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See our annual Respect Life Supplement, pages 11-14.

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A gift offered, a gift received

Volunteers, patrons reap rewards at Society of St. Vincent de Paul center



By John Shaughnessy

The memory of the boy and the mother still motivates Jake Asher as he walks through the crowd of people who have come for free food, medical care and legal assistance at the Pratt-Quigley Center.

Asher met the boy and his mother when he made a visit to their home in his early years of volunteering for the Indianapolis Council of the Society of St. Vincent de Paul.

During that visit, the mother told Asher that her son didn't want to go to school the next day because he was embarrassed that his socks had holes in them. So Asher went to a nearby store, bought the boy three new pairs of socks

and marveled at how happy the gift made the child.

"I felt that's why God sent me on the call," recalls Asher, now the president of the council. "We're called to take God's word to the people and give them hope."

That simple approach has become the guiding force in the nine months that the Society of St. Vincent de Paul has operated the new, innovative Pratt-Quigley Center that serves more than 2,300 families in need each week. Through the efforts of hundreds of volunteers, the Indianapolis center is helping people at "the lowest levels of poverty," according to Asher.

"We opened the center in January," Asher says. "One of our goals is to serve the whole city with food. The need is astronomical, and it's getting worse."

The center has also illuminated the two sides of hope. Sometimes, hope is a gift that's offered and sometimes it's a gift that's received. And no matter what side of the connection people are on, that sense of hope binds them.

That reality became clear on a recent Tuesday, the center's busiest day of the week, a day when Richard Robbins arrived outside the center at 4:07 in the morning.

The most rewarding part

At 72, Robbins knows the waiting room for the center's food pantry doesn't open until 8 a.m. and the food pantry doesn't open until an hour later. He also knows the



Jake Asher, left, takes the time to talk with Jenean Hoskin and her grandson, Daniel, sitting in the shopping cart. As the president of the Indianapolis Council of the Society of St. Vincent de Paul, Asher supervises the Pratt-Quigley Center which offers free food, medical care and legal assistance to people in need.

food pantry stays open until 3 p.m. on Tuesdays, offering clients the opportunity to choose the food they want from a selection that includes frozen meats, pasta, canned vegetables, crackers, juices and breads. Still, he always arrives early because he wants to be one of the first in line at the center at 3001 E. 30th St.

"I've been here since seven minutes after four, and I'm number seven in line," he says.

Robbins isn't complaining. For him, any wait is worth the difference the free food makes for him and his wife, Connie.

"A lot of times, we don't have the money to go to the store," Robbins says.

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Richard and Connie Robbins say that using the food pantry at the Pratt-Quigley Center helps them save money to pay for utilities.

Milwaukee bishop prays that jurists will respect all human life

WASHINGTON (CNS)—The belief that God created humanity with a special dignity is a cornerstone of Judeo-



Archbishop Timothy M. Dolan

Christian tradition and has shaped the United States since its founding, said Milwaukee Archbishop Timothy M. Dolan at the 54th annual Red Mass in Washington.

And he prayed that belief would inspire jurists and government officials

to recognize "the innate dignity and inviolability of every human life."

In his homily at the Sept. 30 Mass, Archbishop Dolan quoted the nation's second president, John Adams, who spoke of the "true map of man" as consisting of "the dignity of his nature, and the noble rank he holds among the works of God."

That is "a map whose paths can only be walked with a reverence for life, a respect for others, a grasp of virtue and a responsible civility," the archbishop said.

The chief justice and five U.S. Supreme Court justices were among the 1,200 people in the standing-room-only crowd at St. Matthew Cathedral for the Mass, which seeks God's blessings and guidance on the administration of justice.

The five Catholics now on the Supreme Court—Chief Justice John G. Roberts Jr. and Associate Justices Antonin G. Scalia, Anthony M. Kennedy, Clarence Thomas and Samuel A. Alito Jr.—attended the Mass along with Associate Justice Stephen G. Breyer, who is Jewish. The Mass is traditionally held the day before the first Monday in October, when the Supreme Court begins its new session.

Washington Archbishop Donald W. Wuerl, the principal celebrant at the Mass, welcomed "all who have come here today to pray, to pray for our nation and for those who work" in the legal fields. The concelebrants included Archbishop Edwin F. O'Brien, who led the U.S. Archdiocese for the Military Services from 1997 to 2007 and was

See MASS, page 15

Archdiocese honors pro-life supporters for their work

By Mary Ann Wyand

On Respect Life Sunday, the Archdiocese of Indianapolis will honor a Carmel, Ind., man who volunteers for a variety of pro-life activities in the archdiocese and Diocese of Lafayette as well as a Columbus teenager who is active in pro-life ministry and youth ministry.

Respect Life Sunday will be observed in dioceses throughout the U.S. on Oct. 7 with Masses and pro-life prayer chains.

Msgr. Joseph F. Schaedel, vicar general, is the celebrant for the archdiocesan Respect Life Sunday Mass at 1 p.m. on Oct. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The public is invited.

On behalf of Archbishop Daniel M.

Buechlein, the vicar general will present the Archbishop Edward T. O'Meara Respect Life Award to St. Elizabeth Ann Seton parishioner Steve Hamilton of



Steve Hamilton

Carmel for his distinguished service to the cause of life.

Msgr. Schaedel also will present the Our Lady of Guadalupe Pro-Life Youth Award to St. Bartholomew parishioner Michael Padilla of Columbus for his outstanding pro-life volunteer service.

Following the Respect Life Mass, Catholics will pray with Christians from other denominations during the ecumenical Central Indiana Life Chain from 2:30 p.m. until 3:30 p.m. along North Meridian Street in

Indianapolis.

Hamilton has organized the Carmel Life Chain in the Lafayette Diocese for four years, and will join several hundred pro-life supporters in prayer there after accepting the Respect Life Award.



Michael Padilla

"The Life Chain is ecumenical, and I've always stressed that," he said. "I send out a mailing to about 95 churches in the area every year, and we have gotten very good participation. It's wonderful that these different churches come together for it."

Hamilton has helped coordinate St. Elizabeth Ann Seton's pro-life ministry for six years, three as the coordinator, and served the parish's Gabriel Project of Indiana ministry in a leadership role.

See AWARDS, page 2

Pro-lifer supporters must continue abortion fight, Keyes says

By Mary Ann Wyand

Pounding on the podium like it was a pulpit, author and former statesman Alan Keyes preached an impassioned sermon about the moral crisis in America and called on 1,100 pro-life supporters at the Right to Life of Indianapolis fundraiser on Sept. 18 to continue to fight the war on abortion.

During the 25th annual "Celebrate Life" dinner at the Indiana Convention Center, the organization honored St. Luke parishioner John Hanagan of Indianapolis with the Charles E. Stimming Sr. Pro-Life Award for distinguished volunteer service and State Sen. Jeff Drozda, a member of St. Maria Goretti Parish in Westfield, Ind., with the Respect Life Award for outstanding support for the cause of life.

Hanagan volunteers countless hours at the Right to Life of Indianapolis office, serves as a pro-life sidewalk counselor outside abortion centers, supports the St. Vincent de Paul Society's ministry to the poor and helps care for terminally ill patients at the St. Vincent Hospice.

"It's a joy working with John," explained St. Luke parishioner Joan Byrum, the president of Right to Life of Indianapolis. "He's so committed to the Lord. That's why each and every one of us is here tonight. We're here for the honor and glory of God ... and I cannot thank you enough."

Drozda was praised for being "absolutely, untiringly pro-life" in his

public policy work in the state legislature. His wife, Cheryl, said his "involvement in the pro-life movement has given a lot of purpose to our entire family. We always pray about pro-life issues together." Keyes served 11 years with the U.S. State Department, working on foreign and domestic policy and on the staff of the National Security Council before he was named President Ronald Reagan's assistant secretary of state for international organizations. From 1983 to 1985, he served as an ambassador to the United Nations' economic and social council, where he represented U.S. interests in the U.N. General Assembly. He also served at the U.S. consulate in Bombay, India.

In his keynote address, Keyes warned the audience that "we teeter now, as a people, on the brink of the total collapse of our way of life and freedom."

He said the war against terror that America is engaged in is "a war against anyone, whatever their religion, whatever their persuasion, whatever their nationality, whatever their background, who would disregard the claims of innocent human life."

When terrorists attacked America on Sept. 11, 2001, "it wasn't the first time that we had seen that line of transgression crossed on the soil of the United States," Keyes said, "because we see it crossed in every abatory in every state, in every city, in every county where innocent life is targeted and taken in the womb."

We must stand firm against enemies that try to destroy our liberty, he said, and those who would destroy innocent life.

"But it is hard to stand firm, hard to be confident, hard to be sure, hard to articulate the clear, simple moral logic of what you do when the evil that you fight is but the shadow of the evil that you do," Keyes said.



Photos by Mary Ann Wyand

Right to Life of Indianapolis president Joan Byrum congratulates State Sen. Jeff Drozda of Westfield, Ind., left, and St. Luke parishioner John Hanagan of Indianapolis for their distinguished service to the cause of life during the organization's 25th annual "Celebrate Life" dinner on Sept. 23 at the Indiana Convention Center in Indianapolis.

"And that's the tough position we're in today" with legalized abortion.

Abortion attacks innocent life, motherhood, fatherhood, marriage, families and the moral foundation of our society, he said, with terrible long-term consequences that have drastically impaired our country's future stability.

Keyes lamented our society's failure to honor marriage, preserve the father's role and responsibilities in the home, and pass on the family structure to new generations.

Life begins "when God speaks the word through which that child is conceived," he said, but abortion is the "rejection of that word and the destruction of that union" between a man and woman by making life a woman's choice.

The Constitution states that "we are clearly obliged at the national level to respect the life of the child in the womb," Keyes said. "We can no more—under our Constitution—take the life of the child than we can enslave the person sitting next to us."

The problem with our nation's current legal system is that "the law is what the

judge says it is," he said, and that contradicts our constitutional right to "secure the blessings of liberty for ourselves and on an equal level for our posterity."

We must respect each person's God-given right to life and liberty, Keyes said. "If we wish to remain a free people, a decent people, a strong people, then we must be first a godly people for we receive our rights from the hand of God and ... must be a people faithful in our allegiance to his authority and his will. I believe that is the central meaning of the pro-life movement. ... We are here to revive, to preserve and to respect the soul and the spirit of our nation and of its liberty."

Pro-life supporters are on the front lines of a war more important and more decisive than any other war, he said. "It is the struggle for the soul of our people. It is the struggle for the conscience of our people. It is the struggle to preserve ... the equality and dignity of each and every human life so we are one nation [and] stand submissive under the will of God." †

Indian priest says his cure was miracle through Mother Teresa

GUWAHATI, India (CNS)—The sainthood cause of Blessed Mother Teresa of Calcutta could cross its last hurdle if the Vatican approves an allegedly miraculous cure a priest claims he experienced on the 10th anniversary of her death.

Salesian Father V. M. Thomas says Mother Teresa's intercession was responsible for the disappearance of a half-inch kidney stone in his lower ureter, reported the Asian Church news agency UCA News. The stone disappeared in an unexplainable manner after Father Thomas celebrated Mass and prayed to Mother Teresa on Sept. 5, the day before he was scheduled for surgery.

UCA News reported that Archbishop Thomas Menamparampil of Guwahati gave the agency a copy of the priest's files and medical records and, according to the priest's notes, the surgeon affirmed "the disappearance of the calculus [stone] was beyond medical explanation."

Father Thomas, 56, was associated with

Mother Teresa from 1979 until her death in 1997.

The priest had been suffering from severe abdominal pain since Feb. 13. Medical examinations in a Guwahati hospital revealed he had renal colic and calculi, and doctors advised him to take medicine to help dissolve the kidney stones. But recurring pains took him to at least four other hospitals elsewhere.

On July 26, surgeons in Guwahati advised surgery, but Father Thomas wanted to wait. On Aug. 27, he met doctors again after he said he was overcome with "excruciating" pain.

He was admitted to a hospital in Guwahati on Sept. 4. Tests confirmed the presence of the stone, and doctors set Sept. 6 for its surgical removal.

Father Thomas said that on the morning of Sept. 5, before preparations for his surgery, his doctor allowed him to leave the hospital to celebrate Mass at Shishu Bhavan, a home for abandoned children

that Mother Teresa started in Guwahati. At the Mass, he asked those present to pray for him, especially through the intercession of Mother Teresa.

The priest later affirmed his belief that Mother Teresa's miraculous intercession caused the stone to disappear.

Surgical preparation began late on Sept. 5, but on the afternoon of Sept. 6, when the final presurgical X-ray was taken, the doctors could not locate the stone. A repeat X-ray also proved negative. The chief surgeon then ordered another ultrasound by the same radiologist who did the Sept. 4 tests, but that also proved negative.

Subhash Khanna, the surgeon who treated the priest, said in his case summary that Father Thomas was under his treatment for three months. He was diagnosed as having lower ureteric calculus with diabetes and hypertension, the records showed.

The surgeon further noted that on Sept. 5 the priest went to Shishu Bhavan to celebrate Mother Teresa's feast day. On his

return, the priest had a feeling of well-being and slept peacefully, Khanna reported.

Repeated investigations prior to the scheduled surgery left the doctors surprised because "the calculus was no longer there in the ureter, and moreover he had not passed out the calculus in urine," the doctor confirmed. "So the operation was canceled."

In the case summary, which the surgeon signed on Sept. 11, he stated: "It indeed seemed like a miracle and unique incident as the stone, which could not be dissolved with medicine, just vanished on that particular day."

According to standard Vatican procedure, a miracle that occurred following Mother Teresa's beatification on Oct. 19, 2003, would be required for her to be canonized, or declared a saint. In cases of alleged medical miracles, the Vatican has a commission of medical specialists review the case. †

October
The Month of the Rosary

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The Celebrant will be
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Moderator of the Curia,
Director of the Mission Office

SS. Peter and Paul Cathedral
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Editorial



CNS photo/Osman Osel, Reuters

Mazen Massoud Yelda attends Mass at St. Antoine Church in Istanbul, Turkey, on July 15. About 300 Iraqi refugees gather in the basement of the church for a Chaldean Catholic service each Sunday. They are among tens of thousands of Christians who have fled Iraq for safe haven in other countries.

Demise of Iraq's Christians

A major unintended consequence of the war in Iraq is the demise of Christians there.

More than 4 million Iraqis have been displaced from their homes, either fleeing the country or moving to areas controlled by the Kurds. More than a third of them are Christians, most of them Chaldean Catholics. Those who pushed so hard for us to invade Iraq had no idea that the extinction of Christians in Iraq would be one of the results.

Pope John Paul II was one who did foresee that. He said on March 16, 2003, "In the face of the tremendous consequences that an international military operation would have for the population of Iraq and the balance of the entire Middle East, already sorely tried, as well as for the extremism that could ensue, I say to all: There is still time to negotiate; there is still room for peace; it is never too late to come to an understanding and to continue discussions." Of course, governments on both sides didn't listen.

In 1990, according to the United Nations, 5 percent of Iraq's 19 million people, or 950,000 people, identified themselves as Christian. Today, according to estimates from the United Nations and the Holy See, no more than 300,000 remain.

The Catholic Near East Welfare Association (CNEWA) supports Eastern Churches throughout the Middle East. Since most of the Chaldean Catholic refugees have gone to Syria and Jordan, the CNEWA is doing what it can to provide them with food, temporary housing, medical care and schooling.

The Middle East is home to many religions that have historically lived together in peace. But now the mess in Iraq has opened the door to extremists with sectarian ideas and Christians have been one of their prime targets. While Muslim Sunni extremists are fighting Shiite militiamen, both are persecuting the Christians because they see Iraqi Christians as collaborators with what they consider the Christian West.

