



The

Criterion

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Learning about deacons

Deacon formation office to offer information sessions, page 3.

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Both major political parties seek Latino support in tight election race

WASHINGTON (CNS)—The conventions for the two major political parties in the

United States have wrapped up, but the fight for votes is nowhere near over.

In an election that promises to be tight, what's clear is that both parties are emphasizing their respective support



WASHINGTON LETTER

of Latinos in the United States. One party showed off its Latino backing with the voice of Republican Sen. Marco Rubio of Florida, while the other featured the Democratic mayor of San Antonio, Julian Castro, as a keynote speaker. Those men were just two in a long lineup of Latino speakers prominently featured by both sides.

What's foremost in the minds of some is not the immediate effect of the Latino vote in the 2012 election, but its impact beyond. Line up the Republican and Democrat platform side by side, and Latinos in the United States would tend to check off more boxes favorable to the Republicans' most prominent conservative views, said Gabriel Pilonieta Blanco, editor of *El Tiempo Hispano*, a bilingual, Spanish-English newspaper in the Philadelphia area.

Since they tend to be practicing Catholics, "many [Hispanics] are against abortion and are pro-life," Pilonieta said. They don't tend to favor the redefinition of marriage either, he added.

However, Pilonieta said, it's rare to encounter an active Republican Latino.

Start talking about immigration and that's what will get the attention of a Latino voter most of the time, said Pilonieta.

"It adds a lot and creates major sympathy toward [the Democrats]," he said.

Tony Yapias, director of an immigration advocacy group, Proyecto Latino de Utah in Salt Lake City, said the reason the immigration topic attracts Latinos has to do with the way the party addresses Latinos as a group. At the heart of the issue is whether each major political party makes Latinos feel welcome in their circles, he said.

The Pew Hispanic Center found that among Hispanic voters registered so far in 2012, 42 percent are listed as Democrats,

See LATINO, page 5



Photo by John Shaughnessy

LIVING A DREAM

One parent's hope, another parent's help leads to a child's choice of Catholic school

Esmeralda Gomez and her daughter, Aylee, are all smiles because of the girl's experiences at St. Philip Neri School in Indianapolis. Aylee has been able to attend the school through the generosity of people who contribute to the Educational CHOICE Charitable Trust.

By John Shaughnessy

They both know what it means to struggle, to need help. They both also have a desire to make a dream come true for someone else. Those qualities connect Esmeralda Gomez and John Gause even though the two Indianapolis residents have never met.

As a young single mother, Gomez wants to give her 7-year-old daughter, Aylee, the best education possible—a Catholic school education that she believes will help her child attend college and become the art teacher she longs to be.

As a successful businessman and the father of three young children, including his 7-year-old daughter, Maggie, Gause remembers growing up in a family of eight children, and how his parents worked tirelessly—and still needed help at times—to give their children the Catholic education that formed their lives.

As Gomez dreams and Gause remembers, their lives have become connected through a program that offers children from low-income families the opportunity to attend a Catholic school—the Educational CHOICE Charitable Trust program that also offers potential donors the opportunity to fulfill those dreams.

Living a dream

A second-grade student at St. Philip Neri School in Indianapolis, Aylee is one of the 2,298 children in Catholic schools across the archdiocese who have been granted an Indiana Choice Scholarship, commonly known as a voucher.

See CHOICE, page 2



Submitted photo

Aylee Gomez made a card in appreciation of the Educational CHOICE Charitable Trust scholarship that allowed her to attend a Catholic school.

Misreading of Second Vatican Council led to 'collapse' in Marian devotion and studies, expert says

VATICAN CITY (CNS)—Devotion to Mary "collapsed" in some parts of the United States after the Second Vatican



Fr. James Phalan, C.S.C.

Council even though the council fathers had upheld her critical place within the Catholic faith, said a leading American expert in Marian studies.

The council's decision to integrate a draft text on Mary into a larger dogmatic text—"Lumen Gentium"

("Light of the Nations")—rather than publish it as a separate document—sent an unintended message to the rest of the Church, Holy Cross Father James Phalan,

president of the Mariological Society of America, said in a presentation at an academic conference in Rome.

Even though bishops felt Mariology, like the Church as a whole, needed to be renewed in light of tradition, liturgy and the Bible, later an "overly rationalist" historical approach reduced the role of the Holy Spirit and marginalized most forms of devotion, Father Phalan said.

Worsening the problem, he said, was the timing—the period after Vatican II coincided with the upheaval of the 1970s when religious traditions and beliefs were being intensely questioned or completely dismissed by society.

Marian devotion "was caught up in this confusion," and there was a drop-off in practice and study, he said.

"The apparent change in emphasis on the Blessed Virgin contributed to a full-scale

collapse of Mariology that has had very notable effects on the life of the Church," he said in his talk on "Mary and the Second Vatican Council."

Father Phalan, who is also director of Family Rosary International, was one of the scholars, experts and theologians speaking at the 23rd Mariological Marian International Congress held in Rome on Sept. 4-9.

In light of the upcoming 50th anniversary of the opening of the Second Vatican Council, the talks focused on "Mariology since the Second Vatican Council: Reception, Results and Perspectives." More than 300 people from 37 countries attended the meeting, which was sponsored by the Pontifical Marian International Academy.

The council fathers had drawn up what Father Phalan called "the most complete and conclusive doctrinal statement about the

See MARY, page 5

CHOICE

continued from page 1

State-funded vouchers cover the tuition and fees at accredited private schools in Indiana up to a maximum of \$4,500 per year in grades 1 to 8.

When she enrolled as a kindergarten student at St. Philip, Aylee also benefited from an Indiana law that allows eligible kindergarten and first-grade students in Catholic schools to receive a tax credit scholarship that can make them eligible for a voucher the following school year. Without the financial help, Aylee's mother wouldn't have been able to have her daughter attend St. Philip.

"I'm a single mother," says Gomez, a member of the parish. "I never knew I was going to have the opportunity to be involved in it. When they told me I qualified, it was great, great news for us. It's a great school. We just love the principal and the teachers. They treat the children with love."

The school also offers Aylee the future that her mother wants for her daughter.

"I know she's only 7, but we have great expectations for her," Gomez says. "I want her to go to college, to have a college degree and be a professional. She wants to be an art teacher. I think she could be a great teacher."

A smile flashes across Aylee's face when she talks about her school.

"It's a very good school," she says. "The teachers are really nice, and the people are good. We play together and do our homework together and we sit together at lunch. I'm happy here."

Aylee displayed her budding artistic talent in a card she drew as a "thank you" note to the CHOICE program for her scholarship. The card shows a happy girl sitting at a desk.

Gomez also wrote a letter of appreciation that noted, "Our goal is to be the very best we can be and to learn as much as we can, and to represent this school in an honorable way. Being a single mother, I feel great pride and deep appreciation for this opportunity. My daughter and I wish to say thank you to everybody that has made this possible—for this scholarship, and for the trust and responsibility you place in us."

Paying back, paying it forward

John Gause grew up in a family of eight children on the east side of Indianapolis, just a few miles from where Aylee attends school. Like Gomez, his parents had their struggles, and they also had dreams for their children.

"I started at Little Flower School and graduated from Our Lady of Lourdes," he recalls. "There were two years, based on finances, when my parents took us out of the Catholic school system. That was third- and fourth-grade for me. My parents saw the difference, and I felt the pain. My dad worked two jobs, and my mom worked part-time while raising eight kids. I know we got help, too."

"I look at the sacrifice my parents made. I look at all my brothers and sisters have been able to accomplish. I credit that background and that education to basically everything I have today."

Part of Gause's success story includes being president of Apex Benefits, an employee benefit firm in Indianapolis that he started.

Much of his life story includes "giving back." He has coached sports at Our Lady of Lourdes Parish. He has stayed involved and committed to Father Thomas Seccina Memorial High School in Indianapolis, where he graduated in 1980. And he is the chairperson of the archdiocese's Celebrating Catholic School Values: Scholarship and Career Achievement Awards event on Oct. 30.

He also contributes to the Educational CHOICE Charitable Trust, an independent scholarship granting organization that provided a tax credit scholarship for Aylee to first attend St. Philip Neri School.

"Educational CHOICE provides us with the opportunity to more fully serve economically disadvantaged students," says Harry Plummer, executive director of Catholic education and faith formation in the archdiocese. "Since 80 to 85 percent of the students coming into our schools through Educational CHOICE are Catholic, this is really exciting."

Donors to CHOICE can receive a tax credit for 50 percent of their donation up to the full amount of their Indiana tax liability, and they can still claim their federal deduction, Plummer notes.

It's an incentive that Gause hasn't overlooked, but his focus is on the difference the contribution makes.

'It's good to give back'

"It's an incredible opportunity for anyone who is considering doing more," Gause says. "If you're ever thinking of multiplying the impact of a gift, this is the time to do it. And you're able to designate where the funds go. Parents should have a choice about where their children go to school, and children should have a choice to get the best education possible. And this program goes a long way toward accomplishing that."

For Gause and his wife, Jennifer,

that choice leads to Catholic schools.

"I believe in the Catholic schools and the archdiocese, not only for what they do for kids, but for what they do for the community," says John Gause, a member of Immaculate Heart of Mary Parish in Indianapolis.

