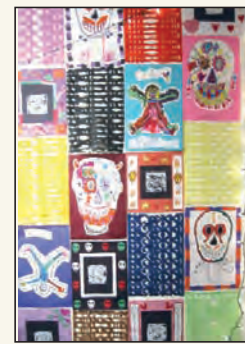




# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## A time for healing

Exhibit celebrates lives of children who died too soon, page 19.

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## 'A person of faithful prayer'

### At Mass of Thanksgiving, Archbishop Buechlein reflects on St. Theodora

By Sean Gallagher

ROME—"Canonization is a recognition of Mother Theodore's all-consuming love for God. Her canonization recognizes that she was a holy woman who obviously was a person of faithful prayer."



**Indiana's first saint**

That is how Archbishop Daniel M. Buechlein summarized the meaning of the three days celebrating St. Theodora Guérin's canonization in Rome.

He spoke these words in his homily during an Oct. 16 Mass of Thanksgiving at the majestic Basilica of St. Paul Outside the Walls in Rome, where hundreds of supporters from around the world came to celebrate Indiana's first saint who was canonized the previous day.

The archbishop went on to ponder the fact that God had blessed the people of Indiana with such an example of holiness.

**Sisters of Providence celebrate Foundation Day, canonization, pages 10-11.**

"Mother Theodore was a timely gift from God to renew the Church in its infancy in Indiana," Archbishop Buechlein said.

"The seeds of faith and holiness planted in our missionary territory through the agency of Mother Theodore have flourished.

"She continues today as a witness of God's unchanging love for us. Isn't it awesome to reflect that God so loved our little part of the world that he gave us the remarkable Mother Theodore Guérin?"

Present for the Mass at the basilica built over the tomb of St. Paul were more than 100 members of the Sisters of Providence of Saint Mary-of-the-Woods, the religious community that St. Theodora founded in 1840. Also on hand were hundreds more from Indiana, and pilgrims from other parts of the United States and several countries around the world.

Leo Gasper, a member of St. Anne Parish in Jennings County, was part of the archdiocesan pilgrimage to Italy and attended the Oct. 15 canonization and Mass of Thanksgiving the following day.

He said all of the celebrations related to the canonization were a profound reminder to him concerning "what life is all about."

"It just reassures me that the only answer to our life is God, and that we have to be good to other people because that is what our saint is known for, how much she sacrificed for other people," Gasper said. "That was her life."

For Providence Sister Ann Margaret O'Hara, the holiness of St. Theodora's life was defined not so much by the great accomplishments that she undertook but by the love with which she did them, much like three great holy

See MASS, page 2



Above, Archbishop Daniel M. Buechlein delivers a homily before hundreds gathered at the Basilica of St. Paul Outside the Walls in Rome for an Oct. 16 Mass of Thanksgiving in celebration of the canonization of St. Theodora Guérin.

Right, Pope Benedict XVI speaks with Archbishop Daniel M. Buechlein after the conclusion of the pope's general audience on Oct. 18 at St. Peter's Square in Rome.



## Pilgrims inspired by pope, saints during their spiritual journey

By Sean Gallagher

ON PILGRIMAGE IN ITALY—"Viva la papa!"

Trina Trusty shouted these words of love for Pope Benedict XVI at the end of his general audience on Oct. 18 at St. Peter's Square in Rome.

Trusty, a member of St. Lawrence Parish in Indianapolis, was part of the recent archdiocesan pilgrimage to Italy. Attendance at the audience was one of the last events on the journey's itinerary.

At the start of the audience, Pope Benedict rode slowly around the crowd, coming just a few feet away from a large group of archdiocesan pilgrims.

"It was pretty awesome to be able to be so close to Pope Benedict when he drove by and to actually look into his

eyes," Trusty said. "I just really admire him. I believe he's a holy man. It meant a lot to me."

After a week of visiting the resting places of many saints in Siena, Assisi and Rome, and witnessing the pope's declaration of St. Theodora Guérin as Indiana's first saint, the pilgrims shifted gears on their last day, listening to the pope reflect on the meaning of the betrayal of Jesus by Judas Iscariot.

"It is a mistake to think that the great privilege of living in company with Jesus is enough to make a person holy," said the pope, addressing pilgrims from around the globe that nearly filled St. Peter's Square.

"The only way to avoid the pitfalls that surround us is to give ourselves entirely to Jesus, to enter into full

See PILGRIMS, page 2



Patricia and Raymond Mayer, members of St. Roch Parish in Indianapolis, pray after receiving Communion during a pilgrimage Mass celebrated on Oct. 14 at St. Mary Major Basilica in Rome.

# PILGRIMS

continued from page 1

communion with him so that we think and act as he did in total obedience to the Father.”

Entering into communion with Jesus was a continual focus of the archdiocesan pilgrimage, with Mass being celebrated daily on the eight-day spiritual journey.

On their first full day in Italy, Archbishop Daniel M. Buechlein solemnly blessed the pilgrims at the Basilica of St. Francis in Siena with what is described as a eucharistic miracle: 276-year-old consecrated hosts that are as fresh today as on the day they originally became the Body and Blood of Jesus.

For Catherine Creamer-Hadad, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, the solemn Benediction and the subsequent opportunity for individual adoration were powerful.

“I just can’t believe that I was there,” said Creamer-Hadad, who prays regularly at her parish’s adoration chapel.

“I had read about it for years, and there it was. It was very moving. My pictures didn’t turn out, needless to say, because I was so moved.”

For Franciscan Sister Rita Vukovic, an instructor at Cardinal Ritter Jr./Sr. High School in Indianapolis, having the chance to participate in a celebration of the Mass at the Basilica of St. Francis in Assisi, the home of the spiritual father of her Oldenburg-based religious community, was a highlight of the pilgrimage.

“The greatest gift I’ve ever received from St. Francis is his inexhaustible love of the Eucharist,” Sister Rita said. “Almost everything you see here is a living remembrance of St. Francis. What can I say?”

Visiting the tombs of St. Clare and St. Francis was inspiring for archdiocesan pilgrim Jo Donna Crandall, a member of St. Mary Parish in Mitchell.

“It’s amazing, the faith that they had,” she said. “It does make you inspired a little more to try to lead a better life.”

Kristina Quinn and Ron Birchler, participants in the archdiocesan pilgrimage, said they hope the journey as a whole will help them lead a better life together once they are married on Feb. 17 at St. Thomas More Church, their parish in Mooresville.

“As long as we keep God centered in our relationship and remember to love as he loves,” Quinn said, “there probably isn’t too much that we can’t work through.” †

Submitter photo



Participants in the Oct. 11-19 pilgrimage to Italy pose with Archbishop Daniel M. Buechlein in front of St. Mary Major Basilica in Rome.

At right, from left, Prudence Quinn of Northville, Mich., and Rose Warthen, a member of St. Thomas More Parish in Mooresville, pray in adoration at the Basilica of St. Francis in Siena, Italy, before consecrated hosts that have been miraculously maintained in their original condition for 276 years.



Photo by Sean Gallagher

Far right, the massive Bernini bronze baldachino towers over the main altar at St. Peter’s Basilica in Rome.

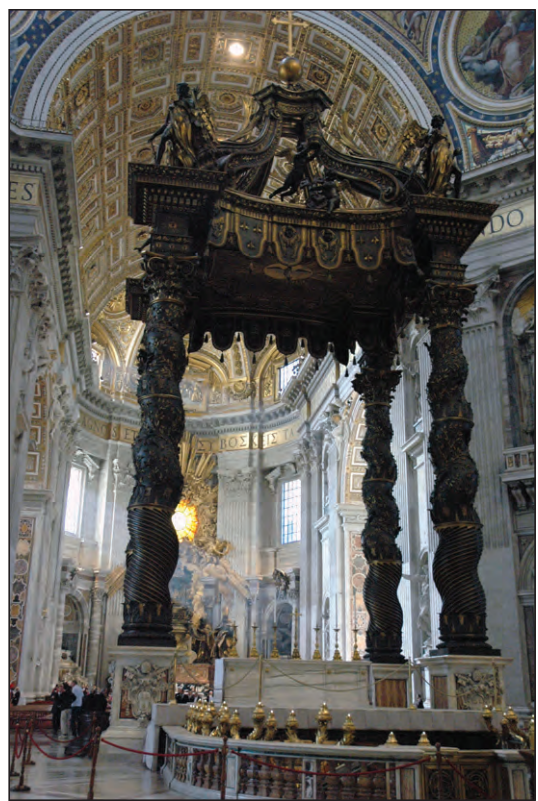


Photo by Sean Gallagher

# MASS

continued from page 1

Terasas who shared her baptismal name: St. Teresa of Avila, St. Thérèse of Lisieux and Blessed Teresa of Calcutta.

“Mother Theodore defined [holiness] as doing everything with a great love,” said Sister Ann Margaret, who recently completed her service as her community’s general superior.

“It’s a very simple thing to do. And that’s exactly what she did.”

Msgr. Frederick Easton, archdiocesan vicar judicial, was a concelebrant at both the canonization Mass and the Mass of Thanksgiving.

He echoed the archbishop’s words when considering the meaning of the canonization for the people of Indiana.

“It’s pushing us all in Indiana to think of what it means to be holy and what the journey is all about,” said Msgr. Easton,

who oversaw the investigation into the miracle that opened the way to St. Theodora’s canonization.

“I think trust in times of adversity is what comes to mind immediately. We do have a lot of that. And sometimes we don’t immediately think of that trust in providence in times of adversity. Maybe she’ll help us to think of it a lot faster than normal.”

The help that Msgr. Easton said St. Theodora can offer to the faithful of the archdiocese is, according to Archbishop Buechlein, a mark of the friendship that we can have with her here and now.

“In our solemn and joyful prayer, we acknowledge a continuing relationship with Mother Theodore, who lived a heroic spiritual life,” the archbishop said. “She is our friend. She prays for us.”

“What an extraordinary joy that we have a formally declared saint from our local Church in Indiana to spur us on to victory—and with her, to share the prize of everlasting glory.” †

Photo by Sean Gallagher



A portrait of St. Theodora Guérin is displayed at the Basilica of St. Paul Outside the Walls in Rome during a Mass of Thanksgiving in celebration of the canonization. Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, stands in prayer behind the portrait.

10/27/06

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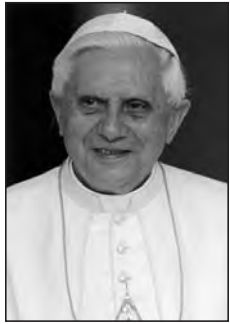
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# Pope urges world leaders to help Iraqis rebuild troubled nation

VATICAN CITY (CNS)—Pope Benedict XVI called on religious and political leaders in Iraq and around the world to help the Iraqi people rebuild their country, which is so troubled by insecurity and “savage violence.”



Pope Benedict XVI

The pope expressed his deep concern for Iraq’s Christian community as well as all victims of the increase in violence and intimidation throughout the country.

After praying the Angelus on Oct. 22 with thousands of the faithful gathered at St. Peter’s Square, the pope first sent his “cordial greetings” to Muslims around the world who were about to celebrate the end of the holy month of Ramadan, wishing them all “serenity and peace.”

This “joyous atmosphere” of celebration, however, has been clouded by the “very serious situation of insecurity and savage violence” faced by so many innocent people in Iraq solely “because [they are] Shiites, Sunnis or Christians,” he said.

The pope said he was aware of the

tremendous worry running through Iraq’s Christian communities, adding that his thoughts and prayers for “strength and consolation” were with them as with all victims in the conflict.

The pope prayed that God would grant Iraq, and the world’s religious and political leaders, “the needed faith and courage” to help Iraqis rebuild their country and reach reconciliation between factions by realizing “that the plurality of its components is an integral part of [the country’s] wealth.”

Church leaders in Iraq have expressed concern about a marked increase in violence, especially against Christians.

Since the U.S.-led invasion of Iraq, numerous churches have been bombed, and Christians have been kidnapped, killed or threatened.

Half of all Iraqi Christians have fled their country over the past three and a half years, according to Chaldean Catholic Auxiliary Bishop Andreos Abouna of Baghdad. Before the invasion, there were about 1.2 million Christians in the predominantly Shiite Muslim state. Since then, the overall number has dropped to about 600,000, he said.

