Americans are still not convinced that we have desperately poor people in our big cities, suburbs and rural areas. They have yet to become believers and to act upon that belief.

Events like the Millions More Movement emphatically state that in the richest nation in the world, people must come to realize that we still have a long way to go in assuring the equality we champion and giving the care to each person that we tout.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Letters to the Editor

Federal budget proposal would hurt the poor

Recently, there has been much debate concerning the Republican budget proposal. If this would pass, it would affect millions of the poor, middle class and disabled. I worked in a nursing home with 80 beds, and approximately 80 percent of the residents relied upon Medicaid to help pay their costs. With Medicaid, you must give up everything you have worked so hard for in order to qualify.

I have seen many World War II veterans and Korean War veterans who have put their lives on the line for our freedom. We have many of our fellow Americans fighting an unjust war in the Middle East, which is spending more money than most of us can even fathom. I call this war unjust because we were told it was because of weapons of mass destruction, but no such weapons have been found since the war began. Yet almost 2,000 of our young men and women have fought and died, and many more have served bravely because our nation has asked them to.

I think that we need to begin looking at our own domestic problems and stop these vital cuts that the Republican budget proposes to carry through with. Do we want to tell our older generation that they must decide between eating or paying rent instead of getting medication that is vital to their health?

There are many other cuts that have been proposed, and I encourage everyone that has a heart of compassion to look at these cuts and determine where

our nation's priorities really are. Do we value our freedom for the upper class, but let the poor, old and disabled fend for themselves?

Let's put aside the partisan politics of "you scratch my back and I'll scratch yours." Let's look back at the United States, and put our values back into action to help our poor, elderly and disabled.

A. Joel Brown, Muncie, Ind.

Federal programs that help the poor, elderly and middle class could be cut

The Republican federal budget proposal would slash \$35 billion to \$50 billion from vital national services for the poor and middle class, including:

- Medicaid—the last resort health care option for millions of the young, elderly, poor and disabled,
- Student loans—the only way millions of Americans can afford a higher education,
- Food stamps—a highly efficient government program that helps feed more than 20 million families every month,
- Pension guarantee and unemployment insurance programs—crucial safety nets for workers who lose their job or pension benefits.

Is this what we should be supporting as Catholics? I don't think it is. Catholics give more to the poor than any other non-governmental group. We teach compassion and rights of all people. I hope all Catholics stand against these cuts.

Michelle Leonard, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Remember to pay homage to Jesus in the Blessed Sacrament

As October comes to a close, so does the Year of the Eucharist. I recall the special eucharistic event we had planned for Victory Field in Indianapolis last June. It was rained out so we packed into Old Saint John's downtown for eucharistic adoration, concluding with Benediction and a procession led by first Communicants from parishes around the archdiocese. I thought of the saying from the Bible, "And a child shall lead them," and the words of Jesus, "Let the children come to me."

I prayed that rainy day that it would be a moment to inspire and encourage us in our faith and devotion; that is my prayer for us as we conclude the Year of the Eucharist. Remember why the late Holy Father, Pope John Paul II, designated a year of the Eucharist.

First, he wanted us to treasure the incomparable gift that Jesus gave us before he died.

Secondly, he wanted to emphasize the centrality of the Eucharist in the life of our Christian faith.

Thirdly, he wanted us to refocus our reverence and regard for the real presence of Christ in the Eucharist, not only at Mass, but also in the tabernacles of our churches.

Finally, he wanted to draw our attention to the importance of adoration of the Blessed Sacrament.

The agenda for the reflection of the International Synod of Bishops just concluded in Rome pretty much mirrored this fourfold agenda.

When we celebrate the Mass, the Lord's Supper celebrated at the beginning of Christ's Passion becomes present among us and for us. Through the Eucharist, we have the crucified and resurrected Jesus with us on our pilgrimage through the world. Jesus asks only one thing: the "amen" of our living faith.

Pope John Paul said, "Eucharist must be preceded by prayer. And from it, prayer emerges to infuse our every apostolic work." He made the connection that Eucharist and works of charity are inter-related.

In his letter for the Year of the Eucharist, the late pope referred to the story of the two disciples on the road to Emmaus. They received the first catechesis on the crucifixion, resurrection and Eucharist. After the death of Jesus, they were discouraged and were returning home to their old ways. They met a stranger who walked with them—we know it was Jesus—and he patiently led them in a reflection on the Word of God, which helped them understand the "events of the day." Their hearts were on fire. A chance invitation for the stranger to eat supper with them—"Remain with us," they said—made all the difference. In the breaking of the bread, they

recognized Jesus.

Two important teachings about the Eucharist can be detected in the Emmaus story. Pope John Paul II focused on the words "Remain with us." In the Real Presence of his Body and Blood, the Blessed Sacrament remains with us in our tabernacles. When we find ourselves discouraged, like the disciples on the road to Emmaus who wanted to give up, we can go to our nearest church to spend time with Jesus, who remains with us.

We inherited our Catholic faith and the Eucharist in humble beginnings on the banks of the Wabash here in Indiana. Our faith reaches back to our past—back to Christ and the apostolic age. From there, our Catholic heritage came to us in Indiana by way of Europe gifted by our immigrant ancestors in the faith. We were blessed by the saintly leadership of our first bishop, the Servant of God Simon Bruté, and by Blessed Mother Theodore Guérin, the valiant foundress of the Sisters of Providence, both from the banks of the Wabash. These holy pioneers had a profound devotion to the Blessed Sacrament.

In his last message before he died,

Bishop Bruté wrote to his people: "May the children of the Church remember that faith cannot save them without works, nor the grace of the sacraments reach their souls without the requisite conditions and preparations."

We are to leave the legacy of our faith and the Eucharist for generations of children to come.

The witness and intercession of Blessed Mother Theodore inspires us to hand on the faith to our children and our neighbors. She lived the call to evangelize by establishing an extraordinary system of Catholic education and religious formation. We continue that heritage.

Our humble beginnings are a striking reminder that God's grace provides for our needs.

As we conclude this Year of the Eucharist, let's continue to pay our homage to Jesus in the Blessed Sacrament with the humble spirit of Bishop Simon Bruté and the holy determination of Blessed Mother Theodore. Surely they join us in our mission still, but there is another greater than these in our midst: It is Jesus the Lord! †

Archbishop Buechlein's intention for vocations for October

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

Recordemos rendirle homenaje a Jesús ante el Santo Sacramento

A medida que se acerca octubre, también lo hace el Año de la Eucaristía. Recuerdo el evento eucarístico especial que habíamos planificado en el Victory Field en Indianápolis el pasado junio. Llovió ese día, de modo que nos aglomeramos en la vieja iglesia de San Juan en el centro para la adoración eucarística, concluida con una bendición y una procesión guiada por los primeros comulgantes provenientes de parroquias de toda la arquidiócesis. Pensé en el dicho de la Biblia: "Y un niño los guiará"; y en las palabras de Jesús: "Dejad que los niños vengan a mí."

Recé para que ese día lluvioso se convirtiera en un momento de inspiración y que nos alentara en nuestra fe y devoción; esa es también mi oración por nosotros a medida que nos acercamos al final del Año de la Eucaristía. Recordemos por qué el difunto Santo Padre, Juan Pablo II, designó un año para la Eucaristía.

Primero, quería que atesoráramos el obsequio incomparable que Jesús nos entregó antes de morir.

Segundo, quería enfatizar la posición central que ocupa la Eucaristía en la vida de nuestra fe cristiana.

Tercero, quería que reenforcáramos nuestra reverencia y respeto por la Presencia Real de Cristo en la Eucaristía, no solamente en la misa, sino también en los sagrarios de nuestras iglesias.

Finalmente, quería atraer nuestra atención a la importancia de la adoración del Santo Sacramento.

La agenda para la reflexión del Sínodo

Internacional de los Obispos que acaba de concluir en Roma prácticamente era reflejo de este programa de cuatro fases.

Cuando celebramos la misa, la Última Cena, celebrada al comienzo de la Pasión de Cristo, se hace presente entre nosotros y para nosotros. Por medio de la Eucaristía contamos con el Jesús crucificado y resucitado entre nosotros en nuestra peregrinación por el mundo. Jesús nos pide sólo una cosa: el "amén" de nuestra fe viviente.

El Papa Juan Pablo dijo: "la Eucaristía debe ir precedida por la oración. Y a partir de ella, la oración emerge para inspirar todas nuestras obras apostólicas." Él creó el vínculo para que la Eucaristía y las obras de caridad quedaran interrelacionadas.

En su carta del Año de la Eucaristía el difunto padre se refirió a la historia de dos discípulos en el camino a Emaús. Ellos recibieron la primera catequesis sobre la crucifixión, la resurrección y la Eucaristía. Luego de la muerte de Jesús se sintieron desalentados y volvían a casa a continuar con sus viejas costumbres. Conocieron a un forastero, que sabemos que era Jesús, quien caminó con ellos y pacientemente los llevó a una reflexión sobre la Palabra de Dios, que los ayudó a comprender los "acontecimientos del día". Sus corazones ardían. Una invitación casual para que el forastero cenara con ellos: "quédate con nosotros", dijeron, hizo toda la diferencia. En la fracción del pan reconocieron a Jesús.

En la historia de Emaús se pueden

detectar dos enseñanzas importantes sobre la Eucaristía. El Papa Juan Pablo II se concentró en las palabras "quédate con nosotros". En la Presencia Real de su Cuerpo y de su Sangre, el Santo Sacramento permanece con nosotros en nuestros sagrarios. Cuando nos encontramos desalentados, al igual que los discípulos en el camino a Emaús quienes estaban a punto de abandonarlo todo, podemos dirigirnos a nuestra iglesia más cercana para pasar tiempo con Jesús, quien sigue entre nosotros.

Heredamos nuestra fe católica y la Eucaristía en sus comienzos humildes en las riberas del Wabash, aquí en Indiana. Nuestra fe se remonta a nuestro pasado, hasta Cristo y la época apostólica. Desde allí, nuestra herencia católica llegó a Indiana por medio de Europa como obsequio de nuestros inmigrantes ancestrales en la fe. Se nos bendijo con la guía santa de nuestro primer obispo, el Siervo de Dios Simon Bruté, y por la Santa Madre Theodore Guérin, la valiente fundadora de las Hermanas de la Providencia, ambos de las riberas del Wabash. Estos pioneros santos tenían una profunda devoción por el Santo Sacramento.

En su último mensaje antes de morir, el obispo Bruté le escribió a su pueblo: "Que los hijos de la Iglesia recuerden que

la fe no puede salvarse sin obras, ni la gracia de los sacramentos puede alcanzar sus almas sin las condiciones y preparaciones exigidas."

Debemos dejar el legado de nuestra fe y de la Eucaristía para las generaciones del futuro.

El testimonio y la intercesión de la Santa Madre Theodore nos inspiran a transmitir la fe a nuestros hijos y al prójimo. Ella vivió el llamado a la evangelización, fundando un extraordinario sistema de educación católica y formación religiosa. Nosotros perpetuamos esa herencia.

Nuestros humildes orígenes son un recordatorio impactante de que la gracia de Dios nos acude en los momentos de necesidad.

