

The

Criterion

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Writer says Catholic values can be a part of good stories



Photo by Rich Clark

1,000 people attend Celebrating Catholic School Values dinner

By John Shaughnessy

On an evening marked by the great stories of five Catholics who have made a difference in the world, it seemed fitting that the main speaker would be a well-known writer who describes herself as a storyteller.

Befitting her Irish heritage, international best-selling author Mary Higgins Clark shared moments of humor, heartbreak and hope as she addressed an audience of 1,000 people at the Celebrating Catholic School Values: Scholarship and Career Achievement Awards Dinner on Nov. 5.

"I absolutely believe you can tell a good story and keep the Catholic values you have learned," said Clark, who attended Catholic elementary and high schools in the Bronx in New York.

An author whose suspense novels have sold more than 85 million copies, the

80-year-old Clark looked back on a life that seems straight from a work of fiction.

Her mother always encouraged her writing and her stories. Her father died when she was 11, and she had a brother who died during World War II. For a year, she worked as a stewardess on international flights, touring Africa, Asia and Europe.

She married the love of her life. Then she became a young widow with five children when her husband died. Her first suspense novel became a bestseller. As a reward, she attended college at another Catholic school, Fordham University in New York. Upon graduation, she celebrated by hosting a prom for herself.

Through it all, her Catholic roots stayed strong. In a life marked by her faith, she has received a papal honor and the Catholic Big Sisters Distinguished Service Award.

"If you want to be happy for a year, win the lottery," she told the audience. "If you want to be happy for life, love what you do."

Clark's talk was part of the fundraising event at the Indiana Convention Center in Indianapolis that honored five Catholic school graduates who have had notable

careers: Providence Sister Marie Kevin Tighe, Richard "Dick" Powell, Ronald Jones, J. Terrence Cody and D. Anthony "Tony" Watt.

The 13th annual celebration of Catholic education in the archdiocese also added a preliminary estimate of more than \$300,000 to the nearly \$4 million that the event already had raised to provide tuition assistance for disadvantaged students who want to attend archdiocesan schools.

The commitment to providing Catholic education to children of all backgrounds is one of the remarkable strengths of the archdiocese as it celebrates its 175th anniversary, noted Annette "Mickey" Lentz, the executive director of Catholic education and faith formation for the archdiocese.

"We have so much to be thankful for over the past 175 years, and certainly one of our greatest blessings has been our Catholic schools," Lentz told the audience. "Perhaps the best way to appreciate the power of Catholic schools is to imagine the Church in central and southern Indiana, or the Church in the United States for that matter, without them."

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International best-selling author Mary Higgins Clark shares her insights at the annual Celebrating Catholic School Values Awards dinner on Nov. 5 in Indianapolis.

Bishops open fall meeting with nod to historic election

BALTIMORE (CNS)—The historic significance of the election of President-elect Barack Obama dominated the opening address of the U.S. Conference of Catholic Bishops' fall general assembly on Nov. 10 in Baltimore.

The bishops also took up consideration of a liturgical service in English and Spanish for blessing children in the womb and took up another lengthy section of the English translation of the third edition of the *Roman Missal*.

"Symbolically, this is a moment that touches more than our history when a country that once enshrined race slavery in its very constitutional legal order should come to elect an African-American to the presidency," Cardinal Francis E. George of Chicago, USCCB president, said in his opening address. "In this, I truly believe, we must all rejoice."

Speaking to the bishops gathered at the Baltimore Marriott Waterfront Hotel, Cardinal George said no political order conforms fully to the kingdom of God, but he prayed the incoming president will be able to succeed in his task, for the good of all.

Cardinal George called on the bishops to rejoice in the hard work of heroic figures such

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Father John Mark Etensohn, left, Brother Pat McGee and Brother Paul Daly, all members of the Missionary Oblates of Mary Immaculate, chat on Nov. 5 along the Canal Walk in downtown Indianapolis with Fred and Tana Moses, who live along the canal. In what they call "Mission with Secularity," the Oblates seek to reach out through ordinary conversations and relationships to those who have a secularist worldview and feel no need for God.

Missionaries in Indianapolis reach out to those who feel no need for God

By Sean Gallagher

When you hear the phrase "mission territory," what places come to mind?

Locales in Africa or Asia where people have little or no knowledge of the Gospel?

What about the heart of Indianapolis?

That is where Brother Paul Daly, Father John Mark Etensohn and Brother Pat McGee have come to be missionaries.

They are members of the Missionary Oblates of Mary Immaculate, a religious order founded in the 19th century by French bishop St. Eugene de Mazenod.

For much of its history, the order has done missionary work in places where the Church did not yet exist.

The mission of Brother Paul, Father John Mark and Brother Pat is, in a

certain sense, a return to the original spirit of their founder.

St. Eugene established his order, in part, as a response to the secularizing effects of the French Revolution on the society around him.

The three members of his order who moved to Indianapolis over the summer are seeking to minister to those who have a similarly secularist outlook on the world and see little or no need for God in their lives.

"We're missionaries. That's important to us," said Father John Mark. "We know how to be missionaries in ... Third World countries. But what about in the secular world of today? There's a real need [there], a spiritual need that we see."

The name that the three men have given their ministry, "Mission with Secularity," is suggestive of the approach they are taking of

reaching out to others.

"It's a mission *with* people rather than *to* people, although there are aspects of that," said Father John Mark. "We want to walk with them, listen to their stories and let the evangelizing happen through the back door, so to speak."

"We're seeking to meet people more where they are, in the world, by being in there with them."

Meeting people where they are will involve the missionaries spending time in coffee shops, bookstores and college campuses like Indiana University Purdue University in Indianapolis (IUPUI), which is near where they live.

The Oblates have a clear understanding about the difference

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between the concepts of "secularity" and "secularism."

"Secularity" is a word that simply refers to the daily concerns of our life here in this world. It is more of a neutral term for them.

Not so with "secularism."

"Secularism implies complete human autonomy," said Brother Paul. "There is not simply no need for God. There is no room for God. For them, the divine dimension makes no sense. They ask, 'Why do you need it?'"

It is to people who hold to varying degrees to this principle that the Oblates are seeking to reach out.

At this point in the missionaries' ministry in Indianapolis, however, they are still trying to learn what will and will not be effective ways of building up relationships with people who have a secular worldview.

"We're used to inviting people to an inquiry class, an adult education series on faith in the modern world," said Brother Pat. "But we don't have that anymore. We're without programs, without a place to invite people. But we're freed so that we can go

out and into places where people are already meeting."

One of the places they will go is Au Bon Pain, a restaurant near downtown Indianapolis at 901 Indiana Ave. From 7:30 p.m. to 9 p.m. on Nov. 17, the Oblates will host a discussion on the documentary *Religulous*, in which comedian Bill Maher pokes fun at people of faith and questions the very idea of believing in the existence of God.

They will host another conversation on the documentary from 7:30 p.m. to 9 p.m. on Nov. 20 at the campus of Butler University.

Anyone who has seen the documentary is welcome to attend either discussion.

Brother Paul, Father John Mark and Brother Pat are convinced that every human person is created with a desire to know God.

"We believe that everybody has a need for God in their life," said Father John. "There's a deep longing that we all have. Maybe they've yet to become aware of it. Sometimes it's more conscious for some than for others.

"We would seek through walking with them to help lift that up, that awareness, without browbeating, without attempting even to convert. That's not our first focus. But [we want] to walk with them, to help them to become more aware of a presence [God] that we believe is there."

The Oblates noted that members of their order had ministered previously in the archdiocese in more traditional parish and hospital settings.

In preparing to come to the archdiocese, the Father John Mark, Brother Pat and Brother Paul met with Msgr. Joseph F. Schaedel. In addition to his duties as vicar general, Msgr. Schaedel is also the director of the archdiocese's mission office, which coordinates archdiocesan support for overseas mission work.

Msgr. Schaedel sees the presence of the Oblates as a way of helping the faithful of the archdiocese open themselves to looking at missionary work from a new perspective.

"They might broaden their understanding of the nature of 'the missions,'" he said, "and become more open to how they are called through their baptism to participate in it more actively and consciously." †

(For more information on Mission with Secularity's upcoming discussions on the documentary *Religulous*, call 763-229-8498 or send an e-mail to JMenthuse@gmail.com.) †



Photo by Sean Gallagher

The Oblates use a sign like this when they visit coffee shops and other public places in Indianapolis to encourage strangers to sit down and chat with them.

Franciscan: Brawl at Holy Sepulcher shows confusion over agreements

JERUSALEM (CNS)—The brawl that erupted on Nov. 9 between Armenian Orthodox and Greek Orthodox clergymen at the Church of the Holy Sepulcher never should have happened and is the result of people not knowing what is in the Status Quo agreements, said a Franciscan official.

The 19th-century agreements include many oral traditions or customary law, but often each Christian community has its own codes, and clashes and contradictions occur, said U.S. Franciscan Father Athanasius Macora, who monitors the Church of the Holy Sepulcher for the Franciscan Custody of the Holy Land.

"People don't know the Status Quo. Because there is no shared code ... there are problems," he said, noting that the

Status Quo committee meets weekly to discuss areas of disagreement. "I hope we can all reconcile and get back to work."

The Status Quo agreements regulate the jurisdiction of and access to key Christian sites in Jerusalem for Catholic, Orthodox and other Christian communities. Among those sites is the Church of the Holy Sepulcher, where tradition holds that Jesus was buried.

The altercation broke out next to the traditional site of Jesus' tomb during an annual Armenian Orthodox procession commemorating the fourth-century discovery of the cross believed to have been used to crucify Jesus.

Israeli police rushed in to separate the fighting monks, arresting one Armenian and one Greek. †



Photo by Sean Gallagher

Julie Lasher, a student at Marian College in Indianapolis, reads from a book by the late Father Luigi Guissani, the founder of the international Catholic lay movement Communion Liberation, during a Nov. 9 "School of Community" meeting at the Ruth Lilly Student Center on Marian's campus. Listening to Lasher are, from left, Filippo Pattacinni and Rick Rush.

Lay movement helps Catholics suggest alternatives to secularism

By Sean Gallagher

While living in the middle of Indianapolis and reaching out to those who feel no need for God in their lives, Missionary Oblates of Mary Immaculate Brother Paul Daly, Father John Mark Etensohn and Brother Pat McGee are entering an arena that they realize is first and foremost where lay Catholics are called to evangelize.

"[We] recognize that the primary vocation of the laity is in the world," said Brother Pat. "We want to add a special kind of support, if you will, to that."

A group of young adult Catholics in Indianapolis to whom they may be a support are those involved in Communion and Liberation, an international Catholic lay movement founded 54 years ago by an Italian priest, Father Luigi Guissani, who died in 2005.

Erica Heinekamp, a 24-year-old member of Our Lady of the Greenwood Parish in Greenwood, learned about Communion and Liberation while attending college in Evansville, Ind.

When she graduated and took a teaching job at St. Susanna School in Plainfield, she became active in Communion and Liberation in Indianapolis, which has been holding meetings for the last four years.

Heinekamp said Communion and Liberation helps lay Catholics carry out the kind of informal ministry to people with a secularist mindset that the Oblates are working at.

"Our specific charism in CL [Communion and Liberation] is the Incarnation. It's Christ in human form, in a face," Heinekamp said. "We're incredibly interested in turning around this opinion that you have your own life over here and then God is over there, that you have a compartmentalized life."

Communion and Liberation has two weekly meetings in Indianapolis, one on Tuesday evenings from 7 p.m. to 8:15 p.m. in the Indiana University Purdue University Indianapolis (IUPUI) library and the other on Sunday evenings from 7 p.m. to 8:15 p.m. at the Ruth Lilly Student Center at Marian College.

During the meetings, those present discuss excerpts from the writings of Father Guissani that have been assigned in advance.

According to Heinekamp, the name of the meetings, "School of Community," comes from the fact that those present are "being in communion and learning in communion with each other."

Communion and Liberation's Web site states that the movement's name was coined in 1969 and encapsulates its belief that being a Christian in communion with other believers is "the foundation of the authentic liberation of man."

Rick Rush encountered that freedom when he first attended a Communion and Liberation meeting in Indianapolis a little more than a year ago.

"I was struck the very first time being there that everybody was sharing about their life and being completely vulnerable before me, who was a complete stranger," said Rush. "They were all trying to [learn] how we live our life in such a way that it speaks of Christ."

Rush, 26, is an architect and a member of St. Luke the Evangelist Parish in Indianapolis.

Like Heinekamp, Rush has learned through Communion and Liberation a way of suggesting an alternative to a secularist worldview.

"We all have this religious sense. We all have this desire to look for happiness," Rush said. "Secularism is, in a sense, a reduction of that desire. It's saying that I'm going to look for happiness in a lesser source, within the world."

"I'm not interested in living life to a lesser extent. I'm interested in living life to the fullest. That's what I propose. I don't have a problem proposing that in my workplace or amongst my family ..."

Brother Pat and his fellow Oblates foresee collaborating with Catholics like Heinekamp and Rush, but only after they have more firmly established what they foresee as a long-term ministry in Indianapolis.

"We're just in it to get things started, so to speak," said Brother Pat. "Perhaps our [ultimate] role is just to turn it over to interested lay people and then move on to another city."

(For more information on Communion and Liberation, log on to www.clonline.us or www.archindy.org/youngadult/cl.html.) †

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BISHOPS

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as the Rev. Martin Luther King Jr., the slain civil rights activist, Catholic priests, religious women, bishops and laypeople who helped bring about racial reforms in the U.S.

"We can also be truly grateful that our country's social conscience has advanced to the point that Barack Obama was not asked to renounce his racial heritage in order to be president, as, effectively, John Kennedy was asked to promise that his Catholic faith would not influence his perspective and decisions as president a generation ago," he said.

"We are, perhaps, at a moment when, with the grace of God, all races are safely within the American consensus," the cardinal said. "We are not at the point, however, when Catholics, especially in public life, can be considered full partners in the American experience unless they are willing to put aside some fundamental Catholic teachings on a just moral and political order."

Archbishop Pietro Sambi, apostolic nuncio to the U.S., addressed the opening session as well and urged the bishops to "rediscover the joy of prayer."

The nuncio also encouraged the bishops to celebrate and support the Catholic laity in America, focus on ethical challenges in advances in science, promote the Church's position that marriage should remain a lifelong union between one man and one woman, and reach out to those who have been sexually abused by clergy.

During a press conference after the morning session, the bishops were asked if they would support an approach backed by some Catholic backers of Obama that the focus should be on reducing the number of abortions by providing better social services to pregnant women and by addressing poverty.

Cardinal George said the bishops would support programs to improve social welfare in general. But, he said, "it's still to be proven what the connection is between poverty and abortion."

Archbishop George H. Niederauer of San Francisco said "both/and" would be his preferred approach, working to change a legal system that cannot protect the most vulnerable in society as well as aiding women facing an unwanted pregnancy.

Consideration of the blessing for children in the womb was the first order of business following the opening session. Written both in English and Spanish, the liturgical service would fill a gap in existing prayer books. A

vote on the service was scheduled for Nov. 11.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the bishops' Committee on Divine Worship, introduced the blessing document.

He said the prayer, which had been approved both by his committee and by the Committee on Pro-Life Activities, "was prepared to support the parents awaiting the birth of their child, to encourage in the parish prayers for and recognition of the precious gift of the child in the womb, and to foster respect for human life within society."

If approved, the blessing will be included in future editions of the *Book of Blessings* when that liturgical text is revised.

The bishops were to vote on a heavily amended version of the Proper of the Seasons, made up of the proper prayers for Sundays and feast days during the liturgical year, on Nov. 11, five months after the 700-page translation was rejected at the June meeting of the USCCB in Orlando, Fla.

Bishop Serratelli presented the translation and outlined the steps taken since the June rejection of the document.

Of the more than 300 new modifications to the document submitted after the June meeting, Bishop Serratelli said more than 90 were related to syntax, grammar and sentence structure, 14 were made to break up long sentences, 13 corrected inaccuracies in the translation, and 180 dealt with concerns about vocabulary.

At the Orlando meeting, the majority of bishops voted not to return the translation to the International Commission on English in the Liturgy, known as ICEL, made up of representatives of episcopal conferences in 11 English-speaking countries. Many U.S. bishops expressed frustration that suggestions they had submitted to ICEL to clarify the sentence structure or revise archaic language had been ignored.