Chaldean Patriarch Emmanuel-Karim Delly of Baghdad has said that violence, persecution and instability together with the world’s apparent indifference to the plight



A boy looks at a vehicle used in a car-bomb attack in Baghdad, Iraq, on Oct. 22. Pope Benedict XVI called on religious and political leaders in Iraq and around the world to help the Iraqi people rebuild their country.

of the country’s Christians have forced them into exile.

In an Oct. 16 interview with the Rome-based missionary news agency AsiaNews, the patriarch criticized the “role of the international community that is unable to control the dramatic situation in the country.”

He said Christians and Muslims had lived harmoniously in Iraq for more than 1,000 years and, “like Lebanon and Syria, [had been] a model of peaceful coexistence.”

Losing Christians to emigration would represent “a big loss not only for Iraq, but for the cause of humankind, and it will have serious consequences for Muslims, too,” he said.

Catholic patriarchs of the Eastern Churches said their Churches have always been an invaluable link between Christianity and Islam.

During an assembly in Lebanon, the Catholic patriarchs said their Churches help make dialogue possible, and this link between religions should not be broken. †

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## Editorial



A painting of St. Benedict by Benedictine Father Gregory DeWitt decorates in the lobby of Saint Meinrad School of Theology in St. Meinrad.

# Benedictines are stewards of the mysteries of God

In his holy rule, St. Benedict tells his monks that they should treat the goods of the monastery (tools, furniture, clothing, etc.) with the same reverence and respect that they show the sacred vessels of the altar.

The monastery proper is called a cloister, a place set apart, and while guests are always welcomed as Christ, only those who have been consecrated for the monastic witness of poverty, chastity, obedience and ongoing conversion of life may enter the sacred precincts of the monastery.

In a very special way, Benedictine monks are stewards of the sacred mysteries of God. As the American bishops tell us in their pastoral letter, *Stewardship: A Disciple's Response*, all baptized Christians are called to follow Jesus without counting the cost.

Benedictine monasticism models the way of life that we call stewardship in a particularly powerful way. We can learn a lot from Benedictines about the countercultural dimensions of stewardship, and about a form of spirituality especially suited to Christians living and working "in the world."

Here are a few Benedictine principles that are instructive for "mature disciples" who seek to be faithful stewards of all God's gifts.

- Prayer and work are the twin pillars of monastic life. The balance that is sought between a contemplative openness to God and the active pursuit of our daily work is a profound expression of the stewardship of time. The gift of time is especially precious because each moment is unique and unrepeatable. How we use our time, and especially how we balance the many demands placed on us by family obligations and work responsibilities, is a clear indication of what's most important to us. The monks' commitment to order their day around the prayer of the Church is a powerful reminder that we need to make time every day to connect ourselves with the divine master whose stewards we are.

- Hospitality, treating all guests as Christ, gives witness to the generosity that is expected of all Christian disciples. As stewards, we are called to be the grateful recipients of the abundant gifts we have received from God. We will be held accountable for how we have developed and shared our gifts, and the Lord has been very clear

about what he expects of us: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me" (Mt 25:34-40). Monastic life witnesses to this fundamental principle of Christian stewardship: All that we have, and all that we are, comes to us from a loving God who refuses to hold back, and who invites us to imitate his generous hospitality.

- Benedictine monks are consecrated to the evangelical counsels of poverty, chastity and obedience. The challenge to live simply, to be pure in body, mind and spirit, and to be open to hearing and doing God's will is addressed to all disciples of Jesus Christ. The followers of St. Benedict wholeheartedly embrace these hallmarks of Christian spirituality and add to them another sacred vow: to dedicate themselves to the continuing conversion of life.

In a very real way, this fourth vow is a commitment to grow as stewards and to maintain a radical openness to changing their lives in conformity with God's will.

This Benedictine vow of continuing conversion of life (*conversatio morum*) is essentially what the American bishops mean when they tell us that stewardship is a lifelong journey that demands our willingness to grow and change continuously. None of us is a perfect steward. We can grow and develop as faithful stewards, but the journey will only end when we reach our heavenly home.

Pope Benedict XVI chose the name of the father of western monasticism because he believes that this fifth-century holy man has something important to say to 21st-century Christians.

Our archdiocese is blessed by the Benedictine witness of the sisters of Our Lady of Grace Monastery and the monks of Saint Meinrad Archabbey. A careful reading of the Benedictine rule, and a careful observation of the way these contemporary men and women live this ancient way of life, can help us better understand how we are called to live as disciples of Christ and stewards of the mysteries of God.

That in all things God may be glorified.

— Daniel Conway

## Be Our Guest/Glenn Tebbe

# Church seeks solutions that respect human needs, promote common good

One of the hot topics of the 2006 election is immigration.



While it is a serious political issue, too often it is used as a political tactic to engender fear, and little is done to educate or resolve the concern.

Public officials, political candidates and pundits attack those who disagree with the simplistic or "get tough" approaches. Many question the Church's position and disparage Church officials and those who share the Church's concern.

Some question how the Church can support those who "break the law."

While this is a very complex public policy issue, the Church begins from a moral perspective and evaluates topics in light of sacred Scripture, the teachings of Jesus Christ, and from principles derived from the experience of trying to live and apply those teachings.

First, there are fundamental principles regarding state authority and law that the Church teaches and are applicable when considering the issue of immigration.

- The Church respects the right of nations to control their borders and for states to enact laws in the best interest of its citizens.

- The Church does not encourage illegal immigration, and urges leaders of all countries to establish policies and practices that will respect the human needs and common good for all God's people.

- The Church respects the legitimate need for the state to have reasonable requirements for citizenship and its privileges.

However, there is another law that must be considered—God's law or moral and natural law. The Church sees some rights as inherent in the human condition, natural rights which extend beyond all

national boundaries and civic rights. Undocumented residents have natural rights from their inherent dignity as persons, each created in the image of God.

In the *Pastoral Constitution on the Church in the Modern World*, the natural rights of all persons are identified. Among them are "all that is necessary for living a genuinely human life; for example, food, clothing, housing, the right to freely choose their state of life and set up a family . . ."

People migrate to try to make a better life for themselves and their family. The hardships just to get to the U.S. are so severe that only the strong of heart and faith are willing to endure the ordeal and often dangerous circumstances.

Immigrants come to the United States, not expecting to be given public aid, but for an opportunity to work and provide for themselves.

In fact, most are working, albeit many at low-paying jobs. Others are motivated because immigration policy and procedures are obstacles for reuniting families, spouses, children and parents of those who are here legally.

Returning undocumented residents as some suggest will only exaggerate the problems of immigrant families and cause more. Sending parents back only leaves children, who are citizens, without parents.

Immigrants are people with families, with hopes for a future and with the ordinary problems and joys like each of us. Think about the needs, fears and dreams you and members of your family have; immigrants are no different.

The Church encourages all citizens, and especially those responsible for public policy, to look at all aspects—moral and practical—of an issue in seeking to find solutions that respect human dignity and promote the common good for all God's children.

(Glenn Tebbe is executive director of the Indiana Catholic Conference.) †

## Letters to the Editor

### Reader disagrees with Church's response to immigration issue

After reading the editorial with the headline "Catholicism is pro-immigration" by Dan Conway, I'm left with a few thoughts and questions.

Does Conway equate immigrants with illegal aliens? Does he advocate an open border in the United States, and suggest we do away with the Department of Naturalization and Immigration?

When my ancestors emigrated to this country back in the 1800's from Ireland and Germany, they arrived as documented emigrants, sailed in to authorized ports and, after five years of residency, applied for naturalization and citizenship.

They learned the English language, assimilated into the culture, swore allegiance to their new country and led productive lives.

What most Americans object to is the invasion of illegal aliens who ignore our laws, sneak their way into this country with little or no intent of giving their allegiance to the United States, fail to learn the language and could care less about assimilating into our society.

For the criminal element among this group, they commit their crimes here then flee prosecution back across the border into Mexico.

Conway may want to investigate how the nation of Mexico handles the influx

of illegal immigrants across its southern border. I'm sure they're a lot more stringent about protecting their southern border than they are about respecting their northern border with the U.S.

As a Catholic American, I disapprove of the Church's response in ignoring our nation's laws as they apply to illegal immigration.

I agree with the congressmen who said that it appears the Catholic Church wants to be viewed as "politically correct." And I do see a distinction between being pro-immigrant and anti-illegal alien.

Patrick Long, Bloomington

### Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Love of wife and husband for each other like God's love for us

I am surprised how often my parents come to mind. They have been deceased for years, yet dates such as their birthdays and their wedding anniversary are still special.

My mom and dad both had September birthdays, and so at this time of year I always think about them. Their wedding anniversary was Oct. 24.

I owe them much because they gave me so much. I owe them the most thanks because they taught me to live the faith.

They did as much by how they lived as by what they actually said about God and the Church.

Mom died in July of 1982, just months before she and Dad would have celebrated the golden anniversary of their marriage. I was so glad that we had celebrated their 40th anniversary in a big way.

I still chuckle because my brother and I gave them a large portrait of themselves taken at that time. It was larger than we had expected, so large that it embarrassed them. Mom kept the framed portrait under the bed for a long time. It finally made it to the living room wall.

My mom was confined to a wheelchair the last two years of her life. Dad took care of her day and night, with the

nearby watchful eye of my sister-in-law and brother. After she was gone, it was clear to see that his life seemed empty.

I remember that a year after Mom died, I asked Dad how he was doing. He said he missed her. He said a lot of times he would sit in his recliner and look at that large portrait in the living room. He said he liked to look at the picture and think of all the blessings they had shared together. Dad was able to go home to God and to Mom in June of 1996.

I don't think my mom and dad were much different than most of you parents and grandparents. Like yours, theirs was a story of faithful and generous married love "in sickness and in health till death do you part."

The story of our mom and dad is so much your stories. How beautiful is the real life, love and patience you husbands and wives show each other. How blessed you are to have this time together, especially in the evening of your lives, even if in sickness.

Maybe more than we, your children, tell you, your lives touch us profoundly. You show us how to live in an imperfect world.

And isn't the love of wife and husband for each other—however imperfect—like God's love for us? Isn't

it true that no matter how ravaged we may be physically because of illness, or even from the sin and weakness in our lives, no matter how weak and sick we may sometimes feel spiritually, in God's eyes we are beautiful?

The real, down-to-earth love of wife and husband mirrors God's unconditional love for us. A faithful marriage with its ups and downs, sadness and joy, is a sacrament of God's love for us.

In an age when so many marriages come apart, your married lives are special gifts. As you may have loving memories of your parents or grandparents, someday you will leave a legacy of faith and love for your descendants. If times are difficult, perhaps you can take solace in the fact that you are a legacy of hope for a culture seeking what matters in life.

Even in sickness and suffering the effects that come with aging more than many of you will ever know, you are a silent witness of faith and love for all of us.

For those who have suffered the brokenness that comes with divorce or the

pain of betrayal, maybe as you keep the faith, you also can offer a special witness for so many others who share your experience. God's love is for all of us, especially in times of suffering, perhaps even in our moments of failure.

When I get the opportunity, I like to encourage you parents, especially you aging grandparents, whether single or still together, to continue to be an example of people who pray.

God bless you couples that pray together. Besides your children and extended family, pray for our archdiocese and our priests and all of those who help carry on God's work.

Pray for vocations to the priesthood and the consecrated life. Pray for those who feel they have no one to care for them. Nothing is more powerful in the ministry of our Church than prayer.

It doesn't have to be complicated or taxing prayer. We just do it, and the Holy Spirit turns it into something beautiful.

Praying in any circumstance builds our trust in God. †

#### 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.

### El amor de los esposos como el amor de Dios por nosotros

Me sorprende con cuánta frecuencia recuerdo a mis padres.

Fallecieron desde hace años y sin embargo, fechas tales como sus cumpleaños y sus aniversarios de bodas todavía son especiales.

Mi madre y mi padre cumplían años en septiembre y por lo tanto pienso en ellos en esta época del año. Su aniversario de bodas era el 24 de octubre.

Les debo mucho porque mucho me dieron. Les debo la mayor gratitud porque me enseñaron a vivir la fe.

