



The

Criterion

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New series focuses on election

Voting by conscience can transform the world, page 9.

CriterionOnline.com

August 29, 2008

Vol. XLVIII, No. 46 75¢

‘What am I called to do?’

Spiritual direction helps people deepen their faith, find meaning in life

By John Shaughnessy

Annie Endris knew she needed help in answering the major questions of her life.

A college senior at the time, Endris wondered whether her romantic relationship with a fellow student—her best friend—would lead to marriage. She also worried about her choice of a career after college.

Confused, she knew she needed direction. So when a campus minister at her college talked to her about the process of “spiritual direction,” Endris decided to give it a try.

“It helped me not to worry about what my life was going to look like. It helped me relinquish control,” Endris recalls. “It helped me hear my own story of what God is calling me to do. It was really looking at what the best fit was for me at that time—and how I was going to serve God.”

Endris eventually married her best friend. She also started work as a teacher at a Catholic high school.

Now at 37, she has a different direction in her life. Married for 14 years and the mother of a 13-year-old and a 2-year-old, she has spent the past five years as a spiritual director, helping others hear their own stories and listen for the voice of God as they try to deepen their faith and make sense of their place in the world.

“I think we could all benefit from spiritual direction,” says Endris, a 1993 graduate of Marian College in Indianapolis and a member of St. Agnes Parish in Nashville.

So what is spiritual direction, and how have priests, religious sisters and lay people used it to help others in their

faith journeys?

Seeking the meaning in life

Start with the goal of spiritual direction, a goal defined by Father Donald Schmidlin, a retired diocesan priest who provides spiritual direction for about 25 people, meeting them on a regular basis one at a time.

“An overall goal is to see how, in all the parts of our lives, God is teaching us how to love—how to love God, how to love ourselves, and how to love others,” Father Schmidlin says. “People are really seeking the meaning of life.”

In spiritual direction, the way to that goal is through one-on-one sessions between the spiritual director and the spiritual directee—a relationship that also invites a third party into the session, the Holy Spirit. Indeed, one of the symbols for Spiritual Directors International is three chairs, with one chair representing the presence of God.

“I always try to start off with entering into quiet prayer together,” Father Schmidlin says. “It can be 30 seconds to a couple of minutes. That’s

to be in the presence of the Holy Spirit. Then we try to see how the Holy Spirit is directing them. I believe that the Holy Spirit is the real spiritual director. I’m just trying to help a person by listening. Many people have never really listened to themselves because no one else ever listened to them.”

Listening is the key to spiritual direction, according to Benedictine Sister Rachel Best. She is the director of spirituality at the Institute for Spiritual Direction at the Benedict Inn Retreat and Conference Center. It is a ministry of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. The institute offers a two-year program to train people to become spiritual directors.

In Sister Rachel’s office, big wooden letters spell “LISTEN!” There’s also a picture of a young St. Benedict, who encouraged people to, “Listen with the ear of your heart.”

“I think God speaks to us in many of our nudges, our inspirations,” Sister Rachel says. “It’s learning to

See SPIRITUAL, page 2



Cindy Workman, left, meets monthly with her spiritual director, Annie Endris. “Spiritual direction helps me see God being active in my day,” Workman says. “Even when I’m making macaroni and cheese or changing diapers, I see him as part of that.”

Photo by John Shaughnessy

Bishops say Speaker Pelosi misrepresented abortion teaching in TV interview

WASHINGTON (CNS)—The chairmen of the U.S. bishops’ pro-life and doctrine

committees criticized House Speaker Nancy Pelosi, saying she “misrepresented the history and nature of the authentic teaching of the Catholic Church on abortion” during a nationally televised interview on Aug. 24.



Nancy Pelosi

Pelosi, D-Calif., who is Catholic, said in an appearance that day on NBC’s “Meet the Press” that Church leaders for centuries had not been able to agree on when life begins.



Cardinal Justin F. Rigali

An Aug. 25 statement by Cardinal Justin F. Rigali of Philadelphia and Bishop William E. Lori of Bridgeport, Conn., said the Church since the first century “has affirmed the moral evil of every abortion.”



Bishop William E. Lori

“The teaching has not changed and remains unchangeable,” the statement said.

“Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law.”

Cardinal Rigali heads the Committee on Pro-Life Activities of the U.S. Conference of Catholic Bishops, while Bishop Lori chairs the USCCB Committee on Doctrine.

The statement recalled how in the Middle Ages “uninformed and inadequate theories” about the development of a child in a mother’s womb led some theologians to suggest that human life capable of receiving an immortal soul may not exist until a few weeks into pregnancy.

See PELOSI, page 8

Pope John Paul I: The smiling pontiff connected with everyday Catholics throughout the world

VATICAN CITY (CNS)—Thirty years ago on Aug. 26, a conclave of 111 cardinals elected Italian Cardinal Albino Luciani as Pope John Paul I, the “smiling pope” who served only 34 days before dying of a heart attack.

It was one of the briefest pontificates, but it left a lasting impression. Many inside and outside the Vatican felt that a man of extraordinary humility and goodness had passed their way—like a meteor that lights up the sky and quickly disappears, as one cardinal put it.

Only five cardinals who voted in that conclave are still alive. Among them is

Cardinal Joseph Ratzinger—now Pope Benedict XVI—who at the time was one of the youngest cardinal-electors.

Along with the rest of the College of Cardinals, he watched as Pope John Paul immediately introduced a new style of papacy, more simple and less formal than many at the Vatican were used to.

His first speech to the world, delivered from the balcony of St. Peter’s Basilica, was personal and direct, like a heart-to-heart talk.

He asked Catholics to “have mercy on the poor new pope who never really expected to rise to this post.” He joked

See PONTIFF, page 8



Pope John Paul I, the “smiling pope,” is pictured at the Vatican in 1978. He was elected on Aug. 26, 1978, and served one of the shortest papacies—34 days. He died of a heart attack on Sept. 28 the year of his election.

SPIRITUAL

continued from page 1

listen to those nudges and inspirations that happen in our lives. As a spiritual director, you listen to the other person and you try not to get hooked in their



Fr. Donald Schmidlin

story and you try not to fix it. You try to listen for the deeper things going on inside of them. They might be telling me about something going on in their life, and they say, 'I don't know how God is working in my life.'"

Cindy Workman had that feeling at two turning points in her life: when she quit her job to return to college, and when she became a mother. At both points, she sought spiritual direction to make sense of her transitions. She has stayed in spiritual direction for eight years now, including the past three years with Endris as her spiritual director.

"It's a relationship I trust and I know it's going to have my spiritual health in mind and not just what I want to hear," says Workman, 44, a member of Holy Trinity Parish in Edinburg. "It's helped me live more intentionally and with greater balance. I want to live a Christ-centered life. That's hard to do in the secular world. I don't want to be at the end of my life and say, 'What did I do? Did I keep God in my life?'"

Her monthly, one-hour sessions with Endris help her focus on making time every day for her relationship with God.

"Spiritual direction has helped me see God being active in my day," Workman says. "Even when I'm making macaroni and cheese or changing diapers, I see him as part of that."

'What am I called to do?'

Lori Watson has also seen her faith life benefit from spiritual direction. For the past six years, she has met about once a month with Father Schmidlin, a relationship that began when she was a graduate student at Indiana University in

Bloomington and Father Schmidlin was a priest serving St. Paul Catholic Center in Bloomington.

"I find it's very helpful to have a chance to reflect on where God is in my life, and how he calls me to live a life of faith," says Watson, 31, a chemistry professor at Earlham College and a member of St. Andrew Parish, both in Richmond.

"Father Don helps me to reflect and be honest with myself—to reflect on how God is present. He offers suggestions for things I might think about as I pray. He also helps me with a bit of a reality check—how struggles with faith are a normal experience."

She believes that spiritual direction has helped her faith grow.

"It is a journey,"

Watson says. "I continue to pray and reflect daily on what's happening in my faith life. 'Where am I seeing God? What am I called to do?' Sometimes, I might write about it in a journal or draw a picture or read a spiritual book. Sometimes I just think and pray about things. My relationship with God is constantly evolving as I grow."

Caring enough about your faith to try to deepen your relationship with God daily is an essential element in spiritual direction.

"You tell your story and then you can link how God is working in you," Endris says. "Sometimes it just helps us slow



Benedictine Sister Rachel Best says listening is the key to spiritual direction, a faith-enhancing effort that relies upon the Holy Spirit for guidance. Sister Rachel is the director of spirituality for the Institute for Spiritual Direction in Beech Grove.

down and pay attention. By our baptism and confirmation, we have been given the gift of the Holy Spirit. But how do we see it in the day-to-day,

moment-to-moment parts of our life?

"I see spiritual direction as calling me to be me—to pay attention to my prayer life, and to nurture that—that it's not just a Sunday obligation or five minutes of telling God, 'Here's what I need.' It's the listening part."

It's listening to—and sharing—stories of joy, sadness and frustration, stories of surrender, trust and forgiveness.

It's embracing silence and spending time to develop the most important

relationship in life.

"You get encouraged to continue your journey with God," Sister Rachel says. "When you face hard times in life, you work through them so you have a deeper relationship with God and you don't give up."

It makes the shared journey of spiritual direction special and sacred.

"I love doing this," Sister Rachel says. "For people to talk about their spiritual journey and their relationship with God touches my soul. I'm always amazed and awed by the stories of people's relationships with God. I'm always amazed how God works in people's lives."

(For information about becoming a spiritual director or seeking a spiritual director for your faith journey, contact Benedictine Sister Rachel Best at 317-788-7581. Most spiritual directors charge a fee for their services.) †

'I believe that the Holy Spirit is the real spiritual director. I'm just trying to help a person by listening. Many people have never really listened to themselves because no one else ever listened to them.'

—Fr. Donald Schmidlin

Spiritual direction internship program begins on Sept. 9

By John Shaughnessy

For anyone trying to deepen their relationship with God the Father, Benedictine Sister Rachel Best has an offer she believes you can't refuse.

Starting on Sept. 9, Sister Rachel will lead a spiritual direction internship program that's designed to help participants recognize "the movement of God in one's life and grow in relationship with God, self, others and creation."

The two-year program also trains people who want to become a spiritual director—a kind of "faith coach" skilled in listening who tries to help people draw closer to God

in their daily lives.

Open to Catholics and other Christians in the extended Indianapolis area, the program meets on Tuesdays from September through March at the Benedict Inn Retreat and Conference Center in Beech Grove.

"The program has been very enriching," says Sister Rachel, the director of spirituality at the Institute for Spiritual Direction. "You come in contact with many people in their spiritual journey. They're seeking God in their life, and this is a way they stay focused on that seeking. What better way for us as religious—especially as Benedictines—to help others seek that

way. It helps me stay focused, too, on my journey to God and with God. I think we all walk with God."

The program involves classes in spiritual direction, retreats, shared prayer and faith sharing.

"We also practice doing spiritual direction with one another, and they are critiqued," Sister Rachel says. "We start by having them share their stories with one another."

Nearly 120 people have completed the program since it began in 1991.

"At the end of the program, people become so connected and so bonded," Sister Rachel says. "You come to the end

of the program knowing you have done so much for people on their journey."

(Tuition for the program is \$955 per semester, plus the cost of books and supplies. For more information, call 317-788-7581 or check the Web site at www.benedictinn.org.) †

Correction

In the Aug. 22 issue of *The Criterion*, seminarian Joshua Cole was misidentified in an article about a pilgrimage taken by archdiocesan seminarians. †

The Criterion

8/29/08

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

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

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717

The Criterion

Phone Numbers:

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

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

Postmaster:

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical postage paid at Indianapolis, IN. Copyright © 2008 Criterion Press Inc. ISSN 0574-4350.

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Deacon Ronald Stier was a role model for his fellow deacons

By Sean Gallagher

Ordained on June 28 as a member of the first class of permanent deacons in the history of the Archdiocese of Indianapolis, Deacon Ronald Stier died on Aug. 24 after a nearly two-year struggle with pancreatic cancer. He was 71.

He ministered at the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and at the Wayne County Jail.

Donna Stier, Deacon Stier's wife, said that it was his goal over the past two years to make it to his ordination day.

"It was so wonderful to be there, and to see him finally meet his goal," she said, "and know that he had to have every ounce of his energy he had to get up there and march in and do all of that."

The Mass of Christian Burial was celebrated by Benedictine Father Bede Cisco, archdiocesan director of deacons and deacon formation, on Aug. 27 at St. Andrew Church in Richmond.

Father Bede was also the homilist at the Mass.

Burial followed at St. Andrew Cemetery in Richmond.

Because of his illness, Deacon Stier was not able to carry out his assigned ministry for very long, his wife said.

"[But] just to make him realize that he was still a deacon, I would ask for his blessing every morning for the strength that I would need," Donna Stier said.

Deacon Stier gave one of his last blessings to new archdiocesan deacon aspirants James Miller and Frank Roberts, members of the Richmond Catholic Community, on Aug. 22. They visited him before they left for a retreat at Our Lady of Fatima Retreat House in Indianapolis that began their participation in the archdiocese's current four-year deacon formation program.

"It just made my heart full," Donna Stier said. "I just thought it was

wonderful that they had that much love and respect for Ron to come and ask him to do that."

Deacon Robert Decker, the parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, got to know Deacon Stier well in a theological reflection group they were members of during their years of formation.

Deacon Decker thinks that his friend will now be interceding for him, his fellow deacons and the new deacon aspirants.

"I think we'll always have Ron to look back on," Deacon Decker said. "He's a part of us. And we'll continue on with that part."

Father Bede said that Deacon Stier set an example for his 24 classmates.

Deacon Michael East, the archdiocese's associate director of deacons, spoke about that example.

"Ron was not one for idle gossip," Deacon East said. "He didn't just speak off the cuff. When he said something, it had body to it. It had meaning. I will always remember that and respect that about Ron."

Father Bede said that Deacon Stier's example will now be even greater.

"He was the senior of the group,"

Father Bede said. "And, I think, he was quietly one of the real role models for the whole class."

"In a way now, I think he's a role model in a new kind of way for many people in the way that he dealt with his illness and his death."

Deacon Decker spoke about how his friend coped with his cancer and impending death.

"He was a little quiet about it," Deacon Decker said. "His life was not based on that. He continued living his life as long as he could. However, it did deepen his faith."

Father Bede spoke about how Deacon Stier's illness highlighted how his ordination configured him in a special



Deacon Ronald Stier and his wife, Donna, pose with Archbishop Daniel M. Buechlein on June 28 in SS. Peter and Paul Cathedral in Indianapolis on the day of Deacon Stier's ordination as a member of the first class of permanent deacons in the history of the Archdiocese of Indianapolis. Deacon Stier ministered at the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and at the Wayne County Jail.

and intimate way to Christ.

"A deacon is in the image of Christ the Servant," Father Bede said. "And I think Ron's illness and death gives us another glimpse of how Christ suffers and continues to offer us salvation."

Ronald Lee Stier was born on Aug. 6, 1937, in Richmond to Robert and Mary (Cunningham) Stier.

He attended the former St. Andrew School. He was a seminarian and graduated from the former Saint Meinrad High School and studied for a period at the former Saint Meinrad College. He graduated from Aurora College in Aurora, Ill.

He served in the Army from 1961 to 1964, and worked for the Belden

Corporation for 36 years.

He is survived by his wife of 44 years, Donna (Foltz) Stier; two daughters, Kimberly Laughlin and Denise Gray; and a son, Ron Stier. Also surviving are his sister, Janice Chase, his brother, Dale Stier, and seven grandchildren.

He was preceded in death by two children, Christopher and Andrea Stier.