In the only votes on the meeting's first day, the bishops agreed to a revised process for submitting "varia"—new issues that an individual bishop or group of bishops would like to see considered by the full body. The new process was designed to allow for flexibility, but conform to criteria established under the USCCB reorganization last year.

The bishops also decided by voice vote to review the USCCB regulations on statements and publications in light of the reorganization. Revised regulations were expected to be submitted to the full body in June.

The bishops also took time to honor Stephanie Garza, 25, who was given the 2008 Cardinal Bernardin New Leadership Award for her work with immigrant parents in Chicago.

Named for Cardinal Joseph L. Bernardin, the late archbishop of Chicago, the award from the



Archbishop Daniel M. Buechlein, seated in the third row from the front, joins other U.S. bishops in prayer on Nov. 10 at the opening session of their general fall meeting in Baltimore.

bishops' Catholic Campaign for Human Development honors young Catholics who demonstrate leadership in fighting poverty and injustice through community-based efforts.

"Stephanie is a clear example of a young leader who is inspired by her faith to empower low-income people to work together to address the root causes of poverty in their communities," said Auxiliary Bishop Roger P. Morin of New Orleans, who chairs the U.S. bishops' CCHD subcommittee.

The daughter of an immigrant father and a Mexican-American mother, Garza works with the Southwest Organizing Project, an organization that receives CCHD funding. She runs the "Parents as Mentors" program, an initiative in four Chicago public elementary schools that facilitates parents' involvement in their children's schools with the goal of addressing community needs.

A Nov. 9 workshop for bishops prior to the opening of the fall meeting explored how domestic and international charitable organizations have found encouragement and helpful guidance in Pope Benedict XVI's first encyclical, "*Deus Caritas Est*" ("God Is Love").

Cathedral to host ninth annual Interfaith Thanksgiving Service

Criterion staff report

SS. Peter and Paul Cathedral Parish's ninth annual Interfaith Thanksgiving



James Morris

Service will take place at 7 p.m. on Nov. 25 at the cathedral, 1347 N. Meridian St., in Indianapolis. James Morris, president of the Indiana Pacers, will deliver a reflection during the prayer service. Morris, a native of Terre Haute and a longtime civic leader in Indianapolis, has had a 36-year career in business, philanthropy and humanitarian leadership, including serving as the executive director of the United Nations World Food Programme.

Locally, Morris initiated the Interfaith Hunger Initiative, a coalition of faith-based organizations working to end hunger here and abroad.

Msgr. Joseph F. Schaedel, vicar general, will be the service's presider.

Representatives of the Buddhist, Christian, Hindu, Jewish, Muslim and Sikh faith communities in the Indianapolis community will also take part in the service.

A collection of canned goods and monetary gifts taken up during the Interfaith Thanksgiving Service will be donated to the Interfaith Hunger Initiative and Gleaners Food Bank.

Prelude music starting at 6:30 p.m. will feature the Indianapolis Children's Choir and the cathedral's choir, *Laudis Cantores*.

(For more information on the ninth annual Interfaith Thanksgiving Service, call 317-634-4519.) †

UPCOMING RETREATS

November 28-30: Serenity Retreat

Explore how the 12 Steps and the 3 Legacies of Service, Unity, Recovery are woven together to create sobriety and wholeness of life.

• Presenters: Delora Boaz and Eddie Grantz

WINTER-SPRING RETREATS SAMPLING

February 13-15: The Passion

Using the various characters found in the accounts of the Passion, we will reflect on our relationship to the Lord as we live out our own passion day to day.

• Presenter: Friar Bob Baxter, OFM Conv

April 17-19: Matthew Kelly Retreat

Using his many gifts as a story-teller, Matthew Kelly will lead us to a deeper understanding of today's culture and the yearnings of the human heart. We will be empowered to live our faith with passion and purpose.

• Presenter: Matthew Kelly

This retreat is filling up quickly. Call now for special pricing and to reserve your place.

April 24-26: Centering Retreat

Through hands-on experiences with clay and paint, lectio and labyrinth, journaling and meditation, we will

discover how to maintain our centeredness in a turbulent world. Due to space restrictions in the pottery studios this retreat is limited to 20 participants.

• Presenters: Friar Bob Baxter, Sr. Justina, RSM; Joan Zehnder, Jim Brodfehrer, Sue Brodfehrer, Deb Faith, Brian Somerville. Contact the Center office for a full listing of Winter-Spring retreats.

ONGOING PROGRAMS

Evening Scripture Study

Mondays, 7:00PM in the Lower Chapel. For Catholics who desire a deeper appreciation of the biblical roots of their faith. Presenter: Friar Bob Baxter, OFM Conv.

The Christmas Scriptures

Monday, December 15th, 7:00PM in the Lower Chapel. A one evening exploration of the Christmas story as found in Matthew and Luke. This evening will provide a meaningful spiritual dimension to your preparation for Christmas.

• Presenter: Friar Bob Baxter, OFM Conv.

First Fridays with the Friars

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Editorial

CNS photo/Paul Finch



A senior citizen reads the label of her prescription medication in her home. A study recently released by The National Center on Addiction and Substance Abuse at Columbia University says that prescription drugs have become the drug of choice for many teenagers.

Teens, parents and drugs

Being a good parent is a tough job, and it seems to get tougher every year. And one of the things that make it challenging is the easy availability of drugs.

Joseph A. Califano Jr. has been concerned about the effect of drugs and alcohol on teenagers for years, and the former secretary of health, education and welfare founded The National Center on Addiction and Substance Abuse at Columbia University. The center conducts an annual survey on teens and drugs, and we first editorialized about one of his surveys back in 2001.

This year's survey focused on what parents do—and don't do—to influence the risk of substance abuse by their 12- to 17-year-old children.

Califano reported on some of the results of that survey in the Oct. 27 issue of *America* magazine.

His conclusion, which shouldn't be at all surprising: "Teens whose parents are 'hands on'—engaging themselves in their teens' day-to-day lives, relaxing with them, having frequent family dinners, supervising them, establishing standards of behavior, instilling a sense of the importance of religion in their children and setting positive examples of healthy behavior—are much less likely to smoke, drink or use drugs."

Prescription drugs have become the drug of choice for many teens. This year's survey found for the first time that such drugs were easier for teens to obtain than beer. Addictive prescription drugs are often found right in their homes. Of teens who abuse prescription drugs to get high, 34 percent said they get them from their homes. Another 31 percent said they get them from their friends, who usually got them from *their* homes.

Califano wrote that kids tend to think that prescription drugs are safer than drugs bought from street dealers since they come from a pharmacy and their parents have them. One easy solution would be for parents to keep track of the number of pills they have.

Teens also continue to smoke marijuana. Half of 16- and 17-year-olds said that smoking marijuana is more common than smoking cigarettes for those their age. This year's survey found a 35 percent increase in just one year in the number of teens who can get

marijuana in an hour or less—an increase of 1.4 million teens (4.4 vs. 5.8 million). And that was in a year when the population of 12- to 17-year olds decreased by almost half a million.

Califano wrote that the survey uncovered "problem parents" who enable their teens to use drugs by their actions and inactions. The problem parents, he said, are those who "fail to monitor their children's leaving their home and hanging out on school nights [Monday through Thursday]; fail to keep away from their children their own dangerous and addictive prescriptions drugs, like painkillers and stimulants; fail to address the problem of drugs in their children's school; and set a bad example."

What must good parents do? Above all, set a good example since teens have always paid more attention to their parents' actions than their words alone. If parents use illegal drugs or abuse alcohol, chances are that their teens will do so, too.

Two other things were found to be important: getting teens involved spiritually and having family dinners. The survey found that teens who never attend religious services are three times likelier to use marijuana and twice as likely to smoke and drink than teens who attend religious services weekly. And, Califano wrote, "In 21st-century America, it is unlikely that teens are regularly attending religious services unless their parents are taking them."

And that family dinner is vital. Califano wrote, "Young people who have dinner with their parents at least five times a week are far less likely to smoke, drink or use drugs than kids who have family dinners less than three times a week." Other surveys have consistently shown how important family dinners can be.

And the reward for being a good parent: "A child who gets to age 21 without smoking, using illegal drugs or abusing alcohol is virtually certain never to do so."

In other words, the best way to ensure that your teenagers won't be substance abusers is to be a good parent.

—John F. Fink

Be Our Guest/Greg Erlandson

Five priorities for the pro-life movement to save the unborn in the wake of this year's election

(Editor's note: The following commentary appears in the Nov. 16 issue of Our Sunday Visitor. It was written by Greg Erlandson, president and publisher.)

This election campaign, self-identified pro-lifers seemed to spend as much time fighting with each other as they did working to change the course of the nation's political discussion in a way that truly benefited the unborn.

If the Catholic pro-life movement is to continue as a vital moral force in American society, I believe it should use the months ahead to rethink and renew its strategies. I would suggest five priorities for reflection and consideration.

Priority No. 1—Retell our story. During the election, numerous Catholics seemed ready to throw in the pro-life towel because the movement "had not accomplished anything" or because its efforts to roll back abortion were judged a legislative "failure."

This is demonstrably untrue. In the face of judicial fiat allowing unrestricted access to abortion from conception virtually until birth, the pro-life movement has won a host of legal and judicial decisions.

Such successes have been incremental, but they have both encouraged and sustained a broader grass-roots effort to bear prayerful witness at clinics, aid pregnant women and focus the national discussion on the unseen victim. Against all odds, the pro-life witness has not wavered, and young people are increasingly getting the message.

Part of the problem is that the pro-life movement itself is divided on the value of incremental change, and some pro-lifers—both for ideological and for fundraising reasons—can sound the most negative about what has been accomplished.

Priority No. 2—The pro-life movement must stop putting all its eggs in the Republican basket. Even with control of the White House and Congress, the party did little to restrict abortion until election time rolled around, and some of its most prominent leaders are less than wholehearted in their efforts.

But even acknowledging the many

dedicated Republican politicians who are ardently pro-life, it does not serve the pro-life movement well to be the captive interest of a party with many other agendas, some less compatible with Catholic views.

Particularly as new generations are informed about life issues, it is in the best interest of the pro-life movement to have advocates in both parties. Pro-lifers need a much more aggressive strategy for promoting pro-life Democratic candidates, and giving voice to the many pro-life Democrats who remain in the party.

Priority No. 3—The leaders of many of the traditional pro-life organizations have done a yeoman's work for decades, and we owe them a huge debt of gratitude. But it has been more than three decades since *Roe v. Wade*, and there is a need for new pro-life leaders who can seek new strategies and new alliances as the movement moves forward.

Priority No. 4—The U.S. bishops must address their own divisions. They have been a mainstay of the pro-life movement, providing it with intellectual, financial and spiritual support for decades. Yet the past two elections have called more attention to their own divisions than to the pro-life message they seek to promote.

Executive sessions and carefully worded documents cannot paper over these divisions, particularly when one diocese virtually condemns a candidate and anyone who votes for him while another remains silent or stresses that Catholics are not "single-issue" voters. Catholics themselves can become cynical or confused in this environment, and this does not bode well for the future.

Priority No. 5: The abortion battle has not been lost, but it is unlikely to be won anytime soon either. At best, it will only move to the states, and even that seems a stretch right now. The Freedom of Choice Act, if it is made law, will be an even greater setback.

This is a multigenerational battle more similar to the abolitionist movement or to the civil rights movement than any other social cause.

Education and personal witness are the keys—an ongoing abortion apologetics in word and deed that testify to our belief that abortion is one critical component of a broad spiritual and social struggle on behalf of human dignity and human rights that we will never give up. †

Letter to the Editor

The failure to protect the 'least of these' renders any other position meaningless

The election is over, and Catholics voted 54 percent for President-elect Barack Obama (according to an exit poll by Edison/Mitofsky reported in *The Wall Street Journal*), an avowed abortion supporter.

How in the world can the Catholic Church's campaign against abortion possibly succeed if we continue to vote this way?

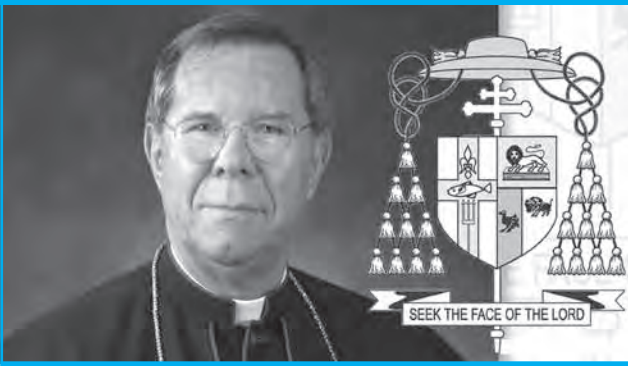
It is astounding to me that Catholics could write letters to the editor to *The Criterion* which absolve abortion-approving candidates of the 50 million deaths of innocent babies because of other social welfare conditions the writers consider of equal importance, such as universal health care, the economy and additional programs for the poor. There will be millions more abortions to come now that those candidates have been elected.

Can you even imagine such a departure from Catholic precepts, the commandments of God or the teaching of Jesus? The failure to protect the "least of these" renders any other position meaningless.

Summing up my feelings best is the statement of Tony Woodlief in the Nov. 1/8 issue of *World Magazine*: "Those other issues certainly affect a country's safety, prosperity and greatness. But I've come to believe that a nation that tolerates destruction of innocents deserves neither safety nor prosperity nor greatness. We've descended into barbarism, and it poisons how we treat the elderly, the incapacitated, even ourselves. ... But abortion is, in my view, the touchstone. Get this one wrong and your moral compass can guide you in nothing else."

Charles A. Pechette
Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Like Holy Father, archdiocese committed to reaching out to young adults

On Nov. 9, we commemorated the dedication of the Basilica of St. John Lateran in Rome. On Nov. 18, we commemorate the dedication of the Basilicas of St. Peter and St. Paul in Rome.

Both of these occasions, if you will, celebrate the “homes” of the universal Church and its Roman roots.

St. John Lateran is the Cathedral Church of the Holy Father. The Basilicas of St. Peter and St. Paul honor the tombs of the two founding “fathers” of the Church.

One cannot but think of the successor of Peter on these feasts of the universal Church. Pope Benedict XVI continues to surprise many of us because of the energy he brings as universal pastor.

He is certainly in “the evening of life” at age 81. To those of us who have known him for many years, it seems as if his health is better now than it was 10 years ago.

I try to keep up with him by reading the English edition of the Vatican weekly edition of the *L'Osservatore Romano*.

Besides featuring his address at the weekly general audience, the paper usually publishes various talks and messages the pope gives during a given week. I am struck by the common themes expressed by the Holy Father.

Recently, he received the Benedictine abbots who were in Rome for their general congress held every four years.

Pope Benedict has a great regard for the *Rule* of St. Benedict and the contribution that Benedictine monasticism has made in

the civilization of Europe. He encouraged the abbots to carry on the civilizing role of monasticism in a culture sorely in need of the harmonizing effect of the Gospel of Christ.

The Holy Father also encouraged the abbots to continue to foster the spirit of hospitality, which has been a hallmark of Benedictine communities in a world sorely in need of places that people can go for respite in a truly Christian spirit “within the infinite horizon of Christian hope.”

I was pleasantly surprised that the Holy Father’s central point with the abbots was to urge them to devote themselves “with fresh apostolic zeal to youth who are the future of the Church and of humanity. Indeed to build a ‘new’ Europe, it is necessary to start with the new generations, offering them the possibility of coming into close contact with the spiritual treasure of the liturgy, of meditation and of *lectio divina*. This pastoral and formative action is in fact more necessary than ever for the whole human family” (*L'Osservatore Romano*, #39, Sept. 24, 2008).

The Holy Father made a brief visit to Paris and to Lourdes in mid-September. He went to France in order to be part of the celebration of the 150th anniversary of the apparition of the Blessed Mother in Lourdes.

The pope was given a formal reception in the Élysée Palace by the president of France, Nicolas Sarkozy. In his address to the president, the Holy Father said: “The pope, as a witness of a God who loves and

saves, strives to be a sower of charity and hope. All of human society needs hope. This hope is all the more necessary in today’s world which offers few spiritual aspirations and few material certainties.