A medida que nos acercamos al fin del Año de la Eucaristía, continuemos rindiéndole homenaje a Jesús en el Santo Sacramento con el humilde espíritu del Obispo Simon Bruté y la santa determinación de la Santa Madre Theodore. Ellos ciertamente nos acompañan todavía en nuestra misión, pero existe otro más grande entre nosotros: ¡Es Jesús, el Señor! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Events Calendar

October 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

October 29

Slovenian National Home, 2727 W. 10th St., Indianapolis. **Halloween Dance**, benefits Holy Trinity Church Centennial Fund, 7-11 p.m., \$5 per person. Information: 317-636-0512 or e-mail jvelikan@earthlink.net.

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner**, 4:30-7:30 p.m. Information: 812-591-2362.

SS. Francis and Clare Parish, 5901 Olive Brand Road, Greenwood. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign**, 8-10 a.m. Information: 317-546-4065.

Saint Mary-of-the-Woods College, Cecilian Auditorium, St. Mary-of-the-Woods. **Chorale and madrigals pops concert**, "Songs for a New World," 8 p.m., \$5 adults, \$2 students, children, seniors. Information: 812-535-5212.

October 30

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, "A Year with the Saints" and "Apologetics from A-Z," sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. VNS 2005 **Bugbuster Flu and Pneumonia Shot Campaign**, 8:30-10:30 a.m. Information: 317-546-4065.

St. John Parish, 9995 E. Base Road, Enochsburg. **Annual Turkey Dinner**, turkey and roast beef dinners, mock turtle soup, quilts, 11 a.m.-3:30 p.m.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

November 1

St. Bridget Church, 404 E. Vine St., Liberty. **Healing Mass**, 7:30 p.m. Information: 765-825-7087.

November 2

St. Mary Church, 7500 Navilleton Road, Floyds Knobs. "Dia de Los Muertos (Day of the Dead)," 7 p.m. Information: 502-494-3264.

St. Rita Church, 8709 Preston Highway, Louisville, Ky. "Dia de Los Muertos (Day of the Dead)," 7 p.m. Information: 502-494-3264.

November 3

St. Gabriel Church, 6000 W.

34th St., Indianapolis. Multi-cultural Commission of the archdiocese, **observance of St. Martin de Porres feast day**, Archbishop Daniel M. Buechlein, presider, 7 p.m., *fiesta/harambee* to follow in parish hall. Information: 317-291-7104.

November 4

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **Mass and healing service, teaching**, 7 p.m. Information: 317-797-2460.

St. Martha Church, 2825 Klondike Lane, Louisville, Ky. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

November 4-5

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. **Fall open house**. Information: 812-535-5106, 800-926-SMWC or openhouse@smwc.edu.

November 5

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. **Placement test for prospective students**, 9 a.m.-noon. Information: 317-924-4333, ext. 32, or e-mail ypurichia@cardinalritter.org.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Holiday craft show**, jewelry, quilted handbags, woodworking, cookie walk, candy land, picture with Santa, lunch, 9 a.m.-4 p.m.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **22nd annual Holiday Bazaar**, booths, Christmas cookies by the pound, bake shop, food, 9 a.m.-3 p.m. Information: 765-342-6379.

November 5-6

St. John the Baptist Parish, 25743 State Road 1, Dover. **15th annual Craft Show and Chicken Dinner**, Sat. craft show,

9 a.m.-4 p.m., Sun. craft show and chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302.

November 6

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Open house for prospective students**, noon, Mass, 11 a.m. Information: 317-524-7151 or www.brebeuf.org.

Marian College, Ruth Lilly Student Center, second floor, 3200 Cold Spring Road, Indianapolis. "People of Peace," **Secular Franciscan Order fraternity meeting**, noon-2 p.m. Information: 317-955-6775.

November 6-10

St. Michael Parish, 3354 W. 30th St., Indianapolis. **Extraordinary preaching event**, "I Have Loved You," Redemptorist Parish Mission Team, presenters, 7-8:15 p.m. Information: 317-926-7359. †

Monthly events

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersburg. **Prayer group**, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Guardian Angel Guild**, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m., **Benediction of the Blessed Sacrament for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Holy hour for religious vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. Indiana Autism and **Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

First Fridays

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament** after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

St. Anthony Church, 379 N. Warman Ave.,

Indianapolis. **Exposition of the Blessed Sacrament** after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. Information: 317-636-4828.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of the Blessed Sacrament**, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Sacred Heart devotion**, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., **eucharistic adoration** following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville. **Exposition of the Blessed Sacrament** after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 8 a.m., **adoration**, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Adoration** concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Reconciliation**, 7:45 a.m., Mass, 8:15 a.m. followed by rosary. Information: 317-636-4828.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

Second Mondays

Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. **Support Group for Separated and Divorced Catholics**, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group**, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, noon-4 p.m., **Choral Vespers and Benediction**, 4:30 p.m. Information: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

St. Therese of the Infant Jesus (Little Flower) Parish, parish center, 4720 E. 13th St., Indianapolis. "Life After Loss," **bereavement support group** meeting, 7:15 p.m. Information: 317-357-8352.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet**, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Young Widowed Group**, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-

382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. **Chronic pain support group**, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Holy hour** and rosary, 6 p.m. Information: 317-784-5454.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

St. Jude Church, 5353 McFarland Road, Indianapolis. **Rosary**, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed **Organization meeting**, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. **Mass**, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. **Daughters of Isabella**, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration** of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539. †

Awards...

St. Francis Hospital and Health Centers received several five-star ratings for outstanding clinical care according to a study released this week by HealthGrades, the nation's leading provider of independent hospital ratings. St. Francis Hospital-Beech Grove and St. Francis Hospital-Indianapolis received five-star ratings for clinical excellence for overall orthopedic services and spine surgery; treatment of heart attacks and cardiac intervention; overall pulmonary care; gastrointestinal surgery; and within the critical care service line, treatment of sepsis and respiratory failure. The hospitals rank among the top five percent in the nation for overall orthopedic and pulmonary services as well as gastrointestinal surgery. Also, the hospitals rank best in Indiana for both overall pulmonary care and gastrointestinal surgery. St. Francis Hospital-Mooresville received five-star ratings for clinical excellence in total hip and total knee replacement surgery. This marks the sixth consecutive year that the hospital has been five-star rated for joint replacement surgery and also the sixth consecutive year that the hospital has been ranked among the top 10 percent in the nation for joint surgery. †

Human Life International president urges priests to pray at abortion clinics

By Mary Ann Wyand

When priests join pro-life supporters to pray the rosary outside abortion clinics, their presence helps save babies' lives, Father Thomas Euteneuer, president of Human Life International in Front Royal, Va., said after the monthly Helpers of God's Precious Infants Mass on Oct. 15 at St. Michael the Archangel Church in Indianapolis.

"The culture of death is a culture in which death has become institutionalized," Father Euteneuer said in his homily.

"Killing has become a routine, a way of life," he said. "That's a very serious degradation of what culture is supposed to be about. Culture is supposed to ... integrate into the very fabric of our lives truth and beauty and life.

"We have the opposite and, in fact, the people that we're going to meet at that abortion mill are the people whose lives have been destroyed by this degradation, whose lives have been emptied out of faith oftentimes, whose lives have been filled with demons," Father Euteneuer said. "Let's just say it for what it is. These people are brought to that clinic by a horde of demons that want one thing—to kill that baby, to destroy that life. And we're going there to say [expectant mothers] have an alternative."

Pro-life work is the work of light, he said, in a secular culture of darkness.

"We bring the light to the darkness and the darkness disappears," he said. "... Does that mean that every woman is going to decide not to have an abortion and run out of that clinic? No. I wish it were the case. ... What will happen is that those who are making that particular choice are going to think about it long and hard. Some will choose it and others will be enlightened after their choice. Others will think before they act. Others will turn away when they see us there. Others will have a conversion of heart. We don't know, and that's entirely up to God. Our work is to be the missionaries of life."

Christians need to proclaim their faith and witness the Gospel messages, he said, in a world that desperately needs it.

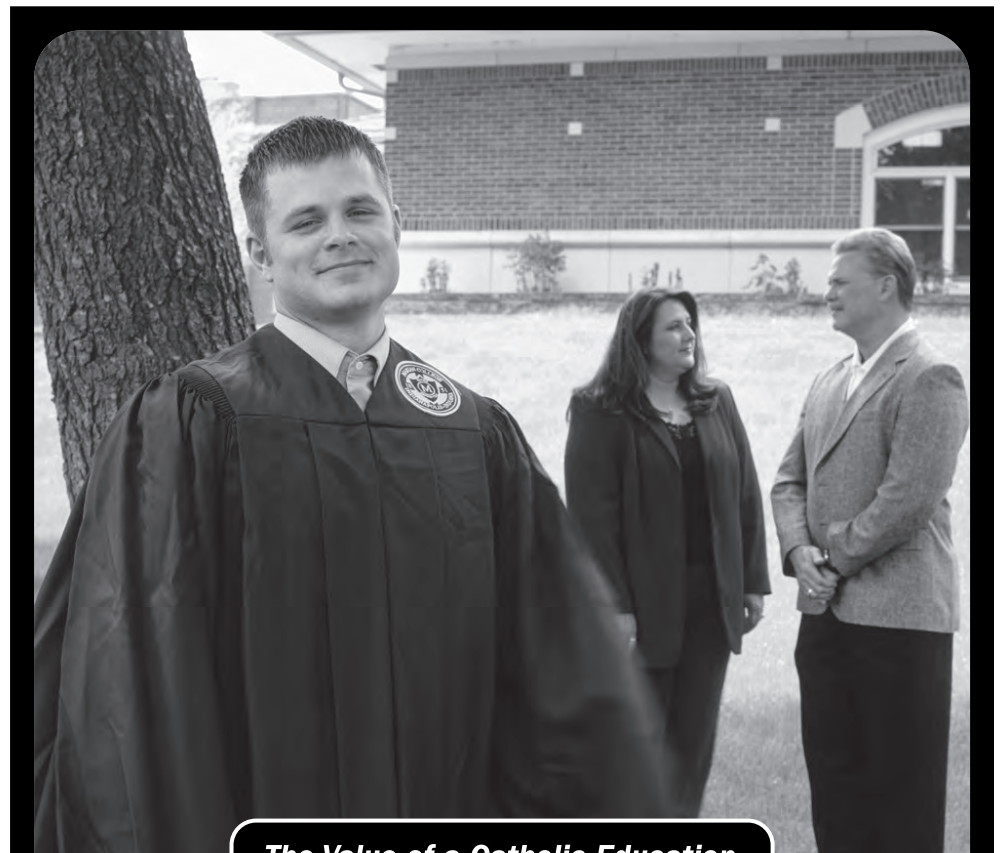
"We need to live out what we believe," Father Euteneuer said. "That is our way of being missionaries to [work to end] the darkness. The darkness isn't always located in just one place, like in an abortion clinic. The darkness is really, more than anything, in people's hearts. So we become missionaries by living out our faith and bringing that light wherever we go and never being ashamed of what we believe. ... We go out as missionaries and give what we have been given, and then we let the Holy Spirit do the rest of the work." †



Father Thomas Euteneuer, president of Human Life International in Front Royal, Va., urges Catholics to pray to Our Lady of Guadalupe and God for an end to abortion and to pray the rosary outside abortion clinics during a pro-life seminar on Oct. 15 at the Marian Center at St. Michael the Archangel Parish in Indianapolis.