Memorial gifts may be sent to St. Andrew Parish, St. Elizabeth Ann Seton School and Seton Catholic High School, c/o Richmond Catholic Office, 240 S. 6th St., Richmond, IN 47374 or the Reid Hospital Foundation for Hospice Care, 1401 Chester Blvd., Richmond, IN 47374. †

USCCB welcomes conscience protections for health care workers

WASHINGTON (CNS)—The rights of doctors, nurses and other medical personnel who do not want to be involved in abortion and sterilization procedures for religious or moral reasons would get a boost under new rules proposed by the U.S. Department of Health and Human Services.

Announced on Aug. 21, the regulations are designed to increase awareness of three laws already on the books, the first dating to 1973, regarding conscience



Deirdre McQuade

protection for health care workers. Hospitals and other health care institutions that receive federal funds would be covered by the regulations as well. "The proposed regulations are absolutely essential," said Deirdre McQuade,

assistant director for policy and communications in the Office of Pro-Life Activities of the U.S. Conference of Catholic Bishops. "These regulations are implementing long-standing laws on the books. They're not expanding those laws, they're not changing them, they're not introducing new material except to raise awareness about their existence."

The rules would cover a wide range of activities, from full-scale participation in a procedure to the cleaning of instruments afterward, McQuade explained. In introducing the regulations, Health and Human Services Secretary Mike Leavitt said in a statement that compliance with the existing laws would likely increase because the threat of the loss of federal funds is being held out as a possible penalty.

"Doctors and other health care providers should not be forced to choose

between good professional standing and violating their conscience," Leavitt said. "Freedom of expression and action should not be surrendered upon the issuance of a health care degree."

Specific provisions of the regulations:

- Clarify that nondiscrimination protections apply to health care institutions receiving federal funds through Health and Human Services as well as to individual employees at those institutions.

- Require federally funded institutions to certify that they comply with laws protecting provider conscience rights.

- Designate Health and Human Services' Office for Civil Rights to receive discrimination complaints from health care workers who may have been forced to participate in an abortion or sterilization.

- Call for Health and Human Services officials to work with any state or local government or other entity violating the law to encourage voluntary steps ensuring that the laws are followed. Should violations continue, officials would be allowed to seek legal remedies, including federal funding cuts and the reimbursement of funds when violations have occurred.

The regulations have been published in the *Federal Register* and are open for comment through Sept. 20.

The USCCB is preparing to formally support the rules, according to McQuade.

The issue of conscience protections has taken on increasing significance in recent years as some health care workers have felt coerced to provide services that are in conflict with their moral values or religious beliefs. McQuade believes the regulations will reduce the pressure on workers in some settings.

"Conscience rights have been under attack for a number of years," she said. "It's coming to a head, and resisting these very basic common-sense-affirming regulations just shows how extreme the pro-abortion lobby has become. You'd



Oncology technician Tyletta Sullivan prepares to start an IV so that chemotherapy can be administered to Pat Lancaster at the Karmanos Cancer Center in Detroit in early March. The rights of doctors, nurses and other medical personnel who do not want to be involved in abortion and sterilization procedures for religious or moral reasons would get a boost under new rules proposed by the U.S. Department of Health and Human Services.

think if they are pro-choice, they are also pro-choice in the choice of a doctor or nurse to be involved."

In a July 18 letter to members of Congress, Cardinal Justin F. Rigali of Philadelphia, chairman of the bishops' Committee on Pro-Life Activities, urged all senators and representatives to support conscience protection measures after an earlier version of the regulations was leaked to the media. Cardinal Rigali identified the previous laws enacted by Congress, but noted that regulations regarding their enforcement were never adopted.

"Relatively few policymakers or health care personnel are even aware that these laws exist, which means that some institutions may be violating them without even knowing it, and others who are victims of discrimination may not know that they have legal recourse," Cardinal Rigali wrote.

Rep. Chris Smith, R-N.J., co-chairman of the U.S. House Pro-Life Caucus, welcomed the regulations as well.

"No one should be denied a residency

or job, or be passed over for a promotion or pay raise because of a deeply held moral belief that abortion kills children and hurts women," Smith said in a statement released on Aug. 22.

At the same time, Smith said that individual patients should have the option "to choose doctors who reflect their views on abortion."

"Health care professionals who respect human life should not be driven from the medical field," he added. "Most doctors enter the obstetric field because they care about saving life, nurturing and healing. If they find abortion to be the antithesis of medical practice, that is their right and our laws need to protect their right to practice only life-affirming, life-protecting medicine."

(Editor's note: The proposed regulations can be found online at www.hhs.gov/news/press/2008pres/08/20080821reg.pdf. The text of Cardinal Rigali's letter can be found online at www.usccb.org/prolife/rigali-conscience071808.pdf.) †



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Editorial



U.S. Sen. John McCain of Arizona, the presumptive Republican presidential nominee, and the presumptive Democratic presidential nominee, Sen. Barack Obama of Illinois, wave as moderator the Rev. Rick Warren, center, looks on at a forum on the presidency at Saddleback Church in Lake Forest, Calif., on Aug. 16. Rev. Warren is pastor of the evangelical mega-church.

Go into the voting booth with a well-informed conscience

Have you finally exhaled from all the heart-stopping performances that the world witnessed firsthand thanks to Michael Phelps, Dara Torres, Usain Bolt and all the other athletes, and teams who brought us compelling story lines at the 2008 Olympic Games in Beijing, China? We thank all the athletes for the healthy dose of drama that helped make these Olympic Games one for the record books.

Now, the U.S. media stage has shifted to Denver, Colo., and St. Paul, Minn., for the Democratic and Republican national conventions being held in those cities this week and next week.

Like it or not, Americans will be inundated with media coverage leading up to the 2008 general election for the next two months.

As if that hasn't been the case for the majority of 2008 thus far—and even back in 2007, you might ask? Trust us, the media coverage—and we mean all forms of media, from newspapers to television, from radio talk shows to the Internet—will only get more election-intensive between now and Nov. 4.

So what's a Catholic to think when it comes to voting in 2008? And how's a Catholic to feel when there is no perfect candidate who embraces all that the Church teaches when it comes to politics and policies that focus on moral principles, the defense of life, the needs of the weak, and the pursuit of the common good?

As a voter, the bigger question may be: Are there any helpful resources that can assist people of faith in their discernment as they prepare to cast their ballots in November?

On page 9 of this week's issue of *The Criterion*, we begin a 10-part series based on the U.S. bishops' 2007 document, "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility."

The bishops have issued a "Faithful Citizenship" document every four years since 1976, and this election cycle is no different.

In our series featuring experts from various departments in the U.S. Conference of Catholic Bishops,

the bishops' statement is used as a blueprint on how Catholic social teaching should affect political participation by Catholics.

Bishops' conference officials have drafted essays on several topics to guide voters in the decision-making process, including: voting by conscience, immigration, the environment, poverty, Iraq, stem cells, gay marriage, abortion, health care and economic policy. For more information or to read "Faithful Citizenship" in its entirety, go to www.faithfulcitizenship.org.

Bishop Nicholas Dimarzio of Brooklyn, N.Y., who headed the bishops' committee that drafted the document, noted, "This document is a summary of Catholic teaching; it is not a voter guide.

"It calls us as bishops to help form consciences for political life, not tell people how to vote," he added.

As a condition of our tax-exempt, non-profit status, we, too, are prohibited by law from endorsing or opposing candidates for political office.

But that won't stop us from providing readers with analysis provided by our news partner, Catholic News Service, on the key issues in the 2008 general election between now and November.

There are, however, two pieces of election advice we will offer: We, like the U.S. bishops, encourage Catholics to pray a novena for life, justice and peace (see a related story, page 9).

The other piece of advice we offer is that you try and not get caught up in the sound bite game that has become commonplace in 30-second election advertisements in the 21st century. Prayerfully discern and study what the candidates say, and go into the voting booth with a well-informed conscience.

As the bishops' document states, "In the Catholic tradition, responsible citizenship is a virtue, and participation in the political process is a moral obligation."

We pray that all Catholics and people of faith take those words to heart as they prepare to cast their ballots on Nov. 4.

—Mike Krokos

Be Our Guest/Don Striegel

Thanks to volunteers and donations, more than food is distributed at St. Vincent de Paul Society in Indianapolis

You did not read about this in *The Indianapolis Star*, but there was another distribution of school supplies to needy families on Aug. 9.



Volunteers from the St. Vincent de Paul Society purchased and collected paper, pencils, crayons, folders and other items throughout the year in

order to provide these supplies to clients of our food pantry at 3001 E. 30th St. in Indianapolis. Most families also shopped for their weekly groceries while at the pantry on Aug. 9.

The St. Vincent de Paul Society is grateful to Sharon and Morris Goss for coordinating the acquisition of supplies, and developing a plan for equitable distribution to needy families.

Also, thanks to Bob Sparks for providing the majority of funding for the annual project, and to the individuals that

Sharon Goss recruited to help organize and pass out materials: Cindy Potter, Barb Fazio, Susan Obrey and Diane Saari.

Sharon and her team worked long and hard to set up an assembly line, manage the crowd and hand out the supplies.

The ladies were too busy unpacking and distributing material to worry about counting the number of needy students that received supplies, but Goss estimates that between 600 to 700 students received supplies as there was a constant flow of recipients from 8 a.m. until 12:15 pm.

For more information on the charitable works of the St. Vincent de Paul Society in the Indianapolis area, or to make a donation to support our ministry, please visit our Web site at www.SVDPindy.org.

Note that we are a 100 percent volunteer organization so every dollar goes to direct aid to the needy.

Thank you.

(Don Striegel is the Indianapolis chapter's Society of St. Vincent de Paul Food Pantry's volunteer coordinator.) †

Letters to the Editor

An open letter to House Speaker Nancy Pelosi after her misstatements about life on 'Meet the Press'

Dear Madam Speaker,

As a lifelong Catholic, I understand and respect that each of us are at different stages in our individual faith journeys.

However, I am greatly offended by your gross misrepresentation of Catholic beliefs about how life begins at the moment of conception on "Meet the Press" on Aug. 24.

If you are unsure of the commentary I am referring to, here is a link to a "YouTube" video to refresh your memory:

www.youtube.com/watch?v=hsWn8_Kvgho. I am truly, truly saddened if indeed your commentary is an accurate reflection of your personal beliefs. If so, I invite you to review the *Catechism of the Catholic Church*, paragraph #2270, in particular.

Letter to the editor, column reflecting on 'Humanae Vitae' are appreciated

I would like to respond to the letter to the editor by Al Scheller of Elizabethtown ("If we are to turn America around, we must change our wicked ways") which appeared in the Aug. 15 issue of *The Criterion* by simply saying, "Amen!"

I would also like to say how much I appreciated Father Peter Daly's column,

It is not my position to pass judgment on you. However, I do believe it is my responsibility to point out that your words are contrary to the teachings of our Church and may lead astray those who are not firmly grounded in their faith.

I normally don't write or get too involved with politics, but this time I felt I had to take a stand.

Therefore, as a practicing Catholic and a citizen of the United States, I respectfully request a public apology or at least a statement that you are speaking as an individual and not as a representative of the Roman Catholic Church.

Jose Lardizabal Greenwood

"Forty years after 'Humanae Vitae,'" in the same issue.

If that doesn't make one think about the modern age of sexuality, I don't know what will.

Thank you for printing both of the above.

William L. O'Bryan New Albany

Letters Policy

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

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

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

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

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Because of the 'man on the Cross,' we should be bearers of hope

(Twelfth in a series)

Were you there when he bowed his head and died?"

The Twelfth Station on Calvary marks the death of Christ. We are reminded of St. Paul's Letter to the Philippians: "And [Jesus] being found in human form he humbled himself and became obedient unto death, even death on a Cross" (Phil 2:8).

In his *Way of the Cross* (Scepter Press, London, 2004), St. Josemaría Escrivá de Balaguer reflected: "By now they have fastened Jesus to the wooden Cross. The executioners have ruthlessly carried out the sentence. Our Lord, with infinite meekness, has let them have their way.

"It was not necessary for him to undergo so much torment. He could have avoided those trials, those humiliations, that ill-usage, that iniquitous judgment, and the shame of the gallows, and the nails and the lance. ... But he wanted to suffer all this for you and for me. And we, are we not going to respond?" (p. 95).

St. Escrivá continued: "A cross. A body fastened with nails to the wood. His side pierced. ... Only his Mother, a few women and a young man remain with Jesus. The Apostles? Where are they? And the people who were healed of their infirmities: the lame, the blind, the lepers; ... And those who had acclaimed him? Not a single one acknowledges him! Christ is surrounded by silence" (Ibid., pp.105-106).

It is important to meditate on this scene of Christ on the Cross. On Calvary, we are called to consider whether we pay attention—and are faithful in our attentiveness—to the needs of the infirm, the disabled, and those other sisters and brothers who are "surrounded by silence," especially those close to home.

My friend, Bishop Peter Sartain, told me of an extraordinary lithograph he found in Assisi. Jacques Tissot, a French artist of the 19th century, produced a collection of lithographs titled "What Our Savior Saw from the Cross."

One of the lithographs depicts a downward view of a crowd from the Cross. We are looking through the eyes of Jesus. The artist has us staring directly into the eyes of Mary, the other grieving women, and John, the beloved young disciple.

And the scene is filled with a motley assembly of characters: a Roman soldier standing defiantly at guard; shepherds squatting with staffs in hand; three men (the three kings?) on luxuriously saddled horses; there are official-looking elders off-handedly observing from the rear; there are simple people, men and women, caught up in the somber events; casual passersby are gawking out of curiosity. Jesus views them from the Cross.

One of the most captivating features of the drawing is that its focal point is outside its borders; in fact, one quickly gets the feeling that every character is looking at

you, the viewer. Is Jesus the focal point: Or is it I?

Jesus is the focal point. But with brilliant subtlety, the artist makes us, the viewers, the focal point as well because the crowd seems to be staring at us. What emerges is a kind of identification of us, the viewers, with Jesus: He gazes from the Cross at those for whom he gave his life, and we see them through his eyes. At the same time—because we naturally picture ourselves in the crowd—it dawns on us that we are looking at ourselves through the eyes of Jesus.

Is it not true that the very meaning of our lives is caught up with a view from the Cross, with "the man on the Cross?" We can't help but be moved to a sorrow of love.

St. Escrivá, reflecting further on the Crucifixion, said: "You too some day may feel the loneliness of Our Lord on the Cross. If so, seek the support of him who died and rose again. Find yourself a shelter in the wounds in his hands, in his feet, in his side. And your willingness to start again will revive, and you will take up your journey again with greater determination and effectiveness" (Ibid., p. 106).

In another place, St. Escrivá remarked: "How beautiful are those crosses on the

summits of high mountains, and crowning great monuments, and on the pinnacles of cathedrals...! But the Cross must also be inserted in the very heart of the world.

"Jesus wants to be raised on high, there in the noise of the factories and workshops, in the silence of libraries, in the loud clamor of the streets, in the stillness of the fields, in the intimacy of the family, in crowded gatherings, in stadiums ..." (Ibid., p. 96).

Because of our call to Christian holiness, we should bear witness to the awesome love of Jesus on the Cross wherever we find ourselves. Because of "the man on the Cross," we can and should be bearers of hope. †

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

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

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

Debemos ser portadores de esperanza en nombre del 'hombre en la Cruz'

(Décimo segundo de la serie)

¿Estabas allí cuando inclinó la cabeza y murió?"

La décima primera estación en el Calvario marca la muerte de Cristo. Nos recuerda la epístola de San Pablo a los Filipenses: "Y hallándose [Jesús] en forma de hombre, se humilló a sí mismo, haciéndose obediente hasta la muerte, y muerte de cruz" (Fil 2:8).