“My greatest concern is for young people. Some of them are struggling to find the right direction or are suffering from a loss of connection with their families. Still others are experiencing the limits of religious communitarianism. Sometimes on the margins and often left to themselves, they are vulnerable and must come to terms on their own with a reality that overwhelms them. It is necessary to offer them a sound educational environment and to encourage them to respect and assist others if they are to develop serenely towards the age of responsibility” (*L'Osservatore Romano*, #38, Sept. 17, 2008).

From the time I became a bishop, I have been deeply committed to Catholic education and the religious formation of our youths. Our schools and parish catechetical programs form a core of ministry to our youths.

The archdiocese has also been working hard for several years to strengthen our youth ministry programs in addition to Catholic education and catechetical

formation.

More recently, we have begun efforts to provide an archdiocesan “home” for our young adults. This ministry addresses the significant challenge of the mobility of our young adults. With the use of the Internet and other means of technology, we hope to provide more initiatives for young adults and specifically for campus ministry at our colleges and universities.

The presence of five young adults on our archdiocesan pilgrimage to the Holy Land was intentional. Their presence and interaction with the more senior pilgrims was a blessing for all parties concerned.

Our efforts will continue to echo the hopes of Pope Benedict. †

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 November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one’s life as a gift for others, especially as priests or religious.

Al igual que el Santo Padre, la arquidiócesis tiene el compromiso de acercarse a los jóvenes adultos

El 9 de noviembre conmemoramos la dedicación de la Basílica de San Juan de Letrán en Roma. El 18 de noviembre conmemoramos la dedicación de las basílicas de San Pedro y San Pablo en Roma.

Estas dos ocasiones son una celebración de los “hogares” de la Iglesia universal y sus raíces romanas, por así decirlo.

La de San Juan de Letrán es la Iglesia Catedral del Santo Padre. Las basílicas de San Pedro y San Pablo honran las tumbas de los dos “padres” fundadores de la Iglesia.

Uno no puede menos que pensar en el sucesor de Pedro durante estas festividades de la Iglesia universal. El Papa Benedicto XVI continúa sorprendiendo a muchos de nosotros debido a la energía que infunde como pastor universal.

Ciertamente se encuentra en el “ocaso de la vida” a la edad de 81 años. Para aquellos de nosotros que lo conocemos desde hace años, pareciera que su salud fuera mejor ahora que hace 10 años.

Trato de mantenerme al día con él leyendo la edición en inglés de la publicación semanal del Vaticano *L'Osservatore Romano*. Además de presentar su discurso semanal ante la audiencia general, el periódico generalmente publica diversas charlas y mensajes que el papa emite durante la semana. Me impactan los temas comunes que el Santo Padre aborda.

Recientemente recibió a los abades benedictinos que se encontraban en Roma en ocasión de su congreso general que se celebra cada cuatro años.

El Papa Benedicto tiene en muy alta estima la Regla de San Benedicto y los

aportes que el monacato benedictino ha realizado a la civilización europea. Exhortó a los abades a que continúen desempeñando el papel civilizador que surte el monacato en una sociedad que carece penosamente del efecto armonizador del Evangelio de Cristo.

El Santo Padre también alentó a que los abades continuaran fomentando el espíritu de hospitalidad, que ha sido el sello distintivo de las comunidades benedictinas, en un mundo que necesita urgentemente lugares donde las personas puedan acudir para descansar en un espíritu verdaderamente cristiano “dentro del horizonte infinito de la esperanza cristiana.”

Me sorprendió gratamente que el argumento central del Santo Padre con los abades fuera urgirlos a dedicarse “con renovado celo apostólico, a los jóvenes que son el futuro de la Iglesia y de la humanidad. En efecto, para construir una ‘nueva’ Europa es necesario comenzar por las nuevas generaciones, ofreciéndoles la posibilidad de entrar en estrecho contacto con el tesoro espiritual de la liturgia, la meditación y la *lectio divina*. Esta acción pastoral y didáctica es de hecho más necesaria que nunca para toda la familia humana” (*L'Osservatore Romano*, #39, 24 de septiembre, 2008).

El Santo Padre realizó una breve visita a París y a Lourdes a mediados de septiembre. Viajó a Francia para participar en la celebración de los 150 años de la aparición de la Santa Madre en Lourdes.

El presidente de Francia, Nikolas Sarkozy ofreció al Papa una recepción formal en el Palacio Élysée. En su discurso al presidente, el Santo Padre dijo: “El Papa, como testigo de un Dios que ama y salva, se esmera por ser un sembrador de caridad y esperanza. Toda la sociedad humana necesita esperanza.

Esta esperanza es aún más necesaria en el mundo de hoy que ofrece escasas aspiraciones espirituales y escasas certezas materiales.

“Mi mayor preocupación es por los jóvenes. Algunos de ellos luchan por encontrar la dirección correcta o sufren la pérdida de conexión con sus familias. En tanto que otros experimentan las limitaciones del comunitarismo religioso. En ocasiones marginados y con frecuencia de su cuenta, son vulnerables y deben llegar a aceptar por sí mismos una realidad que los abruma. Es necesario ofrecerles un entorno didáctico sólido y alentarlos a que respeten y asistan a otros, si desean progresar serenamente hacia la edad de la responsabilidad” (*L'Osservatore Romano*, #38, 17 de septiembre, 2008).

Desde que me convertí en obispo he estado profundamente comprometido con la educación católica y la formación religiosa de nuestra juventud. Nuestras escuelas y programas parroquiales de catequesis conforman un ministerio fundamental para nuestros jóvenes.

La arquidiócesis también ha estado trabajando durante varios años para fortalecer nuestros programas del ministerio para jóvenes, además de la educación católica y la formación catequística.

En época más reciente hemos comenzado los esfuerzos para proporcionar un “hogar” arquidiocesano para nuestros

jóvenes adultos. Este ministerio aborda el desafío importante de la movilidad que enfrentan nuestros jóvenes adultos. A través del uso de Internet y otros medios tecnológicos esperamos ofrecer más iniciativas para los jóvenes adultos y específicamente para el ministerio en el campus en nuestras universidades e institutos de educación superior.

La presencia de cinco jóvenes adultos en nuestra peregrinación arquidiocesana a Tierra Santa fue intencional. Su presencia e interacción con los peregrinos más mayores resultó una bendición para todos los involucrados.

Nuestros esfuerzos continuarán haciendo eco de las esperanzas del Papa Benedicto. †

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

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

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

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Events Calendar

November 14

Marian College, Civic Theatre, 3200 Cold Spring Road, Indianapolis. Southside Catholic Business Professionals, **"Inspirational Insights,"** 8:30-11:30 a.m., \$49 per person, \$20 students, includes breakfast. Information: 317-735-9924 or www.IndySCBP.

November 14-15

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **St. Augustine Guild, "Christmas Bazaar,"** 9 a.m.-4 p.m., lunch 11 a.m.-1:30 p.m. Information: 317-844-3611 or 317-872-6420.

November 15

St. Malachy Parish, Noll Hall, 326 N. Green St., Brownsburg. **"Christmas Bazaar,"** craft show, 9 a.m.-3 p.m. Information: 317-852-3195 or dlmtimko2@aol.com.

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **"Holiday Bazaar,"** food, poticas, booths, 9 a.m.-6 p.m. Information: 317-354-6103 or

317-631-3019.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass,** Father Eric Johnson, celebrant, 8:30 a.m., with veneration of missionary image of Our Lady of Guadalupe, followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Roncalli High School, 3300 Prague Road, Indianapolis. **Placement test,** \$10 per student, 8-11:15 a.m. Information: 317-787-8277.

Roncalli High School, 3300 Prague Road, Indianapolis. **Boys' basketball shooting clinic,** grades 3-4, 1-2:30 p.m., grades 5-6, 2:30-4 p.m., grades 7-8, 4-5:30 p.m., \$20 per player includes T-shirt. Registration: 317-787-8277, ext. 304.

Primo Banquet and Conference Center, 2615 E. National Ave., Indianapolis. **Fifth annual St. Francis Hospice style show,**

"Caring Beyond Curing," 11 a.m. Information: 317-859-2874.

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **"Royal Extravaganza,"** dinner and dancing, \$65 per person. Information: 317-826-6000.

St. Mary Parish, 211 Fourth St., Aurora. **Thanksgiving dinner,** 4-7 p.m. Information: 812-926-0060.

St. Bartholomew Parish, 1306 27th St., Columbus. **Concert, Latin-American music,** Patricio Escobar from Ecuador, singer/guitarist, 6:30 p.m., free-will donation. Information: 812-379-9353, ext. 237.

Oldenburg Franciscan Center, Oldenburg. **"Grieving Losses in Our Lives: Keeping Memories Alive,"** 9-11:30 a.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

November 16

Athenaeum Ballroom, 401 E.

Michigan St., Indianapolis. **St. Mary Parish, live art auction,** 4-5 p.m., preview, 5 p.m., auction, \$10 per person. Information: 317-636-1700 or 317-637-3983.

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Wholehog sausage and pancake breakfast,** 7:30 a.m.-noon.

Seton East, Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 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.

November 16-19

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **Parish Mission, "We Are Called,"** 7-8:30 p.m., Father Jim Farrell, presenter. Information: 812-944-1184.

November 18

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"A People of Worship: Sacramental Life,"** Msgr. Joseph F. Schaedel, presenter, 6:30-9 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 19

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass,** 2 p.m. Information: 317-784-4439.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service,** rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

November 20

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass,** 6:30 a.m., followed by buffet breakfast, Dr. James Trippi, cardiologist and president of Gennesaret Free Clinic, presenter, \$14 member, \$20 non-member. Information and registration: www.catholicbusinessexchange.org.

November 22

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyd's Knobs. **"Harvest of Abundance,"** dinner, dancing, \$40 per person. Information: 812-923-3011.

November 22-23

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Outreach ministry, "A Different Kind of Giving" market,** shop for Christmas presents that have a purpose, after all Masses. Information: 317-882-0724.

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Craft fair, bake sale and noodle sale,** Sat. 9 a.m.-2 p.m., Sun. 9 a.m.-12:30 p.m. Information: 812-232-3512.

November 23

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society, annual bazaar and chicken noodle dinner,** crafts, bake sale, 12:30-4 p.m. Information: 317-784-5454, ext. 2.

Bishop Chatard High School, 5885 N. Crittenden Ave., Indianapolis. **Chatard-A-Bratton, "Good Vibrations," women's shopping brunch,** 10:30 a.m.-1 p.m., \$5 per person. Information: 317-251-1451, ext. 2264.

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Open house,** 1-3 p.m. Information: 317-860-1000 or astinson@providencecristorey.org.

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Orchestra Musik Fest, concert,** 3 p.m., no charge. Information: 812-934-4440.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Organ concert,** Mark Hatfield, guest organist, 3 p.m. no charge. Information: 800-682-0988 or news@saintmeinrad.edu. †

VIPs



St. Jude parishioner **Patrick Jerrell** of Indianapolis has been elected to a three-year term as president of the Indianapolis Archdiocesan Council of the Society of St. Vincent de Paul (SVdP), an international

non-profit organization dedicated to serving the needy. Jerrell will lead the four district councils, 52 parish-based conferences, and more than 1,400 volunteers in service to the poor. †

St. Francis hospitals offer Newborn Pantry assistance

St. Francis Hospital and Health Centers in Beech Grove, Indianapolis and Mooresville now offer a Newborn Pantry assistance program to ensure that families have some of the necessities for their newborn infants.

The program is accepting donations of new and gently used layette items, including baby blankets, diapers, wipes, bibs, crib sheets and one-piece body suits.

The donations will be collected from 11 a.m. until 1 p.m. at kick-off "baby

showers" on three days:

- Nov. 17—St. Francis Hospital-Mooresville, Swisher Conference Center, 1201 Hadley Road, Mooresville.
- Nov. 18—St. Francis Hospital-Indianapolis, Classroom II, 8111 S. Emerson Ave., Indianapolis.
- Nov. 19—St. Francis Hospital-Beech Grove, basement auditorium, 1600 Albany St., Beech Grove.

For more information about donations, contact Mischelle Frank at 317-782-6517. †

Deacon ordination



Above, 12 seminarians receiving priestly formation at Saint Meinrad School of Theology in St. Meinrad stand before Archbishop Daniel M. Buechlein during the Oct. 25 liturgy at the Saint Meinrad Archabbey Church when they were ordained deacons. Three archdiocesan seminarians—Jeremy Gries and John Hollowell, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, and Peter Marshall, a member of St. Mary Parish in Indianapolis—were ordained during the liturgy.

Left, seminarian John Hollowell, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, promises obedience to Archbishop Buechlein and his successors during the ordination liturgy.



Procession

Members of St. Patrick Parish in Indianapolis process with an image of *El Señor de los Milagros* ("The Lord of the Miracles") on Oct. 12 along a street near the Indianapolis South Deanery church. A devotion to this image of Jesus is particularly popular in Peru, and among Peruvian and other Hispanic immigrants. The procession was organized by the Brotherhood of the Lord of the Miracles, a parish organization.

Month of the rosary brings parish community together in faith

By Mary Ann Wyand

October, the month of the Holy Rosary, brought St. Michael the Archangel parishioners in Indianapolis closer as friends, neighbors and partners in faith.

As many as 30 people prayed the mysteries of the rosary together every night last month at different parishioners' homes in front of a blessed statue of Mary and a blue vigil light.

Their Marian prayers for 31 days resulted in many graces, said Father Varghese Maliakkal, pastor of the Indianapolis West Deanery parish, after concluding the rosary on Oct. 31 with candlelight prayers at the parish meditation garden and the church.

"We started [the group rosary] last year in October," Father Maliakkal explained. "We prayed together the whole month from day one until the end of October. We went from [parishioners'] house to house and prayed the rosary together."

At the conclusion of their daily rosary, he said, parishioners asked him to continue the Marian prayer group throughout the year.

"People came back to me and said, 'Father, this momentum should go on,'" he recalled. "Therefore, we continued to say the rosary together every month in

one [parish] family's home all year long since last October. And then again, the month of October this year, we said it every day and now we will continue to pray the rosary every month in one family's home."

Father Maliakkal said their prayer effort is based on Christ's teachings.

"We strongly believe what Jesus said—though the whole parish cannot come to the rosary [in homes]—that where two or three are gathered in his name he is there and we do receive blessings from him," Father Maliakkal explained. "Many people who had this little statue of Mother Mary and that [vigil] light we lit on the first of October have come back and told me stories of their life experiences that day and that night, and the hours of inner peace they received from the graces of God."

Ruth Buening, a 33-year member of the parish, serves on the parish council's spiritual direction committee.

"Our goal with starting this rosary group was to encourage prayer at home,

Photos by Mary Ann Wyand



St. Michael the Archangel parishioners Peggy and Bob Geis, left, present a blessed Marian statue and vigil light to parishioners Phil and Patricia Price, all of Indianapolis, on Oct. 13 in the Geis home after a group rosary there. Twenty-nine parishioners hosted the Marian devotion in their homes throughout the month of October.

and particularly prayer with young families," Buening said on Oct. 31. "Our average [for the month] was 22 parishioners. ... We tried to include the homebound people as much as possible."

Parishioners began the month by praying at the church then gathered there again on the feast of the Holy Rosary on Oct. 7 for the rosary and Benediction.

"We have Mass on the first Friday [of each month]," she said, "so we combine Mass with the rosary now" for the remainder of the year.

"The statue of Mary goes back to the rectory now until next October or

whenever we decide to have the rosary again," Buening said. "The vigil light always passes with her so it will go out now."

At the conclusion of the rosary on Oct. 13, hosts Bob and Peggy Geis presented the Marian statue and vigil light to Phil and Patricia Price in preparation for the next evening's prayers.

Then they invited people into their kitchen for refreshments and social time.

"It's an opportunity to welcome people into your home for the rosary," Phil Price explained. "It's a gathering of prayerful hospitality." †



Father Varghese Maliakkal, pastor of St. Michael the Archangel Parish in Indianapolis, leads parishioners and Franciscan Sisters of the Immaculate Heart of Mary in reciting the rosary on Oct. 31 at the meditation garden adjacent to the Indianapolis West Deanery church to conclude a month of Marian prayers.