CNEWA publishes the bimonthly magazine *One*. Steven Garmo, an attorney who advises the Chaldean Federation of America, told the magazine, "There is a movement to annihilate Iraq's Christians, and it's working. Churches are being bombed. Our people are being harassed.

They're forced to convert to Islam so they can feed their families."

Chaldean Father Ragheed Aziz Ganni was pastor of a parish in Mosul. After celebrating the Eucharist on Sunday, June 3, he left the church accompanied by three subdeacons. Suddenly their car was overtaken. Militants sprayed the car with bullets, killing the priest and the subdeacons.

"Iraqi Christians have no protection," Garmo said. "Iraq's Muslim Arabs and Kurds, Shiites or Sunnis, have tribal protection. If one person in the family is killed, family members avenge that killing. Muslim insurgents in Iraq know this. The bottom line is that we're going to become extinct."

Jordan and Syria, which previously had welcomed the refugees, have tightened up their policies, especially after Iraqi terrorists bombed three hotels in Amman in 2005. Jordan now rejects all males between 17 and 35 so three-fourths of Iraqi refugees there are women and children. When their money runs out, they often are drawn into prostitution. Syria requires visas and refuses to give refugees permits to work legally.

The United States has severely limited Iraqi immigrants because of security reasons. It's impossible for an Iraqi to come into the United States without waiting a year or two for the necessary security check. According to the State Department, only 68 Iraqis were admitted into the country between October 2006 and March 2007, and only 900 since the invasion in 2003. Many Iraqi Christians seeking asylum in the United States with little success once worked as translators for the U.S. military or for firms contracted by the U.S. government to rebuild Iraq.

Many Iraqi refugees in Jordan and Syria are finding ways to send families to Europe, Australia or New Zealand. This year, up to 40,000 people are expected to join their families in Sweden.

What is to be done for Iraq's refugees? Archbishop Silvano M. Tomasi, the Holy See's permanent observer to the United Nations in Geneva, has said, "It is urgent for the international community to take up its responsibility and share in the task of protection and assistance."

—John F. Fink

Be Our Guest/Dr. Hans Geisler

Attacks on human life and marriage are prevalent in secular society

The decline in sexual mores among lay Roman Catholics began with the



vociferous and bitter backlash engendered by the publication of Pope Paul VI's encyclical "Humanae Vitae" in 1968. This decline has been abetted by the reluctance of many to point out the evils of contra-

ception and the anti-life practices, such as abortion, which follow from its use. Professor Robert P. George, McCormick Professor of Jurisprudence at Princeton University, eloquently expressed the problem in an article published on the weblog of *First Things* on Aug. 6, 2007. In his blog entry, he stressed that "far more than the teaching on contraception was at stake. The whole of Catholic teaching on the nature of the human person, of the one-flesh communion of spouses in marriage, and the meaning of human embodiment in relation to questions of homosexual conduct and relationships, monogamy, and marital fidelity and indissolubility was on the line."

The present American landscape filled with agitation for same-sex marriage, widespread use of the Internet to access pornographic material and other signs of the loosening of time-honored sexual restraints provide ample proof that the traditional way of looking at marriage and human sexuality has been severely undermined.

Inevitably, a cheapening of the Catholic understanding of human life from conception to death has occurred.

Some Catholic politicians from both major parties have endorsed pro-choice positions in regard to abortion for several decades. Their pro-choice—really pro-death—position leads these politicians to state that, while they don't countenance abortion themselves, they cannot impose their beliefs on others. In other words, they decline to fulfill their obligations as Roman Catholics to try and convert their opponents to the view that abortion is intrinsically, morally wrong because it involves the taking of a human life, one made in the image and likeness of God.

These same pro-choice Catholics have distanced themselves so far from any reverence for life that they are in the forefront of pushing legislation to allow government funding of embryonic stem cell research (ESCR) even though they are cognizant that

ESCR necessarily involves the death of a human person, the human embryo.

In their haste to jump on that currently popular bandwagon, they conveniently overlook the fact that adult stem cell research has been increasingly successful in treating many different human diseases and injuries while its embryonic counterpart has not had one single success to which it can point. Moreover, in the few humans in which it has been tried, the use of embryonic stem cells has resulted in the growth of tumors, benign and malignant, convulsions and even, in a few instances, the death of the individual being treated.

Many of these same pro-choice politicians are now, in increasing numbers, joining the ranks of those in the "right to die" movement who advocate the destruction of human life when it is no longer "of value."

This involves "mercifully" killing those who they consider unable to make a positive contribution to their vision of a better society. Experience garnered from the profligate practice of euthanasia in the Netherlands proves that sentiments such as these lead to the killing of the severely disabled, those with incurable diseases and, indeed, to the euthanasia of anyone not perceived to be doing their share in bringing about a totally secular, utopian paradise.

Should those who publicly call themselves Roman Catholics, while harboring and advocating such beliefs, be held to account?

These are matters of conscience which each of us must decide within the deep recesses of our own hearts. Our decisions must be made knowing that, if we do not fight the pro-death mentality, already an intrinsic part of our secular culture, with all the tools we have available, we will most certainly have to answer for our lack of moral fiber when we are asked, at the moment of our death, to give an accounting of our role in the ever-escalating battle being fought against the culture of death.

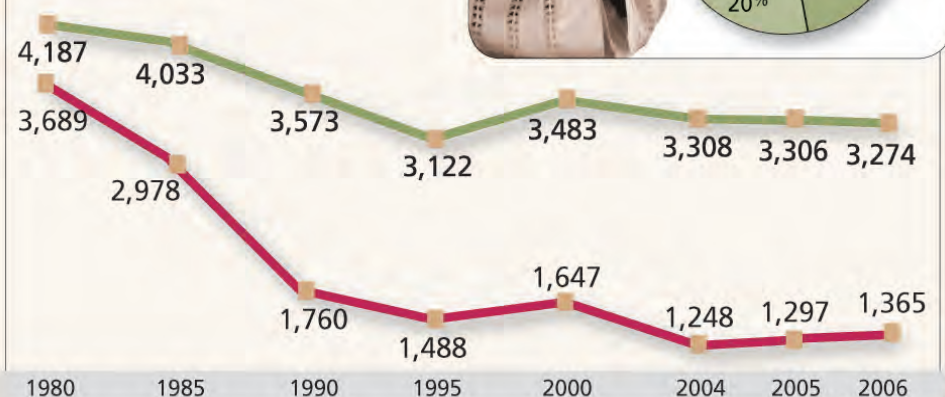
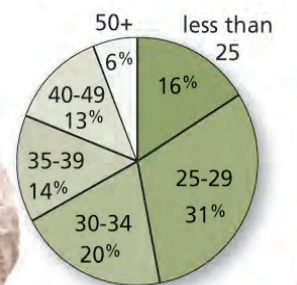
(Dr. Hans E. Geisler is a member of St. Luke Parish in Indianapolis. He is a retired oncologist and gynecologist who recently completed advanced studies as an ethicist. He is also a member of the Archdiocesan Pro-Life Advisory Committee and serves on that committee's speaker's bureau. He may be contacted by e-mail at Geisler_gyonc@msn.com.) †

Seminary Enrollment

While the number of theology students and students in college seminaries has fluctuated in the past few decades, college enrollment is up.



Age Distribution of Theology Students



Source: 2007 CARA report

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Same Eucharist venerated by St. Theodora and Bishop Bruté sustains our faith

October is a significant month for two pioneer missionaries of the Catholic Church in Indiana.

On Oct. 3, we celebrate the feast day of St. Theodora Guérin, foundress of the Sisters of Providence at Saint Mary-of-the-Woods. She was canonized as a saint of the universal Church on Oct. 16, 2006.

On Oct. 28, 1834, Servant of God Bishop Simon Bruté was ordained as the founding bishop of the Diocese of Vincennes, which would later become the Archdiocese of Indianapolis. He felt truly unequal to the task.

The Catholic Church in Indiana has been blessed by these two founding pioneer missionaries. From truly austere and primitive beginnings, we are beneficiaries of their persevering faith and evangelical zeal. It is not a coincidence that both of these pioneers of the early days of the Catholic Church in Indiana had a profound and active devotion to the Eucharist, the Blessed Sacrament.

If one studies the life of Bishop Simon Bruté, you learn quickly of his devotion to the Eucharist. As a child, during the French Revolution when many priests had been imprisoned, Simon secretly brought them Communion in prison. He endangered his own life in order to do so. His love of the Eucharist began at an early age.

Besides daily Mass, often several Masses a day, in his early missionary days and throughout his life, Simon Bruté walked hundreds of miles to offer Mass or

to carry the Blessed Sacrament to the homebound, the sick and the dying.

One of my favorite stories about Bishop Bruté concerns a midnight Communion call he made to an elderly man who was at death's door. It was in the dead of winter, and the bishop had asked a guide to show him the way to the dying man's home in the dark of night.

There was a deep snow and after walking a short distance the guide said, "I cannot do this. I am returning home." Bishop Bruté said, "Let me walk ahead of you. Follow in my footsteps." The bishop took Communion to the dying gentleman.

Within weeks of his death, the bishop rode on horseback from Vincennes to offer Mass in Madison in southern Indiana in place of an absent pastor. He could barely stay on the horse. He died of tuberculosis within days of his return to Vincennes. This was a dedicated pastor who loved the Eucharist, and made sure it was available under the most trying circumstances.

Mother Theodore Guérin loved the Eucharist and devotion to the Blessed Sacrament from her early years in France, even before she became a consecrated religious.

Upon arrival in the dark woods west of Terre Haute, her first act, with the accompanying five nuns in her missionary band, was to make a visit to the Blessed Sacrament in the old log chapel of the local priest.

This gesture would be like a symbolic

center of the mission of the Sisters of Providence. Before every foundation of a new school for poor children in Indiana, Mother Theodore spent time in prayer before the Blessed Sacrament. Divine Providence truly blessed her missionary endeavors of which we are beneficiaries even to this day.

We have received the gift of the same holy Eucharist which Bishop Bruté and Mother Theodore revered. In a certain sense, through Divine Providence, these two holy, courageous and generous missionaries made this gift possible in our part of the world. And in gratitude, we realize it is our turn to hand on the faith in the Holy Eucharist to those who come after us.

It is amazing to realize that the same Eucharist celebrated and venerated by Bishop Bruté and Mother Theodore sustains us and nurtures our life of faith.

Indeed, the same Holy Spirit that guided their lives in challenging circumstances does the same for us.

Mother Theodore and Bishop Bruté both struggled against huge odds in fulfilling their part in carrying on the mission of Christ in our part of the world in primitive times. I am sure they had no idea how fruitful their endeavors would be. They are

ready examples for all of us—no matter what our path in life may be. Despite the limitations of their poor physical health and the limitations of material resources, they forged ahead with courage and tenacity.

We might be inclined to think, well, they were extraordinary people with special gifts. That may be so, but the fact remains that they were human persons like us as well. They responded to God's grace and they sought the strength they needed in the sacraments of the Church, especially the Eucharist.

We have the same opportunity and the same responsibility to say yes to God with whatever limitations we may have. God blesses our efforts, too!

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

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

Archbishop Buechlein's intention for vocations for October

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

La misma Eucaristía venerada por Santa Teodora y el Obispo Bruté es el sustento de nuestra fe

Octubre es un mes importante para dos misioneros pioneros de la Iglesia Católica en Indiana.

El 3 de octubre celebramos la solemnidad de Santa Teodora Guérin, fundadora de las Hermanas de la Providencia de Santa María de los Bosques. Fue canonizada como santa de la Iglesia universal el 16 de octubre de 2006.

El 28 de octubre de 1834, el Siervo de Dios, Obispo Simón Bruté, fue ordenado como obispo fundador de la Diócesis de Vincennes, que posteriormente se convertiría en la Arquidiócesis de Indianápolis. En verdad el obispo no se sentía a la altura de la tarea que le había sido confiada.

La Iglesia Católica en Indiana ha sido bendecida con estos dos misioneros y pioneros fundadores. A partir de unos comienzos verdaderamente austeros y primitivos, hoy en día somos los beneficiarios de su fe inquebrantable y su celo evangélico. No es coincidencia que ambos pioneros de la incipiente Iglesia Católica en Indiana tuvieran una profunda y activa devoción a la Eucaristía, el Santísimo Sacramento.

Si se estudia la vida del Obispo Simón Bruté, se descubre rápidamente su devoción a la Eucaristía. Desde niño, durante la Revolución Francesa, cuando muchos sacerdotes habían sido encarcelados, Simón les llevaba clandestinamente la Comunión a la prisión. Ponía en riesgo su propia vida para hacerlo. Su amor por la Eucaristía comenzó desde una edad muy tierna.

Además de la Misa diaria, a veces varias Misas al día, durante sus días como misionero y a lo largo de toda su vida, Simón Bruté caminaba cientos de millas para oficiar la Misa o llevar el Santísimo

Sacramento a aquellos que se encontraban confinados en sus hogares, a los enfermos y a los moribundos.

Una de mis historias preferidas sobre el Obispo Bruté relata la visita que le hizo a media noche a un hombre anciano que estaba al borde de la muerte, para impartirle la Comunión. Estaban en pleno invierno y el obispo le había pedido a un guía que le mostrara el camino a la casa del hombre moribundo en medio de la oscuridad de la noche.

Había gran acumulación de nieve y luego de caminar una distancia corta el guía dijo: "No puedo hacer esto. Voy a devolverme." El Obispo Bruté le dijo: "Déjame caminar delante de ti. Camina sobre mis pasos." El obispo le llevó la Comunión al hombre moribundo.

A tan sólo semanas de su muerte, el obispo cabalgó a Vincennes para oficiar la Misa en Madison, al sur de Indiana, como sustituto de un pastor ausente. Casi no podía mantenerse sobre el caballo. Murió de tuberculosis a pocos días de su regreso a Vincennes. Era un pastor entregado, a quien le encantaba la Eucaristía y se aseguraba de que estuviera disponible para todos, aun en las circunstancias más apremiantes.

La Madre Teodora Guérin sentía un profundo afecto por la Eucaristía y la devoción al Santísimo Sacramento desde sus primeros años en Francia, aun antes de convertirse en religiosa consagrada.

A su llegada en los tupidos bosques al oeste de Terre Haute, su primer acto, junto con las cinco monjas que la acompañaban en su grupo misionario, fue visitar el Santísimo Sacramento en la vieja capilla de leña del sacerdote local.

Este gesto fue una especie de icono

simbólico de la misión de las Hermanas de la Providencia. Antes de fundar cada nueva escuela para los niños pobres de Indiana, la Madre Teodora pasaba tiempo rezando delante del Santísimo Sacramento. En efecto, la Divina Providencia bendijo sus obras misionarias, de las cuales aun hoy en día obtenemos beneficios.

Hemos recibido el don de la misma santa Eucaristía que el Obispo Bruté y la Madre Teodora adoraban. En cierta forma, por medio de la Divina Providencia, estos dos misioneros santos, valientes y generosos hicieron que este don fuera posible en nuestra parte del mundo. Y como señal de agradecimiento, nos damos cuenta de que ahora nos corresponde a nosotros transmitir la fe de la Santa Eucaristía a aquellos que vienen después de nosotros.

Es increíble entender que la misma Eucaristía celebrada y venerada por el Obispo Bruté y la Madre Teodora nos da sustento y nutre nuestras vidas de fe.

En efecto, el mismo Espíritu Santo que guió sus vidas en circunstancias desafiantes, hace lo mismo por nosotros.

Tanto la Madre Teodora como el Obispo Bruté lucharon contra grandes adversidades para cumplir con su tarea de transmitir la misión de Cristo en nuestra parte del mundo, en tiempos primitivos. Estoy seguro que no tenían idea de lo provechosas que llegarían a ser sus obras. Constituyen ejemplos vivos para todos nosotros, independientemente de cuál sea nuestro

camino en la vida. A pesar de las limitaciones impuestas por una mala salud física y las limitaciones de los recursos materiales, batallaron con valentía y tenacidad.