Demostraban mucho tanto con sus acciones como a través de lo que decían sobre Dios y la Iglesia.

Mi madre murió en julio de 1982, a pocos meses de que ella y mi padre pudieran celebrar sus bodas de oro. Me alegré mucho de que hubiéramos celebrado su aniversario número 40 por todo lo alto.

Todavía me hace gracia recordar que mi hermano y yo les regalamos un gran retrato de ellos que tomamos por aquella época. Era más grande de lo que esperábamos, tan grande que los avergonzó. Durante mucho tiempo mi madre guardó el retrato enmarcado debajo de la cama. Finalmente lo colocaron en la pared de la sala.

Durante los últimos dos años de su vida, mi madre estuvo confinada a una silla de ruedas. Mi padre se ocupaba de ella de día y de noche, bajo la cuidadosa supervisión de mi hermano y mi cuñada. Después de que ella se fuera resultó

claro que su vida parecía estar vacía.

Recuerdo que un año después de que mamá muriera le pregunté a mi padre cómo se sentía. Me dijo que la extrañaba. Dijo que muchas veces se sentaba en la butaca y miraba el gran retrato colgado en la sala. Decía que le gustaba mirar la foto y recordar todas las bendiciones que habían compartido juntos. Mi padre pudo reunirse con Dios y con mi mamá en junio de 1996.

No creo que mis padres hayan sido muy distintos a todos los demás padres o abuelos. Al igual que los suyos, su historia fue la de un amor marital leal y generoso "en la salud y en la enfermedad, hasta que la muerte los separe."

La historia de nuestros padres se parece mucho a las historias de los suyos. Qué hermosa es la verdadera vida, el amor y la paciencia que se demuestran ustedes como esposos. Benditos sean por poder compartir juntos estos tiempos, especialmente en el ocaso de sus vidas, aun en la enfermedad.

Incluso más de lo que nosotros como sus hijos les digamos, sus vidas nos han tocado profundamente. Ustedes nos enseñan cómo vivir en un mundo imperfecto.

Y el amor de los esposos—independientemente de que sea imperfecto—¿no es acaso igual que el amor de Dios hacia nosotros? Y no es acaso cierto que independientemente de cuán destrozados estemos físicamente debido a un padecimiento, o incluso debido al

pecado y la debilidad en nuestras vidas, sin importar cuán decaídos y enfermos estemos espiritualmente a veces, ante los ojos de Dios somos hermosos.

El amor conyugal verdadero y realista refleja el amor incondicional de Dios por nosotros. Un matrimonio fiel con sus altos y sus bajos, sus tristezas y sus alegrías es un sacramento del amor de Dios por nosotros.

En tiempos en los que tantos matrimonios se deshacen, sus vidas como casados resultan obsequios especiales. Al igual que ustedes tienen recuerdos amorosos de sus padres y abuelos, algún día ustedes también dejarán un legado de fe y amor a sus descendientes. Si los tiempos se ponen difíciles, quizás puedan consolarse en el hecho de que ustedes son un legado de esperanza para una cultura que busca aquello que es verdaderamente importante en la vida.

Aun en medio del sufrimiento y la enfermedad, los efectos que vienen con el pasar de los años, tal vez mucho más de lo que ustedes nunca sabrán, son testimonios silentes de fe y amor por todos nosotros.

Para aquellos que han sufrido la ruptura que acompaña al divorcio, o el dolor de la traición, quizás mientras tratan de mantener su fe también puedan ofrecer

un testimonio especial para muchos otros que comparten su experiencia. El amor de Dios es para todos nosotros, especialmente en momentos de sufrimiento, tal vez incluso en nuestros momentos de fracaso.

Siempre que tengo la oportunidad me gusta alentar a los padres, especialmente a ustedes, los abuelos que están envejeciendo, ya sea que se encuentren solos o todavía acompañados, a continuar siendo un ejemplo de gente de oración.

Que Dios bendiga a las parejas que rezan juntas. Además de por sus hijos y familiares, recen por nuestra arquidiócesis y nuestros sacerdotes y todos aquellos que ayudan a llevar adelante la obra de Dios.

Recen por las vocaciones al sacerdocio y por la vida consagrada. Recen por aquellos que sienten que no tienen nadie que se ocupe de ellos. En el ministerio de nuestra Iglesia nada es más poderoso que la oración.

No tiene que ser una oración complicada o impuesta. Nosotros simplemente lo hacemos y el Espíritu Santo la convierte en algo hermoso.

Rezar en cualquier circunstancia edifica nuestra confianza en Dios. †

*Traducido por: Language Training Center, Indianapolis*

#### La intención del Arzobispo Buechlein para vocaciones en octubre

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

# Events Calendar

## October 27

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. **Fall luncheon and card party**, 11 a.m., \$7 per person. Information: 317-356-9812.

## October 28

St. Bartholomew Parish, 1306 27th St., Columbus. Archdiocesan Office of Family Ministries, **"Substance Abuse Ministry—Introduction and Orientation" workshop**, 10 a.m.-2 p.m. Information: 317-236-1596, 800-382-9836, ext. 1596, or [dsarell@archindy.org](mailto:dsarell@archindy.org).

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Craft show**, 9 a.m.-3 p.m. Information: 812-246-2512.

## October 28-29

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Christ Renews His Parish Women's Weekend**. Information: 317-259-4373.

St. Margaret Mary Church, 2405 7th St., Terre Haute. **Ministry fair** after 4 p.m. Mass, free-will donation. Information: 317-232-3512.

## October 29

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, 'Do Whatever He Tells You,'"** Benedictine Father Benet Amato, presenter, 2 p.m. CDT. Information: 800-682-0988 or [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord dinner**, 11 a.m.-3 p.m., \$7 adults, \$4 children 6-12, \$2 children under 5. Information: 812-591-2362.

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

Society of St. Vincent de Paul,

3001 E. 30th St., Indianapolis. **Open house**, public invited, 1-5 p.m. Information: 317-687-0169.

## November 1

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

## November 2

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Abba, Father chapter of Catholics United for the Faith and Bishop Simon Bruté College Seminary, **"Apologetics" workshop**, John Martignoni, presenter, 6:30 p.m. Information: 317-408-0528 or e-mail [cuf.abba.father@gmail.com](mailto:cuf.abba.father@gmail.com).

Calvary Cemetery, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439.

Our Lady of Peace Cemetery, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses**, noon and 6 p.m. Information: 317-574-8898.

Calvary and St. Joseph

Cemeteries, 4227 Wabash Ave., Terre Haute. **All Souls Day Mass**, 4 p.m. Information: 812-232-8404.

## November 3

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, Mass, praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992, [www.inholyspirit.org](http://www.inholyspirit.org) or e-mail [ccrci@inholyspirit.org](mailto:ccrci@inholyspirit.org).

St. Monica Church, 6131 N. Michigan Road, Indianapolis. Third annual archdiocesan Mass and celebration of feast of **St. Martin de Porres**, 7 p.m., followed by a Fiesta/Harambee. Bring cultural snack or dessert. Information: 317-299-2636.

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. **"Cancer 101,"** free seminar for cancer patients and their families, noon-2 p.m., includes

lunch for registered participants. Information: 317-784-4422.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **St. Vincent Foundation, "Cornette Gala,"** 7 p.m., \$175 per person. Information: 317-639-5135.

## November 4

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville. **23rd annual holiday bazaar**, holiday crafts, Christmas cookies, food, 9 a.m.-3 p.m. Information: 765-342-6379.

Aquinas Center, 707 W. Highway 131, Clarksville. **"Basics in Youth Ministry Training,"** 9 a.m.-4 p.m., no cost, lunch provided. Information: 812-945-0354.

Ursuline Sisters of Louisville, 3105 Lexington Road, Louisville. **"Grieving Back to Life,"** 9:30 a.m.-3 p.m., \$10 donation. Information: 502-896-3945 or [gschaeffer@ursulineslou.org](mailto:gschaeffer@ursulineslou.org).

## November 4-5

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **Christ Renews His Parish Men's Weekend**. Information: 317-253-1461.

St. John the Baptist Parish, 25743 State Route 1, Guilford. **Craft show and chicken dinner**, crafts, Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m. Information: 812-576-4302.

## November 5

Knights of Columbus Hall, 4332 N. German Church Road, Indianapolis. **St. Lawrence Parish, Boy Scout Troop #427, 50th anniversary celebration**, 3-5 p.m. Information: 317-823-8171.

Saint Meinrad Archabbey and School of Theology, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Evansville Philharmonic Youth Orchestra, free concert**, 3 p.m. Information: 812-357-6501.

St. Francis Xavier Parish, Highway 31 and Highway 160, Henryville. Altar Society, **smorgasbord**, 11 a.m.-1 p.m. (CDT) Information: 812-294-4398.

St. John the Evangelist Parish, 5267 N. Hamburg Road, Oldenburg. **Turkey dinner**, 11 a.m.-3 p.m. \$8 for adults and \$3.50 for children. Information: 812-934-5483. †

## Retreats and Programs

### November 3-5

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"In the Footsteps of St. Benedict,"** Benedictine Father Brendan Moss, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples**. Information: 317-545-7681 or e-mail [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 4

Michaela Farm, Oldenburg. **"Wildlife of Indiana,"** 10-11:30 a.m. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### November 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Liturgy 201,"** Father Rick Ginther, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 7

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **"Vegetarian Cooking: Healing Foods to Nourish the Body and Soul,"** 6-8 p.m., \$40 per person. Information: 812-367-2777, 800-880-2777 or [kordes@thedome.org](mailto:kordes@thedome.org).

### November 7-28

Oldenburg Franciscan Center, Oldenburg. **"Still Longing to Pray,"** Franciscan Sister Janet Born, facilitator, four sessions, 1-2:30 p.m., \$30 for series. Information: 812-933-6437 or

e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 10-12

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Married Couples Retreat."** Information: 812-923-8817.

### November 11

Oldenburg Franciscan Center, Oldenburg. **"Memories, Hopes and Dreams: A Prayer Day for Mothers and Daughters,"** Judy Hillman and Franciscan Sister Ann Vonder Meulen, facilitators, 9:30 a.m.-4 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Annual Day of Reflection on the Psalms,"** Father William Munschower, presenter, 8:30 a.m.-2:30 p.m. \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### November 16

Oldenburg Franciscan Center, Oldenburg. **"In the Spirit, Signs of Life,"** Franciscan Father Carl Hawver, presenter, 9-10:45 a.m. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### November 24

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"12-Step Serenity Retreat."** Information: 812-923-8817.

### November 24-26

Saint Meinrad Archabbey, 200 Hill Drive,

St. Meinrad. **"Christ and Creativity,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail [avinson@saintmeinrad.edu](mailto:avinson@saintmeinrad.edu).

### December 1-3

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Christmas Family Retreat."** Information: 812-923-8817.

### December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Vocations 101: Washing the Feet of Others,"** Father Eric Johnson, presenter, 7-9:15 p.m., \$10 per person, \$25 per family. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

Michaela Farm, Oldenburg. **"Eco-Ornaments,"** 10-11:30 a.m., \$5. Information: 812-933-0661 or e-mail [michaelafarm@seidata.com](mailto:michaelafarm@seidata.com).

### December 8-10

Oldenburg Franciscan Center, Oldenburg. **"Advent Retreat—Living Incarnation,"** Franciscan Sister Barbara Leonhard, retreat guide, \$175 includes room and board. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Christmas Dinner and Concert,"** Tony Avellana, contemporary Catholic musician, dinner 6:30 p.m., concert 8 p.m., \$35 per person. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima). †

## VIPs

**Paul and Golda (Oestreicher) Weidenbener**, members of St. Malachy



Parish in Brownsburg, will celebrate their 65th wedding anniversary on Oct. 28. The couple was married on Oct. 28, 1941, at St. Joseph Church in Princeton. They have two children, Donna and Bob Weidenbener, and one grandchild.