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Celebrate the diversity that makes Indianapolis a blessed and beautiful center for worship.

Ninth Annual Interfaith Thanksgiving Service

Reverend Monsignor Joseph F. Schaedel
Vicar General, Archdiocese of Indianapolis
presider

Reflection will be provided by
James T. Morris

For over 36 years, James T. Morris has combined a distinguished career of business, philanthropy, and humanitarian leadership with a personal commitment to public service. Morris has been Chief of Staff to Mayor Richard Lugar, President of the Lilly Endowment, Chairman and CEO of IWC Resources Corporation, and Executive Director of the United Nations World Food Programme. He has served on the US Olympic Committee, the NCAA Foundation, the Board of the American Red Cross, and has been Chairman of the Trustees of Indiana University. Morns earned his BA at Indiana University and MBA at Butler University, and has received 11 honorary degrees. Since returning to Indianapolis in 1997, Mr. Morns has initiated the Interfaith Hunger Initiative, a coalition of faith-based organizations working to end hunger here and abroad.

Tuesday, November 25, 2008

SS. Peter and Paul Cathedral
1347 N. Meridian Street, Indianapolis, IN 46202
317-634-4519

6:30 p.m. prelude music
featuring

Indianapolis Children's Choir
Laudis Cantores (choir of the cathedral)

7:00 p.m. Procession of Religious Leaders

An offering of canned goods and/or money will be gathered and donated to
The Julian Center.

PAID ADVERTISEMENT

Dedicated Catholic Ministry Has Won Many Battles In Haiti's War on Poverty

Seeing the emaciated young Haitian boy sitting listless under a tree — skin and eyes sallow from dehydration — American-born nurse, Bette Gabrian, felt convicted before God.

"Here, an hour-and-a-half from Miami, children are starving," she said. "This can't go on. God is watching. We have to do something."

In addition to severe malnutrition, the five-year-old's back bulged grotesquely due to Potts Disease-tuberculosis of the spine.

"What was happening to this boy happens all too often in rural Haiti," explained Bette Gebrian, the Director of Public Health with the Haitian Health Foundation (HHF), a Catholic medical outreach with a long history of serving the country's rural poor. "His mother came home to the mountains to deliver her baby. She breast-fed for awhile, then she went back to Port-au-Prince because she had to find a job."

The boy's grandmother, whose own energy had waned with age, was not capable of caring for him properly. Although she loved the boy she nicknamed "Raisin," the grandmother was unable to recognize the danger he was in, and her poverty kept her from having an adequate supply of nutritious food on hand. As a result, the boy was slowly starving to death.

And, as Bette Gabrian rightly says, situations like this are common in Haiti, where the population is destitute, medical care is inadequate and food is scarce.

Because of this severe poverty, Bette has had to see countless children die from heartbreaking — and totally preventable — maladies. But she has also won many battles, conquering such illnesses through HHF's programs, supported by Cross International Catholic Outreach.

Fortunately for Raisin, Bette happened

to visit his rural village with her mobile vaccine clinic. She recognized his classic symptoms before it was too late.

Responding to the boy's urgent needs, Bette took little Raisin to a nearby HHF facility where caring nuns treated his Potts Disease and anemia, de-wormed him, and lovingly fed him back to health. It took a whole year for the weakened boy to reach the level of health and vitality appropriate for a five-year-old. At that point, he could return home.

"But the important thing about this situation is that the boy wasn't simply brought home and left to fall back into his previous condition. We knew that was a risk, so we assigned a health agent to return to his village and do follow-ups," Bette explained. "That's the point of having resident village health workers, who are local people trained by HHF to provide health care to their own people. They do more than put a Band-Aid on the problem — they become part of a long-term process that improves the quality of life for the people in a meaningful way."

Cross International Catholic Outreach fully supports HHF's strategy, recognizing that the constant presence of a trained health worker greatly augments the care given by doctors who come to the village only for emergencies or for occasional wellness visits. Cross has supported these efforts and would like to find ways to expand and strengthen the outreach.

"Clearly, these resident health workers are essential to maintaining the work that's been accomplished by doctors and nurses. HHF has shown the creativity and commitment that marks most Catholic ministries for the poor. This isn't just a job for them. It's a mission and ministry. It's an expression of their love for God and love for others," explained Jim Cavnar, president of Cross International Catholic Outreach. "This is precisely the



type of ministry we American Catholics should be supporting overseas."

Cavnar added that HHF's method of training local people to better their own circumstances is also right in line with how Cross works. It's a method that is both empowering and extremely cost effective in the long run. And this too makes it a wonderful project for U.S. Catholics to support.

"Ultimately, it doesn't take a huge grant of aid to save lives in rural Haiti," said Cavnar. "Pennies can literally mean the difference between a child receiving a lifesaving antibiotic or losing a limb from a staff infection; an expectant mother getting access to medical care or dying in childbirth; or an infant getting vaccinated or succumbing to measles. It only costs us pennies to help — and therefore not helping can cost lives.

"Like Bette, we should all feel concerned

when we see children suffering. We should all wonder what God thinks as He watches our response," he added. "And as Bette says, something should be done... and it can. All it takes is a commitment to get involved and support dedicated Catholic ministries like HHF, and thereby stand with them in their struggle to help the poor. Then, when God watches... He will have reason to smile."

Readers interested in hearing Bette Gebrian describe HHF's lifesaving work in Haiti can listen to interviews posted at www.crosscatholic.org/podcast.

To make a tax-deductible contribution to Cross International Catholic Outreach and its work with Catholic ministries overseas, either use the enclosed postage-paid brochure or send contributions to Cross International Catholic Outreach, Dept. AC00509, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.

Cross International Meets Needs of Haiti Hurricane Victims

In less than a month Haiti felt the impact of four major storms. They devastated cities and towns all over the country, claiming at least 600 lives and leaving thousands without homes or food. Within hours of the first storm's impact, Cross International Catholic Outreach sent thousands of dollars in cash grants to Catholic ministries in the country so they could purchase immediate necessities.

After Tropical Storm Hanna blew by Haiti — dropping sheets of rain and wind that caused flash floods and washed out roads — Cross responded by airlifting food and clean water to Gonaives where people called for help from rooftops where they had climbed to escape more than 12 feet of water.

Widespread flooding from Tropical Storm Hanna and later Hurricane Ike has left many areas completely under water. Around 70 percent of the country's crops have been destroyed, causing Haiti's already-high food prices to spike even higher, and places where homes used to stand are now piles of rubble.

In the months ahead Haiti confronts the massive task of rebuilding, as those who have lost their homes and livelihood start from scratch to survive. The latest estimate is that 86,000 people have been seriously affected by the hurricanes, while hundreds

of thousands require some level of aid.

"People have been coming to us steadily for help. They need money to bury their dead. They need food, shelter, clothes, anything — because everything they have is gone," said Gladys Mecklembourg, who operates a Cross-sponsored orphanage and school for poor children in the Montrouis area, near Port-au-Prince.



Working with several Catholic ministries throughout the country, Cross has turned its efforts to aid in building homes and providing for the long-term recovery needs so many face in the wake of the devastating storms.

"We have been working through our ministry contacts in Haiti to assess the long-term needs of their communities. Cross is committed to helping them rebuild," said Jim Cavnar, Cross president.

"With the help of our faithful donors and other compassionate American Catholics, we can help thousands get their lives back."

To make a tax-deductible contribution to Cross International Catholic Outreach and its outreach overseas, use either the enclosed postage-paid brochure or send donations to: Cross International Catholic Outreach, Dept. AC00509, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



Great Expectations

“Never forget that the Church, in fact humanity itself, all the people around you now, and those who await you in the future, expect much from you young people, because you have within you the supreme gift of the Father, the Spirit of Jesus.

“There is a need for young people

who will allow God’s love to burn within them and who will respond generously to his urgent call. I assure you that the Spirit of Jesus today is inviting you young people to be bearers of the good news of Jesus to your contemporaries.”

— Pope Benedict XVI



THE CRITERION’S Youth Supplement

Editor’s note: Once a year, the Archdiocesan Youth Council writes stories for The Criterion to show readers some of the activities, concerns and interests of young people who share the Catholic faith.

This year’s Youth Supplement features stories that range from how changes in life can bring people closer to God to how Pope Benedict XVI’s visit to the United States in April is still influencing the lives of young people.

Members of the youth council represent deaneries across the archdiocese. Their goal is to share their gifts with the Church and encourage others, particularly youths, to become more active in their faith. If you are a

high school student who wants to apply to serve on the youth council, contact the Youth Ministry department in the archdiocesan Office of Catholic Education and Faith Formation at 317-236-1477 or 800-382-9836, ext. 1477. †



Conversations with God
Prayer marks youths’ conversations with God, page 2B.



Remembering pope’s U.S. visit
Pope’s U.S. visit still resonates with youths, page 3B.



Hope and heartbreak
Hope and heartbreak meet when youths stand up for life, page 4B.

Prayer marks youths' conversations with God

By Katie Groves

Special to The Criterion

In today's world, it has become harder and harder for teenagers to admit they pray. Many even struggle with the definition of prayer. I often question it myself and ask, "Am I doing this right?"

The answer to this question is, "YES!"

If you are praying, you're doing it right. There is no wrong way. Just the fact that you are praying is enough. Each person has their own unique way to pray and that is the beauty of it.

"I pray before every class and when I feel a necessity for prayer," says Jay Cougan, a member of Immaculate Heart of Mary Parish in Indianapolis and a student at Bishop Chatard High School in Indianapolis.

"I pray in my car on the way to school,"

says Andrew DeFeo, a member of St. Lawrence Parish in Indianapolis.

"I pray usually before a test I don't study for, asking God to help me," says Amanda Federspiel, a member of St. Christopher Parish in Indianapolis.

Teenagers pray just like you in many ways every day: in the morning when waking up, before school, in the car, before a test, in stressful situations, after school, before meals and before bed.

You're not alone in questioning whether your prayers are good enough. But they are. God gives us the opportunity to choose when and how we pray every day. It is just up to us to follow through with it.

"I do petitions and thanksgivings," says Bren Doyle, a student at Roncalli High School in Indianapolis and a member of Holy Name of Jesus Parish in Beech Grove. "Sometimes I do it with my family, and other

times just by myself."

"Sometimes I'll end up using music," says Courtney Seiwert, a member of St. Bartholomew Parish in Columbus. "It's neat. The right song just pops up for what I'm thinking. It's crazy."

Just simply saying "Hi, God" is a prayer. We pray subconsciously every day without even knowing it's a prayer. It's not meant to be a show. Prayer is a conversation with God in order to talk and create a close relationship with him.

Prayer doesn't have to be a fancy reciting of written prayers. Those prayers are powerful, but prayer is available at any time and anywhere. Your prayer is up to you. God will always listen no matter when or how you pray.

(Katie Groves is a member of St. Mark the Evangelist Parish in Indianapolis.) †



Kelsey Wilson of St. Thomas More Parish in Mooresville prays before eating her dessert during the trip to New York to see Pope Benedict XVI in April.

Hard times can draw young people closer to God

By Linnea Miller

Special to The Criterion

Many people experience difficult moments in their young lives.

For some, it can be the devastating loss of a loved one.

For others, it can be the trauma of moving to a new city or a new school, and leaving behind familiar places and close friends.

In those hard times, it's natural for a person to feel alone and upset. In times of need, it's also natural for young people to turn to God for help.

Indeed, the stories of three Catholics show the difference that God can make when all seems lost, even drawing people closer to him.

Consider the story of Margaret Miller, a member of Sacred Heart of Jesus Parish in Terre Haute. When she was 18, her mother died.

"I was [at] such a young age," Miller recalls. "I had just graduated from high school, and had an elderly father. The

only thing I had left from my mother was my belief in God. God made me accountable for my actions. A priest told me that if I wanted to see my mother again, I needed to live my life as Jesus wanted me to."

That belief continues to guide her.

"I am a strong believer," says Miller, who is a mother now. "God works miracles if you believe in him."

Bren Doyle shares that belief, too, following a difficult move during her young life. A senior at Roncalli High School in Indianapolis, Bren remembers how hard it was for her initially when she moved to a new home and her new school.

"My best friend used to live down the street from me and now she lives 10 miles away," says Bren, a member of Holy Name of Jesus Parish in Beech Grove. "Also, a shocker, I'm really shy. And I had to meet a whole bunch of new people."

Now, she knows the changes in her life have brought her closer to God.

"I went from a public school to a Catholic school and

the environment was so much more accepting of my faith," she says. "It seemed that I didn't have any friends except God at first, but now I would say I have a lot of friends, including God."

The experiences of Margaret Miller and Bren Doyle make sense to Janet Roth, the coordinator of youth ministry at Sacred Heart of Jesus Parish in Terre Haute.

"I've definitely had some hard times in my life and prayer helps me to get through them," Roth says. "When I have problems, I have a lot of good Christian friends that I can talk to."

Even when she struggles with those problems, she knows God is there for her.

"It's not always easy for me to see God in the moment, but when I look at the situation later, I realize that I could have never worked through it without the love and care of God."

(Linnea Miller is a member of Sacred Heart of Jesus Parish in Terre Haute.) †

YOUNG ADULT AND COLLEGE CAMPUS MINISTRY

Go to www.archindy.org/youngadult for more information on all of these events, plus more! or call Mary Schaffner, Program Coordinator at (317) 236-1430 or (800) 382 9836 ext. 1430

Theology on Tap

Theology on Tap is a social and educational organization where young adult Catholics meet at a local Indianapolis pub, currently Vito's on Penn (20 N. Pennsylvania St.), and listen to talks about the beliefs of the Catholic Church.

The mission of the organization is to provide those in the Indianapolis area an informal platform to meet and socialize, while strengthening faith through the seeds of the Lord's word. So if you're an unfamiliar face to Theology on Tap and would like to meet fellow young adult Catholics in the area, plan to join the fun and camaraderie by checking out our calendar for all upcoming ToT talks and events.

Fall Theology on Tap Events: a series on Pope John Paul's Theology of the Body

- **November 12 - Porn: X-Rated:** An open discussion about the growing "Culture of Death" through pornography; Reclaiming a "Culture of Life" through purity.
- **November 26 - Marriage and the Eucharist:** Let's Consummate A discussion of how gift of self and communion of persons is most completely realized in each - marital embrace and the Eucharist.
- **December 10 - NFP:** The Trojan War. Hear from a local physician on the beauty and reality of Natural Family Planning.
- **December 17 - Theology of the Body Panel Discussion:** Let's Talk about Sex.

See you at the Tap! All talks begin at 7:00 p.m.

Go to www.archindy.org/youngadult

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Young Adult March for Life Pilgrimage – January 20-22, 2009

A chance of a LIFETIME! Join us as our Archdiocese sponsors its first young adult trip to Washington, D.C. to our nation's capital to march in support of the dignity of all human life, from conception to natural death. Priority will be offered to our college age students and young adults up to the age of 30.

Go to www.archindy.org/youngadult

Opportunities for Young Adults as our Archdiocese celebrates its 175th Anniversary

- **Pilgrimage to Vincennes with Archbishop Daniel M. Buechlein – April 18, 2009**

In conjunction with other pilgrimages of this kind, Archbishop Daniel M. Buechlein will lead this spiritual pilgrimage to Vincennes Indiana with our young adults on April 18, 2009. This historic city was the original location of the cathedral and home of Servant of God Simon Bruté, first Bishop of Vincennes, which pre-dated the Archdiocese of Indianapolis. Pilgrims will tour the original cathedral, visit the crypt church and the remains of Bishop Bruté, celebrate Mass and enjoy a meal, all while taking advantage of the opportunity for prayer, conversion and a deeper understanding of the origins of our Catholic heritage in Indiana.

- **Young Adult Hospitality**

Young adults will act as hosts for the over 30 Bishops from around the country who will be here to help celebrate the Sacrament of Confirmation as part of the celebration Mass on May 3, 2009.

Go to www.archindy.org/youngadult

Mass and Run for Vocations – May 1 and 2, 2009

May 1 and 2, 2009, will be the weekend for our second annual Mass and Run for Vocations. Mass will be celebrated on May 1 at St. John the Evangelist Church downtown beginning at 6:00 p.m., and the run/walk will follow the next morning.