Tal vez pensemos, "bueno, eran personas extraordinarias con dones especiales." Quizás sea así, pero el hecho es que también eran personas humanas, al igual que nosotros. Respondieron a la gracia de Dios y procuraron la fuerza necesaria en los sacramentos de la Iglesia, especialmente la Eucaristía.

Nosotros tenemos la misma oportunidad y la misma responsabilidad de decirle "sí" a Dios con todo y las limitaciones que podamos tener. ¡Qué Dios bendiga también nuestros esfuerzos!

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

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P.O. Box 1410
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Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en octubre

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

Hundreds turn out to support '40 Days for Life' prayer rally

By Mary Ann Wyand

Forty days of prayer and fasting to end abortion began on Sept. 26 in 89 cities in 33 states.



Fr. Shaun Whittington

unborn babies whose lives are at risk.

In the Archdiocese of Indianapolis, Catholics are asked to pray for at-risk babies and for the conversion of minds and hearts of abortion-minded women and men as well as abortion providers.

The archdiocesan pro-life campaign specifically targets the largest Planned Parenthood abortion center in the state, located at 8590 Georgetown Road in Indianapolis, with peaceful prayer vigils there for 40 days.

During a campaign prayer rally on Sept. 23 at the St. Augustine Home for the Aged Chapel in Indianapolis, Father Shaun Whittington challenged pro-life supporters to be prayer warriors every day whether they are praying and fasting on the front lines outside an abortion center, with the Lord in the Blessed Sacrament or in the privacy of

their own homes.

Father Whittington was the associate pastor of St. Monica Parish in Indianapolis two years ago when Planned Parenthood of Indiana began work on a new abortion center on Georgetown Road, which is within the parish boundaries.

"Knowing what Planned Parenthood does—the lies they perpetrate, the evil they cause and the lives they destroy—I could not sit idly by while this building was built," Father Whittington said, because "souls would be put at risk."

He organized a prayer vigil at the construction site on Saturdays, and about 40 people joined him to pray on that first morning in December 2005 even though it was 10 degrees and snow covered the ground.

"In some ways perhaps, our early launch of prayers before the clinic even opened was a failure because it opened," Father Whittington said, "but I've heard from pro-life sidewalk counselors that against incredible odds—a fortress of a building, a parking lot enclosed by a chain-link fence and no sidewalk to meet the women before they go in—there are more saves of babies from that clinic than they ever expected."

Father Whittington now serves as administrator of St. John the Baptist Parish in Osgood and St. Magdalen Parish in New Marion. He is also chaplain at Father Michael Shawe Memorial Jr./Sr. High School in Madison.

He drove from southern Indiana to

Photo by Mary Ann Wyand



St. Mary parishioner Roberto Aguayo of Indianapolis carries a large wooden crucifix and leads pro-life supporters along West 86th Street in Indianapolis on Sept. 23 while his wife, Patricia, in the ninth month of her pregnancy, walks beside him with their children, Roberto, Andrea and Ricardo. The Aguayos' baby, Rolando, was born on Sept. 29. Dozens of pro-life supporters prayed the rosary for an end to abortion during the two-mile march to the Planned Parenthood center for a prayer vigil.

Indianapolis to speak at the prayer service because he "wouldn't want to be anywhere else," and wanted to thank several hundred pro-life supporters at the rally for loving and helping at-risk mothers and babies.

"You're here because you believe in the great dignity that God has given to every single human life," Father Whittington said. "Human life begins when it is conceived in the mind of God."

Women don't decide to have an abortion because they are exercising their choice, he said. "I believe women get abortions because they feel as though they have no choice."

Abortion destroys the life of the child as well as motherhood, fatherhood and society, he said, but pro-life responses address the

evil of abortion and the loneliness of women with love and support for the child, the mother and the father.

"I am so happy that you are willing to take a stand," he said, "and to proclaim that life is a gift from God."

After the rally, dozens of pro-life supporters prayed the rosary for an end to abortion while walking two miles along West 86th Street in 90-degree heat for a prayer vigil in front of the Planned Parenthood center.

(For more information about "40 Days for Life," call 317-213-4778, log on to www.40DaysforLifeIndy.com or send an e-mail to 40daysforlifeindy@sbcglobal.net.) †

Our Lady of the Greenwood Parish to host Marian conference

By Sean Gallagher

On Oct. 13, Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood will host a conference dedicated to helping people understand what the Church teaches about the Blessed Virgin Mary.

The "Behold Your Mother" Marian conference is sponsored by the Franciscan Friars of the Immaculate, an international religious order founded in 1990.

Members of the community staff the Mother of the Redeemer Retreat Center in Monroe County.

Franciscan Father Elias Mary Mills ministers there and is helping organize the conference that will focus on how Mary, as the mother of Christ, participates in a unique way in his role as redeemer.

He said that his order has held conferences about Mary in the past in England and Fatima, Portugal, but that they have been more academic in nature.

"This is the first time that we've done anything in a more popular vein," he said, "to try and reach the general public to [help] them understand the co-redemption ... because there seems to be a lot of misunderstanding or just plain ignorance about what the co-redemption means and what it's all about."

Father Elias said that the title of Mary as "co-redemptrix" emphasizes her closeness to Christ.

"It really explains what she is," he said. "She's with the redeemer. She's suffering with her son, offering him and suffering with him on Calvary for our redemption."

Speakers who will discuss the Church's teachings on Mary are Scott Hahn, noted Marian expert Mark Miravalle, Redemptorist Father Pablo Staub, Franciscan Father Peter Damian Fehlner and Raymond de Souza.

Catholic singer and songwriter Dana Scallon will emcee the event.

The conference will take place on the 90th anniversary of the "Miracle of the Sun" at Fatima, Portugal. The tens of thousands present that day reportedly saw the sun spinning in the sky and giving off multicolored light. Later, the

sun seemed to careen toward the Earth in a zigzag pattern.

According to the three young children in Fatima who in the months prior to the event had experienced apparitions of the Blessed Virgin Mary, it was Mary herself who had predicted that the miracle would happen on that day.



Archbishop Raymond L. Burke

Conference participants begin arriving at the parish at 8 a.m. The first presentation will start at 9 a.m.

Mass will begin at 11:15 a.m. St. Louis Archbishop Raymond L.

Burke will be the primary celebrant and homilist at the liturgy.

The rosary will also be prayed at various times during the day.

The conference will conclude around 9 p.m.

"We've packed as much as we could into one day," Father Elias said.

Lunch and supper will be offered at the parish for conference participants.

They can also choose to eat at nearby restaurants.

Registration prior to the day of the conference is \$10. Walk-in registration will be \$25.

For those unable to attend the conference, it can be viewed live via the Internet at www.airmaria.com.

Ultimately, Father Elias said, learning more about Mary and how she participates in her son's role as redeemer will bring people closer to Christ.

"Our Lady doesn't take us away from Christ," Father Elias said. "The more



Scott Hahn



Mark Miravalle

that we understand the mystery of our Lady, the more that we'll understand Christ himself."

(For more information about the

conference or to register for it, call 812-825-4742, send an e-mail to friars@figuadalupe.com or log on to www.airmaria.com and click on the conference icon.) †

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“Sometimes just surviving is a miracle...”



When it rains heavily and water rises inside her tiny, cramped shack in northern Haiti, Yvonne Jean prays, “God, give me strength and courage.”

She bails water with a bucket, tossing it outside even as the water level inside keeps rising. Sometimes she spends all day bailing out water. Worst are the times at night when she fears for her baby Fadner, 5 months, little Sulfise, 2, and Jovnel, 9.

“The last time the water was in here, it was at night,” Yvonne said. “I put the children on the bed. I stood next to the bed watching the children as the water came in up to my knees. I was afraid. I was watching to make sure the water wouldn’t come in any higher. I stood next to the bed all night, watching the children.”

The poor don’t have safe, sturdy homes to keep out the rain and the wind. All they have is their trust in God. Survival is a daily struggle.

Rosemarie Lucien, 29, has no home or bed. All she has is a pink sheet on a concrete floor in northern Haiti. A widow, she and her four small children sleep in a spare room loaned to them by a friend. Frequently the children get sick from the poor living conditions. There is one prayer that is constantly on Rosemarie’s lips.

“I pray, ‘God, send someone to deliver me and my children.’ I ask God to give me someplace to live with my children,” she said.

Rosemarie’s husband died in the Dominican Republic. He had gone there to work to support his family. Now homeless and alone, Rosemarie is left with nothing. She was forced to move in with a friend who had a spare room.

When her husband died, Rosemarie was devastated. “I was afraid because I didn’t know how I would take care of my children. I don’t have anyplace to live with them. Now there is nothing. Whatever problems I have, I have to deal with myself because I have no one to count on,” she said.

Her greatest fear is for her youngest, who is just 3 months old. “Sometimes just surviving is a miracle,” Rosemarie said. “Nothing is certain.”

Dedicated priest works hard to help the poor

One priest who is making a difference in the lives of the poor in northern Haiti is Father Augustin Duken. Through Food For The Poor, Fr. Duken is building new, safer homes for the residents of slums that flood during heavy rainstorms. The sturdy, concrete



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structures are built on higher ground and give weary mothers peace of mind.

One such resident is Martha Louise, who holds baby Gillian, 1, on her knee as she sits on the porch of her new house built by Food For The Poor. Her garden is filled with fruit and vegetables that help feed the family.

"I'm very happy with my new house. I could never afford a house. I prayed and said, 'Thank you, God,' the first night we slept here. The old house always got flooded," she said.

The work Father Duken does with Food For The Poor is gratefully appreciated by his bishop. "He's doing a very, very good job," said Bishop Hubert Constant of Cap-Haitien. "The help we receive from Food For The Poor is tremendous. It's making a big difference."

Food For The Poor is an international ministry that works in Haiti and other countries to build houses and provide other lifesaving aid to those in need. But we rely on the compassion and generosity of people like you to make this possible.

*"Therefore, encourage one another and build one another up, as indeed you do."
(1 Thessalonians 5:11)*

Founded in 1982, Food For The Poor works to end the suffering of the poor in the Caribbean and Latin America. In addition to building homes, we provide food for the starving, supply medicine and medical equipment to the sick and elderly, support orphanages and education for children, dig water wells for parched villagers, and much more.

We partner with local churches, clergy, missionaries and other ministries to serve our poorest brothers and sisters efficiently and effectively. Our mission is to connect the church of the First World with the church of the Third World in a way that benefits both. We invite and encourage you to partner with us in this mission.

You can help answer the prayers of desperate mothers through your donation to Food For The Poor. Your gift for housing can build a miracle for a destitute family in urgent need of basic shelter. For only \$2,600, you can build a house that will give children the security every child deserves. A one-time gift of \$2,600 (or a pledge of \$174 a month for 15 months) will forever change

the lives of those in desperate need. Additional information can be found in the brochure located in this publication.

Please, help share Christ's love with desperately poor families in need of safe homes. By helping Food For The Poor build houses for those who struggle to survive, you help create a miracle in someone's life. Please send your gift today.



Help build a miracle for a poor family.

It costs only \$2,600, or a pledge of \$174 a month for 15 months, to build a house for a destitute family. Your gift can help answer the prayers of a desperately poor family that prays for safe shelter. Through your compassion and generosity, you can replace despair and fear with hope and human dignity.

Please, be as generous as you possibly can and send a gift to help provide a home for those in need. Please use the postage-paid envelope in the brochure located in this publication to send your gift today. May God bless you for your compassion.



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The Villas of Guérin Woods to offer unique assisted living options

By Patricia Happel Cornwell

Special to The Criterion

GEORGETOWN—Mary Mangeot was one of several persons who spoke to the crowd on a hot September afternoon at groundbreaking ceremonies for The Villas at Guérin Woods. The \$2 million project will create two homes, one dedicated to assisted living and one to comprehensive nursing care, on the 28-acre Georgetown campus of Guérin Inc.

The 84-year-old resident of Lanesville called the development “a dream come true.” She has already chosen her room in the assisted living villa from the blueprints.

During the Sept. 18 groundbreaking ceremony, Mangeot pointed her cane at the concrete foundation behind her and said, “I can show you exactly where my room is going to be. I made up my mind to be first on the list.”

She is the first of 29 senior residents from Floyd County and the neighboring region on the waiting list for the villas.

Each 7,100-square-foot, state-licensed home will accommodate only 10 “elders” and have eight permanent staff members. The atmosphere will be more intimate than that of large elder-care institutions, project planners said. Residents will furnish and decorate their own bedrooms and private baths, but share a family-style kitchen, dining and living room areas.

Providence Sister Barbara Ann Zeller, president of Guérin Inc., said the goal of the villas is to “be home, not homelike.” Sister Barbara said the villas reflect “the elder culture change that is sweeping our country.”

Stephen Smith, director of the Division on Aging of the Indiana Family and Social Services Administration, called

Photos by Patricia Happel Cornwell



Numerous dignitaries share groundbreaking duties for The Villas at Guérin Woods on Sept. 18. From left are Stephen Smith, director of the Division on Aging of the Indiana Family and Social Services Administration; New Albany Mayor James Garner; Georgetown resident Scyble Payne; Lt. Gov. Becky Skillman; and Providence Sister Barbara Ann Zeller, president of Guérin Inc.

the unique project a potential model for future elder housing projects for the state.

Lt. Gov. Becky Skillman said, “seniors are the fastest growing segment of the population.” She said the state is seeking “housing options for Hoosiers to maintain independence in their later years.”

Skillman has oversight of the Indiana Housing and Community Development Authority, which is providing most of the funding for the two homes. Other major funding comes from the Paul W. Ogle Foundation.

Guérin Inc., a not-for-profit corporation, was established in 1999 to construct facilities for Providence House for Children at Georgetown.

The Guérin Inc. property on State Road 64 was originally 12.5 acres, but when Georgetown resident Scyble Payne told Sister Barbara that adjacent acreage was for sale, Sister Barbara immediately sought and obtained

archdiocesan approval for the expansion.

Applicants for the new villas must be 62 years or older and go through state pre-admission screening done locally by LifeSpan. Prospective residents are those who require some assistance with activities of daily living, such as meal preparation or taking medications.

Other facilities on the Guérin campus include Providence House for Children at Georgetown, which serves as a home for abused and neglected children, six apartments for participants in the Family Reunification and Preservation Program, 22 two-bedroom apartments for older persons with limited incomes, a 4,000-square-foot senior center open to all senior citizens in Floyd County and the surrounding area, an office building and an administrative residence.

The campus and villas are named for St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods. The villas are expected to be ready for occupancy in May 2008. †

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Providence Sister Barbara Ann Zeller, right, listens as Mary Mangeot, 84, of Lanesville proudly tells a crowd at groundbreaking ceremonies for The Villas at Guérin Woods that she is “first on the list” for a room in one of two 10-resident homes for elders under construction in Georgetown.

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By the Secretariat for Pro-Life Activities

“When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, ‘Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled’ ” (Lk 1:41-45).

We know the story. The Archangel Gabriel has announced to the Virgin Mary God’s invitation to become the mother of the Messiah. As further evidence that nothing is impossible for God, Mary’s elderly cousin, Elizabeth, thought to be barren, was also expecting a child, John the Baptist.

Both Elizabeth’s pregnancy and Mary’s—despite their unusual circumstances—are cause for rejoicing. By the power of the Holy Spirit, the unborn child Jesus announces his presence to John, his unborn cousin. John leaps for joy, proclaiming to his mother, in effect, “Behold! The Lamb of God!”

Elizabeth, too, is then filled with the Holy Spirit and recognizes Mary as the blessed tabernacle of our Lord and Savior. Through the evangelical witness and sacrificial love of Mary, Jesus and John, the work of salvation has begun.