"The teachers and coaches in the Catholic schools and the CYO [Catholic Youth Organization] are doing it because it's what they want to do. They have the ability to teach about Catholicism, right and wrong, and, frankly, discipline. They're able to speak about God and to teach that it's important."

When Gause is told about the impact that the tax scholarship program and a Catholic school education have already had on Aylee and her mother, he smiles and nods.

"Everybody got help at some point along the way," he says. "It's good to give back."

(For more information about donating to the Educational CHOICE Charitable Trust, log on to www.archindy.org/schools or www.ChoiceTrust.org.) †

Second-grader Aylee Gomez plays with a soccer ball on Sept. 10 on the playground at St. Philip Neri School in Indianapolis. Aylee was able to enroll at St. Philip because of a grant that she received from the Educational CHOICE Charitable Trust.

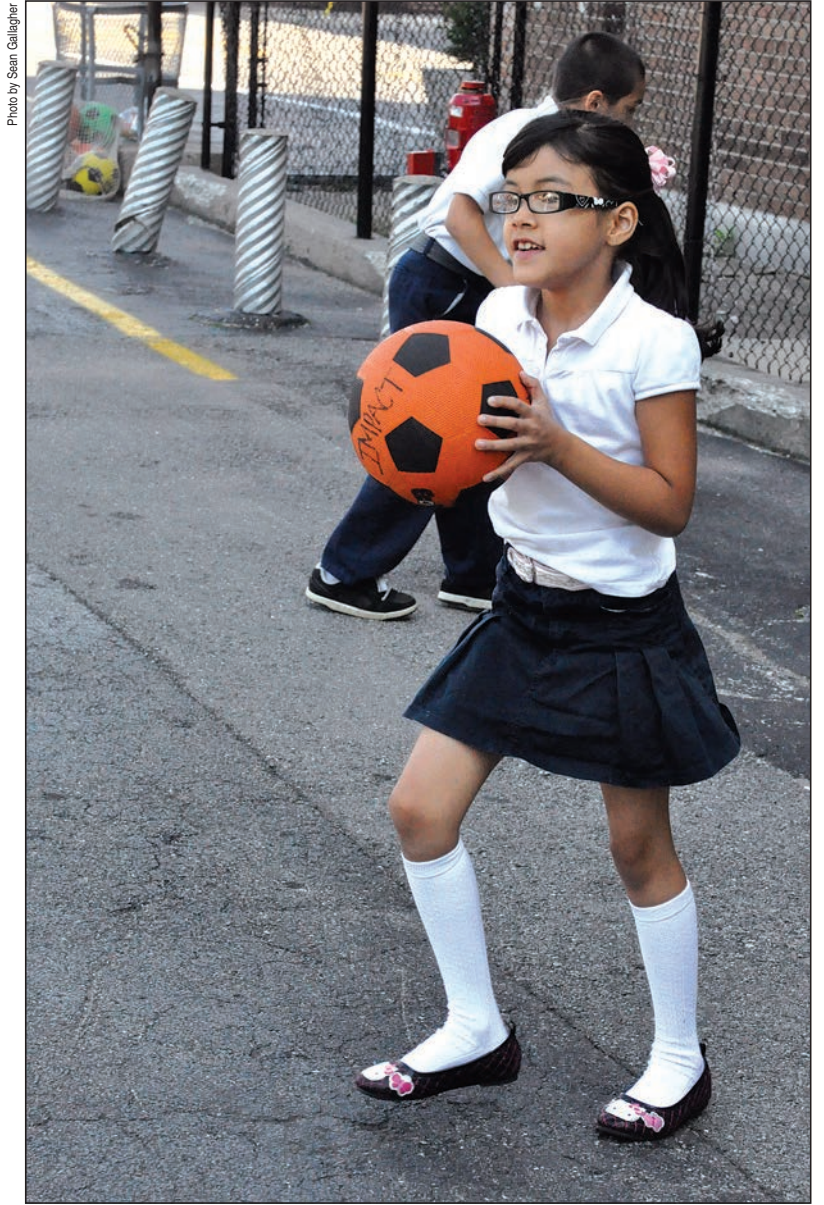


Photo by Sean Gallagher

Changes will mark celebration of Catholic education

By John Shaughnessy

Several changes will be introduced when the archdiocese holds its 17th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event.

A new format will mark the event, which takes place from 6 p.m. to 8 p.m. on Oct. 30 at the Crowne Plaza Grand Hall at Union Station in Indianapolis. Instead of a formal dinner, there will be a large reception and a shortened program honoring the three people who will receive this year's awards.

This year's Career Achievement Award recipients are Providence Sister James Michael Kesterson, retired principal of St. Jude School in Indianapolis, and Dennis Sponsel, chairman of the Mother Theodore Catholic Academies board. Fred Klipsch will receive the Community Service Award for his leadership as the president of School Choice Indiana and the Educational CHOICE Charitable Trust.

This year's event will also focus on promoting the importance of Indiana tax credit scholarships as a way to make a Catholic education possible for children from lower and moderate income families.

"The goal of the archdiocese is to have Catholic schools identify each and every eligible potential kindergarten or first-grade student, and offer the opportunity for a CHOICE Tax Credit Scholarship

so that the student may be eligible for an Indiana state school voucher," noted G. Joseph Peters, associate executive director of the archdiocese's Office of Catholic Education.

"Eligibility can only be established during the first year of enrollment in the Catholic school, and could qualify a student for a state voucher of \$4,500 or more annually for the next 12 years—a potential \$54,000 to \$64,000."

Contributing to the tax credit scholarships also provides a great tax reward for donors, Peters said. Donors can get credit for up to 50 percent of their state tax liability for a qualifying donation to the scholarships plus a federal tax deduction.

"This year's event will raise money through our approved Scholarship Granting Organization and for general scholarships for our most needy students," Peters said.

More than \$270,000 has already been raised as the result of 11 regional breakfast meetings across the archdiocese with potential individual and business donors.

There are several levels of sponsorships available for this year's event and scholarship program. Platinum sponsorships are available at \$15,000, gold at \$10,000, silver at \$5,000 and bronze at \$2,000. Individual tickets to the event are \$75.

For more information about the event, tickets or sponsorships, contact the archdiocese's Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568. †

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Upcoming meetings will help men learn about the diaconate

By Sean Gallagher

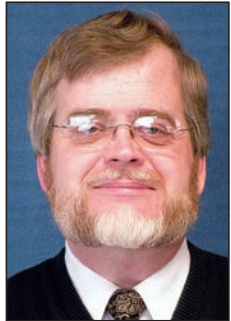
Starting on Sept. 23, the archdiocesan Office of Deacon Formation will start a series of meetings to help interested men learn more about the diaconate and discern if God might be calling them to this vocation.

The seven sessions will occur on a monthly basis at locations across central and southern Indiana, and will be held from 2 p.m. to 4 p.m.

The learning and discernment that each meeting will facilitate will lead to the formation of the archdiocese's third class of deacon aspirants that will begin its formation in August 2013.

Men potentially interested in applying to be a part of the class are asked to attend all sessions.

"The first meeting will probably be for those who really feel that they have a call, plus many of those who are just curious," said Deacon Kerry Blandford,



Deacon Kerry Blandford

director of deacon formation for the archdiocese. "Guys will have had the chance to process things and say 'This is for me' or 'Maybe this is for me, but not at this time'—things like that."

Deacon Blandford said that he would then expect the number of men attending subsequent sessions to be smaller. He said the maximum number of men in the new class will be 25.

Each session will cover various topics related to the diaconate—the diaconate in the Archdiocese of Indianapolis, the uniqueness of the vocation, its relationship to family and ministry, and the various spheres of deacon formation.

Several deacons and their wives will give presentations at the meetings.

Deacon Blandford said that wives of potential deacon candidates should attend the sessions with them.

"We really ask that the men and their wives attend these sessions so that the wife understands what this will mean to them," he said. "A deacon's wife can be very involved [in ministry] or maybe not as involved.

It's up to the individual."

The first two times that information sessions about the diaconate were held in the archdiocese there were very few permanent deacons ministering at parishes. So few of the men attending them had had any experience of deacons in the life of their parishes.

This time will be different since two classes of deacons have been ordained, and are ministering at parishes across central and southern Indiana.

"I think we're going to have inquirers who will come with more of a basic knowledge of what the diaconate is," said Deacon Blandford. "They may have seen deacons in action. Maybe they've had a chance to sit down and talk with deacons about the process of discernment."

Deacon Blandford said that men from parishes that have not yet had a deacon assigned to them are welcome to attend the sessions and apply to become an aspirant.

He said he learned about the permanent diaconate on his own in the mid-1990s, several years before it was implemented in the archdiocese.

At the time, Deacon Blandford, who also serves as parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, said he was doing research on the diaconate for a Rite of Christian Initiation of Adults presentation.

"You get on the Internet, and suddenly I realized that I had spent three hours bouncing all over the place reading about the permanent diaconate and saying, 'I think I could do this,'" he said. "So when it later popped up in *The Criterion*, I said, 'OK. This is it.'"

Deacon Blandford is looking forward to meeting men who are now in the position he was in years ago—interested in learning more about the diaconate and wondering if God might be calling them to it.

"There's going to be a certain joy in seeing guys who are looking seriously at this vocational call in their lives," said Deacon Blandford, "and helping them discern if this is for them or if it is for them at this time."