For those who don't think they can – or have no desire! – to run the mini, we invite and encourage you to walk or run the 5k, sign up to hold our banner and cheer our runners on, or help out at our hospitality tent so that we have a great representation on that day! While this is sponsored by the young adults, all ages are encouraged to participate in support and awareness of vocations.

Pope's U.S. visit still resonates with youths

By Katie Stergar

Special to The Criterion

(Editor's note: On April 19, 44 youths and six chaperones from the archdiocese were among a crowd of 25,000 people in Yonkers, N.Y., who watched and listened as Pope Benedict XVI shared a message of faith and hope.

Seven months later, Katie Stergar and three other youths on that trip talk about the impact that experience has continued to have on their faith lives.)

Katie Stergar, 17, a member of St. Monica Parish in Indianapolis:

"That day changed my life. The Holy Father was telling us that as the youth of the Church we were also the future of the Church. What we did for our Church now would change everything in years down the road.

"I already led the high school youth group at my parish, but I

realized that I wanted to be a part of it in a deeper way. I mean, I led those other high school youths and helped them come to know and understand Jesus, but it never actually hit me what I was doing for those teens. I was leading by example. No matter where I went or what I did, someone was watching me. I was a role model. 'But that means that if someone was always watching me,' I told myself, 'what do they see?'

"So I made the decision to live according to what Jesus taught us. I made the conscious decision to live in a way that when people would tell me that they wanted to be like me, I wouldn't ask why. I would say thank you and move on. Shortly after this, a young girl came up to me and told me she wanted to be just like me. That was one of the scariest moments in my life. I never realized how many lives I had touched until that moment. Pope Benedict XVI brought that to light." †



Youths from the Archdiocese of Indianapolis have fun showing their dance moves as they wait in the sunshine on April 19 for the arrival of Pope Benedict XVI at a youth and seminarian rally in Yonkers, N.Y.

Andrew DeFeo, 18, St. Lawrence Parish in Indianapolis:

"Whether I realize it or not, I am a leader in the Church and people do look up to me. I have become more of a leader and I am taking charge more at group events."

Andrew also offers this advice to youths: "No matter what, you can overcome any obstacle if you put your mind to it. Silence is golden, too. You don't always have to speak to express yourself or pray. You also need to spend time reflecting as well." †



Even a long bus trip from Indianapolis to Yonkers, N.Y., couldn't diminish the enthusiasm of the 44 youths and six adult chaperones from the archdiocese who made the trip in April to see Pope Benedict XVI.

Timothy DeCrane, 16, Our Lady of the Most Holy Rosary Parish in Indianapolis:

"It was incredible to see how much the Holy Father loved America and how much excitement there was from all the teens that were there. My attitude has changed since going on the trip. Before, when my mom would tell me to go to daily Mass, I would not really want to go, but now I jump at the opportunity to do so. I am also more prayerful since being on the trip." †



Before the arrival of Pope Benedict XVI at a youth and seminarian rally, young people from the Archdiocese of Indianapolis pray in the adoration chapel at St. Joseph's Seminary in Yonkers, N.Y.

Kaleb Bramer, 16, St. Gabriel Parish in Connersville:

"I learned that we need to take more time to listen to what is going on around us. I definitely pray a lot more than I used to. The trip strengthened me spiritually. I feel I am closer to God." †



Pope Benedict XVI listens as pop singer Kelly Clarkson sings "Ave Maria" during a youth rally on April 19 at St. Joseph's Seminary in Yonkers, N.Y. A crowd of 25,000 people attended the rally for youths and seminarians.

Sharing talents helps youths deepen their faith

By Michael Kubancsek

Special to The Criterion

For some teenagers, waking up on time every Sunday and attending Mass with their families is enough.

Others seek to make a deeper connection to their faith and the celebration of the Mass.

Wanting a more involved part in the worship community, these youths offer their time and talents in music, altar serving, ushering and distributing holy Communion.

Similar to many teenagers, Justin Hoch has found his liturgical niche with music, singing in the choir at St. Barnabas Parish in Indianapolis.

"I enjoy singing because it's a way I'm involved in the liturgy," says Hoch, a sophomore at Center Grove High School in Greenwood.

Many parishes have special youth musical groups that perform at weekly or monthly Masses. Our Lady of the Greenwood Parish in Greenwood has just started a group called "JAMZ" under the direction of parishioner Susan Jansen and music director Jeff Havens. They plan to perform once a month at the Sunday evening youth- and young adult Masses.

Other young people get involved more deeply in the Mass by assisting the priest as altar servers. The role and specifics of altar serving vary greatly from parish to parish, especially in the number, attire and duties of the servers.

One special role that young people fulfill is serving as master of ceremonies at weekend and special events Masses, such as funerals and weddings.

Ian Barnstead is honored to assist the priest during Mass. "What I find best about being an emcee is that I actually assist in bringing Christ to people," says Ian, a member of St. Luke the Evangelist Parish in Indianapolis. "It's a role you play in the sacrifice of the Mass. As an emcee, it's my



Choir members of the Greater Indianapolis Catholic Youth Chorale and Chamber Ensemble practice on the first and third Wednesday of each month at St. Gabriel the Archangel Church, 6000 W. 34th St., in Indianapolis.

job to take care of all the little details so the priest does not have to worry about them and can put forth all his attention on the Mass."

A third important role that young people fill is that of extraordinary minister of holy Communion. Alongside priests and deacons, they distribute the Eucharist to the congregation. Many youths that serve in this role say they feel humbled to be able to literally bring Christ in the Eucharist to their fellow parishioners.

Youths also are happy when parishioners thank them for their service to the worship community.

"We get lots of positive feedback from the parish about how well we do," Hoch says. "It's encouraging and makes me feel good."

(Michael Kubancsek is a member of Our Lady of the Greenwood Parish in Greenwood.) †

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Hope, heartbreak meet when youths stand up for life

By Timothy DeCrane
Special to The Criterion

(Editor's note: At 16, Timothy DeCrane is similar to many youths in the archdiocese who have made the choice to stand up for unborn children and pro-life issues.

He has taken part in the annual March for Life that is held in Washington, D.C., every January. He has also kept prayerful vigils outside an abortion clinic in Indianapolis, hoping his presence helps an expectant mother change her mind about getting an abortion. And he has volunteered at Birthline, an archdiocesan ministry that offers supplies and support to pregnant women and mothers of small children.

Timothy writes about the heartbreak he has experienced in his pro-life efforts, the courage it sometimes takes to stand up for his beliefs and the hope he has as a child of God.)

The most profound pro-life activity that I have taken part in is the March for Life. It is amazing to see the thousands of different people from different religions, ages, races and cultures come together to promote the sanctity of life.

It absolutely breaks my heart when I pass the Supreme Court and remember their decision to allow abortion. To see the pictures of the aborted babies, and to see how their bodies are not respected, is very disheartening to me.

I have pro-life views for a variety of reasons. To begin with, we are all creatures of God. He alone is the one who may give and take life when he decides. Man must never decide when life ends. The Church says, and I firmly believe, that the human body is a temple of the Holy Spirit and must be treated with dignity. Abortion treats neither the dead child nor the mother with dignity. It makes them mere objects, and not children of God.

The past two years, I have participated in "40 Days for Life" in Indianapolis. For an hour each week, I peacefully pray in front of the abortion clinic on Georgetown Road. I also participated in the Central Indiana Life Chain, which is held every first Sunday in October. Participating in these events takes courage as some people disagree with my view.

When I work at Birthline, it helps to see that babies are cared for, and that some parents respect their children as much as my parents respect me. At the Birthline ministry, I have helped sort toys, clothing, bottles, blankets and other assorted baby items that will be

distributed to mothers in need. I sometimes get to meet the mothers who need help with their pregnancies. They understand the quality of human life.

Through prayer and sacrifice, I firmly believe that abortion will be ended and human life will once more be respected as it should be. We can ensure that abortion will be overturned by voting for candidates that support life, by fervent prayer and by good example. When abortion becomes overturned, we must continue to safeguard life and make sure that abortion never becomes legal again.

God has a plan for each and every person. I try to live as God wants me to—and support his decisions, no matter how unpopular they may be with the world.

(Timothy DeCrane is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis and the Youth of Our Lady of America.) †



Jacinta Dela Cruz, a member of St. Patrick Parish in Terre Haute, shows her commitment to unborn children as she marches with archdiocesan pilgrims during the 2007 March for Life in Washington, D.C.

Women of all ages live their faith through different roles

By Amanda Federspiel and Courtney Seiwert
Special to The Criterion

She could be a daughter trying to make the most of her life and her faith as a teenager.

She could be a mother, devoting her life to her children and helping them live the faith she loves.

She could also be a grandmother, who is

always there for her children and grandchildren, who is still living her life fully with love and faith in God.

The gifts that women bring to the Church are numerous and diverse. So are the callings they receive from Christ. Yet all are blessed by the example of the Blessed Mother Mary.

At 16, Linnea Miller is a member of Sacred Heart of Jesus Parish in Terre Haute.

She views her role in the Church as a way to help other youths grow in their faith. She helps train altar servers, and she serves as a lector and cantor at Mass. She lives her role by attending Mass weekly and balancing her busy schedule with a focus on her faith.

"It is a big juggling act," says Linnea, a student at South Vigo High School in Terre Haute. "It is difficult, but I fulfill the role by praying to God for balance."

Deborah Seiwert also knows the challenge of juggling different roles and responsibilities as a woman. A 40-year-old wife and mother, she teaches her three children at home.

As a member of St. Bartholomew Parish in Columbus, she also guides them in their faith lives, giving them the example of attending Mass regularly and participating in the sacraments.

At 79, Elizabeth Frankewich is a mother and grandmother. She is a member of Queen of Angels Parish in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese. She views her role in the Church as being a mother to everyone she meets, someone who gives to others without expecting anything in return. She also believes her role is to educate her children and grandchildren about the possibilities that God gives to all of us if we accept them.

The lives of these three women show us the callings that God has for each of us at



Abigail Lilly, a 2008 graduate of Our Lady of Providence Jr./Sr. High School in Clarksville, carries the Lectionary to begin the processional for her senior class baccalaureate ceremony, which was held in May at Our Lady of Perpetual Help Church in New Albany.

different points in our lives.

As teenagers, we have many opportunities to serve Christ and others by living our everyday lives with a generous heart.

Those who are called to motherhood have a special tie with God and the Blessed Mother.

Grandmothers represent the teenagers and mothers who have grown up and created a strong bond with the Blessed Mother.

We are all called by God to different vocations, and we all share the oneness in following God's will.

(Amanda Federspiel is a member of St. Christopher Parish in Indianapolis. Courtney Seiwert is a member of St. Bartholomew Parish in Columbus.) †

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Priest's Timely Rescue of Haitian Orphans "Wouldn't Have Been Possible" Without Help From U.S. Catholics

The men standing in Fr. Marc Boisvert's doorway had terrible news. A nearby orphanage had just collapsed under financial pressure, and sixty-four boys were in urgent need of help. Many of the children had already gone hungry for days, and some were sick and needed medical attention.

No one else was capable of dealing with the problem — could he help?

Having worked with orphans for several years, Fr. Marc could easily imagine what the children were going through as they awaited word of their fate. First there would be shock. Then loss and emptiness, followed by fear.

Ultimately, these children would relive the full, crippling sense of abandonment that overwhelms all orphans.

"When I heard about these kids, my mind raced, and I wondered if I could do anything about it. My own orphanage already housed hundreds of children and we were financially strapped ourselves," Fr. Marc recalled. "I knew I had the heart for the job, but there were so many practical and financial hurdles to overcome. Could I afford to take those children in? And on the other hand — could I afford not to? This is Haiti, I thought. What are their chances if I turn my back on them? They might not survive."

Knowing that some kind of outside help would be necessary to properly feed, shelter and educate the new children, Fr. Marc quickly contacted several large international charities seeking their support. All of them turned him down... except one.

Within hours of hearing from Fr. Marc about the plight of the orphans and his desire to help, Cross International Catholic Outreach made a firm pledge of support and wired all of the funds needed to get the rescue underway. Every one of those children was saved.

"The first week involved some adjustments," Fr. Marc explained. "They

came in with nothing but the clothes on their backs, no shoes and many were clearly malnourished. They ate ravenously that first night. The next morning at breakfast, one of the kids seemed surprised and wondered if the food he was being served would be his only meal for the day. He wasn't used to eating every day — and certainly never more than once a day."

Over the next few weeks, Fr. Marc turned these new "visitors" into family. Meanwhile, Cross International has had to mobilize its programs to get the financial support that was needed.

"What are their chances if I turn my back on them? They might not survive."

Fr. Marc Boisvert, Project Espwa

"It's been a big undertaking," explained Jim Cavnar, president of Cross International Catholic Outreach. "Fr. Marc had to have beds, sheets and towels, clothing, shoes and school supplies, among other things. Funds were also needed to bring in a doctor to examine and treat children that were ill or suffering from malnutrition. Now we are working on supplying food and other day-to-day needs."

For Fr. Marc, it has been a tremendous relief to have so willing a partner help handle the emergency.

"Here in Haiti, a Catholic priest is constantly in the midst of life-or-death situations — people come to him because they're desperate for food or have dying children in need of medicines or face some other urgent needs," he explained. "When they come to us for help, we want to respond, but we can't unless we have outside resources — food for the hungry, medicines to treat the sick or the other materials needed to get the job done. It's a real blessing to have Cross as a partner in



times like those. In fact, without their support, taking in these additional orphans wouldn't have been possible... and these children wouldn't have the peace and hope they enjoy today."

Although the story of the rescued orphans is still unfolding, Cross is committed to providing Fr. Marc with the tools he needs to care for them... and give them new hope. To accomplish this, the ministry hopes to secure support from Catholics in the U.S.

"I'm confident that when Catholics in America hear about this urgent need and about Fr. Marc's goal of rescuing these children, they will want to help. We Catholics value life as a gift from God, and we have always supported our missionaries overseas," explained Jim Cavnar, president of Cross International Catholic Outreach. "This situation gives us an opportunity to put our beliefs into action. Our involvement is meaningful and it will have a tangible impact — these children will have hope and a better life because we chose to become involved."

In addition to seeking help from U.S. Catholics for these rescued orphans, Cross is also hoping to gain support for Fr. Marc Boisvert's larger goal — the development of "Project Espwa," a major housing and self-help program for Haiti's neediest orphans. It's goal is to take children off the dangerous streets in Haiti and place them in a safe, rural setting where they can recapture their childhood and take part in educational programs that will help shape a new future.

"Espwa means *hope*, and that is what this project is all about. It includes safe housing and food — the basic necessities of life — but its staff is ultimately working toward self-sufficiency for the children who will grow up there," Cavnar said. "Their goal to educate the children and teach them skills on the farm is a wonderful plan we should get behind and support. This approach does more than meet the immediate needs of these children. It gives them the gift of a brighter future. It literally gives them espwa — *hope*."

Navy Chaplain Leaves Success, Opportunities to Accept Christ's Call for "A Few Good Men"

While serving in the U.S. Navy, Chaplain Marc Boisvert, a veteran of "Desert Shield/Desert Storm," made a trip to Haiti. He went, in part, to confirm stories he had been told about the plight of the poor living there.

What he saw changed his life forever — not simply because it altered his perspective on poverty or changed his political views, but because it moved him to act.

"What I saw — particularly the condition of the children — demanded my immediate action. I saw life or death situations, and I knew I could help... but only if I got deeply involved," Fr. Marc recalled.

After resigning his commission in the U.S. Navy Chaplain Corps, Fr. Marc was honorably discharged as a Lieutenant Commander.

"I sold most of my worldly possessions — all 17 of them — and moved lock, stock and barrel to Haiti. That was on January 1st, 1998," He recalls. Today, Fr. Marc directs one of Haiti's finest Christian orphanages, serving hundreds of children (see story above).

"You don't have to be a brain surgeon to see how devastating poverty is for children here. Haiti is the poorest country in the Western hemisphere and that is almost a death sentence to the kids here. Poor sanitation, polluted water, no access



Fr. Marc, while serving in the U.S. Navy

to decent medical care, no money for school and often no money for food."