En su *Vía Crucis* (Scepter Press, London, 2004), San Josemaría Escrivá de Balaguer reflexionó: "Ya han cosido a Jesús al madero. Los verdugos han ejecutado despiadadamente la sentencia. El Señor ha dejado hacer, con mansedumbre infinita.

"No era necesario tanto tormento. Él pudo haber evitado aquellas amargas, aquellas humillaciones, aquellos malos tratos, aquel juicio inicuo, y la vergüenza del patíbulo, y los clavos, y la lanzada. ... Pero quiso sufrir todo eso por ti y por mí. Y nosotros, ¿no vamos a saber corresponder?" (p. 95).

San Escrivá continuó: "Una Cruz. Un cuerpo cosido con clavos al madero. El costado abierto. ... Con Jesús quedan sólo su Madre, unas mujeres y un adolescente. Los apóstoles ¿dónde están? ¿Y los que fueron curados de sus enfermedades: los cojos, los ciegos, los leprosos?... ¿Y los que le aclamaron? ¡Nadie responde! Cristo, rodeado de silencio" (Ibid., pp.105-106).

Resulta importante meditar sobre esta escena de Cristo en la Cruz. En el Calvario se nos llama a considerar si prestamos atención a las necesidades de los enfermos,

los discapacitados y de todos aquellos hermanos y hermanas que se encuentran "rodeados de silencio," especialmente los que están cerca de nosotros y si somos fieles en nuestra consideración para con ellos.

Mi amigo, el Obispo Peter Sartain, me contó de una extraordinaria litografía que encontró en Asís. Jacques Tissot, un artista francés del siglo XIX, produjo una colección de litografías tituladas "Lo que nuestro Salvador vio desde la Cruz."

Una de las litografías ilustra una perspectiva de una multitud vista desde la Cruz. Estamos viendo a través de los ojos de Jesús. El artista nos hace posar la mirada directamente en los ojos de María, la otra mujer afligida y Juan, el amado joven discípulo.

Y la escena está repleta de una asamblea variopinta de personajes: Un soldado romano en guardia con aire desafiante; pastores agachados sujetando sus cayados; tres hombres (¿los tres reyes magos?) en caballos con monturas lujosas; hay unos ancianos con aspecto solemne observando casualmente desde atrás; hay hombres y mujeres comunes que se vieron involucrados accidentalmente en los acontecimientos sombríos; los transeúntes que miran tontamente con curiosidad. Jesús los ve desde la Cruz.

Una de las características más cautivadoras de la pintura es que su punto focal se encuentra fuera de sus límites. De hecho, uno percibe rápidamente que cada personaje le está viendo a usted, el espectador. ¿Acaso es Jesús el punto focal: O soy yo?

Jesús es el punto focal. Pero con una

sutileza brillante el artista nos convierte también a nosotros, los espectadores, en el punto focal porque la multitud parece estar observándonos. Lo que emerge es una suerte de identificación de nosotros, los espectadores, con Jesús: Contempla desde la Cruz a aquellos por quienes dio su vida y nosotros les vemos a través de sus ojos. Al mismo tiempo y debido a que naturalmente nos vemos reflejados en la multitud, se nos ocurre que nos estamos viendo a nosotros mismos a través de los ojos de Jesús.

Acaso no es cierto que el propio significado de nuestras vidas esté al corriente con una visión de la Cruz, con "el hombre en la Cruz." No podemos menos que sentirnos conmovidos por una tristeza de amor.

San Escrivá, reflexionando más profundamente sobre la crucifixión, expresó: "También tú puedes sentir algún día la soledad del Señor en la Cruz. Busca entonces el apoyo del que ha muerto y resucitado. Procúrate cobijo en las llagas de sus manos, de sus pies, de su costado. Y se renovará tu voluntad de recomenzar, y reemprenderás el camino con mayor decisión y eficacia" (Ibid., p. 106).

En otra parte, San Escrivá resaltó: "¡Qué hermosas esas cruces en la cumbre de los montes, en lo alto de los grandes monumentos, en el pináculo de las

catedrales! Pero la Cruz hay que insertarla también en las entrañas del mundo.

Jesús quiere ser levantado en alto, ahí: en el ruido de las fábricas y de los talleres, en el silencio de las bibliotecas, en el fragor de las calles, en la quietud de los campos, en la intimidad de las familias, en las asambleas, en los estadios ..." (Ibid., p. 96).

Por nuestro llamado a la santidad cristiana, debemos ser testimonio del maravilloso amor de Jesús en la Cruz dondequiera que nos encontremos. Podemos ser portadores de esperanza en nombre del "hombre en la Cruz," y debemos hacerlo. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Events Calendar

August 29

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-885-5098.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Concert presented by Benedictine Brother Christian Raab**, 7 p.m. Information: 800-862-0988 or news@saintmeinrad.edu.

August 29-September 1

Sacred Heart Parish, 558 Nebeker St., Clinton. **Little Italy Festival**, Water Street in downtown Clinton, Fri. 7 p.m.-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 30

St. Pius X Parish, Ross Hall, 7200 Sarto Drive, Indianapolis. **Movie screening for families, John Bosco: Mission to Love**, 6:15 p.m., \$1 per person. Information: 317-257-1085.

August 31

St. Patrick Parish, 950 Prospect St., Indianapolis. **Parish festival**, games, dance contest, food, health fair, 10 a.m.-9 p.m. Information: 317-631-5824.

St. John the Evangelist Parish,

9995 E. Base Road, Enochsburg. **Parish festival**, Fireside Inn fried chicken dinner, 11 a.m.-5 p.m. Information: 812-934-2880.

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

September 1

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-7 p.m., booths, games, quilts, 10:45 a.m.-2:30 p.m., chicken dinner in dining room or carry-out meals. Information: 812-623-3670.

St. Anthony of Padua Parish, 4791 E. Morris Church St., Morris. **Labor Day Festival**, games, food, 11 a.m.-8 p.m. Information: 812-934-6218.

September 2-October 31

Saint Meinrad Archabbey and School of Theology, Archabbey Library, 200 Hill Drive, St. Meinrad. **"Hidden Meanings: Use of Symbols in Medieval Art," from the Collection of John Lawrence**. Information: 800-682-0988 or

news@saintmeinrad.edu.

September 3

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

September 4

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

Saint Meinrad Archabbey and School of Theology, Newman Conference Center, 200 Hill Drive, St. Meinrad. **Dolle Lecture on Church art, "Building a Spanish Neo-Colonial Church for the Southwest: St. Thomas Aquinas Parish in Avondale, Ariz.,"** 7 p.m. Information: 800-682-0988 or news@saintmeinrad.edu.

September 5

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Priori Hall, Judge David Certo

of Marion County Criminal Court, presenter, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail LumenDei@sbcglobal.net.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass**, 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

St. Anne Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, 4:30 p.m.-7:30 p.m. Information: 317-934-5854.

September 6

Indiana State Fairgrounds, Farm Bureau Celebration Park, 1202 E. 38th St., Indianapolis. **25th anniversary "Walk for Life,"** 8 a.m. registration, 9 a.m. walk. Information: 317-280-2635 or jrupprecht@lifecenters.com.

Second Presbyterian Church, 7700 N. Meridian St., Indianapolis. St. Joan of Arc, St. Monica and St. Thomas Aquinas parishes. **"Kenya Carnival," interfaith event to assist in feeding and schooling of impoverished children in western Kenya**, 2-6 p.m., food, games. Information: 317-705-1990 or

kenyacarnival@indy.rr.com.

St. Bartholomew Parish, 1306 27th St., Columbus. **Fall Festival**, 4-9 p.m., Mass 5 p.m., pulled pork dinner, entertainment. Information: 812-376-3062 or www.saintbartholomew.org.

Standard Country Club, 8208 Brownsboro Road, Louisville, Ky. **Regnum Christi, "Catholic Faith in the Workplace,"** business and professional women, Kentucky State Rep. Addia Wuchner, presenter, 9:30-11:30 a.m., \$25 includes breakfast. Information: 812-542-0801.

September 6-7

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Parish festival**, Sat. 4 p.m.-10 p.m., pork chop dinner, Sun. 10 a.m.-7 p.m., chicken dinner. Information: 765-647-5462.

St. Elizabeth of Hungary Parish, 333 W. Maple St., Cambridge City. **Canal Days**, Highway 40 in downtown Cambridge City, 11 a.m.-7 p.m., parish food booth, pork chops and Italian sausage. Information: 765-478-3242.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville.

Fall Festival, Sat. noon-11 p.m., hog roast, music, dance, Sun. 7 a.m.-4 p.m., chicken dinner. Information: 765-932-2588.

September 7

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Catholic Ministry of the Archdiocese of Indianapolis, African Mass**, 3 p.m., reception following Mass. Information: 317-269-1276 or African_catholic_ministry@yahoo.com.

St. Mary Parish, 212 Washington St., North Vernon. **Community Festival**, 11 a.m.-5 p.m., food, children's games. Information: 812-346-3604.

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

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

Retreats and Programs

September 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,'"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will donation. Information: 812-933-6437.

September 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Mary Ann Schaefer, presenter, 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or fatima@archindy.org.

September 16-October 21

Oldenburg Franciscan Center, Oldenburg. **"Catholic Catechism for Adults,"** six-week series, Franciscan Sister Kathleen Mulso, presenter, 7-8:30 p.m., \$50 series. Information: 812-933-6437.

September 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or fatima@archindy.org.

Oldenburg Franciscan Center, Oldenburg. Food and Growers Association, **"Tasting the Harvest," cooking demonstration and annual meeting**,

Kathy Cooley, presenter, 6-8 p.m., \$15 per person and \$4 per additional family member. Information: 812-933-6437.

September 18

Oldenburg Franciscan Center, Oldenburg. **"Healing the World from the Inside Out,"** session one of three, Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$35 per

Awards

Franciscan Sister Ellen Miller, a member of the Sisters of St. Francis of Oldenburg and a native of Indianapolis, received the Peacemaker Award during the 43rd annual meeting of the Franciscan Federation from July 24-27 in Denver. Through her current ministry



in Quincy, Ill., as a counselor, advocate and educator, Sister Ellen seeks to reduce domestic violence and abusive situations. †

session or \$95 for the series, includes lunch. Information: 812-933-6437.

September 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or www.archindy.org/fatima.

September 20

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Staying Grounded in the Midst of Change,"** Benedictine Sister Jane Will, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org. †



Veronica Arias, a member of St. Mary Parish in Indianapolis, serves as a lector during the Indianapolis East Deanery Mass honoring St. Theodora Guérin on May 23, 2006, at Holy Spirit Church in Indianapolis.

Workshops explain RCIA process and liturgy for parish volunteers

The archdiocesan Initiation Committee is sponsoring three workshops to help those involved in the Rite of Christian Initiation of Adults understand the RCIA process more fully.

The workshops are scheduled from 7 p.m. to 9 p.m. on Sept. 8 at Holy Family Parish, Main Street, in Oldenburg as well as on Sept. 22 at St. Margaret Mary Parish, 2405 S. Seventh St., in Terre Haute, and on Oct. 13 at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis.

A conference for parish cantors sponsored by the archdiocesan Liturgical Music Commission will be held from 9 a.m. to 3 p.m. on Sept. 20 at St. Bartholomew Parish, 1306 27th St., in Columbus.

A series of five workshops sponsored by the archdiocesan Office of Worship that will help Catholics understand liturgy more fully will take place from 6:15 p.m. to 9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis on Oct. 2, Oct. 9, Oct. 30, Nov. 6 and Nov. 13.

Topics that will be explored during the workshops include liturgical renewal, preparing for liturgy, celebrating times and seasons, celebrating the Liturgy of the Word and celebrating the Liturgy of the Eucharist.

For more information about any of the workshops, contact the archdiocesan Office of Worship at 317-236-1483, 800-382-9836, ext. 1483, or by e-mail at ctuley@archindy.org. †



Pro-life crosses

Members of the Catholic Youth for Life group placed 4,000 crosses on the grounds of SS. Philomena and Cecilia Parish in Oak Forest in the Batesville Deanery on Aug. 2 to call attention to the number of unborn babies who die each day in abortions in the United States. The display remained in place until Aug. 16. The traveling cross display is a volunteer effort. To inquire about the use of the crosses, call Larry and Kay Sendelbach at 859-441-2712.

Tuttle succeeds Byrum as president of Right to Life of Indianapolis

By Mary Ann Wyand

Since Marc Tuttle joined Right to Life of Indianapolis as its new president on July 1,



Joan Byrum

he has gotten to know many of the pro-life organization's longtime supporters in central Indiana.

He is looking forward to meeting many more pro-life volunteers during the 26th annual "Celebrate Life" dinner on Sept. 16 at the Indiana Convention Center in downtown Indianapolis.

The Indiana University graduate previously worked 10 years as a researcher for Life Dynamics, a national pro-life organization based in Denton, Texas, then three years as the state communications and development director for Pro-Life Wisconsin based in Brookfield, Wis.

Tuttle succeeds St. Luke the Evangelist parishioner Joan Byrum of Indianapolis, who resigned her 20-year volunteer position as president of the pro-life organization earlier this year due to serious health challenges.

In a letter published in the July 2008 issue of the organization's newsletter, Byrum wrote that, "Twenty years have passed quickly. I have been very blessed to work for Right to Life of Indianapolis. Although I have always been pro-life, the Lord has brought me to volunteer full time through personal experiences. I am very grateful to him for this as it has been extremely rewarding work."

Byrum explained that, "due to a debilitating disease, it is necessary for me to turn over the leadership of Right to Life of Indianapolis."

She also thanked volunteers who have

given so much time, talent and treasure to the pro-life movement during the past two decades.

"Your friendship has meant so much to me," Byrum wrote. "At this difficult time, I am touched by your prayers and kindness, which sustain my family and me."

During her years as president, Byrum often said that "the difference between the pro-life and pro-abortion philosophies [is that] if you are pro-life, someone lives. If you are pro-abortion, someone dies."

Tuttle is the organization's first paid director, and his position was made possible by Byrum's tireless fundraising efforts over the years.

"In Indianapolis, we have an annual banquet that has close to 1,000 people coming," Tuttle said. "That is a huge testament to her effectiveness. Through conversations with people, through her daily interaction with people, she has a way of making people passionate about the pro-life issue and getting involved. She created an incredible foundation [for the organization], and leaves very, very large shoes for me to fill."

"It's a tremendous pleasure to be able to serve the pro-life community in Indianapolis," he said. "Right to Life of Indianapolis has long had a reputation as a trustworthy source of information about abortion, euthanasia and other legalized threats to human life. I'm looking forward to continuing these educational efforts and doing everything I can to end these life-destroying practices in our city."

Tuttle grew up in a military family and lived in several states as well as in Europe. He was raised Methodist by his parents, who are native Hoosiers.

He met his wife, Dzintra Brugman, through pro-life student activities at Indiana University in Bloomington, where he headed I.U. Students for Life during the mid-1990s. They were married in her Lutheran faith in



New Right to Life of Indianapolis president Marc Tuttle, right, talks with longtime pro-life volunteer John Hanagan, a member of St. Luke the Evangelist Parish in Indianapolis, during a recent meeting about the upcoming "Celebrate Life" dinner on Sept. 16 at the Indiana Convention Center in Indianapolis.

1995 after graduating from college. He later completed a master's degree in philosophy at the University of Dallas.

They are the parents of three children, Larisa, Bridget and Aija.

Their pro-life activism led them to Catholicism. Since moving to Indianapolis earlier this summer, they have attended Mass at St. Luke the Evangelist Church in Indianapolis.

"When we were at IU, we would protest at Planned Parenthood and were invited to say the Chaplet of Divine Mercy," Tuttle said. "... Eventually, people would invite us to say the rosary."