The president of Human Life International, Father Thomas Euteneuer, prays in front of the Clinic for Women on West 16th Street in Indianapolis on Oct. 15 as part of the Helpers of God's Precious Infants monthly pro-life Mass at St. Michael the Archangel Church and rosary outside the abortion clinic. Roncalli High School junior Matt Horan, a member of St. Jude Parish in Indianapolis, and Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, pray with him in front of the clinic.



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Andy Emberton

Currently working for Herff Jones as an internal auditor.

Marian College, B.S. in Finance (summa cum laude) '05
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Andy is shown above with two of his favorite professors. On the left is Leigh Ann Danzey-Bussell, Ph.D. and on the right is Tim Akin, M.B.A., C.P.A.

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EUCHARIST

continued from page 1

can be gained from viewing these two historic events in the life of the Church in light of the fact that they happened during the Year of the Eucharist?

A. Pope Benedict remarked that the transition from the papacy of Pope John Paul II to his during this year was no accident. He also pointed out that fostering the primacy of the Eucharist would be at the heart of his ministry.

Q. As a young boy growing up in Jasper, Ind., how did you come to know the importance of the Eucharist and make it a key spiritual value in your own life?

A. The Sisters of Providence were excellent catechists as I prepared for first Communion. So were my parents. They planted the seeds of my devotion to the Holy Eucharist.

Q. As a bishop, how would you view the importance among your other pastoral duties of fostering a love and reverence for the Eucharist in the faithful in your charge?

A. Like Pope Benedict XVI, fostering love for the Eucharist has been a special focus of my ministry as teacher and pastor of the local Church.

Q. In a column you wrote at the start of the Year of the Eucharist, you reflected on the importance of viewing the Eucharist both as "paschal meal and paschal sacrifice."

What suggestions would you offer to Catholics and to parishes as a whole to help them maintain a healthy balance of approaching the Eucharist in these two ways?

A. I would encourage individual Catholics to find opportunities for adult education in which they can pursue a deeper understanding of the Eucharist as paschal meal and paschal sacrifice.

Soon the *United States Catechism for Adults* will be published. I think it will be an excellent resource for adults and young adults.

Q. In another column of yours on the Year of the Eucharist, you considered how the words of institution

are Christ's alone and that they are now spoken by Christ through men whom the Church has chosen to ordain to the priesthood.

How can making this understanding of the Eucharist our own have an impact on our own love of and devotion to the Eucharist?

A. Recognizing that actually it is Christ who presides at the Eucharist through the agency of the priest celebrant raises our understanding and appreciation to a whole new level.

It is not just a humanitarian celebration by the community. It is Christ with us in the sacramental re-presentation of the paschal mystery, his Passion, death and resurrection.

Q. How can it serve as a foundation for our efforts to foster priestly vocations?

A. Besides recognizing the necessity of the priesthood for the celebration of the gift of the Eucharist, if a candidate contemplates the awesome possibility of presiding at the Eucharist *in the person of Christ* it would be difficult to imagine a more perfect way to serve humanity.

Q. What suggestions would you offer to Catholics to help them make a conscious connection between their participation in the Eucharistic celebration and adoration before the Blessed Sacrament?

A. The first purpose of the Eucharist is worship—giving God thanks for the gift of life and the gift of salvation. There is, then, a natural connection between the celebration of the Eucharist in community with worship in adoration before the Blessed Sacrament.

Q. What outcomes do you hope to see from this meeting of the Synod of Bishops? What impact might it have for Catholics in the archdiocese?

A. The usual result of a special synod is the development of an apostolic exhortation by the Holy Father based on what he heard in the dialogue among bishops and auditors.

Pope Benedict is an excellent teacher and writer. I expect his apostolic exhortation will be a great help in continuing our catechesis about the beauty and the importance of the Eucharist. †

Photo by Brandon A. Evans



Archbishop Daniel M. Buechlein lifts up the Blessed Sacrament exposed in a monstrance during Solemn Benediction in "The Year of the Eucharist: Celebrating the Body of Christ" on June 12 at St. John the Evangelist Church in Indianapolis. In a recent interview at the conclusion of the Year of the Eucharist, Archbishop Buechlein said that he hoped the last 12 months brought archdiocesan Catholics an "increase [in] both their knowledge and appreciation concerning the treasure of the Eucharist."

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Synod closes with strong emphasis on eucharistic renewal

VATICAN CITY (CNS)—The Synod of Bishops closed with a strong call for eucharistic renewal, urging a deeper understanding of the Eucharist among the world's Catholics but no major changes in Church rules on priestly celibacy or shared Communion.

Pope Benedict XVI, who presided over the three-week assembly, formally closed the synod on Oct. 23 with a Mass in St. Peter's Square. He thanked the more than 250 bishops for their input and invited Catholics to contemplate the Eucharist as the key to revitalizing their faith.

Catholics should also understand that "no dichotomy is admissible between faith and life," he said.

The pope expressed his deep sadness that four Chinese members of the synod were not allowed to travel to Rome for the assembly and said the Church in China was still on a "suffering path."

On Oct. 22, the synod handed the pope a list of 50 propositions, or final recommendations, which acknowledged a priest shortage in some parts of the world but said eliminating priestly celibacy and ordaining married men were not the solution.

"I think it is significant that there has been a massive restatement of the tradition in the Latin Church of mandatory celibacy for priests," Australian Cardinal George Pell of Sydney told reporters.

In an unusual move, the pope immediately ordered the propositions published; normally they are considered confidential. He said he would use the bishops' recommendations in preparing his own document sometime in the future.

The synod also published a final message, which asked Catholics to allow the Eucharist to transform their lives and the life of the world.

The message expressed pastoral concern and sadness for the situation of

Catholics who have divorced and remarried civilly without an annulment, but offered no relaxation in Church rules that prohibit them from receiving Communion.

The synod's propositions echoed that statement, but suggested that some margin of flexibility might be found in further study of Church law on the conditions for annulments.

The status of divorced and remarried Catholics was one of several sensitive pastoral issues raised by bishops on the synod floor, leading some to expect the synod to call for revision of Church policies. But in the end, the assembly recommended no significant changes.

Instead, the synod:

- Praised the value of priestly celibacy and called for a greater push in vocations as the answer to the priest shortage. It said ordaining married men in the Latin Church was "a road not to follow."

- Reaffirmed that shared Communion with non-Catholic Christians "is generally not possible" and said an "ecumenical concelebration" of the Eucharist would be even more objectionable.

At a closing press conference, French Archbishop Roland Minnerath of Dijon, the synod's special secretary, said it was a mistake to have expected major changes on issues like divorced Catholics.

"Obviously, the aim of the synod is not to introduce doctrinal or disciplinary innovations in the life of the Church, but to renew pastoral support for these situations," he said.

"We cannot change the rules," he said.

Overall, the synod offered a strong endorsement of the liturgical reforms of the Second Vatican Council, saying they had greatly benefited the Church. Abuses have occurred in the past, but have substantially diminished today, it said.

Despite recent speculation over wider



Pope Benedict XVI attends eucharistic adoration in St. Peter's Basilica at the Vatican on Oct. 17. With simplicity and long stretches of silence, the pope and members of the Synod of Bishops gathered together to show their devotion to the Eucharist.

latitude for celebrating the pre-Vatican II Tridentine Mass, the synod's final documents did not even mention that possibility.

The synod encouraged promotion of eucharistic adoration, but stressed that the practice should be seen in relation to Mass.

To promote better Mass attendance, the bishops recommended better liturgies, strong preaching and improved education of Catholics in their understanding of the Eucharist.

They also emphasized that, while the Eucharist is the center of Christian life, not everyone has an automatic right to receive it at all times.

The question of Communion and Catholic politicians received some attention at the synod. One final proposition called for "eucharistic coherence" and said Catholic lawmakers cannot promote laws that go against human good, justice and natural law.

But it indicated pastoral flexibility in determining whether specific politicians should receive Communion, saying bishops should "exercise the virtues of fortitude and prudence," and take into account local circumstances.

Archbishop Minnerath said the synod was not trying to single out politicians as a special group. Every Catholic is called to live the faith coherently and to consider that when it comes time for Communion, he said.

The synod's other recommendations included:

- Better emphasis on the missionary aspect of the Eucharist.
- Study and possible change in the order of the sacraments of baptism, confirmation and the Eucharist.
- Possible relocation in the liturgy of the sign of peace exchange.
- Reminding the faithful of the importance of genuflection or other gestures of adoration before the consecrated host.
- Better awareness of the Eucharist's connection with social justice issues, including ecological concerns.

With the end of the synod came the close of the Year of the Eucharist convened by Pope John Paul II. The bishops said they hoped the special year might be "a point of departure for a new evangelization of our globalized humanity that begins with the Eucharist." †

LEGACY FOR OUR MISSION:

For Our Children and the Future

CATHOLIC SCHOOLS GROW, IMPROVE WITH CENTER-CITY CONSORTIUM

TERRI RODRIGUEZ, PRINCIPAL AT HOLY CROSS CENTRAL SCHOOL, SEES BIG IMPROVEMENTS IN HER SCHOOL. And she's not alone.

As one of six archdiocesan schools in Indianapolis involved in a center-city consortium, Rodriguez observes the overwhelming benefits first-hand. "Before, we were always in the red," she said. "(The aid) frees me up to be what I'm supposed to be and what I'm trained to be—the educational leader. I have time to focus on kids, on the teachers and on the learning."

The consortium started in September with a single goal: to improve Holy Cross and other center-city schools, including St. Philip Neri, Holy Angels, St. Anthony, Central Catholic, and St. Andrew & St. Rita Catholic Academy.

"It's a collaborative effort where we're all moving in the same direction."

"It's a collaborative effort where we're all moving in the same direction at the same time," said Connie Zittnan, consortium director. "Our children are going to be the winners out of what we create."

That's where *Legacy for Our Mission* comes in. Campaign funds will support center-city schools while students and teachers focus on academics.

Benefits are already surfacing in the beginning stages. At Holy Cross, test scores have improved steadily over the past

four years. At a time when many schools must cut enrollment for financial reasons, Holy Cross's enrollment grew this year. Rodriguez continuously sets higher goals for the school in her pursuit of improvement.



Holy Cross students work on lessons at the center-city Indianapolis school.

In addition, center-city ISTEP scores have shown a combined improvement of 16 percent since the start of Project EXCEED, a classroom-based initiative funded by a challenge grant through Lilly Endowment Inc. as well as matching gifts from businesses, foundation and individuals. Other changes within the schools include—at St. Philip Neri School—the growing Hispanic enrollment, which is approaching 70 percent of the student body.

And it's the consortium that will enable the schools to better serve their children with various programs. "Our primary goal is to create highly successful schools for our children," Zittnan said. "I don't think we ever have an end in mind—it's a continuous improvement model."

