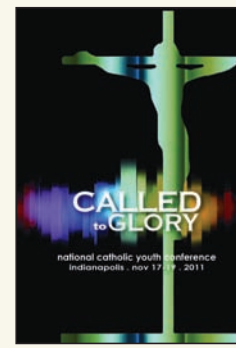




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Wanted: Your help at NCYC

More volunteers are needed to make NCYC gathering a success, page 2.

CriterionOnline.com

October 21, 2011

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Pope announces 'Year of Faith' to help renew missionary energy

VATICAN CITY (CNS)—Pope Benedict XVI announced a special "Year of Faith" to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing faith with others.

Celebrating Mass on Oct. 16 with participants in a Vatican conference on new evangelization, the pope said the Year of Faith would give "renewed energy to the mission of the whole Church to lead men and women out of the desert they often are in and toward the place of life—friendship with Christ who gives us fullness of life."



Pope Benedict XVI

The pope said the observance would begin on Oct. 11, 2012—the

50th anniversary of the opening of the Second Vatican Council—and conclude on Nov. 24, 2013—the feast of Christ the King.

"It will be a moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in him and to proclaim him with joy to the people of our time," the pope said in his homily.

Pope Benedict explained his intention more fully in "Porta Fidei" ("The Door of Faith"), an apostolic letter released on Oct. 17 to formally announce the special year.

"Faith grows when it is lived as an experience of love received and when it is communicated as an experience of grace and joy," the pope wrote.

He said the *Catechism of the Catholic Church*, first published in 1992, should serve as the handbook for helping Catholics rediscover the truths of faith and deepen their understanding of Church teaching.

The Congregation for the Doctrine of the Faith, he said, will publish a "note" to help people live the year "in the most effective and appropriate ways at the service of belief and evangelization."

Jesuit Father Federico Lombardi, Vatican spokesman, told reporters the

See POPE, page 8

Submitted photo



The bond of a parent and child

Known for his work ethic, Casey Moorman has overcome many challenges to contribute this fall as a linebacker and fullback to the success of the football team at Cardinal Ritter High School in Indianapolis.

Cardinal Ritter football player dedicates emotional senior season to his late mom

By John Shaughnessy

He thought of his mother again on Senior Night as he walked across the football field with his father.

When his accomplishments as a high school student-athlete were announced to the crowd, he knew that his mother would have hung on every word as she also held onto his arm.

Indeed, if he could have had one wish granted in that moment, he wouldn't have hesitated in making his choice. It would have been for her—his biggest fan—to be there with him and his dad.

"It was hard," said Casey Moorman, recalling the Senior Night on Sept. 30 for the football team of Cardinal Ritter High School in Indianapolis. "I tried to stay focused on the game, but I definitely was thinking about her a lot that night."

He thought about the story she told him about his birth—how he was born without a hip socket on his right leg, and how doctors told his parents that he may never walk.

See DEDICATE, page 2

Submitted photo



In one of his favorite photos, Casey Moorman shares a moment with his mother, Shiela, his biggest fan and the person who kept encouraging him to never give up in football and life.

Retired vicar judicial reflects on 44 years of ministry in canon law in local, universal Church

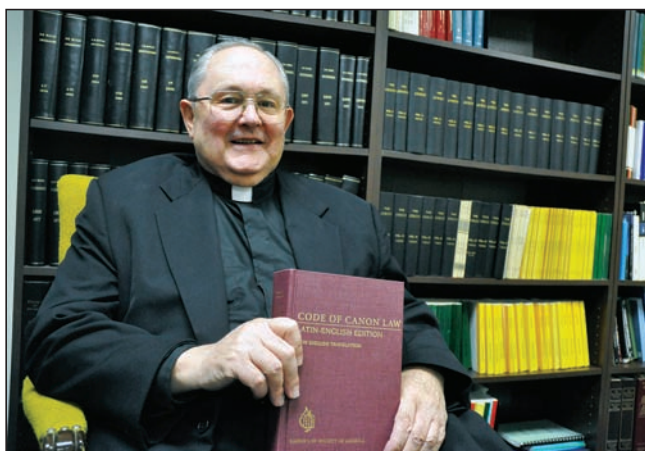


Photo by Sean Gallagher

Msgr. Frederick Easton, now adjunct vicar judicial, holds a copy of the *Code of Canon Law* while sitting in a conference room of the archdiocese's Metropolitan Tribunal in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 6. Msgr. Easton led the tribunal as its vicar judicial for 31 years before retiring in July.

By Sean Gallagher

Msgr. Frederick Easton has been a priest for 45 years. For nearly that entire time, he has ministered as a canon law expert for the Archdiocese of Indianapolis' Metropolitan Tribunal.

For 31 of those years, he served as vicar judicial, the tribunal's leader.

Although he still holds the title of adjunct vicar judicial, Msgr. Easton retired from day-to-day ministry in the tribunal in July.

In the coming months, Msgr. Easton will be a visiting scholar at The Catholic University of America in Washington. During that time, he will research the section of the Church's *Code of Canon Law* related to penalties for breaking Church law. Much of these relate to cases of sexual abuse of minors by clergy.

Msgr. Easton will then continue that research in Rome as he speaks with Vatican officials on the topic.

The following is an edited version of an interview with Msgr. Easton in which he reflects on his upcoming research, his 40 years of ministry as a canonist, some health challenges that he faced earlier this year and the spiritual insights he gained through them.

See EASTON, page 8

DEDICATE

continued from page 1

He recalled how she had always been there for him through the surgeries, how she had always encouraged him to never give up, and how she always had cheered loudly in the stands for him and his teammates.

He also remembered Feb. 3, 2011, when Shiela Moorman died unexpectedly in her sleep a few days after the mother of three had undergone surgery.

And just before he ran on the field as a starting linebacker for Cardinal Ritter's football team, the 5-foot, 7-inch, 175-pound Casey did what he has done for every game this season: He dedicated the game to his mother.

The bond of a parent and child

The story of high school sports frequently focuses on the deep bonds that often form between players and coaches, and between players and their teammates. Yet, it can also be the story of the deeper connections that are created between children and their parents during a time when those bonds are changing and being challenged.

The story of Casey and Shiela Moorman began with the challenge of Casey being born without one of his hip sockets. But the true story starts with Shiela's belief that the youngest of her three sons would overcome any limitations and any doctor's lack of expectations.

"She was such a driving force in his life," recalled Deb Swintz, a longtime friend of the Moorman family whose son,

Matt, is a senior teammate of Casey. "She never saw him as a boy who needed to be coddled and treated as different. She told him to just try, keep pushing and never give up. And if it didn't work out, keep trying again. When he didn't do something right, she'd yell from the stands, 'Casey Moorman, you pick up your feet and move.'"

Swintz's voice softened as she added, "She couldn't wait for this season to start. This would have meant everything to her to see Casey playing. This would be her time to watch Casey shine because he's worked so hard."

That work ethic has made Casey the person and the player he is, according to Ty Hunt, the head coach of Cardinal Ritter's football team.

"I have an adage that when it's time to go to work, roll up your sleeves so we can get things accomplished," Hunt said. "Casey is one of those people I can count on to do that. Casey knows that God has blessed us with our talents, but when the

time comes to put a little extra into it, you can achieve more when you do."

Hunt also saw the connection between Casey and his mother.

"She recognized the things he had to overcome, and that he has overachieved," Hunt said. "She wanted him to recognize that life is difficult, and that he would have to do things to overcome those times."

Clinging to family, friends and faith

In the eight months since Shiela's death, Casey's father, John, has continued to be there for him. So have his two older brothers, John and Matt. There has also been the support of friends, teachers, coaches and

'She would do anything for you. She was a great mother. She raised all three of us to be great people. I think I'm a pretty nice guy, and my brothers are very good people. She was always smiling and laughing about something. And she loved football.'

—Casey Moorman, discussing his late mother, Shiela



Cardinal Ritter High School football player Casey Moorman receives a \$1,000 college scholarship check from Houge/Mulvey Farmer's Insurance Agency in recognition of his outstanding character, work ethic and academic achievement. Casey's father, John Moorman, left, Cardinal Ritter's head football coach Ty Hunt, second from right, and Cardinal Ritter alumnus Michael Mulvey, right, join Casey for the presentation that was made during a Sept. 10 game against Speedway High School at Lucas Oil Stadium in Indianapolis.

teammates.

Among his teammates, perhaps no one understands what Casey is going through more than Thad Starsiak, a fellow senior who plays linebacker next to Casey. Thad's mother died when he was 12.

"For me, it was really hard at first," Thad says. "Casey has been outstanding through everything. He has an awesome work ethic. He works hard in the classroom and on the field. He's a real good role model, and he's a great friend, too. He's going to go far in life."

Sharing the bonds and the dreams of a team through months of weightlifting sessions, practices and games has helped Casey. So has being a part of the faith communities of the high school and St. Christopher Parish in Indianapolis.

"Their family is so close," Swintz said. "Instead of being hurt and angry, they've clung to each other and their faith. Their hearts are breaking, but they keep picking up their feet every day."

As Casey tries to keep moving forward, he also sometimes looks back.

He remembered that as soon as he

recovered from his hip surgery when he was 4, his mom had him start running and playing sports "because she didn't want me sitting inside playing video games."

He recalled the family dinners they had together.

He thought about the times she didn't like a referee's call, and how she would stand up in the bleachers and shout her displeasure.

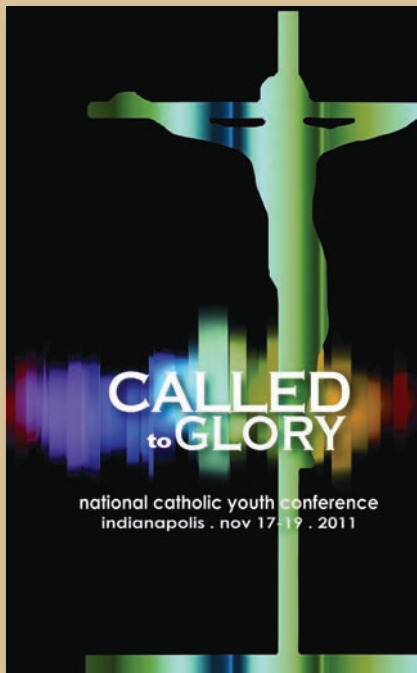
Most of all, he focused on her goodness.

"She would do anything for you," he said. "She was a great mother. She raised all three of us to be great people. I think I'm a pretty nice guy, and my brothers are very good people. She was always smiling and laughing about something. And she loved football."

Casey smiled through most of his memories of his mom. But his emotions surfaced at one point.

"She wanted to see me be the best I could be," he said softly. "She really wanted to see me play this year. I have personally dedicated the season to her. I keep that to myself, but I do like to play for her." †

Wanted: More volunteers to make NCYC gathering a success



Criterion staff report

So you want to be part of the National Catholic Youth Conference in Indianapolis on Nov. 17-19?

Lucky for you, there are still ways to get involved.

More volunteers needed

Remember the number 1,500. That's how many volunteers are needed for NCYC.

"If each parish within the Archdiocese of Indianapolis provides 10 volunteers, we will meet the need," said Teresa Keith, who is co-chairing the NCYC volunteer committee with Patty Schnarr.

"To volunteer for NCYC is an experience and opportunity to witness the youth faith of today," she said. "One can't help but feel the energy and love for Christ by just being a part of the enthusiasm and excitement."

Adults may register to volunteer online at www.archindy.org. The link to sign up can

be found under youth and NCYC.

All volunteers must be Virtus-trained and have a background check. They must attend an orientation session. Dates and locations are posted on the volunteer website.

The volunteers' key jobs include traffic monitor, bus parking captain, greeting and ushering bishops and priests, door monitors, merchandise sales, ushers during general sessions, running errands, hall monitors, volunteer check-in room, reconciliation chapel, liturgy preparations and conference set-up.

Parishes and schools

Parishes and Catholic schools from throughout the archdiocese can be a part of NCYC.

The Adopt-A-Delegation program offers them an opportunity to host and provide true Hoosier hospitality to all NCYC participants, according to Anne Wolfley, general hospitality chair for NCYC.

"As the host diocese, we wish to share that spirit that Indiana is known for by sharing the opportunity for Catholic Hoosiers to share a

Mass, meal, write letters of welcome, provide mementos for participants of their trip to Indiana and simply let them know that they are being prayed for while at NCYC," she said.

"Each participating Catholic school or parish will be paired up with a participating delegation from across the United States, and has the ability to provide their own level of hospitality in a unique way. No two schools or parishes will have the same experience with any of our delegations as each community is vibrant and alive with the gifts of the Holy Spirit in many different ways."

If your school or faith community is interested in the conference, contact Wolfley at awolfley@stmalachy.org for more information.

(If you are interested in a sponsorship at NCYC, contact Anne Wessel at sawessel@comcast.net or Beth Leonard at Beth.Leonard@sbcglobal.net.) †

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The Criterion

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CHRIST OUR HOPE:
Compassion in Community



Retired priest, future priest and deacon grateful for support

By Sean Gallagher

Over the course of his 53 years of ministry as a priest of the Archdiocese of Indianapolis, Msgr. Joseph Riedman baptized thousands of babies.

At least one of them now wants to follow his example.

He is seminarian Benjamin Syberg, a member of Our Lady of the Greenwood Parish in Greenwood, where Msgr. Riedman served as pastor from 1980-93.



Benjamin Syberg

Syberg was only a toddler when Msgr. Riedman left his Indianapolis South Deanery faith community to

become the pastor of Holy Spirit Parish in Indianapolis, but he looks up to him as a role model of priestly life and ministry.

"Not too long ago, I sent him a card when I found out that he baptized me," said Syberg, who is in his second year of formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. "I said, 'Thank you, Father, from one of the thousands of people you've baptized in your life. You may not know me very well. But I'm very excited to follow in your footsteps.'"

The formation of future priests like Syberg and the care of retired priests like Msgr. Riedman are supported through contributions made to the "Christ Our Hope: Compassion in Community" annual appeal made by Catholics across central and southern Indiana.

Msgr. Riedman was 80 when he retired in 2009, 10 years beyond the age when priests can ordinarily request to retire. And although he no longer has a ministry assignment at a parish, he still offers sacramental assistance at parishes across the archdiocese on most weekends.

"It's a source of joy for me that I'm able to help out," Msgr. Riedman said. "I've gone as far away as Brazil [Annunciation of the Blessed Virgin Mary Parish] two or three times. Brazil is almost to Terre Haute. I'm excited by it."

He is also excited by young priests and seminarians like Syberg, who want to carry on the ministry that he has dedicated himself to since his ordination in 1956.

Photo by Sean Gallagher



Msgr. Joseph Riedman acknowledges the applause of well-wishers during an Aug. 14 Evening Prayer Liturgy during which he and four other archdiocesan priests were honored as new monsignors. Bishop Christopher J. Coyne presented the new monsignors with certificates from Pope Benedict XVI that certify his bestowing on them their ecclesiastical honor.

"It's exciting and humbling," Msgr. Riedman said. "I know several of the seminarians [and younger priests] because I also taught their parents."

For his part, Syberg hopes that he and his brother seminarians can eventually carry forward the torch that Msgr. Riedman and other retired priests have run with for so long.

"I'm happy to do what I'm doing to give him the opportunity to take a well-earned break, and have some freedom to rest and pray," Syberg said. "I'd be honored, in a way, to follow after someone like Msgr. Riedman."