**Robert and Mary (Bechert) Bechtold**, members of St. Martin of Tours Parish in



Martinsville, celebrated their 60th wedding anniversary on Oct. 2 with a special anniversary Mass at St. Martin of Tours Church followed by a family gathering at their home. The couple was married on Oct. 2, 1946, at the Bechert home in Indianapolis. They are the parents of four children: Margaret McGuire, Richard and Robert Bechtold Jr. One son, James, is deceased. They also have 12 grandchildren and six great-grandchildren. †

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# Ministry fairs, lay presentations give a new perspective on stewardship

By Sean Gallagher

This fall, 94 parishes across central and southern Indiana will start their participation in the annual archdiocesan Called to Serve: Parish Stewardship and United Catholic Appeal.

The remaining parishes not participating in the Called to Serve appeal have either just completed their involvement in the Legacy for Our Mission: For Our Children and the Future campaign or are in the midst of doing so.

During this time, members of the parishes involved in the Called to Serve appeal will explore the many ways that they can become better stewards of the gifts that God has blessed them with.

Many parishes help their members consider new paths of stewardship by hosting ministry fairs.

Ordinarily held on weekends when people come for Saturday evening or Sunday Mass, a ministry fair features booths manned by people involved in the broad spectrum of ministries found in parishes.

Members of these faith communities can learn about these ministries and consider how their own gifts and talents might help these programs grow. They might also discern an unmet need in the parish and decide that they have the gifts to help meet it.

St. Margaret Mary Parish in Terre Haute will have its ministry fair this weekend. According to the parish's pastoral associate, Jerome Moorman, approximately 30 ministries—from liturgical ministries to programs that seek to meet the spiritual needs of the homebound to hospitality ministries—will have booths.

The ministry fair's manager, St. Margaret Mary parishioner Kim Knobloch, is proud of the broad variety of ministries that will be represented and hopes that it will spur other parishioners to action.

"I think that by seeing other people who are already involved in these ministries, they will be more interested in becoming involved in them themselves," Knobloch said.

The ministry fair at St. Margaret Mary Parish comes at a time when its members will be invited to consider their monetary participation in the Called to Serve appeal.

Moorman thinks that the timing of the ministry fair will help parishioners see stewardship from a broad perspective.

"It's all a part of total stewardship. Usually when you think of stewardship, people think of treasure right away," Moorman said. "The ministry fair hopefully will get people looking at overall stewardship, not just coming to Mass and sitting in the pew and throwing your envelope in."

This money-only perspective was the attitude

that Paul Heerdink had about supporting his parish, St. John the Apostle Parish in Bloomington, for more than a year after he became a member.

"[But] after sitting in the pew for a year and a half, it was kind of like the Lord was tugging on me to do something to help," Heerdink recently said in an interview with *The Criterion*.

After doing some spiritual reading, Heerdink called his pastor, Father Michael Fritsch, and asked him if he had a volunteer position "that nobody else wanted to do."

The two discussed Heerdink's particular gifts and talents, and eventually concluded that he could help his fellow parishioners come to a broad understanding of stewardship involving time, talent and treasure.

He will be speaking about this topic after Communion at Masses on Oct. 28 and 29.



Members of St. Michael Parish in Bradford learn about the faith community's ministries during a ministry fair held earlier this year.

Like St. Margaret Mary Parish, St. John the Apostle Parish is hosting its ministry fair after each Mass this weekend.

Other members of the parish were planning to give similar presentations during Masses on the three weekends before Heerdink delivers his talk.

Heerdink thinks it's

important for parishioners to hear about the importance of stewardship from people like themselves.

"We hope that they'll hear an ordinary story ... [from] just another parish member and what they've been through and, in hearing that story, they'll be able to relate to that," Heerdink said.

"The greatest hope is that

we'll have more people participating," he said, "bringing their gifts that the Lord has blessed them with and to share with all of us."

Since the time that Heerdink felt "the Lord ... tugging" on him to become more active, he's been given a broad perspective on the needs of the Church and how everyone can contribute.

"No one person can do it all," he said. "We're all members of the Body of Christ, and each one of us should bring [forward] our talents. If not, there's something missing. That part will be missing."

"No matter how large or small that [talent] is, it's very necessary for the total body." †

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# Seniors: Traveling by train makes for a scenic vacation

WASHINGTON (CNS)—Train travel is still one of the most affordable and carefree ways to take a scenic vacation.

The North American continent affords many scenic routes to choose from, and almost all railways give discounts to seniors. Three great trips are the Copper Canyon excursion in Mexico, the Toronto to Vancouver line in Canada and, in the United States, the California Zephyr from Chicago to San Francisco.

Among these, the Copper Canyon is the favorite of many. Traveling between the town of Los Mochis on the Pacific Coast and the regional capital city of Chihuahua in north central Mexico, this train covers almost 435 miles and rises from sea level to more than 7,874 feet as it crosses the Sierra Madre mountain range.

Copper Canyon, after which this excursion is named, is one of six canyons along its route. The excursion passes through a canyon system of more than 200 gorges in six great canyons.

This canyon system is four times larger than the Grand Canyon in the United States, and four of the six canyons are deeper than the Grand Canyon—some by 1,000 feet or more! The entire trip takes approximately 16 hours. For a 15 percent surcharge, travelers can make up to two stopovers.

And stopovers are recommended. Each town along the way is special in its own way. Chihuahua, for example, was founded in 1707 and has plenty of historical sites to visit. In the Sierra Madres, the town of Creel is a good base camp for excursions into the canyons, and the town of Divisadero affords stunning vistas of the canyons. Los Mochis is a modern city with 300,000 inhabitants and is just a few miles from the Pacific Ocean. The recommended months for travel are June through late October. (For more information, go online to [www.coppercanyon-mexico.com](http://www.coppercanyon-mexico.com), and click on "The Train.")

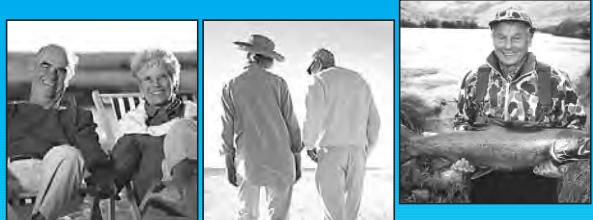
VIA Rail trip on the "Canadian" begins in Toronto, spans the scenic lake lands of Ontario, picturesque plains and the

Canadian Rockies, and finishes at the Pacific coast city of Vancouver. Stops along the line include: Ontario's Sudbury Junction; Winnipeg, Manitoba; Saskatoon, Saskatchewan; Edmonton and Jasper in Alberta; and Kamloops, British Columbia. Outdoor enthusiasts may request special stops to enjoy the wilderness. The trip takes three days.

VIA Rail Canada offers a 10-percent discount to all passengers 60 and older, and has a bring-a-friend-free policy for seniors (economy class). During the off-peak seasons (spring and fall, usually), prices are lower. At the time of this writing, a one-way senior discount fare from Toronto to Vancouver in Comfort Class (economy) cost \$389 (U.S. dollars), \$420 with tax. (See [www.viarail.ca](http://www.viarail.ca).)

Finally, there is Amtrak's California Zephyr trip. Running between Chicago and San Francisco, the Zephyr allows passengers to see America's heartland, to ascend the Rocky Mountains and Sierra Nevadas, descending at the end into

*Continued on next page.*



## Senior Liesure Advertsing section

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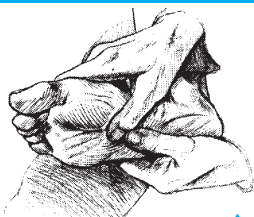
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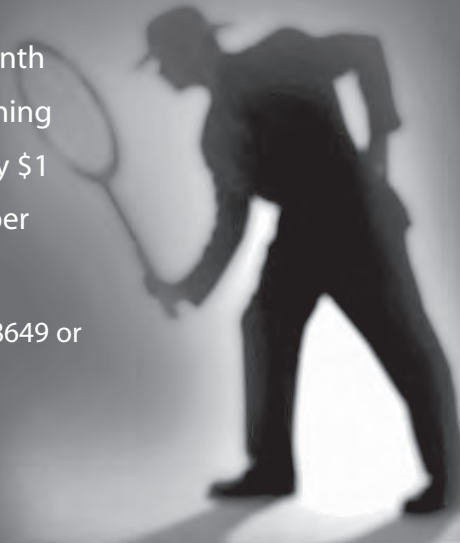
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# Sisters of Providence celebrate legacy of St. Theodora Guérin

By Mary Ann Wyand

SAINT MARY-OF-THE-WOODS—  
“We must live like saints.”

That spiritual advice from St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was artistically displayed on a banner in the Church of the Immaculate Conception on Oct. 22 as a reminder to people to strive for holiness in daily life.

Providence Sister Denise Wilkinson, general superior, echoed St. Theodora’s words in a reflection during the congregation’s celebration of their Foundation Day on Oct. 22 and the canonization of their foundress by Pope Benedict XVI on Oct. 15 in Rome.

Mother Theodore and five other Sisters of Providence began the local congregation’s history 166 years ago, Sister Denise explained, after enduring three months of arduous travel from France to Indiana.

“Succeeding generations of Sisters of Providence have found enough good to do across the United States, in South America, Taiwan and China, and so followed in the footsteps of our foremothers,” she said. “It is this spirit—this legacy—we have celebrated each Oct. 22, our Foundation Day, since 1840.”

This year, she said, the Sisters of Providence “add a new, rich and complex pattern to our history as a congregation—the experience of the institutional Church’s official recognition of our foundress as a saint of God.”

During the weeks before the canonization Mass at the Vatican, Sister Denise said she was often asked what Mother Theodore’s sainthood means to the people of Wabash Valley, the citizens of Indiana, non-Catholics, former students, friends of the sisters and members of the women’s religious order.



Photo by Mary Ann Wyand

Father Bernard Head, left, former chaplain of the Sisters of Providence, processes into the Church of the Immaculate Conception with Father Daniel Hopcus, chaplain of the congregation, and Providence Sister Denise Wilkinson, general superior, on Oct. 22 for the celebration of Foundation Day and the canonization of St. Theodora Guérin.

Below, Providence Sister Helene Marie Kelly listens to prelude music performed by the Indiana State University Brass Ensemble and organist Charlotte Norris before the Foundation Day Mass on Oct. 22 at the Church of the Immaculate Conception.

“They’re good questions and deserve thoughtful conversation among all of us,” she said. “... I’d suggest you read or re-read Mother Theodore’s story. Ponder her observations about life, Providence, education, creation, women, the family, justice, prayer, the Church [and] ministry.

“Then let’s find ways to talk with one another, not only about this remarkable woman, but about our hopes and aspirations and deep-seated convictions about issues important to her,” she said. “Let our conversations be marked by respect for one another, a desire to be in community with one another.”

Sister Denise said when Gov. Mitch Daniels dedicated a portion of Highway 150 as “St. Mother Theodore Guérin Memorial Highway” on Oct. 10, he told her, “‘As you know, I have Mother Theodore’s portrait hanging in my office. We converse with each other frequently—

usually in the evening at the end of my day. I need to tell you that it is impossible to knowingly do anything wrong with her looking over my shoulder.’”

Challenging her sisters, the general superior asked them, “Will our love of God, love of one another and life of service with others look like that of Mother Theodore? ... What, sisters, must we say and do so that others see in us her unshakable trust in the Providence that never fails? ... Will we, as a congregation, so respect her deepest hopes for us that we do ‘lean with all our weight on Providence,’ and thus abandon ourselves totally to the demanding and loving mission of the God of Providence?”

The assembly in the packed church responded to Sister Denise’s remarks with a standing ovation, and some of the sisters wiped away tears.

Before the liturgy, Providence Sister

*Continued on next page*



## LEGACY FOR OUR MISSION:

*For Our Children and the Future*

### HISTORIC FRENCH LICK CHURCH GETS FACELIFT AS TOURISM GROWS

Our Lady of the Springs Church in French Lick had fallen into disrepair—not from storm damage or faulty construction or neglect, but simply from old age. Built in 1887, time had taken its toll. But now, effort is underway to refurbish the church with the help of the *Legacy for Our Mission* campaign.

Why the renovation, and why now? The parish’s new administrator, Father John M. Hall, reports there is a hint of growth in the parish membership of just over 100 households. Simultaneously, an increase in the number of visitors is expected as a result of heightened economic development activity in French Lick. These changes are expected to trigger an increase in both the volume of tourists visiting the historic church and the number of Catholics attending Mass. “Our goal is to preserve what has been given us,” he explained.