At Holy Cross, many of the programs, including after-school programs, academic programs and various clubs, are now funded by a previous archdiocesan campaign supported by businesses, foundations and individuals. But the school needs additional funding to continue the programs when the grant runs out, and that's what *Legacy for Our Mission* is providing for these inner-city schools.

Financial benefits are just the beginning. By joining in the consortium, the schools can pool their resources to find the best programs for the children. "I think that individually, every school has its strengths, but I think this will allow us to maximize those strengths among all the schools," Zittnan said. "Through this collaborative effort, we can make sure we're putting the best practice in place and that we're going to share the strengths that each one of us has."

Zittnan plans to complete a general overview of the program by mid-November, with details completed by January. As each school continues to grow, the future keeps looking brighter.

"We don't say it enough, but I truly believe that our teachers, our principals, our personnel, our volunteers and all of those who contribute in some way are those who make it happen," Zittnan said. "I feel blessed to be a part of this consortium."

Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic education. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic education programs and distributed to organizations such the center-city consortium.

ADORATION

continued from page 1

not as difficult as perhaps we once thought it was.”

From his experience in observing the positive impact that perpetual adoration has had on parishes that have established it in the past, Msgr. Schaedel has high hopes for St. Vincent de Paul and St. Louis parishes.

“In every parish that I’m aware of that established eucharistic adoration, people will tell you that great blessings have come to the parish in terms of a spiritual awakening, a spiritual awareness of the value of the Mass and the sacraments,” he said. “And there’s also been an upsurge in the interest in vocations to the religious life and the priesthood.”

Cathy Andrews, a member of St. Vincent de Paul Parish has similar hopes for the chapel for which she serves as the coordinator. But she has already seen how it has

brought her parish closer to the members of nearby St. Mary Parish in Mitchell.

“We’ve just come together and just gelled so wonderfully with the prime purpose being to adore Jesus, to spend time with Jesus, to make this commitment to open our hearts to him and homes to him and our churches to him wholly and completely,” Andrews said.

Father Rick Eldred serves as pastor of both St. Vincent de Paul and St. Mary parishes. He came to the Bloomington Deanery parishes shortly after the practice was started, after having served as the pastor of St. Thomas More Parish in Mooresville, where he oversaw the establishment of a perpetual adoration chapel in 2001.

“We’re truly blessed here to have the chapel,” he said. “And it is definitely impacting us. This parish is becoming extremely vibrant and alive.”

Many who have been involved in promoting perpetual adoration in the archdiocese pin one of their highest hopes on the

devotion increasing a love for the Mass in those who spend time in adoration.

“If one goes to an adoration chapel to pray before the Blessed Sacrament, it should create a longing to receive the Eucharist with the community together praying at Sunday worship or even at daily Mass,” Msgr. Schaedel said. “One leads to the other in a circular path.”

Describing eucharistic adoration as a “contemplative extension of the Mass,” Father Mahan also said that the devotion can motivate Catholics to put their faith into action.

“It prolongs, I think, the moment when we are dismissed and we are told to go in peace and love and serve the Lord,” he said. “The Lord Jesus wants us to be mindful of looking for the needs of the body of Christ out in the world. And so there’s a sense in which the practice of adoration extends that part of the Mass when we are charged to go forward and live out our faith in our families and in our world.” †



Pat and Denis Schrank stand before a side altar at St. Louis Church in Batesville on Sept. 1, 1962, during their nuptial Mass. When the altar was removed from the church 25 years later, it was given to them. After storing it in their barn for 18 years, they gave it back to St. Louis Parish for use in its new perpetual adoration chapel.

Hillenbrand children honor parent’s faith by paying for adoration chapel

By Sean Gallagher

The new chapel in which members of St. Louis Parish in Batesville began perpetual eucharistic adoration on Oct. 15 is a testament of the faith and love of the Eucharist of several generations of the Hillenbrand family who have lived in the southeastern Indiana town.

The five children of Gus and Nancy Hillenbrand, members of St. Louis Parish, were the donors who made possible the building of the chapel, which has seating for up to 20 people.

Several other people donated the funds for the amenities inside the chapel.

Lisa Tuveson, a member of St. Louis Parish and one of the donors of the building of the chapel, said that their financial support of the chapel is a sign of her and her siblings’ gratitude for their parents’ “unwavering faith” that was passed on to them.

“It was a faith that was always there,” she said. “I’m not saying that we always had really great times. We had some hard times and some hard things that happened in the family, but we knew that God was with us.”

But it wasn’t until well after Tuveson and her siblings committed to funding the chapel that they learned it would include another testament to their family’s deeply rooted faith.

In 1903, the donors’ great-great-grandfa-



The building of the new perpetual adoration chapel at St. Louis Parish in Batesville was made possible through the generosity of the five children of Gus and Nancy Hillenbrand, members of the parish. Their children donated the funds for the chapel as a sign of gratitude for the faith that their parents handed on to them.

ther, John Hillenbrand, gave the funds for two side altars in St. Louis Church. One of the altars serves as the altar on which the Blessed Sacrament is exposed in the new adoration chapel.

The side altar was removed from St. Louis Church in 1987 and was given to Denis and Pat Schrank, members of Holy

Family Parish in nearby Oldenburg. The couple had been married at the altar 25 years earlier.

For the 18 years that followed, the Schranks kept the altar—which was more than 20 feet tall—in the hayloft of the barn on their Franklin County farm.

In the summer of 2004, the Schranks

were selling homemade ice cream at a booth at Batesville’s Firemen’s Festival when Father Daniel Mahan, pastor of St. Louis Parish, purchased some ice cream and began to talk with the couple.

During the course of their conversation, the Schranks told Father Mahan about the side altar, not knowing of his parish’s plans to have a perpetual adoration chapel.

Father Mahan asked the Schranks if they would be willing to give the altar back to the parish for use in the chapel. They agreed.

“It’s the perfect place for that,” Pat Schrank said. “We don’t need an altar on the farm.”

The Schranks were among the first adorers of the Blessed Sacrament when perpetual adoration began at the parish on Oct. 15.

Weberding’s Carving Shop, Inc. in Batesville made changes to the altar so that it would fit within the new chapel.

Now that eucharistic adoration has begun in the chapel, Tuveson hopes that it will be not just a sign of gratitude for the faith of her and her siblings’ ancestors, but also will nurture those who are yet to be born.

“I know how much my parents and how much we benefited from the generations before us,” she said. “Hopefully, the generations to come will greatly benefit from this adoration chapel.” †

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The Bible is a means to enter into the mystery of God

By Dan Luby

For most of us, there are plenty of people—friends, family and casual acquaintances—who offer suggestions on ways that we might improve ourselves.

They urge us to embrace new exercise programs, try stop-smoking plans and adopt weight-loss strategies.

There are always books we must read, Internet sites we have to study and retirement seminars we absolutely need to attend.

The possibilities for genuine self-improvement are endless, yet we let them go by with discouraging-frequency.

Why do we admire good ideas, but so often fail to put them into action?

For many people, this question assumes particular urgency when it comes to why we find it hard to make the Bible a regular part of daily life.

There has been a resurgence of interest in the Bible and an upswing in materials and programs to help, but it's still a hard sell for lots of us.

Some Catholics grew up in an era when the Bible was often viewed—inaccurately—as something for non-Catholics. The biblical roots of our sacramental life, Marian devotions and popular piety associated with the saints weren't always well understood. We had Bibles in our homes, but many of us didn't read them regularly.

Another factor at play in Catholic reluctance to study Scripture is anxiety. We often worry that the Bible is too big to tackle or too complicated to understand.

True, the Bible has a lot of pages. But if readers recognize that the Bible is, in fact, a collection of books, a kind of inspired one-volume library, it can start to seem much more approachable and manageable.

Similarly, when people study the Bible in the context of the Church's *Lectionary*, the collection of biblical passages used in worship, the immensity of it seems less threatening.

Many Catholics are discovering that new religious

education materials designed to invite reflection on the Sunday readings help them understand a subject they used to find baffling.

Yes, the Bible is a complicated collection of ancient texts with a rich history, a complex network of themes and patterns. We shouldn't expect Bible study to yield easy mastery.

However, if we approach the Bible as a means of entering into the mystery of God's privileged communication with the human family, we will realize that even a lifetime of study isn't supposed to give us all the answers, but to open us up to new insights, fresh consolations and an ever deeper awareness of the mystery of God.

In our culture and time, another impediment to becoming more familiar with the Bible is the avalanche of demands upon our time.

Many people cannot imagine finding time to develop a habit of thoughtful, reflective reading of Scripture, much less formal study. Yet our tradition challenges us to reorder our priorities.

Unfamiliarity, anxiety, not enough time and other obstacles can get in the way and keep us from being more deeply affected by Scripture.

The truth is, however, that we come to the Bible as part of a community of faith.

Having learning partners—whether in a formal classroom setting, during a religious education program or in the comfortable confines of our kitchens and living rooms—can help us to move beyond the anxieties and uncertainties that discourage us when we approach the Bible alone and attempt to study the books of the Old Testament and New Testament.

Most of the things that make it difficult for us to undertake a journey of learning more about the Bible can be made more manageable when we take that journey—often through our parishes—with others.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †

CNS photo by David Maung



A Mexican agricultural worker reads from a Bible at an outdoor Catholic chapel near Carlsbad, Calif. Unfamiliarity, anxiety, not enough time and other obstacles can keep us from being more deeply affected by Scripture. The truth is that we come to the Bible as part of a community of faith.

The Bible is the living word of God revealed to us

By Sr. Katherine Howard, O.S.B.

Sacred Scripture has various levels of meaning, and there are approaches we can take to open our minds and hearts to them.

First, there is the literal meaning, what the human authors, including the final editors, inspired by God, intended when they spoke or wrote the text.

The Bible is a collection of books, most of which are collections of oral and written traditions passed on in various ways long before they were gathered together and edited then translated and published in the form in which we know the Bible.

These biblical books come out of

ancient cultures whose history, geography, customs, language and worldview are not immediately accessible to us.

Using a study guide, taking a workshop or class, or joining a Bible study group can help us feel more at home with the Bible's literal meaning and understand different literary forms—poetry, chronicles, historical records, liturgical documents, mythology, Gospels and letters. We will learn the basic framework of history, geography, language and culture in biblical times.

The Bible's other dimensions of meaning are spiritual. The Bible isn't intended to convey historical or scientific information, or to be entertaining, but to pass on the living tradition of faith, the experience

of God. The text expresses the ways we are being touched by God's Spirit in Christ today—both on a communal and personal level.

Though the Bible is complex, a theme weaves its way throughout the entire collection of books. God, who is love, is the creative, saving source and end of the world and all its inhabitants. Through and in the Spirit of Jesus Christ poured out within us, we are united with God and gradually are being transformed into Christ's likeness.

With God's grace and our assent, we will be brought into the final glory of eternal union with God and all creation by the One who is mercifully with us in our goodness and sin, in our suffering and dying.

The Bible is the living word of God. God's creative, saving power, which guided the Israelites throughout their history and was at work in Jesus' life, death and resurrection, is now going on in us. If we read the Bible in faith and some knowledge of its all-encompassing theme, its texts come alive and we will see our life experiences.

In the desert trials of the Israelites, we may recognize our own spiritual hunger and thirst. With the psalmist, we cry out, "O God, my God—for you I long" (Ps 63:2a).