Msgr. Riedman can live on his own and be flexible to give sacramental assistance during his retirement in large part because of the health insurance and pension that he receives from the archdiocese—benefits supported through Christ Our Hope.

"Without that, I'd really be in trouble," he said. "I think that what the archdiocese is doing for them [retired priests] gives them a little independence in retirement and freedom to still continue to help [at parishes]."

Syberg is also grateful for the support that he receives through Christ Our Hope, support that allows him to focus his time entirely on his priestly formation and discernment.

"That's always a kind of reminder to me when things are hard in the seminary that I'm not here just for myself," he said, "and that I wouldn't be here if it weren't for all of the support from so many people. It really helps me to stay on task."

Deacon candidate Tom Hill has been on task in the archdiocese's deacon formation program for five years now. He and his 15 classmates hope to be ordained as the archdiocese's second class of permanent deacons on June 23, 2012.



Thomas Hill

"There's a real sense of peace, a real sense of mission and excitement. I'm ready to go," said Hill, who ministers

at St. Joseph Parish in Shelbyville. "I've played a lot of baseball. And it's kind of like we're rounding third [base] and heading for home."

The deacon formation program, which is supported by Christ Our Hope, involves monthly weekend courses taken by the deacon candidates in retreat facilities across the archdiocese that are also often attended by their wives.

Hill appreciates the support that he and his fellow deacon candidates have received over the past five years, and says that he is looking forward to showing his gratitude in his ministry once he is ordained a permanent deacon.

"It's humbling. There's a deep sense of gratitude," he said. "We'll get to live out that gratitude. They talk about paying it forward. We're called to pay it forward."

(For more information about "Christ Our Hope: Compassion in Community," log on to www.archindy.org/ChristOurHope.) †

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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Editorial



Father Tomasz Trafny, an official with the Pontifical Council for Culture, speaks at a June 16 Vatican press conference held to announce an upcoming international congress to promote the use of adult stem cells. The Nov. 9-11 congress will be held in partnership with U.S. biopharmaceutical company NeoStem.

Peyton and stem-cell therapy

Back on Sept. 18, Jay Glazer of Fox Sports reported that Indianapolis Colts' quarterback Peyton Manning went to Europe for stem-cell therapy before his third neck surgery. Up to now, neither the Colts nor Manning has confirmed or denied the report—as far as we know.

If true, why would Manning fly to Europe for such treatment?

Because more work is being done with adult stem-cell therapy in Europe than in the United States. It is unfortunate that too much attention is being paid in this country to embryonic stem-cell research, which requires the destruction of embryos, and not enough attention to the far more promising area of adult stem-cell therapy.

The Catholic Church encourages research into the ways that adult stem-cell therapy can benefit people. All the way back to the year 2000, the Vatican's Pontifical Academy for Life issued a "Declaration on the Production and Scientific and Therapeutic Use of Human Embryonic Stem Cells." It opposed such use.

But then it went on to say, "The possibility, now confirmed, of using adult stem cells to attend the same goals as would be sought with embryonic stem cells ... indicates that adult stem cells represent a more reasonable and human method for making correct and sound progress in this new field of research and in the therapeutic applications which it promises. These applications are undoubtedly a source of great hope for a significant number of suffering people."

That quotation was in an article by Michelle Martin in the Sept. 11 issue of the national Catholic weekly *Our Sunday Visitor*. It told about the work being done by the John Paul II Stem Cell Research Institute in Coralville, Iowa. The name of the institute, and the fact that Bishop Robert Finn of the Diocese of Kansas City-St. Joseph, Mo., is a member of its board, indicate the approval the Church gives to its research.

The institute is only four years old, and is now trying to raise \$10 million for its own building. Of course, it also has to find continued funding for its future research.

While the federal government has been funding embryonic stem-cell

research, it seems to completely overlook the advances made by adult stem-cell therapy. That's not true in other countries, where 80 percent of biotechnical companies are involved in adult stem-cell research.

The fact is that there remains no proof that embryonic stem cells are the panacea that many people think they will be. The Catholic Church opposes this research because the process of extracting the cells always results in the death of the embryo. The Church accepts the biological truth that a human embryo is human life, and it teaches that all human life is sacred.

It should be noted that an "adult" stem cell does not necessarily come from an adult. It can come from anything from a late fetus onward.

In practice, the cells come from bone marrow, umbilical cord blood and that roll of fat that laps over our belts. Stem-cell therapy often involves the use of the patient's own stem cells.

Adult stem cells are already being used in the treatment of about 60 diseases, including damage from heart attacks and strokes, various types of cancer, anemia, Parkinson's disease and spinal cord injuries. They have even been used to grow new corneas to restore sight to blind patients.

The John Paul II Stem Cell Research Institute aims to "create a faster and more streamlined process in doing research that will find cures and therapies exclusively using a variety of adult stem cells."

Its founder is Dr. Alan Moy, who is also founder and CEO of Cellular Engineering Technology, a biotech company that specializes in adult stem cells. He says that "the federal government is ignoring human adult stem-cell research" in its concentration on embryonic stem-cell research.

If Catholics want to show their commitment to respecting human life at all of its stages, they should back adult stem-cell research.

"Human adult stem-cell research is being shortchanged," Moy says. "The country is not advancing in any strategic way human adult stem-cell research."

That may be why Peyton Manning flew to Europe for treatment—if he actually did so.

—John F. Fink

Reflection/Sean Gallagher

Keep death daily before your eyes to live life to its fullest

When I came home last Sunday evening after a nice fall afternoon in Brown County with my family, I was shocked to learn of the death of two-time Indianapolis 500 champion Dan Wheldon in the Izod Indy Car World Championship at the Las Vegas Motor Speedway.

I have followed open-wheel racing since I was a little boy, and always been taken aback when competitors are either seriously injured or killed on the track.

The next day, I listened to some commentators on a sports radio talk show reflecting on the tragedy. One of them said that race car drivers simply have to "turn off" that part of their brains that allows them to know that death can come for them in a moment in practice, qualifying or during races.

I believe that there is some truth in such an analysis. And the same could be said for athletes in various other sports as well as pilots, miners and people in other high risk occupations.

At the same time, I wondered how spiritually and psychologically healthy such an attitude is and, ultimately, how necessary it is for people in these professions.

Some 1,500 years ago, St. Benedict wrote in his *Rule* for monasteries that monks should "keep death daily before one's eyes." In giving this advice, he wasn't encouraging an unhealthy morbid personality. He was simply trying to cultivate the virtue of humility in monks.

Humility is ultimately about recognizing the reality and limits of our lives and not living in a prideful, unrealistic illusion. As death is a primary reality in all our lives, to actively ignore it is bad for us. In saying this, I am not making a blanket judgment that all race car drivers are more prideful than the rest of us. Indeed, Dan Wheldon showed a lot of humility after winning the Indianapolis 500 this year.

I'm also not advocating some kind of banning of auto racing because of the

dangers involved in it. There have been car races since there have been cars, and that is because being competitive is simply part of what it means to be human.

Having a healthy, conscious awareness of our own personal mortality can make us stronger and make success more likely for us all—whether we are Indy Car drivers, accountants, stay-at-home dads or moms or factory workers. Perhaps it's been that value of human life seen in a conscious acknowledgment of death that has driven so many advances in safety in auto racing over the past several decades.

Being more humble, however, won't guarantee success, as we all learned when Wheldon drank the milk at the Indianapolis Motor Speedway in May. Victory and defeat often come to us through no credit or fault of our own.

When we keep death daily before our eyes, the goodness to be found in the little moments of everyday life become sweeter. We learn to recognize and consciously take joy in little victories that we achieve each day. This happens because we know concretely that each day may very well be our last.

At the same time, when we keep death daily before our eyes, we can grow in our appreciation of the good in other people. That can happen because we're more cognizant of the possibility that the unique goodness of the people in our lives can disappear in a moment whenever they are called from this life.

When we keep death daily before our eyes, we won't be in a position to say after a friend or loved one has died, "How sad it is that I only appreciated her once she was no longer here?"

At first glance, we might think that St. Benedict's advice to keep death daily before our eyes would lead us to be fearful. But in the end, it should do just the opposite. It should fill us with courage to live each day to the fullest, taking advantage of all the blessings that God sends our way each day.

(Sean Gallagher is a reporter for The Criterion.) †

Letter to the Editor

We should look for Jesus in the less fortunate, reader says

I take issue with the letter writer in the Oct. 14 issue of *The Criterion*—"What Would Jesus Do?"—who indicated that people who receive government assistance should at least submit to drug testing.

I believe it would be economically inefficient, and drug testing policies have done little to circumvent people from seeking to use drugs.

Also, I can't see any reason why such an approach would suddenly work in this case.

The beaten, the battered and the abused—the underclass—are not the cause of social decay.

The underclass, poverty stricken and homeless are merely the symptom in many cases. The cause of social dysfunction is the imbalance of wealth and greed.

When we see those who are suffering, we should look for Jesus even in those less fortunate, and we should remind ourselves that, "there but for the grace of God go I."

We have to respect the dignity of the people who, through no choice or fault of their own, find themselves in a grave situation that requires government assistance.

Of course, there are exceptions, but even those who have made it their state in life to depend on government assistance should be rendered a way out of the psychological enslavement of hopelessness that poverty can bring about—without giving up what little dignity they feel they have left.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

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 should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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

Pro-life advocate inspired by Medjugorje and immigrant parents' courage

By Mary Ann Garber

From an impoverished childhood in communist Hungary during the 1960s to a new life of faith and freedom in America, Eva Muntean has expressed her devotion to God and the Church by defending human rights through pro-life activism.

The co-founder of the West Coast Walk for Life in San Francisco was a child when her parents, George and Eva Muntean, fled from government persecution in Budapest then miraculously escaped with their three small children across the Hungarian border.

During her keynote address at "God Alone," the 2011 Indiana Catholic Women's Conference, on Sept. 17 at Cathedral High School in Indianapolis, Muntean said she is inspired by her parents' courage in the face of great danger.

"Coming from a country where [the practice of] faith was persecuted and public prayer was dangerous," she said, "I'd like to start this talk by joining together and thanking our Blessed Mother for this great country that we live in."

Muntean, who also helped found the Cinema Vitae pro-life film festival in San Francisco, described life behind the Iron Curtain as extremely harsh and fearful even though her parents were educated as engineers by the state.

In 1967, they were able to escape from communist oppression after selling all their possessions so they could pay an Austrian man \$3,000 to bribe a guard and smuggle them across the border in the trunk of his car.

"I still remember the elation my parents felt, jumping up and down and hugging and kissing," Muntean said. "... My father immediately started applying for a visa to immigrate to the United States."

The Muntean family settled in Columbus, where her father worked as an engineer for Cummins engine company.

"The people in Columbus were wonderful," she said. "They were great. ... The teachers took time every day to teach us English. We got donations of food and clothes and, most importantly, time. People really took the time to help us out. ... Once we arrived in Columbus, we started attending Sunday Mass."

In 1972, the Muntean family became U.S. citizens.

After earning a bachelor's degree in aviation administration and a master's degree in business at Indiana State University in Terre Haute, Muntean worked in Midland, Texas, for several years then moved to San Jose, Calif., to pursue a career in commercial real estate.

She had quit practicing her faith during college, and rarely thought about God.

"It was during this time that one of the most profound experiences of my life happened," she recalled. "It was 1988 and my sister, who lives in Houston, and I were visiting our parents in Columbus."

Her mother was watching a TV documentary about Medjugorje, she said, "and that one hour completely transformed my life. ... When I got back to San Jose, I immediately went to my local church and asked the priest to hear my confession."

Her mother and sister also returned to the regular practice of their faith and began praying the rosary again.

"The three of us had the great privilege of going to Medjugorje the next year to thank our Blessed Mother for her many graces," Muntean said. "... During the next few years, I grew very much in the love of God and his Church. I became a Third Order Carmelite, attended a weekly prayer group and took pilgrimages. I lived and breathed my faith."

After searching for a job that would give her life more meaning, Muntean found a position in the marketing department of Ignatius Press, which she describes as "one of the greatest blessings of my life."

In 2000, Muntean and a friend, Dolores Meehan, decided to participate in the March for Life in Washington.

"It was a profound experience," she said. "I'll never forget the sea of people walking and supporting life. ... It stayed in my mind that it would be so great if people on the West Coast could have something like that."

In 2004, Muntean and Meehan organized a peaceful rally and march in defense of Christian marriage in San Francisco because the mayor was endorsing marriage licenses for same-sex couples.

"The outpouring of support for our rally was beyond our expectations," she said.



Pro-life activist Eva Muntean, left, of San Francisco hugs her mother, also named Eva Muntean, who is a member of St. Bartholomew Parish in Columbus, following her keynote speech at "God Alone," the 2011 Indiana Catholic Women's Conference, on Sept. 17 at Cathedral High School in Indianapolis.

"We only had three weeks to organize it, and we had 1,500 people come to walk in the rally. After that was a success, we decided ... to bring the March for Life to the West Coast because San Francisco is ground zero for the culture of death."

Ten days before the first pro-life walk, the city's board of regents issued Resolution #4405 designating Jan. 22, 2005, as "Stand Up for Choice Day."

"Their press release urged people to demonstrate in opposition to our walk," she said. "Because of what they did and because of their rhetoric, the media picked up on it, and to this day we give all the credit to them for the coverage of the Walk for Life. ... That first year, we had 7,500 people show up."

"Even though Planned Parenthood and NOW [the National Organization of Women] and all the other abortion organizations did their best to get demonstrations against us, all they were able to bring out was about 3,000 people," Muntean said. "... They were so vile and crude and rude, and even the media picked up on it."

The West Coast Walk for Life continues to grow every year, she said. "The walk has grown ... from 7,500 people the first year to

50,000 people this year."

Muntean also is helping to organize an annual rosary rally in San Francisco.

"Fifty years ago this year, [Holy Cross] Father Patrick Peyton had a rosary rally in San Francisco and 550,000 people came to pray the rosary," she said, "so we're trying to bring the rosary back into the Bay area."

"When I look back on my journey, I realize that the walk has been for me both a fulfillment of the promise of America and also a chance for me to repay the gifts given to me by this great country," Muntean said. "America welcomed me and allowed my family to build a new life."

But it is horrific that abortion is legal in the land of the free, she said, and thousands of unborn babies die every day because of freedom of choice.

"Roe vs. Wade is not only a violation of our Catholic faith, it's a violation of the deepest American understanding of the very first right enunciated in our Declaration of Independence, the very ground upon which America rests—the right to life," Muntean said. "If we are to be faithful to our American heritage, we must welcome those [unborn] children yearning to be free." †

Theology of the body expert encourages women to 'radiate God's love'

By Mary Ann Garber

"Live for God," author and keynote speaker Katrina Zeno of Phoenix urged participants at "God Alone," the 2011 Indiana Catholic Women's Conference, on Sept. 17 at Cathedral High School in Indianapolis.

"Pray for God's graces in your lives," she said, and try to "radiate God's love to the world" each day.

Zeno is coordinator of the John Paul II Resource Center for Theology of the Body and Culture for the Diocese of Phoenix.

In 1996, she co-founded Women of the Third Millennium, a

lay organization that promotes the dignity, vocation and mission of women as well as men through retreats, talks, articles and books.