The Old and New Testaments are filled with such passages extolling children as gift and blessing. It is disheartening, then, to see how far our culture has diverged from this view.

To be sure, most parents love their children generously and even unconditionally. But today the inherent, priceless value of every child—as a unique individual created and loved by God—is no longer universally accepted. Before birth at

least, a child’s worth seems to depend on his parents’ attitude toward him or her.

A Planned Parenthood advertisement illustrates this well with the message: “Babies are loud, smelly and expensive, unless you want one.”

Unborn children are routinely dehumanized by the abortion industry.

The author of a widely used textbook on abortion techniques describes pregnancy as a “parasitic illness.”

A well-known columnist writes, “A goldfish resembles a human being more than an embryo does.”

A Princeton University professor has followed this thinking to demean the newborn child by proclaiming that, “Human babies are not born self-aware, or capable of grasping that they exist over time. They are not persons.”

Such attitudes have crept into people’s behavior. Many of us seem to spend much of our adult lives trying to avoid the inconvenience of having children, and we don’t like surprises in the children that we do have.

Consider that, despite their many risks and harmful side effects, hormonal contraceptives exceed \$24 billion in annual sales worldwide.

The abortion industry claims that half the children conceived in the United States are “unwanted,” and half the “unwanted” children are aborted—over 1.3 million babies annually.

The most common reason given for abortion is that raising a child could interfere with one’s education or career.

We are often told how costly it is to raise a child. The scarcity of large families among wealthy and middle-income couples suggests that many who could afford more children value other things more than bringing a new life into the world.

Conversely, some couples who have difficulty conceiving will pay tens of



Illustration: U.S. Bishops' Secretariat for Pro-Life Activities

thousands of dollars to have a fertility clinic create a son or daughter for them. How many parents realize that for every *in vitro* fertilization procedure resulting in a child who survives to birth many others die in the process? And if that custom-made embryo is found in the lab to have a “defect,” the clinic will readily recommend scrapping the “faulty” child and ordering up another.

Tragically, many scientists and politicians now think of living human embryos created in fertility clinics—but no longer desired by their biological parents—as raw material which can be destroyed for stem cell research.

Is it any wonder that some scientists now want to create human embryos in the lab, by fertilization or cloning, solely to kill them for their stem cells?

Or that such misguided efforts continue despite the existence of morally acceptable alternatives, such as stem cells from umbilical cords and other “adult” sources that are already helping patients with 72 conditions and diseases?

In all these ways, we are being urged to stop seeing human life as God sees it. From the moment of our conception, God does not see us

See RESPECT LIFE, page 12

Catholics must help bring about a culture of life

By Cardinal Justin Rigali

Since 1972, the Catholic bishops in the United States have set aside the first Sunday in October as Respect Life Sunday.

On Oct. 7, Catholics will again pray for—and renew their resolve to bring about—a culture of life and an end to the killing of innocent human beings, especially those who are vulnerable due to their age, size, health or dependency.

The theme of the 2007 Respect Life Program—“The Infant in My Womb Leaped for Joy”—calls to mind an extraordinary scene in Luke’s Gospel (Lk 1:39-56).

Mary, newly pregnant with the Lord Jesus, is visiting her elderly cousin, Elizabeth, whose son, John, will soon be born. The moment Mary’s greeting reaches Elizabeth’s ears and John’s, the tiny prophet announces to his mother the Messiah’s arrival as if his entire being were exclaiming, “Behold! The Lamb of God!”

There was no confusion as to what and who were nestled under their mothers’ hearts. Yet 2,000 years later, many well-educated people do not know—or claim

they do not know—the truth about human life before birth.

In April, the U.S. Supreme Court upheld the federal ban on partial-birth abortion in an opinion that explicitly recognizes the humanity of unborn children and the grief that women experience after abortion.

Yet the killing of unborn children at any stage of pregnancy remains legal, provided that the lethal act is performed while the child is mostly inside his or her mother’s body.

In June, President Bush vetoed a bill to fund stem cell research requiring the destruction of human embryos, and directed his administration to investigate alternative means of producing pluripotent stem cells “by ethically responsible techniques.”

Yet some supporters of embryonic stem-cell research continue to dismiss concerns about destroying human embryos because they are “no bigger than the period at the end of this sentence.”

We will not see the day when all human life is respected and defended unless we address a deeper problem.

As Pope Benedict XVI has said, “If truth does not exist for man, then neither can he ultimately distinguish between good and

evil. And then the great and wonderful discoveries of science become double-edged: They can open up significant possibilities for good, for the benefit of mankind, but also, as we see only too clearly, they can pose a terrible threat, involving the destruction of man and the world. We need truth” (Homily at Marianzell, Austria, on Sept. 8, 2007).

Days after Pope Benedict’s homily, the New Jersey Supreme Court claimed to have no way of knowing the truth about “when human life begins.”

Dismissing a lawsuit against an abortion clinic which concealed the truth about abortion from women, the Court claimed there is “clearly no consensus” on whether, as matter of “biological fact,” the unborn child is a “human being.” The Court cited “moral, theological, [and] ideological” disagreement to ignore biological fact.

We need truth. Some ethicists suggest that patients who apparently lack conscious awareness—although otherwise healthy and not imminently dying—can be dehydrated and starved to death because their lives are not fully human but “vegetative.”

This ignores the insight expressed in

2004 by Pope John Paul II and recently reaffirmed by the Holy See under Pope Benedict XVI that “the intrinsic value and personal dignity of every human being do not change, no matter what the concrete circumstances of his or her life. A man, even if seriously ill or disabled in the exercise of his highest functions, is and always will be a man, and he will never become a ‘vegetable’ or an ‘animal.’ ”

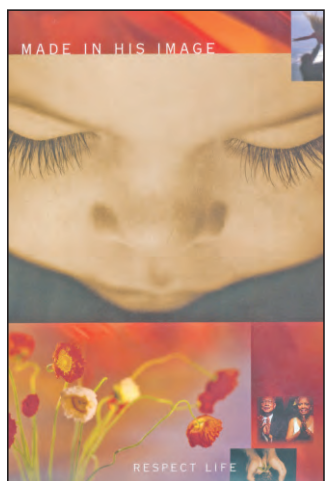
We need truth. On this Respect Life Sunday, we ask Catholics and all people of good will to witness to the truth about the incomparable dignity and right to life of every human being. This is no sectarian creed. The “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world” (Preamble, United Nations Convention on the Rights of the Child, 1989).

And that is the truth. (Cardinal Justin Rigali, archbishop of Philadelphia, is chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.) †

Abortion destroys life and violates human rights

By Fr. Thomas D. Williams, L.C.

When I read the 2004 *Compendium of the Social Doctrine of the Church*, one pleasant surprise was the



text's specific treatment and forthright condemnation of abortion in the context of human rights.

The disconcerting fact is that, more commonly, the topic of abortion is seen as falling outside the discipline of Catholic social doctrine as it is taught in most seminaries and universities.

In part, this silence stems from the relatively recent advent of abortion as a large-scale ethical problem. The number of abortions has risen

alarmingly in the past four decades.

Therefore, the first mention of abortion in a social encyclical appears only in 1971 in Pope Paul VI's *Octogesima Adveniens*.

It was Pope John Paul II who effectively turned the tide, forcefully introducing abortion into the realm of Catholic social teaching. In his 1995 encyclical *Evangelium Vitae*, he addressed the issue at great length, placing it in the context of social justice.

Pope John Paul saw that abortion is an emblematic and singular socio-ethical problem deserving central attention in Catholic social thought.

Six characteristics illustrate the uniqueness of abortion as a matter of social justice:

- Abortion deals specifically with the destruction of innocent life. This differentiates discussion of abortion from other related topics.

This is why then-Cardinal Joseph Ratzinger in June 2004 wrote: "There may be a legitimate diversity of opinion even among Catholics about waging war and applying the death penalty, but not however with regard to abortion and euthanasia."

Though all life is precious, moral theology has always differentiated the destruction of "innocent life" as particularly heinous, and always and everywhere worthy of condemnation.

- Another factor distinguishing abortion as a social phenomenon is the sheer magnitude of the problem. An estimated 46 million abortions are performed worldwide each year, a figure that alone makes abortion a social problem of staggering proportions.

The volume of abortions underscores the social nature of the problem, and makes abortion one of the most serious social justice issues of all time.

- A third factor separating abortion from other justice issues is its legal status. Unlike other instances of massive killing of human life, like terrorism or serial killing, which stand clearly outside the law in advanced nations, abortion enjoys legal sanction.

Pope John Paul wrote of the novelty of such "scientifically and systematically programmed threats" (*Evangelium Vitae*, #17).

- A fourth distinguishing aspect of abortion is its arbitrary division of human beings into those worthy of life and those unworthy. Abortion deals not with the random killing of unrelated individuals, but with the circumscription of an entire class of human beings—the unborn—as non-persons, excluded from the basic rights and protections accorded to all other human beings.

If human dignity depends on anything other than simple membership in the human race—be it intelligence, athletic ability, social status, race, age or health—we immediately find ourselves having to distinguish between persons who count and those who don't.

- Abortion even distinguishes itself from related questions of medical ethics, such as euthanasia and assisted suicide, by the absence of any possibility of informed consent.

The status of the unborn as voiceless and most vulnerable adds a further dimension to discussions of the morality and gravity of abortion. Here the bioethical category of "autonomy" cannot be applied since unborn children have no way of speaking for themselves.

- Finally, abortion differs from other major social ills because of its relative invisibility. Abortion takes place behind closed doors and is hushed in public. As in the

case of slavery, ending the social injustice of abortion relies mainly on the courage and willingness of persons and institutions not directly involved in abortion to speak out.

Catholic social thought offers two distinctive elements to the abortion debate.

First, it lays a bridge between moral theology and public discourse. Catholic social teaching often employs a natural-law vocabulary directed to all persons of good will, and frames its arguments using accessible concepts and constructions that can be brought to bear on moral discourse in a non-confessional environment.

Second, perhaps more than any institution in the world, the Church in its social teaching has developed a series of principles to address the complex moral questions in the social order.

As new situations have arisen from the rapidly changing socio-political landscape, the Church has shown admirable elasticity in accommodating new states of affairs while ever defending the essential dignity of the person and the family.

Just as a mother or father dedicates a disproportionate amount of time and energy to a child who is sick, without for that reason loving their other children any less, Christians are called to focus their efforts preferentially toward the most needy and defenseless among us.

Applying this principle to contemporary society, the social injustice that most cries out to Christian conscience, for the reasons we saw earlier, is the deliberate and massive attack on the most vulnerable members of society, the unborn.

In its venerable tradition of standing up for society's most defenseless members, the Catholic Church is uniquely qualified to speak out authoritatively on the abortion issue. This, as Pope John Paul so clearly taught, is the number one priority for Catholic social thought today, which must inevitably be expressed not only as social thought, but also as social action.

(*Legionaries of Christ* Father Thomas D. Williams is dean of theology and professor of Catholic social doctrine at Regina Apostolorum University in Rome and the author of *Spiritual Progress: Becoming the Christian You Want to Be*, published by Hachette, New York, in 2007.) †

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RESPECT LIFE

continued from page 11

superficially as a microscopic, unformed cell. In every child, born or unborn, God sees the individual he created to love, and be loved by, for all eternity.

At the other end of life, as well, the bonds of love between generations are being stretched thin. Some doctors and ethicists claim that patients with dementia or in a so-called "persistent vegetative state" are no longer really persons, and that families should deny them even the most basic forms of nourishment and care.

And yet, however weak and vulnerable such patients may appear, they have the awesome power to inspire heroic, sacrificial love from their family members and caregivers—a power that can lead to the sanctification of those who care for them.

It matters not to God whether we are now—or are ever—conscious of our existence or capable of "higher thought." The value of a human life does not depend on exercising one's intellect. It comes from God's fatherly love for each human, created in his image.

His love is present long before our brain waves can

be measured at six weeks' gestation and long after our brains no longer function so well. His love is present long before our heart begins to beat at 22 days after conception and long after our heart begins to fail. His love is present at every step and misstep of our lives.

And to some of us who are humble and lowly, God grants the privilege to be his instrument in bringing forth holiness from others. God loves, and wants us to love, the grandfather lying unconscious in a hospital bed, the child with severe physical and mental impairments, the frightened teenage mother and the unplanned embryo nesting in her womb.

Each of these vulnerable persons is given to us so we may learn to love as God loves—generously, sacrificially and unconditionally.

May we never tire of proclaiming the dignity and worth of every human life. May we never tire of serving the vulnerable and their caregivers with generous hearts. And may we never cease to pray for the day when all people and all societies will defend the life of every human person from conception to natural death.

(This story was prepared by the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities for the 2007 *Respect Life* Program.) †

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God blesses caregivers for serving sick and elderly people

By Bill and Monica Dodds

If you're a family caregiver, we thank you for what you do. It may never have occurred to you that caring for loved ones—your parents, spouse or children—who need special assistance is an important pro-life ministry.

Your compassion, dedication and hard work are testimonies to the value of human life.

There is a spiritual component to the vocation of caregiving, but there are also the nitty-gritty details.

We've learned that, while every situation is unique, there are common, basic issues for both the caregiver and the person receiving care.

It's important for caregivers to understand what they are going through every day. The stress of providing care to another person can unleash a torrent of unexpected emotions and bring challenges that often have no clear solutions.

Caregivers need to find a support group or good friend to talk to about their role and emotions, which may range from anger to sadness to guilt.

It helps to realize that no matter what you do—no matter how much or how little—you are likely to feel guilty. Forgive yourself. Go back and apologize if necessary. You can start over again.

Remember that you're not perfect.

Know that you can set limits. Don't wait for a crisis to arise before getting supplemental help.

Exhaustion is more than just being tired. It's being tired for weeks or even months.

Don't deny the problem. Admit that being exhausted isn't good for you personally or for you as a caregiver. An

exhausted caregiver can't be a good caregiver.

Give yourself a short break often during the day, even if just for a minute or two. Go into the bathroom, shut the door and wash your face with cool water.

Taking a day off may seem impossible, but you can take a one-minute break at home.

Get help. Ask family members to assist you. Consider joining a caregivers' support group. Many caregivers find it extremely beneficial. In some cases, care for your loved one is offered while you attend the group.

Look into respite care. Even a few hours a week can help a lot.

"Respite care" means a break for someone who is taking care of an ill or elderly person, a rest for the person primarily responsible for the well-being of another. A primary caregiver needs to take breaks or soon will burn out.

Admit that caregiving is a complicated experience.

Remember that the break is for you. Don't fill the time running errands for the person in your care, going grocery shopping, getting the car fixed and so on.

To find someone to help you with respite care, check with the local Catholic social service agency, ask at your parish or contact a local program in the community.

Ask for help from family members, fellow parishioners, friends, neighbors, the community and social service professionals. Many people would like to help, but don't know what you need. Let them know specifically what they can do to help your family.

It's also important for caregivers to understand what loved ones receiving care

CNS photo/Nancy Wiechec



Nashville nurse Lisa Baker Van Wye created this medallion featuring Blessed Mother Teresa of Calcutta as an inspiration for caregivers. The nurse said she hopes those who care for sick and elderly people will draw strength from the Invocare Medallion, which is imprinted with the words, "Help us love. Help us heal." For more information, log on to www.invocaremedallion.com.

are going through each day.

Your loved one values his or her independence, and many decisions that you and he or she make revolve around this key concept.

Encourage and allow independence for your loved one. Don't take over tasks or make decisions that your loved one can still handle.

Quite often, what your loved one is feeling is a tremendous sense of loss in so many areas. As a caregiver, you are helping your loved one cope with a succession of losses.

Usually the biggest loss of all is the death of a spouse. Grief involves a host of feelings. It's commonly accepted that there is a "cycle of grief."