(Benedictine Sister Katherine Howard is a member of St. Benedict Monastery in St. Joseph, Minn.) †

Discussion Point

Bible study strengthens faith

This Week's Question

How does a small parish group that you're familiar with utilize the Bible?

"I belong to a small Bible study in Alliance, Neb. We study different parts of the Bible each year. This year, we will be studying the Psalms. During our meetings, we use a study guide, videos and have discussions." (Patricia Kriz, Alliance, Neb.)

"In working with the young people of our parish, we always use the *Lectionary* for our weekly meetings and reflection. We e-mail them the Sunday Gospel every week with a prepared reflection from one of their peers, and encourage them to imitate the mother of God by letting the word live in their hearts in order to inspire 'greatly' their relationships and work

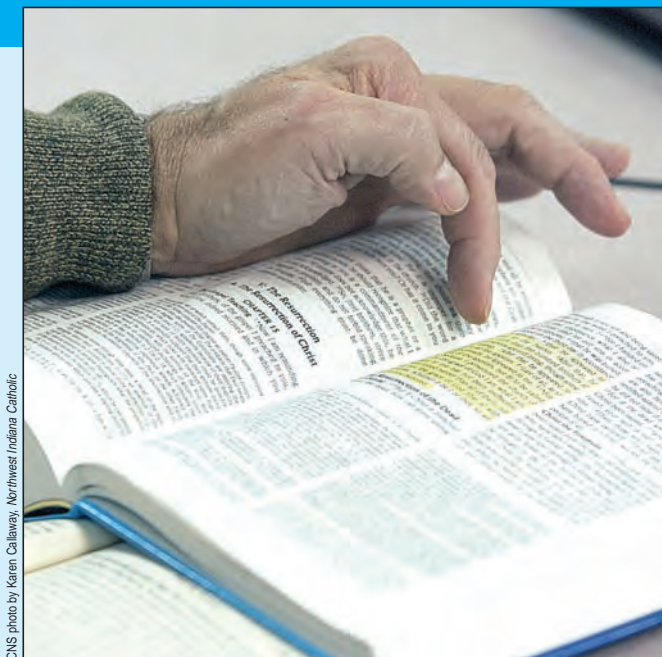
throughout the coming week." (Randy Arabie, adolescent formation director, Baton Rouge, La.)

"Those who attend a 'Christ Renews His Parish' retreat can commit to going through formation sessions to give the weekend experience back to others. There's a lot of Bible study and community building in this formation phase." (Margaret Tonkin, Marietta, Ga.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite way of praying at home?

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 by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Divorce and wealth

See Matthew 19:1-30, Mark 10:1-31,
Luke 16:18 and Luke 18:18-23

Nobody has ever said that it is easy to follow all Jesus' teachings. Two examples are what he had to say about divorce and wealth during the time that he was teaching in the province of Perea.



In the first case, some Pharisees asked Jesus to take sides in a Jewish dispute over legitimate reasons for divorce. Hillel taught that Jews may divorce for all sorts of reasons while Shammai permitted it only in cases of adultery. Just as he had done earlier (Mt 5:31-32), Jesus came down on the strict teaching: "What God has joined together, no human being must separate."

When reminded that Moses had permitted a man to give his wife a bill of divorce and dismiss her, Jesus said that he had done that only "because of the hardness of your hearts" and it wasn't

like that in the beginning. (He was not asked about a woman initiating a divorce because neither Greek nor Roman law permitted it.)

Only in Matthew's Gospel does Jesus seem to suggest a possible out when he says, "Whoever divorces his wife [unless the marriage is unlawful] and marries another commits adultery." It's believed that Matthew added that exceptive clause because of a situation peculiar to his community: the violation of Mosaic Law forbidding marriage between persons of certain blood or legal relationship, considered to be incest. Other than that, Jesus forbade divorce in any valid marriage.

As for wealth, the three Synoptic Gospels all tell the story of the rich man with their own special touches. Generally, though, a sincere wealthy man asked Jesus what he had to do to gain eternal life and Jesus told him to keep the commandments. He had always done that, he said, but he wanted to do more. So Jesus told him that if he wanted to be perfect to sell his possessions and give to the poor,

then follow him. The man went away sad because, as much as he wanted to be perfect, he was very rich.

That prompted Jesus to declare how difficult it is for wealthy people to enter the kingdom of God because of their attachments to their possessions. All this astonished his disciples because the Old Testament taught that wealth and material goods are considered a sign of God's favor. Then Jesus told them that salvation is not possible for wealthy humans, but is possible for God.

"But what about us?" Peter asked, reminding Jesus that his disciples had given up everything to follow him. Jesus assured him that everyone who gives up his or her family and material possessions for his sake and for the sake of the Gospel would "receive a hundred times more in this present age and eternal life in the age to come."

Jesus obviously did not, and does not, call everyone to follow him to the extent his disciples did. But Jesus still loved the rich man, Mark's Gospel says. Not everyone can be perfect. †

Cornucopia/Cynthia Dewes

What's going on with holidays?

Where the "H" has Halloween gone? I ask you. And I'm not talking about the "H" in "Hallows" here, either. I'm talking about witches and goblins and ghosts and all those supernatural things we used to enjoy being scared by every year on Oct. 31.



Purists have almost eliminated the deliciously terrifying parts of the holiday in deference to those who fear Satanic influences. They also correctly want to emphasize All Saints Day rather than its scary vigil. While I'm not so sure that children are as spooked by these things as concerned adults are, I understand that such pagan depictions may be undesirable.

On the other hand, our Church does believe in the existence of hell, which means the total absence of God. But to some people, hell is not a reality. They think we'll all go to a nice, safe heaven because a good God surely wouldn't allow hell to exist, and even if it did, God wouldn't want us to go to such a place. In fact, God forbid!

But Halloween is just one example of

change. It seems that it's becoming harder and harder to celebrate some of the holidays the way we used to. Not only because the "holi" part has long been missing, but also because the reasons for celebrating some of them are suspect.

Take Columbus, the leading contender for Major Holiday Chump. That's because his achievement in "discovering America" has been swallowed into a generic "Explorers' Day" celebration. Explorers Day? What is that? Do we really want to include guys like Cortez in honoring heroes?

And, who remembers that Veterans Day used to be called Armistice Day? Sadly, the powers that be realized that we've had so many wars, one historic armistice is not as worthy of attention as the veterans of those numerous events. Similarly, with the passing of time, Memorial Day has lost its original purpose. What began as a celebration in honor of those who fought in the Civil War has become a generic memorial for all American war dead.

Labor Day is another example. The celebration of that holiday pales in comparison to the raucous workers' parades and fiery speeches that used to mark the event. And who even remembers special

days like Flag Day or Arbor Day or the seemingly continual Church feasts that used to afford Catholic schoolchildren a day off from school?

Now, Thanksgiving was always a family gathering and thankfully, it still is. It's just that family has come to mean yours, mine, theirs and ours. And forget about "Over the river and through the woods, to Grandmother's house we go"! Grandmother's probably off gambling in Las Vegas with her third husband or living in a condo somewhere in the city.

Well, times change. But, one holiday remains a "holi-day" in our hearts and minds: Christmas. No matter how hard our culture tries to secularize that day, Christmas remains a Mass in celebration of the spiritual gift given to us by God.

It says so right in its name, "Christmas." We should keep that in mind when we hear "Happy Holidays" presented as a substitute for "Merry Christmas." After all, we're still calling them "holi-days," secular or not!

But hey, happy trick or treat anyway. In fact, Happy All Hallows' Eve and Happy All Saints Day.

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

Faithful Lines/Shirley Vogler Meister

Applying 'get-rid-of-mode' to challenge

Periodically going through my stacks of paper creates more space if I am in



what my sister calls a "get-rid-of-mode." I often unearth something useful. Recently, while in a weeklong "get-rid-of-mode," I found a 1988 church bulletin from a parish in my Belleville, Ill., hometown, probably saved for the following (imperfect) light verse. I share it prose style to conserve space:

Dieter's Prayer

"Lord, my soul is ripped with riot incited by my wicked diet. 'We are what we eat,' said a wise old man. Lord, if that's true, I'm a garbage can. On Judgment Day, I want to rise, but at this weight I'll need a crane. Give me this day my daily slice, but cut it thin and toast it twice. Each night, I pray my heavy prayers to be delivered of chocolate éclairs. And when my days of trial are

done and war with malts and shakes is won, let me stand with saints robed in super-size 37. I can do it, Lord, if you show me the virtues of lettuce and celery; if you teach me the evils of mayonnaise, the sinfulness of Hollandaise and crisp fried chicken from the South. Lord, if you love me, please shut my mouth."

The author? An "Anonymous Fat Person." Some readers might think my sharing this is a silly waste of space—or perhaps chuckle at the silliness—or perhaps cringe because it dredges up personal concerns for oneself or a loved one.

Nationwide, programs are being launched to help people who are weight-challenged. Hoosiers are high on the obesity list. What concerns me though is how well-publicized diet campaigns might spur more prejudice than there already is toward overweight people. That prejudice is cruel.

I was once an overly overweight person because of long-term extremely large doses of prednisone for Myasthenia Gravis. At the time, surely not even (the

now deceased) doctor prescribing this knew that results would lead to serious problems, including osteoporosis. Ever so slowly, the pounds have lessened, but my bones will never be the same.

So, if some readers are openly and overly judgmental about people who are weight-challenged, please do not ridicule them lest some day an illness or medication or genetics prove first-hand what it is like to be in their shoes. By the same token, if readers are close enough to someone to voice concern, do that; but please do it gently from a position of concern and love.

Meanwhile, a weight-loss program located on the Internet—The Light Weigh at www.lightweigh.com, is Catholic-founded and Catholic-based. If readers are in a "get-rid-of-weight mode," call toll-free 877-589-3444 or write to lightweigh@aol.com for more information.

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

Faith and Family/Sean Gallagher

The Eucharist links us to our ancestors

The Year of the Eucharist has come to an end. In the life of the Church, it was



one of historic change. The year was opened by Pope John Paul II and closed by his successor, Pope Benedict XVI.

Locally, the archdiocese celebrated it during a special worship service in June.

Although rain forced the event to be moved from Victory Field in Indianapolis to the nearby St. John the Evangelist Church, Catholics from across the archdiocese gathered together to worship Christ present in the Blessed Sacrament.

Many parishes sponsored special times of prayer and catechesis focused on the Eucharist during the past 12 months.

Hopefully, all these efforts have helped Catholic families in central and southern Indiana grow in their devotion to and knowledge of the Eucharist.

The conclusion of the Year of the Eucharist at the end of October can help families look at the coming month of November from a particular perspective.

November is a time when the faithful are invited to pray for those who have died and reflect upon the example of faith of those who have gone before us.

A paradoxical aspect about this looking back at the past is that the life of the Church in November points us to the future. The Mass readings as we approach the end of the liturgical year focus upon the end of history when Jesus will come again in the fullness of time.

This simultaneous looking backward and forward is not a contradiction in terms. In fact, for Catholic families it can be a primary means to deepen their spiritual bond with their loved ones who have died, and to strengthen their desire to be reunited with them in both body and soul when the Kingdom of God is fulfilled.