"Still, some ask why I do this. In part, it is a response to Christ's words in Matthew 25. Jesus explains that in serving Him, we serve the poor. As a Christian, you can't read that and not take it seriously. You have to do something. You have to feed the hungry, clothe the naked and respond to the needs of the poor."

How to Help:

Your help is needed for Cross International Catholic Outreach to bring Christ's mercy to the poorest of the poor. Use the enclosed postage-paid brochure to mail your gift or send it to Cross International Catholic Outreach, Dept. AC00509, 490 White Pond Drive, PO Box 63, Akron, OH 44309-0063.



VALUES

continued from page 1A

“What would our archdiocese look like without Catholic schools? Would it be as robust and vital? How would it produce generous leaders? How would it serve immigrants? How would it provide avenues of educational opportunity to the poor, especially those in our cities?”

Catholic schools have made a tremendous difference in each of those areas because of their faith-based approach, Lentz said.

“There is no substitute for spending 35 hours each week in an educational environment permeated by faith and Gospel values,” she said.

The difference that a Catholic education can make shines through the lives of the five individuals who were honored at this year’s event.

At 84, Sister Marie Kevin Tighe was honored for the difference she has made as a teacher, a principal, the founder of pastoral council programs for the archdiocese and her 11-year-effort as the chief promoter of the canonization cause of St. Theodora Guérin.

A cancer survivor, Sister Marie Kevin credits her Catholic education for giving her life its direction.

“My Catholic education had a powerful influence on my life and my life choices,” Sister Marie Kevin said. “I was influenced both by the value systems inherent in all the teaching as well as by the faith life and

dedication of many teachers. I believe that it was the faith dimension of my Catholic schooling that gave meaning and purpose to life in general.”

Richard “Dick” Powell was cited for his integrity, his knowledge and his faith-filled life during 43 years of teaching at Bishop Chatard High School in Indianapolis.

For more than four decades as a teacher, Powell challenged students, joked with them, always cared about them and never forgot them. The member of Christ the King Parish in Indianapolis also gave them a message to guide their lives:

“Search for the truth, find God, live the message and be happy. Find God in the Scriptures and in your life, but more so in your fellow human beings. And recognize that aspect of divinity.”

Ronald Jones was honored for his efforts to feed the hungry, for being a minority business owner who gives employment opportunities to people in the community, and for his generous support of St. Rita Parish and Father Thomas Scecina Memorial High School, both in Indianapolis.

“My mother and father gave me the opportunity to travel the road of success,” said Jones, a restaurant owner, a former drag car racer and a member of St. Rita Parish.

“They believed in God. They believed in doing the right thing. They’re the ones who put me on the path to Catholicism. My Catholic faith means everything to me. It gave me my inspiration as a child to succeed in life. It gave me a belief in God—to not

Photo by Rich Clark



A celebration of Catholic education honored five individuals whose Catholic values mark their lives. Standing, from left, are honoree J. Terrence Cody, keynote speaker and author Mary Higgins Clark, Archbishop Daniel M. Buechlein and honoree D. Anthony Watt. Sitting, from left, are honorees Richard Powell, Providence Sister Marie Kevin Tighe and Ronald Jones.

only do good for myself but others.”

J. Terrence Cody was cited for his compassion and concern as a judge, and his dedication to St. Mary Parish in New Albany, where he has served on the parish council and the board of education.

“From the very beginning, starting in the first grade, Catholic education has meant so much to me—the moral and ethical values,

the discipline and the work ethic,” said Cody, the judge of the Floyd Circuit Court in southern Indiana.

“Everything I do is influenced by my faith, my upbringing and my family. My wife, Peggy, is a big part of this. She’s a convert who has embraced the importance of Catholic education for our two sons. This honor is as much a tribute to her as it is to me.”

D. Anthony “Tony” Watt received the Community Service Award for his dedicated efforts to Marian College in Indianapolis and his work in helping the archdiocese provide Catholic education to students in center-city schools.

Watt has been a member of the Marian College board of trustees for 15 years, including the past five years as chairman. He also has been extensively involved as a volunteer for the Mother Theodore Catholic Academies, serving as the chairman of the board for the consortium of six Catholic elementary schools in Indianapolis’ center-city.

“You try to serve others,” said Watt, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. “In others, you find Christ. That rewards me.”

Archbishop Daniel M. Buechlein presented each of the honorees with their award. He also praised them for the example they set and the lives they lead.

“We need the selfless dedication of people like you to carry out Christ’s mission in our archdiocese,” the archbishop noted.

After he thanked the parents, teachers, administrators, clergy, alumni and corporate partners who contribute to the success of Catholic education, he paid tribute to two people who set the foundation for Catholic education in the archdiocese’s 175-year history: St. Theodora Guérin and the archdiocese’s first bishop, the Servant of God Simon Bruté.

“It was part of their vision that a Catholic education should be available to anyone who desired it, regardless of their economic status or religious background,” the archbishop said. “They knew how to make the most of the limited resources available to them. They set the bar high, and we can do no less.” †

“My heart surgery at St. Francis was the difference between life and death.”

At 33 years old, Chris knew he would eventually need surgery to replace a calcified heart valve. However, he had no idea how urgent it was until his wife encouraged him to attend an *Ask the Doc* program and to have a cardiac screening, sponsored by the St. Francis Heart Center. “Your symptoms begin so gradually, you think what you are feeling is normal,” he said. With only a small incision, Chris was able to make a quick recovery. Thanks to the work of the heart team at St. Francis, Chris can rest assured he will be there to watch his three small children grow up. “I told them Daddy’s heart had a bad boom-boom before, and has a good boom-boom now.”

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Chris, heart valve replacement patient

Chris participated in the first-of-its-kind innovative research study, which may allow more patients to avoid long-term use of blood thinners.

 **ST. FRANCIS HEART CENTER**

Immigrants helped build the Church in America

By Joseph F. Kelly

In recent decades, the Catholic Church in the U.S. has changed significantly because of extensive immigration from Mexico, the Caribbean and Central America.

While the Church maintains its traditional stand of welcoming all people, some native-born Catholics have reservations about these new immigrants, who do not speak English, who congregate in their own communities and who maintain strong relations with their home countries.

But the new immigrants are following a pattern set by other immigrants before them.

When the United States gained its independence from Great Britain, only 2 percent of its citizens were Catholics, and the majority lived in Pennsylvania, which guaranteed religious freedom, and Maryland, which was founded by English Catholic aristocrats, the Baltimores.

The only Catholic to sign the Declaration of Independence, Charles Carroll, and the founder of the American hierarchy, Jesuit John Carroll, were both Maryland aristocrats.

In the 1840s, massive immigration from Ireland totally changed the character of the Church in America. The Irish were poor, they congregated in their own neighborhoods and they mistrusted a government run by Anglo-Saxon Protestants. They spoke English, but with heavy brogues.

Many native-born American Protestants disliked them and deliberately tried to keep them poor. In Boston, signs announcing available jobs included the NINA clause—"No Irish Need Apply."

The Irish stayed in contact with their homeland and sent money back to relatives, whom they tried to get into this country, and sometimes they helped finance revolutionaries.

The Church in America had much difficulty adjusting to this new situation, but that problem was solved when the Irish virtually took over the Church in the U.S. By the late 19th century, three-fourths of U.S. bishops were of Irish descent or were even Irish immigrants.

Large numbers of Germans, Italians, Poles and other Eastern Europeans soon migrated to the U.S. as well. They also settled in their own neighborhoods. Since

they did not speak English, their neighborhoods were regarded by many Catholic Americans (now including the Irish) as foreign enclaves.

Soon the Church in America saw the rise of ethnic parishes in which sermons were given in foreign languages as were the classes in parochial schools. Some still survive. The new immigrants soon identified their faith with their languages and customs.

There were two other groups who, while not technically immigrants because they were in the U.S. before English-speaking Catholics, had not been brought into the mainstream of the Church in the U.S. in the 19th century:

- After the Mexican-American War (1846-48), many Mexicans found themselves living in America because of redrawn borders. English-speaking Catholics were not always welcoming, and non-Spanish speaking bishops often headed Southwestern dioceses.

- Also, few African-Americans were Catholic before the Civil War, and little effort was made to convert them after the war, although some religious orders focused on what were called "the Negro missions." Yet even today, only a small percentage of African-Americans are Catholics.

Like today's immigrants, these earlier groups maintained contact with their homelands, and some parishes actively recruited priests from abroad. Most new immigrants sent funds home, and many Italians and Polish men immigrated to the U.S. by themselves, made some money and then returned to Europe to purchase land.



Anju Paul, left, and Nidhi Mathen sing during a 2005 Mass in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis in honor of India's Independence Day. Since the mid-19th century, Catholic immigrants to the United States have done much to build up the Church in this country.

The Germans were the strongest supporters of maintaining the native tongue in this country, often appealing to Rome above the heads of Irish-American bishops to keep parishes or schools German-speaking.

Unlike the Maryland aristocrats, the early immigrants had little or no education, and the American hierarchy had to labor mightily to educate them. As with many poor people, some resorted to crime, others turned to alcohol and broken homes were not uncommon.

But most immigrants worked hard, putting in long hours for paltry pay in low-level or even dangerous jobs that native-born Americans would not accept. Educated people routinely made jokes about the immigrants' ignorance and their manners, using stereotypes and referring to them by vulgar, ethnic nicknames.

In the end, of course, the immigrants triumphed. Their children moved into the middle and upper classes. Today, no one is surprised by Supreme Court justices with Italian names, Nobel Prize winners with German names, physicians with Spanish names and CEOs with Polish names.

When America got an Irish-American president, one of John Kennedy's aides smilingly remarked, "The last NINA sign has finally been taken down."

The Church we know today did not exist until immigrants arrived, and those immigrants created one of America's great institutions, and one of Catholicism's great Churches.

There are some U.S. Catholics who do not recognize or remember that, when their immigrant ancestors got here, some American-born Catholics lamented what they would do to the Church with their lack of education, foreign languages and different devotions. But, as history proves, those fearful, American-born Catholics were wrong.

(Joseph F. Kelly chairs the Department of Religious Studies at John Carroll University in Cleveland.) †

'The Church we know today did not exist until immigrants arrived, and those immigrants created one of America's great institutions, and one of Catholicism's great Churches.'

Discussion Point

The Mass is the same around the world

This Week's Question

Have you ever participated at Mass in a multicultural setting? What was your experience?

"A couple of years ago, I attended a Hispanic Mass in California. I love the culture, so I loved the Mass in the language. I was momentarily frustrated because I couldn't understand the words, but then I realized I had the advantage [of knowing] what was happening. It was beautiful." (Gene Mehr, Bedford, N.H.)

"In Hong Kong, I went to a Mass in Chinese. ... The music sounded familiar, but I couldn't understand the words or the homily, but I listened. The good thing is that the Mass is the same all over the world." (Marilyn Keane, Grosse Pointe, Mich.)

"I had painted some statues for a Korean group, and went to the Mass and dedication [of the artwork] in

Birmingham. At the offertory, [everyone joined] a procession and brought their envelopes up to the altar. It was very impressive. Also, [even though I was] hearing Mass in another language, it still felt like Mass." (Sue Pieri, Montgomery, Ala.)

"I attended a Hispanic Mass, and because I was very familiar with [the order of] Mass, I could follow it, even if I didn't know the language. I was very impressed by the music and the level of participation. Everyone sang." (Vanessa Selby, Billings, Mont.)

Lend Us Your Voice

An upcoming edition asks: What do you do during the Christmas season to reach out to others?

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



From the Editor Emeritus/John F. Fink

Possible saints: Miriam Teresa Demjanovich

(Twenty-fifth in a series of columns)

Like St. Thérèse of Lisieux, Miriam Teresa Demjanovich led a relatively hidden life in a convent and died young. St. Thérèse was 24 when she died, and Teresa was 26.



Teresa was born in 1901 in Bayonne, N.J., to immigrants from Slovakia, the youngest of seven children.

After graduating from high school at age 16,

she spent two years caring for her sick mother. After her mother's death, she entered the College of St. Elizabeth in Morristown, N.J., and was one of only two students from her class to graduate *summa cum laude*.

She taught English and Latin at the Academy of St. Aloysius in Jersey City, but after a year of that realized that teaching was not her vocation.

She had long been interested in the life of a religious so in 1924 she began to seek a religious community.

First, she visited the Carmelite community in the Bronx, but the Carmelites weren't willing to accept her because she had poor eyesight caused by oscillating pupils that gave her headaches. The Carmelites suggested that she wait a few more years.

She didn't wait. Late in 1924, she applied to the Sisters of Charity at Convent Station, N.J., and was accepted.

She was supposed to enter the order on Feb. 2, 1925, but her father caught a cold that developed into pneumonia and he died on Jan. 30, so her entrance was postponed until Feb. 11. After her postulancy, she became a novice and took the religious name Miriam.

Benedictine Father Benedict Bradley was the community's spiritual director, and he quickly recognized Sister Miriam's spirituality as well as her writing ability.

He encouraged her to write down her spiritual thoughts—much as St. Thérèse's superior had encouraged her to do. Then Father Benedict asked if she would write conferences that Father Benedict would deliver. With her superior's approval, she began to do that, preparing a new conference for Father Benedict each week.

In November of 1926, Sister Miriam became ill. After a tonsillectomy, she returned to the convent, but could barely walk to her room. After a few days, she asked if she could return to the infirmary, but her superior, thinking it odd that someone so young could be so sick, told her, "Pull yourself together."

When Father Benedict saw how sick she was, he notified her brother, who called their nurse-sister. She went to the convent and immediately took Sister Miriam to the hospital, where she was diagnosed with "physical and nervous exhaustion, with myocarditis and acute appendicitis."

Doctors, though, didn't think she was strong enough for an operation and her condition worsened. Her brother and sister asked permission for her to profess her vows and permission was granted. She died on May 8, 1927.

After her death, Father Benedict told the community that the conferences he had been giving had been written by Sister Miriam. The community immediately recognized her spiritual maturity, published the conferences in a book called *Greater Perfection*, and began her cause for canonization. †

Cornucopia/Cynthia Dewes

OK, who tipped the parent/child balance?

In a recent TV news program, NBC anchor Brian Williams concluded a lighthearted



piece in his news show. It was about amusing kids with movies, electronic games, etc., when traveling in the car.

"What did we do before these DVDs?" he joked, as if parents were clueless before they had such tools.

In another presentation on PBS about the life of former President Ronald Reagan, there was an interview with his son, Ron.

He said that in his family the kids all knew they were included in the group, but that there were two distinct parts to it: they, and their parents. In some ways, the parents' lives were separate from theirs.

Then my daughter remarked upon how opinionated her kids have always been. Even when they were small, she said, they would interject their opinions into their parents' discussions. And, unlike her own parents (namely her dad and me), they expected and even encouraged them to do so.

Hmmm, I thought. There's a pattern here. Something has changed in the parent/child dynamic. A shift has occurred in the balance

of power, so to speak. What parents (and their kids) used to consider mere respect for legitimate authority, modern children seem to view as a denial of their intrinsic worth.

The implication is that parents who don't treat their children as equals in every way are somehow lacking in respect for them. Surely if they valued them they would take their children seriously at any age, listen to their analyses and accept their judgments.

This sounds pretty good until we remember that what we have here are adults and children.

At least theoretically, adults are more experienced, better educated and wiser than kids. Not all adults, and not all kids, mind you, but enough to make my point. This used to be a given.

It is not a lack of respect if parents recognize that fact, and take responsibility for giving their children the experience, education and wisdom they need to become adults themselves. It takes genuine parental love to do so because it is not easy to confront an earnest youngster who is convinced he is right. Or to say "no" to that cute wheedler who is "fibrillating at my elbow," as a friend once described her child.

Take this perceived need to amuse kids in the car. When parents are so self-absorbed that they can't travel without "sedating" the kids, something is wrong ... with the parents.

Naturally, we want peace while we are driving, but it is also important to teach children: a) to amuse themselves quietly without technological aids; b) to be safe by allowing the driver to drive without distraction; and c) to obey someone who knows more than they do. A trip in the car shouldn't be a power struggle between generations or a popularity contest for parents.