(For more information about the upcoming deacon information meetings, call Deacon Kerry Blandford at 317-236-1492 or 800-382-9836, ext. 1492, or send an e-mail to kblandford@archindy.org.) †

File photo by Sean Gallagher



The second class of men to be ordained as permanent deacons for the Archdiocese of Indianapolis lay prostrate in prayer on June 23 at SS. Peter and Paul Cathedral in Indianapolis. Meetings will start soon to help men learn about the diaconate and discern if God might be calling them to this vocation.

Deacon information and discernment sessions

All meetings will take place from 2 p.m. to 4 p.m. For more information, call Deacon Kerry Blandford, archdiocesan director of deacon formation, at 317-236-1492 or 800-382-9836, ext. 1492, or send an e-mail to kblandford@archindy.org. Do not call the host parishes for information about the meetings.

- **Sept. 23**—St. Lawrence Parish, 6944 E. 46th St., in Indianapolis
- **Oct. 14**—Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany
- **Nov. 11**—St. Andrew Parish, 235 S. 6th St., in Richmond
- **Dec. 16**—St. Patrick Parish, 1807 Poplar St., in Terre Haute
- **Jan. 13**—St. Barnabas Parish, 8300 Rahke Road, in Indianapolis
- **Feb. 10**—Holy Angels Parish, 740 W. 28th St., in Indianapolis
- **March 10**—St. Joseph Parish in Jennings County, 1875 S. County Road 700 W., near North Vernon

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Tuesday, September 18 – Introduction & Issues Affecting Catholic Practice
Fr. Larry Janezic, OFM Pastor, Sacred Heart Church

Tuesday, September 25 – Human Sexuality, Reproduction, and the Church
Fr. Tom Nairn, OFM, Catholic Health Association, Senior Director of Ethics

Tuesday, October 2 – St. Francis' Prayer and Music
Br. Gary Jeriha, OFM, Pastoral Associate, Sacred Heart Church

Tuesday, October 9 – Forming Consciences for Faithful Citizenship
Glenn Tebbe, Indiana Catholic Conference, Director

Two Presentations by Fr. Frank Bryan, Marian University, Retired

Tuesday, October 16 – Public Life of Jesus in the Gospels

Tuesday, October 23 – Teachings of Jesus on the Sermon on the Mount

All sessions will be held in the parish hall, 1125 S. Meridian (October 2 will be held in the church) at 7 p.m. For more information call Fr. Larry Janezic 317-638-5551

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Concordia University | 1 p.m.
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Dinner at 7:30 p.m., Grand Ballroom
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For more information, contact Dana Rizzi at 317.955.6207 or drizzi@marian.edu.



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Editorial



Bishops fill St. Peter's Basilica at the Vatican as Pope Paul VI presides over a meeting of the Second Vatican Council. During the upcoming Year of Faith, Catholics across central and southern Indiana will be invited to read and reflect upon "*Lumen Gentium*" ("Light of the Nations"), one of the main documents produced by the council.

Archdiocese prepares to celebrate the Year of Faith

"All the good things the Church does flows from who we are, the faith we have which provides us our very identity. We do good stuff precisely because of our faith."
 —Cardinal Timothy M. Dolan

We would like to believe that, by now, every Catholic in central and southern Indiana has heard that Pope Benedict XVI has proclaimed the next 13 months (Oct. 11, 2012, through Nov. 24, 2013) as the Year of Faith.

We would like to believe this, but that would be too great a "leap of faith." In spite of all the technological wonders of our modern age, it's often hard to get the word out about all the things that are important to our Catholic way of life.

The Archdiocese of Indianapolis is addressing this communications challenge in an exciting and innovative way by asking every parish in central and southern Indiana to reach out to parishioners through a process that is designed to be both engaging and practical.

Bishop Christopher J. Coyne, apostolic administrator, is inviting all Catholics in the archdiocese to contribute to the writing of a pastoral resource called "10 Things We Want You to Know about the Catholic Faith."

The process starts with a call to read, prayerfully reflect on and discuss one of the foundational documents of the Second Vatican Council, the "Dogmatic Constitution on the Church," known as "*Lumen Gentium*" ("Light of the Nations"). Bishop Coyne describes "*Lumen Gentium*" as "an important ingredient of Sacred Tradition that helps bring clarity to our identity as Catholics."

A reflection and discussion guide for "*Lumen Gentium*" will soon be available to Catholics throughout the archdiocese.

Following each parish's effort to bring Catholics to a greater understanding of their identity, Bishop Coyne is asking each parish to convene "a town hall meeting of sorts" to surface the essential items of faith and practice that parishioners believe should be included in the list of "10 Things We Want You to Know About the Catholic Faith."

Each parish will then send seven representatives to a deanery meeting with "a similar format and goal." Deanery meetings will be followed by a single archdiocesan gathering—again focused on

the Catholic faith's "top 10" list.

Finally, Bishop Coyne says, "Input from all parish, deanery and archdiocesan gatherings will be compiled to inform the homily at a Mass to mark the transition from a Year of Faith to a time of intense focus on the New Evangelization."

A pastoral resource, "10 Things We Want You to Know about the Catholic Faith," will also be based on contributions from Catholics throughout the archdiocese.

We applaud the initiative and creativity demonstrated by this pastoral initiative. Anything that gets Catholics to reflect on and share their faith is an appropriate response to the Church's call for a new evangelization.

Anything that helps us speak clearly and simply, but also substantively about the faith which has been handed down to us by the Apostles is a welcome catechetical and evangelical resource.

As Cardinal Timothy M. Dolan wrote recently on his blog, "The Gospel in the Digital Age," our Catholic identity is a gift from God that unites—inextricably—what we believe (our faith) and what we do (our good works). Or, as our Emeritus Archbishop Daniel M. Buechlein likes to say, "There can be no divorcing doctrine (what we believe and teach) from the practice of our Catholic faith (what we do in our daily lives)."

We hope that the soon-to-be-written "top 10" list (what the faithful wants all people of good will to know about the Church's teaching and her pastoral ministry) will be a compendium of the practical wisdom and spirituality found in the way of life lived by Catholic Christians for the past 2,000 years.

That list deserves to be shared with our sisters and brothers in all regions of our archdiocese! But according to Bishop Coyne, we cannot effectively share our faith with others until we first "spend a period of time bolstering our own faith in Jesus and our love for His Bride, our Church."

Let's observe the Year of Faith by prayerfully reflecting on what it means to be Catholic as well as by contributing to the archdiocesan effort to articulate the "10 Things We Want You to know about the Catholic Faith," and—most importantly—by living our faith on a daily basis.

—Daniel Conway

Making Sense of Bioethics/Fr. Tadeusz Pacholczyk

Decision regarding discontinuing dialysis needs to be considered carefully

Patients and families sometimes struggle with the question of whether dialysis is "worth it."



A young woman wrote recently on a website addressing dialysis patients' concerns, "My father has been on dialysis for three years, and he's 62 years old. A few days ago, he said he wanted to stop going because he was 'sick of it.' We talked to him and told him that it would hurt us if he did that, but now I'm thinking that maybe I shouldn't have talked him out of it. This isn't about me and my feelings. This is about what he has to deal with."

When would discontinuing dialysis be a reasonable and morally acceptable choice? Could discontinuing dialysis ever be tantamount to suicide?

While every person is obligated to use ordinary (or proportionate) means to preserve his or her life, no person is required to submit to a health care procedure that he or she has judged, with a free and informed conscience, to provide little hope of benefit or to impose significant risks and burdens.

Weighing benefits and burdens is at the heart of the question of starting, continuing or stopping dialysis. As the U.S. Conference of Catholic Bishops has noted, "We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute for we may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options."

The benefits of the commonly used procedure known as hemodialysis (filtration of the blood) are well known. As kidney function declines, dialysis performs part of the work that healthy kidneys normally do—filtering toxins from the body. Dialysis can serve as a bridge to a kidney transplant, which can offer the patient a new lease on life. Discontinuing dialysis during complete kidney failure usually means that the patient will die in a matter of days or weeks.

The burdens of dialysis vary from patient to patient. The procedure can be time-consuming, requiring visits to a dialysis center three times a week for three to four hours at a stretch with additional time for transportation. Patients can also feel extremely tired the next day.

Other burdens may include sharp drops in blood pressure during or after the procedure. Fainting, vomiting, nausea, muscle cramps, temporary loss of vision, irritability and fatigue can occur. Some patients manifest abnormal heart rhythms from electrolyte imbalances, while others may experience allergic reactions or bleeding problems from the chemicals or blood-thinning medicines used during the dialysis.

Long-term dialysis can cause bone and joint pain from a deposit of various proteins known as amyloids in the hands, wrists, shoulders and neck. Cost may represent yet another burden depending on the patient's personal finances and insurance situation.

Still other burdens may include problems with the access point made for the dialysis—called a fistula—which usually occurs in the arm. This is a surgical connection made under the skin between an artery and a vein, allowing needles to access blood flow for dialysis. As many as 25 percent of hospital admissions among dialysis patients are due to problems with fistula malfunction, thrombosis, infection and access. Multiple surgeries may be required to assure that a fistula continues to function during the time it is used.

Dialysis can prolong and save a patient's life, but can also impose significant burdens. Depending on the various side effects and problems associated with the procedure, and depending on how minimal the benefits may be in light of other medical conditions that the patient may be struggling with, it can become reasonable, in some cases, to discontinue dialysis.