After studying the Catholic faith and the writings of St. Thomas Aquinas, he said, they felt called to join the Church.

"I went from a national pro-life organization to a statewide organization to a local organization," Tuttle said. "I've learned as time went on that the more local you get, the more effective you can be as far as impacting

this issue. It has to be person to person. You have to be able to equip pro-life supporters to carry the message to others. It's got to be neighbor to neighbor, people talking to each other."

Tuttle said his "experience has been that most people really just don't think about abortion. It's not something people are confronted with every day ... unless they have been personally affected by it, and there are a large number of people affected by it."

He said the most effective ways to work to end abortion in society are by educating people as well as ministering to women and men harmed by abortion, who often feel called to share their tragic stories.

"What we do at Right to Life of Indianapolis is ... try to create a culture that sees abortion as unacceptable," Tuttle said. "In a civilized day and age, abortion is not acceptable. ... My goal is to make Indianapolis a place where abortion is unacceptable, unnecessary and unthinkable." †

Bishop expects 200,000 pilgrims to attend papal Mass at Lourdes

LOURDES, France (CNS)—At least 200,000 pilgrims are expected to attend the Mass celebrated by Pope Benedict XVI during his September visit to the Sanctuaries of Our Lady of Lourdes, said the local bishop.

Bishop Jacques Perrier of Tarbes and Lourdes said, "We will be outside the holiday period, so there'll probably be fewer pilgrims from the central Paris area. We are expecting 200,000 people for the main Mass, but one is always in for surprises when popes come to France."

He added that each day of the papal visit on Sept. 13-15 will be different—"at first international, then for young people, and then for the sick."

The bishop told France's *Le Monde* daily newspaper on Aug. 17 that the visit would be "totally different" from the


2004 pilgrimage to Lourdes by Pope John Paul II, who was "already very sick." Public access to Lourdes would be less restricted for those wishing to see the pontiff, he said.

"This visit will help rediscover the original intuition of Lourdes: closeness to the excluded and solidarity within the Christian family," he said.

Pope Benedict will visit Lourdes as part of a four-day pilgrimage to France, beginning on Sept. 12. The trip will include the Sept. 14 Mass in Lourdes as well as meetings with non-Catholic religious leaders and French culture representatives in Paris.

Besides praying at the Marian grotto where St. Bernadette Soubirous saw an apparition of Mary while gathering firewood 150 years ago, the pope will follow the path commemorating St. Bernadette's life. †

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PELOSI

continued from page 1

“While in canon law these theories led to a distinction in penalties between very early and later abortions, the Church’s moral teaching never justified or permitted abortion at any stage of development,” the Church leaders said.

However, they added, scientists discovered more than 150 years ago that a new human life begins with the union of sperm and egg, making such a biological theory obsolete.

“In keeping with this modern understanding, the Church teaches that from the time of conception [fertilization], each member of the human species must be given the full respect due to a human person, beginning with the respect for the fundamental right to life,” Cardinal Rigali and Bishop Lori concluded.

The USCCB response came after Pelosi told interviewer Tom Brokaw “we don’t know” when life begins.

“The point is, is that it shouldn’t have an impact on the woman’s right to choose,” she said.

Citing the U.S. Supreme Court’s decision in *Roe v. Wade*, Pelosi said specific considerations must be undertaken during

each trimester of a child’s development before an abortion can be performed.

“This isn’t about abortion on demand. It’s about careful, careful consideration of all factors ... that a woman has to make with her doctor and her God,” she told Brokaw. “And so I don’t think anybody can tell you when life begins, human life begins. As I say, the Catholic Church for centuries has been discussing this.”

She also said her goal is to make abortion safe and rare while reducing the number of abortions nationwide.

Other bishops weighed in after Pelosi’s interview, reiterating the Church’s long-standing teaching on abortion.

Archbishop Donald W. Wuerl of Washington said that, while he respected the right of public officials to address public policy issues, “the interpretation of Catholic faith has rightfully been entrusted to the Catholic bishops.”

Quoting from the *Catechism of the Catholic Church*, the archbishop noted that the Church has maintained its teaching on the “moral evil of every procured abortion” since the first century. “From the beginning, the Catholic Church has respected the dignity of all human life from the first moment of conception to natural death,” he said.

Archbishop Charles J. Chaput and Auxiliary

Bishop James D. Conley of Denver, where the Democratic National Convention took place from Aug. 25-28, called Pelosi a “gifted public servant,” but questioned her knowledge of Catholic teaching.

“Ardent, practicing Catholics will quickly learn from the historical record that from apostolic times the Christian tradition overwhelmingly held that abortion was grievously evil,” the Denver bishops said. “In the absence of modern medical knowledge, some of the early fathers held that abortion was homicide; others that it was tantamount to homicide; and various scholars theorized about when and how the unborn child might be animated or ‘ensouled.’”

“But none diminished the unique evil of abortion as an attack on life itself and the early Church closely associated abortion with infanticide. In short, from the beginning, the believing Christian community held that abortion was always gravely wrong.”

The bishops called the “right to choose” an alibi that contradicts Christian and Catholic belief.

“The duty of the Church and other religious communities is moral witness. The duty of the state and its officials is to serve the common good, which is always rooted in moral truth. A proper understanding of the ‘separation of Church and state’ does not imply a separation of faith from political life. But, of course, it’s always important to know what our faith actually teaches,” they concluded.

(To read the full text of the bishops’ statements, log on to www.usccb.org, www.adw.org and www.archden.org.) †

PONTIFF

continued from page 1

about having to pick up the Vatican’s thick yearbook, the *Annuario Pontificio*, to study how the Roman Curia worked.

The new pope made no secret of the fact that he sometimes felt a bit intimidated by the Church structure he was supposed to be running. On the other hand, in his public events he made connections with everyday Catholics, adopting a storytelling form of preaching and bringing a parish atmosphere to the Vatican.

He explained the concept of free will with a metaphor about prudent car maintenance. He spoke sympathetically about those who can’t bring themselves to believe in God. He once jokingly compared marriage to a gilded bird cage: “Those on the outside are dying to get in, while those on the inside are dying to get out.”

In one of his most quoted remarks, he said God “is a father, but even more, a mother” in the way he loves humanity. He backed up his statement by quoting the Old Testament prophet Isaiah: “Could a mother forget her child? But even if that were to happen, God will never forget his people” (Is 49:15).

Most Church commentators have looked back on this abbreviated pontificate as a time of grace and joy. Other analysts, however, have characterized Pope John Paul as out of his depth, and as a man who was overwhelmed by the burdens of his new position.

How does Pope Benedict see it?

“Personally, I am totally convinced that he was a saint because of his great goodness, simplicity, humanity and courage,” then-Cardinal Ratzinger said in an interview with the magazine *30 Giorni* in 2003.

Cardinal Ratzinger said he felt very happy after their two-day conclave elected Cardinal Luciani. He said it seemed that “to have as pastor of the universal Church a man of such goodness and luminous faith was [a] guarantee that everything was going well.”

In 2004, Cardinal Ratzinger traveled to the province of Belluno, the native land of Pope John Paul, and said he was praying for his beatification.

Indeed, even as the possible beatification of Pope John Paul II has attracted much of the Church’s attention in recent years, Pope John Paul I’s sainthood cause slowly has been working through the system.

The vice postulator of the cause, Msgr. Giorgio Lise, told Catholic News Service that the diocesan phase of the documentation recently has been given formal acceptance by the Congregation for Saints’ Causes.

Meanwhile, the local approval of a miracle attributed to the intercession of Pope John Paul I—the healing of a malignant lymphoma—is expected to be completed in September.

But among those promoting the cause of “Papa Luciani,” there seems to be no rush to sainthood.

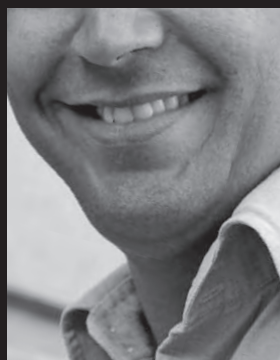
“The [Vatican] congregation has to do its work, and of course that takes much time,” Msgr. Lise said. Beatification can occur only after the Vatican declares the “heroic virtues” of a candidate and completes its own study confirming a miracle through the intercession of the prospective saint.

The death of Pope John Paul on Sept. 28, 1978, was a shock for the Church and for the cardinals who elected him.

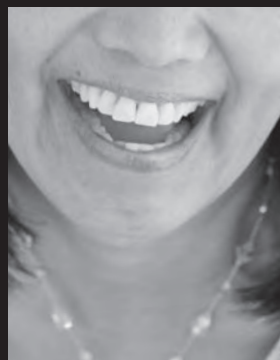
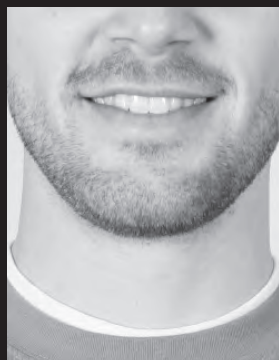
Cardinal Ratzinger, in the 2003 interview, said it came as a real blow. At first, he said, it left him feeling rather depressed, “as if Providence would say ‘no’ to our choice.”

He later came to see, however, that this brief pontificate “was not an error,” but instead had a real meaning in the history of the Church.

“It was not only the testimony of his goodness and joyous faith. His unexpected death also opened the doors to an unexpected choice: that of a pope who was not Italian,” he said. †



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Voting by conscience in the 2008 general election

(Editor's note: In preparation for the 2008 U.S. elections, experts at the United States Conference of Catholic Bishops have drafted essays on several topics to guide voters in the decision-making process. Using the bishops' 2007 statement Forming Consciences for Faithful Citizenship as a blueprint on how Catholic social teaching should affect political participation by Catholics, the essay topics will include: voting by conscience, immigration, the environment, poverty, Iraq, stem cells, gay marriage, abortion, health care and economic policy. The following is the first article in a 10-part series. For more information, log on to www.faithfulcitizenship.org/media.)

By Fr. Brian Bransfield
U.S. Conference of Catholic Bishops

The only difference between the voting booth and the conscience is that we usually have to wait in line to get into one of them. Apart from that, the same thing is supposed to happen in each place as that small cubicle reveals me to myself. You and I can only vote once in the election this fall. But before we do, hopefully we have repeatedly visited our own conscience. My conscience is what



Fr. Brian Bransfield

separates the voting machine from a slot machine, and only the human conscience can ensure that the ballot lever is not pulled on a gamble.

The U.S. bishops emphasize the role of conscience in *Forming Consciences for Faithful Citizenship*, a guide for Catholics as they prepare for the 2008 elections.

What does conscience look like? It is that part of me that is bigger than me. Many issues volley for attention: immigration, affordable education, war, neighborhood violence, health care, abortion, the hungry and homeless, the environment, human embryonic stem-cell research, the dignity of marriage between one man and one woman as the most commonly recognized institution in history, economic inequality, gas prices, and the beat goes on.

The common misunderstanding is that conscience amounts to "what I think" on an issue. Conscience is not just "what I think," but it is me "thinking about what is just" and true. It is not a partial appraisal based on the words of a preacher, politician or passions. The inner moral sense is not built on a sum total of what I think, but is a manifestation linked with truth itself regardless of my preferences.

Conscience does not allow a citizen to forget he is first a person. It tells me I am a person, and, as such, I must look at a quandary according to a certain order: How does this act here and now, in and of itself, fit with being human, and not simply lower prices?



Conscience insists that human dilemmas are moral concerns long before they are political points of view.

Conscience tells me that to be free I must admit the truth that some acts are inescapably evil and no manner of circumstances or intentions can make them somehow good.

Conscience bursts all other bubbles: It tells me the difference between right and wrong, good and evil, based not on the truth of circumstances or best intentions, but first and foremost on the truth of things in themselves.

Conscience must be formed, and, as such, it looks in three directions at once: It looks at me, looks at the moral dilemma at hand, and it sees the truth of both without favor.

So often, the voter makes appeal only to the first two categories, me and the dilemma. Mere opinion then substitutes for conscience. To make a decision in conscience is to consult the truth of the nature of things in themselves. Conscience begins "outside-in." The objective reality summons accountability from me and forms the central coordinate of conscience. Conscience must begin with the true good. This starting point ensures that freedom and truth are not enemies.

There is a faculty deep within that I do not create. It is not programmed. This region is more than super ego or social convention. It is, however, formed. The moral sense of conscience must be molded, not developed

simply by feelings, opinions, circumstance, intentions or movements, but by the deep moral sense in which we participate by being human and capable of reason.

Conscience does not simply decide for happy or sad, but for good or evil. Conscience lines up the quandaries in size order and sees the resemblance. Marriage, racism, the environment, hunger and abortion are not competing events. They are cousins, if not siblings. Conscience refuses to let one of these become an "issue."

Conscience winces when it hears a candidate claim that he can fix health care, but still agree that a child in the womb can be killed. Conscience knows that if a candidate favors human embryonic stem-cell research, which always includes the killing of a human person, then our neighborhoods can never be free of violence because we just voted for violence.

The moral sense knows that if you treat the environment any way you like, sooner or later you will need treatment because of the environment. Conscience realizes that if you support torture you have just paid the deposit for a war 20 years from now.

Conscience sees broadly. It breaks the bubble, brushes back the curtain, pries down the lever, and by the leverage of honest truth can not simply change, but can transform, the world.

(Father Brian Bransfield is in the Secretariat for Evangelization and Catechesis of the United States Conference of Catholic Bishops.) †

Catholics encouraged to pray novena in weeks leading up to election

WASHINGTON (CNS)—The U.S. bishops are encouraging Catholics to pray a novena for life, justice and peace before the November election.

An Aug. 19 news release said the U.S. Conference of Catholic Bishops has made available for download from the Internet a podcast of a "Novena for Faithful Citizenship." To access the novena, log on to www.faithfulcitizenship.org/resources/podcasts. It will be available until the Nov. 4 election.

The special novena is part of "the bishops' campaign to help Catholics develop well-formed consciences for addressing political and social questions," said Joan Rosenhauer, associate director of the USCCB's Department of Justice, Peace and Human Development.

The bishops adopted the document "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility" in November 2007.

The "Novena for Faithful Citizenship" runs for nine days and can be used consecutively, one day each week, for nine days prior to the election, or "in any way that works best for a community or individual," said Rosenhauer.

"Novena" comes from the Latin word "novem," meaning nine. The prayer form first appeared in the

Middle Ages in France and Spain. A novena is usually held prior to a special feast or for a special intention.

Examples of where recent novenas were announced to the public and their intentions include: the Diocese of Hong Kong, prior to the Beijing Olympics, for the Catholic Church in China; the bishops in the United States, for life, leading up to the feast of the Visitation; and the Archdiocese of Indianapolis, for all the sick, after Indianapolis Archbishop Daniel M. Buechlein was diagnosed with cancer at the beginning of the year.

The USCCB Web site suggests ways that Catholics can pray the "Novena for Faithful Citizenship":

- Start on Sept. 2 and pray for nine consecutive Tuesdays, up until the general election.
- Start the novena on any day of the week, whenever people gather, and pray on that day every week.
- Begin praying the novena on Oct. 26, nine days

before the election, and continue each consecutive day.

- Create any combination "and feel free to pray the novena more than once."

Helen Osman, USCCB communications secretary, expressed hope that the novena could help "Catholics enter into prayerful reflection as they prepare to vote."