Then we come to children's opinions. Like our own, they are usually based upon what they understand and what they want. But with kids, their information is limited, and "what they want" can often take precedence over common sense or the good of others.

Certainly we must show respect for children by listening carefully to what they say. This means not making dismissive remarks like "In a minute, honey," or doing other tasks during the conversation. We should explain to them why or why not their arguments are persuasive.

If we act like parents and allow our kids to express themselves appropriately, they will never lack for opinions. My kids sure didn't. And don't.

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

Our Turn/Therese J. Borchard

Three techniques help overcome economic anxiety

According to a recent USA Today/ Gallup Poll, 64 percent of U.S. adults say



they are worried about not having enough money for retirement; 56 percent are worried about not being able to maintain the standard of living they enjoy today; 44 percent are worried about not having enough to pay normal monthly bills;

33 percent are worried about not being able to get a loan for a home, car, tuition or business; and 25 percent are worried about not being able to make the minimum payments on their credit cards.

That is a lot of worrying, especially for a person like me who is hardwired to worry about everything.

My situation resembles that of many young adults. The dream of retirement is 25 years away, but Eric and I are not sure we will ever see it.

As a writer, the bulk of my paycheck comes from advertising dollars that go bye-bye in an economic recession.

As an architect, Eric's paycheck spawns from real estate dollars that have already been slashed because no one builds or

renovates in a recession. And then we have bills: school tuitions, babysitters, groceries, gas, etc.

Whenever I start to compute a new formula based on economic recession, the results are ugly and they could single-handedly deliver me into crippling anxiety.

So I am trying to implement the same techniques I use anytime my brain gets so wrapped around a problem that I can't see a solution. Here are three of them:

- Take it a day at a time.

I remember that I don't have to solve the retirement conundrum today. That is 25 years away, remember? Jesus tells me (and other young adults) in the Gospel of Luke not to worry about our retirement funds:

"I tell you, do not worry about your life and what you will eat, or about your body and what you will wear. For life is more than food and the body more than clothing. Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds!" (Lk 12:22-25).

- Surrender control.

The most uncomfortable part of a Wall Street crash is the lack of control most of us feel. It is contrary to our human psychology. We want to drive the car or at least be the passenger in the front seat giving directions.

But in an economic downturn, we are not even in the car. We have no say concerning which rest stations we are stopping at. In fact, much of the time it feels like we are riding in the trailer hitched to the back of the car. With the horses.

Admitting that we are not in control can be somewhat liberating. This is because the stock market is life: You win some, you lose some and you don't have a whole lot of say in the whole matter.

- Turn it off.

One of the worst things you can do for the fear system in your brain is to keep the TV and radio tuned into the latest news on Wall Street, to keep checking cnn.com to find out what the newest number is. This kind of compulsive behavior is toxic for the obsessive, sensitive folks who are prone to anxiety even without a reporter telling them to run for cover.

Treat your brain well. Turn the news off—except for this piece, of course. And it always helps to distract yourself with just about anything. Especially good are crossword puzzles, Sudoku, gardening, knitting, reading (novels), movies and exercise.

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

Twenty Something/Christina Capecchi

A slice of pumpkin bread: How hospitality heals the heart

I can bring any mood to my grandma's house, and it will be lifted in a few seconds as the door swings open and her arms spread wide.



I opt for hot cider and pumpkin bread. Grandma serves me the end piece, covered in frosting.

The crackling fireplace muffles the ticking clock that usually dictates my day. I can talk and talk; she will listen and listen,

leaping alongside each remark and every emotion.

I leave with a lipstick smudge on my cheek, and a sureness that I am loved.

Lately, I have been reflecting on hospitality, a virtue that doesn't get nearly the air time as charity or forgiveness, patience or moderation. It seems especially foreign, even antiquated, to young adults who hop from one small apartment to another, interacting at bars, entertained by Wiis.

"Do not neglect hospitality," Hebrews 13 tells us, "for through it some have unknowingly entertained angels" (Heb 13:2).

This neglected virtue can invite holy exchanges. And we can practice it every hour of the day—no matter the size of our bank accounts or our knowledge of Martha Stewart tips.

Hospitality is not just a virtue you exercise when hosting a party in your home; it is something you carry wherever you go, whether you serve or are being served by a worried waitress or exhausted cashier. It is not just about refilling empty glasses; it is about refilling confidence and restoring hope.

"Anticipate one another," St. Paul tells us. "Exercise hospitality. ... Rejoice with those who rejoice, weep with those who weep" (Rom 12:10, 13, 15).

Hospitality takes many shapes and forms. It is a bobby pin quickly retrieved from a purse, a Band-Aid, a tissue. Fresh-baked muffins in a French-fry culture.

It is attentive listening, the kind that happens when you remove the iPod earbuds and embrace the moment.

We exercise hospitality when we confess shortcomings and crack dumb jokes to put others at ease.

Hospitality allows for honesty and whispered pleas for help. It lets us be our authentic selves and emboldens others to do the same.

It cultivates talent and calls people forward.

My first mentor, Terry, facilitated editorial meetings for aspiring young writers. Her bright blue eyes, rosy cheeks and generous laughter invited us to toss out story ideas without reservation. Under her guidance, we advanced along an uncharted path, from concept to first draft to publication.

And we kept writing.

Our priest, Father Mike, embodied Marty Haugen's hymn "All Are Welcome." He built us a new church and revived our spirit. New committees formed. New leaders emerged. Our parish grew by nearly 50 percent.

Dorothy practiced hospitality in my college cafeteria, scanning our cards and greeting us each by name. At least for a moment, her warm smile helped us forget that we were sleepy and stressed. She pointed disoriented freshmen to the stack of trays; she kept them moving forward.

Hospitality is a mark of affirmation, a signal that someone is special, like the ribbon bow on the baby shower invitation or the gold ink used to announce the retirement party. Little touches, big impact.

This brittle season begs for hospitality. The November chill keeps us inside, numbing us to entreaties for mittens and money, tempting us to stay in our sweatpants and live online. Stocks are plummeting, and heating costs are surging. It is easy to think only of our own burdens and bills.

But then our hearts would never grow and we could never entertain angels.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com.) †

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

The Sunday Readings

Sunday, Nov. 16, 2008

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

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



This book was composed when both the Holy Land and the lives of its inhabitants—God's Chosen People—had undergone massive changes.

These changes had occurred as a result of the military conquest

of the Holy Land and much of the Eastern Mediterranean world by Alexander the Great (356-323 B.C.), the young Greek king from Macedonia.

Alexander did not live long enough to enjoy much of the success of his victorious armies, but his conquests placed Greeks and Greek philosophy in cultures all across the Middle East.

This Greek influence was powerful. Obviously, it was contrary to traditional Hebrew theology. Committed Jews had to struggle to keep their theology alive, and they especially sought to relay their Hebrew tradition to coming generations.

Proverbs was written as part of this effort. Along with other books of the Hebrew Scriptures, Proverbs attempts to blend human logic with Hebrew theology to say that ancient Hebrew beliefs are not illogical. (In the Greek culture, human logic was supreme.)

The reading from Proverbs proclaimed by the Church on this weekend obliquely makes reference to the fact that marriages under the Greek arrangement usually were contrived.

Quite disturbing for Jews was the fact that wives were not considered to be much better than servants or even slaves. The concept of love, freely and gladly exchanged between spouses, was not always evident by any means in Greek life.

Proverbs tries to elevate the Jewish notion of human dignity—a dignity including women as well as men.

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

In the early days of the Church, the general presumption was that momentarily Jesus would return to Earth to vanquish the evil and vindicate the good.

Paul had to remind the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process because Christ might not appear as quickly as they would like for him to return.

For its third and last reading, the Church this weekend presents St. Matthew's Gospel.

The story, in essence, also appears in the Gospel of Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day. Each human will die. No one can predict exactly when natural death will come.

Life suddenly and unexpectedly can change for societies—as Americans realized after Dec. 7, 1941, when Japan bombed Hawaii, and on Sept. 11, 2001, when terrorists destroyed so many lives in New York, rural Pennsylvania and at the Pentagon in Arlington, Va.

The reading from Matthew calls upon Christians to remember the uncertainty of life, and also to remember the certainty of the end of life.

God has given each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. They possess many advantages. They must not waste time or ignore the fact of life and its uncertainty. They must live as good disciples.

Reflection

Soon the Church will conclude its year of 2008. Its great celebration and final message will be the feast of Christ the King. Jesus is the only answer. He is the answer to every question, worry and need.

One day, at a time unknown, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not known, but the Lord will return.

In the meantime, we possess God's gifts. God strengthens, guides and redeems us, as Paul assures us in First Thessalonians.

In Jesus, we have the lesson of how to live. In Jesus, we truly have life. We are heirs to heaven.

But we must respond by Christian living. We must commit ourselves, without hesitation, to the Lord Jesus, Christ the King. †

My Journey to God

Deus Et Homo (God and Man)

"Believe," He said. I walked away
To live my life, to work, to play.
"You just don't seem to comprehend
That You're divine and I am man."

And then You said, "Come follow Me."
"How can I do this? Can't You see
That it's not possible to be
A full-fledged God-like entity?"

"Beloved child, pay heed to me,
That under this divinity
A human being lived and died.
I was a child. I laughed. I cried."

"I grew to manhood, worked
with wood.
A small shop in our neighborhood
Belonged to Joseph, Mary's spouse,
A Nazarine of David's house."

"When I was almost thirty-three

I knew the time had come for Me
To leave my home and family
And thus fulfill my destiny."

"Redemption done—now I was free!
I'd lived out every prophesy
About my life and death on Earth,
My resurrection—my rebirth."

"So follow Me. This you can do
With little effort. Yes, it's true.
Obey the laws of God and man,
The Ten Commandments—
understand?"

"The Sacred Scriptures are the key
To all you ever need to be.
Believe the words—they're mine,
you see.
The Bible's my biography."

By Marcella L. Heilig

(Marcella L. Heilig is a member of St. Mary of the Immaculate Conception Parish in Aurora.) †

Daily Readings

Monday, Nov. 17

Elizabeth of Hungary
Revelation 1:1-4; 2:1-5
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 18

The Dedication of the Basilicas
of St. Peter and St. Paul in
Rome, Apostles
Rose Philippine Duchesne,
virgin
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, Nov. 19

Revelation 4:1-11
Psalm 150:1b-6
Luke 19:11-28

Thursday, Nov. 20

Revelation 5:1-10
Psalm 149:1b-6a, 9b
Luke 19:41-44

Friday, Nov. 21

The Presentation of the Blessed
Virgin Mary
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111,
131
Luke 19:45-48

Saturday, Nov. 22

Cecilia, virgin and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 23

Our Lord Jesus Christ the King
Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

Question Corner/Fr. John Dietzen

Prayers and good works can earn indulgences for remission of sins

Indulgences used to be a hot topic in the Catholic Church. Apart from some discussion several years ago—around the turn of the millennium, I recall—there has been little said about them anymore.



I have prayers that say something like "three years indulgence."

Has Catholic teaching changed? (Florida)

As a partial or total remission of temporal punishment due to our sins through prayers and good works performed by oneself or other Christians.

The spiritual treasury of the Church, the merits attained by Jesus Christ and those united to his body, the Church, are distributed in this way to those who still have purification to undergo for their sins.

It's true that there is less emphasis on indulgences than there used to be for a variety of reasons.

Perhaps the major one was mentioned by Pope John Paul II, who called indulgences a "delicate topic ... about which there have been historic misunderstandings which negatively left their mark on communion among Christians" (general audience, Sept. 29, 1999).

Decades earlier, Pope Paul VI noted the same. Indulgences have been improperly used, he said, either through "untimely or superfluous indulgences," which humiliated the Church, or through "illicit profits" (*Apostolic Constitution*, "Doctrine of Indulgences," 1967).

Abuses in the granting of indulgences were among the issues that triggered the Protestant Reformation.

Nevertheless, the use of indulgences remains a salutary practice in the life of the Church, based as it is on our belief in the communion of saints.

While we harm not only ourselves but also each other by our sins, wrote Pope Paul, applying our prayers and indulgences to those who have died "shows us how closely we are united to each other in Christ, and how the supernatural life of each can benefit others so that they also may be more easily and closely united with the Father."

In the practice of indulgences today, the Church emphasizes much more the importance of a spirit of prayer and penance in one's daily life rather than the simple performance of a particular prayer or action.

For example, in applying partial indulgences to prayerful invocations, which are widely left to individual preference, the *1999 Manual of Indulgences* notes that these invocations must not be considered a complete or distinct work in themselves, but must accompany the carrying out of one's daily duties and bearing the hardships of life.

Partial indulgences are now granted using only those words, with no confusing mention of days or years as was common previously.

Contrary to what many Catholics thought, an indulgence of one year, for example, did not signify "one year off of purgatory," whatever that might mean. Rather, it denoted whatever alleviation of purgative suffering might be achieved by one year of fasting or other penance.

Of course, years and months and days have meaning only on our side of death. Those who have died are in the framework of eternity, where there is no past or future. Whether the saved are "in purgatory" or heaven, they are beyond time as we know it here.

Obviously, God is not bound by time. Like all our actions, our prayers and good works for the dead, indulgenced or not, go to God unlimited by time, and therefore cover the entire life and death of the benefactors of our prayers.

The simplified practice of indulgences, begun by Pope Paul VI and continued by Pope John Paul II, is contained in the *Manual of Indulgences* published in 1999 by the U.S. Conference of Catholic Bishops. It is available from the USCCB Publishing office in Washington, D.C. Call 800-235-8722 if you are interested in obtaining one or Google *Manual of Indulgences*.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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.

AGOSTINO, Rocco F., 70, Our Lady of Lourdes, Indianapolis, Sept. 13. Husband of Glenda Agostino. Father of Glenda Agostino and Donna Solberg. Brother of Josephine Buckles, Joyce Griffin and Maria Sims.

BARKER, Lois, 90, St. Andrew, Richmond, Nov. 2. Aunt of several.

BERRY, Kathleen, 71, St. Luke the Evangelist, Indianapolis, Oct. 24. Wife of Gil Berry Jr. Mother of Nikki Brimer, Peggy and Patrick Stamm, and Gilbert Berry III. Grandmother of six.

BINDER, Joan, 82, SS. Francis and Clare, Greenwood, Oct. 20. Wife of Robert Binder. Mother of Barbara Klages, Phillip and Vincent Binder. Grandmother of four.

BLAYDES, June Louise (Schulz), 79, Christ the King, Indianapolis, Oct. 30. Wife of Fred Blaydes. Mother of Judy, Larry and Louis Schulz. Sister of Gladys Genzer and James Chalfin. Grandmother of five. Great-grandmother of one.

CALDWELL, John H., 64, St. Gabriel, Connersville, Nov. 4. Husband of Gertrude (Sparks) Caldwell. Father of Tammy Bradshaw, Jeanna Watson, Christopher, Jason and John Caldwell. Stepfather of Jeff Sizemore. Brother of Charles and Robert Caldwell, one half-brother

and five half-sisters. Grandfather of 10. Great-grandfather of one.

CANFIELD, John D., 75, St. Vincent de Paul, Bedford, Nov. 3. Husband of Mira Jo Canfield. Father of Terri Delisle, Lucile Gilstrap, Cathy and Mike Canfield. Grandfather of six. Great-grandfather of six.

DAUBY, Adaline, 91, St. Paul, Tell City, Oct. 12. Wife of Ferdinand Dauby. Mother of Donald Dauby. Grandmother of one. Great-grandmother of one.

DICKEY, Thomas James, 68, St. Rose of Lima, Franklin, Nov. 1. Husband of Mattie Sue Dickey. Father of Dr. Diane Smith. Brother of John and Steve Dickey.

ERNSTES, Rita J., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 21. Mother of Cecilia Boxell, Claricia Watt, Becky, Veronica and Charles Ernestes II. Grandmother of 13. Great-grandmother of four.

FOX, Margaret Catherine, 92, St. Mary, North Vernon, Oct. 26. Mother of Barbara Fox and Mary Phillips.

FRY, Omer J., 90, Immaculate Conception, Millhouses, Nov. 1. Husband of Martha Fry. Father of Diane Simmonds, Daryl and Greg Fry. Brother of Sylvia Ortman. Grandfather of 11. Great-grandfather of three.