The burdens of hemodialysis can sometimes be lessened by using a different kind of dialysis known as peritoneal dialysis, where fluid is instilled in the abdomen via a permanently positioned catheter and later drained. Peritoneal dialysis can be performed by the patient at home each night.

It's not possible with the limited information we have to draw any moral conclusions about the case of the father who is "sick of it" and wants to stop dialysis.

We need further details. What is the reason for his request? Is he experiencing serious complications and significant burdens from dialysis? Does he have other medical problems besides kidney failure? Is he suffering from depression for which he could be treated?

We should never choose to bring about our own or another's death by euthanasia, suicide or other means. But we may properly recognize, on a case by case, detail-dependent basis, that at a certain point in our struggle to stay alive procedures like dialysis may become unduly burdensome treatments that are no longer obligatory.

In these cases, it's always wise to consult clergy or other moral advisers trained in these often difficult bioethical issues.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Positive changes in society require 'formation in the spirit,' reader says

If we really want to make the world a better place to live in, we have to become better people. Regardless of who becomes our next president, neither man can do anything to build a better nation without the consent of the people.

But we the people need a new formation in the spirit. We need a radical simplification of life, a detachment from stuff, and things that stifle our life of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control against which there is no law.

In order for us to change the world, we have to die to self and be born anew in the spirit of love and truth.

Our problem as a nation is our crisis as a people. We seek happiness in power, control and esteem. We base our self-worth on

cultural or group identification. Our habitually indulging in inordinate desires kills the needy of the world. It makes us slaves of our addiction to wants, which in turn leads us to believe that our wants are indeed needs. Our inordinate pleasure has brought tragedy to ourselves, and to everyone around us and connected to us.

From a Christian viewpoint, Jesus calls us as his followers to complete renunciation of everything we own before we can become his true followers. This renunciation is detachment from things and stuff that impede our growth in a new spiritual way of life. By the gradual divestiture of our inordinate desires, we bring life and health to ourselves, our family and those with whom we share our life.

The U.S. can be a leader again at home and abroad, but this time in the realm of will and spirit. We can show the world that less can be more, and that in our charity we are receiving far more than we give.

Kirth N. Roach
 Order of Carmelite Discalced Secular
 Indianapolis

LATINO

continued from page 1

37 percent as independents and 16 percent as Republicans.

"Democrats have done a 100 percent better job" of treating Latinos as part of this country, said Yapias, who identifies himself as an independent voter.

The Republican Party may have a platform of social issues that appeals to Latinos but the problem is the lack of respect they have shown toward them in this country, even those who are citizens, he said. Take Arizona, for example, said Yapias.

Listen to the rhetoric of Republican Arizona Gov. Jan Brewer, who along with her state's Maricopa County Sheriff Joe Arpaio, regularly take to the airwaves using language that makes Latinos, even those who are U.S. citizens, feel as if they will be targeted as illegal or undocumented, Yapias said. That doesn't make anyone feel comfortable, no matter what social issues they may espouse, he added.

"I am very conservative," said Yapias, a member of the Church of Jesus Christ of Latter-day Saints. "But I tend to watch out for the interest of Latinos."

He sees himself as being welcomed by the Democrats, even with his conservative views, and tends to support them at the voting booth because of the way they embrace Hispanics, he said.

Though Republican presidential candidate Mitt Romney is a Mormon like him, Yapias doesn't feel that Romney follows the teachings of the church as he does, especially when he is aligning himself with those who don't treat or speak well

of Latinos.

"People say, 'I want a job, I want those who will create jobs, but I want to be treated well, too,'" Yapias said.

But that's not to say he doesn't favor some Republicans. Yapias supported Chris Cannon in 2008 in his bid for U.S. Representative for Utah's 3rd congressional district.

"I'm an independent," Yapias said. "Don't take my vote for granted."

And that may explain the growing numbers of independent Latino voters, whom he described as not quite Democrats, but not feeling welcomed by the Republicans.

"I vote for those who seek me," Yapias said, meaning that if a politician wants his vote, he or she must find a respectful way to address Latinos. So far, he sees former Florida Gov. Jeb Bush as the only prominent Republican making a plea to his kin to stop "acting stupid" toward Latinos, Yapias said.

But as the numbers of Latinos adding to the independent roster show, it's a voting bloc that's complex and that no one can afford to take for granted.

Recently, Pilonieta said, he has heard more grumblings from Latinos about the Democrats' support for redefining marriage. He also said he has heard from many Latinos who are not happy with the Health and Human Services' mandate, and who believe the Obama administration had overstepped its boundaries. They view the mandate requiring most religious institutions to pay for health insurance covering abortifacients, contraceptives and sterilization as a religious freedom issue, he said. †



Young men carry a statue of Mary during the sixth annual Worldwide Children's Eucharistic Holy Hour at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 3, 2008. A recent conference at the Vatican discussed the role of Mary in the life of the Church since the Second Vatican Council. Holy Cross Father James Phalan said a misinterpretation of the council's teachings on Mary led to a "collapse" of Marian devotion in parts of the United States.

MARY

continued from page 1

Blessed Virgin Mary ever written," and made it the final chapter of the 1964 Dogmatic Constitution on the Church ("*Lumen Gentium*").

Its placement within a document about the Church as the body of Christ underlines the council fathers' vision of Mary "in relation to Christ and the Church," not as someone separate or independent of Christ and the Church, he said.

"The council fathers wanted us to see Mary as identified with the Church," a notion that Pope Benedict XVI has often repeated, saying that Mary, as a personification of the Church, should be appreciated and imitated in her contemplative and personal relationship with Christ, Father Phalan said.

Cardinal Angelo Amato, president of the congress and prefect of the Congregation for Saints' Causes, said Vatican II was a "momentous watershed moment for Marian discourse"—steering it away from "every undeserved doctrinal and devotional exaggeration," which would put Mary on equal ground with the Lord. Rather, it upheld her unique, yet human role in God's plan of salvation. She is "the living vessel who, in receiving, transmits the salvation of Christ," he said.

The Church teaches that salvation only comes from God in Jesus Christ, he said, but the human being must still be open and receptive to that grace. Any sense of Mary

being "co-redeemer" must be understood as cooperating "with," not being "equal to," Jesus because God the Father generates salvation, and Mary, the mother, is the recipient of that gift.

"This is the theological reason to affirm the reality of Mary and the 'Marian principle' in the Church," the Italian cardinal said.

While popular piety may have suffered in some parts of the West, Cardinal Amato said Popes Paul VI, John Paul II and Benedict did much to enrich and invigorate Marian reflection and tradition.

Pope Benedict has promoted attachment to Mary as a way for the faithful to draw closer to Christ. While Catholics must not exaggerate or over-sentimentalize her role, the pope has said that Mary "is a creature of courage and of obedience ... an example to which every Christian—man and woman—can and should look."

In light of the upcoming Year of Faith and the call for new evangelization, Mary can again play a critical role, Father Phalan said.

"She was the first evangelist," showing Jesus to the world, starting with the shepherds and wise men. And she is a model for all Christians in understanding what faith is, and how to accept and participate in salvation, Father Phalan said.

Given the troubled world of today, he said, "the love and mercy of God that flow through Mary" must be "even more present as part of evangelization today."

(A CNS video interview with Holy Cross Father James Phalan can be seen at www.youtube.com/watch?v=d6txRzhvPg.) †

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Events Calendar

September 14-15

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Country Fair and Hog Roast,"** Fri. and Sat. 4-11 p.m., food, booths, games. Information: 317-852-3195.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest,"** Fri. 5-10 p.m., Sat. all day, rides, food, entertainment, car show, 5 K walk. Information: 317-831-4142 or mshea@stm-church.org.

September 14-16

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **"Fall Festival,"** food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-6 p.m. Information: 317-546-4065.

September 15

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

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **"Applefest," free clinic, 5 K run/walk, 8:30 a.m.,** \$15 per person, pre-registered with T-shirt \$20, \$20 per person day of walk, \$25 with T-shirt. Information: 317-370-2320 or www.stm-church.org.

Decatur County Sports Complex, 245 S. County Road 200 W, Greensburg. **St. Mary School Alumni and Friends Association, "Kickball Classic,"** 1 p.m., brackets for first-grade students to adults. Information: 812-663-2849 or bnjnobbe@etczone.com.

Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. **"Harvest Moon" social,** 6:30 p.m., \$100 per person includes dinner for two, auction. Information: 317-791-7127 or harvestmoon@holyname.cc.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Kids Day Festival,"** 10 a.m.-4 p.m., games, food. Information: 317-632-9349.

St. Bridget Parish, 404 E. Vine St., Liberty. **"Oktoberfest,"** all day, food, games, entertainment. Information: 765-458-6818.

September 16

Maggianno's Little Italy Restaurant, 3550 E. 86th St., Indianapolis. **St. Mary Academy, 45th class reunion,** 1 p.m., \$35 per person. Information: 317-244-5623 or ajsekula@yahoo.com.

Marian University, 3200 Cold Spring Road, Indianapolis. **"Beauty and Justice—From the Medieval Franciscans to Latino Catholicism Today,"** Peter Casarella, presenter, 2 p.m. Information:

317-955-6775 or rwgolobish@marian.edu.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Country-style breakfast to benefit Maryknoll Father Dennis Moorman's mission work,** 8 a.m.-noon, free-will offering, Mass, 10 a.m. Information: 812-663-4754.