Driving the renovation project is Father Hall, who in June was appointed administrator of Our Lady of the Springs and its smaller sister parish, Our Lord Jesus Christ the King Church in nearby Paoli. But he is no stranger to either parish, having served as pastor of both from 1989 to 2001.

A pair of Saint Francis Xavier Home Mission Fund grants provided by the United Catholic Appeal in 2005 and 2006 was the source of funding. “These grants support parishes that need assistance to carry on their work and to care for buildings and grounds,” Father Hall explained. An upcoming parish effort through *Legacy for Our Mission* will raise additional funds for renovations.

The church, with a seating capacity of 150, features wooden interior walls and ceiling above a tile floor. Also being renovated are the rectory and the 50’s-era Macke Hall (used for gymnasium activities and classrooms, with its kitchen serving up food for countless fish fries, parish dinners and the annual Pumpkin Fall Festival).



*“Our goal is to preserve what has been given us.”*

The following items are scheduled to be completed this year at Our Lady of the Springs:

- Macke Hall—sandblasting and exterior painting
- Handicap Ramp—construction of concrete ramp with hand rail, replacing an older wooden ramp connecting the walkway to the church
- Rectory front porch—construction.

Future renovation work will include:

- Reinforcement of the church—work on a beam to provide structural support
- Sidewalks—constructing additional walkways
- Restrooms—making existing facilities handicap-accessible
- Macke Hall—interior painting, replacement of doors and windows, and creation of rooms for religious education classes
- Church steps—replacement of the 20-plus steps leading to the church.

Beyond its physical requirements, Father Hall said, the parish has two ongoing needs: an education program for youth—vital in an area with no Catholic schools—and adult education programs that will enrich lifelong faith formation and encourage attendance.

Our Lady of the Springs is nestled in the rolling hills of Orange County, which counts 19,000 residents, has little industry and ranks as one of the economically poorest areas in the state. “This area is financially challenged,” Father Hall explained. “We need to help people keep going.”

Father Hall also continues to serve as pastor of St. Martin of Tours Parish in Martinsville, where he was appointed in 2005. How does he do it? “I try to keep everything organized, and I rely on the telephone and a very capable staff,” he admitted. And he’s on the road a lot. It’s 80 miles to French Lick and another 10 to Paoli, a trip he makes two or three times a month. “It’s not really an unusual workload,” Father Hall observed. “Several other priests in the archdiocese carry similar responsibilities. A lot of us are stretched thin.”

As the renovation project moves into high gear, parishioners express their support: “It’s important to maintain the church, just like a house,” commented Donna Rode, bookkeeper for both parishes. “We need to do this to keep Our Lady of the Springs a viable parish.”

*Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Home Missions. By contributing to the Legacy for Our Mission campaign through your local parish, a portion of your gift will be allocated to Home Missions and distributed to parishes such as Our Lady of the Springs in French Lick.*

Please visit the new online home for *Legacy for Our Mission* campaign. Our new campaign Web site is <http://www.archindy.org/legacy>.

Marie Kevin Tighe, the congregation's promoter of St. Theodore's cause, said returning home to Saint Mary-of-the-Woods after participating in the canonization felt like walking on holy ground.

"I really believe that this place is a sacred place," Sister Marie Kevin said, "and made sacred by the wonderful work and the spirit of ... St. Mother Theodore."

For many years, Saint Mary-of-the-Woods has been the home of the National Shrine of Our Lady of Providence, she said, and now the motherhouse is also the shrine of St. Theodora.

"I hope that more and more people will discover the life and the spirit of St. Mother Theodore Guérin," Sister Marie Kevin said, "and that other young women will have the same courage that she had in leaving her country, her home, her native land [and] her language to come to the wilds of Indiana to establish a congregation and a school."

"I hope that many people will come here to deepen their own prayer life," she said, "and their own understanding of their call from God—their relationship to God—and that God is calling all of us to sainthood."

Saint Mary-of-the-Woods College is the oldest Catholic liberal arts college for women in the United States, she said. "We have a long tradition of education, beginning with our foundress, St. Mother Theodore, who was decorated by the French government ... in France for her work in education there, and she brought that gift to America."

Father Daniel Hopcus, chaplain of the congregation, celebrated the eucharistic liturgy and Father Bernard Head, a retired archdiocesan priest who formerly served as chaplain for the sisters, was the concelebrant.

After the Mass, Father Head said he feels a lot of gratitude for the years he served in ministry with the Sisters of Providence.

"This [canonization] is just the



Photo by Mary Ann Wyand

Providence Sister Marie Kevin Tighe, the congregation's promoter of St. Theodora Guérin's cause, welcomes sisters and guests to the eucharistic liturgy celebrating the canonization of St. Theodora and the 166th anniversary of the foundation of the Sisters of Providence of Saint Mary-of-the-Woods on Oct. 22 at the Church of the Immaculate Conception. Christophe Alamelama, vice consul of the Consulate of France in Chicago, was a special guest.

culmination of the wonderful gifts that they all have," he said. "I feel very privileged to have been assigned here and to have worked with them for over 20 years."

St. Theodora placed her trust in God's loving Providence, Father Head said, which sustained her throughout her life and led to her canonization.

"Providence was her whole life," he said. "I think that people who need to be enriched spiritually, if they can turn themselves over to God like she did, that's a great lift for them and a great direction for their lives."

Our Lady of Providence also "plays a great role in the lives of all the sisters along with St. Mother Theodore," Father Head said. "I think Mary's trust in God, in her Son, is a pattern by which the sisters have tried to live. ... They're very lucky to have two great [spiritual] models like that." †



CNS photo/Karen Callaway, Northwest Indiana Catholic

Jack Kelly, 8, of Indianapolis touches a relic of St. Theodora Guérin following Mass at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Oct. 22. Sisters of Providence, alumnae of Saint Mary-of-the-Woods College and other friends of the religious order gathered that Sunday to honor the 166th anniversary of the founding of the Indiana congregation and the Oct. 15 canonization of St. Theodora in Rome.

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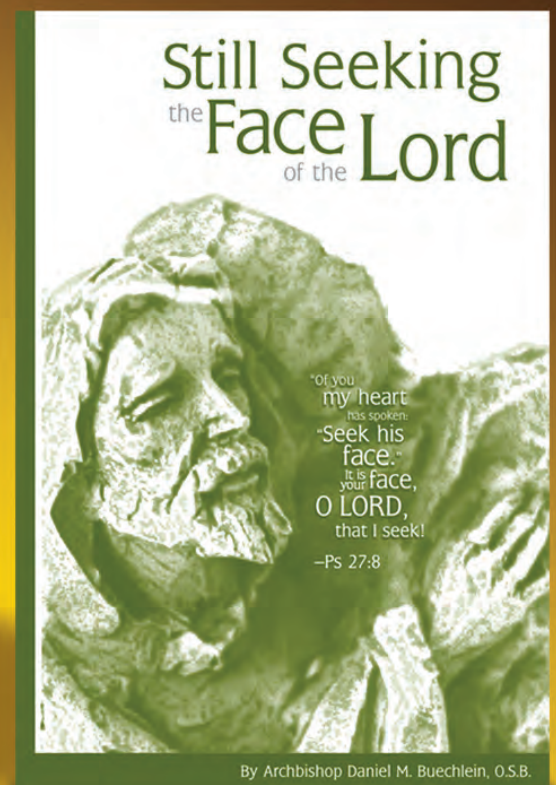
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# Saintly lives at center of Notre Dame film festival

By John Shaughnessy

A teenage girl faces overwhelming odds trying to dedicate her life to God.

A young priest stricken by a life-threatening illness confronts a personal crisis of faith.

A priest in a Nazi death camp has to weigh the possible executions of family and friends against the pressure to betray his faith and his beliefs.

Those stories are among the six movies being featured in the first "Films and Faith" festival at the University of Notre Dame from Oct. 27-29.

"Each of these films will encourage people to talk about the issues shown in the movie and connect them to their own lives," said Donald Crafton, a professor of film, television and theatre at Notre Dame. "Even if we're not a priest

facing a conflict during the Holocaust, we all have conflict in our lives. Hopefully, these films will provide models in dealing with these conflicts."

*Diary of a Country Priest* tells the story of the young priest with the life-threatening illness.

*Thérèse* and *Household Saints* show young women striving to lead lives totally committed to God.

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Indianapolis, IN 46206 or send him an e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org). Please include a daytime phone number where you can be reached. †

portrays the saint's life of humility, compassion and sacrifice.

*The Ninth Day* is based on the experiences of a real priest facing the Holocaust.

"We purposely chose films that were not only about real saints but saintly people," Crafton said.

"Saintliness is an option for everyone. These are people who have led lives that are in some way exemplary and should be an inspiration for all of us."

Another film, *Into Great Silence*, could be the highlight of the series, according to Crafton.

"This is a film that has just been picked up by a U.S. distributor just a month ago," Crafton said. "It will really be a premiere for us. It's on a monastery in the French Alps. The monks are a silent order. It follows them around and looks at their everyday lives. It sounds boring, but the reaction has been very enthusiastic by all the reviewers."

The festival is a way to celebrate films as an art form and as a medium to share messages—an approach that the Catholic Church has embraced, Crafton said.

"Film can be a very persuasive medium," he said. "It can bring emotion to concepts like sacrifice and compassion. It can also use drama to convey ideas of redemption."

"One of the defining things about the Catholic Church is its attitude to the arts and how it has always embraced cinema as part of its outreach mission. The Vatican has its own film archives. The Church has always accepted film as a way of communicating Christian ideas and attitudes."

(For more information about the film series, check the Web site at <http://performingarts.nd.edu>.) †

*Saint Mother Theodore Guerin*

*The Sisters of Providence express our gratitude to Archbishop Daniel M. Buechlein and all the people of the Archdiocese of Indianapolis for the outpouring of support, interest and affection shown us on the occasion of the canonization of our foundress, Saint Mother Theodore Guerin.*

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## Studying other religions helps us understand humanity

By Fr. Robert L. Kinast

When trying to interest people in a study of other religions, the most common reaction I hear is, "I don't have enough time to study my own faith adequately. Why should I study other religions?"

It's a good question, and there's an equally good answer.

The study of other religions aims at an accurate and adequate presentation of the beliefs and practices of existing religions. The purpose of such study is to come to a correct understanding of other religions and an appreciation for how they deal with the human questions and experiences common to us all.

Over the centuries, in most cultures, people have felt a religious instinct about the existence of a superior, spiritual reality encompassing our world, but they have conceived this reality in different ways:

- A personal being—as in the great monotheistic religions.
- A series of beings—as in the polytheism of Hinduism.
- Or no "being" at all—as in Buddhism.

This common religious impulse naturally is expressed in worship, which also takes many different forms. In addition, some religions, like Islam, regard a particular location as a sacred place, while others, like Buddhism, consider the whole world we experience a passing illusion.

The primary external benefit of a correct understanding of others' religious beliefs and practices is that it counteracts errors, distortions, stereotypes and oversimplifications.

For example, there is far more to Confucianism than pithy sayings in fortune cookies.

And Hindu belief in reincarnation

should not be interpreted as a passive acceptance of one's fate. India's nonviolent resistance to British colonialism showed that. Rather, it is a way of seeking spiritual perfection through continuous purification—a goal shared in other ways by Christians.

There are two reasons why an accurate understanding of others is important.

In today's wired world, opinions freely and easily are made available without any obvious control or critique.

While writing this article, I entered "comparative religion" in a search engine on the Internet and received more than 16 million possible responses. The sheer number indicates the importance of having accurate information about others' beliefs.

A second external benefit of comparative religion is that accurately knowing another religion leads to better relations with members of that religion.

This in turn can foster cooperation in finding common solutions to common problems, such as helping immigrants from Asian or African countries make the transition to a new nation while preserving their religious practices.

Better personal relationships also can help to prevent a repetition of the persecutions and wars that have been carried out in religion's name, usually fueled by ignorance or fear.

Probably few Christians had any real understanding of Islam at the time of the Crusades, but many Christians today, aware of terrorist attacks by Islamic extremists, may be no better informed.

Is it really the teaching of Islam that all infidels should be killed? Who qualifies as an infidel?