The chief place where this can happen for us is at Mass. For families, the Eucharist can be a moment in the present when their past and future meet.

The Eucharist we celebrate today is a continuation of the same sacramental celebration at which our ancestors gathered both in the recent and distant past. At the same time, it is a foretaste of the wedding feast of the Lamb in heaven at which we all hope to be fellow guests with our friends and relatives who have died.

This is true of the Mass whenever it is celebrated. But perhaps in November, families can grow in appreciation of this deep spiritual reality and make it a conscious part of their participation in the Eucharist.

There are at least a couple of ways that this can be accomplished.

Some parishes during November display a book in their churches on which their members can write down the names of their loved ones who have died. These people are prayed for at the Masses celebrated there during the month.

The presence of such a book and taking the time to add to its list of names can be an opportunity for children in a family to make a spiritual connection between themselves and their relatives who died before they were born.

In the time before Mass, parents might encourage their children to pray for and to their deceased loved ones during the upcoming Eucharist. And since the Mass points us to heavenly realities, parents might help their children believe that the souls of their grandparents or great-grandparents are present with them when they come to the church.

These steps might on the surface seem small. But they are real ways that the blessings of the Year of the Eucharist can be planted in the hearts of our children. †

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

The Sunday Readings

Sunday, Oct. 30, 2005

- Malachi 1:14b-2:2b, 8-10
- 1 Thessalonians 2:7b-9, 13
- Matthew 23:1-12

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



The prophet's name reveals his role. In Hebrew, it means "messenger of God." Such was the calling of a prophet, namely to bear God's message to the people.

Often in prophetic writings, as in this weekend's reading,

the prophets wrote in a way in which God spoke in the first person. The prophets presented themselves merely as God's instruments. The actual communicator was God.

Malachi did not write at a time of extraordinary crisis for God's people as was the case of the author of the first section of Isaiah.

But Malachi was in a personal mindset typical of all the prophets. This mindset was that the people were sluggish in their religious observance or altogether in rejection of it. Such lack of fervor, in the estimates of the prophets, was inexcusable.

By contrast, God always was merciful, always faithful to the Covenant.

This weekend's reading, again with God's words given in the first person, accuses the people of sin.

As the perfect and all-knowing judge, it is an accusation of complete fact. It totally pinpoints the reality. Such sin will lead only to doom for the people.

St. Paul's First Epistle to the Thessalonians supplies the second reading.

In this reading, Paul reassures the Christians of Thessalonica, to whom the letter is addressed, that he cares deeply for them. He showed this care when he was among them.

Essential to these feelings of care and love has been Paul's proclamation of the Gospel. He could do nothing greater for the Thessalonians than to share with them the saving story of Jesus.

For its third reading, the Church presents St. Matthew's Gospel.

This passage is the last in a series of

stories in which Jesus discusses, or argues, with the Pharisees or with others. The topic, of course, always is religious.

Heavy in the story are references to Jewish tradition and to Jewish symbols and beliefs.

The story goes to the root of human fault. Insecure and confused, humans so often seek places of privilege, indeed even control over others. Not always are persons demanding, or seeking, such places regarded as evil or tyrannical. They may come from very worthy backgrounds, extolling very worthy ideals.

Jesus tells the disciples that they must serve others. Nothing else is more important.

Reflection

For weeks, in these biblical readings from St. Matthew's Gospel, Jesus has assumed the role of the final authority, of the ultimate judge.

For Matthew, this role is totally obvious. Jesus is the Son of God, able as such to pronounce on anything and everything.

Most critically, Jesus pronounces on the Law of Moses itself. No greater authority could come to anyone. Matthew depicts Jesus as always responding with the wisest and most reasonable of judgments on matters that usually perplex others.

In this weekend's Gospel, Jesus pierces through the folly of inadequate human understanding. He realizes that the greatest reward is not in dominating, but in serving.

Supporting this view are the readings from First Thessalonians and from Malachi.

First of all, God has not left us adrift on a stormy sea. He always has entered our lives with mercy, love, guidance and protection.

He has entered our world through messengers such as Malachi and Apostles such as Paul. In a most final and perfect way, God entered our world in Jesus.

God is with us, but God does not overwhelm us. We must honestly turn to God. We must hear God. We must love God. It will not be easy as we must forsake many deeply embedded notions. But, even in this act of renunciation, God will strengthen us. †

Daily Readings

Monday, Oct. 31
Romans 11:29-36
Psalm 69:30-31, 33-34, 36
Luke 14:12-14

Tuesday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Wednesday, Nov. 2
Commemoration of All
the Faithful Departed
(All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
John 11:17-27

Thursday, Nov. 3
Martin de Porres, religious
Romans 14:7-12

Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, Nov. 4
Charles Borromeo, bishop
Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, Nov. 5
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 6
Thirty-second Sunday in
Ordinary Time
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18
or 1 Thessalonians 4:13-14
Matthew 25:1-13

Question Corner/Fr. John Dietzen

Theology of marriage differs from holy orders

QI was taught during my Catholic education that the sacrament of holy orders was a lifetime commitment—marriage to God or to the Church.



Why then are Catholics excommunicated and forbidden to receive the Eucharist if they were legally married in the Church then divorce and

remarry when an ordained priest may leave the priesthood, receive the sacrament of marriage, is not excommunicated and is permitted to receive the sacraments?

I believe the Church had no objection to divorce and remarriage prior to the 13th century or 14th century. (New York)

A First, married Catholics who divorce and remarry another person outside the Church should not receive the sacraments until their new marriage is validated in the Church.

Contrary to what many still believe, however, they are not formally excommunicated, are still part of the Church and are encouraged to participate in its life in all other ways.

The sacramental theology of marriage differs from that of holy orders. We believe that marriage is in itself a commitment for life between the two spouses, that this is an ordinance of God, what he intended the marriage covenant to be. There's plenty of biblical witness to that truth.

It's true that, according to Catholic theology and doctrine, an ordained priest remains an ordained priest for life.

In a metaphor that attempts to articulate that truth, it often is said that ordination creates an "indelible mark" on the individual, just as baptism creates an indelible character on those who receive that sacrament.

The discipline with which the Church determines how and when and where the priest will publicly exercise that sacrament, however, was not established by Christ.

The Church has varied its regulations and policies on this subject often through the centuries.

Among those regulations today,

determined generally by canon law, is the policy that a priest may be removed from active ministry, meaning that he cannot exercise his pastoral responsibilities. This removal may be on his own initiative, which may sooner or later be accepted by the Church (for example, by laicization), or it may be on the initiative of the bishop or another responsible authority.

In that sense, "once a priest always a priest." Even a man who has left the priesthood and perhaps entered a marriage retains until death the ability in the Church to minister the sacraments, although he may not lawfully exercise that responsibility except for people in critical emergencies or danger of death.

These exceptions are provided since the Church in such matters has always held to the principle that the good of souls, the spiritual needs of people, come first.

The metaphor that a priest, particularly a bishop, is "married" to the Church, or to his diocese, is an ancient one in Christianity. But like all metaphors, it cannot be stretched beyond its intended meaning.

It helps to convey the idea that a commitment somewhat like marriage binds a priest to the Church and to the people he serves. The similarity does not, however, define the nature and meaning of that priestly commitment.

It is not correct that the Church once had no objection to divorce. Church laws and practices concerning when and how marriages take place as well as its theology of the sacrament developed often through the centuries.

For instance, the Church approved in particular cases the dissolution of a marriage between a Christian and a non-Christian (the Pauline Privilege). At no time, however, did it not teach the lifetime character of the marriage covenant.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen published by Crossroad Publishing Company in New York. It is available through bookstores and costs \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Dawn Is a Wondrous Thing

A thousand-thousand coral dawns have swept
A rosy veil across the porcelain world.
A thousand-thousand lucent rains have wept
Their crystal tears to leave the earth imperaled.

Transcendent, blazing, the Creator's sun
Diffuses heat that keeps the earth alive,
Bestowing light and beauty from the One
In whose benevolence His beings thrive.

His planets glide through orbits He contrived
Eons ago in the glance of an eye.
Awed by the galaxies our Lord devised,
We thrill to the rose of His dawning sky.

In humble homage, we, His children,
kneel
Before the wonders that His dawns
reveal.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



CNS photo by Don Blake, The Dialog

Bishops considering new statement calling for end of death penalty

WASHINGTON (CNS)—The U.S. bishops will consider their first major statement on the death penalty in 25 years this November, calling on Catholics to take up the cause of ending the use of capital punishment.

A draft proposed for the bishops' Nov. 14-17 annual fall meeting builds upon their 1980 statement that urged the abolition of capital punishment.

Since then, the *Catechism of the Catholic Church*, Pope John Paul II's encyclical "Evangelium Vitae" ("The Gospel of Life") of 1995, and a series of statements by the late pope have clarified Church teaching on the subject.

Although the catechism and the other documents acknowledge the state has a right to execute some dangerous criminals to protect the general public, they emphasize that in modern society the situations in which that is necessary are so rare as to be essentially nonexistent.

In a cover statement to bishops that accompanies the draft, Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., chairman of the bishops' domestic policy committee, notes that support for the death penalty is dropping dramatically among Catholics and the general public.

"Doubts about its fairness and impact are widespread," he said. "There is growing public discussion of the morality and utility of capital punishment."

"This is a time for us bishops to seize this moment and build upon this momentum by joining in a common effort to teach

clearly, speak strongly, encourage reflection and act together to help bring an end to the use of the death penalty," he said.

Unlike the 1980 statement, which called for the outright abolition of capital punishment, the proposed version focuses on reasons to forgo its use, explains Catholic teaching and says it "is time to turn away from a deeply flawed system of state-sponsored killing toward a way of protecting society and punishing the truly guilty that reflects society's best values."

In March, the U.S. Conference of Catholic Bishops launched the Catholic Campaign to End the Use of the Death Penalty, which asks people to pray for victims of crime and their families and to reach out to support them. It also calls for educating people about Church teaching on the death penalty and criminal justice, working for legislation to end capital punishment, and changing the debate in favor of defending life.

The new draft statement opens by referencing the bishops' 1980 statement and saying they are renewing their call to end the death penalty now "to seize a new moment and new momentum."

The United States should stop using the death penalty for four reasons, the draft says:

- Other ways exist to punish criminals and protect society.
- The application of capital punishment is "deeply flawed and can be irreversibly wrong, is prone to errors and is biased by factors such as race, the quality of



CNS photo by Karen Callaway, Northwest Indiana, Catholic

From left, Lisa Williams, John Souder Roser and Marcus Hayes join those opposing the death penalty in a Sept. 27 vigil outside the Indiana State Prison in Michigan City just hours before the execution of Alan Matheny, 54. He was put to death for fatally beating his ex-wife during an eight-hour furlough from prison.

legal representation and where the crime was committed."

- State-sanctioned killing diminishes all people.
- The penalty of execution undermines respect for human life and dignity.

"We renew our common conviction that it is time for our nation to abandon the illusion that we can protect life by taking life," it says.

The draft statement notes that the death penalty campaign is part of the church's commitment to defend life from conception to natural death.