The organization was a response by Zeno and co-founder Zoë Romanowsky to Blessed John Paul II's call to develop a new Catholic feminism. Now, the lay group also ministers to single and married people.

When Zeno presents programs based on the late pope's teachings about the theology of the body, she reminds people that we should love our bodies and respect them by living free from sin.

Her books include *Every Woman's Journey: Answering 'Who am I for the Feminine Heart, The Body Reveals God: A Guided Study of John Paul II's Theology of the Body and When Life Doesn't Go Your Way: Hope for Catholic Women Facing Pain and Disappointment.*

"Get used to your body because it will be with you for all eternity," Zeno told the women.

"... Someday we are going to be reunited with our bodies in heaven. ... Our bodies are destined to be raised and glorified."

Sadly, she said, Church teachings about the resurrection of the body have "dropped out of common Catholic knowledge."

That may be a result of a misunderstanding of the Nicene Creed, Zeno said, which is prayed during Sunday Mass and solemn feasts.

"In the Nicene Creed, ... we say 'We look for the resurrection of the dead' because that's the older formula that we find in [the writings of] St. Paul," she explained. "It's only through the Apostles Creed with the rosary that you say specifically 'I believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.'"

Zeno also based her presentation on Church teachings about the doctrines of the Immaculate Conception and Assumption of Mary, which she said are often misunderstood by Catholics.

"Mary shows us what life is like in the beginning before original sin, and she also shows us where our life is going," Zeno said. "... We will have our bodies raised and glorified, and we will dwell in God's glory forever."

"The Apostolic Constitution Defining the Dogma of the Assumption of Mary" was declared by Pope Pius XII on Nov. 1, 1950, she said, and is explained in the *Catechism of the Catholic Church* as are Church teachings on the resurrection of the body.

"As Catholics, we believe that Mary was assumed into heaven both body and soul because she was free from the effects of original sin," Zeno said. "... The doctrine of the Assumption shows us what it means to be a human person—to have body and soul

united together perfectly forever."

Many Catholics have the mistaken notion that God loves our souls and not our bodies, she said. "For all eternity, God has destined your soul and your body to be joined together. ... Your body is the very means by which we live for God and God alone."

When Catholics pray before the Blessed Sacrament, we see the glory of God, Zeno reminded the women. When Catholics receive the Eucharist, "we become a living tabernacle, ... the place where God dwells on Earth in bodily form."

Without the Incarnation, she said, without Jesus' bodily death on the cross, and without Jesus' resurrected and glorified body, we would not have Christianity.

"Without his resurrected and glorified body, it would be impossible to have the Eucharist," Zeno said, holding a crucifix.

"Without the body of Christ, there is no salvation," she emphasized. "It is through the body of Christ, through the Church, that we receive salvation. ... Therefore, glorify God in your body."

In his epistles, St. Paul reminds us that the body is a temple of the Holy Spirit, she said, so take care of your body by getting adequate sleep, eating healthy food and exercising regularly.

"Be a better friend to your body," Zeno said, to better do God's work in daily life. †

Connect faith with femininity, speaker tells conference participants

By Mary Ann Garber

Journalist Colleen Carroll Campbell of St. Louis is fascinated by the writings of Blessed John Paul II on the feminine genius and St. Teresa Benedicta of the Cross on spiritual maternity.

Campbell is the author of *The New Faithful: Why Young Adults Are Embracing Christian Orthodoxy*, published by Loyola Press in 2002 and now in its sixth printing.

The former speech writer for then-President George W. Bush also served as a delegate for an international Vatican Congress on Women.

In addition to writing a column for several newspapers, she has hosted "Faith & Culture," an international television and radio show, since 2006 for the Eternal Word Television Network and serves as a guest commentator on secular networks.

See CAMPBELL, page 16



Catholic author Katrina Zeno of Phoenix holds a crucifix on Sept. 17 while explaining Church teachings on the resurrection of the body. She was one of three keynote speakers during "God Alone," the 2011 Indiana Catholic Women's Conference, at Cathedral High School in Indianapolis.

Events Calendar

October 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

Catholic Business Exchange, Mass, breakfast and program, "Following Faith, Family and Fast Breaks," Chris Denari, WXIN Channel 59 sports director, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Oct. 21-23

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **St. Mother Theodore Guérin Fest, "Living the Legacy Now!"** Information: 812-535-2925 or www.SistersofProvidence.org.

October 22

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Slovenian Cultural Choir/Ensemble concert, jam session and Slovenian dinner,** 1-5 p.m., \$7 dinner,

\$2 concert. Information: 317-632-0619 or www.sloveniannationahomeindy.org.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Sisters of Providence Foundation Day celebration,** liturgy, 11 a.m. Information: 812-535-2810 or www.SistersofProvidence.org.

Flaget Center, 1935 Lewiston Drive, Louisville, Ky. **Catholic Charismatic Conference, "The Role of the Holy Spirit in the Life of the Church,"** Father Bob Hogan, keynote speaker, 9 a.m.-9 p.m. Information: 502-228-9642 or ROTR@insightbb.com.

October 23

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "The Rosary—Album of Our Lady's Memories,"** Benedictine Father Germain Swisshelm, presenter, 2 p.m.

Information: 812-357-6501.

October 25

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Catholic Faith Update, "Perspectives on Catholic Practice—Catholic Identity,"** session three of five, Franciscan Father Francis Bryan, presenter, 7 p.m. Information: 317-638-5551.

St. Luke the Evangelist Parish, 7575 Holliday Drive, East, Indianapolis. **Heidi Floyd, ambassador for the Vera Bradley Foundation for Breast Cancer, pro-life speaker,** 7 p.m., no charge. Information: 317-669-2832 or lifeisgood94@att.net.

October 27

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith,** Abba, Father Chapter, meeting, 6:30-8 p.m. Information:

317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

October 28

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1401 N. Bosart Ave., Indianapolis. **Ladies Club, fall luncheon and card party,** 11 a.m., \$10 per person. Information: 317-356-0774 or 317-353-0939.

October 29

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Indiana Catholic Men's Conference,** 8:30 a.m.-4:30 p.m., \$45 per person, \$25 students, group rates available, reservations on-line through Oct. 27, \$5 cost increase per person after Oct. 17. Information: 317-924-3982 or mariancntr@aol.com.

Saint Meinrad Seminary, 200 Hill Drive, St. Meinrad. **Men in Black vs. Jennings**

County High School Alumni, basketball game, 7 p.m., \$5 adults, \$3 children.

October 30

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Fall open house,** 3-5 p.m. Information: 317-860-1000 or rtimpe@prchs.org.

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord,** 11 a.m.-2 p.m., Information: 812-591-2362.

November 2

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "Living a Life of Love,"** 7 p.m. Information: www.indydot.com or indytheologyontap@gmail.com.

November 3

St. Luke the Evangelist Church, 7575 Holliday Drive, East, Indianapolis.

St. Martin de Porres feast day Mass, 7 p.m., and *fiesta* in parish hall. Information: Archdiocesan Office of Multicultural Ministry, 317-236-1562 or 800-382-9836, ext. 1562. †

Retreats and Programs

October 21-23

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Tools of the Trade from the Holy Rule of St. Benedict,"** Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 22-23

Mount St. Francis Center for Spirituality, Mount St. Francis. **New Albany Deanery Catholic Youth Ministries, "Catholic 101 Retreat,"** Information: 812-945-2000 or leah@nadyouth.org.

October 22-24

Oldenburg Franciscan Center, Oldenburg. **"Beauty, Wonder and Belonging,"** Father Jim Conlon and Franciscan Sisters Marya Grathwohl and Claire Whalen, presenters, \$150 per person includes materials, book and meals. Information: 812-933-6437 or center@oldenburgosf.com.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Workshop for Building or Renovating Your Church,"** Benedictine Brother Martin Erspamer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 24-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Priests' retreat, "Reflections on the Life and Ministry of Jesus and the Challenges of Contemporary Priestly Ministry,"** Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or spasotti@archindy.org.

October 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"From Our Hands to Our**

Hearts—Praying the Rosary,"

Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 29

Oldenburg Franciscan Center, Oldenburg. **"Good Medicine—A Healing Approach to Living,"** Franciscan Sister Karla Barker, presenter, 9-11:30 a.m., \$25 per person. Information: 812-933-6437 or center@oldenburgosf.com.

Our Lady of Grace Monastery,

1402 Southern Ave., Beech Grove.

"Come and See Weekend," vocation retreat.

Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

October 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Program,"** 1:30-6 p.m. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org.

November 4-6

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Good Grief—A Musical Approach to Healthy Grieving,"** Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 5-7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter,"** Information: www.wwme.org.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Benedictine Wisdom for Everyday Living,"** Benedictine Father Brendan Moss, presenter.

Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Bishop Coyne to speak on Internet evangelization on Oct. 29



Bishop Christopher J. Coyne

Bishop Christopher J. Coyne, apostolic administrator, will give a presentation titled "The New Evangelization and Social Media: Using the Internet to Bring Others to the Church," on Oct. 29 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The presentation is part of Fatima's 2011-12 Episcopal Series in which bishops from across Indiana give

presentations at the Archdiocese of Indianapolis' retreat center.

The event will begin at 6 p.m. with a social hour followed by a dinner. Bishop Coyne will speak during the dinner.

Tickets are \$100 per person. Seating is limited.

To purchase tickets or for more information, log on to www.archindy.org/fatima and click on "full calendar" or call 317-545-7681. †

Volunteer recruitment dinner for black Catholic Congress is set for Nov. 7

The Archdiocese of Indianapolis will host the National Black Catholic Congress XI next July 19-22 at the JW Marriott Hotel in Indianapolis.

This historic gathering is expected to draw more than 2,000 black Catholics from across the U.S., Canada and the Caribbean to celebrate their common faith and set priorities for future

ministries in their communities.

Many volunteers will be needed to make the congress a success. People interested in volunteering can learn more during a dinner at 6 p.m. on Nov. 7 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

For more information, call Franciscan Sister Jannette Pruitt at 504-450-0566. †

Super Bowl raffle to benefit Mother Theodore Catholic Academies

The archdiocese's Mother Theodore Catholic Academies (MTCA) is sponsoring a Super Bowl ticket raffle to support enrichment and extracurricular activities for the six urban schools associated with the MTCA.

The grand prize is \$5,000 and four tickets to the 2012 Super Bowl, which will be played next Feb. 5 at Lucas Oil Stadium in Indianapolis.

The second prize is four press box tickets to the Indianapolis Colts-Carolina Panthers game on Nov. 27 at Lucas Oil Stadium and four pre-game

field passes.

The third prize is tickets to the Commissioner's Super Bowl Party on the weekend of the Super Bowl.

Tickets are \$200 each and must be purchased by Nov. 3. Only 1,000 tickets will be sold.

The drawing will be held on Nov. 7 during the Bill Polian Radio Show on 97.1 FM and 1070 AM.

To purchase tickets or for more information, call 800-382-9836, ext. 7324, or 317-236-7324 or send an e-mail to superbowl.affle@archindy.org. †



Terre Haute Life Chain

Members of the Wabash Valley Teens for Life participate in a Life Chain in front of a Planned Parenthood office in Terre Haute on Oct. 2. They are, from left, Cassie Mitchell, Brailee Musgrove, Rachel Cox and Adam Johnson. Cassie, Brailee and Rachel are members of St. Patrick Parish in Terre Haute. Adam is a member of St. Joseph University Parish in Terre Haute.

Response to bishops' document gives glimpse of coming political season

WASHINGTON (CNS)—It didn't take long for the "spin" to start after the U.S. bishops reissued their 2007 document, "Forming Consciences for Faithful Citizenship," with a new introductory note signed by the president of the U.S. Conference of Catholic Bishops and the chairmen of nine USCCB committees.

The reissuance without changes to the body of the text "will not please some conservatives," wrote John Gehring, senior writer and outreach coordinator for Faith in Public Life, adding that "it's good to see the bishops affirm that Catholics should not be single-issue voters."

But Father Frank Pavone, national director of Priests for Life, emphasized a line from the introductory note, praising the "especially helpful comment" that the document "does not offer a quantitative listing of issues for equal consideration."

"To that we say, 'Amen!'" he added. "Not all issues are equal. At the core of every issue is the right to life."

Stephen F. Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America, said the introductory note "reaffirms the 2007 insistence that Catholics are morally obliged in political life to attend not only to the most important issue of abortion, but also to those of family, poverty, social justice, environment and peace."

But Deal W. Hudson and Matt Smith, president and vice president, respectively, of Catholic Advocate, found in the introductory note a criticism of "those Catholics whose 'social justice' orientation narrows their issues to those of poverty and war, thus ignoring the settled issues of life, marriage,

religious liberty and euthanasia."

That early reaction seems to indicate that in a polarized political environment, various constituencies in the Catholic Church will continue to respond differently to the U.S. bishops' call to political responsibility.

It is a situation with which Archbishop Timothy M. Dolan of New York, current USCCB president, is well familiar.

In *A People of Hope*, an upcoming book by John L. Allen Jr., Archbishop Dolan talked about the perception that the U.S. Catholic bishops have aligned themselves in recent years with the Republican Party.

"Certainly, there is that perception, but I don't think it's always accurate," he said. "To tell the truth, I get far more criticism from people who feel we bishops are much too soft on the Democrats, who feel that we are actually in the pocket of the Democrats."

"I hate this word, but the situation is much more 'nuanced' than simply saying we're in bed with one party or the other," Archbishop Dolan added. "In general, I find bishops almost bend over backwards trying to make sure that we don't seem to favor one party over the other. ... As an American historian, I could go on at length about what I see as the tragic turning away by the Democrats from the pro-life issue. In fairness, however, the Republicans have not always been as aggressive on the issue as we might hope they would have been. In some ways, both parties have let us down."

The bishops have issued some form of a "Faithful Citizenship" document every four years since 1976. It began as a 3,400-word document called "Political Responsibility: Reflections on an Election Year," which addressed only eight specific issues, but grew by 2007 to more than 10,000 words mentioning dozens of issues.

It used the "Political Responsibility" title for more than two decades, with various subtitles, but in 1999 became "Faithful Citizenship: Civic Responsibility for



'To tell the truth, I get far more criticism from people who feel we bishops are much too soft on the Democrats, who feel that we are actually in the pocket of the Democrats.'

—Archbishop Timothy M. Dolan

a New Millennium."

As early as 1997, Bishop James T. McHugh, who then headed the Diocese of Camden, N.J., urged the bishops to bring the document to a vote of the full body of bishops rather than leaving its approval to the 50-member Administrative Committee. The first vote by the full USCCB was in 2007, seven years after Bishop McHugh's death.

Of the 1996 statement, Bishop McHugh said, "More than 500,000 copies were circulated. It was often quoted or referred to in articles in Catholic journals about the election, and in September a special update was sent to all the bishops urging that they continue their efforts to inform people on the moral dimensions of campaign issues."

"When we look at the election results," he added, "we must admit that our great effort was a failure. Many of those elected, especially President [Bill] Clinton, took positions directly opposed to Church positions on abortion, aid to parents for educational choice, welfare, immigration, the economy and international affairs. And Catholics voted for such candidates without any apparent scruple or concern."

Challenges still remain before "Faithful Citizenship" is fully understood and implemented by U.S. Catholics, as evidenced by the results of a recent survey

commissioned by the Fordham Center on Religion and Culture in New York, and carried out by the Center for Applied Research in the Apostolate at Georgetown University in Washington.