HAZEL, Margaret Jane, 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 24. Mother of Mary Conway and Diane Jones. Grandmother of five.

HAYDEN, John E., 88, Christ the King, Indianapolis, Nov. 1. Father of John Hayden. Grandfather of one.

HOLTZMAN, Sallie Jo, 79, St. Pius X, Indianapolis, Oct. 27. Mother of Mary Fields, Patrice LaPack, Anne Sharkey, Anthony, Gregory and Robert Holtzman.

Sister of Eileen Seger. Grandmother of 13. Great-grandmother of one.

LEWANDOWSKI, Carol Ann, 55, St. Mary, Lanesville, Oct. 31. Wife of Steven Lewandowski. Sister of Wenda Linauge and Charles Ward.

MADDEN, Edward Patrick, 97, St. Matthew, Indianapolis, Oct. 31. Father of Maryknoll Father James Madden and Richard Madden. Grandfather of three. Great-grandfather of five.

MOORE, Edward F., 89, St. Anthony, Indianapolis, Oct. 27. Brother of Anna Houston.

MORAN, Jean Ann (Delaney), 74, St. Patrick, Indianapolis, Nov. 2. Mother of Debbie Caulkins, Gary, Michael and Steve Moran. Sister of Bernard and Richard Delaney. Grandmother of 14. Great-grandmother of five.

MOTSINGER, Jeanie A., 52, St. Ann, Indianapolis, Nov. 3. Sister of Janet Motsinger and Patty Paul.

O'HERN, Mary Francis, 81, St. Augustine, Jeffersonville, Oct. 29. Mother of Timothy O'Hern.

PATTEN, Donald E., 79, St. Paul, Tell City, Sept. 9. Husband of Dorothy Patten. Father of Denise Grannon, Dione Jarboe, Dinah Thompson, Dean and Douglas Patten. Brother of Frederick Patten. Grandfather of 11. Great-grandfather of four.

RADABAUGH, James, 51, St. Paul, Tell City, Sept. 25. Husband of Colleen Radabaugh. Father of Ashley Whitehead and Jeff Radabaugh. Son of James and Marian (Carr) Radabaugh Sr. Brother of Brenda Frye, Cindy Ryan, Jackie and Joe Radabaugh. Grandfather of three.

RICKE, Clifford F., 78, St. Maurice, St. Maurice, Nov. 3. Husband of Anna Ricke. Father of Mary Ann Davidson, Debbie Ericson, Renee Hellmich, John, Mark and Robert Ricke. Brother of Marilyn Schroeder, Marlene Wolter, Gilbert and Willard Ricke. Grandfather of 21. Great-grandfather of three.

RUDOLPH, Margaret (Moore), 85, St. Barnabas, Indianapolis, Oct. 27. Wife of Maurice Rudolph. Mother of Patrick Rudolph.

SAUER, Norma J., 78, St. Gabriel the Archangel, Indianapolis, Oct. 21. Wife of Carl Sauer. Mother of Lynn Daniels, Carla McKinzie, Gary, Steve and Tom Sauer. Grandmother of six. Great-grandmother of nine.

SIMONSON, Robert T., Jr., 52, St. Luke the Evangelist, Indianapolis, Oct. 23. Husband of Barbara Simonson. Father of

Elizabeth and Connor Simonson. Son of Dr. and Mrs. Robert Simonson. Brother of Kathy, James, Michael and Terry Simonson.

SMITH, Anita, 63, Holy Spirit, Indianapolis, Oct. 29. Mother of Brenda Copass-Isreals, Anthony, Richard and Timothy Smith. Sister of Catherine Adimare, Carol Day, Mary DeFord, Pearl Faust, Ann Hall and Flora Mae Hammill. Grandmother of 12.

THOMAS, Mary Alice, 96, St. Augustine, Leopold, Oct. 23. Mother of Pat Bruner, Gerald, Dr. James and Dr. John Thomas. Sister of Betty Ayers. Grandmother of 26. Great-grandmother of 51. Great-great-grandmother of 11.

UNDERWOOD, Darrell D., 58, Our Lady of Lourdes, Indianapolis, Sept. 9. Husband of Catherine (Warrenburg) Underwood. Father of Kailey Underwood. Brother of Diane Strong and James Underwood.

VELETA, R. Terry, 47, St. Anthony of Padua, Clarksville, Oct. 12. Husband of Melanie Veleta. Father of Taylor Grube, Katie and Kent Farris. Brother of Kathryn Coffey.

VOGT, Helen L., 92, St. Joseph, Shelbyville, Nov. 4.

WATT, Bonita, 99, Christ the King, Indianapolis, Oct. 30. Mother of Ann Quinn. Grandmother of three. Great-grandmother of two.

WISE, David A., 65, St. Gabriel, Connersville, Oct. 31. Brother of Debbie Cloyd, Louise Jagielski, Rose Ann Moffett, Janet Risselman, Lowell and Ronald Wise.

WOLFERST, Sharon L., 70, St. Louise, Batesville, Nov. 4. Wife of Renate Wolferst. Mother of Ilona Kusnierz and David Wolferst. Sister of Jack and Jim Maple. Grandmother of five.

WOOD, Regina (Brown), 83, St. Mary, New Albany, Oct. 30. Mother of Mary Cook, Bev Neely, Barb, Debbie, Jerome and Jerry Wood. Sister of Izola Wathen. Grandmother of six. Great-grandmother of six.

YELLAND, David, 52, St. Paul, Tell City, Sept. 30. Husband of Sheila (Hess) Yelland. Father of Brandon and Jerad Yelland. Brother of Mary Bosecker, Susan Brewer, Patricia Ellis and Becky Trogden.

ZAPP, Paul M., 84, Prince of Peace, Madison, Oct. 17. Father of Becky King. Brother of Marge Harmon. Grandfather of three.

ZECCHIN, Margaret Ann, 58, Holy Spirit, Indianapolis, Oct. 19. Mother of Margaret Ryan and Anthony Miller. Grandmother of one. †

Russell Dellen was a dedicated Church, community volunteer

Russell James Dellen of Fishers, Ind., a member of St. Luke the Evangelist Parish in Indianapolis and a longtime volunteer and philanthropist, died suddenly on Nov. 8. He was 56.



Russell Dellen

The Mass of Christian Burial was celebrated on Nov. 13, his 57th birthday, at St. Luke the Evangelist Church. Entombment followed at Our Lady of Peace Cemetery in Indianapolis.

He was born on Nov. 13, 1951, in Indianapolis. He was a 1969 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, and earned a bachelor's degree and GMI Dealership Management at Xavier University in Cincinnati. He married Donna Rattermann on Feb. 3, 1978, in Indianapolis.

He was president and owner of Dellen Automotive Family.

In 1997, Dellen served as the president of the board of directors of St. Mary's Child Center in Indianapolis. In 1994, he was named St. Mary's Child Center board member of the year. He was the recipient of the St. Mary's Angel on Earth Award in 1996.

Dellen also served on the advisory board of the St. Augustine Home for the Aged in Indianapolis, and enjoyed helping the Little Sisters of the Poor with their ministry to the elderly poor.

Sister Judith Meredith, superior of the Little Sisters of the Poor at the St. Augustine Home, remembered Dellen as "a wonderful and kind friend to the Little Sisters of the Poor and the residents of St. Augustine's

Home. "He was a dedicated member of our advisory board and was a generous benefactor," Mother Judith said. "He always welcomed the Little Sisters when we visited, and helped us with our transportation projects. Recently, he was instrumental in helping us get a handicap-accessible bus for our residents and a 'begging' van for the Little Sisters, which we use daily to collect food and other items for our residents.

"He touched so many, and he will be missed by us all," she said. "May God bless his wife, his children, and his family. ... His mother-in-law, Alberta Rattermann, ... has been a volunteer at our home for many years and ... introduced us to Russ. May they find peace in this mysterious will of God."

Surviving are his wife, Donna Dellen; three sons, Nick, David and Matthew Dellen; a sister, Susan Grieshop; and his mother-in-law, Alberta Rattermann.

Memorial gifts may be sent to the St. Mary's Child Center, St. Augustine Home for the Aged or Fairbanks Hospital, all in Indianapolis. †

Providence Sister Catherine Sienna Wire taught for 55 years

Providence Sister Catherine Sienna Wire died on Oct. 28 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Oct. 31 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Helen Wire was born on Dec. 13, 1911, in Decatur, Ill.

She entered the congregation of the Sisters of Providence on Aug. 23, 1928, professed first vows on Feb. 24, 1931, and professed final vows on Aug. 15, 1936.

Sister Catherine Sienna earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

During 80 years as a Sister of Providence, she ministered as a teacher for 55 years at Catholic

schools in Indiana, Illinois, California and Washington, D.C.

In the archdiocese, Sister Catherine Sienna taught at St. Anthony School in Indianapolis from 1935-36, St. Joan of Arc School in Indianapolis from 1937-45, Immaculate Heart of Mary School in Indianapolis from 1968-78 and St. Jude School in Indianapolis from 1978-85.

In 1989, Sister Catherine Sienna retired from teaching and volunteered in community service in Indianapolis and at the motherhouse.

In 1996, she began the ministry of prayer full-time with the senior sisters.

Surviving are several nieces and nephews.

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

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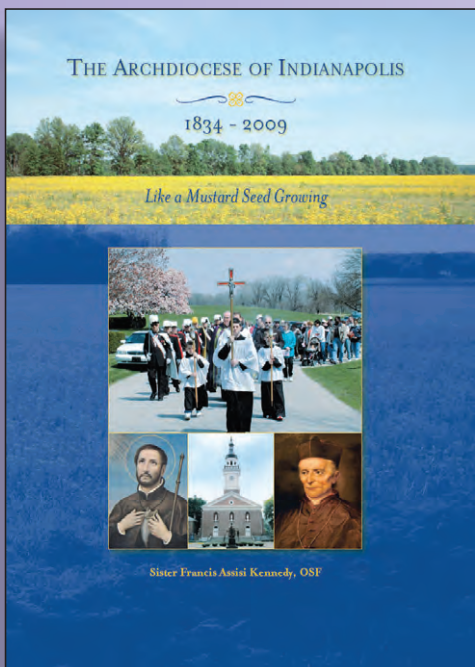
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Rittertown concept hopes to build community on west side

By Mike Krokos

It's about building community. And working to make a difference on the west side of Indianapolis. Though the Rittertown Fall Festival on the football field at Cardinal Ritter Jr./Sr. High School on Nov. 1 included live music, free food and fun for students and neighbors of the school, one unmistakable theme of the day was printed on banners that lined the school grounds: "Peace in the Streets—Stop the Violence."

"We are part of the community, and we want to make a difference," explained Cardinal Ritter High School senior Olivia Bruns, a member of the school's Christian Service Student Leadership team, which oversees all service projects. Following the lead of the city of Indianapolis, Cardinal Ritter students and faculty recently decided to commit themselves to the city's "Peace in the Streets" initiative by using service hours to improve the lives of their west-side neighbors and neighborhood. Through the Rittertown effort, students have designated a one-mile radius around the high school and adopted the neighborhood to offer services to people in need.

"We are committed to making Cardinal Ritter a center of peace and justice," said Paul Lockard, school president, at the gathering.

"We're committed to serving the west side of Indianapolis, not just by staying here, but by reaching out to people in the neighborhood, making them feel safe and making them understand this is a great community to live in," he added.

At the community gathering, Indianapolis Mayor Greg Ballard thanked the students for their commitment to the

west side.

"Keep doing the right things," he said. "Our nation is going in the right direction, and you will get us there."

"I appreciate what you are going to be doing [through the Rittertown effort]," Deputy Mayor Olgen Williams, who started the city's "Peace in the Streets" initiative, also thanked the students for stepping up to make a difference on the west side.

The initial idea behind the "Peace in the Streets" initiative, according to the city of Indianapolis's Web site, "was for communities to think peace, talk peace and live peace."

"Peace in the Streets" has become more than an idea; it has become a movement to bring communities together to help stop the violence," the Web site continued.

Retired Indianapolis Colts player Tarik Glenn also spoke at the Rittertown rally, and encouraged the students to take advantage of their unique opportunity.

"These neighborhoods are your neighborhoods. Take ownership [of them]," he said.

Members of the Cardinal Ritter student body have already begun taking Glenn's advice to heart. Theology students have been raking leaves at neighborhood homes, other students tutor children in the apartment complex next door to the school, and members of the football team will clean up nearby Moreland Park in the near future, noted Allyson Maled, a senior who is also a Christian Service Student leader at the school. The soccer team will also pitch in at the Moreland Park cleanup, school officials said.

Resident Myron Moore, who lives a few blocks from the school, was among the more than 700 people who attended



Two-year-old Tannon Rogers plays catch with Blue, the mascot for the Indianapolis Colts, at the Rittertown Fall Festival on Nov. 1. Sponsors of the event included Cargill Inc., Clarian, ClearChannel Outdoor, Coca-Cola, Dawson's on Main, Diversified Business Systems, the Indianapolis Colts, The Indianapolis Star, Promotions Resources and Target.

the Rittertown festival. Moore, who brought his 2-year-old granddaughter, said he welcomed the school's initiative.

"There is so much crime in the streets," he said. "We need to bring people together to watch out for each other."

(For more information on the Rittertown initiative, call 317-927-7825.) †



Indianapolis Mayor Greg Ballard addresses Cardinal Ritter Jr./Sr. High School students.

Annual Catholic Campaign for Human Development collection is Nov. 22-23

By John Shaughnessy

Before the interview ends, Irene Snyder will share a story about a woman who felt drawn to make a change in

her life, to leave the career she had for 30 years to try to make a difference in the lives of people in need.

Yet, right now, Snyder is focused on talking about the Catholic Campaign for Human Development, a national effort that supports programs that help the 37 million people in the United States who live below the poverty line.

"It's all about people helping themselves," says Snyder, who is the coordinator of the campaign for the archdiocese. "It isn't a direct charity. CCHD is more geared toward long-term solutions—programs that create jobs, help people form businesses or learn how to buy their own homes. The whole goal is to eliminate poverty."

Since its start in 1970, the campaign has provided more than \$250 million for community-based projects across the country.

The collection for the campaign this year will be on Nov. 22-23 during Masses in churches across the archdiocese.

To show how much the campaign is needed, Snyder shares a press release that quotes Ralph McCloud, the executive director of the national campaign.



Catholic Campaign for Human Development

"Nationally, a family of four is considered to be living below the poverty line if its annual income is less than \$20,444," Snyder says. "If you make a rough calculation of your family's basic monthly expenses, you know that \$21,000 does not go very far in 2008. Even if two people work diligently at minimum wage jobs, they are unlikely to be able to pay

for food, housing, transportation, medical costs and child care for the family."

Each diocese retains 25 percent of the money raised to provide grants for local projects.

The campaign has helped to fund the Ryves Neighborhood Association in Terre Haute. Based in an impoverished neighborhood, the association provides youth programs, clean-up projects and a crime watch effort.

The campaign has also benefited Workforce, Inc., an Indianapolis organization that uses recycling of electronics to assist men and women who have been in jail and are trying to make a new start in life.

One of the organizations that may receive funds this year is called Rebuilding the Wall, an Indianapolis organization that helps low-income families realize their dream of first-time home ownership.

"I like that they're a faith-based organization," Snyder says. "They're taking abandoned houses and then they train unemployed people in the neighborhood, teaching them how to rehab houses. Then they sell those houses to low-income people in the neighborhood. When you have more home ownership in a neighborhood, it makes it a more stable neighborhood."

It's the kind of change Snyder likes to see, especially since she made a change in her own life.

She worked as a physical therapist for 30 years—years in which she increasingly volunteered her free time to help others. Her efforts as the coordinator of the CCHD for the archdiocese represent a greater commitment to social ministry. She hopes the campaign at the archdiocesan level will surpass the \$100,000 that was raised last year.

"Many of us have so much more than we really need, while others suffer, through no fault of their own," Snyder says. "We should do what Jesus said, which is to love our neighbor. We don't love our neighbor if we stand by and allow such poverty and hopelessness to continue."

"Certainly, in our country, we have enough resources and enough good people to bring about wonderful changes in the lives of the poor and reduce poverty tremendously." †

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