St. Michael Parish, 101 St. Michael Drive, Charlestown. **"Septemberfest,"** fried chicken dinner, quilts, games, 11 a.m.-4 p.m. Information: 812-256-3200.

St. Louis Parish, 13 E. St. Louis Place, Batesville. **"Fall Festival,"** 10:30 a.m.-7 p.m., food, games. Information: 812-934-3204.

St. Meinrad Community Center, St. Meinrad. **"Fall Festival"** chicken dinners, famous soup, quilts, music, 10 a.m.-4 p.m. Information: 812-639-7317 or kmangum@psci.net.

Saint Meinrad Archabbey Church, St. Meinrad. **Organ concert,** Cristiano Rizzotto Vidal Pessôa, organist, 3 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu.

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

Holy Trinity Parish, Bockhold Hall, 902 N. Holmes Ave., Indianapolis. **Euchre party,** 1:30 p.m., \$4 per person.

St. Mary Parish, 317 N. Washington St., Huntingburg, Ind. (Diocese of Evansville). **Parish picnic,** chicken and roast beef dinners, chicken noodle soup, quilts, games, music, 10:30 a.m.-6 p.m. Information: 812-309-8033 or mona.wagner@kimball.com.

September 18

Indiana Convention Center, Sagamore Ballroom, 100 S. Capitol Ave., Indianapolis. **30th annual "Celebrate Life" dinner,** Eric Scheidler, keynote speaker, 6 p.m., \$60 per person. Information: 317-582-1526 or www.rtlindy.org.

St. Joseph University Parish, 113 S. 5th St., Terre Haute. **"Age to Age—Generations of Faith" concert,** Steve Angrisano, Dan Schutt and Curtis Stephan, vocalists, 7:30 p.m. Tickets: www.agetoagetour.com and St. Joseph University Parish. Information: 877-271-3786 or events@ocp.org.

September 19

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

St. Mary-of-the-Knobs Parish, 3033 Martin Road, Floyds Knobs. **Dessert and card party,** 7-10 p.m., \$5 per person. Information: 812-923-3011.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "What's the Fuss with the Mandate?"** David Milroy, presenter, 7 p.m. Information: 812-379-9353, ext. 241, or tracaneli_@yahoo.com.

September 19-October 1

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Novena to St. Therese of Lisieux,** weekdays, 5:30 p.m. Information: 317-357-8352 or tcostello@littleflowerparish.org.

September 20

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

September 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "The Road Less Traveled," James Danko, president of Butler University in Indianapolis, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

September 21-22

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest,"** Fri. 4-11 p.m., Sat. 8:30 a.m.-11 p.m., polka Mass, 5 p.m., German dinner, games. Information: 812-275-6539.

St. Teresa Benedicta of the Cross Parish, 23455 Gavin Lane, Lawrenceburg. **Parish festival,** 5-11 p.m., Fri. fish fry, Sat. hog wild meal, rides. Information: 812-656-8700.

September 22

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Taste of St. Rita,"** 6-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Knights of Columbus, pork chop supper,** 3:30-6:30 p.m., \$10 adults, \$6 children 6-12. Information: 317-392-3082 or weimar63@mach1.pc.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Blessing and ribbon cutting ceremony,** 2 p.m., reception to follow. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Discaled Carmelites Secular Order meeting,** noon. Information: 317-545-7681.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish picnic,** 10:30 a.m.-5 p.m., dinner, booths, games, silent auction. Information: 812-364-6646. †

Retreats and Programs

September 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend," marriage preparation retreat.** Information: 317-545-7681 or cmcsweeney@archindy.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Prayer—What Is It Really?"** Benedictine Father Adrian Burke, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 16

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—The Stigmata,"** Franciscan Sister Patty Campbell, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437.

September 17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—Praying the Liturgical Year,"** session two of four, Father James Farrell, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or www.benedictinn.org. †

Day of enrichment for those in Hispanic ministry is set for Sept. 29

"Serving One Another—Hispanic Presence in the Archdiocese," a day of enrichment, celebration, worship and sharing, will be held on Sept. 29 at Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis.

The event starts at 9 a.m. and is intended for all those who minister, serve or volunteer at a parish or school with a Latino presence.



Dr. Timothy Matovina

Dr. Timothy Matovina, professor of theology and executive director of the Institute for Latino Studies at the University of Notre Dame, is the keynote speaker.

Topics to be explored during the day include the history and principles of Hispanic ministry; Latino families and youth; ministering to first, second and third generations of Latinos; faith expressions; Hispanic spirituality; and intercultural ministry.

In addition to Matovina's keynote address, highlights of the event include an opening prayer with Bishop Christopher J. Coyne, apostolic administrator, as well as two group sessions, panel discussion and a fiesta after the closing prayer.

For more information, contact Franciscan Brother Moises Gutierrez at 317-592-4068 or Gloria Guillen at 317-236-1443. †

Society of St. Vincent de Paul to host 'Friends of the Poor' walk on Sept. 29

The annual "Friends of the Poor—Walk a Mile in My Shoes," the Society of St. Vincent de Paul fundraiser to benefit Indianapolis' neediest citizens, is Sept. 29 at Washington Park, 3130 E. 30th St., in Indianapolis.

Registration for the walk begins at 1 p.m. and the walk starts at 2 p.m. After the walk, refreshments will be served and participants will be able to take a guided tour of the society's Food Pantry.

All proceeds from the "Friends of the Poor—Walk a Mile in My Shoes" fundraiser will benefit the families and

individuals served at the Indianapolis SSVdP Food Pantry, Distribution Center and Beggars for the Poor ministry.

The "Friends of the Poor" walk is one of the few programs that has no administrative fees. All proceeds go directly to those being helped by SSVdP.

To sign up for the walk, sponsor a walker, become a "virtual walker" or get more information, log on to www.SSVdPFriendsOfThePoorWalk.org.

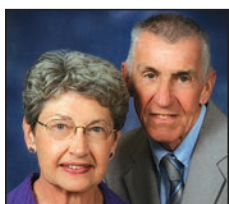
The walk is also promoted on Facebook at "Indy SSVdP Walk for the Poor" and Twitter at @IndySSVdPWalk. †

Rosary makers



Catechist Jene Rene Mbassi of St. Monica Parish in Indianapolis, right, helps Keith Wagner, a participant in the Special Religious Development (SPRED) program and member of St. Malachy Parish in Brownsburg, make a rosary. They were among 32 SPRED friends and 20 catechists from around the archdiocese who gathered on Aug. 11-12 for the annual SPRED retreat at the Benedict Inn Retreat and Conference Center in Beech Grove. The theme of the retreat, in keeping with the Olympics, was "Lighting the Torch for Christ." Retreat participants played games, sang praise and worship music, offered prayers tied to balloons and learned how to make rosaries.

VIPs



Lawrence and Charlene (Tewell) Butcher, members of Most Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on Sept. 15.

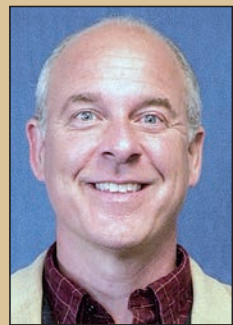
The couple was married on Sept. 15, 1962, at St. John Church in Loogootee, Ind.

They are the parents of three children: Laurie Lundy, David and Steven Butcher. They also have three grandchildren. †

Your year is a Year of Faith

This is your year. You are personally invited to participate in the Year of Faith.

Without your personal involvement, this year won't achieve its most important goal for you—your faith being refreshed so your joy can be complete and you can have life in its fullness!



You're invited to join a united archdiocesan effort

from the convenience of your own home.

Here's how:

Help us write a pastoral resource called "10 Things We Want You to Know about the Catholic Faith."

1. That's right. Help us produce a resource you can use to share with friends and neighbors.

How do you help produce this resource? Please see Step 2.

2. Treat yourself to a healthy helping of Sacred Tradition!

Both sacred Scripture and sacred tradition are important in listening to God. Because the Year of Faith celebrates 50 years since an important chapter in sacred tradition—the Second Vatican Council—we invite each Catholic in the archdiocese to read, prayerfully reflect on and discuss a key document from the Council regarding our Church.

The document is called "Lumen Gentium" ("Light of the Nations") and is available online as well as in low-cost booklets. For starters, log on to www.vatican.va/archive and click on II Vatican Council.

3. Enjoy your parish town-hall meeting.

Each parish is asked to have a kind of town hall meeting some time before Advent or shortly after the Christmas season.

The goal of this meeting is to facilitate a great discussion that will surface—you guessed it—10 things we want you to know about the Catholic faith. The 10 facets of our beautiful faith that your fellow parishioners find most important to share with friends and neighbors will be one fruit of this engaging parish gathering. Additional parish activities will mark the Year of Faith in various ways.

Our Year of Faith runs from Oct. 11, 2012, through Nov. 24, 2013. Details about our archdiocesan process will be announced by your parish leaders and on the archdiocese's website.

Clearly, your Year of Faith will energize you to engage in sharing your Catholic faith with friends and neighbors. This activity has in recent years been referred to as the new evangelization.

Throughout the Year of Faith, you will notice references to evangelization, and certainly this year will better prepare us to share the Good News of salvation in Jesus Christ.