Asked whether they had heard about "Faithful Citizenship" before the 2008 presidential elections, only 16 percent of adult Catholics said they had. More than half—54 percent—said they had not heard of the document, and 30 percent were not sure.

The margin of error for the survey was plus or minus 2.8 percentage points.

Among those who were aware of "Faithful Citizenship," 43 percent said they thought the bishops had "outlined the moral principles in a way that left little doubt about which party or candidates they thought Catholics should support," while 34 percent said the bishops "stuck to moral principles and left the final choice to Catholic voters." Nearly a quarter—23 percent—said they had no impression one way or the other.

In addition, less than 1 percent of adult Catholics said they had read the full document, while 2 percent said they had read a short-form version of "Faithful Citizenship," and 8 percent said they had read excerpts in their parish bulletin or elsewhere. †



Knights of Columbus 2012 MARCH FOR LIFE WASHINGTON, D.C.

Tentative Schedule 2012

- **Saturday, January 21st**—Depart from one of our locations throughout the State approximately 8:00 pm. leaving on Free Enterprise/Star of America tour bus. We will stop about 1/2 way where you can buy something to eat.
- **Sunday, January 22nd**—Arrive in Washington approximately 10 am, and then proceed to motel for check-in. Leave for the National Shrine of The Immaculate Conception for tour.
- **Monday, January 23rd**—Breakfast at the motel, board bus for ride to Youth Rally. Leave for Verizon Center or DC Mall, and proceed to lunch. After lunch, join March after which we will board the buses for return to motel and have dinner.
- **Tuesday, January 24th**—Breakfast at the motel, board buses and head home, arriving about 8 pm.

The Cost: \$275

Cost includes: Round-trip on touring bus, Motel for 2 nights, double-occupancy, 2 breakfasts, Box Lunch, Monday night dinner & celebration, an unbelievable feeling of euphoria having participated in this event.

- **50% Due October 15th**
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More info may be obtained from our web site

www.indianakofc.org
or phone Michael Velasco at
219-663-0509



Knights of Columbus 2012 MARCH FOR LIFE WASHINGTON, D.C.



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3993 Willowood Court
Crown Point, Indiana 46307-8945

Memo Line: DC March

EASTON

continued from page 1

Q. Does your interest in researching the Church's penal law flow out of the specific work that you did in 2002 to prepare the Canon Law Society of America's guidebook regarding the implementation of the norms of the Dallas Charter, which set forth rules of how dioceses in the U.S. should deal with cases of clergy sex abuse and work to prevent such crimes in the future?

A. "Yes, it does.

"When we were going through canon law school, I would say that all of us thought that this really wasn't an area that we would ever use.

"Then, all of a sudden, the crisis that sparked the special Dallas meeting of the bishops and formed all of the content of that meeting, for the most part, got the Canon Law Society interested in dealing with this area, and trying to offer a guide for applying the essential norms so that it would not conflict in any way with the *Code of Canon Law*.

"That can be a difficult thing, given the pressures involved from the secular media upon bishops and even from their civil attorneys, too. We have our feet in two different worlds here—the world of canon law and the world of civil law."

Q. Being a scholar in residence at The Catholic University of America is, in a way, a recognition of the leading role that you've played in the understanding and application of canon law in the Church in the broader United States.

As your time as vicar judicial comes to an end, what's it like for you to look back at your contributions to this important field of ministry in the Church, not simply here in central and southern Indiana, but throughout the broader United States?

A. "As priests, we don't like to tout our successes. But it is true that here I'm one of the longer serving judicial vicars at 31 years, and 44 years in tribunal work

altogether.

"Involvement as a member in the leadership of the Canon Law Society of America has made my public exposure to the canonists of the country kind of evident.

"Receiving their highest honor, the Rule of Law Award, in 2003 was a mind-blower."

Q. How would you say that this kind of work in studying the Church's penal law and perhaps affecting the revision of it would be important to Catholics?

A. "It would be important to them in order to help ... their ability to handle these cases so that canonists in dioceses are able to advise their bishops to *sentire cum ecclesia*, to think with the Church.

"The Church during these days has encountered a whole new set of circumstances. A new problematic has come. And we realize that the past praxis cannot continue, although I won't say that it was *contra legem* [against the law]. It's just that they didn't apply the law. I predict that it will encourage bishops not to shy away from using this pastoral tool. That, in a nutshell, is what I think will come of this."

Q. Your retirement from the Metropolitan Tribunal after 31 years of leading it came at a time when you went through a good bit of physical suffering.

You had hip replacement surgery, and had to have that replacement removed because of an infection, then undergo a second hip replacement surgery.

During that trying time, did you spend time reflecting on how your suffering was a part, in some way, of your priestly ministry?

A. "Amen to that.

"It was helped very much by Archbishop Daniel [M. Buechlein]. He came to see me on Ash Wednesday afternoon at Marquette Manor [in Indianapolis]. That was a very important visit for me that he came, number one.

"Number two, he was encouraging me to offer up my suffering, and to face it with courage and to offer it, really, for our priests, which I did faithfully.

"As it turned out, one of the other helps for me in dealing with the suffering and uniting it with [Christ's suffering] for the good of the Church was reading volume two of Pope Benedict's *Jesus of Nazareth*. I found it exceedingly helpful, especially the section where he treats the agony in the garden. I found it most moving and most helpful."

Q. It was about 10 days after the archbishop visited you that he had a stroke. He had encouraged you to offer up your suffering for the presbyterate. After he had his stroke, did you see that you had a really special reason to offer up your sufferings?

A. "Yes, for him, too.

"He was very specifically [in my prayers] because his role in the presbyterate is the center of unity. I was thinking, 'He's probably doing the same thing that I'm doing in terms of offering things up.'"

Q. You started ministering here in the tribunal 44 years ago, just 10 months after your ordination. Looking back, how do you see the Church's law shaping your priestly life and ministry?

A. "A canonist is one who helps those who do the hands-on ministry, the pastors of the Church.

"That's what he or she does. That's how the law of the Church shapes me because I am a spokesperson. I'm someone who's supposed to understand it and be able to hand on the wisdom of the law, which is embedded in the values that are behind the law for the sake of those pastors and the people to whom they minister.

"It gets you right back to that phrase of the last canon, 'The supreme law of the Church is the salvation of souls,' an often quoted statement.

"We're not only a spiritual community. We're a lived reality, a human community. And we cannot live without laws. That's just how we are. Otherwise, there's no communication. There's no basis for working together."

Q. Although your influence has reached far beyond central



Msgr. Frederick Easton welcomes St. Thomas More Society members and guests to the annual Red Mass on Oct. 3 at St. John the Evangelist Church in Indianapolis.

and southern Indiana, what has it been like for you to have ministered as a priest and, more particularly, as a leader in canon law, for the faithful in the Archdiocese of Indianapolis?

A. "In hearing back from the clergy, time and time again I've heard that they really appreciate what the tribunal has done. People have told me that it was my leadership that made such a favorable influence on the staff. It's a friendly place to visit.

"One of the dimensions of how we've done tribunal work is availability. People have commented on that. I think that's been true all along. That was true with my predecessor, Msgr. Charles Koster. He was always available almost night and day. Something about how I am is driven by how he was, in some elements.

Q. We talked earlier about a physical cross you had to bear in your hip replacement. Have the revelations of clergy sexual abuse over the past 10 years been a spiritual cross for you to bear since you've had to deal a lot with the misdeeds of brother priests far and wide?

A. "That has been a cross. Just hearing about it is a cross.

"I'll never forget early on when all of this stuff was coming out in 2002, it was Holy Thursday. And I had the Holy Thursday liturgy at St. Rose [of Lima Church in Franklin]. Afterward, you have the

adoration of the Blessed Sacrament on the altar of reserve.

"For some reason, I was sitting there. I was already grieving and was disturbed by all the stuff that I was hearing. I was maybe discouraged about that.

"And it was almost like I heard the Lord say to me—it was an interior experience—'Why are you discouraged? Remember, they all left me that night.'

"That grabbed me. I'll never forget that. That says to me that we don't give up hope. Perhaps we shouldn't be thinking that all is lost because this has happened. I had been beginning to think that until that night.

"All of us ought to be in sync with the will of the Father. We stopped doing that as a group with original sin, if you will. And the words of Jesus, 'Please take this chalice from me' [Mt 26:39, 42], would be how we would be ordinarily.

"That's how I was in Marquette Manor. I didn't want this to happen. But it's constantly then trying to do what Jesus did in the garden, 'Not my will, but yours be done' [Mt 26:39, 42].

"He enables us to do that because he did it. It isn't just a one-time only event. That event in the Garden of Gethsemane is a mystery. And it has to continue to form us, and guide our lives and be a support. He needs to continue to enable us to do as he did. Grace, in other words." †

POPE

continued from page 1

document would be published by the end of the year. Its tone will be pastoral, rather than doctrinal, giving bishops and Catholic faithful ideas for implementing the pope's call to deeper faith and greater missionary commitment.

In his apostolic letter, the pope said the year's focus will be on Jesus Christ because "in him, all the anguish and all the longing of the human heart finds fulfillment."

Pope Benedict said that in addition to studying the catechism and gaining a greater understanding of the creed, the Year of Faith also must be accompanied with more acts of charity.

Faith helps people recognize the face of Christ in those who are suffering, and "it is his love that impels us to assist him whenever he becomes our neighbor along the journey of life," the pope wrote.



ONS photo/Paul Harrig

Young people cheer at the conclusion of an event to promote the new evangelization in Paul VI hall at the Vatican on Oct. 15. Some 8,000 people, mainly from Catholic movements, turned out to support Pope Benedict XVI's call for a new evangelization.

Pope Benedict said Catholics cannot "grow lazy in the faith."

"What the world is in particular need of today is the credible witness of people enlightened in mind and heart by the word of the Lord, and capable of opening the hearts and minds of many to the desire for God and for true life, life without end," he wrote.

The papal Mass and announcement of the Year of Faith followed a daylong conference on Oct. 15 sponsored by the Pontifical Council for Promoting New Evangelization.

The morning session brought together representatives of 33 bishops' conferences and 115 new movements, organizations, charismatic groups, parish renewal programs and study groups.

Archbishop Rino Fisichella, head of the council, told the representatives that their presence and activity is proof that "the new evangelization isn't something new introduced with the pontifical council. It's a reality already working in the Church."

Conference participants discussed how to better evangelize in the area of culture, among immigrants, in Catholics' political involvement, through the use of media, in families, through the liturgy and in active, lively parishes.

The main points were illustrated by leaders from Communion and Liberation, the Community of Sant'Egidio, the Brazilian media group Cancao Nova, the Neo-Catechumenal Way, the Emmanuel Community, the charismatic renewal and an Italian parish renewal program.

Cardinal Donald W. Wuerl of Washington told the gathering that catechesis is essential for any program of new evangelization. "When a person is well-grounded catechetically—that means each one of us renewing our faith—that person has the confidence to be able to express it," and "to invite others into the experience of faith," he said.

"We have spoken a great deal today about this very

secular world in which we live," he said, "but we also need to recognize that among many, many of our young people there is an enormous openness to hearing about Christ. Many of them are seekers."

The day's focus on new evangelization continued in the evening in the Vatican audience hall, where an atmosphere similar to a tent revival reigned. The speakers—the Spanish founder of a thriving new religious community of women, a journalist, an astrophysicist and a Colombian bishop—gave personal testimonies. The crowd of about 8,000 people, mainly from new Catholic movements, erupted in applause anytime one of the speakers spoke about the basic tenet of Catholic faith—belief in Jesus as Savior.

The astrophysicist, Marco Bersanelli, used his own experience of wonder and awe before the cosmos as a lesson on the error of assuming that scientists cannot be faithful Christians and evangelizers.

The evening event, which featured a short concert by tenor Andrea Bocelli and a speech by Pope Benedict, also marked the official announcement of a new Internet project established by Jesus Colina, who recently resigned as head of the Legionaries of Christ's Zenit news service.

The new platform, www.Aleteia.org, is designed to be a multimedia community where people can ask questions about Catholic faith and practices, and receive answers they can be sure are in line with official Church teaching.

"The Internet is where people go for answers today, even about God, religion and faith," Colina told the assembly, announcing that the website would be launched on Oct. 19.

He said the site would involve journalists and theologians from around the world, and would link to "the best sites" for Catholic teaching and information.

Catholics "need to create networks on the net—not get more hits than one another," he said. †

King's life and faith inspires people at memorial's dedication

WASHINGTON (CNS)—This past January, Nova Nelson sang as a soloist with the Archdiocese of Washington Mass Choir at Holy Redeemer Church in Washington at the annual archdiocesan Mass honoring the life and legacy of the Rev. Martin Luther King, Jr.

On Oct. 16, Nelson stood before tens of thousands of people from across the country who gathered at the National Mall's West Potomac Park, and the Catholic young adult sang the national anthem for the dedication of the new Martin Luther King, Jr. Memorial. The five-hour ceremony culminated with a speech by President Barack Obama.

"It was definitely an honor, something I'll never forget," said Nelson, now director of the Archdiocese's Mass Choir who also directs the Gospel ensemble and children's choir at St. Martin of Tours Parish in Washington.

Nelson said that "what he was talking and preaching about to us ... is so relevant now. It's what we as a people are fighting for now, as far as justice, peace and equality."

The singer said she was especially moved by seeing the faces of the people, who came from near and far to remember King's legacy.

As the Martin Luther King, Jr. Memorial Dedication Choir sang

"The Battle Hymn of the Republic," she said, she also was struck by seeing Obama and his family on the giant screens erected on either side of the stage as the first family toured the memorial, accompanied by members of King's family.

"That spoke a lot—his truth is marching on," said Nelson.

In an interview the next day with the *Catholic Standard*, Washington's archdiocesan newspaper, Nelson said that King's call still resonates today for all people regardless of race, color or creed, to work together, to help those who are hungry and homeless, those without jobs, and those who lack access to health care.

Nelson said that King, as a man of God, drew strength from his faith, and those who seek to continue the civil rights leader's work today can follow his example.

"For me, what's so inspiring [is that] no matter how much he was hated or rejected, he kept going because he believed in God, and believed God would make a way, and he wasn't afraid," she said.

"He had to keep pushing for what God wanted him to do," Nelson added. "Sometimes, we get doors closed in our faces. We have to keep pushing, knowing God is walking with us every step of the way."

The centerpiece of the new memorial is a 30-foot sculpture of King, which shows him looking forward, emerging from a granite Stone of Hope, "concentrating on the future and his hope for humanity," according to a fact sheet on the memorial.

Nearly 50 years ago, Laura Jenkins' grandfather, who worked as a plumber, and her grandmother, who worked as a housekeeper, drove to the 1963 March on Washington, where King delivered his famous "I Have a Dream" speech.

On Oct. 16, Laura Jenkins and her husband, Curtis, drove from their home in Clayton, N.J., where they are members of St. Catherine of Siena Parish, and followed the path of her grandparents so they could witness the dedication of the memorial honoring the slain civil rights leader.

"[We're here] just to be a part of history. We were here [for] the inauguration [of Obama]," said Laura Jenkins, who remembered two pictures displayed proudly on the wall of her grandparents' home—portraits of John F. Kennedy and King.