In addition to these external benefits of the study of comparative religion, there are internal benefits—effects on individual believers.



A Muslim prays during Islam's holy month of Ramadan. Learning about the prayer and meditation practices of a variety of religions can become the foundation for a conversation about whether such practices meet any basic human needs.

Studying another religion can clarify my own belief and my understanding of it.

The notion of immortality in Judaism provides a context for thinking through my understanding of personal immortality in Christianity.

The emphasis on moral conduct and the golden rule in Confucianism echo norms in the Christian tradition and remind me that Christianity is a way of life.

Studying another religion can strengthen my own belief and convictions.

The importance and predominance of religious narratives in Hinduism in a certain way confirms my appreciation for the stories of the Bible.

The extreme respect for nature found in Native-American religion relates closely to my own belief that God is present in all creation.

Studying another religion sometimes serves to challenge my religious understanding and practice, especially regarding morality and the more demanding aspects of my faith.

The doctrine of fate and the corresponding caste system of Hinduism as well as the sharp dualism of Zoroastrianism challenge me to examine my understanding of good and evil in the

world.

Likewise, the path of withdrawal and contemplation in Taoism confronts my impulse toward activism and the assumption that I know how to make the world better.

Studying another religion can provide insights and motivation that I might not have had otherwise.

The Hindu quest for discerning the ultimate truth and the Buddhist goal of enlightenment affirm the value of reflection, study and learning.

The zeal of Muslims for spreading their religion may motivate me to engage in more active evangelization.

When Vatican Council II discussed the Church's relation to non-Christian religions, it did not explicitly mention the benefits that a comparative study of religion offers, but it did urge its "sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions" (Declaration on Non-Christian Religions, #2). The benefits will follow once the study begins.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Prairie Village, Kan.) †

An artisan applies the finishing touches to an idol of a Hindu deity in India. Studying another religion can strengthen our own belief and convictions as well as provide insights and motivation that we might not have had otherwise.



### Discussion Point

## Religious belief promotes unity

### This Week's Question

Do you think you have anything in common in terms of faith with Muslims or Buddhists?

"We do have belief in one God, and our connection to one another through Abraham, and the fact that we see ourselves as the people of God. Our humanity as well." (Anne Hysell, Pocatello, Idaho)

"I think we have something in common with some members of those communities, such as the universal truth of 'Do Good, Don't Do Harm.' That is at the core of all religions, whether or not it is practiced." (Sheila Guthrie, Guthrie, Okla.)

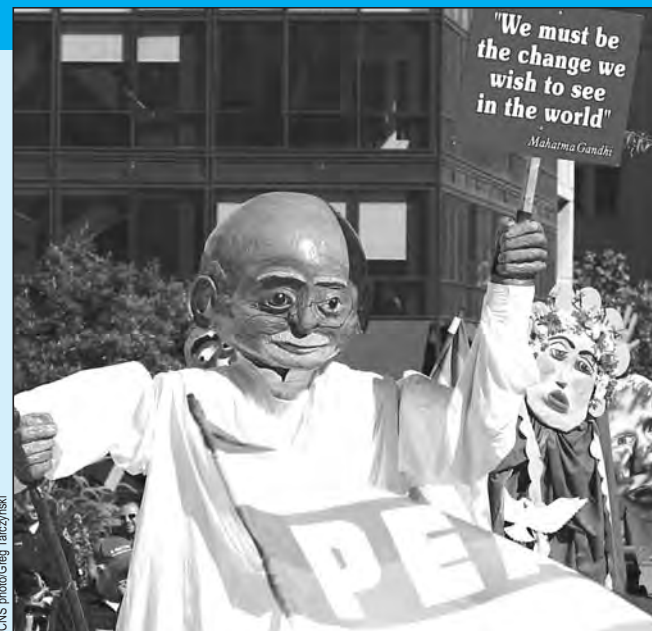
"Only the belief in a higher power—nothing much beyond that." (Tony Stanley, Anchorage, Alaska)

"Probably belief in God." (Mary Jane Smitherman, Tuscaloosa, Ala.)

### Lend Us Your Voice

An upcoming edition asks: What will you do at home to bring the Advent season to life this year?

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From the Editor Emeritus/John F. Fink

## Prayer: The practice of discursive meditation

(Third in a series)

Meditation can engage our thoughts, imagination, emotions and desires, all in the act of praying.



St. Francis de Sales preferred meditation to vocal prayer. He acknowledged that "it is a good thing" to say vocal prayers, but "if you have the gift of mental prayer, you should always give it first place."

It's good that he wrote "if you have the gift of mental prayer" because not everyone has that gift. It requires a good bit of attentiveness that is sometimes difficult to achieve. Fortunately, we Christians have plenty of things to help us: the Bible, spiritual books, paintings or statues, the liturgical texts for the day, the wonders of God's creation, even the events of the day.

St. Francis promoted what is known as discursive meditation, a method of prayer that involves three basic steps: thinking of

some religious truth, consideration of its application to one's life, and a resolution to put it into practice.

But first we must prepare for meditation. The first step is to place yourself in the presence of God. This is easiest to do in a church, of course, where Jesus is truly present in the tabernacle. However, God is everywhere, and we can enter into his presence anywhere.

Secondly, we should ask for God's help in making our meditation.

We are then ready to picture in imagination the mystery we wish to meditate on as if it really took place before us. We can picture in our minds the scene of the Annunciation, the Crucifixion, the Resurrection or any other scene in the life of Christ. We can put ourselves in the picture and imagine ourselves as careful observers.

That's not always possible, though.

How do we form a picture with our imaginations when meditating about God's will for us or about some of God's awesome attributes—his omniscience, omnipotence, immutability, eternal

existence, etc.? In those cases, we need to use comparisons to assist us.

After the imagination has done its part, there follows the act of the intellect—considering how it applies to our life. This should include ways that will encourage a greater love of God or an increase in virtue. When meditating on the Passion and death of Jesus, for example, it certainly should not be difficult to elicit a reciprocal love for Jesus who loved us so much he died for us.

Meditation is meant to produce such sentiments as love of God and neighbor, desire for heaven, zeal for the salvation of souls, imitation of the life of our Lord, compassion, awe, joy, fear of God's displeasure, hatred of sin, confidence in God's goodness and mercy, and deep sorrow for the sins of our past life.

From these sentiments should flow resolutions, the third part of meditation. This is where so many of us slip up. We might find it easy to imagine a scene, consider various aspects of it and feel compassion, but we're rather slow at the business of making resolutions to correct a fault. †

Faith and Family/Sean Gallagher

## Saints can help families grow in love

"Hi Daddy. I love you."

My 4-year-old son, Michael, spoke these sweet words to me during a telephone call last Sunday.



They were words that might be considered common. He says them to me on a regular basis.

But last Sunday, they were especially dear because he was

thousands of miles away from my wife, Cindy, and I as we were in Rome for the canonization of St. Theodora Guérin, and he was staying with his grandparents in Shelbyville.

Being separated from Michael and his younger brother, Raphael, for more than a week and by a large ocean was a strong reinforcement for me of how important they both are to me and how much I love them.

I knew both of these things, of course. But the separation really brought that home strongly for me. It was certainly a blessing that God gave me during this pilgrimage filled with many graces.

One of the other gifts that came my way during my sojourn in Italy was the frequent opportunity to pray at the resting places of people like St. Francis of Assisi, St. Clare, St. Catherine of Siena, St. Paul and St. Peter, to name a few.

Those times of prayer seemed to bridge the thousands of miles between me and my boys. As I invoked the prayers of these saints for my boys, I came to realize that the spiritual bond between them and me remained strong even when I was so far away from them.

The blessed presence of the saints in our Church is a great gift to families that can help strengthen their bonds of love.

Their prayers for us that we invoke can help us overcome the small and large trials that we face daily in our relationships and in managing our households.

Their example of holiness can spur us on to say yes to the grace that God always offers us to think, speak and act in relationships in our families more like Christ would have us do.

An especially appropriate saint for families in central and southern Indiana to embrace is, of course, St. Theodora herself, the first canonized saint of our archdiocese.

Families might go to Saint Mary-of-the-Woods to pray at her resting place there in the Sisters of Providence's Church of the Immaculate Conception.

But just as my pilgrimage to Italy reminded me that the spiritual bond between me and my sons can span the globe, it is also good for us to remember that we don't necessarily need to go to the tombs of the saints to maintain our ties with them.

By baptism, we are linked to them through time and space into eternity itself. Wherever we are, whatever we are doing, the saints are always close to us, willing and able to draw us by their prayer closer to Christ and closer to our family members.

As I write this column, my wife and I are jetting across the Atlantic Ocean on our way back home, looking forward to being reunited with Michael and Raphael.

But this last leg of the archdiocesan canonization pilgrimage is a metaphor of the destination of the greatest pilgrimage of all: our home in heaven.

Keeping the saints close to us in our prayers can help us and our families grow closer together in love as we continue on our common journey of faith toward our heavenly homeland.

Make the saints a part of your family and your bonds to our heavenly Father, Christ our brother, and all of your loved ones will surely be strengthened. †

Cornucopia/Cynthia Dewes

## Sure, and it's an Irish Halloween we're having

Guess what? It seems we have the Irish to thank for the way we celebrate a holiday other than St. Patrick's Day. It's



Halloween! I found this information in an ancient copy of *Liguorian* magazine. It's amazing the things you can learn if you clean out cabinets.

It seems that 20 centuries ago, the Celts celebrated the end of the autumn

season on the Eve of Samhain (pronounced "sowen"), which later became Halloween.

Samhain was the beginning of the Celtic New Year, the end of the grazing season. On this day, new fires were set and the old ones extinguished to symbolize hope for abundance in the new year, and light conquering the powers of winter darkness.

While this sounds like a cheerful occasion, the night before was thought to be "a night of danger and dread," a time when the coming together of the old and the new opened the mortal and nether worlds to each other. This freed the spirits

of the dead to return to this world to even scores, wandering the earth in pursuit of justice. Also at this time, people could read the future by following certain practices. Some of our favorite Halloween customs come from such beliefs.

Bobbing for apples was a way for Celts to learn who would "marry, thrive or die in the new year." If they caught an apple stem with their teeth, they'd peel the apple and throw the peel over their shoulder. Supposedly, the peel would form a letter of the alphabet indicating the name of the future bride or groom.

Black cats were thought to be people who were evil in this life, and then were changed into animals as punishment for their sins. If they crossed your path it was bad luck, and if you saw one that stared at you, you'd better go the other way fast. And the phrase "knock on wood" came from the Celtic idea that spirits lived in trees and could be kept friendly if you knocked on them to say "Hi."

Jack-o-lanterns also come from Irish legend. It seems there was a miserly prankster named Stingy Jack who was refused entrance to heaven when he died because he'd been too stingy to help the poor. He was also denied entrance to hell because he'd played a practical joke on

the devil.

Since he couldn't go to either place, Jack had to walk the earth each night until Judgment Day. When he complained it was too dark at night, Satan threw him a red-hot coal to light his way. It was too hot to handle, so clever Jack picked up a nearby gourd and fashioned a lantern from it by cutting holes for the light to shine out.

Now, there are other theories about the origins of All Saints Day and Halloween, and their timing to coincide with a popular pagan holiday. Some say the feast of All Saints began when Pope Boniface IV christianized the Pantheon, a temple where Romans worshipped their gods and goddesses, by dedicating it under the title St. Mary of the Martyrs. Others think it started when Pope Gregory III dedicated an Oratory in St. Peter's Basilica to all the saints, whose feast was held on Nov. 1 from then on.

That's all fine. But, personally, I like the idea that Irish missionaries brought Halloween to us. After all, didn't they save civilization?

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

Faithful Lines/Shirley Vogler Meister

## The 'spiritual sword' of powerful prayers

As October—the month of the Blessed Virgin and the rosary—comes to an end, I turn my attention to using beads in prayer.



Some Catholics hang a rosary from the rearview mirror in their cars. Others carry them in pockets or purses, and some display them in their homes.

I keep one in a velvet pouch in my purse, but have two

large rosaries hanging on the wall behind my computer.

The large white one from my husband's mother glows in the dark. She found comfort in having rosaries with her even during her last years in a nursing home.