The Year of Faith also celebrates 20 years since the *Catechism of the Catholic Church* was published, and began to clarify what we believe and specifically who we must know to be saved from sin and death.

The *United States Catholic Catechism for Adults*, which flows from and refers back to the *Catechism of the Catholic Church*, is being well-used this year by teachers, catechists, principals and additional Catholic education leaders in a recently launched certification effort by the archdiocesan Office of Catholic Education.

Please enjoy this supplement's great information on catechetical certification and a host of other efforts meant to share the faith in the Year of Faith and beyond.

(Ken Ogorek is archdiocesan director of catechesis.) †

A passion for service



Erica Heinekamp, a member of St. John the Evangelist Parish in Indianapolis, leads children back to their classroom at a parish school in Haiti after they came outside to see her. The fourth-grade teacher at St. Susanna School in Plainfield has taken two mission trips to Haiti that have enriched her faith.

Young adults discover that acts of service enrich and deepen their lives of faith

By Sean Gallagher

Four years ago, Jonathan Higgins was not motivated by high ideals when he signed up for Homeland Mission, an annual week of service for archdiocesan teenagers.

The member of Our Lady of Lourdes Parish in Indianapolis simply saw it as a quick chance to fulfill the service hours

requirement in his parish's confirmation preparation program.

A lot can change in four years, though.

When Higgins graduated from Father Thomas Scecina Memorial High School in Indianapolis, he received its John Henninger Christian Service Award that honors one senior for his or her service in the school and the broader community.

And today, Higgins is a freshman at the

University of Dayton in Dayton, Ohio pursuing training for a career dedicated to service as a music therapist.

"Originally, I was thinking a lot about engineering," Higgins said. "That was the reason why I came here to Dayton. But as I started thinking about my other job options, I realized how much I liked helping others. It's something that I'm truly

See **SERVICE**, page 9

Retreats offer special paths to closer ties with God, friends and family

By John Shaughnessy

Cathy Dearing's list includes the major hopes that many people have for their lives:

- Stronger relationships with family and friends.
- A better sense of feeling rested and well, physically, mentally and emotionally.
- A greater awareness of how special life is.
- A deeper relationship with God.

Dearing not only shares those hopes from her own life, she also shares the path that has helped her reach them in

the past 12 years. She sums up her advice in three words: Take a retreat.

"If I didn't go on retreats, my life would be different," says Dearing, a member of St. Barnabas Parish in Indianapolis. "I feel more connected with living because of retreats. They help me as a mom, a wife, a daughter. They help remind me that God needs to be more central in my daily life. I was always connected to God, my faith and the Church, but retreats have brought me to a deeper level. It's more personal with God now. It's a relationship."



Cathy Dearing says a prayer before an icon of Jesus in the chapel of Our Lady of Fatima Retreat House in Indianapolis. Dearing takes several retreats a year at Fatima, saying they draw her closer to God, friends and family.

She also credits retreats with helping her to balance and make the most of her many roles as a wife, a mother of three teenagers, the daughter of aging parents, and in her work as a physical therapist and college instructor.

"A retreat is also such a great self-care thing," Dearing says. "I always leave rested from a retreat. We all need to rest more. It's a loving thing for your body and wellness. If your body is more rested, it helps you emotionally and spiritually. You're able to recognize day-to-day gifts, day-to-day blessings. It's increased my awareness of small acts of kindness and that God is with you all the time."

Dearing offers her testimonial as the seven retreat centers across the archdiocese renew their emphasis on the difference that retreats can make to people's faith and lives. That renewed emphasis ties in with Pope Benedict XVI's call to Catholics to enrich their spiritual lives during the Year of Faith that begins on Oct. 13.

The people who take retreats love them," says Franciscan Sister

Olga Wittekind, director of the Oldenburg Franciscan Center in Oldenburg. "It's a time of peace and quiet to talk with God, and nurture their love of prayer and Scripture. It's a time to deepen our healing, our faith and our union with God."

Still, many people say their lives are too busy to schedule a retreat, yet that's one of the main reasons why people should, according to Father James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis and pastor of St. Pius X Parish in Indianapolis.

"Retreats help people find themselves because most of us live at a frenetic pace," Father Farrell says. "We have to recognize that we can't constantly go from home to work to dinner to sitting down with the family to watching some TV to catching up with the news without paying for it somehow. We lose touch with the deepest parts of ourselves—presence to the moment, presence to God, and our awareness of the presence of God to us."

The results of being in deeper touch with ourselves and forming a deeper bond with God are worth the time and the cost

See **RETREATS**, page 9

Certification process will help catechists, teachers know the faith better

By Sean Gallagher

In her many years of catechetical ministry, Nancy Fehringer has seen many new resource materials come across her desk. Many end up gathering dust on her bookshelf.

But when the resource and program administrator for the Batesville Deanery saw the *United States Catechism for Adults* (USCCA) for the first time soon after it was released in 2006, she knew that something special was in her hands.

Fehringer and the parish administrators of religious education in the deanery studied the adult catechism during monthly meetings over the course of two years.

"It was really a wonderful experience," she said. "It helps you to formulate the thoughts in your mind about something that you do know, but maybe you didn't have the words to share it with others. I think it's wonderful just for the new evangelization and the Year of Faith."

Starting this fall, all catechists, school teachers, youth ministers, parish administrators of religious education and principals will study the USCCA as the doctrinal component of the basic certification program for people involved in ministries overseen by the archdiocese's Office of Catholic Education.

They will study the USCCA over the course of two years, turning in brief reflections on a quarterly basis on what they have read.

"I'm just thrilled," said Fehringer of the new certification program. "I think it's wonderful, first, that there is a standard for us to meet and, second, that it's been presented in this way. [The USCCA] is an excellent tool. And the fact that this is our standard brings us all up into a higher level of learning the faith and to be able to articulate the faith well."

Ken Ogorek, archdiocesan director of catechesis, has helped implement the certification process, which also involves basic training specific to individual ministry fields.

He said that the process has the potential to improve the ministry of everyone in the archdiocese who seeks to form the faith of people of all ages.

"Every catechist needs a deep well to draw from," Ogorek said. "When you're teaching the faith, you never know what's going to come up. You never know what question a person is going to have. So you need a deep well."

"This effort is a practical way for people to replenish and deepen their well on a regular ongoing basis so that when that opportunity arises you can seize it by God's grace and use it for his glory."

The reflections are turned in and reviewed by the immediate supervisors of those involved in the certification process. So parish administrators of religious education will read the reflections of their catechists and principals

will read the reflections of their teachers.

Peggy Elson, principal of Immaculate Heart of Mary School in Indianapolis, did this in the 2011-12 academic year since her school had been chosen to participate in a pilot program of the process.

"As a reader of their reflections, I'm wowed in reading just a few sentences by the impact that the book has had on the teachers," Elson said. "Learning this should impact how you teach in the next week."

Ogorek echoed Elson's hopes, saying that the schedule of the readings from the USCCA for the certification process has been formulated to correspond as well as possible to the order in which various subjects are taught in religion classes in schools and catechetical programs.

"I'm looking forward to seeing our administrators continue to grow in their own knowledge of the faith," Ogorek said, "and in their confidence in witnessing to the power and beauty of our faith."

Both Elson and Fehringer said studying the USCCA as a group has many benefits and, in their opinion, is superior to studying it individually.

"There's something about the shared experience of you and I reading the same thing," Elson said. "When we're reading the same thing and you see something in it that I don't see, I begin to look at you and think, 'What great insights you have.' It opens our eyes to the expertise of the people in the room."

Ogorek agreed that there are advantages to a group study, but that he was hesitant to require such a format.

"We can't micromanage that," he said. "Every program is a little bit different."

In addition to the two-year study of the USCCA, catechists, teachers, youth ministers, parish administrators of religious education and principals will also be required to renew their certification every three years.

This will happen by reading books, watching videos, exploring more deeply areas of personal interest, going on a retreat or day of reflection or studying methodologies.