Osman said the USCCB wants to support Catholics as they weigh pre-election issues, and that "providing a prayer resource on the Web can help us focus on our common values and identity as Catholics." †

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September 12 - 14 <i>Women's Retreat</i>	October 3 - 5 <i>Men's Retreat</i>
September 19 - 21 <i>Couples Retreat</i>	October 24 - 26 <i>Women's Retreat</i>
September 26 - 28 <i>Men & Women's Retreat</i>	November 7 - 9 <i>Women's Retreat</i>

This year's theme will focus on opening our hearts to the ongoing conversion, healing and transformation through prayer, spiritual direction and the sacraments which draw us into the Sacred. Contact the Retreat Center to register or for more information.

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Fr. Donald Calloway, M.I.C.

Fr. Donald Calloway was raised without any religion or a father figure to model. When his family moved to California, he slipped into the "MTV lifestyle"—sex, drugs and rock music. This pagan rebellion led to total mayhem when his family relocated to Japan and he ran away from home. Constantly on the move to avoid arrest, he and his friends soon got connected with the Japanese Mafia. During his time of endless wanton wandering filled with wine, women and song, Donald's mother became Catholic and fervently prayed for her 15-year-old prodigal son to return home.

Fortunately, he discovered a book on Marian apparitions and devoured its powerful message of repentance. The Blessed Virgin Mary had literally stolen his heart and introduced spiritual concepts like heaven, hell, repentance and sin. There was no turning back! Fr. Donald Calloway, M.I.C., is the assistant rector of the National Shrine of the Divine Mercy in Stockbridge, Mass. After studying at the Franciscan University in Steubenville, Ohio, and the Dominican House of Studies in Washington, D.C., he was ordained to the sacred priesthood in 2003.



Rich Donnelly

Rich Donnelly signed as a catcher in 1967 with the Minnesota Twins, and is one of the most experienced coaches in Major League Baseball. He has coached 25 seasons with the Los Angeles Dodgers, Pittsburgh Pirates, Florida Marlins, Milwaukee Brewers, and Texas Rangers. He helped lead the Florida Marlins to the MLB World Championship under manager Jim Leyland, with whom he worked for 14 seasons.

A man of strong faith, he is also noted for his participation in the film, "Champions of Faith—Baseball Addition." The Lifetime Network also had a television special on his family's compelling, faith-filled story. Rich Donnelly and his wife, Bert, have eight children: Bubba, Amy, John, Tiffany, Mike, Leigh Anne, Tim and Adam. Donnelly graduated from Steubenville Catholic Central High School where he played baseball and basketball. He then received a bachelor's degree in education from Xavier University in Cincinnati.



Mark Hart

Mark Hart, known as the "Bible Geek@," is a graduate of the University of Notre Dame. Mark is a popular and humorous speaker, award-winning author, and weekly regular on Catholic radio programs. His 2006 book, *Blessed are the Bored in Spirit*, found its way onto the Catholic best-seller list, and his interactive DVD Bible Study series, T3, and weekly podcasts are helping hundreds of thousands of Catholics explore Scripture in a new way. Mark Hart says "The Catholic faith is a beautiful faith," and "we need to rediscover the joy and laughter." Hart also oversees Hart Productions. Along with producing, writing and directing secular projects, he has been the executive producer of JumboTron video operations for the Arizona Cardinals football team.

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Nine Sisters of Providence celebrate their golden jubilee

Nine Sisters of Providence recently celebrated the 50th anniversary of their religious profession during a liturgy at the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Sisters Brigid Ann Bonner, Donna Butler, William Eyke, Patricia Fillenwarth, Linda Kaliker, Katherine Manley, Gloria Memering, Rosemary Schmalz and Rosemary Ward currently minister or formerly ministered in the Archdiocese of Indianapolis.

A native of Whiting, Ind., Sister Brigid Ann Bonner currently ministers as a social worker at Britthaven in Louisville, Ky.



Sr. Brigid Ann Bonner, S.P.

She entered the congregation on Jan. 6, 1958, from Sacred Heart of Jesus Parish in Whiting and professed her perpetual vows on Aug. 15, 1965.

Sister Brigid Ann graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Ball State University in Muncie, Ind., and a master's degree in social work at the University of Louisville.

She taught at Our Lady of the Greenwood School in Greenwood from 1967-69, the former St. James School in Indianapolis from 1970-71, St. Michael School in Greenfield from 1971-74 and St. Philip Neri School in Indianapolis from 1977-79.

Sister Brigid Ann ministered as a social worker and chaplain at the Providence Retirement Home in New Albany from 1982-91.

She also taught at Catholic grade schools staffed by the sisters in Whiting; Lafayette, Ind.; Loogootee, Ind.; Illinois and Kansas.

A native of Fort Wayne, Ind., Sister Donna Butler most recently ministered as an administrative assistant for the Office of Liturgy at Saint Mary-of-the-Woods.



Sr. Donna Butler, S.P.

Sister Donna, the former Sister Donna Rose, entered the congregation on Jan. 6, 1958, from St. Jude Parish in Fort Wayne. She professed her perpetual vows on Aug. 15, 1965.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana University in Bloomington.

Sister Donna taught at the former St. Ann School in Terre Haute from 1961-62 and 1975-79 then served as a parish assistant at St. Ann Parish from 1978-79. She also taught at the former Holy Trinity School in New Albany from 1964-68.

At Saint Mary-of-the-Woods, Sister Donna ministered as the director of Providence Volunteer Ministry from 1992-97 and as an archives assistant from 2002-03. She also served as executive director of Cooperative Action for Community Development Inc. in St. Meinrad from 1998-99.

Sister Donna also taught at Catholic grade schools staffed by the sisters in Hammond, Ind.; Washington, Ind.; Evansville, Ind.; Michigan and Wisconsin.

She also served as director of Providence Volunteer Ministry in Peru, Ind., and ministered as a pastoral assistant and pastoral associate at St. Charles Borromeo Parish in Peru.

A native of Muskegon, Mich., Sister William Eyke currently ministers in convent services at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1958, from Holy Ghost Parish in Milwaukee and professed her perpetual vows on Aug. 15, 1966.

Sister William graduated from the University of Michigan with a bachelor's degree in chemistry then earned a master's degree and doctorate in chemistry from the University of Michigan.

She ministered at Saint Mary-of-the-Woods College as a chemistry professor from 1961-68 and 1976-91 then served as vice president for academic affairs from 1968-75. From

1975-76, she worked in chemistry and research then taught science and mathematics as a professor from 1991-98 and an adjunct professor from 1998-2005.



Sr. William Eyke, S.P.

A native of Indianapolis, Sister Patricia Fillenwarth currently ministers as a guidance counselor for Providence Family Services in Chicago.

Sister Patricia, the former Sister Joseph Monica, entered the congregation on Jan. 6, 1958, from Holy Cross Parish in Indianapolis. She professed her perpetual vows on Aug. 15, 1965.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in elementary education at Indiana State University in Terre Haute and a master's degree in community and family counseling at Northeastern Illinois University.



Sr. Patricia Fillenwarth, S.P.

Sister Patricia taught at Holy Family School in New Albany in 1976 and at a Catholic grade school staffed by the sisters in Linton, Ind.

She also ministered in Illinois, Washington, D.C., and Arequipa, Peru.

A native of Fort Wayne, Ind., Sister Linda Kaliker currently ministers as a volunteer in health care services at Saint Mary-of-the-Woods.

Sister Linda, the former Sister Marie Theodore, entered the congregation on Jan. 6, 1958, from St. Patrick Parish in Fort Wayne. She professed her perpetual vows on Aug. 15, 1965.



Sr. Linda Kaliker, S.P.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in elementary education at Indiana University.

Sister Linda taught at the former St. Ann School in Indianapolis from 1962-64 and Holy Spirit School in Indianapolis from 1974-81.

At Saint Mary-of-the-Woods, she served at The Gift Shop at Providence Center as the manager from 1995-98, a staff member from 1998-2005 and assistant manager from 2005-07.

Sister Linda also taught at St. Joseph School in Jasper, Ind., from 1967-74 and in Illinois.

She served as residential supervisor of the Riverview Care Center in Fort Wayne, Ind., from 1987-89, worked as a consultant for Sears Telecatalog Services from 1989-93 and ministered as an adult literacy consultant at the Idea Center in Huntington, Ind., from 1993-94.

A native of Indianapolis, Sister Katherine Manley currently ministers as a teacher at Guérin College Preparatory High School in River Grove, Ill.



Sr. Katherine Manley, S.P.

Sister Katherine, the former Sister Catherine Therese, entered the congregation on Jan. 6, 1958, from St. Philip Neri Parish in Indianapolis. She professed her perpetual vows on Aug. 15, 1965.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in special education at Indiana University and a master's degree in pastoral theology at Saint Mary-of-the-Woods College.

Sister Katherine taught at the former St. Margaret Mary School in Terre Haute from 1961-62 and at a Catholic grade school staffed by the sisters in Lafayette, Ind., from 1965-67.

She served as administrator of Owens Hall at Saint Mary-of-the-Woods from 1989-93 and also ministered in California.

A native of Vincennes, Ind., Sister Gloria Memering currently ministers as a member of the pastoral staff for music at Precious Blood Parish in Jasper, Ind.



Sr. Gloria Memering, S.P.

She entered the congregation on Jan. 6, 1958, from St. John Parish in Vincennes and professed her perpetual vows on Aug. 15, 1965.

Sister Gloria graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education then earned a master's degree in music education at Indiana State University.

She taught at St. Paul School in Sellersburg from 1962-66, St. Benedict School in Terre Haute from 1967-70, the former St. Margaret Mary School in Terre Haute from 1967-76, and at Catholic grade schools staffed by the sisters in Vincennes and Jasper.

At Saint Mary-of-the-Woods, Sister Gloria served as the provincial councilor of the congregation's Sacred Heart Province from 1984-87.

She also ministered at several parishes as the music coordinator, liturgist and music director from 1983-97.

Sister Gloria served in clinical pastoral education at Deaconess Hospital in Evansville from 1983-84 and also ministered in North Carolina.

A native of Evansville, Sister Rosemary Schmalz currently ministers as the congregation's general secretary at Saint Mary-of-the-Woods.



Sr. Rosemary Schmalz, S.P.

Sister Rosemary, the former Sister Mary Ida, entered the congregation on July 22, 1958, from St. Benedict Parish in Evansville. She professed her perpetual vows on Aug. 15, 1966.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics then earned a master's degree in mathematics at the University of Illinois, a master's degree in culture and creation spirituality at

Holy Names University in Oakland, Calif., and a master's degree in pastoral theology at Saint Mary-of-the-Woods College. She also earned a doctorate in mathematics education at Florida State University.

Sister Rosemary taught at St. Philip Neri School in Indianapolis from 1963-64 and at Saint Mary-of-the-Woods College from 1972-78 and 1979-81.

She served as a research assistant for the National Collegiate Athletic Association (NCAA) in Indianapolis from 2002-06, and also ministered in Texas, Illinois and Pennsylvania.

A native of Chicago, Sister Rosemary Ward currently ministers as director of systems and services for Christian Brothers Services in Romeoville, Ill.



Sr. Rosemary Ward, S.P.

Sister Rosemary, the former Sister Sebastian, entered the congregation on July 22, 1958. She professed her perpetual vows on Aug. 15, 1966.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in biology then earned a master's degree in biology at the University of North Dakota.

Sister Rosemary ministered at Saint Mary-of-the-Woods College as registrar from 1961-66.

She taught at a Catholic high school staffed by the sisters in Vincennes from 1968-70 and also ministered in Illinois.

(To read biographies of the Sisters of Providence who celebrated their jubilees of religious profession during 2007, log on to the link with this story on www.criteriononline.com.) †

In Israel, union sets up special department for foreign workers

JERUSALEM (CNS)—In a novel effort to assist migrant workers who encounter unfair labor practices, Israel's Histadrut Labor Union has set up a special department for foreign laborers.

The 6-year-old department is the first of its kind for the union.

The department is open on Sundays—normally the workers' day off—and has helped more than 3,000 laborers with issues such as wages and other compensation, work hours, accommodations, dismissal, employers' refusal to give the legal vacation time and poor working conditions.

Roger Plant, director of the International Labor Organization's special program to combat forced labor, said trade unions can play a key role in protecting migrant workers' rights, but organizing foreign workers is often difficult.

Plant said Histadrut, a member of the ILO, is a pioneer in

this area.

"Israeli labor law applies equally to every worker in Israel, including foreign workers," said Gershon Gelman, director of Histadrut for the Tel Aviv and Jaffa region.

It does not matter whether the worker is in the country legally or not, he added.

"I am not the state, and it is not my role to check on their legal status," he said. "If someone comes with a complaint about employment exploitation, we look into it. Foreign workers also deserve protection."

Migrants are asked to pay a small membership fee to join Histadrut when they file their complaint, Gelman said.

Follow-up on cases can be difficult, he said, because except for Chinese construction workers, who usually contact the union as a group, many foreigners work as caregivers for private families, and each case must be treated

individually.

Most workers hear about the Histadrut office by word of mouth, Gelman said, but many are still unaware of their legal rights. Histadrut places ads in local papers and distributes leaflets in Chinese and English, explaining labor rights and providing contact information.

A nonprofit hot line for migrant workers has also been operating since 1998 to protect the rights of migrant workers and women who are victims of trafficking.

Pressure from the union and the hot line for enforcement of the labor laws act as a deterrent for employers who exploit foreign workers, Gelman said, but "it is not enough" if the workers do not know how to file complaints.

The proper treatment of employees depends on the employer's work ethic, as well as the workers' knowledge of their rights, he said. †

Youths help others grow in faith through summer mission trips

By Sean Gallagher

What did you do on your summer vacation?

In years past, many youths returning to school in the fall answered that question in assigned essays or speeches by recounting family vacations or sports leagues they played in during June, July and August.

But not Katie Petrik. She joined 28 other youths from St. Michael Parish in Bradford on a mission trip to the Pine Ridge Indian Reservation in South Dakota from June 27 to July 5 to live out her faith by serving others in need.

"I think I was really lucky to be able to go on this," said Petrik, who is now a freshman at the University of Notre Dame in northern Indiana.

"I would choose it over the sports and the other typical summer activities. We made a lot of good memories and met lots of amazing people, and hopefully changed some people's lives for the better."

Youths from St. Boniface Parish in Fulda, St. Martin of Tours Parish in Siberia and St. Meinrad Parish in St. Meinrad—all in the Tell City Deanery—went on their own mission trip to Grand Rapids, Mich., from July 20-25. They were led by their pastor, Benedictine Father Adrian Burke, and a group of adult chaperones.

They brought youthful enthusiasm to their faith-filled trip—even when they had to leave their southern Indiana homes at 5 a.m.

"I'm not good at 5 a.m.," Father Adrian said. "I've got my coffee, and I'm trying to wake up. And Derek Brown comes bouncing in with his luggage and he says, 'Oh, we're just going to have the best time ever, aren't we, Father?' And I just looked at him through my half-closed eyes and said, 'You bet, Derek.'"

While in Michigan, Derek and other members of the three parishes' youth group did such volunteer work as helping make improvements at an interdenominational center for troubled youths.

The trip also helped them grow in their faith in other ways. They met nearly 150 other youths from several dioceses, and prayed with them each day at Mass and during other prayer services.

The youths also took turns giving presentations on different aspects of their faith.

It is all part of a program called "Service Week" sponsored by St. Robert of Newminster Parish in the Grand Rapids suburb of Ada, Mich.

With many youth mission trip opportunities to choose from, Father Adrian and his parishes' youths appreciate this one because it integrates so many aspects of



Bryce Denning, a member of St. Meinrad Parish in St. Meinrad, helps reclaim a beach on a pond in an interdenominational center for troubled youths in Michigan while participating in "Service Week." The mission trip was sponsored by St. Robert of Newminster Parish in Ada, Mich., and brought in nearly 150 youths from several dioceses during late July.

the faith.