Realize that as your loved one ages or experiences deteriorating health conditions that he or she becomes unable to perform the everyday tasks that he or she used to love. Your loved one may feel that a part of his or her identity is being lost.

A role reversal—an adult child assuming some of the duties of an aging parent—or an assumption of new roles—taking over responsibilities formerly handled by one's spouse—is rarely an easy transition.

Go slowly. Be gentle. Don't suddenly charge in and take control. Start with small things. If at all possible, let your loved one still play a part.

Your loved one is experiencing losses and understandably feels frightened. You've lost something, too. As he or she grows older or sicker and loses more abilities, you're losing the person who once comforted you.

People receiving care are often concerned about "being a burden" to their family members. Your loved one might bring up the subject when you're feeling

angry, upset or frustrated.

Admit that what you're doing is hard. Look for outside support.

Realize that your loved one may need to be reassured more than once.

See if there's some small part of a bigger task that your loved one can do to feel like he or she is helping out at least a little bit.

Let your parent or spouse know that providing care for him or her is something you want to do and, while there are hectic moments, taking care of him or her is a privilege.

God has chosen you to play a central role in providing that care. Just as from the cross Jesus asked St. John—the patron saint of caregivers—to take care of his Blessed Mother, God asks you to help take care of someone else he loves deeply.

What you're doing is a prayer, and the path that you and your loved one are taking is a spiritual pilgrimage.

It is the Father asking you to help his son or daughter along these final stages of that journey.

It is the Son who has told us that whatever we do for those in need we do for him.

And it is the Holy Spirit who is with you right now and will never leave you.

God the Father, the Son and the Holy Spirit will richly bless you and your loved one in this life and in the life to come.

(Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver. The organization's Web site is located at www.fsjc.org. Monica Dodd is the author of A Catholic Guide to Caring for Your Aging Parent, published by Loyola Press, from which this material was taken.) †

Prenatal Partners for Life helps parents

By Mary Kellett

Our son, Peter, was born early at 34 weeks by emergency caesarean section then was immediately baptized by the hospital chaplain due to his serious congenital health problems.

Peter is now a happy 2-year-old boy who, although physically limited, brings joy to his family every day.

In the year after Peter's birth, I thought often of the mothers and fathers who receive adverse prenatal diagnoses followed by grim descriptions of the genetic condition and assessments of the baby's prospects that are inaccurate, incomplete and even outright lies.

Overwhelmed with sorrow over their baby's health problems, fearing that he or she may suffer, and given only negative information about his or her life prospects, it is no wonder that so many parents feel pressured to abort their unborn child.

I asked God how I could encourage these parents to make a life-affirming choice, one

that would bring them peace, joy and more love than they had ever thought possible.

His answer was for me to start a support group for these parents called Prenatal Partners for Life, which matches families who have recently received an adverse prenatal diagnosis with families who have given birth to a child with a similar condition.

The experienced parents offer accurate information, support and encouragement through e-mails, phone calls, letters or personal visits for as long as the other couple needs help.

Every life is created by God and has a purpose. God has chosen you to be the mother or father of this special child, and God will give you every grace you need to care for your child. No matter how long your baby lives, he or she will be your child for eternity.

(Mary Kellett is the founder and director of Prenatal Partners for Life. The Web site is www.prenatalpartnersforlife.org.) †



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One in four adult Americans suffers from mental disorder

By Fr. Richard Gill

Pope John Paul II wrote that, "Whoever suffers from mental illness 'always' bears God's image and likeness in themselves as does every human being. In addition, they 'always' have the inalienable right not only to be considered as an image of God and therefore a person, but also to be treated as such" ("Illness of the Human Mind," International Conference for Health Care Workers, Nov. 30, 1996).

In recent decades, the world has grown much more effective in mobilizing against major health threats, such as AIDS, heart disease, cancer and the diseases whose statistics frighten us with their devastating impact on humanity. It is relatively easy to raise awareness of such threats, and to marshal human and financial resources to combat them.

In the area of mental health, however, the situation is quite different.

It has been estimated that worldwide as many as 500 million people are affected by some sort of mental illness.

It is also said that the United States has the highest rate of mental illness of all the advanced nations. One in four adult Americans suffers from a diagnosable mental disorder in a given year.

Yet there is relatively little public awareness of the scope of the problem. And, tragically, the stereotypes and stigma which are so often attached to mental illness help to create a culture where those who are affected are falsely seen as helpless victims or objects of charity.

Without addressing in any great detail the range of medical causes and treatments of mental illness or milder forms of mental or emotional problems, it would be helpful to reflect on the

impact of a culture of violence and a culture of materialism.

Causes of mental illness vary widely from inherited chemical imbalances responsible for the development of such illnesses as depression, bipolar disorder and schizophrenia to brain disease to causes that are more immediately under our control.

These man-made causes include, in many areas of the world, the spread of terrorism, the very purpose of which is to inflict widespread mental and emotional suffering. War, with its related atrocities and crimes, can bring out the worst aspects of our nature.

Additional challenges to mental health arise from the general state of culture with the weakening of moral standards and trends that work against the true goods of the human person.

For many, especially the vulnerable, phenomena such as hedonism and materialism, which are all too common in advanced societies, can foster exaggerated hopes of pleasure and reward as well as distorted notions of what constitutes success.

Unrealizable hopes leave in their wake people who are severely discouraged and exasperated. Our increasingly technocratic and production-oriented culture tends to neglect the goods of the spirit, the things that make life more properly "human."

Human values are defined more in terms of a "culture of having" rather than a "culture of being."

In a society that judges a person on the value of what he produces, the mentally ill person is easily seen merely as a burden on society.

As Christians, we are called unceasingly to affirm their dignity as human beings made in the image and



Counselor Lauren Floccare comforts camper Colleen Boudreau during a session at Camp Sharing Meadows in Rolling Prairie, Ind., in late June. The Christian summer camp for adults with developmental disabilities draws participants from Indiana, Illinois and Michigan. The rehabilitation of mentally ill persons is a duty of all of society with special preference for those in greatest need. Catholics need to welcome all persons with disabilities into the parish community, embrace successful parish-based programs, promote social and physical environments that enhance human relations, help create a sense of belonging for mentally ill persons within the community, foster the healthy development of children and share the word of God with mentally ill people as their mental and physical condition allows it.

likeness of God and to recognize their value to the community.

"It is everyone's duty to make an active response," Pope John Paul II emphasized. "Our actions must show that mental illness does not create insurmountable distances. ... Indeed, it should inspire a particularly attentive attitude" ("Illness of the Human Mind," International Conference for Health Care Workers, Feb. 11, 1984).

In what ways do mentally ill persons faithfully reflect the image of God?

In an address to health care workers last year, Cardinal Javier Lozano Barragán, president of the Pontifical Council for Health Care Workers, observed that "the mentally ill person resembles our Lord on the cross; and since the cross is the only way to resurrection, the mentally ill person ... is worthier and reaches such a level of excellence because of the magnitude of his love and the suffering he endures" (World Day of the Sick, Feb. 11, 2006).

The dedication of so many individuals at work in the field of mental health points us to the dignity of people with mental illness. Often, they work amid many difficulties, and it can be challenging to recognize the human dignity of the persons they serve.

Caregivers for people with mental illness need a formation of the heart because they are dealing with human beings who need to be treated at every moment in accord with their God-given dignity.

Mental health workers with a deeply Christian understanding of the redemptive value of suffering will go beyond mere human sympathy to

authentic solidarity in suffering, a bond between persons rooted in love.

In short, mental health care workers must have a formation that gives them an authentically Christian understanding of the person made in the image and likeness of God and redeemed by Jesus Christ.

A formation that gives them a proper understanding of the person's nature and destiny will lead them to care for the person as a brother and sister, and to seek as much as possible to restore the person's interior freedom and the capacity to orient his life toward the truth of his existence.

Society in general also has an obligation to foster a serene, balanced way of life in stable families, a workplace promoting true human goods and authentic growth of individuals, a solid consensus on clear moral standards by which we will live together, and real objectivity about behaviors which are detrimental to the health of the culture.

The Church community itself has a great opportunity and responsibility to recognize and witness to the uniqueness of each member.

The parish community must create that countercultural environment in which all people can claim an equal place and contribute through presence and action.

(Father Richard Gill was the founding president of the Institute for the Psychological Sciences in Arlington, Va. Since 2005, he has served as director of Our Lady of Mount Kisco Family and Retreat Center in Mount Kisco, N.Y.) †

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Archbishop and governor to speak at Catholic Business Exchange programs

By Mary Ann Wyand

Catholic Business Exchange programs keep getting better and better every month.

Participation in the faith-based business organization's early morning meetings in Indianapolis continues to grow as more Catholic professionals discover the benefits of praying together and learning together from knowledgeable mentors who discuss informative and entertaining topics related to Christianity in the marketplace.



Archbishop Daniel M. Buechlein, O.S.B.

Meetings begin with Mass at 6:30 a.m. followed by breakfast and a short program at the St. Pius X Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The \$15 fee covers the cost of the meal.

Catholic Business Exchange founder Jim Liston believes putting God first is the secret to the organization's success.

Archbishop Daniel M. Buechlein, the featured speaker for the Oct. 18 meeting, will address the importance of bringing the Catholic faith and values into daily life.



Gov. Mitch Daniels

The archbishop endorses the Catholic Business Exchange in a letter on the Web site and quotes Pope John Paul II's statement that part of the Church's new evangelization involves bringing Catholic faith and values into the marketplace.

"I think that hits home as to what we've done with

our strategy of combining a faith-based organization with business," Liston said. "Catholic men and women want to meet other people in business, learn from them, share their faith with them and do business with them."

Gov. Mitch Daniels is scheduled to speak at the Nov. 16 meeting.

Msgr. Joseph F. Schaedel, vicar general, is the celebrant for Mass at the October and November meetings.

A member of St. Thomas Aquinas Parish in Indianapolis and financial services professional with WestPoint Financial Group, Liston felt called to start a Catholic business networking group on the north side of the city four years ago.

He enjoyed Civitas Dei programs at Marian College on the west side and Lumen Dei meetings at Our Lady of the Most Holy Rosary Parish on the south side with Catholic professionals, and decided to organize a similar group for business men and women who live in northern Marion County as well as Hamilton County.

In four years, participants representing more than 50 parishes in the archdiocese and the Diocese of Lafayette have heard 33 Catholic or Protestant speakers ranging from a hospital administrator to an editorial cartoonist to sports executives.

"Each of them in their own way has incorporated their faith journey or how they feel about their faith along with their message of business," Liston said. "When the governor speaks in November, it will be a combination of his faith base along with a business summary of what you would expect from the chief executive officer of the state."

Liston expects sell-out crowds of more than 300 people for the archbishop's speech in October and the governor's talk in November. He recommends that people register early for those meetings.

Twice a year, participants meet for a "business after hours" social gathering.

Next year, Liston plans to change the group's organizational structure from participation to membership and guest status. He also wants to help Catholic business

professionals start groups in other cities.

St. Joan of Arc parishioner Barbara Jones of Indianapolis, the owner of Stellar Training Products, helps Liston with the meetings and schedules priests for Mass every month.

"Sometimes in today's society you can feel that you're the only person left who believes in honesty, fair-dealing and truth in business," Jones said. "It's nice to find that there are other people who share the same values that I cherish. ... At the meetings, you meet such interesting professionals and make such good connections that are rewarding in both personal and professional ways."

Jesuit Father Thomas Widner, former editor of both *The Criterion* and *America* magazine, is one of a number of priests who have celebrated Mass for the group.

"Many Catholics try to make aspects of their faith part of the way they live, the way they do business and the way they treat one another," Father Widner explained. "I think anything that can help reinforce that [goal] is very positive. You see and hear so much about the negative side of the corporate world, ... but you don't always hear about groups like this and the way they support one another in their faith. It's a good organization."

Our Lady of Mount Carmel parishioner Gary Galvin of Carmel, Ind., president of Galvin Technologies, maintains the Catholic Business Exchange Web site.

Galvin started participating in meetings in February 2005 and enjoys the monthly opportunities to network with men and women employed in a variety of careers.

"It's a very social group," Galvin said. "I think we've been real fortunate to get a lot of high-level speakers who have drawn attendance. It's also neat for us as business people to be able to look up to these speakers as mentors. It helps people share their faith in the business environment and feel rejuvenated in their faith."

(For more information about the Catholic Business Exchange or to register for programs, log on to the Web site at www.catholicbusinessexchange.com.) †

MASS

continued from page 1

installed as archbishop of Baltimore on Oct. 1.

Other dignitaries at the Mass included two former U.S. ambassadors to the Holy See: Jim Nicholson, who recently stepped down as U.S. secretary of veterans affairs, and Corrine "Lindy" Boggs, a former congresswoman from Louisiana.

The Red Mass takes its name from the red vestments worn by celebrants, representing the tongues of fire symbolizing the presence of the Holy Spirit.

In his homily, Archbishop Dolan prayed that the Holy Spirit would guide jurists and other government officials to recognize the dignity of every human life.

"Perhaps a way to view our participation in this annual Red Mass in our nation's capital," Archbishop Dolan said, "is as our humble prayer for the red-hot fire of the Holy Spirit, bringing the jurists, legislators and executives of our government the wisdom to recognize that we are indeed made in God's image, that deep in our being is the life of God, and then to give them

the courage to judge, legislate and administer based on the consequences of that conviction: the innate dignity and inviolability of every human life and the cultivation of a society of virtue to support that belief."

The Milwaukee archbishop said the belief that people have a special dignity and destiny is espoused not only in the Bible but by great philosophers throughout history.

It is "a soaring idea," he said, that shaped and should continue to shape the United States "in the quest for independence itself, in the formation of a republic, in abolition and civil rights, in the conduct of war and the promotion of peace, in care for the other, in the strengthening of marriage and family, and in the promotion of a culture of life."

Archbishop Dolan said that idea should continue to inspire the way Americans live their lives today, even when cultural influences stress taking another path.


"In a world where we're often tempted to act like animals instead of like God's icon, in a culture where life itself can be treated as a commodity, seen as a means to an end, or as an inconvenience when tiny or infirm, in a society where rights are reduced to

whatever we have the urge to do instead of what we ought to do, we need all the wisdom and fortitude God can give us as civic magistrates [and] as ordinary citizens," he said.

Archbishop Dolan closed his homily by quoting part of a prayer by Baltimore Archbishop John Carroll, who in 1789 became the nation's first Catholic bishop: "We pray for all judges, magistrates and other officers who are appointed to guard our political welfare, that they may be enabled, by thy powerful protection, to discharge the duties of their respective stations with honesty and ability."

In Washington, the Red Mass is sponsored by the John Carroll Society, a group of more than 1,100 Catholics from various professions and businesses who support religious, educational and charitable activities in the archdiocese. †

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Charitable trust provides families with educational options

By Sean Gallagher

When a new academic year started in August, many students attending



Robert Hoy

Catholic schools in Marion County did so because of the scholarships they received from the CHOICE Charitable Trust.

CHOICE, which stands for "Creating Hope and Opportunity in Children's Education," was

founded in 1991.

It awards need-based scholarships to families living in Marion County who want to send their children to private schools in kindergarten through eighth grade, but find it financially difficult to do so.

Currently, CHOICE awards approximately 800 scholarships annually.

In the 2006-07 academic year, 476 students attending 22 Catholic schools in Marion County received more than \$583,000 in CHOICE scholarships.

Overall, since 1991, more than 60 percent of CHOICE's scholarships have been awarded to students attending Catholic schools.

Robert Hoy, executive director of CHOICE, said his organization would like to award scholarships to families throughout the state, but can only award grants according to the charitable contributions available to it.

"We can't meet [all] the funding desires right now," said Hoy, who is a member of St. Jude Parish in Indianapolis.

Hoy said that there were 100 families in Marion County last year who applied for scholarships, but did not receive them due to lack of funding.