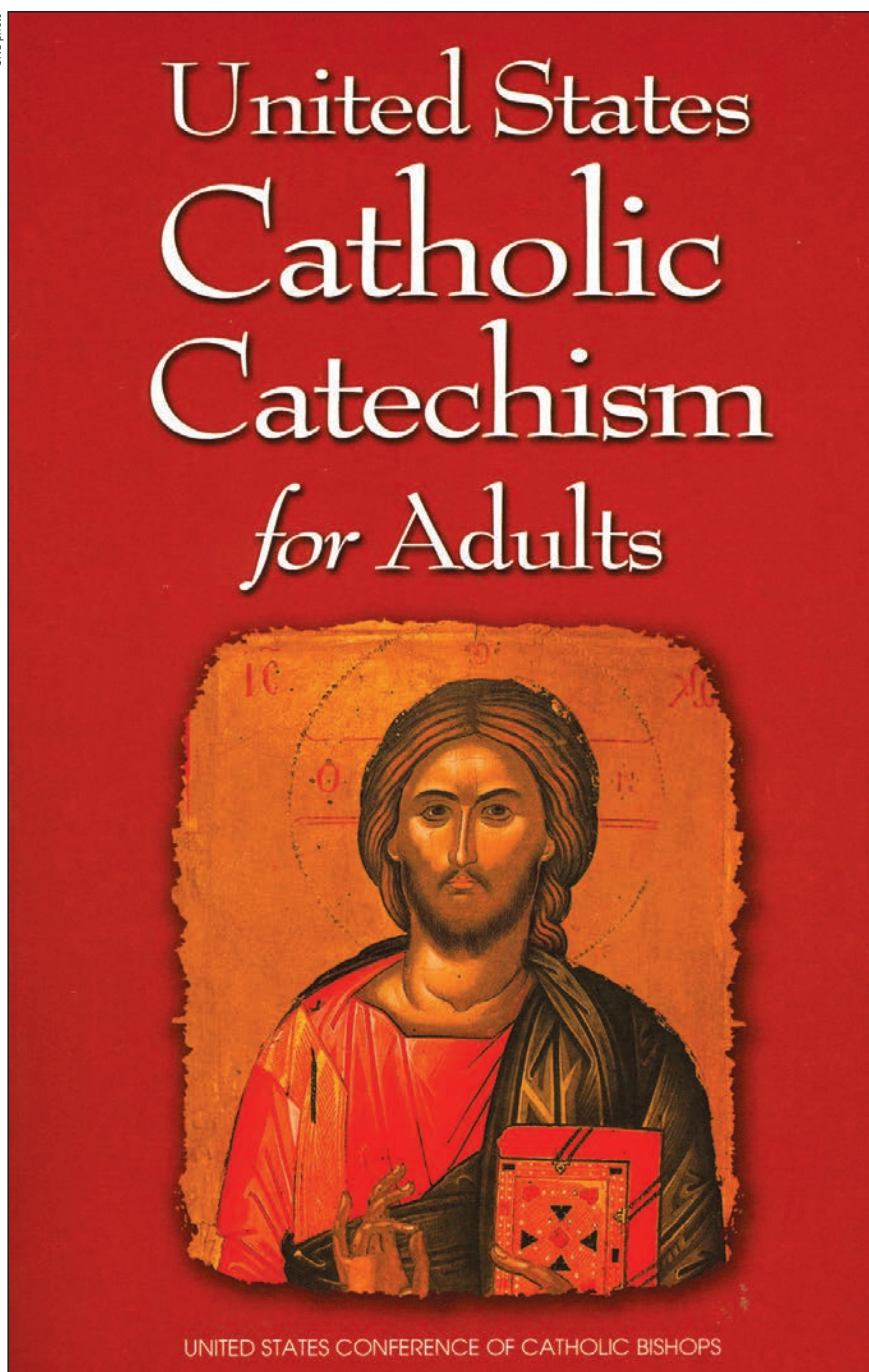
A list of approved options available in the renewal process will be supplied to all involved in it. Ogorek said that the list is open to expansion.

"We want to give people lots of options in both content and format," he said. "So we will start with a list of approved resources and experiences. And there will be a mechanism to propose additions to that list."

Ogorek said that the certification and renewal processes ultimately involve faith formation activities that all adult Catholics should make their own.

"Catechists need to be people of faith who are constantly learning and growing in their faith," Ogorek said. "So what we're asking people to do are simply those things that adult Catholics ought to do anyway. We're just asking people to be more mindful of it." †

CNS photo



The *United States Catholic Catechism for Adults* (USCCA) was released by the U.S. Conference of Catholic Bishops in 2006. The Archdiocese of Indianapolis' Office of Catholic Education is using the USCCA as the centerpiece for the doctrinal component of the basic certification process for all catechists, school teachers, youth ministers, parish administrators of religious education and principals.



Peggy Elson



Nancy Fehringer



Ken Ogorek

Catholics across archdiocese will take part in the Year of Faith

Criterion staff report

The Catholic Church is observing two significant anniversaries in 2012.

Fifty years ago, Blessed John XXIII opened the Second Vatican Council. And in 1992, the *Catechism of the Catholic Church*



Bishop Christopher J. Coyne, apostolic administrator, and priests ministering in central and southern Indiana process into SS. Peter and Paul Cathedral in Indianapolis on April 3 at the start of the annual archdiocesan chrism Mass. The upcoming Year of Faith will be a time for Catholics across the archdiocese to grow in their faith so that they can share it better with others.

was promulgated.

To celebrate these anniversaries, Pope Benedict XVI has called for a Year of Faith that begins on Oct. 11 and concludes on Nov. 24, 2013. He intends for the year to be an opportunity for all Catholics to deepen their faith and their relationship with Christ.

The Archdiocese of Indianapolis will help Catholics in central and southern Indiana take advantage of this opportunity by encouraging them to read and reflect on "*Lumen Gentium*" ("Light of the Nations"), one of the main documents of Vatican II.

Copies of this document and a study guide for it are available through the archdiocesan purchasing office for \$4.75 each. For more information, call 317-236-1451 or 800-382-9836, ext. 1451, send an e-mail to sjames@archindy.org or log on to www.archindy.org/purchasing.

There will also be a series of meetings to discuss this document and the basic teachings of the Church.

The meetings will start at parishes and continue on the deanery and archdiocesan levels.

These discussions are aimed at producing a faith-sharing resource to be titled "10 Things We Want You to Know about the Catholic Faith."

There will also be an archdiocesan Mass to conclude the Year of Faith. The homily to be delivered during that Mass will be informed by the discussions in the meetings described above.

The date for the Mass has not been determined, but it is likely to take place in October or November 2013.

The box at right lists the timeline for the Year of Faith events in the archdiocese.

For more information about the Year of Faith, log on to www.archindy.org/yearoffaith. †



YEAR OF FAITH 2012 2013

- Sept. 29, 2012—Training for facilitators of the "10 Things We Want You to Know about the Catholic Faith" sessions at parishes.
- Oct. 11-Dec. 1, 2012—Parish sessions occur.
- Feb. 18-May 9, 2013—Deanery sessions facilitated by archdiocesan pastoral staff members.
- Sept. 14, 2013—Archdiocesan session.
- Jan. 1, 2014—Promulgation of "10 Things We Want You to Know about the Catholic Faith."

A glimpse of the retreat experience

Retreat centers in the archdiocese strive to help people deepen their faith and their relationship with God. The staffs of these centers are always willing to help people learn more about the variety of retreat experiences that could change their lives.

For people who want a "taste" of a retreat experience, at least two programs this fall offer the opportunity:

"A Taste of Fatima"—Our Lady of Fatima Retreat House in Indianapolis will hold an open house on Oct. 13. The event will feature several sessions that will introduce people to the amenities of the retreat center and the various programs that are offered throughout the year. Mass will be celebrated, lunch will be served, and tours of the house and grounds will be given. For more information, call 317-545-7681 or check Fatima's website at www.archindy.org/fatima.

"Busy Persons Retreat"—The archdiocese's vocations office will hold a "Busy Persons Retreat" for young adults—ages 18 to 35—during the evening hours of Dec. 9-14 at St. Barnabas and Immaculate Heart of Mary parishes, both in Indianapolis. One emphasis of the retreat will be an introduction to spiritual direction. For more information about the retreat, contact Elizabeth Jamison at the vocations office at 317-236-1490 or 800-382-0836, ext.1490, or by e-mail at ejamison@archindy.org. †

Retreat centers in the archdiocese

Here is a list of six retreat centers in the archdiocese. Our Lady of Fatima Retreat House is owned by the Archdiocese of Indianapolis.

- **Saint Meinrad Archabbey Guest House**

200 Hill Drive, St. Meinrad, IN 47577

For more information, call 812-357-6585 or log on to www.saintmeinrad.org/retreats.

- **Benedict Inn Retreat and Conference Center**

1402 Southern Ave., Beech Grove, IN 46107

For more information, call 317-788-7581 or log on to benedictinn.wix.com/benedict-draft-1.

- **Our Lady of Fatima Retreat House**

5353 E. 56th St., Indianapolis, IN 46226

For more information, call 317-545-7681 or log on to www.archindy.org/fatima.

- **Mother of the Redeemer Retreat Center**

8212 W. Hendricks Road, Bloomington, IN 47403

For more information, call 812-825-4642 or log on to www.maryschildren.com.

- **Mount St. Francis Center for Spirituality**

101 St. Anthony Drive, Mount St. Francis, IN 47146.

For more information, call 812-923-8817 or log on to www.mountsaintfrancis.org.

- **Sisters of St. Francis Oldenburg Franciscan Center**

Olivia Hall, P.O. Box 100, Oldenburg, IN 47036

For more information, call 812-933-6437 or log on to www.oldenburgfranciscancenter.org. †



The grounds of the Oldenburg Franciscan Center in Oldenburg offer many beautiful settings that help retreat participants focus on their life, faith and relationship with God.

RETREATS

continued from page 7

of a retreat, Father Farrell says.

"I think if people had the experience of a retreat it would become so valuable to them that they would use vacation time to take a retreat," he says. "Here at Fatima, we have a wide variety of retreats that meet the needs of people in various circumstances."

Ranging from several hours to entire weekends, retreats at Fatima help people deepen their faith, strengthen their marriage, heal from the loss of a loved one, and deal with divorce and separation. Other retreats focus on art, silence, poetry, spiritual direction, and the joys and challenges of being a mom.

Some retreats are geared toward Advent and Lent. There's also a New Year's Eve retreat that includes a gourmet dinner, spiritual talk, celebration of Mass, welcoming the New Year with champagne and strawberries, and an overnight stay.

Day retreats range from \$15 to \$38 while weekend retreats generally cost \$153 for a single person to \$286 for a couple, with meals and a room included.