"It helped me see the faith more," said Derek Brown, a member of St. Meinrad Parish. "And it showed me new ways to pray and to see God in different ways."

Father Adrian also sees trips like these—which he says takes youths "out of their comfort zone"—as opportunities for personal growth during an important time in their lives.

"We see marvelous things happen," he said. "The kids always come home having learned something new about themselves and discovering some new strength or some new fear that they had to overcome."

This summer's trip was the third one for high school junior Bryce Denning, a member of St. Meinrad Parish.

"It's a fun experience just to be able to go up there and be yourself and not have other people judge you by the way you are," said Bryce. "You can just meet new people, and get to be closer to God."

The youths of St. Michael Parish went out of their comfort zone by traveling to a South Dakota Indian reservation marked by severe poverty and other social challenges.

"I think that was important to help us to see that even though we do live in a rural area and it's not the most luxurious over here, we have it very good compared to a lot of people," said Petrik. "It really makes us appreciate what we have, and also develop compassion for people who don't have it as good as we do."

During the trip, Petrik and other youths from St. Michael Parish helped paint homes for the poor on the reservation, and operated a vacation Bible school for some of the reservation's children.

It was the opportunity to show that Christ-like compassion to those in need that motivated John Jacobi, St. Michael Parish's director of religious education, to start organizing mission trips in 2001 for his New Albany Deanery parish's youths through an ecumenical group called Youth Works.

"It gives them the chance to be the hands and feet of Christ," he said. "I try to stress to the young people that we do this because that's who we are as Catholics. We reach out and assist people because Jesus told us to."

In the end, Jacobi, like Father Adrian, said that no matter how much good the youths do for others on their trip, they also benefit as teenagers.

One teenage girl who experienced blessings on her trip to South Dakota was Jacobi's youngest daughter, Stephanie, 14, a high school freshman.

"I learned that I actually love working with kids," she said. "It definitely helped me figure out what I might do as an adult for a profession."

Stephanie learned this, in part, through spending time with a young boy named Matto, who lives on the reservation.

"Once I met him, I gave him piggyback rides," she said. "I helped him fill up water balloons, and we had a blast finding people that would let us throw them at them. You could tell that he felt loved." †



Stephanie Jacobi, a member of St. Michael Parish in Bradford, poses with a boy named Matto, a resident of the Pine Ridge Indian Reservation in South Dakota, during a mission trip that the New Albany Deanery parish's youth group took there from June 27 to July 5.



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Economy calls for renewed solidarity, bishop says for Labor Day

WASHINGTON (CNS)—Invoking the spirit of the late labor priest Msgr. George Higgins, the chairman of the U.S. bishops' Committee on Domestic Justice and Human Development said Americans must "move beyond hand-wringing and negative assessments" of tough economic times to a renewed commitment to Catholic principles of subsidiarity and global solidarity.



Bishop William F. Murphy

In a statement released on Aug. 18 for Labor Day, observed on Sept. 1 this year, Bishop William F. Murphy of Rockville Centre, N.Y., praised Msgr. Higgins for his "extraordinary ability to measure the large economic issues by their impact on the average working man and woman."

Msgr. Higgins, who died in 2002, wrote the annual Labor Day statement on behalf of the U.S. bishops for many decades.

"Monsignor would have been harsh in his judgment about the greed and irresponsibility that led to the mortgage foreclosure crisis," Bishop Murphy wrote. "He would have had some caustic comments on the price of gas for the working person and its impact on family life."

"He would have kept a keen eye on the cost of living and its effect on family budgets, on the real value of current wages to buy necessities," he continued, "and on the challenges to our economy to diversify without losing sight of its traditional strengths and opportunities."

But ultimately, Msgr. Higgins would have reasserted "his faith in a nation and a people whose creative energies and productive capacities should and would move us to a healthier economic situation," the bishop said.

The nation's dual commitment to economic freedom and economic justice "cannot mean freedom for me and justice for me alone," Bishop Murphy said. "It must extend to all those who are affected by our actions and by society's goals. That means everybody in today's globalized world."

The bishop said 2008 offers a special opportunity as Americans "choose a new president, as well as one-third of the Senate, all the members of the House of Representatives, and myriad state and local officials."

"Msgr. Higgins would urge you to look beyond the slogans and the promises," Bishop Murphy said. "He would have a few choice words for those he deemed unworthy or neglectful of the rights of workers and the role of unions. But he would always insist on some basic principles that we all must

follow."

Among those would be a call—reiterated in the bishops' political responsibility statement, "Forming Consciences for Faithful Citizenship"—for "the formation of a correct conscience based on the truth about the human person and human society," he

added.

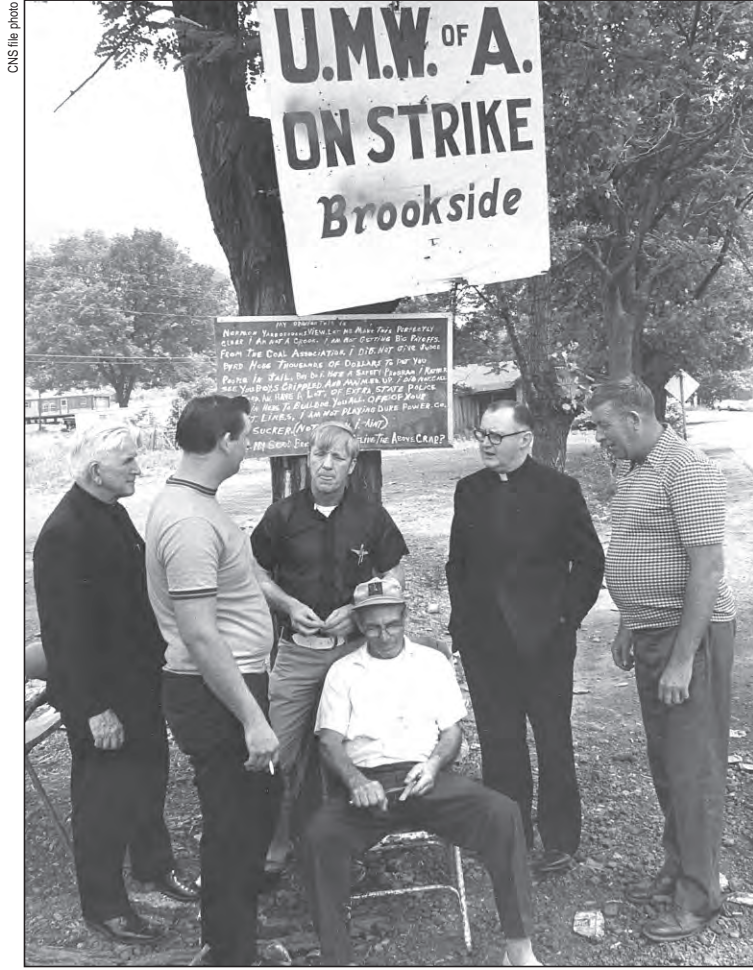
"An informed conscience examines the candidates and the issues from the perspective of human life and dignity, the true good of every human person, the true good of society, the common good of us all in our nation and in this world," he said.

Calling human life "the supreme good in this world," Bishop Murphy said "Faithful Citizenship" emphasizes both "the

fundamental duty to oppose what is intrinsically evil [i.e., the destruction of unborn life] and the obligation to pursue the common good [i.e., defending the rights of workers and pursuing greater economic justice]."

The Labor Day statement also stressed the Catholic commitment to "alleviating the pain of poverty at every level: internationally, nationally and especially locally through the magnificent endeavors of priests, religious and laity in our parishes."

"Things may be tough for an awful lot of us today," Bishop Murphy said. "But no matter how difficult it might be for you or me, I believe each of us can name someone we know who is carrying a greater burden. I can hear Msgr. Higgins telling us, 'Don't forget the other guy,' especially the person with less. That person has hopes and dreams too." †



Msgr. George G. Higgins, second from right, lends support to striking mine workers in Kentucky's Harlan County in this 1974 file photo. In a statement for Labor Day, observed on Sept. 1 this year, Bishop William F. Murphy of Rockville Centre, N.Y., praised the late Msgr. Higgins for his "extraordinary ability to measure the large economic issues by their impact on the average working man and woman." Msgr. Higgins died in 2002 at age 86.

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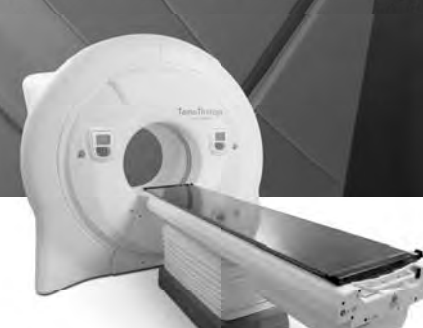
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Historian collects stories of life in aftermath of Katrina

NEW ORLEANS (CNS)—So what really happened in New Orleans in the twilight-zone days immediately following Hurricane Katrina?

That's one of the questions which Mark Cave, an oral historian with the Historic New Orleans Collection, has been seeking answers for in his personal interviews over the last three years with 500 police officers, firefighters, National Guard troops and emergency medical personnel who were on the ground after the storm.

Since any trial lawyer knows that two people viewing the same event can come up with wildly differing accounts of what they saw and experienced, Cave said the value of conducting hundreds of interviews with people on the scene is that the "truth" rests in the preponderance of evidence.

In an interview with the *Clarion Herald*, newspaper of the New Orleans Archdiocese, Cave said conducting hundreds of interviews allows common stories and facts to emerge from the jumble of eyewitness accounts, and the commonly shared memories can be relied on as the best version of the truth.

Cave, his Historic New Orleans Collection colleague Alfred Lemmon and New Orleans archdiocesan archivist Emilie (Lee) Leumas presented their findings in July to the 16th Congress of the International Council on Archives in Malaysia, which drew 1,200 archivists from around the world.

Leumas spoke about efforts that the New Orleans Archdiocese made to recover and restore sacramental records, Church documents and sacred artifacts after Katrina. Cave's oral history project with first responders, which probably will continue for many years, drew intense interest.

While it was officially reported that only five or six people died at the Superdome in the five days after Katrina, Cave said his large volume of interviews indicates that the death toll was far higher.

"The interviews with the disaster medical assistance team were really moving," Cave said. "They treated a number of gunshot wounds, including one of the National Guard soldiers who was there."

"They had various estimates on the death count. It seemed to be much higher than what was officially noted. I don't know the reasons for that. But they seemed to conclude there were more people who died than the reported five or six," he said.

Cave said security was so tenuous in the New Orleans Arena, which was set up as a medical triage clinic next to the Superdome, that the medical personnel had to make the decision to pull out.

About 350 of the 500 interviews with first responders, he said, are available for public reading at the Historic New Orleans Collection.

About 150 of the most highly sensitive interviews—which might have included statements critical of agency or governmental leaders—have been sealed for 25 years.

"That time frame sort of covers somebody's career," Cave said. "If people wanted to criticize their higher-ranking officials or the people in city government, we wanted to give them enough leeway so there would not be any retribution. It's to our benefit because we get a franker response. The choice is theirs if they want to make the interview restricted."

Cave said his overall impression after viewing the tragedy in such intimate detail is that first responders acted heroically.

"I was impressed with the number of people that they were able to rescue."



An area of downtown New Orleans looks like a war zone following fires, looting and destruction in the aftermath of Hurricane Katrina in this Sept. 5, 2005, file photo. An oral historian with the Historic New Orleans Collection has interviewed 500 police officers, National Guard troops and emergency personnel who were on the ground after Hurricane Katrina. The interviews, some of which have been sealed for 25 years, will help tell the truth of what happened in the days immediately after the storm.

He said he got full cooperation from the first-responder agencies to conduct the interviews with their field personnel because they wanted the facts to get out in a situation beset by so much rumor and falsehood.

"I think on the whole they were proud of what they did," Cave said. "They did a lot of good work, and they wanted that recognition for future generations."

Some of the visual material that Cave uncovered, including cell-phone pictures, were so stark that he could not include them in his presentation in Malaysia because of Muslim sensibilities to naked bodies.

Cave said he went into the interview process "imagining that a lot of the TV coverage was exaggerated to create a news story."

"But just the opposite was the reality," Cave said. "The first responders were in some areas where the media just couldn't

get to, and the situation was even worse than reported on TV."

Cave said the St. Bernard Parish Fire Department made an effort to "keep people alive" in St. Bernard High and Chalmette High. They got food by diving into the water through a broken door or window and collecting canned goods that were floating inside a store.

"It's hard hearing it," Cave said, "but I can't imagine living through something like that."

Leumas said the archdiocese is better prepared for another disaster. Workshops have been held with parishes to inform them of what sacramental records and other documents they should take in case of an evacuation.

Even though several buildings were damaged, the archdiocesan archives lost no records or artifacts in Katrina. The biggest losses of Church records were parish bulletins, histories and charters. †

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'Green priest' makes stewardship of Earth part of ministry

SPRINGFIELD, Mass. (CNS)—He has been dubbed the "green priest" by some who have seen Father Tom Lisowski tooling around the city streets on his electric bike.

"Another person shouted out, 'Hey, Father Easy Rider!' when I was out on the street," said Father Lisowski, coordinator of the Office of Lay Ministry for the Diocese of Springfield and a parochial vicar at St. Michael's Cathedral Parish in Springfield.

Father Lisowski purchased his electric XB-500 bicycle in May to transport him from his home to work at the Bishop Maguire Center, which houses most of the diocesan offices.

It now costs him about 5 to 8 cents a day to get to and from work instead of about \$5 for gas. His journey to work is about "five miles as the crow flies," he told *The Catholic Observer*, the diocesan newspaper. "However, with stops and idling and traffic, the gas usage was greater."

He said his electric bike can go up to about 25 miles per hour. "I can travel about 20 miles between charges," he explained. "And it has zero emissions," he said with a proud smile.

The bike runs on four 12-volt batteries that take about four to six hours to charge. The bike requires no pedaling, but "sometimes I help it along on the hills," he said.

Money was a factor in his decision to purchase the \$800 bike, which he said should pay for itself in less than a year, even with not riding it during the winter months.

"The continued increasing gas prices were a factor, but it wasn't my highest priority," he said in an interview with *The Observer*. "Most importantly was stewardship. I had to consider the best

way for me to use the money that I am given as a salary from the people of the Church."

He added that "it's all about doing the best I can, any way I can, to promote the kingdom of God on Earth. I try to do positive, life-giving things."

This desire to be a good steward goes beyond his electric bike, he said.

"I have a 55-gallon water drum which collects water from my rain spouts. I use this to hand water my garden," he said.

Father Lisowski's garden is another way he has gone "green."

On a standard 100-by-150-foot city lot, Father Lisowski has an 8-by-20-foot garden. In it, he grows tomatoes, cucumbers, snap peas, asparagus, okra, summer squash and zucchini. He also has planted cherry bushes, three dwarf apple trees, a dwarf nectarine tree and dwarf blueberry bushes.

"I harvest enough for me to eat with plenty left over to share with my neighbors and friends," he said.

"I also have changed every light bulb in my house to the energy-saving kind; and a few years ago I put in insulation, hung double-sided windows and added vinyl siding," he said.

He said all his efforts have not been very demanding. He had to register the electric bike with the state and wears a certified Department of Transportation helmet. The bike does not require a license.

"All of this has been beneficial far beyond any savings," he said. "It embraces the spirituality of truly trying to make my life a reflection of what Jesus calls us to do.

"I am trying to make a physical and real impact on the world that surrounds us. I am trying to do single acts and make small choices that will impact the lives of children to come," he said. "It's



Father Tom Lisowski, coordinator of the Office of Lay Ministry for the Diocese of Springfield, Mass., and a parochial vicar at St. Michael's Cathedral Parish, sits on his electric bike in mid-July. Dubbed the "green priest," Father Lisowski rides the bike to work as part of his mission to practice good stewardship.

exhilarating."