Unfortunately, I was forced to provide inexpensive ones for her because the lovely ones were stolen. I cringe to think of how they might have been used. One staff member told me that some younger employees used them as necklaces to emulate a rock star I consider offensive.

I especially treasure the rosary made by my daughter, Lisa, for a special project in grade school. It is more than 6 feet long, and is made of heavy string and buckeyes from a tree in our yard. She used larger buckeyes for the prayers between the five decades, and made a stained-glass crucifix. She needed help from her father to drill holes in the buckeyes.

As I work at my computer, I often visually follow those beads in prayer.

The *New Advent Catholic Encyclopedia* has an impressive history of the holy rosary at [www.newadvent.org](http://www.newadvent.org). Many Web sites honor this tradition. There is less information about the tradition of prayer beads in other religions, but some details can be found at [www.en.wikipedia.org/wiki/Prayer\\_beads](http://www.en.wikipedia.org/wiki/Prayer_beads).

In Christianity, one of the oldest forms of prayer beads came between the third and fifth centuries from Desert Fathers, who used knotted ropes to count prayers, typically "Lord Jesus Christ, son of God, have mercy on me, a sinner."

The Catholic rosary comes from the Latin word "*rosarium*," which means

"crown of roses."

Catholics need no explanation of the rosary's four mysteries—joyful, sorrowful, glorious and luminous—and its prayers, which are sometimes referred to as a "spiritual sword" because this form of prayer is powerful.

Even some Anglicans use our rosary. Many Eastern Christians use a prayer rope, some made of leather.

The earliest use of beads is traced to Hinduism, with 108 beads to pray the name God or a mantra. Muslims use prayer beads when reciting the 99 names of God from the Quran. Sikhs use 99 knots made of wool. Baha'is sometimes use prayer beads when reciting their name for God 95 times a day. Tibetan Buddhists have 111 beads to do this.

Some Catholics consider the rosary "a spiritual sword" because the prayers are so powerful. The Blessed Mother has emphasized that through her apparition requests to recite the rosary.

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

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Oct. 29, 2006

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

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



A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and he was the son of Hilkiah, a priest. He acted as a prophet for more than 40 years.

As the son of a priest, in all likelihood, he was quite familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, which molded the Hebrews into one distinctive race and resulted in their settlement in the Holy Land.

The tradition was clear. The Hebrews did not escape Egypt simply because they were lucky or because they were clever. To the contrary, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his lifetime as threatening or as awful as the plight of his people who lived centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland, and he saw the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed these threats, and the humiliation and destruction of being overtaken, with faith that the merciful God of the Exodus again would rescue the people.

This weekend's reading is a powerful and expressive acclamation of God's power and goodness, and in the assurance that once more God will protect and lead the people.

As is typical of this book, this reading literarily is moving in its eloquence and feeling.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament Scripture is

abundant in its references to ancient Jewish beliefs and customs. Its author is unknown, but obviously the author knew Judaism and Jewish life in the first century A.D. very well.

Supreme in Jewish cult—and in many other aspects of Jewish life—in the first century A.D. was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humankind in sacrificing to God, causing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading.

It is the story of Bartimeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimeus had to beg in order to survive.

At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them.

Blindness, as all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless so disease and incapacity were considered to be signs of a heartlessness that came from sin.

Thus, when Jesus healed, the effects and power of sin also were overcome.

The key to Bartimeus' being healed was his faith.

## Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. God's mercy is everlasting because God is eternal and unchanging.

God is not forgiving and blessing in one instance, but punitive and angry in another.

Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today.

We cannot do everything ourselves, but the loving God of the Exodus, with us because of the reconciling death of Jesus, still comes to our aid. The key is that we, as Bartimeus, love God and trust in the Lord. †

## Daily Readings

Monday, Oct. 30  
Ephesians 4:32-5:8  
Psalm 1:1-4, 6  
Luke 13:10-17

Tuesday, Oct. 31  
Ephesians 5:21-33  
or Ephesians 5:2a, 25-33  
Psalm 128:1-5  
Luke 13:18-21

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

Thursday, Nov. 2  
The Commemoration of  
All the Faithful Departed  
(All Souls Day)  
Wisdom 3:1-9

Psalms 23:1-6  
Romans 5:5-11  
John 11:17-27

Friday, Nov. 3  
Martin de Porres, religious  
Philippians 1:1-11  
Psalm 111:1-6  
Luke 14:1-6

Saturday, Nov. 4  
Charles Borromeo, bishop  
Philippians 1:18b-26  
Psalm 42:2-3, 5  
Luke 14:1, 7-11

Sunday, Nov. 5  
Thirty-first Sunday in  
Ordinary Time  
Deuteronomy 6:2-6  
Psalm 18:2-4, 47, 51  
Hebrews 7:23-28  
Mark 12:28b-34

Question Corner/Fr. John Dietzen

## Annulment requires proof that marriage was invalid

**Q**In your book *Catholic Q and A—Answers to the Most Common*



*Questions about Catholicism*, I read with great interest your explanation about "maturing heterosexually."

You describe adolescents in an autoerotic phase of development and tell how some men and

women never move beyond this level of sexual awareness and maturity.

This describes my ex-husband perfectly. After 28 years of living with such selfishness, I gave up hope and divorced him. Would this be grounds for an annulment? How could permanent autoerotic phase be proven? (New York)

**A**An annulment is a formal declaration by a Church (usually diocesan) tribunal that what seemed to be a valid marriage was in fact never a real marriage at all.

What must be proven is that some condition was present in the couple's relationship that rules out the possibility of authentic, valid marriage promises.

That condition might be physical (impotence, for example), intentional (for example, an intention never to have children) or psychological, perhaps a psychic or emotional inability to commit oneself to "a partnership of the whole of life," which we believe the marriage covenant entails.

An annulment in your case apparently would be based on that last condition.

As you suggest, sufficient proof that one of the marriage partners did not have enough emotional maturity or stability to fully realize the meaning of marriage vows and bind himself or herself to keep them is not easy, but it is not impossible.

Information given by the couple, statements of friends who knew them well and the testimony of psychiatrists or other professional counselors aid diocesan personnel in making decisions that are fair and reasonable.

It would not be appropriate for me to hazard even a wild guess at what the outcome of your case might be. But from the little you tell me, it seems worth a try. Please contact your pastor or another priest in your area whom you

may know and ask for his help. He will guide you through what needs to be done.

**Q**I am a student at our state university and came across a book called *The Prophecies of St. Malachy*. It supposedly gives a brief sketch of all the popes until the end of the world.

Does the Catholic Church recognize this book? Is it heresy? Some of the prophecies seem believable. (Louisiana)

**A**The "prophecy" that bears his name supposedly was written by St. [Bishop] Malachy of Ireland, who died in 1148. It claims to designate 111 successors of Pope Celestine II, who lived about the same time as Malachy.

These successors are not identified by name, but by short verses said to characterize the man and his time as pope. The first 60 or so are somewhat clear and bear a bit of resemblance to the pope they refer to. After that, the verses become so generic they could almost refer to anyone anytime. It takes a vivid imagination to pull some meaning out of most references.

According to these alleged predictions, there is only one more pope after the present one. He will be Petrus Romanus, Peter of Rome, who will preside over the destruction of Rome and the end of the present age.

The whole supposed prophecy is, in fact, an elaborate forgery. St. Malachy, who had a holy and illustrious career, died more than 400 years before his so-called prophecy first appeared in Europe, which is when the clearer references end and the impossibly vague ones begin.

The author must have had fun composing this literary and historical curiosity, but it is a fake. Nevertheless, it seems to be rediscovered and gains a brief, new following about every 20 or 25 years.

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

## My Journey to God

# Transformation

Busyness fills my life,  
Running here and there,  
No time to slow down,  
Activities everywhere.

A promise I make,  
To love you first of all,  
You've quieted my soul,  
So I can hear your call.

My search is worldwide,  
My hunger profound,  
Things no longer satisfy,  
I'm lost and want to be found.

I let go of the old,  
And fall in love with you,  
What I had was nothing,  
Your love is all that's true.

You let me find You,  
Healer of my soul.  
Escape was not an option,  
Your love makes me whole.

I look in the mirror,  
And what do I see,  
The face of Jesus  
Looking back at me.

In the quiet I sit,  
Just looking anew,  
My soul's fire is lit,  
At last I'm trusting you.

No need to run now,  
I'll just simply be.  
God has taken over  
And is transforming me.

By Sandy Bierly



(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. She wrote this poem during meditation time in the chapel at the Benedict Inn Retreat and Conference Center in Beech Grove on Oct. 7 while participating in a Regnum Christi retreat. This computer-generated image of Christ is actually a montage of parishioners' faces at St. Mary Parish in Auckland, New Zealand. The artwork was created by 22-year-old parishioner Rory Leighton, who explained, "I hope that those who view the work now see past the faces they know and instead see Christ working in each of us and helping us grow together in his light.") †

# Doctor: Catholics who won't perform abortions face pressure

ROME (CNS)—Catholic obstetricians who respect the dignity of motherhood and the life of the unborn risk disappearing in societies where abortion is legal, said the head of an international group of Catholic obstetricians and gynecologists.

Obstetricians who oppose having to perform abortions as part of their training or in their practice at public or private health care facilities sometimes face "a sort of medical totalitarianism" and feel tremendous pressure to "do it this way or not at all," Dr. Robert Walley, founder and executive director of MaterCare International, told Catholic News Service on Oct. 12.

Walley and some 60 other obstetricians from 14 countries were in Rome on Oct. 11-15 as part of the fourth MaterCare International workshop for Catholic women's health specialists.

Part of the World Federation of Catholic Medical Associations, MaterCare was founded in 1995 to "serve the culture of life" wherever mothers and their children are neglected or

abandoned, said the British-born doctor. This year's workshop looked at ways the dignity of motherhood and the practice of obstetrics could be protected and promoted.

"Like the dinosaur who was frozen out by a climatic change, that's happening to us," Walley said, explaining that Catholic obstetricians who wish to avoid being involved with abortions are being "frozen out by the climatic change that occurred when abortion was brought in 30 years ago."

When he started his studies more than 35 years ago, Walley said obstetrics was a prestigious and even joyful profession because the doctors were helping "the co-creators" of life bring a new child into the world and "the outcome was always happy."

But all that changed with legalized abortion, he said, and most practitioners "became depressed."



Dr. John Bruchalski chats with a patient, Iris Ryan, who is 36 weeks pregnant, at the end of her visit to the Tepeyac Family Center in Fairfax, Va., on Oct. 17 as receptionist Maureen Dundon looks on. Bruchalski, who is Catholic, does not prescribe birth control.

"It doesn't matter what side of the argument you're on with the abortion issue, nobody wants to spend their life doing abortions if you're a trained surgeon, a trained gynecologist," he said.

But he said the largest factor that has led to the drop in new recruits for obstetrics and gynecology is the climate of litigation.

"There's a crisis in obstetrics because no one wants to go into it," he said.

"The world now expects perfection, so if you don't get it, and we can't guarantee that," he said, patients often sue the obstetrician, which then discourages people from continuing or even getting into this field.

Walley lived and trained in England, but was soon forced to leave when Britain's state-run National Health System required him to perform abortions.

"I said, 'No,' and they said, 'No, you have to do it and if not you have to either change your specialty or leave.' And I chose to leave," he said.

He moved to Canada, where he joined the faculty of a new medical school, and while the school did not require him to teach or perform abortions, "they weren't happy I had a particular view of things, and that pursued me until I retired from clinical practice last year.

"Every civilized country has always recognized conscientious objection even in the time of war, but not in the time of abortion, and it's an outrage," he said, adding that many countries, especially in Europe, do not protect a doctor's right of conscience.

However, more than a decade ago, the U.S. Congress passed legislation that provided a protection of conscience clause when new regulations required abortion training in all residency programs.

Dr. John Seeds, professor and chairman of the department of obstetrics and gynecology at Virginia Commonwealth University in Richmond, Va., said half of his residents are practicing Catholics and that they openly enjoy their studies, even at this public, secular university.

"There's not this evil cloud" hanging over them that would have come with a requirement to study or perform abortions, Seeds, who chairs MaterCare USA, told CNS.