"While we do not equate the situation of [people] convicted of terrible crimes with the moral claims of innocent unborn children or the vulnerable elderly and the disabled, we are convinced that working together to end the use of the death penalty is an integral and important part of

resisting the culture of death and building a true culture of life," it says.

The statement makes note of a shift over the last 25 years to growing public distrust for how the death penalty is applied and decreasing support for its use. It also said the goal of the statement is "not just to proclaim a position, but to persuade Catholics and others to join us in working to end the use of the death penalty."

It also says the Church's teaching about the death penalty presents "an unavoidable moral challenge."

The Church's teaching as expressed in recent documents "should not be ignored or dismissed as just one opinion among others," it says. "Rather, Catholics are called to receive this teaching seriously and faithfully as they shape their consciences, their attitudes and ultimately their actions." †



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Contrary to reports, Harriet Miers was not raised as a Catholic

WASHINGTON (CNS)—Harriet Miers was not raised as a Catholic.

Catholic Church records and the White House both refute what has become a boilerplate part of discussions about Miers, the White House general counsel and nominee for the Supreme Court.



Harriet Miers

News stories, commentaries and editorials nationwide have repeated the description that Miers was brought

up Catholic but now attends an evangelical Protestant Church.

However, according to White House spokeswoman Maria Tamburri, "Harriet Miers did not grow up Catholic."

When news reports first quoted the nominee's acquaintances as saying she had been raised a Catholic before joining an evangelical Protestant Church in 1979, the editor of *The Texas Catholic*, newspaper of the Dallas Diocese, began checking records of baptisms and other sacraments.

"The Diocese of Dallas has no record of Harriet Miers or her immediate family ever having been a member of the Catholic Church," said Deacon Bronson Havard, spokesman for the Diocese of Dallas and

editor of the newspaper. "We have checked all known sacramental records."

Miers' longtime friend, Texas Supreme Court Justice Nathan Hecht, has been variously quoted as saying Miers was "raised Catholic" or that her family attended both Catholic and Protestant Churches or that she "had a Catholic upbringing."

Since her nomination was announced on Oct. 3, those comments have evolved into the widespread assumption that Miers was a baptized Catholic who left the Church as a young adult to join Valley View Christian Church with a full-immersion baptism. Several local and syndicated newspaper columnists have raised theological concerns about the favorable spin some evangelicals have given to the idea that Miers' left the Catholic Church to

"find Christ" as an evangelical Protestant.

Miers might well have occasionally attended Catholic churches as a child or young adult, but there is no evidence that she ever considered herself a Catholic.

Deacon Havard also said, as an active Catholic and journalist for 35 years in Dallas, he has never heard anyone refer to Miers as a Catholic or former Catholic until the current set of rumors.

He noted that a local Episcopal church has pews dedicated to her parents and that she worshipped there with her family on a recent trip to Dallas. Deacon Havard also said it was reported locally that Miers on the same Sunday attended a worship service by a group that split from Valley View Christian Church, which she and Hecht, among others, recently left. †

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Hunger issue cuts across denominational and party lines

WASHINGTON (CNS)—There may be no political issue that crosses denominational boundaries like hunger.

Given today's divisive political climate, that's quite an accomplishment.

And, given today's runaway federal budget deficits, that people of every stripe of the religious spectrum weighed in—successfully—against a Senate panel's proposed cuts in the federal food stamp budget is even more remarkable.

The Senate Agriculture Committee, headed by Sen. Saxby Chambliss, R-Ga., rescinded a White House proposal to change food stamp eligibility requirements that would have cut an estimated \$574 million from the food stamp budget.

"We're very pleased Sen. Chambliss and the committee did not take harmful cuts or any cuts out of the food stamp program," said Kathleen Curran, a domestic policy adviser for the U.S. bishops. "We look to the Senate and hope that will be the outcome in the final bill."

E-mails to senators and representatives from opponents of the cuts as well as "calls to congressional offices and letters to local newspapers have raised a moral and faith-based voice to protect the most vulnerable in society. And we have had an impact," said the Rev. Jim Wallis, head of the Washington-based Sojourners movement and convener of Call to Renewal.

Rev. Wallis, an evangelical, had noted in an Oct. 18 conference call with reporters that the House was still planning to include food stamp cuts as part of a larger budget-cutting measure to rein in the spiraling federal deficit. (House leaders announced on Oct. 20 they were postponing a vote on the proposed cuts because of protests from members who either called the cuts too far-reaching or not extensive enough.)

"They have no Plan B for hungry people. They just make the cuts," Rev. Wallis said. "This is the wrong train going in the wrong direction and we have to stop it."

On Sept. 29, three Methodists made a joint appearance at the National Press Club to promote their new book, *Ending Hunger Now: A Challenge to Persons of Faith*.

In addition to Donald E. Messer, the other Methodist co-authors are known less for their denominational affiliation than their political affiliation: retired Republican Sen. Bob Dole and retired Democratic Sen. George McGovern.

Dole and McGovern said that while they might have had sharp disagreements on other issues that came before the Senate they always worked jointly to find solutions for ending domestic and world hunger.

McGovern recalled how he worked with Dole to enlarge the food stamp program and to launch the Women, Infants and Children program for needy pregnant and nursing mothers and their children through age 5.

"There is no doubt that remarkable progress in nutrition and agriculture has been made both at home and abroad in recent decades," McGovern wrote. "But the question persists: Why 800 million hungry people, still?"

"Feeding the children of the world is the correct thing to do, and it is also the pragmatic thing to do," Dole wrote, adding that he and McGovern jointly proposed to Congress three years ago that \$5 billion of a \$40 billion anti-terrorism bill be earmarked to reduce world hunger.

"Better nutrition alone, of course, will not end terrorism, but we believed it could help dry up the swamplands

of hunger and despair that serve as potential recruiting grounds for terrorists," Dole said.

During their Oct. 18 conference call, the Rev. David Beckmann, a Lutheran and head of the 54,000-member Bread for the World anti-hunger lobby, voiced amazement that Congress was still considering \$2 trillion in tax cuts. Instead, he said, "we think there are a lot of other places you can cut funding, where you may be cutting funding from some pretty affluent people, that are better than cutting food stamps."

One example that Rev. Beckmann gave was farm subsidies, which, if capped at \$250,000, would equal the size of the proposed food stamp cut. But "do you want to tell some farmer who's getting \$300,000 to \$400,000 a year that you've got to cap it at \$250,000?" he asked. An Oxfam America study issued on Oct. 19 noted that U.S. growers of cotton, a



Homeless men enjoy a meal at St. Agnes Parish in Greenport, N.Y., before being sheltered for the night in the parish auditorium in mid-March. A variety of Christian groups and denominations are joining forces this year in an effort to combat domestic and world hunger.

nonfood crop, got \$4.2 billion in federal subsidies.

If the full Senate gives its assent to the Agriculture Committee's proposal to rescind the White House plan, but the House votes for food stamp cuts, the bills

would go to a House-Senate conference committee to resolve differences.

Should that happen, "I hope that the majority party won't be able to get their act together, and they'll kill the whole budget reconciliation

package, that the food stamp cuts will contribute to a whole derailing of this thing," Rev. Beckmann said. "If, at the end of the day, the whole reconciliation package is derailed, it'd be good for the country." †

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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.

BE CRAFT, William Edward, 52, Our Lady of Lourdes, Indianapolis, Oct. 14. Son of Ralph and Donna Becraft. Brother of Joanna Brown, Kathy Williams, Chris, Jim and John Becraft.

BROWN, Loretta L.

(**McDaniel**), 98, St. Mary, New Albany, Oct. 15. Mother of Hilda Howard, Vivian Lung, Mary and Ben Brown. Sister of Deal McDaniel and Celestine Neilson. Grandmother of 23. Great-grandmother of 49. Great-great-grandmother of 25.

CHUNDERLIK, Margaret L. (McMullen), 78, St. Lawrence, Indianapolis, Oct. 15. Mother of Lou Ann Ward and Frank Chunderlik III. Grandmother of three.

DeMORE, Salvatore John, Sr., 80, Holy Name, Beech Grove, Oct. 13. Husband of Frances (Minasola) DeMore. Father of Louise, Marie, Theresa, Francis, Joseph and Patrick DeMore. Brother of Shirley Lohman, Carol and

Lena DeMore. Grandfather of 13. Step-grandfather of five. Great-grandfather of three. Step-great-grandfather of three.

GEIS, Russell G., 81, St. Gabriel, Connerville, Oct. 18. Husband of Mary Jo (Townsend) Geis. Father of Ellen DuBois. Grandfather of one. Brother of Paul and Robert Geis.

HEBAUF-WATKINS, Elizabeth, 77, St. Lawrence, Lawrenceburg, Oct. 1. Mother of Tonya Broussard, Debbie Cribbet, Sharon Farthing, Rebecca Rogers, Connie Vinup, Melissa, Michael and William Watkins. Sister of Celest Engel, Mildred King, Dan, Don, Firman and Melvin Hingsbergen. Grandmother of 25. Great-grandmother of 14.

KAMRADT, Virginia Frances (Kaiser), 74, St. Mark, Indianapolis, Oct. 16. Wife of William E.

Kamradt. Mother of Theresa Jones, Brian and Eric Kamradt. Sister of Mary Lou Scales and Robert Kaiser. Grandmother of nine.

KLENE, Orville J., 85, St. Mary, Greensburg, Oct. 17. Father of Nora Ann Dunn. Brother of Deloris Dwenger, Dorothy Smith, John and Stanley Klene.

LOSCHKY, Joseph G., 91, Holy Name, Beech Grove, Oct. 11. Husband of Louise (Suding) Loschky. Father of Joan Wolfe, Allan, Craig and Jerrald Loschky. Grandfather of nine. Great-grandfather of two.

MURRELL, Jack, 76, Holy Spirit, Indianapolis, Oct. 10. Father of Denise Farrell, Dianne Mitro, Edward, Matthew, Michael, Robert and Thomas Murrell. Brother of Jerry Murrell. Grandfather of 12.

NUNLIST, Roy C., 46, Holy Family, Oldenburg, Oct. 17.

Father of Jana Hager. Brother of Geralynn Goldsmith, JoAnn Peters and Michael Nunlist. Grandfather of two.

PEARSON, Chleada, 74, Sacred Heart of Jesus, Terre Haute, Oct. 19. Mother of Lynn Stout, Donna, Brian, Donald and Kevin Pearson. Sister of Mary Jo Melvin. Grandmother of 11. Great-grandmother of five.

RAAB, Katharina, 91, St. Pius X, Indianapolis, Oct. 11. Mother of Anna Elizabeth Lehmann.

ROCHFORD, Barbara, 79, St. Thomas Aquinas, Indianapolis, Oct. 13. Wife of George Rochford. Mother of Deborah Carpenter, Dianne Gibson and G. Thomas Rochford Jr.

SCHMALZ, Mildred C. (Cummins), 87, Good Shepherd, Indianapolis, Oct. 18. Mother of Bill and Larry Schmalz. Grandmother of four.

SCOTT, Omer, 86,

St. Christopher, Indianapolis, Oct. 13. Father of Michael Scott. Brother of David and Kenny Scott. Grandfather of six. Great-grandfather of several.