He said that by scooting around the city on his electric bike he also finds that he is doing a little evangelizing.

"There's a mailman I pass at least twice a day, and each time he sees me he gives me a thumbs up and a 'God bless you,'" said Father Lisowski. "People love to see a priest right there on the streets and it provides a lot of opportunity for hand waving and talking."

He added that he does his own

cooking, shopping, laundry and yard work.

"I try to live the life that reflects the lives of the people I serve. I think it brings some substance to my work and my homilies," he said.

Father Lisowski said he likes living the "green life" and hopes his example might encourage others.

"No matter how small the act, it is an affirmation of living our Gospel beliefs," he said. †



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From the Editor Emeritus/John F. Fink

Possible U.S. saints: Cornelia Connelly

(Fourteenth in a series of columns)

Venerable Cornelia Connelly had several things in common with



St. Elizabeth Ann Seton. Both were converts, wives, mothers and founders of religious orders. But the circumstances surrounding Cornelia's founding an order were considerably different.

Born Cornelia Peacock in 1809 in Philadelphia, she married Pierce Connelly, vice-rector of an Episcopalian church, when she was 22. In 1832, he became rector of an Episcopalian church in Natchez, Miss., and they moved there. Their first two children, Mercer and Adeline, were born there.

During a period of anti-Catholicism, Pierce and Cornelia studied the accuracy of accusations against the Catholic Church, resulting in their conversion to Catholicism. Cornelia became a Catholic two months before Pierce did.

Pierce, though, not only became a

Catholic, he also wanted to become a priest. He traveled to Rome to see how that could be arranged. Pope Gregory XVI suggested that he take his time in making such a decision. So Pierce and Cornelia moved to Grand Coteau, La., where Pierce taught at the Jesuit College of St. Charles and Cornelia gave private piano and guitar lessons.

They had two more children while in Grand Coteau, but their fourth child died when 7 months old. Three months later, 2-year-old John was killed in an accident.

Cornelia was pregnant with their fifth child when Pierce asked her if she would be willing to live a celibate life so he could become a priest. Cornelia very reluctantly agreed, and Pierce left to study in Rome. On June 18, 1845, Cornelia took a vow of perpetual chastity and, three days later, Pierce was ordained a priest.

Now what was Cornelia to do? At the suggestion of her spiritual adviser, Jesuit Father John Grassi, she founded the Society of the Holy Child Jesus. The archbishop of Westminster, England, asked her and three others she found for her society to staff a Catholic school in Derby. The children were put in

boarding schools.

Mother Cornelia (all the sisters were called mothers) arrived in Derby in 1846. The school served the English poor and Irish immigrants who had fled the potato famine. The sisters had little money, but they taught children during the day and their mothers at night. During the first two years, 21 postulants joined the society.

Then, suddenly, Pierce showed up. He had changed his mind and demanded that Cornelia return to their married state. She refused. He kidnapped the children. He sued in the court of the Church of England for restoration of his conjugal rights—and won. It took Cornelia two-and-a-half years to win an appeal. Pierce eventually became rector of the American Episcopal Church in Florence, Italy, and succeeded in turning their children away from the Catholic faith.

Cornelia spent the rest of her life with the Sisters of the Holy Child Jesus. When she died in 1879 at age 70, the society had grown to 155 sisters in seven houses in England, France and the United States. In Philadelphia, the sisters operate Rosemont College, my wife Marie's alma mater. †

Faith and Family/Sean Gallagher

Getting up again and again to climb God's holy mountain

I'm considering giving our youngest son, Victor, the nickname "Sir Edmund."



Why? Because as much as this little 16-month-old boy likes to climb, he seems to have the heart of the late Sir Edmund Hilary, the first man to climb Mount Everest, the world's tallest mountain.

He loves climbing on chairs and from chairs to tables. And he's opportunistic, too.

Sometimes, our 3-year-old son, Raphael, will pull a chair over to a kitchen counter and stand on it to "help" my wife, Cindy, when she is preparing a meal.

As soon as Raphael gets down to do something else, Victor will race over and get up on the chair lickety split to have his own turn at "helping."

Victor has taken a fall or two in his climbing forays, although Cindy and I do our best to keep him safe. (I'm considering going to an outfitting store and buying him a harness and some safety ropes.)

The thing is, when he falls, he might cry a little, but then he'll get right back up and start climbing again.

If only it were that way with us adults. We fall in lots of ways. We might have failed to land that promotion that we were shooting for. Yet another diet might go down the drain.

Then there are those everyday falls we take that are usually rooted in good, old-fashioned human selfishness or laziness.

We want to be good spouses, good parents, good workers, but we don't want to give up our precious time or put in the effort to make those dreams a reality.

When we fall in these and a myriad of other ways, we grown-ups usually don't react like little Victor. We might stay on the floor and wallow in self-pity. We might get scared about the next fall and decide staying away from heights is safer.

Or, after getting various scrapes and bruises from our falls, we just might become self-satisfied, think we've grown enough and conclude that we don't need to go any further, thank you very much.

That's not Victor's style. It wasn't long after he started crawling that he started walking. And within weeks of walking, his climbing routine appeared on the scene. I'm just waiting for him to sprout wings and fly.

Little kids aren't afraid of failure. They'll start over again and again and again without blinking an eye.

One way that we adults can become more childlike in this way is to frequent the sacrament of reconciliation.

It's easy to become discouraged in our efforts to improve ourselves and grow in holiness when our usual failings keep rearing their ugly heads. It can be hard after a while to find the motivation within ourselves to get up and try again.

But when you go to confession, God is right there forgiving you. He shows you his steadfast love for you. And he picks you back up and helps you begin again.

My grandfather, Victor's namesake, was probably one of the holiest men I have had the privilege to know. And yet he went to confession every week.

All of us grandchildren knew how good a man he was. And so when one of us asked him why he went to confession, Grandpa paused, and said simply, "Because I'm a sinner."

Sinning is bad. But wallowing in our sins and doing nothing about them is worse. Holiness is found in showing sorrow for our sins and allowing God to lovingly pick us up and help us to start climbing his holy mountain again. †

Our Turn/Therese J. Borchard

Dorothy Day: A role model for young adults

I've been intrigued by the life of Dorothy Day since college when I read excerpts of her book *The Long Loneliness*. Unlike so many Catholic role models, I could relate to her interior struggles and her clumsily evolving spiritual life.



Her devotion was unorthodox in that she had an abortion, bore a child out of wedlock, and she asked more questions of God than she received answers, which I think makes her a intriguing figure for today's young adult.

Robert Ellsberg has just released a compilation of her diaries, *The Duty of Delight: The Diaries of Dorothy Day*. In Ellsberg's book, we get an even more intimate portrait of the woman who founded the Catholic Worker Movement. Like *The Long Loneliness*, this newer collection of writings is full of gems relevant to the lives of young adults today.

For example: "Thinking gloomily of the sins and shortcomings of others, it

suddenly came to me to remember my own offenses, just as heinous as those of others. If I concern myself with my own sins and lament them, if I remember my own failures and lapses, I will not be resentful of others. This was most cheering and lifted the load of gloom from my mind. It makes one unhappy to judge people and happy to love them."

Consider this one on anger: "I have a hard enough job to curb the anger in my own heart which I sometimes even wake up with, go to sleep with—a giant to strive with, an ugliness, a sorrow to me—a mighty struggle to love. As long as there is any resentment, bitterness, lack of love in my own heart I am powerless. God must help me."

Day can speak directly to young adults who are indifferent to religion or even opposed because she was too until she found herself with child. Only then did she begin to yearn for the ritual, community and spiritual direction that she saw in the Catholic Church.

And when young adults need to confront romantic relationships and friendships that aren't God-centered, Day

can offer wisdom there as well since she had to break off her relationship with her partner, with whom she was very deeply in love, when it was clear that he was opposed to religion and to her decision to baptize their child.

In addition, this modern role model reminds us that we need each other as part of a community, and that we lose out if we buy into the individualistic culture of ours that breeds independent people who get the job done faster, easier and more efficiently than having to rely on others.

The Catholic Worker Movement was about the give-and-take that Jesus modeled when breaking bread and sharing wine with the disciples.

"Every morning I break my fast with the men in the breadline," Day writes in her diaries. "Some of them speak to me. Many of them do not. But they know me and I know them. And there is a sense of comradeship there. We know each other in the breaking of bread."

(Therese Borchard writes for *Catholic News Service*.) †

Consider This/Stephen Kent

Re-envisioning Labor Day to make sacred the secular

Why shouldn't Labor Day—as many other national holidays—evolve from its original purpose to meet contemporary needs?



Memorial Day began as Decoration Day when it became necessary to recognize that people wanted time to visit cemeteries and place decorations on the graves of the Civil War dead.

Veterans Day originated as Armistice Day to observe the end of World War I—the "war to end all wars." But the human proclivity for battle and mayhem proved that designation to be premature by producing a century with an abundance of veterans to be honored and casualties to be grieved.

Labor Day was first observed in 1882, and by 1894 had been declared a legal holiday.

"It constitutes a yearly national tribute to the contributions workers have made to the strength, prosperity and well-being of our country," the U.S. Labor Department says in

its history of Labor Day.

Labor Day celebrates "the highest standard of living and the greatest production the world has ever known, and has brought us closer to the realization of our traditional ideas of economic and political democracy," according to the federal agency.

Labor Day, while seeming to invite us to reflect upon the good life, is more a celebration of the fruits of work than of the work itself. The cynic would say America already has a legal holiday to celebrate consumerism and materialism: Christmas!

If society has pre-empted the spiritual and religious observance of Christmas to serve its materialistic and consumerist purpose, then perhaps Labor Day can be usurped to become a time for contemplation of work.

The Labor Department sees history from the perspective of people who have jobs. The Church asks, "What about those who do not have work or do work but with inadequate or unjust compensation for that work?"

The Church's concern is for the reality of poverty and wages too meager to provide for a family's needs. It wants to ensure that all workers receive a living wage and decent

working conditions.

The argument from some economists against an increased minimum wage is that employers would have to lay off workers to balance the cost of higher wages.

What about imposing a social justice surcharge to cover the costs?

We already bear "environmental good" costs for some items. The purchase of tires has a line clearly delineating the \$4 charged for the disposal of the old tire. A change of oil shows a fee for disposal of old oil. Some hotels add a few dollars per night charge as an energy surcharge.

The Labor Department emphasizes celebrating the "strength, prosperity and well-being of our country." In other words, work as a means to an end.

Catholic teaching insists that people are more important than things. Work is for the person, not the person for the work. The economy exists to serve the human being.

There is much to reflect upon. How about a day to do that reflection?

Having secularized the sacred, perhaps we can make sacred the secular.

(Stephen Kent writes for *Catholic News Service*.) †

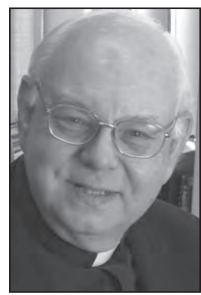
Twenty-second Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 31, 2008

- Jeremiah 20:7-9
- Romans 12:1-2
- Matthew 16:21-27

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



Since Jeremiah was the son of a priest, Hilkiah, he almost certainly was born of a priestly family. He was active as a prophet for two generations. Outspoken, he easily provoked opposition and created controversy. Angry

listeners at times not only resisted him, but even threatened to kill him.

His criticism of the ways in which most people of his time lived soon caused many to say that he was no friend of the nation nor was he loyal to his own ethnic background.

Undaunted, he ignored all these criticisms, but only in the process of reinforcing and repeating his denunciations of all that was occurring around him. He said that he had no choice other than to condemn sin since God had called him to the role of prophet.

Yet, even in this conviction, he did not fail personally to say that the divine call had overwhelmed him and had created all the misery that he experienced in the face of abuse and rebuttal. Nevertheless, albeit his complaints to the Almighty, he never renounced his calling.

As other prophets, he saw human misery as ultimately the result of human sin. Thus, he warned people that their disloyalty to God would reap for them the whirlwind.

Jeremiah is regarded as one of the Major Prophets. It is no wonder. The Book of Jeremiah is long in length. But the prophet's eloquence, drawn from his deep faith, makes it outstanding.

Paul's Epistle to the Romans supplies the second reading.

In this reading, Paul pleaded with his readers, the Christian Romans, to offer "their bodies as a living sacrifice holy and acceptable to God." The language was very relevant indeed for the Roman Christians. The culture around them seethed with hedonism and gross sexual license. To be true to the Gospel,

Christians had to exercise virtuous restraint.

Looming ahead in not too much time was actual persecution. Being a Christian soon became a capital crime as Paul's own martyrdom would show. Christians would have to pay for their faith by surrendering their own bodies for torture and execution.

For its last reading, the Church this weekend presents a passage from St. Matthew's Gospel. It is a continuation of the reading from Matthew last week.

In this story, the Apostles remain with the Lord at Caesarea Philippi, the place that now is something of a resort, at the beginning of the Jordan River north of the Sea of Galilee.

Last weekend, the reading recalled Peter's fervent proclamation that he believed that Jesus was the "Son of the living God." It was a glorious proclamation, and it promised in the end glory and triumph. Attached to this promise was the thought of victory over evil and oppressive forces, and vindication after suffering.

However, despite the final attainment of glory, Jesus warned and indeed insisted that true followers of the Gospel must themselves endure much suffering. They would have to carry their crosses in the footprints of Christ the crucified.

Reflection

Many centuries have passed since the time when Jeremiah wrote, and almost 20 centuries have come and gone since the preaching of Jesus. However, while times have changed, little basically in human experience has fundamentally changed since nothing in human nature has changed.

Therefore, these Scriptures, while composed so long ago, have relevance and immediacy for us.

Sin still lures humans into confusion and heartache, and indeed even into a state of eternal death. Sin leads to further sin. Our sin disorders our lives. Human sin deforms our entire world.

Christians must live amid this distortion and chronic sin.

In the end, it is not a gloomy or terrifying thought. God does not forsake us. With the help and guidance of Jesus the Savior, we can bring hope and peace into our hearts and into the world. †

Daily Readings

Monday, Sept. 1
1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, Sept. 2
1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, Sept. 3
Gregory the Great, pope and doctor of the Church
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 4
1 Corinthians 3:18-23

Psalm 24:1bc-2, 3-4ab, 5-6
Luke 5:1-11

Friday, Sept. 5
1 Corinthians 4:1-5
Psalm 37:3-6, 27-28, 39-40
Luke 5:33-39

Saturday, Sept. 6
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, Sept. 7
Twenty-third Sunday in Ordinary Time
Ezekiel 33:7-9
Psalm 95:1-2, 6-9
Romans 13:8-10
Matthew 18:15-20

Question Corner/Fr. John Dietzen

Intentions of priest affect the consecration of hosts and wine

Q As a recent convert to the Catholic faith, there's a lot I still don't



understand. In my parish, I never notice the hosts being consecrated at Mass. They are always brought from the tabernacle or they are in containers that remain at the edge of the altar until Communion time.

Also, when we have Communion under both species, part of the wine is poured into the chalice at the offertory and the rest is left in the glass container until Communion time.

Has the wine left in the glass bottle actually been consecrated? (Massachusetts)

A Apart from the question about the tabernacle, lots of Catholics have the same concern about which hosts and wine are consecrated at Mass.

Some people, including some deacons and priests if one is to judge by their actions, seem to be under the impression that all bread and wine to be consecrated must be on, or at least touch, the corporal (the small square cloth on the altar during Mass).

That is not precisely true. The determining factor is not where the elements are, but the intentions of the priest presider about which wine or bread is to be consecrated.