Father George Woodall, professor of moral theology and bioethics at Rome's Regina Apostolorum university, reaffirmed the importance of protecting the right and dignity of conscience, saying conscience does not reflect mere personal opinion or feelings, but reflects an individual's desire to pay witness to truth. †



"I realize that it takes a team approach when it comes to patient care. Luckily, we have a dedicated group of individuals who have made it their mission to ensure that our patients receive the highest level care, while never losing sight of the little things that matter, like a caring hand to hold."

- Dr. Ronald Reisman  
physician, Seton Specialty Hospital.

Seton Specialty Hospital is a premier long-term, acute care hospital (LTACH) dedicated to improving the quality of life for patients in their journey back from the ICU to a stable health condition. For more information, call 317.582.8560 or visit [seton.stvincent.org](http://seton.stvincent.org).



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# 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.

**ANDERSON, Donald C.**, 57, St. Anthony, Indianapolis, Sept. 27. Father of Pearlitta Banks and Michael Anderson. Son of Mary (Moore) Anderson.

Brother of Penny Brown, Vickie, Cliff and Steven Anderson. Grandfather of six. Great-grandfather of two.

**BLACKWELL, Jerry**, 46, St. Joan of Arc, Indianapolis, Sept. 17. Brother of Janet Deery, Karen Smith and Kenneth Blackwell. Uncle of several. (correction)

**BREWER, George O.**, 89, St. Louis, Batesville, Oct. 10. Brother of Daisy Clinger and James Brewer. Uncle of several.

**CERVO, Natalie**, 87, Holy Trinity, Indianapolis, Sept. 9. Mother of Rena Byers, Virginia Cranfill, Louis and Richard Giacone. Grandmother

of 14. Great-grandmother of 27. Great-great-grandmother of two.

**DONNELLY, Richard Gerard**, 45, St. Bartholomew, Columbus, Oct. 3. Husband of Sharon (Everitt) Donnelly. Father of Blake, Morgan and Nathan Donnelly. Son of James and Marjorie (Morford) Donnelly. Brother of Kathie Wietsmarchen, Dan, Jim and Tom Donnelly.

**DRABEK, Edmund F.**, 73, St. Michael, Bradford, Sept. 19. Husband of Mary L. Drabek. Father of Deborah Howard and Edmund Drabek. Brother of Anna Lee Poncik, Sidonia Sylvia, Agnes Sydow, Alfonse, Jerry and William Drabek. Grandfather of five.

**ERNSTES, Katie Lynnae**, 16, St. Joseph, Shelbyville, Oct. 10. Daughter of Ben and Theresa Ernstes. Sister of Trey Ernstes.

Granddaughter of William and Rita Cavaness and Joy Ernestes.

**FOROUD, Marianne**, 81, Immaculate Heart of Mary, Indianapolis, Oct. 11. Mother of Kristina and Tatiana Foroud. Grandmother of five.

**GARNETT, Mary Sylvia (Royall)**, 77, St. Andrew the Apostle, Indianapolis, Sept. 21. Wife of Claude Garnett. Sister of Hilda and Archibald Royall.

**GONZALEZ, Alejandro Santos**, 23, St. Mary, Indianapolis, Oct. 8. Brother of Daniel Santos Gonzalez.

**GRAFFA, Mary Elizabeth**, 97, St. Bartholomew, Columbus, Oct. 8. Grandmother of two. Great-grandmother of three. Great-great-grandmother of two.

**KAPPMAYER, Stanford W.**,

69, Holy Trinity, Indianapolis, Sept. 24. Son of Pauline M. Kappmeyer.

**McDAVID, Maryalyce**, 78, St. Margaret Mary, Terre Haute, Oct. 11. Wife of Dr. Ronald F. McDavid. Mother of Elizabeth, Erin, Kathleen, Margaret, Mary, Daniel, Dennis, George, John, Michael, Patrick and Robert McDavid. Grandmother of 19.

**MEYERS, Robert B.**, 83, St. Anthony, Indianapolis, Oct. 11. Father of Nancy Lagle, Michael Boyd and Richard Myers. Brother of Jean Beriault. Grandfather of seven. Great-grandfather of four.

**MODGLIN, Robert D.**, 84, St. Margaret Mary, Terre Haute, Oct. 7. Husband of Elizabeth Modglin. Stepfather of Kim and Don Mediate.

**MOULTON, Benjamin**, 89, St. Margaret Mary, Terre Haute, Sept. 30. Father of Dorcas and William Moulton. Grandfather of three. Great-grandfather of one.

**SCHOUTEN, John H.**, 86, SS. Peter and Paul Cathedral, Indianapolis, Oct. 12. Husband of Trudi Schouten. Father of Marjo Buennagel, Trudy Young, Bob, Phil, Ron, Rudy and Sjon Schouten. Grandfather of 23. Great-grandfather of six.

**SIEBERT, Marjorie Blanche**, 86, St. Maurice, Napoleon, Sept. 25. Mother of Ronald Siebert. Sister of Lester Keene.

**WILKERSON, Elizabeth**, 85, SS. Peter and Paul Cathedral, Indianapolis, Oct. 14. Mother of Tangalia S. Wilkerson. Sister of Beatrice Hill. †



## Thinking of Priesthood?

If you are a single adult male who has ever considered a vocation to the priesthood, you are invited to attend a discernment retreat led by Archbishop Daniel Buechlein, O.S.B. on Friday evening through Saturday afternoon, November 17-18.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
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#### Manager of Development Office

The Sisters of St. Francis, Oldenburg, Indiana are seeking a qualified person to assume the full time position of Office Manager in the Development Office. Responsibilities include the daily operations of the office, especially the receipt, recording, deposit and acknowledgement of gifts. The person should have an understanding of the Catholic Church and Religious Life so as to help articulate the mission of the Sisters. A bachelor's degree and/or two years of related work experience and/or office management experience is required. Accounting skills are a plus.

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The director must be a practicing Roman Catholic and should hold a master degree in social work or a related field or possess equivalent experience. Experience in social services, administration and fund development is preferred. A strong desire to develop services to meet the needs of the poor and vulnerable in New Albany and surrounding communities is required. Qualified candidates will possess excellent communication and leadership skills.

Please send a cover letter, résumé, and list of references to:

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## Director, Corporate and Foundation Development

The Archdiocese of Indianapolis is seeking a Director of Corporate and Foundation Development to support archdiocesan ministry priorities in education, charities, and other select areas. The responsibilities are focused on developing support from corporations and foundations through annual requests, special events, and capital campaigns. The position includes oversight of foundation research and proposal writing processes. The Director will also guide and support a group of parishes in their annual stewardship education and renewal efforts, while cultivating relationships with benefactors.

The Director reports to the Executive Director of Stewardship and Development and will supervise an Administrative Assistant and the Director of Foundation Research and Proposal Writing.

Interested individuals should please send a cover letter, résumé, and list of references to:

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# Exhibit celebrates lives of children who died too soon

By John Shaughnessy

Caroline Mecklin knows the pain and confusion of losing a friend during childhood.

So when four children from two nearby Indianapolis parishes died in the past five months, Mecklin wanted to find a way to help students at Holy Cross Central School and St. Philip Neri School celebrate the lives and mourn the deaths of their friends.

As the art teacher at Holy Cross, Mecklin followed the year-and-a-half struggle that 9-year-old Soraya Amy Jackson faced with brain cancer before the Holy Cross student died in September.

She also knew the shock and the heartbreak that overwhelmed St. Philip Neri Parish and the city of Indianapolis when 11-year-old Alberto Covarrubias, 8-year-old David Covarrubias and 5-year-old Luis Albarran were murdered, along with four adult relatives, during a robbery in their Indianapolis home in June.

"Most of the students knew the children, and it affected them deeply," Mecklin said. "We wanted to find a way to invite the children to understand life in relationship to death, without telling them what they should be thinking."

So Mecklin joined with St. Philip art teacher Tosca Marin in helping students at both schools tap into the Mexican tradition called the Day of the Dead, a celebration that remembers the lives of the deceased on Nov. 1—All Saints Day—and Nov. 2—All Souls Day.

The students created an altar in memory of their friends, decorating it with items that reminded them of the four children. The altar is now on display through Nov. 26 at the Indianapolis Art Center, one of the places



Photographs at a "Day of the Dead" exhibit at the Indianapolis Art Center pay tribute to four children from two parishes who died in the past five months.

where Soraya Jackson took art classes. "When children pass on too soon, it's more of a tragedy," Marin said. "The murder of the family occurred at the end of the school year, and we never got to talk about it in school. The kids were in shock. This is an opportunity for them to be able to express themselves. I think it helps because we're supposed to remember that the people who have died are still part of us. In remembering them, it helps us heal."

Helping with the altar had that impact on the students. As part of the display, 11-year-old Alexandra Guerrero wrote a letter that included this tribute: "I wish God would always shine down on me, to always have the Covarrubias family in my heart. Keep Alberto shining down on me always. Alberto was a good friend of mine."

Another student from St. Philip Neri School also thought the display was a special way to remember the children.

"It was fun. We got to incorporate art, and it meant a lot to me," said 13-year-old Marlena Webb.

So did a moment that happened as the students were installing the altar at the art center.

"One lady came up and asked about it," Marin recalled. "She was really taken by what happened to the family [that was killed]. It was interesting for the students to see how much she cared. The kids at St. Philip are from families that are mostly Hispanic and poor. They need to know somebody cares."

Mecklin knows the pain personally. As a child, she grew up in a small town with a girl named Wanda that she met at Sunday school.

"She got some kind of illness," Mecklin said. "We prayed for her in church and she



From left, St. Philip Neri art teacher Tosca Marin poses in front of a "Day of the Dead" altar with students Marlena Webb, Belia Mariscal, Indira Escareno and Jerzon Herrera.

died. My parents took me to her funeral, and it affected me very much at the time."

It was just the beginning of the heartbreak Mecklin has experienced. Twenty-eight years ago, she became the mother of twin girls who were born prematurely. Madeline lived for just one day. Margrete lived for four months and six days.

"It was devastating to me," she said. So was seeing her 86-year-old mother die of cancer on Halloween five years ago. Still grieving a year later, Mecklin created a Day of the Dead altar in memory of her mother, Rose Langer.

"There's a process of grieving that ties in with the Day of the Dead, with remembering the person and reliving all the things that had been meaningful for them and you," said Mecklin, the mother of two

grown children. "It's part of the process of grief. The altar is a public acknowledgment of their lives. You're missing the person and not wanting their presence in your life to end. It becomes a way of celebrating their life and bringing them back to you."

Mecklin believes it's an important lesson for everyone to learn, including children.

"In our society, we try to shelter children from the whole concept of sadness," she said. "But, ultimately, death happens to all of us. As a teacher and an artist, being able to introduce students to the entirety of life—the sadness and the joy—gives children a sense of what it is to be human in all its ramifications."

"From my own experience, what they've done here will help them through a difficult time later in their life." †



Students at Holy Cross Central School and St. Philip Neri School in Indianapolis created artwork to celebrate the lives and mourn the deaths of four friends.

## Classified Directory, continued from page 18

### Positions Available

#### Maintenance

The Archdiocese of Indianapolis has an opening in Maintenance and is seeking an individual with prior experience in carpentry, plumbing, electrical work, painting, and HVAC repair. The position requires working as a member of a team, being flexible, and prioritizing multiple tasks.

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The position requires excellent interpersonal skills, telephone etiquette, organizational skills and the ability to prioritize and handle multiple tasks. The ability to speak Spanish is a plus.

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#### Director, Planned Giving

The Archdiocese of Indianapolis is seeking a Director of Planned Giving to oversee the growth and administration of assets entrusted to the Catholic Community Foundation for the perpetual mission of the Archdiocese of Indianapolis. The responsibilities are focused on raising donor awareness of planned giving strategies and benefits, supporting and educating donors who are considering or making planned gifts, marketing the foundation to parish, school, and agency leadership, and administering the Office of Planned Giving. The Director will also guide and support a group of parishes in their annual stewardship education and renewal efforts, while cultivating relationships with benefactors.

The Director reports to the Executive Director of Stewardship and Development and will supervise an Administrative Assistant and the Director of Foundation Marketing.

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