One way that CHOICE has worked in 2007 to increase educational options for Hoosier families was in its advocacy for a state tax credit for those who make contributions to private scholarship granting organizations like CHOICE.

The proposed tax credit almost made it into the state budget.

"It would have been tremendous," Hoy said. "And it made it to the 11th hour and then it was put out of the budget—on the last day, actually."

According to Fred Klipsch, a member of CHOICE's board of directors, the tax credit's impact could have been tremendous.

"Instead of having just [800] children in central Indiana getting to go to private schools, that would have provided potentially enough for 5,000 children at a total cost of \$3,000 [each] to go to private schools," said Klipsch, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

Despite the failure in getting the tax credit passed and signed into law,

CHOICE is forging on to help as many families as it can.

Many of those families end up enrolling their children at the Mother Theodore Catholic Academies.

The academies are Central Catholic School, Holy Angels School, Holy Cross Central School, St. Andrew & St. Rita Catholic Academy, St. Anthony School and St. Philip Neri School, all in Indianapolis.

Connie Zittnan, director of the academies, said that CHOICE scholarships help stabilize the enrollment in the schools.

"A stabilized enrollment is a huge factor with regard to total school improvement and school-wide success," Zittnan said.

"The longer we have our children, the better they become academically.

"When you can work with the same child year after year, we're able to move that child academically further than if we

continually get new children in because you're always working with the new child at various academic levels."

CHOICE has recognized the advantage that staying in a private school for many years can provide to children, and has chosen to increase the size of their scholarships the longer that a student stays at a particular school.

Currently, students are initially awarded half scholarships up to \$1,200 per year. Students who remain in a school for four to six years can see their scholarship increase to as much as \$1,400 annually. That amount can increase to \$1,600 per year if a student is in a school for seven years or more.

Annette "Mickey" Lentz, archdiocesan executive director for Catholic education and faith formation, has been active in Catholic schools in the archdiocese for more than 40 years and appreciates the

support the archdiocese receives from CHOICE.

"Working with the CHOICE board has inspired us to be the very best we can be in our urban schools," she said. "This is not always an easy task, but the support and the expectation for greatness have encouraged us to move forward."

Hoy would like to see those opportunities expand both to students in high school and to all students statewide.

"It just takes more funding," he said. "... We will continue to work legislatively to do whatever we can through scholarship tax credits—whatever it has to be—to continue to provide families, especially the underserved, options in education."

(For more information about the CHOICE Charitable Trust, log on to www.choicetrust.org or call 317-951-8781.) †

St. Philip Neri teacher was among first CHOICE scholarship recipients

By Robert Hoy

Special to The Criterion

When she was in preschool, her teachers expressed concern about her shyness. They told her mom that if there were 11 children in the class and only 10 cookies for snacks, she'd always be the one to not get a cookie. She just wasn't aggressive.

For the first grade, her mother enrolled her at Holy Cross Central School in Indianapolis. Teachers there were concerned about her shyness, but made it their goal to "open up" this intelligent child.

In December of her first year, she had a small speaking part in the school's Christmas pageant—not an easy task for even the most outgoing of children, but daunting for someone with her personality.

She recited her line without a hitch.

After the pageant, her teacher told her mom a very simple "Merry Christmas." The little girl had "opened up."

The shy little girl from the east side of Indianapolis isn't shy anymore. Today, Crystal Barthel spends her days in the third-grade classroom at St. Phillip Neri School in Indianapolis surrounded by the 13 eager, smiling faces of her students.

"I relate to my students," she says. "So many of them are new to this country, just learning the language and unsure of just where they fit in today's complex world."

Shy kids. Not unlike Crystal when she was their age.

"They speak English all day, and then head home to a completely different environment which requires them to revert back to their native language," she says.

"It's got to be confusing for them."

Two steps forward, one step back, every

day, day in, day out, week in and week out.

Crystal smiles as she thinks about the challenges her students face. She embraces the challenges as her own, working each day to bring a sense of stability to her students.

"I loved school," she says. It's obvious as she talks about her students and her students.

Crystal's mother struggled to pay her tuition at Holy Cross. In 1991, when Crystal was in the sixth grade and her mom was desperately trying to find a way to continue to pay tuition, she was told about a new program started by J. Patrick Rooney of Golden Rule Insurance to help families like hers pay tuition at the non-public school of their choice. She applied and, much to her surprise and joy, Crystal was selected as one of the inaugural Educational CHOICE grant recipients.

After eighth grade, Crystal attended Cardinal Ritter Jr./Sr. High School in Indianapolis. After her graduation in 1998, she enrolled at Indiana University-Purdue University in Indianapolis to study pre-med. But she soon changed her major to elementary education.

"I had always loved school, and knew that I wanted to impart that same love for learning to children," she says.

Having been the recipient of one of the first CHOICE scholarships in 1991, Crystal now teaches many students who receive them today.



Crystal Barthel, a third-grade teacher at St. Philip Neri School in Indianapolis, reviews the work of Carlos Caldera, left, Fernando Zuniga, second from left, waits to talk to Barthel. Barthel was in the first class of recipients of scholarships from the CHOICE Charitable Trust in 1991 when she was a student at Holy Cross Central School in Indianapolis.

Crystal knows that's why she is where she is today. She's there to help her students recite their lines in their school Christmas pageant—in whatever form it takes for each of them.

Just like the teachers and staff of Holy Cross Central School did for her.

(Robert Hoy is the executive director of the CHOICE Charitable Trust.) †

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Men encouraged to recommit their lives to faith and family

By Mike Krokos

Jesse Romero loves the Catholic faith. So does Darrell Miller.

And both husbands, fathers and former world-class athletes are not afraid to let everyone know it.

Romero's passion is evident as he holds a rosary high in his outstretched hand and discusses how Jesus and Mary are key players in his life.

Miller clutches a Bible as he talks about the power of the Eucharist and the path that led him to join the Catholic Church 13 years ago.

"I want to be holy. That's my goal in life," Romero said.

"We are charged to live the Gospel," Miller said. "We are charged to be different."

The pair, along with Father Larry Richards, Father Jonathan Meyer and Denver Archbishop Charles J. Chaput, were among the speakers at the second annual Indiana Catholic Men's Conference on Sept. 22 at the Indiana Convention Center in Indianapolis. (A story on Archbishop Chaput's keynote address was published in the Sept. 28 issue of *The Criterion*.)

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

The event included Mass celebrated by Archbishop Daniel M. Buechlein and Archbishop Chaput, and the opportunity for confession as well as exposition of the Blessed Sacrament and Benediction.

'Look up, get up and don't ever give up'

As he did the previous year, Archbishop Buechlein welcomed the more than 1,000 men who decided to use this September Saturday as an opportunity to reconnect with their faith.

"Thank you for taking your baptismal call to holiness seriously, ... and placing yourselves in the hands of God," he said.

The archbishop also recounted a speech given by Michael Irvin, a three-time Super Bowl champion with the Dallas Cowboys in the 1990s, when the wide receiver was inducted into the National Football League's Hall of Fame in August.

Though his life after football has included several bumps in the road, including drug arrests, Irvin asked his children to learn from his mistakes.

Sharing Irvin's advice, the archbishop told the men in attendance, "Look up, get up and don't ever give up."

"That would be a good motto for today," the archbishop said.

A hunger for the Eucharist

One of five children raised in a Baptist home, Darrell Miller was always eager as a teenager to go to the altar calls at his church every Sunday.

The reason?

"I wanted to receive Christ," Miller said.

The older brother of former Indiana Pacers star Reggie Miller, Darrell became familiar with the Catholic faith when he started dating his wife, Kelly, during his career as a minor and, later, major league baseball player with several teams, including the now Anaheim Angels.

Though he initially tried to get his wife

interested in exploring the Baptist faith, Miller soon found himself immersed in learning more about Catholicism.

A Life Teen Mass in Arizona planted another seed in his faith journey.

"There were people, including men, fully and actively participating in the Mass," said Miller, who is director of Major League Baseball's Urban Youth Academy and a board member of Catholic Athletes for Christ.

But that was only part of his attraction to the Catholic faith.

"One thing I could not deny is the power of the Eucharist," he said. "Every single Sunday, I wanted to receive Christ ... This Church is the real deal."

The sacrament of reconciliation is something else about the faith that Miller has learned to love.

At his first confession, Miller recalled thinking, "I need forgiveness, and I wept and I cried.

"I knew I was forgiven, and I was whole," he said. "It was the most difficult but best thing that ever happened [to me]."

Miller encouraged the men at the conference to put God first in their lives and to be spiritual leaders in their households.

"Our goal in life is to return to Christ what he has given to us," he said.

For some individuals, that may mean reprioritizing their life and turning it over to Christ, Miller noted. It also means letting Christ run your life.

"We know about him [Christ], but we don't know him," Miller said.

"I urge you to be the body of Christ to your family," Miller told the men.

'TGIF—Thank God I'm forgiven'

A cradle Catholic, Jesse Romero didn't begin embracing his faith until 20 years ago.

It was through his study of Scripture that he realized the Bible "is a man's book."

Quoting Scripture throughout his presentation, Romero

encouraged those in attendance to become like "lions breathing fire" to fight the culture of death that is so prevalent in today's society.

"There's one thing that makes the devil afraid—us receiving holy Communion," said Romero, a former member of the Los Angeles Police Department, a three-time world Police Boxing Champion and a two-time U.S. Kickboxing Champion.

"Learn the basics [of the faith] well," he continued. "This is the Lord's gym. God has given us the one-two punch: confession and Communion."

Many people face spiritual struggles in life, Romero noted, but "the sacraments of the Church are the nuclear warheads God has given us.

"We need that Jesus blood transfusion."

The sacrament of reconciliation has made national news in recent months, Romero noted. He mentioned a story in *The Wall Street Journal* that discussed how other faith traditions are realizing the power of confession.

"We are blessed that Jesus Christ has given us the way to get rid of all that unresolved guilt," he said.

There should be a placard in every confessional that reads "TGIF—Thank God I'm forgiven!" Romero added.

Secular experts have noted that people who practice the Catholic faith have the lowest suicide rate. The reason? The sacrament of reconciliation, Romero said.

"America needs a heart transplant—the Sacred Heart of Jesus," he added. "He is a physician," and his healing "happens every day in that confessional."

As we live on the front lines trying to rid our culture of society's dehumanizing effects, Romero encouraged conference participants



Lay evangelist Jesse Romero holds up a rosary during his presentation at "Lions Breathing Fire: Living the Catholic Faith." The second annual Indiana Catholic Men's Conference, sponsored by the Marian Center in Indianapolis, attracted more than 1,000 men from throughout the state on Sept. 22.

to love the Lord and develop a devotion to the Blessed Virgin Mary through the rosary.

"Stay close to Jesus and stay close to Mary," he said.

A devotion to Mary

Father Larry Richards had simple advice for men at the conference: If you don't own a Bible, go out and buy one.

And carry a rosary in your pocket and pray it every day.

He also shared a motto for living each day as a person of faith: No Bible, no

breakfast. No Bible, no bed.

"You should start and end each day with the Word of God," he noted.

Father Richards, a nationally known mission preacher and retreat master, encouraged the men to follow the Virgin Mary's example and be people of prayer.

"No human being spent more time with Jesus than Mary," said Father Richards, a priest of the Erie, Pa., Diocese.

Like Romero, Father Richards encouraged daily praying of the rosary. He called it a great defense against Satan.

"This is a weapon. You've got to use it," he said.

"Mary is the last gift Jesus gave to us," he continued. "You've got to take her into your care. Like a pair of glasses, we look through her to see Jesus, her son.

"Gentlemen, you need the mother of God."

When praying the rosary, Father Richards told the men to put themselves in each scene.

"As you look at the life of Jesus Christ, then you become like Jesus," he said.

'One thing I could not deny is the power of the Eucharist. Every single Sunday, I wanted to receive Christ.'

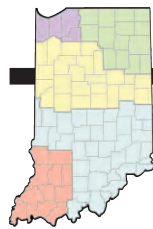
—Darrell Miller



Presenter Darrell Miller reads a Scripture passage during his presentation at the Indiana Catholic Men's Conference in Indianapolis.



Men applaud for one of the keynote speakers at the second annual Indiana Catholic Men's Conference in Indianapolis.



Catholic News Around Indiana

- Diocese of Gary
- Diocese of Evansville
- Diocese of Lafayette-in-Indiana
- Diocese of Fort Wayne-South Bend

DIOCESE OF LAFAYETTE

Muncie students craft Nativity sets for annual fall festival fundraiser

By Louisa J. Reese

For The Catholic Moment

MUNCIE—This fall, St. Lawrence School children have Christmas on their minds. Visions of angels, shepherds and Baby Jesus dance in their heads.

In art class, their little hands are busy rolling, stretching and shaping clay into Nativity figures that will be auctioned at the annual Fall Festival on Oct. 5-6.

Art teacher Liz Guntle is enthusiastic about the project. It is an ideal way for the students to learn more about their religion and develop new art skills, she said.

The project was made possible by a donation from Derik Ruttan, the grandfather of third-grader Caleb Hancock. Ruttan, with help from Caleb, also made wooden stables for the nine Nativity sets created by the preschool through eighth-grade classes.

Before they began sculpting, they talked about the main figures—who they were and their role in Jesus' birth.

"They all wanted to make Jesus or an angel," Guntle said. "The next most popular figures were the kings [because] they got to bring presents to Jesus." The Blessed Virgin Mary was the first choice of several girls.

The children crafted the 6-inch-tall figures out of a firm polymer clay that holds fine detail and comes in many colors. When baked, it is glossy and very durable.

To ensure consistent sizes, Guntle pre-cut the clay for the students to shape and decorate.

Their favorite tool was the pasta machine to roll material flat, she said.

"They got really interested in wrapping color, stretching it out in this machine and winding it around their figure."

They also used flower-patterned beads for decorating.

"Some of the children were so taken with the color and pattern of the multifiori [that] they applied the beads everywhere," she said.

Kindergartner Katie Hunter said she was glad that she got to make Baby Jesus.

"It was really fun to make him," she said, "because it's really 'consecrated.'"

Seventh-grader Angelika Norris crafted an angel in the middle-school art class.

"I learned how the angel guided the shepherds to Jesus' birthplace. ... I think I understand the Nativity a whole lot more than I did last year," she said.

The Nativity sets will be up for bid during the class auction on Oct. 5 and at the fall festival, the major fundraiser for the school and parish.



From left, seventh-graders Angelika Norris and Kiona Johnson and eighth-grader Taylour Brown take a closer look at the fourth-grade Nativity set at St. Lawrence School in Muncie.

(The public is invited to attend the festival from 5 p.m. to 10 p.m. on Oct. 5 and from 3 p.m. to 11 p.m. on Oct. 6 at St. Lawrence School in Muncie. For more information, call the school at 765-282-9353.) †

DIOCESE OF LAFAYETTE

Immigration forum looks at putting Catholic social teaching into action

By Kevin Cullen

The Catholic Moment

WEST LAFAYETTE—Sara Gonzales is married and has five young children. During her 15 years in the United States, she worked, paid taxes and attended a Catholic church in Minneapolis.

Illiterate, unable to speak English and unfamiliar with immigration laws, she unknowingly remained an undocumented worker—an illegal alien.

In June, federal authorities arrested her at gunpoint and, eight days later, deported her to her native Mexico. Now she is living with her parents, while her husband and children remain in Minnesota. Her story—featured on Minneapolis-area TV—is being used to personalize flaws in U.S. immigration policy.

Dominican Father Jim Barnett, associate pastor of St. Thomas Aquinas Catholic Center in West Lafayette, discussed the case and replayed the TV report during a forum at the church on Sept. 19. The session, which focused on immigration and Catholic social teaching, attracted approximately 75 people.