SPRINGER, David Edward, 25, St. Barnabas, Indianapolis, Oct. 7. Son of Janet Springer. Brother of Patrick Springer. Grandson of Robert Rosemeyer.

STEIN, Helen R., 91, Our Lady of Perpetual Help, New Albany, Oct. 15. Mother of Mary Catherine Bir and Joseph Stein. Grandmother of two.

SWISHER, Charlotte M. (Salmon), 85, St. Jude, Indianapolis, Oct. 14. Mother of Mary Jane Grubb, John and Tom Swisher. Sister of Alice Crockett. Grandmother of seven. Great-grandmother of 11.

WATSON, Ellen Jewell, 74, St. Vincent de Paul, Bedford, Oct. 16. Sister of Evelyn Groves and James Watson. Half-sister of Nancy and Delbert Watson. †

Couple encourages people to support parents who experience infant loss

By Mary Ann Wyand

Grief changes people's lives forever. St. Bernadette parishioners Cary and Teresa Bracken of Indianapolis learned that extremely painful life lesson eight years ago when their daughter, Sophia Marie, died shortly before birth and again seven years ago when their second daughter, Madeline Hope, died shortly after birth.

Sophia was a full-term stillborn baby and Madeline had a congenital diaphragmatic hernia, a rare genetic disorder of the diaphragm that caused her death.

The Brackens were among dozens of grieving parents who participated in St. Francis Hospital's 20th annual Walk to Remember on Oct. 22 at Sarah T. Bolton Park in Beech Grove.

With their 5-year-old son, Jarod, and 2-year-old daughter, Ava, and relatives, they remembered Sophia and Madeline during a memorial service that honored and validated the lives of babies who died because of ectopic pregnancy, miscarriage, stillbirth or neonatal death.

"It is a nice comfort to be around other parents who have lost children as well and understand our feelings," Cary Bracken said. "Now that time has passed—eight years for Sophie and seven years for Maddie—it's still recognizing that they did exist. We have four children, and the walk helps validate that."

When their infant daughters died, the Brackens received a variety of types of assistance from St. Francis Hospital staff members and spiritual support from Father James Farrell, their pastor at the time, and St. Bernadette parishioners. They also relied on family members and friends to help them take their first steps on their grief journey.

"Right away, we became involved with

Resolve Through Sharing," he said, and the support group for grieving parents helped them cope with the deaths of their babies.

They also spent time at Calvary Cemetery in Indianapolis, where their daughters' bodies are interred in the Infants' Circle.

"The people at our church rallied behind us," Cary Bracken remembered. "St. Bernadette is small so everybody knows everybody. ... Everyone grieved with us."

The church was filled with family members, friends and parishioners for their daughters' funerals in 1997 and 1998, he said, but it was still hard to go home to an empty crib in the nursery.

"We had all this love to give," he said, and had to cope with the heartbreak of losing two children.

"We almost fell away from God a little bit after losing Madeline too," he said. "I was giving it to God, and I felt like it would be OK and it wasn't. It probably took a good year for me to come to the realization that I could handle it. ... And even with all that we had been through, we still wanted children."

They found ongoing support from their family and friends and by attending monthly Resolve Through Sharing meetings.

Three years later, he said, Jarod's birth helped them continue to heal from the loss of their daughters then two and a half years ago they were also blessed with the birth of their third daughter.

"Teresa and I have always been excellent communicators with each other and I think that helped," Cary Bracken said. "We learned that we could get through this time. The Resolve Through Sharing program helps make that easier."

The Brackens talk with nurses who are training to become bereavement counselors

to help them prepare for this ministry.

"Even though our two daughters passed away, it was still the most beautiful experience of a lifetime," he said. "It's who we are today because of it, and even though they passed away it was very holy. They were alive and we felt that we knew them. ... In the short time that Maddie was alive, she touched many, many lives. Because of her existence, many people's lives were changed for the better."

Going home from the hospital with empty arms is heartbreaking, Teresa Bracken said, and they had to do that twice.

"It was very difficult walking into the house," she said. "The house never felt the same again because there was always that emptiness in our hearts and our home. ... When we were able to bring Jarod and Ava home to the house, that made it feel better. ... But it was kind of like our innocence was shattered."

At first, she didn't think she could even go into the nursery, but then felt herself being drawn to the empty crib as she tried to accept the reality that their daughters had died.

"We had a great support system with family and friends who took turns going into the nursery with us and letting us talk about it, and that helped," she said. "It's such a shock as a parent to walk through the door and know that you were supposed to come home 'three' and you're coming home 'two.'"

They appreciated the support system at their parish, she said, but it was hard to see other expectant mothers at church.

"Some people don't know what to say so they shy away from you and that hurts more," Teresa said. "Sometimes people didn't even acknowledge it, and we felt like, 'Wait a minute. This was a life-changing [experience] for us.' ... People that I

felt comfortable with wanted to talk about Sophie and Maddie. They wanted to see their pictures."

By sharing their grief stories, Cary and Teresa Bracken said they hope people will learn how to reach out to grieving parents.

"It's such an isolating experience that if you don't have an outlet for that [grief] it builds up in you," she said. "It's nice to be able to talk with a friend about it. The best thing people can say is 'I'm here for you, and I would love to listen if you ever need to talk. Whatever you need from me, I'm here for you.' I had so many people tell me that, and it meant a lot that they wanted to talk and listen." †

Memorial Mass, dedication and prayer service are next week

An All Souls Day Mass is scheduled at 2 p.m. on Nov. 2 at the Calvary Cemetery Mausoleum, 435 W. Troy Ave., in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, will celebrate the liturgy then the gathering is invited to drive to the nearby St. Joseph Cemetery, where he will bless and dedicate the second phase of the St. Joseph Mausoleum and Stations of the Cross.

On Nov. 5, St. Vincent Women's Hospital in Indianapolis is sponsoring an 11 a.m. prayer service at the Infants Circle at Our Lady of Peace Cemetery, 9001 N. Haverstick Road, in Indianapolis for families who have experienced infant loss.

The public is also invited to participate in All Souls Day Masses at noon and 6 p.m. on Nov. 2 at Our Lady of Peace Cemetery. †



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Rehab program helps women live full lives after breast cancer

OMAHA, Neb. (CNS)—A rehabilitation program called A Time to Heal, offered by the Servants of Mary religious order and a Methodist treatment center and college in Omaha, is helping women live full lives after breast cancer.

It helped Kathy Krzycki, a member of Sacred Heart Parish in Omaha, by giving her the tools to survive her ordeal.

Her life changed forever after she was diagnosed with aggressive breast cancer three years ago. She endured a double mastectomy and intense chemotherapy and radiation, and was left feeling unsure of her future.

"I had to choose where my energy was going," she said, noting that she dealt with memory loss, low self-confidence and a loss of spirituality. "All of my innocence was taken away."

Not only did Krzycki have to deal with the physical losses resulting from breast cancer, she also was faced with the loss of her job as a nurse at Omaha's Mercy Care Center and the unexpected death of her husband, Darryl, a week after her cancer treatments ended.

"There were days that I would roll out of bed and roll back in," she said. "I wanted to be a survivor, but my spirit was kind of taken away. It was depleted. It was tired and worn out from the impact of everything."

Her cancer now in remission, Krzycki said she found strength and healing from counseling, friends, family and the program A Time to Heal, designed to help women reclaim their lives after breast cancer treatment.

"What A Time to Heal did for me was give me tools to work at being a better survivor," Krzycki told *The Catholic Voice*, Omaha archdiocesan newspaper. "It gave me the tools to stop and think about whether or not I was taking care of myself. It gave me tools to evaluate my

life and to see where I wanted to go. It helped me begin to restore my spirit to a spirit of confidence."

A Time to Heal was created by Dr. Stephanie Koraleski and Kay Ryan as the first "whole-person" rehabilitation program for patients who have completed treatment for a first occurrence of breast cancer. The 12-week holistic program is designed to help women regain physical, emotional, intellectual, psychological and spiritual strength after undergoing breast cancer treatment.

The Methodist Cancer Center and Nebraska Methodist College in Omaha became partners with the Servants of Mary to provide A Time to Heal. The Servants of Mary, also known as the Servite Sisters, are providing their Servite Center of Compassion facilities in Omaha for the rehabilitation program.

The Servants of Mary have a history of spiritual ministry to cancer patients through their programs, such as the St. Peregrine Prayer Program.

"We just want to work with, collaborate with, be with and offer presence to persons who have cancer and just to support them, pray with them, cry with them and listen to them," said Servite Sister Mary Hogan, a program facilitator.

Koraleski, the daughter of a breast cancer survivor, and Ryan, a breast cancer survivor herself, are both familiar with the side effects and after-effects of breast cancer treatment.

Women with breast cancer often experience fatigue, an inability to concentrate, pain and weakness, sleep stress and lymphedema, an accumulation of lymphatic fluid that causes swelling, most often in the arms and legs.

One idea behind A Time to Heal is that breast cancer patients can benefit from the same concept of rehabilitative care that is available to cardiac patients.

"We looked at the services provided to our patients and realized that breast cancer patients don't get the same kind of post-treatment care that heart patients get," Koraleski said. "We scoured the available psychosocial literature and looked at the experiences of patients to develop a program of information and activities we believe—and research confirms—may be helpful to them."

Participants in A Time to Heal meet three hours a week for 12 weeks. Each session includes light snacks, gentle arm and shoulder exercises, and a presentation on topics pertaining to breast cancer recovery, such as relaxation, nutrition, spirituality, sexuality, femininity and relationships. The women also participate in group discussion, journaling and

affirmation.

"We believe a lot of healing has to do with telling your story, and being able to be validated for what happened to you and the feelings you had and also the hopes and dreams that you hope to accomplish in the future," Koraleski said.

For Krzycki, being able to share with others and interact with others through A Time to Heal allowed her to appreciate herself again.

"They had to instill a sense of confidence and teach me to look inside myself and realize that I had to honor my own being, to honor my own wisdom and to have dreams," she said. "I learned that living in a miracle is such a gift. It brought me from just surviving to thriving." †



Earthquake survivors

A Kashmirian earthquake survivor warms herself and her brother next to their makeshift shelter in Muzaffarabad, capital of Pakistan-administered Kashmir, on Oct. 25. Pakistan and international relief agencies were scrambling to deliver much-needed aid to remote parts of the earthquake-hit country. With winter approaching and rain predicted in coming days, authorities were racing against time to reach thousands of people cut off by the deadly Oct. 8 earthquake.

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Cordially Invites You to Attend a Candlelight Mass Celebrating All Souls Day

Our Lady of Peace—Indianapolis
Wednesday, November 2 at Noon
 Celebrant: Rev. Shaun Whittington


Wednesday, November 2 at 6 p.m.
 Celebrant: Msgr. Fred Easton


Calvary Cemetery—Terre Haute
Wednesday, November 2 at 4 p.m.
 Celebrant: Rev. Joseph Kern


Calvary Cemetery—Indianapolis
Wednesday, November 2 at 2 p.m.
 Celebrant: Msgr. Joseph Schaedel


Following Mass we will proceed to St. Joseph Cemetery Courtyard Mausoleum for dedication of the new Building and dedication of the Stations Of The Cross.

St. Malachy West Cemetery—Brownsburg
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