Now the Jenkins' have a picture of King displayed on the wall of their own home as a reminder to them and their two children. "He gave his life for the cause [of civil rights]. The least we could do was honor him when



A woman holds a portrait of the Rev. Martin Luther King Jr. at the Oct. 16 dedication of a memorial to Rev. King in Washington. The memorial commemorates the life and work of the late civil rights leader.

they opened the memorial," said Curtis Jenkins, who said King's faith shaped his life and work.

His wife agreed, saying, "His religious beliefs made him look for the good in people, regardless of race. He believed we could all get along. ... We try to teach our kids the same thing, to look for the good in people."

Christopher Isaac, a seventh-grader from Eastern Middle School in Silver Spring, Md., who attended the dedication with a group of fellow Boy Scouts from Troop 96 in the

Washington area, said he felt honored to be there that day. "He [King] made a change through hard work, and that's what I plan to do," he said.

Thelma Hines, a member of Resurrection of Our Lord Parish in Laurel, Md., came to the dedication with her elderly mother, Gwendolyn Grant.

"It's an opportunity to celebrate a great man's life," Hines said. "I was born in the early '60s. I've seen the transition from segregation to greater civil liberties, not only in society in general, but also in the Church." †

Bishop Finn, Diocese of Kansas City-St. Joseph, plead not guilty to failure to report child abuse

KANSAS CITY, Mo. (CNS)—Bishop Robert W. Finn and the Diocese of Kansas City-St. Joseph, which he heads,



Bishop Robert W. Finn

entered pleas of not guilty to misdemeanor charges of failure to report child abuse.

The charges, brought by Jackson County Prosecutor Jean Peters Baker in relation to the diocese's handling of the case of Father Shawn Ratigan, were acknowledged in an Oct. 14 statement on the diocesan website.

"Bishop Finn denies any criminal wrongdoing and has cooperated at all stages with law enforcement, the grand jury, the prosecutor's office," and the independent commission appointed by the diocese to study the matter, said Gerald Handley, the bishop's attorney. "We will continue our efforts to resolve this matter."

Bishop Finn said in a statement after diocesan attorneys entered the pleas in court that he "will meet these announcements with a steady resolve and a vigorous defense."

The charge against Bishop Finn carries a maximum penalty of a \$1,000 fine and one year in jail. The diocese faces a fine of up to \$5,000.

Jesuit Father Federico Lombardi, the Vatican spokesman, had no comment on the indictment.

Diocesan spokeswoman Rebecca Summers told Catholic News Service on Oct. 17 that Bishop Finn carried out a full schedule of activities over the weekend, including participating in a fundraising event attended by 500 people, Mass and confession at the Cathedral of the Immaculate Conception and a meeting with senior staff.

Father Ratigan was arrested in May on state charges of possessing child pornography. In August, federal

prosecutors charged him with producing child pornography. The priest, a former pastor, also is facing accusations made against him in two separate lawsuits filed this summer.

The Diocese of Kansas City-St. Joseph and Bishop Finn also have been named in the civil suits, which accuse both of failing to keep Father Ratigan away from children apparently after learning disturbing images were found on the priest's computer and being warned of the priest's inappropriate behavior around children.

In early September, an independent report commissioned by the diocese to examine its policies and procedures on assessing child sexual abuse allegations found "shortcomings, inaction and confusing procedures."

The report also said that "diocesan leaders failed to follow their own policies and procedures for responding to reports" relating to abuse claims.

After the priest's arrest, Bishop Finn pledged to cooperate with law enforcement authorities and Baker credited him for that during a news conference announcing the indictments. The grand jury handed down the indictments on Oct. 6, but they were not made public because Bishop Finn was traveling outside of the country and did not return until late on Oct. 13, Baker said.

Bishop Finn testified before the grand jury on Sept. 16. Afterward, he told reporters, "We're doing the best we can to cooperate with law enforcement."

Several other diocesan leaders, including spokeswoman Summers, also testified before the grand jury, the *Kansas City Star* daily newspaper reported.

In the diocesan statement, Bishop Finn said that once the situation with Father Ratigan arose, the diocese began to "address the issues that led to this crisis." He pointed to steps to reinforce and expand diocesan procedures regarding the reporting of child sex abuse. He also appointed an ombudsman charged with having "the responsibility and authority

to receive and investigate reports of suspicious, inappropriate behavior or sexual misconduct by clergy, employees or program volunteers."

A separate vicar for clergy, Father Jerome Powers, also was appointed. The role previously had been part of the vicar general's responsibilities.

Bishop Finn also asked for prayers for himself and the diocese as well as for the "unity of our priests, our people, the parishes, and the Catholic institutions."

"With deep faith, we will weather this storm and never cease to fulfill our mission, even in moments of adversity," he said.

Suspicious about Father Ratigan first arose in mid-December 2010 when a laptop belonging to the priest, then pastor of St. Patrick Parish in Kansas City, was turned in to diocesan officials. A computer technician found disturbing photos on the hard drive. The photos included pictures of female children at parish events, including one of a naked female child who was not identifiable.

In May, a search of his family's home turned up a disk and hard drive with 18 different images of child pornography, Father Ratigan was charged with three counts of possession of child pornography in Clay County, followed later by the federal charges.

In a message read in parishes at Masses in early June, Bishop Finn expressed regret for the way the diocese handled information it received about Father Ratigan's activities.

"As bishop, I take full responsibility for these failures and sincerely apologize to you for them. Clearly, we have to do more. Please know that we have—and will continue to cooperate with all local authorities regarding these matters," he said.

(Contributing to this report was John Thavis in Rome. The full statement from the Diocese of Kansas City-St. Joseph is available at www.diocese-kcsj.org/news/viewNews.php?nid=168.) †

U.S. House passes Protect Life Act in bipartisan vote

WASHINGTON (CNS)—The U.S. House on Oct. 13 passed the Protect Life Act, which applies long-standing federal policies on abortion funding and conscience rights to the health reform law.



Deirdre McQuade

The measure passed with a bipartisan vote of 251 to 172. Its chief sponsors were Rep. Joe Pitts, R-Pa., chairman of the House Committee on Energy and Commerce, and Rep. Dan Lipinski,

D-Ill., who co-chairs the Congressional Pro-Life Caucus. The bill also had 144 co-sponsors.

"The health care law made it clear that the current way we prevent taxpayer funding of abortion through annual riders is dangerously fragile," Lipinski said in January when the measure was introduced. "We must take action to prevent federal funding for abortion under the health care law and throughout the government, without exception."

In a statement released on Oct. 14, Deirdre McQuade, spokeswoman for the U.S. bishops' pro-life secretariat, said that by passing H.R. 358, "the House has taken an important step toward authentic health care reform that respects the dignity of all, from conception onward."

McQuade urged the Senate to likewise "help make health care reform life-affirming."

The Protect Life Act applies the Hyde amendment to health care reform "so federal funds will not be used to subsidize elective abortions," McQuade said, which brings the law "into line with other federal health programs such as Medicaid and the Federal Employees Health Benefits Program."

It also "helps ensure that the government will not pressure health professionals to participate in abortion against their medical judgment, moral convictions or religious beliefs," she added. †

Coach hopes book helps form real men committed to faith, family

By John Shaughnessy

As a running back in college football, Bruce Scifres had a reputation for being a hard-nosed competitor who dove, hurdled and crashed into opposing players with a relentless and often reckless disregard for his body.

In his younger days as the head football coach at Roncalli High School in Indianapolis, Scifres made winning state championships his top priority. From 1993 through 2004, his teams earned six state titles—an accomplishment that currently puts him in a fourth-place tie among Indiana high school football coaches for most state championships.

Yet, while Scifres still stresses winning and hard-nosed football, he says they “have moved down my list of priorities” in recent years.

“Teaching kids how to play and win is very worthwhile, but I firmly believe that the next task is far more important and also more difficult,” notes Scifres, now in his 22nd year as Roncalli’s head football coach. “The main job of a coach is to teach his players how to live their lives, and how to strive to be the kind of people God created them to be. When this is done well, this is by far the most rewarding of a coach’s responsibilities, and it should be regarded as the priority in coaching.”

While those words reflect an evolution in Scifres, he seeks a similar transformation in young and older men through his recently published book, *A Real Man: A Guide to Becoming the Men Our Wives, Children and God Want Us to Be*.

“There has never been a greater need for the men of this country to step up and be real men,” writes Scifres, a father of four who has been married for 24 years to his wife, Jackie. “Extensive research has been done on the effects of not having the presence of strong male role models in the

lives of both young males and females.

“The most common denominator for young men in prison is not the color of their skin, ethnic background, where they are from or their family’s financial status. The most common trait is the lack of a strong and loving father figure in their lives! Likewise, young women who grow up in the absence of a loving father figure are much more likely to seek male attention through promiscuity or other forms of misbehavior.”

Scifres then shares some sobering statistics—63 percent of teenagers who commit suicide, 71 percent of high school dropouts and 70 percent of juveniles in state-operated institutions are from fatherless homes.

“I believe that many of these issues could be solved if men would commit to prioritizing their vocations as men over their occupations as men,” notes Scifres, a graduate of Butler University in Indianapolis.

The coach believes there are four qualities that ultimately define “a real man”—being a great husband, being a strong and loving father, being a good role model and a positive leader in the community, and developing a strong faith relationship with God.

Throughout the book, Scifres offers examples and advice on how men can develop those qualities as cornerstones of their lives, starting with an emphasis on faith. Viewing himself as a “lifetime coach,” he uses that focus on faith as the first of the four priorities that he has established for the Roncalli football program.

“Priority number one is faith development of our players and guiding them on their paths to eternity,” Scifres says.

That approach includes teaching his players to pray, insisting that there be no cursing by players or coaches, and having senior players take a turn each week to pick

a Scripture verse, share it with the team and explain why it is important to him and his teammates.

Character development is the second priority of the program, followed by an emphasis on academics. The fourth priority is developing good athletes.

“Interestingly, what I have found over the years is that if we do a good job with the first three priorities, our kids are going to become pretty good football players,” Scifres writes. “If they have faith, character and work hard in the classroom, they will have great attitudes and work ethics. Ultimately, this will transfer over to success in athletics.”

The true essence of coaching for him is no longer about championship trophies, Scifres says. It’s about the number of lives he can touch, change for the better and lead to Christ. He emphasizes how “we have the ability to bring ‘pieces of heaven’ to others during our time on Earth.”

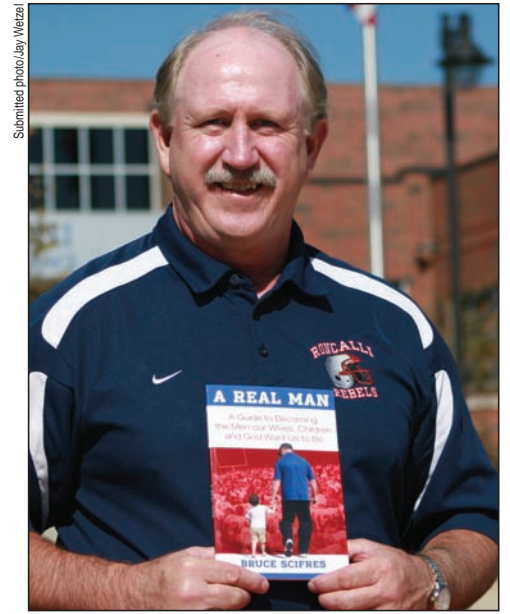
“Part of my vocation as a husband and father is that I need to be a spiritual leader in my household,” notes Scifres. “Through my actions, I want my children to see that it is important each day to thank God for the countless ways our lives have been blessed.

“I want them to learn that our faith can be an incredible source of strength, both in good times and bad, as we live our daily lives. I want them to understand that Jesus was sent to us to be an example of Christian behavior. I also want them to realize the depth of his love for each of us as he suffered on the cross. Ultimately, I want them to appreciate the significance of his resurrection and ascension into heaven.”

Scifres seeks to share similar glimpses of heaven in his roles as a teacher and a coach.

“I want all of our players to love and honor their parents, and to eventually become faithful husbands to their wives and loving fathers to their children,” he notes.

“I want them to realize that their success



Roncalli High School head football coach Bruce Scifres of Indianapolis holds a copy of his book *A Real Man: A Guide to Becoming the Men Our Wives, Children and God Want Us to Be*.

as men doesn’t depend on what they own, but it should be measured instead by their capacity to love and be loved. I want to teach them that there is a purpose for their existence in this world, and that God had something very special in mind when he created each of them.”

Sharing those glimpses of heaven will eventually lead “real men” to the real heaven, Scifres believes.

“The better job we do of bringing glimpses of heaven to others during our time on Earth,” he writes, “the closer we are to entering God’s kingdom when our last day on Earth is complete.”

(*A Real Man: A Guide to Becoming the Men Our Wives, Children and God Want Us To Be* can be ordered through the website at www.arealman.org. The book costs \$14.95.) †

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New Mass translation invites worshipers to behold Christ

By David M. O'Brien

Many changes in the new *Roman Missal* highlight the connections between the liturgy and Scripture. Nowhere is this more apparent than in the Lamb of God.

After the sign of peace, the people sing or recite the "Agnus Dei" (the "Lamb of God") as the priest breaks the consecrated host. He follows the example of Christ, who repeatedly took bread, broke it and distributed it to those around him (Mt 14:19, Mk 14:22 and Lk 24:30).

The priest then elevates the broken, sacred host, saying, according to the new translation, "Behold the Lamb of God, behold him who takes away the sins of the world."

At first glance, the change from "This is the Lamb of God who takes away the sins of the world" seems insignificant since "this is" and "behold" mean nearly the same thing.

"Behold," however, directly quotes John the Baptist in the Gospel of St. John (Jn 1:29) as the Baptist sees Jesus coming toward him.

Moreover, the word "behold" carries an imperative, commanding quality, as if to say, "Open your eyes to what is right in front of you!"

"Behold" also recalls the chilling words of Pontius Pilate when he presents the scourged Jesus to the bloodthirsty crowd, saying, "Behold, the man!" (Jn 19:5). The crowd responds by demanding Jesus' crucifixion.

The second part of the priest's

words change from "Happy are those who are called to his supper" to "Blessed are those called to the supper of the Lamb." Here, the wedding banquet of the Lamb described in the Book of Revelation (Rv 19:9) is evoked.

The people's response, according to the new translation, is "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

Formerly, the people said, "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

The revision picks up the words of the faith-filled centurion from Matthew (Mt 8:8). In that episode, Jesus encounters the centurion, who petitions him to heal his paralyzed servant.

Jesus sets off toward the centurion's house, but the officer objects. With great humility and faith, the officer tells Jesus, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be

healed" (Mt 8:8).

The centurion, whom Jesus recognized for his faith, serves as an example of how to approach the great mystery of the Eucharist.

We, too, are unworthy to have Jesus enter into our homes—our bodies. And yet, we trust in his mercy and power to heal us and make us whole.

Some years ago, when I was in Jerusalem taking a course, the power of this moment of realizing my total unworthiness to receive Christ hit me during Mass.

Ahead of our scheduled arrival, the professor released us to explore the holy city on our own. A few other students and I found our way to the Church of the Holy Sepulchre, the site of Jesus' tomb. We stayed for hours, and prayed in the very place where Jesus rose from the dead!

But the real encounter with the risen Lord, I felt, occurred the next morning in the same church during a 6 a.m. Mass.