Father Barnett lived in Central America for 14 years. He spent last summer serving the Gonzaleses' parish, and tried to block her deportation.

Most adults in that parish are living in the United States illegally, but "as Catholics, we are not just Americans," he said.

"We are part of the body of Christ. ... People seeking asylum, whether political or economic, have a right to be protected," he said.

"It's a distressing story," said Chuck Reardon of Lafayette, who attended the presentation. "As Father said, so much for our government's family values."

Sara Gonzales' husband, a native of El Salvador, lives in the United States legally by renewing his work permit each year.

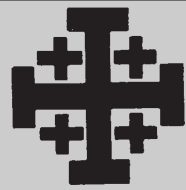
Sara mistakenly thought that she had attained the same legal status in 2001, but she actually signed a judge's order to leave the country and missed a mandatory hearing. That made her a felon and fugitive, subject to deportation. Her children were born in the United States and are citizens.

Barnett said that an immigration attorney was called in to help. But after her arrest, Gonzales was jailed without bond and without a hearing. Letters of support from a U.S. senator, a congressman, her employers and the local archbishop did no good.

In the aftermath of the Sept. 11, 2001, terrorist attacks, such cases fall under the federal Department of Homeland Security. The director for the five-state region that includes Minnesota refused to intervene, saying, "We don't know that she doesn't have ties to terrorists," Father Barnett said.

U.S. bishops have affirmed that nations have the right to protect their borders, but current immigration laws are too complex and anti-family, he said. Sara Gonzales had no interpreter and, because she can't read at all, she didn't know what she was signing.

The priest's involvement is an example of putting Church teachings into action. Lynn Johal, chairman of the social concerns ministry at St. Thomas Aquinas Catholic Center, called Catholic social teaching "very exciting, thought-provoking, radical, countercultural ... rooted in Scripture and the compassion of Jesus Christ." †



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Faith *Alive!*

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The ancient faith helps us live well here and now

By Elizabeth Rackover

As an adjective, the word “ancient” has several definitions. One of them—“having the qualities of age or long existence, venerable, old-fashioned, antique”—gave rise to a question posed to two Catholic adults: “What would you tell someone who asked how your ancient faith relates to your actual 21st-century life?”

Grayson Smith, a member of St. Irenaeus Parish in Rochester Hills, Mich., didn’t hesitate in answering.

“I’ve never thought of my faith as ancient,” he said. “I think of it as timeless, for all times.”

Smith, who recently retired after working 40 years for General Motors, said there were surprising opportunities to exhibit his faith in his career.

“There were lots of times to set examples for people when given an opportunity to make a choice, to go the right way,” he said.

“I think it was obvious to people. There was never a question about the priorities in my life, even working for the largest corporation in the world. When prioritizing what was important to me, GM was always third behind family and faith.”

In a high-stakes, 21st-century businessman’s life, the Catholic faith formed his character in “very subtle but easily understood” ways, in “the little things,” Smith said.

“I had somebody say to me once, ‘What drove you to that decision? Why did you choose the difficult way when you could have chosen the easy way?’” Smith recalled. “I think that became more apparent to me as I matured—that going to Mass on Sunday was only a part of my faith. It’s what you do outside of church

that matters,” too.

Mary Pat Carothers of St. Irenaeus Parish in Cypress, Calif., a mother of four, answered the question with the same confident quickness as Smith.

“I would say that truth is timeless,” she said. “Almost all the great religions treat the same essential truth, and that is that we are beings who are meant to act together in a benevolent way. Religions older than Catholicism have been teaching that, too. We just have to keep on doing it. We don’t [always] get it right, obviously, but we have to keep trying.”

Are there religious contradictions to life in the 21st century?

Carothers scoffed, “Contradictions in life as opposed to religion? I would say that, if you count religion as being institutions and human bureaucracies, there will always be contradictions.

“The more humans you get in one place, the more chance you have of not getting it right. But the more people you get ‘trying’ to do it right, the more hope there is.”

Carothers considers the legal and financial implications of the civil cases recently settled by the Archdiocese of



The timeless nature of the faith can be applied in real ways here and now in the ordinary circumstances of everyday life. On the first anniversary of Hurricane Katrina in 2006, Jeanne Jorgens, left, and Georgia Sobolewski, members of St. John the Evangelist Parish in St. John, Ind., in the Gary Diocese put their faith into action by hauling material out of a home in New Orleans damaged by the storm, which came ashore on Aug. 29, 2005.

Los Angeles as an apt example of our ancient faith colliding with 21st-century life.

“I would hope people wouldn’t confuse human bureaucracies and traditions with the eternal truths we—as a people and a Church—are meant to convey.

“Look at the big picture,” she continued. “Human beings haven’t changed in essence over the last 2,000 years so the ancient

messages of Catholicism will always be relevant. Technology has changed the way we live on the outside, but on the inside the words of Jesus and the tenets of our faith, including our Judaic roots, are still very much alive and nourishing.”

(Elizabeth Rackover is a catechist at St. Irenaeus Parish in Rochester Hills, Mich.) †

Eternal wisdom found in the Bible gives hope for today

By Fr. Dale Launderville, O.S.B.

Hope is a virtue essential to human life. We grow and change; we acquire new insights and let go of blind spots.

This demand for change is not simply an imperative addressed to individuals, but also to the groups and communities intertwined with our lives.

This communal dimension emphasizes that the change we are asked to undergo is not a call to free-wheeling spontaneity in which all our options are open—a situation in which we let go of the past as if it did not live on in the present.

We know that who we are is not only a gift from God, but also a result of what we have accomplished and experienced in our interactions with others. Who we are has been shaped by God, our parents, friends and mentors. Who we will be in this life and the next will be shaped by God, the saints and our loved ones.

To cast away the past carelessly would be a dangerous step toward jettisoning the future.

Hope is grounded in memory. A helpful way for us Christians to imagine our journey toward God is to think of

ourselves in a rowboat: We face backward in order to move forward.

One of the vital sources for generating growth in Christian individuals and communities is gained through the Scriptures. By listening to God’s word and meditating on it, we allow the wisdom of more than two millennia to shape our priorities and our outlook on life.

This process of engaging with the Scriptures and trying to discern how God is speaking to one in the present circumstances is a discipline that does not end. In fact, the goal is not to accomplish this task of listening and speaking to God so

that it ends, but rather to become proficient at this activity so that it becomes a source of joy and nourishment.

When we read and meditate on the Scriptures, we are inviting a conversation not only with those faithful ones who have written these texts, but especially with God whom Jesus tells us is present where two or more are gathered in his name.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John’s University in Collegeville, Minn.) †

Discussion Point

Times change, but people and the truth don’t

This Week’s Question

What would you tell an inquirer who asked how your ancient faith relates to your actual 21st-century life?

“It doesn’t feel ancient to me. I follow my faith in my everyday life, applying the tenets to everyday [situations]. The faith might be ancient, but there’s a universality that applies to my life today. If it wasn’t alive and current to me, it wouldn’t be my faith.” (P.J. Gill-Gorenc, West Chester, Pa.)

“If it’s the truth, it doesn’t change, and you can believe it’s the truth because you can trace it back. But you have to distinguish between the essence of the Church itself and the fallibility of the people—aiming for perfection—who may be running it.” (Jane Sullivan, Rocky River, Ohio)

“It’s really old stuff, but we’re the same people as they were back then. We’re exposed to a lot more today, but if you go back to the Ten Commandments and [the concept of] loving your neighbor as yourself you find the basics don’t change through the centuries.” (Lindy Rankin, Carthage, Tenn.)

Lend Us Your Voice

An upcoming edition asks: What attitudes or approaches are needed to address a troubled situation constructively?

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



CNS photo/Nancy Wiehac

From the Editor Emeritus/John F. Fink

Biblical women: Story of Deborah and Jael

(Tenth in a series of columns)

The Book of Judges records the exploits of 12 Israelite heroes who exercised authority over the Israelites between the death of Joshua and the time of Eli. During most of this time, the Israelites did not rule all of Palestine.

Deborah, the wife of Lappidoth, was one of those judges. She made it a practice to sit under a palm tree between Bethel and Ramah, a little north of Jerusalem, and there the Israelites came to her for judgment. We're not told how this woman became a judge in a patriarchal society.

During this period, the Canaanite king, Jabin, ruled Palestine. Sisera was his general.

One day, Deborah summoned Barak, who lived in Kedesh, north of the Sea of Galilee in the region of Naphtali. Deborah ordered Barak to round up

10,000 Naphtalis and Zebulunites, who lived between the Sea of Galilee and the Mediterranean, and ascend Mount Tabor, located near the south end of the Sea of Galilee. Deborah said that she would then lead General Sisera there.

Barak agreed to do it only if Deborah went with him. OK, she said, but then Barak wouldn't get the glory in the expedition because Sisera would fall into the hands of a woman.

Deborah went back with Barak to Kedesh, where they raised their army and led them up Mount Tabor. When Sisera learned about it, he assembled 900 iron chariots and all of his force at the base of the mountain. Deborah ordered Barak to lead his men down the mountain because "the Lord marches before you."

He did and the Israelites routed Sisera's army. Sisera dismounted from his chariot and fled on foot while Barak pursued Sisera's army. Sisera made his way to the tent of Jael, wife of Heber, a Kenite, since the Kenite family and King Jabin were at peace.

Jael met Sisera and told him to hurry

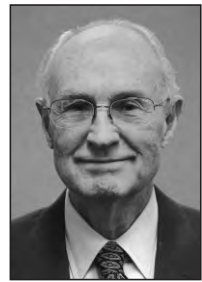
inside the tent, where she covered him with a rug. He asked for water, but Jael opened a jug of milk for him. Sisera told her to stand by the entrance of the tent and tell anyone who came that he wasn't there. Then he fell asleep.

As soon as she was sure he was asleep, Jael took a tent peg and a large mallet in her hands. She held the peg above Sisera's head and, with the mallet, drove the peg through his temple down into the ground, killing him instantly.

Soon Barak arrived, searching for Sisera. Jael calmly went out to meet him and showed him the body. Deborah's prophecy that Sisera would be felled by a woman had come true.

After this episode, Deborah sang a lengthy song, all of Chapter 5. It is considered an excellent example of early Hebrew poetry. It praised the tribes that formed the army against Sisera, and we learn for the first time that it included more than those from Naphtali and Zebulun.

Shortly after that, King Jabin was destroyed and the land was at rest for 40 years. †



Cornucopia/Cynthia Dewes

Let's be the first to raise our hand and help

We're always suspicious of the guy who raises his hand first, aren't we?



Even if we'd like to help with something, we don't want to seem like an eager beaver or a toady. Just like kids, we need to be cool at all times despite wanting to volunteer.

Once we get past that initial hesitation,

however, we may find that volunteering is not only satisfying for us, but also that it's the life blood of many organizations. Hospitals, schools, churches and especially non-profit groups of all kinds depend upon "the kindness of strangers" and their generosity.

Back in the day, women were the most numerous volunteers because most of them stayed home to raise their families. They had more flexible schedules, allowing them to help during hours when others, mostly the men, were away at work. Furthermore, their service required no special clothing or equipment, and gasoline for transporting them to their tasks was cheap.

Like most of my women friends then, I volunteered my time for various causes instead of giving money, which always

was in short supply in a large family like mine.

Some volunteers did "grunt" work, such as sweeping floors and changing beds at retreat houses or cleaning up after parish events. Others served food to finicky grade-schoolers or refereed Girl Scouts and soccer players. Some tended the lawns and flowers at places like the Benjamin Harrison Home or helped handicapped kids go on field trips.

Some of the cultural outfits like the symphony or museums called their volunteers by a fancier name: "docent." But those (mostly) ladies were still just guides, steering the curious through the rare and beautiful things while keeping an eye on their careless fingers or worse yet, their toddlers.

Men's volunteering usually involved organizations such as the Boy Scouts or sports teams like Little League. They helped with more strenuous parish projects by setting up new playground equipment or booths for festivals. They ran parish financial campaigns, and drove trucks to pick up people's castoffs for the St. Vincent de Paul Society.

Whatever was one's talent or lack of talent, there was a volunteer job begging to put it to use. Today, with both parents

often working away from home, the number of volunteers has dropped considerably. People just can't manage to find time for it while maintaining full schedules of work and family events, and who can blame them?

Still, there are many needs that require actual hands-on attention, and throwing government or private money at them is not the answer. Maybe we should re-examine our priorities, our obligations and the time required to fulfill them. Maybe, just maybe, we can fit in a few hours we didn't know we could spare and be surprised by how satisfying it is for us and for others.

Single people can be Big Brothers or Sisters and have fun with kids at the same time. Retired folks can stay alert and healthy by sharing their knowledge in conducting tours or doing office work for historical or civic organizations.

Anyone with a good heart can visit nursing homes just to sit and listen to those who have no one to talk to. After all, the first volunteer was Christ, who served us all in fulfilling his destiny. We know that good hearts come from God.

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

Faithful Lines/Shirley Vogler Meister

Junk mail can offer worthwhile reflections

People with computers know how annoying it is to receive superfluous messages, especially when it's "junk mail."



However, many non-computer-users are also irked by "junk" in snail-mail so they have some idea of what computer users face when receiving an abundance of

unnecessary mail.

Perhaps more technologically-gifted persons than I am have foolproof ways to reduce what is often referred to as "spam."

I'm not looking for that because, now and then, I also receive "spam" that is very worthwhile.

I share one here. This came from a Catholic friend in Indianapolis, who sends only what she knows I will appreciate.

What follows is the message in that

e-mail. As with many such messages "making the rounds" electronically, the man who speaks is not identified. Nor do we learn what type of seminar he is leading. However, that doesn't matter since the message is what's important:

"A well-known speaker started his seminar by holding up a \$20 bill. He asked, 'Who would like this \$20?' Hands went up. He said, 'I am going to give this \$20 to one of you, but first let me do this.' He crumpled the \$20 bill then asked, 'Who still wants it?' No one lowered their hands. He added, 'What if I do this?' He dropped it on the ground and began to grind it into the floor with his shoe.

"He picked it up, crumpled and dirty, and asked, 'Now who still wants it?' Again the hands went up. 'My friends, we have learned a very valuable lesson. No matter what I did to the money, you still wanted it because it did not decrease in value. It was still worth \$20.

" 'Many times in our lives we are dropped, crumpled and ground into the

dirt by the decisions we make and the circumstances that come our way. We feel as though we are worthless, but no matter what has happened or what will happen, you will never lose your value.

" 'Dirty or clean, crumpled or finely creased, you are still priceless to those who do love you. The worth of our lives comes not in what we do or who we know, but by who we are and whose we are. You are special. Don't ever forget it.' "

The message then recommended that we count our blessings, not our problems, and remember that, "Amateurs built the ark and professionals built the Titanic," and that, "If God brings you to it, he will bring you through it."

These might be clichés, but they're the truth. I am glad that I didn't hit the delete key when this "spam" came in. If I had, you would not be reading this now.

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

Faith, Hope and Charity/David Siler

A face for Jesus

Charlie is just 12 years old, but he already knows what divorce means and feels like, what it is like to wake up hungry in the morning, what drug addiction can do to a mother and what it feels like to have switched schools 10 times in his short lifetime. He also knows what it's like



to fall behind in school and feel like a failure due to an inconsistent and unstable home life.

By God's grace, Charlie, who currently lives in Terre Haute, found his way to the after-school program at Ryves Youth Center at Etling Hall, a program of Catholic Charities.

Charlie is on his way to reading and writing at his grade level and, for the first time, he has some stability in his life. His life outside of school is still a struggle, but he finally has a place to go every day where he feels safe and secure.

Beth Sabelhaus, education coordinator for the Catholic Charities program, says that when Charlie first came to the youth center, he was extremely withdrawn and angry most of the time.