At liturgies attended by hundreds or thousands of people, it is not appropriate to clutter the altar with dozens of ciboria containing the hosts. These containers may be placed on tables away from the altar. Regardless of where they are, on or off the altar, they are consecrated—if the presiding priest intends to consecrate them.

The same is true for the wine. Some wine should be in the chalice used by the priest. The rest of the wine may be in vessels anywhere on the altar or nearby as long as the priest intends to consecrate the wine at that Mass.

When consecrated bread, the Eucharistic body of Christ, is left over at Mass, what remains is usually placed in the tabernacle for distribution to the sick or for people receiving Communion at a later Mass.

You perhaps know that the most proper procedure is that people present at Mass receive hosts consecrated at that Mass, not hosts left over from previous celebrations.

According to Church regulations, "it is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's body from hosts consecrated at the same Mass and that, in instances when it is permitted, they partake of the chalice."

Thus, even the sign of receiving the bread and wine makes Communion stand out as a participation by all in the sacrifice actually being then celebrated (*General Instruction of the Roman Missal*, #85).

It is liturgically appropriate, therefore, for people to receive Communion with hosts consecrated at that particular Mass. When that is not feasible, hosts consecrated at a previous Mass are brought from the tabernacle and distributed.

Q We at the Transplant Resource Center of Maryland appreciate references in your column to the pope's strong support for giving a part of one's body to another.

We use the words "organ and tissue" donations together because people often think only of organs—heart, lung, kidney, etc. Tissue donations—bone, skin, heart valves, veins—may be as lifesaving as organs and are more commonplace. (Maryland)

A I am grateful to these officials and those in other transplant centers for their reminders of the serious need for tissue and organ donors.

Many people do not know, by the way, that organs needed include the brain.

Willingness to give all or part of one's body to another is a generous act of love, sharing what God has given us with someone in need. †

My Journey to God

Sanctuary

This is my haven,
My heavenly space—
I open the door
And feel His embrace.

Here is a silence
The world seldom knows—
A soothing quiet
Dissolving life's woes.

The lingering scent
Of incense and flame
Rise to an aura
Acclaiming His reign.

I come here to pray
At His holy feet
Then pick up my day
On life's pulsing street.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Marion Minger of Milwaukee prays the rosary on April 3, 2005, at the Basilica of St. Josaphat in Milwaukee during a Divine Mercy prayer service. She was among more than 1,000 people who attended the service to mourn and pray for the late Pope John Paul II, who died on April 2, 2005, at the age of 84.)



CNS file photo/Sam Lucero, Catholic Herald

Readers may submit prose or poetry for faith column

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

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

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

Rest in peace

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

BAIN, M. Madonna, 72, St. Malachy, Brownsburg, Aug. 16. Wife of Jack Bain. Mother of Jacqueline Meunier, Donna Murray, David, Kenneth, Michael and Stephen Bain. Grandmother of 14.

BLESSINGER, Claude M., 80, St. Joseph Hill, Sellersburg, Aug. 11. Husband of Mary Blessinger. Father of Charles, David and Michael Blessinger. Brother of Leona Johnson, Mary Lee, Mildred Merkel, Anna Mae Smith, Elmer, Roman and Urban Blessinger. Grandfather of five.

BRUCE, David L., Sr., 69, St. Jude, Indianapolis, Aug. 15. Husband of Barbara Bruce. Father of Dorinda and David Bruce Jr. Brother of Raymond Monce, James and Joe Bruce. Grandfather of four. Great-grandfather of one.

BUNTON, Jerry, 66, St. Michael the Archangel, Indianapolis, Aug. 9. Husband of Patricia Bunton. Father of

Lauri Helmick, Carolyn, Coni and Jeff Bunton. Brother of Bunky, Jack, Mick, Jeff and Tom Bunton. Grandfather of five.

CLAYTON, Virgil E., 88, Holy Name of Jesus, Beech Grove, July 31. Father of Charlene Holmes and Michael Clayton. Brother of Glen Clayton. Grandfather of six. Great-grandfather of 11.

COOK, Richard Joseph, 78, St. Roch, Indianapolis, Aug. 16. Father of Cynthia Kimener. Brother of Robert Cook. Grandfather of three.

GOEBES, Martha Jane, 84, Sacred Heart of Jesus, Indianapolis, Aug. 18. Aunt of several.

GREEN, Arthur James, 73, St. Bartholomew, Columbus, Aug. 12. Husband of Doris (Hussey) Green. Father of Lela Steele, Sana Sweeten, Dan Noble and Garris Green. Grandfather of eight. Great-grandfather of two.

HARTLAGE, Carl M., 75, St. Michael, Bradford, Aug. 11. Father of Lisa Easton, Donna Garner, Pamela Linderman, David and Jeffrey Hartlage. Brother of Father Albert Hartlage, Bertrand, Delphin, Earl, Floyd, Gerard and Mike Hartlage. Grandfather of 16. Great-grandfather of six.

HIPPLEHEUSER, Mary Jo (Piazza), 69, St. Jude, Indianapolis, Aug. 12. Mother of Jolene, Guy, J.J. and Pete Hippleheuser. Daughter of Pete and Gustie Piazza. Sister of

Cosmo, Paul and Salvadore Piazza. Grandmother of eight.

HUBER, Mary C., 78, St. Mary, North Vernon, Aug. 13. Wife of Irvin Huber. Mother of Judy Barber, Janice Clark, Karen Franks, Juanita Hahnstreiter, Kathy Moore and John Huber. Sister of Anna Biehle, Helen Trabel and Vincent Wissel. Grandmother of 11. Great-grandmother of six.

HUESMAN, Linda K. (Jeffries), 60, St. Joseph, Shelbyville, Aug. 15. Wife of Thomas Huesman. Mother of Duane and Scott Holman, Mistina Elliott, Alina, Derrick, John, Jordan and Joshua Huesman. Foster mother of Abigail Blackburn. Daughter of Mary Jeffries. Sister of David, Jerry and Steven Jeffries. Grandmother of eight. Great-grandmother of one.

LAMPING, Virginia, 96, St. Lawrence, Lawrenceburg, Aug. 12. Mother of Mary Jane Wolfangel and Paul Lamping. Grandmother of three. Great-grandmother of five.

MILLER, Mary Hope, 93, St. Mary, North Vernon, Aug. 12. Mother of Ann Brooks, Teresa Brown, Mary Jane, Patricia, Bernard, David, Don, Frank, John, Paul and Steve Miller. Sister of Ed and Joe Doran. Grandmother of 28. Great-grandmother of 18.

MUNSON, Patricia Ann, 67, St. Mark the Evangelist, Indianapolis, Aug. 10. Mother of Kelly Alford, Kenneth and Matthew Crowther. Sister of Frances Heavrin. Grandmother of three.

NEWSOM, Lucious, Jr., 93, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 18. Husband of Lorena Newsom.

Father of Iva McDade, Cynthia Taylor, Starlett Zeno, Patrick Newsom and Timothy Taylor. Brother of Floyd and Robert Newsom. Grandfather of several.

REYNOLDS, Robert M., 76, St. Paul, Sellersburg, Aug. 9. Father of Charlotte Hopper, Debbie Mathes and Patsy Reynolds. Brother of Margaret Robinson. Grandfather of five. Great-grandfather of one.

RICH, Mary Elizabeth, 61, St. Bartholomew, Columbus, Aug. 12. Wife of Greg Rich.

ROTHERT, John, 51, St. Andrew, Richmond, Aug. 9. Husband of Terri Rothert. Father of Julie Deloney, Amber and Michael Hollingsworth.

TAYLOR, Mary E., 65, St. Louis, Batesville, Aug. 12. Wife of Robert Taylor. Mother of Tammy Kinn, Traci Rowlett, Ted, Terry and Tim Taylor. Sister of Marlene Buening, Kathleen Wagner and Ronald Tekulve. Grandmother of six.

TENHOVER, Alvin, 80, St. Joseph, St. Leon, Aug. 14. Husband of Kathleen Tenhover. Father of Michelle Deddens and Karen Watson. Grandfather of six.

THOMPSON, Mary Margaret, 78, St. Anthony, Indianapolis, Aug. 13. Mother of Kristine Stanich, Karin, Michelle, Andrew, Mark, Matthew and Michael Thompson. Grandmother of 15. Great-grandmother of 17.

WILHELM, Donna J., 59, St. Louis, Batesville, Aug. 13. Mother of Missy Cooper and Jason Wilhelm. Sister of Barbara Abplanalp. Grandmother of six.

WISSEL, Josephine C., 97,



Sacred Heart of Jesus
This statue depicting the Sacred Heart of Jesus graces an alcove at SS. Peter and Paul Cathedral in Indianapolis. Devotion to the Sacred Heart of Jesus came into the Catholic faith through St. Margaret Mary Alacoque, a Visitation sister at Paray-le-Monial in France who lived from 1647 to 1690. The solemnity of the Sacred Heart has been in the Church's liturgical calendar since 1856 and is celebrated 19 days after Pentecost on a Friday. In 2009, the solemnity will be celebrated on June 19. Archdiocesan churches named for the Sacred Heart of Jesus are located in Indianapolis, Terre Haute and New Albany.

St. Louis, Batesville, Aug. 8. Mother of Mary Jane Rudolf and Arnold Wissel. Sister of Charles Suding. Grandmother of six. Great-grandmother of 11. Great-great-grandmother of 20.

St. Lawrence, Indianapolis, Aug. 18. Husband of Amelia Yelinek. Father of Barbara Louis, Steven and Thomas Yelinek. Brother of Sandy Keiderling. Grandfather of three. †



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*Vicar General, Moderator of the Curia
Director of the Mission Office
Archdiocese of Indianapolis*

*Invites you to join him to
Celebrate World Mission Sunday
October 19, 2008
2:00 P.M.*

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Faith and politicians: Less important to voters but more visible?

WASHINGTON (CNS)—Although millions of people tuned in recently to watch Sens. John McCain and Barack Obama talk about how their religious faith affects their political views, a new public opinion poll found that American voters increasingly are uncomfortable when politicians talk about their religion.

Could the two apparently contradictory snapshots mean that religion-based rhetoric is not going to be as polarizing a factor in this year's election as it has been in the past?

At the Saddleback Forum held at Saddleback Church in Lake Forest, Calif., the Rev. Rick Warren, founding pastor and author of the best-selling book *The Purpose-Driven Life*, questioned McCain, R-Ariz., and Obama, D-Ill., separately for an hour each in a nationally broadcast session held in the sanctuary of his 20,000-member evangelical church.

Rev. Warren posed nearly identical questions to each senator, starting with queries about whose advice they value, what some of their personal moral failings have been and how the nation has failed morally.

The event was praised by some commentators as a long-overdue elevation of faith and morals as valuable indicators of the candidates' suitability to serve as president. Others decried it as an inappropriate injection into the campaign of a "religious test" for the presidency.

Still, millions watched and major news outlets covered thoroughly an event run by a preacher and held in a church. Analysts gave almost as much attention to the nuances of McCain's and Obama's

responses about their faith as they have devoted to parsing the candidates' options for running mates.

At the same time, the Pew Forum on Religion and Public Life said in a report released on Aug. 21 that a majority of voters—52 percent—now say Churches should keep out of politics. That's a steady increase since 1996, when 43 percent agreed with the statement. As recently as 2004, only 44 percent expressed that opinion. The most dramatic shift in favor of Churches staying out of politics came from conservatives and evangelicals.

Pew said that "the change of mind about the role of religious institutions in politics is most apparent among people who are most concerned about the very issues that Churches ... have focused on, and among those who fault the parties for their friendliness toward religion."

Msgr. Frank Maniscalco was among those who paid close attention to the Saddleback Forum. The former communications secretary for the U.S. Conference of Catholic Bishops and current public policy director and pro-life office director for the Diocese of Rockville Centre, N.Y., was among panelists who e-mailed comments about the forum as it

progressed to *USA Today* for reports posted on the newspaper's Web site.

He told Catholic News Service that he thought the forum was valuable for the chance to see the candidates in a format that wasn't suited to sound-bite answers. Unlike traditional one-on-one debates moderated by journalists, Msgr. Maniscalco said Rev. Warren

seemed to genuinely want to engage McCain and Obama in conversation.

"He was not acting as a 'gotcha' moderator," he said. The format allowed Obama to describe at length his interest in programs to reduce the number of abortions, for instance.

But while crediting Obama for some issues on which his positions mesh with the

Catholic Church's stance, such as funding for AIDS relief, Msgr. Maniscalco faulted Obama for sidestepping a question about when a baby gets human rights.

Obama said the answer depends on "whether you are looking at it from a theological perspective or a scientific perspective," and that the answer is "above my pay grade."

Msgr. Maniscalco said in a message sent during the forum that the answer "was a disaster. Not only did he dodge the basic question about the rights of the

unborn, but the dodge was not even intellectually respectable. Pay grade, indeed."

He said he thought the forum gave him a chance to get to know the candidates, especially McCain, better. He said he appreciated McCain's succinct response to the question about a baby's rights: "At the moment of conception."

But Msgr. Maniscalco faulted the Arizona senator for his support for research using human embryonic stem cells, calling that "clearly inconsistent" with his stated belief about when life begins.

The Rev. Jennifer Butler, a Presbyterian minister who heads Faith in Public Life, a resource center created by interfaith national religious leaders, said she thought the Saddleback Forum was a "landmark" in that it "shows that faith is not going to be captive to any one political party."

The organizers of Faith in Public Life come from a wide range of religions. Its board members include St. Joseph Sister Catherine Pinkerton and Episcopalian, Unitarian, Muslim and Baptist leaders, Republicans as well as Democrats.

Rev. Butler said she would like to have seen the candidates questioned by representatives of other religions, but she thought the Saddleback Forum still elevated the role of faith in the political campaign.

The questioning fit with at least one goal of those who envisioned the Saddleback Forum and an earlier Compassion Forum sponsored by her organization, she said: "As long as we're saying faith is important to people, but regardless of your faith, it will be respected." †



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Our Lady of Mt. Carmel School
Grades K-8 — 2008-09 school year
The school is also seeking a part-time Cafeteria Supervisor to manage the student lunch periods from approximately 11:00 a.m. to 1:00 p.m. Monday through Friday.

Please forward résumés to Mrs. Susie Kuhn, Our Lady of Mt. Carmel School, 14596 Oak Ridge Rd., Carmel IN 46032, or kuhns@olmc1.org or call 317-363-5981 for more information regarding these openings.

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2008

DATE	OPPONENT	STADIUM	LOCATION	TIME
AUG 30	Ohio Dominican	Pike High School	Indianapolis, IN	2 p.m.
To thank the Indianapolis community for its continued support of our program, entry into the first game is FREE!				
SEP 6	William Penn	Pike High School	Indianapolis, IN	2 p.m.
SEP 13	McKendree	Leemon Field	Lebanon, IL	8 p.m.
SEP 20	Valparaiso	Brown Field	Valparaiso, IN	2 p.m.
SEP 27	BYE WEEK			
OCT 4	Malone	Fawcett Stadium	North Canton, OH	2 p.m.
* OCT 11	Saint Francis	Pike High School	Indianapolis, IN	2 p.m.
OCT 18	Grand View	Pike High School	Indianapolis, IN	2 p.m.
OCT 25	Saint Xavier	Bruce R. Deaton Memorial Field	Chicago, IL	7 p.m.
NOV 1	Taylor	Wheeler Stadium	Upland, IN	12 noon
NOV 8	Walsh	Pike High School	Indianapolis, IN	2 p.m.
NOV 15	Urbana	Pike High School	Indianapolis, IN	2 p.m.

Home games are shown in bold

* Homecoming

All games are Eastern Daylight Time.

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