The liturgy was celebrated directly in front of the entrance to Jesus' tomb. At the beginning of the eucharistic prayer, the priest, accompanied by an altar server carrying a thurible filled with burning incense, moved into the tomb for the consecration.

As I listened to the Latin prayers float out of the tomb, carried along by clouds of incense, I felt as if I was being transported to heaven!

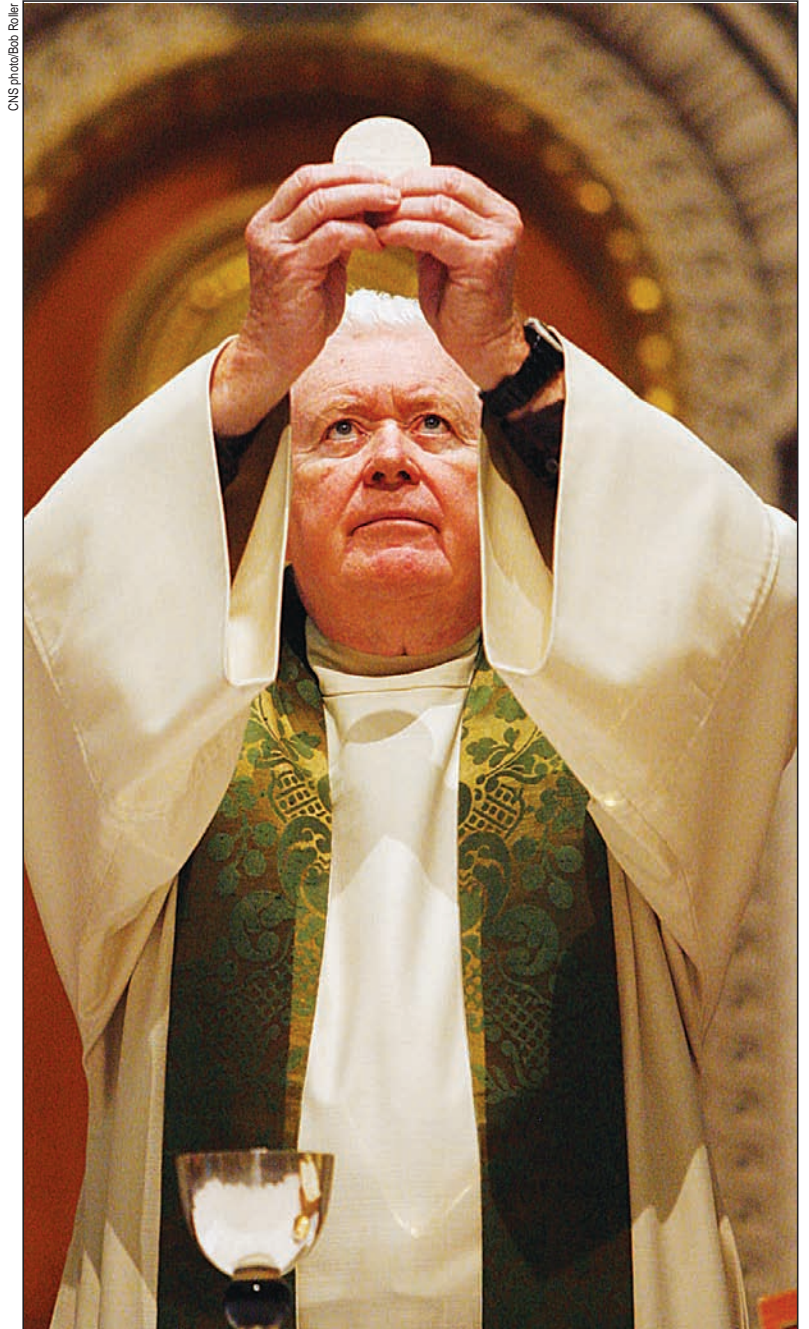
My mystical revelry was interrupted, however, when it occurred to me during the sign of peace that we might have to go into the tomb where the priest was for Communion. Sitting in the first seat, I wondered how we could enter, receive Communion and exit without climbing all over each other because the entrance to the tomb was a tight squeeze.

I joined in as the "Agnus Dei" was intoned. Just then, I turned to see the priest emerge through the smoke from the door of the tomb of Jesus. With the sacred host elevated above his head, he said, "Ecce, Agnus Dei" ("Behold, the Lamb of God"), and I fell to my knees, overwhelmed by a profound sense of unworthiness. It was as if Christ had just walked out of the tomb in front of me!

Words and translations may not seem worth all the hassle sometimes. But some words—sacred words, words that touch our souls—matter to our spirit because they bring us into the presence of the one Lord, who said, "Behold, I make all things new" (Rv 21:5).

'... some words—sacred words, words that touch our souls—matter to our spirit because they bring us into the presence of the one Lord, who said, "Behold, I make all things new"'

—Rv 21:5



Msgr. John B. Sullivan raises the host during Mass at St. Joseph's Church in New York. According to the new translation of the Mass, priests will say, "Behold the Lamb of God, behold him who takes away the sins of the world," while holding a consecrated host after the assembly sings or recites the "Agnus Dei!"

So it is with the new translation of the Mass.

(David M. O'Brien is adult faith formation director in the Archdiocese of Mobile, Ala., and

a columnist for its archdiocesan newspaper, *The Catholic Week*. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

New words at end of Mass emphasize our mission to do God's work in the world

By James Schellman

If you want to know one principal purpose of the Mass, look at how it ends.

Mass is for the worship of the Triune God—Father, Son and Holy Spirit—and for the edification, the building up, of the body of Christ, the Church.

Where, then, does this worship and building up leave us? They leave us at the threshold of the church building,



Volunteers serve food cooked by nuns and other volunteers in late February in the Wednesday Soup Kitchen at St. Blaise Parish in Argo Summit, Ill. New words of dismissal said by the priest at the end of Mass included in the new *Roman Missal* emphasize Christ's mission to be carried out by all the faithful.

ready to step forth.

The Church's official introduction to the Mass, the "General Instruction of the *Roman Missal*," or GIRM, says that the chief elements of the concluding rite are the priest's greeting, a blessing and a dismissal "so that each may go out to do good works, praising and blessing God" (#90).

What a simple, direct appreciation of the fruits of the Mass. We go out "praising and blessing God," and we do this in a privileged way through good works.

Just what are these good works?

They are the actions of charity and justice that we, as disciples of the Lord, are called to accomplish. They are the beatitudes (see Mt 5:1-12) in action, the works of those who are poor in spirit, those who hunger and thirst for righteousness, those who show mercy, those who are peacemakers.

They are the works of those who share the mission of Jesus Christ to help inaugurate that kingdom, that new heaven and new Earth in which we are saved, and transformed into that garden place that God intended for the whole world from the beginning of the great story of redemption.

We have work to do. It is God's work embodied in the ministry of our Lord, and, through baptism and the anointing of the Spirit in confirmation, it is ours as well.

During Mass, we are fed the word of the Lord and Christ's body and blood in order to be faithful disciples in

the world once we leave Mass.

This discipleship is lived through words and in deeds.

I think often of a story about St. Francis of Assisi. He was journeying with an eager young brother. They made their way through a village, greeting people, begging alms and showing interest in those whom they met.

As they left, the brother asked Francis when they were going to preach the Gospel, and Francis in turn asked him what he thought they had just done—through their words and deeds.

The new words of dismissal in the *Roman Missal* carry this weight of meaning.

The priest will say to us: "Go forth, the Mass is ended," or "Go and announce the Gospel of the Lord," or "Go in peace, glorifying the Lord by your life." Or he will simply say, "Go in peace."

This blessed sending forth invites our grateful response of "Thanks be to God" because we know that, with God's help, we have privileged work to do!

(James Schellman is executive director of the North American Forum on the Catechumenate, www.naforum.org, and former executive secretary of the International Commission on English in the Liturgy. For more information about the new Mass translation, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The Book of Wisdom

Parts of the first 12 chapters of the Book of Wisdom are read in the Office of Readings next week, the 30th week in Ordinary Time.



Wisdom, somewhat obviously, is one of the “wisdom” books in the Old Testament. The others are the books of Job, Proverbs, Ecclesiastes, Sirach and the Song of Songs.

Generally, these books try to interpret the meaning and experiences of life by means of human reason. They concentrate on how to live life well. Besides those books, advice about wisdom is also in other books, such as Tobit, Psalms and the wisdom poem in Baruch that I wrote about last week.

The Book of Wisdom was the last of the wisdom literature to be written. Its author may have lived in the academic climate of Alexandria, Egypt, during the first century B.C. This was after that part of the world was Hellenized by the Greeks, and also after the oppression of

the Jews that led to the Maccabean revolt.

The common language by that time was Greek. Therefore, this book was originally written in Greek, and only later translated into Hebrew. For that reason, the Jews do not include it in their canon of Scriptures.

Nevertheless, the book’s purpose is to defend Jewish culture. It argues that God communicated to the Jews a wisdom that far surpassed the philosophies of other cultures in the world, including that of the Greeks. It was aimed at those Hellenized Jews who had become enthralled with Greek culture and away from the teachings of Judaism, much as many Christians today have embraced American secularism and have rejected the teaching of Catholicism.

The book is divided into three parts titled “The Reward of Justice,” “Praise of Wisdom by Solomon” and “The Special Providence of God during the Exodus.” The Office of Readings has selections from each part, but only a little from the last part.

“The Reward of Justice” is sometimes referred to as “The Book of Eschatology.”

That means that it refers to last things—death, judgment, reward and punishment. The just are not always rewarded in this life, it says, nor is evil punished.

For the first time in Jewish Scripture, the author introduces the idea of life after death. We hear words like “soul,” “immortality” and “incorruptibility.” However, he doesn’t go so far as to speak of an “immortal soul.”

In the second part, the author speaks in the person of Solomon, who was known for his great wisdom. He entreats his listeners to seek wisdom, which he calls “the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness” (Wis 7:26).

The third part, about God’s Providence during the Exodus, contains nine chapters, but the Office of Readings includes only a little of it.

Many passages from the Book of Wisdom are used by the Church in its liturgy, especially Wis 3:1-8, a popular reading at funerals. That is the passage that begins, “The souls of the just are in the hand of God, and no torment shall touch them” (Wis 3:1). †

Consider This/Stephen Kent

In today’s day and age, globalization is generational

As I write this, I just crossed the international dateline while doing what couldn’t have been done not too many years ago. It would have been unthinkable to journey to “Red” China. Today, it is nothing more than another flight out of Seattle.



We are en route to Shanghai for a visit with our son, daughter-in-law and granddaughter.

Preparations included packing a carry-on bag with two movies, four books and an iPod that says it contains enough music to last eight days and nine hours.

“More than sufficient to stave off boredom of an 11-hour flight,” notes a fellow traveler.

The little video screen on the seat back in front of me displays the progress of the flight: high (38,000 feet), cold (-67 degrees) and fast (540 mph). Cabin attendants urged us to close our window shades throughout the plane to simulate night during this all-daylight flight into the wee hours, this day without end, moving faster than the sun.

In the weeks leading up to the trip, differing reactions greeted the announcement of the destination. One was

routine, “Oh that’s nice, enjoy time with the family,” the other, “China, wow, why are you going there?”

It demonstrates that globalization as a concept is generational. That which amazes my peers and me is as exciting as turning on a light switch to the worldly younger generation.

Our 2-year-old granddaughter speaks

Mandarin as well as she speaks—or babbles—English. What a career awaits her upon college graduation! But then again, will it be that unique for someone entering the work force then to be fluent in at least two languages?

Then there is the globalization of communications. While sitting on the plane before takeoff, I sent an e-mail to our son in Shanghai then used a cell phone to call our daughter, who was returning that same day from a trip to France.

Once, while on the staff of a national wire service, I had the unique—if anonymous—assignment to write the bulletin when Air Force One touched down in Anchorage, Alaska:

“President Nixon returned to the United States today, ending an eight-day

However, while taking for granted may be appropriate to globalization, this same lack of wonder should not be carried into the life of faith.

visit to the People’s Republic of China, the first by a sitting American president.”

Hardly Pulitzer Prize material, but in terms of its significance not too far behind the “man lands on moon” bulletin of three years previous because it was equally improbable in 1972 that a U.S. president would visit China as a man would walk on the moon in 1969.

“Is there anything I can bring you from China that you can’t find at Walmart?” I would ask of friends.

Asked half-jokingly, it exemplifies the lack of mystique about a once foreign country whose products now occupy the majority of shelf

space in America’s big box stores.

These reflections at 38,000 feet involve an attitude of taking for granted the diminishing of the mysterious.

However, while taking for granted may be appropriate to globalization, this same lack of wonder should not be carried into the life of faith.

(Stephen Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

Faithful Lines/Shirley Vogler Meister

A lesson learned through the Internet—or possibly not?

Not long ago, I received an e-mail that I read several times in order to understand the truth in it.



Although I disagreed with the final observation, I pondered over many challenging comments. At the end, I laughed out loud despite my reservations.

The e-mail included a picture of an elderly man with a long beard, who was wearing a black hat and robe. The message was this:

“A female CNN journalist heard about a very old Jewish man who had been going to the Wailing Wall in Jerusalem to pray twice a day every day for a long, long time. To check it out, she went to the wall and there he was, walking slowly toward the holy site. She watched him pray.

“After 45 minutes, when he turned to leave, using a cane and moving very slowly, she approached him for an interview.

“Pardon me, sir, I’m Rebecca Smith from CNN. What’s your name?”

“Morris Feinberg,” he replied.

“Sir, how long have you been coming to the Wailing Wall to pray?”

“For about 60 years.”

“Sixty years? That’s amazing! What do you pray for?”

“I pray for peace between the Christians, Jews and Muslims.

“I pray for all the wars and all the hatred to stop.

“I pray for all our children to grow up safely as responsible adults and to love their fellow man.”

“The journalist then asked, ‘How do you feel, sir, after doing this for 60 years?’

“The rabbi probably pondered a moment then said, ‘I feel like I’m praying to a brick wall.’”

I was startled by his answer, and I couldn’t help but laugh.

Yet, a few moments later, I actually began crying after realizing that the strange ending was a comment of defeat.

As a Catholic, I believe that God answers all our prayers, but not always in

the ways that we prefer or expect.

“Praying to a brick wall” is such a negative reaction. But it opened my eyes and made me think more about the purpose of the e-mail message.

However, I believe that God is a loving God. Even if I am disappointed when a prayer isn’t answered—whether praying to God or Jesus or angels or saints—I know that “God’s will” is appropriate.

I don’t always get my way. However, despite my deep belief in “God’s will,” I often vacillate over his decisions. That’s because I am only human.

I cherish the words “Thy will be done, on Earth as it is in heaven” from the “Our Father,” also known as “The Lord’s Prayer.”

I couldn’t always respond in that way, but I’m learning better how to accept that what is ... is ... even though I might grieve over God’s response.

However, that’s cathartic, too.

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

Catholic Evangelization Outreach/
Kay Scoville

NCYC is not just for kids

The National Catholic Youth Conference (NCYC), sponsored by the National Federation for Catholic Youth Ministry (NFCYM) and hosted by the Archdiocese of Indianapolis Office of Youth Ministry, is a biennial event of 23,000 participants.



If 18,000 of that number are high school youths then who makes up the rest of the

5,000 participants? Adults in various roles, mainly as chaperones and group leaders.