Now he smiles all the time, and enjoys reading and drawing. Beth told me recently that school is now a bright spot in his life.

The data tells us that in 2006, almost 778,000 Hoosiers lived in poverty.

Charlie's story is not much different than nearly one in five children living in the state of Indiana. Recently released 2006 U.S. Census Bureau data reveals that 277,000 Indiana children live in families with incomes below the federal poverty line—up 6 percent from the previous year.

Overall, the data tells us that in 2006, almost 778,000 Hoosiers lived in poverty—a climb from 12.2 percent in 2005 to 12.7 percent in 2006, or an increase of about 37,000 people.

The poverty rate on a national basis remained essentially unchanged for the same one-year period—36.5 million Americans.

How is it that in this "world of plenty" so many go without so much? How is it that in a state and nation with so many Christians that so many of our neighbors do not have the basic necessities of life? The debate on these questions may never end, but while we argue and debate, Charlie remains hungry.

This poverty data bothers me, and I hope that it bothers you, too. Charlie's story bothers me, and I hope that it bothers you, too.

Charlie is one of those described by Jesus as one of the "least among us." And Jesus said that this is where we find him. So, if we want to find Jesus and experience all the love and joy that he wants to bring into our lives, we need to find the Charlies in our midst.

Like many of you, I looked at the worn face of Blessed Teresa of Calcutta on the front page of *The Criterion* a few weeks ago. I was reminded that looking into the face of Jesus every day as she did causes a reflection to be worn on that face—a face that reflects the love and joy of Jesus Christ.

To learn more about how you can help those in need in your area and about the national work of Catholic Charities USA, go to www.CatholicCharitiesIndy.org.

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

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

The Sunday Readings

Sunday, Oct. 7, 2007

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The first reading for this weekend comes from the Book of Habakkuk.



Little is known about Habakkuk. It is known that the author was regarded as a prophet.

Scholars believe that it was written between 626 B.C. and 612 B.C. when outside forces threatened the Assyrian empire.

However, it is clear that Habakkuk was composed after God's people already had suffered great problems from foreign invasions and brutal occupations. The book laments these past terrible experiences.

This weekend's reading conveys well the sense of how awful had been these circumstances through which the Hebrews had lived, and it also clearly presents the anguish and even despondency of the people as they looked at the effects of all that they had endured.

To these cries of desperation and great anxiety, God—speaking through the prophet—reassures the people, telling them that relief and security will come. They will not wait forever or in vain. God is their Savior.

For its second reading this weekend, the Church gives us a passage from the Second Epistle to Timothy.

This epistle in a sense is from a new generation of Christians, the first generation being composed of the Apostles and those actually close to Jesus.

Timothy is from another time. He certainly was in touch with Paul. Indeed, Paul converted Timothy and Paul mentored Timothy. However, Timothy was not from the circle of followers that literally walked with the Lord along the roads and byways of Galilee, and along the streets of Capernaum and Jerusalem.

The reading refers to one of the most ancient of the Christian liturgical gestures,

namely the laying on of hands. Apostolic hands were laid on Timothy's head and he became a bishop. Still today, this gesture is essentially and absolutely a part of the ceremonies in which bishops, priests and deacons are ordained.

The epistle urges Timothy to be strong and never to relent in preaching the Gospel. This is his vocation. This was the responsibility conferred upon him when hands were laid on him, ordaining him a bishop.

St. Luke's Gospel provides the last reading.

Some trees, such as the sycamore, have a deep and extended root system and uprooting them from the soil would not have been easy or even possible. Mustard seeds were very small. Consider how much larger would have been other seeds, pits of fruit, and so on.

The culture at the time of Jesus did not look upon the tasks undertaken by a servant or a slave as voluntary for the person performing the task. Rather, the task was a duty and an obligation. Also, slaves or servants were never invited to dine with a master. Dining together represented equality and the close relationship of peers.

The message here is not that slaves or servants are inferior. We must not allow our modern concepts of slavery or even employment to color our perception of this reading. The lesson here is that we are God's servants. He is supreme. We are not. Serving God is not our option. Rather, it is our duty.

Reflection

The second and third readings confront us with a reality we perhaps rarely admit. Serving God by obeying God's law is not open to our decision about whether to conform or not. In fact, we have no choice.

God is the Creator. He is the master. We are subjects. Despite all that we may possess, or all that human ingenuity has created, we are not almighty.

So Timothy has to fulfill his obligation. The servants in the Gospel had to fulfill their obligations. We must fulfill our obligations.

The wonder is that God protects and strengthens us. We need God, as Habakkuk tells us. Peril awaits us otherwise. †

Daily Readings

Monday, Oct. 8

Jonah 1:1-2:2, 11
(Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, Oct. 9

Denis, bishop and martyr
and his companions, martyrs
John Leonardi, priest
Jonah 3:1-10
Psalm 130:1-4ab, 7-8
Luke 10:38-42

Wednesday, Oct. 10

Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 11

Malachi 3:13-20b
Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 12

Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 13

Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 14

Twenty-eighth Sunday in
Ordinary Time
2 Kings 5:14-17
Psalm 98:1-4
2 Timothy 2:8-13
Luke 17:11-19

Question Corner/Fr. John Dietzen

Church offers three rites for sacrament of reconciliation

QI am wondering what happened to communal penance ceremonies where a group is given absolution.



a priest? (Iowa)

We had some several years ago at our church, and I've never seen a more pious bunch of Catholics in my life.

Now I wonder who decided that it must be face-to-face before

and more common, and it enjoys nearly all the spiritual advantages of the third form.

Experiences where I have been pastor, and those of priests and laity in many other parishes around the country, are most positive.

It is not uncommon for hundreds of people to participate in these ceremonies, obviously convinced that this method of expressing sinfulness and asking forgiveness best fits their personal sense of sin, and fulfills their need for absolution and healing.

It combines the best—at least most of the best—of both worlds. We express our personal sinfulness before God and our desire for forgiveness, but also our need not only of God's pardon but of "reconciliation with our brothers and sisters who are always harmed by our sins" (*Introduction to the Rite of Penance*, #5).

Many parishes celebrate a communal penance service with individual confession and absolution several times during the year, at least during the seasons of Advent and Lent. There should be one or more parishes in your area where you can participate and receive the sacrament of reconciliation this way.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

While You Were Gone

While you were gone,
I thought of you
Every second of every day.
You were never far away.

While you were gone,
I remembered you,
The hallowed blessing of that morn
When you were born.

While you were gone,
I searched my soul
And asked myself what injury
I'd caused to make you shut of me.

While you were gone,
I cherished you
And all God's love in prayer I sought
To hold you now, where I could not.

While you were gone—
You still are gone.
In deepest dark I lay awake,
And pray your name, and wait.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She wrote this poem for parents who miss their grown children now living in other states. "Maybe that's how God feels about us too sometimes," she wrote, "just aches to hear from us." The message printed on this cross found among the debris in New Orleans after Hurricane Katrina reminds the faithful that, "The cross is where you leave your burdens and walk in faith.")



CNS photo/Ed Foster, Jr.

Readers may submit prose or poetry for faith column

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

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

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

AI think it will help first to review the different forms of the sacrament of penance, or reconciliation, offered by the Church.

Today there are three rites for celebrating this sacrament.

First is the rite for reconciliation of individual penitents. This is the one-on-one "private" ritual that is similar to traditional private confession with which most Catholics are familiar.

Second is the form most familiar to many Catholics today, reconciliation of a number of penitents with individual confession and absolution.

As the ritual for penance points out, this form shows more clearly the social or ecclesial nature of penance. Everyone listens together to the word of God, examines how their lives conform or not to that word, and all support one another by their prayer together. One or more priests are present so individual confession of sins and absolution is available.

The third rite is also for reconciliation of a number of penitents. It includes all the common elements that the second form offers, but general—not individual—absolution is given by the priest to all at one time.

It seems your letter refers to the first and third forms of penance. It is true, as you suspect, that this way, with general absolution, while it is a valid rite in the Church's official ritual, is not now permitted as a general rule.

The popes, especially the late Pope John Paul II, have decreed a number of times that it may be used only in emergencies or other clearly defined circumstances.

During the past few decades, the second form of the rite—prayer and reflection together with opportunity for individual confession—seems to be more

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.

ALEXANDER, Joan F., 81, Good Shepherd, Indianapolis, Sept. 22. Aunt of several. Great-aunt of several.

BOOKER, Mary Jo, 65, Holy Angels, Indianapolis, Aug. 6. Mother of Robby Gregory, Tracie Holland, Louise Jones, Treva Little, Hazel Taylor, Danny, Kevin, Robert Jr. and Thomas Booker. Sister of Catherine Folson, Janet, Mary Frances, Rita, Ben and David Bell. Grandmother of 54. Great-grandmother of several.

COOLEY, Jack F., 74, Our Lady of Perpetual Help, New Albany, Sept. 5. Husband of Janice Cooley. Father of Joan Norton and Dr. Daniel Cooley. Grandfather of five.

DURKIN, Susan J. (Iehl), 66, St. Thomas Aquinas, Indianapolis, Sept. 20. Wife of Patrick Durkin. Daughter of Nancy Iehl. Sister of Thomas Iehl. Step-sister of Ann Fumarolo.

ERNSTES, Edwin G., 78, St. Vincent de Paul, Shelby County, Sept. 16. Husband of Zola Ernestes. Father of Mary

McQueen and Jeffrey Ernestes. Brother of Marjorie Long, Jerri Sullivan and Benny Ernestes. Grandfather of one. Step-grandfather of three.

HINTON, Henry S., 82, St. Anthony of Padua, Clarksville, Sept. 12. Father of Patricia Miller, Barbara Spitznagel and William Hinton. Brother of Anne Henderson. Grandfather of six. Great-grandfather of five.

KAISER, Carl V., 85, Holy Family, Oldenburg, Sept. 21. Father of Chaz Kaiser. Brother of Betty Holtel, Rita McGreevy and Victor Kaiser.

LYONS, Joseph C., 81, St. Pius X, Indianapolis, Sept. 21. Husband of Mary F. Lyons. Father of Maureen Hindman, Barbara Kendall, Carol Wagner and Therese Wallace. Grandfather of 20. Great-grandfather of eight.

MALONEY, Margaret I., 88, St. Malachy, Brownsburg, Sept. 19. Mother of Ellen Case, Mary, Tina and Gary Maloney. Grandmother of eight.

MOELLER, William R., 64, St. Louis, Batesville, Sept. 23. Husband of Leona Moeller. Father of Carol Bergman, Gary Meyer, Cheryl Siebert and Scott Moeller. Brother of Ruth Meyer and Ken Moeller. Grandfather of 10.

NEU, Mary Kathryn (Rawlings), 82, Holy Name of Jesus, Beech Grove, Sept. 20. Wife of Frank B. Neu. Mother of Karen Franklin, Patty Funke, Mary Zemlock, Diann, Joe and Tom Neu. Grandmother of 17. Great-grandmother of 10.

PADGETT, James A., 66, Our Lady of the Greenwood, Greenwood, Sept. 24. Husband of Judy (Hoff) Padgett. Father of Sheila, Jim and John Padgett. Brother of Barbara, Judy, Bernard and Robert Padgett. Grandfather of three.

PARK, B.J., 58, St. Paul, Sellersburg, Sept. 4. Mother of Adam McCartney and Nathan Park. Daughter of Maxine Pritchett. Sister of Mary Ann Netherton.

PARK, Ron, 55, St. Paul, Sellersburg, Sept. 4. Father of Adam McCartney and Nathan Park. Son of Dot Park. Brother of Jim Park.

POTHAST, Irene, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 15. Mother of Sarah Siler, James and Robert Pothast. Sister of Robert Ross. Grandmother of 14. Great-grandmother of 16. Great-great-grandmother of one.

SCHULER, Dolores A., 74, St. Louis, Batesville, Sept. 23. Daughter of Josephine Wissel. Sister of Mary Jane Rudolf and Arnold Wissel. Aunt of several.

SEPRODI, Louis, 87, St. Patrick, Terre Haute, Sept. 7. Husband of Betty Lee (Gooderl) Seprodi. Father of Mary Neal, Janis Shook, Sandra Torpy, Ann White, Elizabeth, Julia, Donald, John, Louis, Patrick, Ronald, Timothy and William Seprodi. Brother of Mary Sproule. Grandfather of 30. Great-grandfather of 10.

SIMMONS, Stephen A., 38, St. Mary, Greensburg, Sept. 21. Father of Jessie Farley, Wendy Friend, Jodi Redelman and Connor Simmons. Son of Carole Flint and Ernest Simmons. Brother of Darrin and David Simmons. Grandfather of 12. †

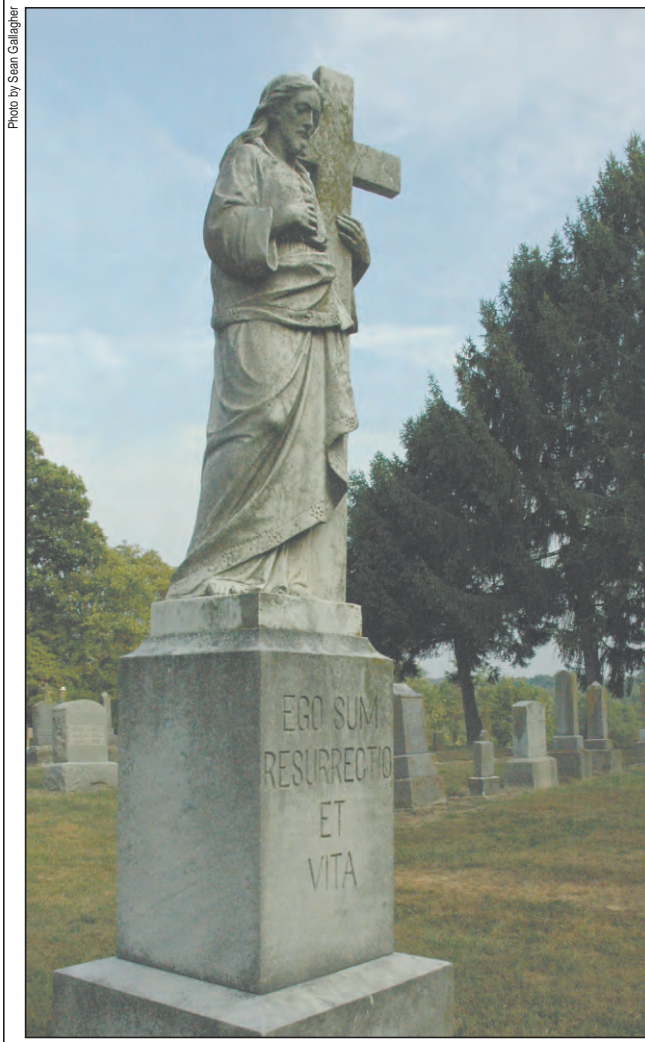


Photo by Sean Gallagher

Eternal life

A statue of Christ holding a cross stands in a cemetery behind SS. Philomena and Cecilia Church in Oak Forest. Below the statue is a Latin inscription "Ego sum resurrection et vita," which translates as "I am the resurrection and the life." An apostolate that features the traditional Latin Mass administered by Priestly Fraternity of St. Peter Father Gerard Saguto has been based at the Batesville Deanery church since 2005.

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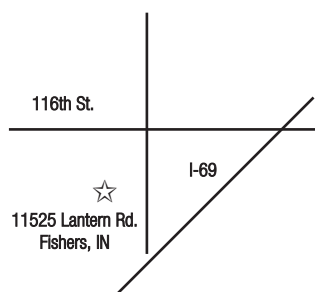
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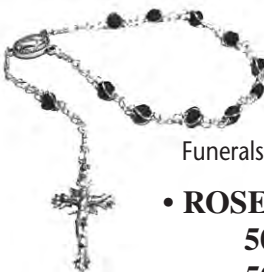
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