Most people are not aware, but NFCYM hosts an adult-only conference, the National Conference for Catholic Youth Ministry (NCCYM) the year opposite NCYC.

This conference hosts 2,500 adult youth leaders from across the country. However, NCYC still surpasses that conference in the number of adults gathered.

Knowing that adults are present at NCYC, the federation has begun offering workshops for them, many of whom are chaperones and parents of attendees.

In youth ministry, it has become apparent that not only do we minister to the young people in middle school and high school, we also serve as a resource and support for parents. Part of our focus is to help parents to get through the unpredictable years of adolescence.

With that focus in mind, the conference began to offer workshops to assist parents as partners in the faith development of their adolescents.

This year at NCYC, some examples of workshops that parents can attend include, “The Gift of Parenthood,” “Family Matters,” “Stories of Faith and Family” and “Parent to Parent: Practical Ways of Sharing Faith as Parents of Youth” by such well-known speakers as Doug Brummel, Steve Angrisano and many others.

Several workshops will also be offered for youth leaders. They include “Ministry with Millennial Generation Teens,” “Engaging Parents in Youth Ministry” and “Unchaining Confirmation” by experts in youth ministry.

The best news is that an adult does not have to attend the entire conference—or be there at all—to take advantage of these workshops. A parent/adult one-day pass for \$75, in which an adult can choose to attend either Nov. 18 or Nov. 19, is available.

The sessions will also be offered by live feed via the Internet this year. Workshop times are on Friday, Nov. 18, from 11:45 a.m. to 1 p.m., 1:45 p.m. to 3 p.m., and 3:45 p.m. to 5 p.m., and Saturday, Nov. 19, from 11:45 a.m. to 1 p.m.

For more information on the one-day pass or to access the website for the live feed, log on to <http://ncyc.nfcym.org> or www.archindy.org.

One other adult group that is invited to join NCYC is college-age adults. A collegiate event will be held in conjunction with NCYC called the National Catholic Collegiate Conference (NCCC).

Through the years, many youths experience NCYC then they go to college and there is no conference experience like NCYC available for them—until now.

Young adults ages 18-25—who do not have to be college students—are welcome to register to attend this new, faith-filled experience. Log on to www.nclccc.org for more information.

It is amazing to realize that NCYC has become much more than an awesome Catholic faith experience for young people. It has become a truly universal experience in our Church that brings thousands of people of all ages together to celebrate our faith and enrich our lives together.

Think about joining us for NCYC next month no matter what your age—either in person or via live stream.

(Kay Scoville is archdiocesan director of Youth Ministry. For more information about NCYC, log on to the Youth Ministry website at www.archindy.org/youth, contact her at kscoville@archindy.org, or call 317-236-1430 or 800-382-9836, ext. 1430.) †

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

The Sunday Readings

Sunday, Oct. 23, 2011

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides this weekend with its first reading.



In ancient Jewish tradition, Moses wrote Exodus. In a most special way, it was regarded as the very word of God.

Moses represented God and was the link between God and the Chosen People.

Through Moses, God gave directions for every aspect of life.

This weekend's reading from Exodus addresses very specific realities in life, such as the lending of money.

The details, of course, are important. However, also important are the underlying principles. Not even aliens can be exploited or mistreated. Every person has the right to be respected and treated justly.

To break this law, or any law of God, unleashes a flood of misfortune. Human sin brings about the consequences.

The lesson given here is neither rare in the Scriptures nor open to exceptions. Primary in the Hebrew religion from the beginning was respect for each person—respect founded on the notion of God as the Creator and final governor of human lives.

For the second reading, the Church presents a passage from St. Paul's First Epistle to the Thessalonians.

Paul's advice is firm. He offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ—or evangelization, a theological term often used in modern times—is an opportunity for Christians.

Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia.

He tells the Thessalonians that their faith, their turning away from idols, has been an inspiration to many people.

St. Matthew's Gospel once again this month supplies the last reading.

It is a familiar and beloved text. The

question of the Pharisees in this story most likely was intended not to trick but rather to discredit Jesus. It was a test. Did the Lord know the teachings of Moses?

For the Pharisees, Jesus was a rival for the people's confidence. The competition was all the more tense since Jesus often rebuked the Pharisees. For the Pharisees, all this was painfully unacceptable.

In responding, Jesus builds a case on the teaching of Moses itself, specifically referring to Deuteronomy (Dt 6:5) and Leviticus (Lv 19:8), two of the five books of the Pentateuch, in Jewish parlance of the Torah. These verses and the teachings conveyed were from Moses.

The emphasis is on unconditional love, fundamental for the life and behavior of any true believer. Concentrating on love, to the exclusion of anything else, of any self-interest or "self-defense" even, was as difficult for people in the time of Jesus as it would be at any time.

Jesus is God's spokesman. He wisely interprets the law of Moses. The true disciple must balance every decision against the standard of love for God, uncompromised and absolute. True discipleship also means active respect for every other person. Every human being is God's treasured creation.

In the words of Jesus, love for the Father cannot be removed from love for others, and indeed love for all others.

Reflection

The reading from St. Matthew's Gospel, with the Lord's response to the Pharisees, brings us into direct confrontation, not just with the usual conventions of human conduct but also, to a significant degree, with human nature itself.

Forgetting hurts and slights is hard. Instinctively, we defend ourselves against anyone or anything perceived to be a threat.

Jesus calls disciples to love everyone, deeply and profoundly. That presumes forgiveness. It presumes commitment to live in a way that often may seem difficult and even unnatural.

This reading also reminds us that true Christianity is more than an intellectual assent to certain theological propositions. Christianity means a way of life.

For this way of life, believers have God's Revelation as guidance and the Lord's example as a model. †

Daily Readings

Monday, Oct. 24
Anthony Mary Claret, bishop
Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 25
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Oct. 26
Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

Thursday, Oct. 27
Romans 8:31b-39
Psalm 109:21-22, 26-27, 30-31
Luke 13:31-35

Friday, Oct. 28
Simon, Apostle
Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Saturday, Oct. 29
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, Oct. 30
Thirty-first Sunday in
Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Go Ask Your Father/Fr. Francis Hoffman

The Colosseum in Rome has been illuminated to mark stay of execution

Several years ago, a senator from Wisconsin stated that, while flying over Rome, he "saw the Colosseum lit up and learned that the pope requested this whenever there was a stay of execution. A building used for death would be used now as a symbol for life."



Is this story true?

It is true. The Colosseum has been lit up on several occasions, either for a stay of execution or when the death penalty has been abolished somewhere in the world.

Blessed John Paul II was not in favor of capital punishment. He thought civilized societies could do better than that.

What he wrote in his 1995 encyclical, *Evangelium Vitae* ("The Gospel of Life"), has been incorporated into the *Catechism of the Catholic Church*.

"Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.

"If, however, non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity to the dignity of the human person.

"Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitely taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically nonexistent'" (catechism, #2267).

While the Church has not prohibited capital punishment, it has clarified that it would only be appropriate in rare circumstances.

Many people remain ignorant of the Church's teaching about capital punishment, and hold that murderers deserve the death penalty. Since they took a life, some people believe that they should lose their life.

That's not truly justice. Rather, it's more like vengeance, which Jesus prohibited when he criticized the Old Testament mentality of "an eye for an

eye and a tooth for a tooth" (Mt 5:38-39).

The virtue of justice means to "give to each his due."

If you take the life of a person, justice could only be served by returning that person's life. But clearly that is impossible. There are some crimes on Earth that, sadly, defy complete justice until eternity.

What are the purposes of punishment? There are three: restitution, rehabilitation and public safety.

Capital punishment necessarily fails the first two criteria, and therefore can only be appropriately applied for the sake of public safety.

Capital punishment cannot accomplish restitution, nor can it rehabilitate the criminal, but it could protect public safety when the penal system cannot permanently isolate the criminal from society.

My son lives on Long Island, N.Y. The priests at his parish and the parish in Manhasset, N.Y., did not bless people's throats on the feast of St. Blaise.

Is this the way of the future of the Church?

The blessing of throats on the feast of St. Blaise on Feb. 3 is a custom which is quintessentially Catholic, and most Catholics I know look forward to it, especially since it occurs at the height of the cold and flu season.

When I attended Catholic grade school, all the thousand-plus students lined up for the blessing. I guess we parochial students were ahead of the curve when it came to "wellness practices."

While the blessing is not mandatory—because it is in the nature of a sacramental or popular devotion—it is connected to the sacrament of the anointing of the sick and also to our Lord's practice of healing the sick, and helps to foster a healthy dependence on the intercession of the saints.

The prayer of blessing is quite simple: "Through the intercession of St. Blaise, bishop and martyr, may God deliver you from ailments of the throat and from every other evil. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

I rather doubt what's happening in your parish is "the way of the future of the Church" since I expect colds and the flu to be around as long as the human race is on Earth. I also expect many people will pray for good health then resort to petitions for the intercession of the saints when all else fails. †

My Journey to God

Seasons

The long, hot days of Summer now gone,
Children at school with friends,
Looking for fun.

Football, volleyball,
Golf and cross country,
With soccer and band,
Choir and studying.

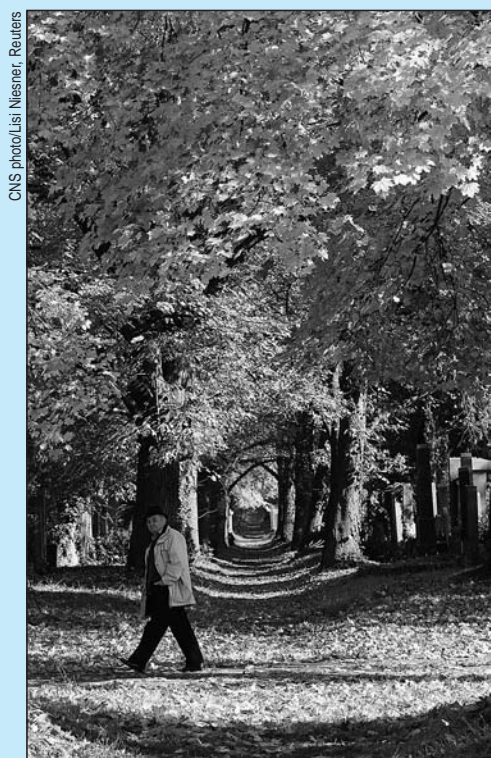
The warm days of fall
And cool, twilight nights
As the birds are preparing
For their annual flight.

Isn't it grand?
Our Lord gave us seasons
To change our lives
And reasons for living.

We look forward to change
With our eyes open wide,
And thank God each day
That he's by our side.

By Linda Ricke

(Linda Ricke is a member of St. Mary Parish in Greensburg. A man strolls under a canopy of colorful trees during a sunny autumn day at the Central Cemetery in Vienna, Austria, on Oct. 29, 2010.)



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.

ADAMS, George, 78, St. Barnabas, Indianapolis, Oct. 9. Husband of Marie Adams. Father of Suzanne Hissong, Sandy and Steve Adams. Stepfather of Christine Kanady, Andrea Scott and Thomas Cook. Brother of Karen Patton. Grandfather of 20. Great-grandfather of one.

AHAUS, Edward P., 94, St. Jude, Indianapolis, Oct. 6. Father of Cynthia Belden, Diane Reed, Virginia Rieger, Carolyn Tex, Anthony, Bernard and Thomas Ahaus. Grandfather of 19. Great-grandfather of 21.

AHAUS, Theresa R., 89, St. Jude, Indianapolis, Sept. 27. Wife of Edward Ahaus. Mother of Cynthia Belden, Diane Reed, Virginia Rieger, Carolyn Tex, Anthony, Bernard and Thomas Ahaus. Grandmother of 19. Great-grandmother of 21.

ANTE, Louis E., 88, St. Roch, Indianapolis, Sept. 27. Father of

Carol Hagerty, Mary Johnson, Louis and Joseph Ante. Grandfather of five. Great-grandfather of six.

BAILEY, Beverly V., 78, St. Michael the Archangel, Indianapolis, Oct. 2. Wife of Paul Bailey. Mother of Tina Bailey and Barbara Richardson. Sister of Barbara Vargo. Grandmother of four. Great-grandmother of one.

BRECHEISEN, Harold, 100, St. Mary, Rushville, Oct. 2. Stepfather of Donna Stevens and Debra Yarnelli. Step-grandfather of four. Step-great-grandfather of seven. Step-great-great-grandfather of two.

BROWN, M. Frances, 84, St. Therese of Infant Jesus (Little Flower), Indianapolis, Sept. 29. Mother of Patricia Bierck, Catherine, James, John, Robert, Steven, Thomas and William Brown. Grandmother of 11. Great-grandmother of one.

DEZELAN, John J., 63, Holy Trinity, Indianapolis, Sept. 9. Brother of Helen Wagner, Mary Wiseman and Louis Dezelan.

GLAUB, Louis W., 78, St. Gabriel, Connorsville, Sept. 18. Husband of Phyllis (Ripberger) Glaub. Father of Melody Crawford. Brother of Alice Bailey and Edwin Glaub. Grandfather of two. Great-grandfather of four.

HAMMER, William J., 76, Annunciation, Brazil, Sept. 10.

Husband of Joan (Groves) Hammer. Father of Karen Burk and Kevin Hammer. Grandfather of five.

HOLLEN, Orian, 86, Holy Cross, St. Croix, Sept. 23. Mother of Sharon Leatherland and Darrel Hollen. Grandmother of two. Great-grandmother of six.

HUTT, Mary Elizabeth, 43, St. Anthony of Padua, Clarksville, Sept. 24. Daughter of Frank and Pat (Libs) Hutt Jr. Sister of Stephanie and Michael Hutt.

JUGG, Aileen (Scoggan), 84, Holy Trinity, Indianapolis, Sept. 18. Wife of Arthur Jugg. Mother of Sheila Terhune, David, Douglas and Stephen Jugg.

KEISTER, Barbara C., 81, Most Holy Name of Jesus, Beech Grove, Oct. 8. Mother of Gina Bell, Andrea Harrison, Julie Lockwood, Jill Ward, Kristie Wright and Timothy Keister. Sister of Charles Fox. Grandmother of 16. Great-grandmother of 23.

KIRBY, Edwina, 88, Christ the King, Indianapolis, Sept. 29. Mother of Linda Bealdoien, Donna Smith and John Kirby.

KURRASCH, Ruth Ann, 80, St. Gabriel the Archangel, Indianapolis, Sept. 29. Mother of Michele Amrhein, Karen Wagner, Brian, Scott and Todd Kurrasch. Sister of Rita Babbitt, Mary Finefield and Bernice Roberts. Grandmother of nine.

LAYDEN, Judy, 64, St. Lawrence, Indianapolis, Sept. 12. Wife of David Layden. Mother of Cara, Brian and Jeffrey Layden. Sister of Jean Sider and Jerry Kiefer. Grandmother of five. †



Sunset at the Vatican

The dome of St. Peter's Basilica is visible through trees at sunset in a park near Villa Borghese in Rome on Oct. 11.

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Progress on construction of new school in Greensburg celebrated

By Sean Gallagher

GREENSBURG—Construction continues on schedule on a new facility for St. Mary School in Greensburg on a 25-acre site approximately one mile south of its current location.

Although the \$8 million project has been under way for six months, it has been discussed in the parish for a generation.

Just ask Paul Ernestes.

"I was on the parish council when Father [John] Geis was here [as pastor]," said Ernestes, 86. "That would have been in the 1970s. It was talked about then."

He recalled his memories of those early discussions during a Sept. 27 ceremony at the construction site to celebrate the "topping" of the new facility.

The last of the girders of the 50,000-square-foot school had recently been put in place, and a flag was placed at the top of it.

Bishop Christopher J. Coyne, apostolic administrator, as well as parish leaders, students and parishioners attended the event.

"I'm glad to see it," Ernestes said. "I'd like to live long enough to see the church here, too. I think this is good."

The school building is slated to be completed for use at the start of the 2012-13 academic year. Parish leaders hope to complete the move to the new site in the coming years by constructing a parish church and offices there.

In remarks during the ceremony, Bishop Coyne said the construction of a new Catholic school and other Church buildings "speak of God's presence in our midst and in our community."

"They're symbols of the Christian community," he said. "When people drive by and see a beautiful church or a beautiful school, they say, 'There's a people who are rooted in that community, rooted in their faith and rooted in what they do.'"

"And so, the fact that you're all making such a commitment in your time and energy and treasure to support the building of this

school, and support the building of a new church down the road says a lot about the faithful community of the people of this area. We rejoice in this day, and give thanks to God for the work that has begun."

Among the reasons for moving the parish's school, and eventually its church and offices, to a new location is that the parish is landlocked at its current location and cannot expand. Also, the school's students and the parishioners can be better served in new buildings that will replace its current ones, some of which are more than 100 years old.

Msgr. Harold Knueven, administrator of St. Mary Parish until last July, oversaw the planning and start of the construction of the new school. He attended the Sept. 27 ceremony.

"I'm glad it's progressing," he said. "It's a real pleasure to be here with everybody. There's a lot of support in the parish for this project."

One of those supporters is the school's principal, Nancy Buening. She is backing the project not just because of the prospect of having a brand new building for her faculty and students. She grew up in the parish, and shares the hopes and dreams of many fellow parishioners.

"This has been a long time coming," said Buening, who taught at St. Mary for 23 years before becoming principal four years ago. "It's neat to see that there's still that much support for the school and the parish as a whole. It's going to be neat to have everything eventually all together out there in one building, not spread out in a couple different places."

Buening brought a group of current St. Mary School students to the ceremony.

One of them was fifth grader Christopher Moorman, who said that he "feels privileged" to have a new school built for him and other students.

"I think it's going to be good," said Christopher. "We'll have new classrooms and a [new] gym."

Those classrooms and gym will be used not just by Christopher and other students, but also by ministries throughout the parish.



Above, Bishop Christopher J. Coyne, apostolic administrator, reflects on the new school building being constructed for St. Mary School in Greensburg on Sept. 27. At his left is Father John Meyer, pastor of St. Mary Parish in Greensburg. Bishop Coyne, parish leaders, parishioners, school faculty and students, and leaders in the architectural firm and construction company who designed and are building the new facility were on hand for an event to celebrate the progress made thus far on the \$8 million project.

Left, Bishop Christopher J. Coyne blesses the new walls for St. Mary School in Greensburg with holy water during the Sept. 27 ceremony.

"I've thought about the fact there is so much going on in the parish right now," said Father John Meyer, St. Mary Parish's pastor since July. "There are so many active groups in ministries. We will be able to serve the Catholic community and the Greensburg community in a more full way [in the new school building]."

Don Horan was one of many St. Mary parishioners who attended the event. While several people were touring the site, he spoke about the large number of parishioners who contributed to the effort to make the project a reality.

"It's a moving experience," Horan said. "It's something that many, many people have dreamed about for a number of years. And to see it come to fruition, and the bishop here, and all of these people here who have been talking about this and dreaming about this and working at this for a number of years, is just a real [blessing] for me."

(For more information on St. Mary Parish in Greensburg, log on to www.stmarysgreensburg.com.) †

Catholic organizations and universities place ad objecting to HHS mandate

WASHINGTON (CNS)—An unusual coalition of national Catholic organizations and universities took to the pages of two Capitol Hill publications on Oct. 11 to protest the Obama administration's plan to include contraceptives and sterilization among the mandated "preventive services" for women under the new health reform law.

"As written, the rule will force Catholic organizations that play a vital role in providing health care and other needed services either to violate their conscience or severely curtail those services," the groups said in a full-page ad in *Politico* and *The Hill* newspapers. "This would harm both religious freedom and access to health care."

The ad carried the headline, "Support access to health care? Protect conscience rights."

Members of the coalition ranged from the heads of the National Catholic Educational Association and the

Association of Catholic Colleges and Universities to the leaders of Catholic Relief Services and Catholic Charities USA.

The advertisement appeared less than two weeks after the close of a 60-day comment period on a proposed religious exemption to the Department of Health and Human Services' inclusion of sterilization and all FDA-approved contraceptives among the preventive services required for all health plans.

Under the HHS proposal, to qualify for a religious exemption, an organization would have to meet four criteria: (1) has the inculcation of religious values as its purpose; (2) primarily employs persons who share its religious tenets; (3) primarily serves persons who share its religious tenets; and (4) is a nonprofit organization" under specific sections of the Internal Revenue Code.

In addition to the heads of the NCEA, ACCU, CRS and Catholic Charities, the signers of the ad included the president of the U.S. Conference of Catholic Bishops and the chairman of its Committee on Migration, the presidents of the University of Notre Dame and The Catholic University of America, and the head of the Knights of Columbus.

Others endorsing the advertisement included the leaders of the Catholic Association of Latino Leaders, Knights of Peter Claver and its ladies auxiliary, Alliance of Catholic Health Care, U.S. Society of St. Vincent de Paul, National Catholic Bioethics Center, Catholic Relief Services, Catholic Medical Association, National Council of Catholic Women, Catholic Volunteer Network, National Catholic Partnership on Disability and Catholic Daughters of the Americas. †

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Assisi III: Pope puts his own mark on prayer summit's third edition

VATICAN CITY (CNS)—Slowly and carefully, the Vatican is setting the stage for the third edition of the interreligious “prayer for peace” encounter in the Italian pilgrimage town of Assisi.

The Oct. 27 event marks the 25th anniversary of the first such gathering. As in 1986, it is expected to draw representatives

from many Christian communities and more than a dozen other faiths.

In convening the prayer summit, Pope Benedict XVI is clearly reaffirming the ecumenical and interreligious outreach of his predecessor, Blessed John Paul II. But the German pope has also marked out his own course with modifications and additions that, in the Vatican's view, leave the event less open to misinterpretation.

For one thing, the participants will not pray together—at least not in a formal fashion. They will gather at the end of the day for a moment of silence and testimonials to peace.

Although the border between prayer and reflection may be ambiguous in such encounters, it appears that Assisi 2011 will not repeat the formula of 1986, when representatives of each major religion offered a prayer at a final joint service.

Just as 25 years ago, participants will break off during the day for separate prayer services. But the difference is that this time around the prayers will be private moments in a cloistered monastery, not public performances throughout the town of Assisi.

In 1986, what generated the most interest among the media who went to Assisi were the colorful and distinct forms of prayer, many of which took place inside Catholic places of worship.

Buddhist monks chanted to the sound of a bronze gong. An animist from Ghana started a fire in a cup. A tribal chief from Togo invited spirits to enter a bowl of water. A Native American “blessed” people on the head with eagle feathers.

For a few hours, Assisi seemed like a spiritual kaleidoscope, with clouds of smoke, sheep-hair amulets, tambourines and multicolored robes. And it left some critics with the impression that Christian and non-Christian elements were being mixed together inappropriately.

The program for this year's encounter appears designed to ensure that the private prayers will not have a public audience.

The third and perhaps most striking element of Pope Benedict's Assisi gathering is that four prominent nonbelievers will participate. The Vatican made a point of inviting them because, although they don't identify with any faith, they are seen as actively engaged in a debate over ethics, metaphysics and truth. That reflects the aim of the Vatican's new “Courtyard of the Gentiles” project, which seeks to promote discussions between Christians and nonbelievers around the world.

Cardinal Gianfranco Ravasi, president of the Pontifical Council for Culture, is coordinating the Vatican project. He will host a round-table discussion in Rome with the four nonbelievers and Catholic intellectuals on the day before the Assisi encounter. In Assisi, one of the four, Bulgarian philosopher and feminist Julia Kristeva, will speak at the main papal event.

This is a riskier dialogue gamble than the



The Basilica of St. Francis with its bell tower is pictured in Assisi, Italy, on Sept. 6. Pope Benedict XVI has convoked an Oct. 27 gathering with religious leaders in Assisi. The event will mark the 25th anniversary of Blessed Pope John Paul II's groundbreaking 1986 interreligious encounter.

Vatican normally takes, but it does seem to reflect a priority of Pope Benedict. On his recent trip to Germany, the pope shocked many listeners when he declared that agnostics who struggle with the question of God are closer to the kingdom of God than “routine” Catholics whose hearts are untouched by faith.

Cardinal Ravasi said on Oct. 14 that it was the pope who had pushed to extend the Assisi invitation to nonbelievers.

A fourth difference between Assisi 1986 and Assisi 2011 has to do with its message to the wider world. In 1986, the focus was on world peace. Pope John Paul called for a global truce that day, and many governments in conflict areas publicly supported the prayer summit.

Pope Benedict's agenda appears to be broader. The theme of the day is “Pilgrims of Truth, Pilgrims of Peace,” and the pope has said it should highlight believers' common

responsibility to build a society based on truth. Part of that task, he recently told Muslim representatives, involves protection of the family based on marriage, respect for life in every phase of its natural course and the promotion of greater social justice.

It would be surprising if these issues do not surface at the Assisi gathering given Pope Benedict's insistence that true peace-building is a “constant struggle against evil” and not merely negotiations between parties in conflict.

The pope will give two main talks in Assisi—at the beginning and end of the day—and the program calls for talks by several of the non-Catholic participants as well. But as with many of Pope Benedict's events, there will also be several moments of silence—following a simple meal in the style of St. Francis, at the lighting of lamps at sunset and in individual prayers before St. Francis' tomb. †

What was in the news on Oct. 20, 1961? The hope that school aid tensions will ease, and advice to lay people about getting along with their pastor

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Oct. 20, 1961, issue of *The Criterion*:

- **Vatican asks new look at labor, management**
- **West Baden Jesuits: Promote Sacred Heart apostolate**
- **St. Luke's dedication to be held October 22**
- **Collection set for Sunday for Missions**
- **Sees easing of tensions over school aid issue**

“NEW YORK—Bitterness over Catholic requests for federal education aid will fade eventually, and the genuine needs of Catholic schools will be recognized, a

priest-editor predicted here.

Father Thurston N. Davis, S.J., editor-in-chief of *America*, national weekly review, declared that “unhealthy tensions over the school issue, born mostly of misunderstanding, will be relaxed.” The Jesuit editor, speaking at the dedication [Oct. 7] of new convent of St. Ignatius Loyola Parish, stated that “Catholic parents of the United States do not argue for federal support as for some undeserved handout.” “They ask it in the name of ordinary, everyday justice,” he added. “We have argued firmly and patiently and with some success. We are beginning to be heard.”

• **Berlin: Key to its future is in the past**

• **‘Palace of Sleeping Beauty’ is**

beehive of UN activities

- **Map plans for clothing collection**
- **Raps pessimism in move to curtail our grad schools**
- **Terre Haute Newmanites hold ‘Leadership Day’**
- **Dutch Protestants, Catholics produce TV series on Bible**

- **St. Lawrence plans Harvest Dance**
- **‘Gigantic fraud’ label given ‘King of Kings’**
- **Interracial group seeks fair housing**
- **Says U.S. farmers not getting fair deal**
- **Church-state outlook in Cuba termed dismal**
- **Be prudent, layman says, to keep pastor happy**

“ST. LOUIS—Too many lay people are

bogging down Catholic action on the parish level by failing to understand their pastors, a national executive charged here. “Not all pastors understand the laity,” admitted Arthur J. Conley, national president of the National Federation of Sodality of Our Lady. “But many more of the laity do not understand pastors,” said Conley, an executive of a refrigeration company. ... “Don’t ask your pastor to start a sodality when he is in the midst of a debt-reduction campaign. The idea may be marvelous to you, but he is right up against the bishop, the banker, the Chancery office and high interest rates.”

- **Private Peace Corps: Family of 19 building inter-American amity**
- **British prelate bans jazz Mass**

(Read all of these stories from our Oct. 20, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †

CAMPBELL

continued from page 5

The busy mother of twins is expecting her third child later this year, yet still found time to present a keynote address during “God Alone,” the Indiana Catholic Women's



Colleen Carroll Campbell

Conference, on Sept. 17 at Cathedral High School in Indianapolis.

“I’m always struck by the strong demand for this sort of gathering among Catholic women,” Campbell said. “I think it signals a growing recognition among women today that we need to be

more intentional about connecting our faith with our femininity.”

St. Paul reminds us that “we are all one in Christ Jesus,” she said, quoting from St. Paul's Letter to the Galatians

(Gal 3:28).

“The equality that men and women enjoy as children of God doesn't erase our differences,” Campbell explained. “A woman's feminine distinctiveness can be a source of strength on her spiritual journey.

“... Down through the ages, Christians have struggled to articulate how a woman's feminine nature informs her approach to God and to the world, how it shapes her priorities and conventions of her heart,” she said. “... Nearly half a century after the modern feminist revolution, women enjoy impressive educational and professional opportunities, but our understanding of femininity is more impoverished than ever.”

Women should look to Mary and other female saints for genuine Christian role models, Campbell said, and reject societal pressures as well as secular media messages that promote superficial, sexual images of femininity.

The secular feminist movement of the 1960s “raised awareness of women's rights, and propelled women into higher education and professions in record numbers,” she said. “It also ignited a sexual revolution that

celebrated promiscuity, promoted abortion and denigrated marriage. And in the end, many women discovered that their inner emptiness still lingered, unabated by attempts to fill the void with money and sex and power or a feminist ideology that treats women as clones of men.”

Blessed Pope John Paul II noted, in his writings on “the feminine genius,” that women are created to love, Campbell said. “Embodied in this term is the idea that a woman possesses exceptional ability and originality for living that is directly related to her identity as a woman. She finds her fulfillment working with, not against, her feminine nature.”

The late pope's 1988 apostolic letter on “The Dignity and Vocation of Women” was the first document of the Catholic Church's universal magisterium dedicated totally to women, she said, who have a natural inclination to intuitively grasp the dignity of every human person.

Women are called to make our society more welcoming, gentle and humane, Campbell said, as well as transform our culture in ways that support life.

The writings of St. Teresa Benedicta of the Cross offer insight on how to do that, Campbell said, which can be described as spiritual maternity.

A teenage girl who befriends a less popular classmate, a nurse who treats the patient rather than the disease, a foster mother who raises a child that others did not want and a religious sister who offers spiritual direction to wayward souls are exercising their gifts for spiritual maternity, she said. So are an adult daughter who chauffeurs her elderly mother to the doctor, a wife who lovingly cares for her husband suffering from dementia even though he has forgotten her name, a grandmother who teaches her grandchildren to love God and pray the rosary, and a friend who stands by another woman as she journeys through an unplanned pregnancy.

These are all important things done with great love, she said, to bring beauty and order to situations of chaos and pain.

And the greatest gift of spiritual maternity, Campbell said, the highest use of a woman's maternal gift, is to nurture the spark of life in another soul. †