"Advent and Lent are good times to try a retreat if

you've never been on one before," Father Farrell says.

A different twist on the retreat experience is being offered this year during Advent by the archdiocese's vocations office. "The Busy Persons Retreat" for young adults—ages 18 to 35—will be held during the evening hours of Dec. 9-14 at St. Barnabas and Immaculate Heart of Mary parishes, both in Indianapolis.

"It would be great if this helps young adults acknowledge that prayer is possible with a busy career and personal life," says Elizabeth Jamison, associate director of vocations for the archdiocese. "The retreat will focus on discernment. For a couple, it could be how to pray better together. For a single person, it could be what vocation is right for me."

For Dearing, "what's right" is helping people see how retreats can enhance their faith and their life.

"I tell people, 'You can come for an hour and go home, if that's all the time you have. Or you can stay longer,'" she says.

"We make time for what's important in our lives. Retreats help me be more committed to a regular practice of prayer. I think about what Jesus really did for me. I notice God more. I feel an inner strength in dealing with things. My experiences in life are richer." †

SERVICE

continued from page 7

passionate about."

Over the past four years, Higgins' passion for service has grown alongside his knowledge of the Catholic faith.

Learning about the importance of the sanctity of life in the Catholic faith has been a motivation for Higgins to give of himself to others.

"The dignity of the human individual is a big part of it," he said. "I've learned a lot over the past four years about that and how to [respect] each life as being sacred."

At the same time, Higgins' service has enriched his life



Jonathan Higgins, left, poses on June 29, 2011, with Pam, who is a participant at A Caring Place, an adult daycare center operated by the archdiocesan Catholic Charities. His visit there was part of Homeland Mission, an annual week of service for youths in central and southern Indiana sponsored by the archdiocesan Office of Youth Ministry.

of faith.

"As I'm serving others, I kind of think about myself and how I act, how I influence others and what I can do in my own life of faith to change that," he said. "I very much believe that my service is my prayer."

Ken Ogorek, archdiocesan director of catechesis, definitely sees catechesis and service as able to enhance each other.

"When we serve our neighbor, we encounter Christ," Ogorek said. "And without some catechetical background, we're less likely to be aware of that reality."

This can especially be the case, Ogorek said, when a service experience is difficult.

"It's not always a warm and fuzzy experience," he said. "We might be greeted with gratitude. We might not be. I think it's catechesis that helps us realize that, even when the effort doesn't go as we think it should, that doesn't negate the value or the power of the effort."

"It's really living out the Paschal Mystery. Service might involve hardship. It might be tough."

Facing the dire poverty of the Haitian people on a service trip to the Caribbean nation was very difficult at first for Erica Heinekamp when she went there with other archdiocesan young adults months after a devastating earthquake in 2010.

"[The poverty] was beyond anything that we can experience in the United States," said Heinekamp, 28, a fourth-grade teacher at St. Susanna School in Plainfield.

Faced with such pervasive poverty, Heinekamp quickly realized how little she could do to relieve the needs of the people there.

"I had a huge need to help, yet I saw this limit," said Heinekamp, a member of St. John the Evangelist Parish in Indianapolis. "Seeing that helped me grow in my faith. There's someone much larger than us working through us."

"I kind of became a beggar myself, asking for the people

in Haiti to be taken care of."

Because of their shared faith in Christ, Heinekamp also experienced a deep bond with her new Haitian friends that she does not think she would have had by being part of a secular service trip.

"My faith has taught me that we have an incredible unity with the people in need, so much so that we're the same," she said. "We're yearning for God in the same way that they are in Haiti."

That yearning exploded forth joyfully when Heinekamp worshiped with Haitians at Mass.

"They sing at Mass louder than anyone I've ever heard. They use their voices to glorify God," she said. "And they always were very dressed up. They took it very seriously. They had these beautiful clothes even though you know they're living in a shack down the road."

This joy they found in the Mass, Heinekamp said, is tied to their material poverty.

"I think they have a heightened awareness of natural beauty and beauty in the Mass," she said. "It's a true testament to what it means to live simply. We're told to live like little children and to live simply. And in Haiti, they kind of have no choice. They don't have a lot of things."

Heinekamp has taken two mission trips to Haiti, the last time in 2011.

"I don't know how you would come back and not be changed by that," she said. "It permeates my life in ways that I might not even notice."

She has also tried to let her experience in Haiti affect the students at St. Susanna School.

"I shared all of this with my students," Heinekamp said. "I showed them a slide show. All of the kids at St. Susanna know that I'm the [teacher] that went to Haiti. Every day last year, my fourth-graders would pray for the people in Haiti. They never forgot it." †

St. Jude Parish begins inclusion ministry team

By Mary Ann Garber

Welcoming children with special needs to religious education classes is one goal of St. Jude Parish's new inclusion ministry.

St. Jude's faith formation commission also wants to promote more awareness and acceptance of Catholics of all ages who have a large spectrum of special needs and are members of the Indianapolis South Deanery parish.

"We're excited that we get to share Christ with these families," St. Jude parishioner Casey Strange of Indianapolis said. "... We want to respond to everyone's [spiritual] needs."

Strange serves on the parish's faith formation commission, and also volunteers as a catechist for the third-grade religious education class there.

Working with Tammy Stewart, administrator of religious education, and Father Stephen Banet, pastor, the commission members researched ways to better include people with disabilities in the life of the parish.

"We talked to the parents of children with special needs," Strange said. "We asked, 'How do we start making the whole parish more inclusive? Tell us about your child. Tell us what things go well for your child, and maybe we can make our classes more like that.' Then we began with religious education. ... I think a lot of this effort is about having a positive approach, and recognizing the gifts of every child in the classroom."

Stewart said the parish's new inclusion ministry was led by the Holy Spirit as commission members discussed religious education goals last November.

Commission members learned that some parishioners with disabilities do not participate in religious education classes, Masses and other parish activities because of physical and behavioral challenges, she said,



St. Jude parishioner Brittany Fahringer, left, a volunteer aide in the third-grade religious education class, helps Lauren Pfeiffer, center, and Sophie McKinney, right, with a class lesson on Sept. 9.

"and that was heavy on my heart."

Several months ago, Stewart met with Kara Favata, assistant director of special religious education for the archdiocesan Office of Catholic Education, about ways to enhance parish inclusion efforts.

Stewart also placed a notice in the parish bulletin inviting parishioners to join a new inclusion ministry team.

Twelve parishioners responded that have professional or personal experience assisting people with physical and developmental disabilities. Committee members include physical therapists, speech pathologists, special education teachers and parents of children with special needs.

To better serve each child's individual

learning styles, Stewart said, the religious education curriculum—based on the *Blest Are We* catechetical series published by RCL Benziger—was adapted to provide more visual aids, greater flexibility, increased movement, outdoor time and additional "hands-on" activities for students with special needs as well as children who are typical learners.

"Now, kids that were having trouble participating [in a traditional classroom setting] can be part of the group," Strange said, "and it's more fun for all the kids."

Talking with parents about each child's medical issues, unique challenges and learning styles helps build trust, he said, and parents can relax more during religious education class time on Sunday mornings because they know that their children's needs are being met by the catechists.

"It doesn't matter what the children's disabilities are," Stewart said. "Our concern is how we can meet their needs and respond to their learning styles. Some of the children haven't been able to join the classes before because that required a lot of sitting down time for learning. Now that we are open to other instructional methods and ideas, it is such a gift to have children with special needs in the classroom."

Nearby St. Mark the Evangelist Parish has offered inclusive ministries for years, she said, and their staff and volunteers suggested helpful ideas as did members of Indian Creek Christian Church in Indianapolis.

The National Catholic Partnership on Disability website at www.ncpd.org was another good training resource, Stewart said, so catechists could reassure "parents who have walked this very frustrating journey of wanting their children in religious education, but feeling that we weren't prepared for their children's needs."

Catechists receive a list of helpful information about every child with special needs, she said, that explains what learning styles work best.

Stewart also arranged for high school students who are members of St. Jude Parish to assist volunteer catechists as classroom aides.

The commission's inclusive efforts for persons with disabilities also encompass other aspects of parish life to encourage more faith-sharing and new friendships.

"Parents of children with special needs are often nervous about bringing their children to Mass," Stewart said. "We want to educate the whole parish about inclusiveness."

Favata's archdiocesan special education ministry focuses on helping parishes increase awareness about disabilities and the need for inclusion as well as specialized approaches like Special Religious Development (SPRED) programs.

"The *Catechism of the Catholic Church* emphasizes that, 'We are a single flock under the care of a single shepherd. There can be no separate Church for persons with



Aislynn Coffaro likes to participate in third-grade religious education classes at St. Jude Parish in Indianapolis. She also enjoys quiet time to do a class project.

disabilities," Favata said. "Persons with disabilities, especially children, are particularly beloved of the Lord and are integral members of the Christian community" (catechism, #181).

Making our parishes inclusive means "being welcoming to all persons with disabilities," she said. "If you know of parents who are not attending Mass together or at all because they have a child with a disability, reach out and make that phone call and welcome them to the Mass. Just because their child is making noise doesn't mean that they are going to be rejected by the parish community."

Parents might consider attending an early Mass, Favata said, that is less crowded and may not include music to minimize any sensory issues for their child with special needs.

"We are all a part of the Body of Christ," Favata said. "We all have different gifts and abilities to bring to the Lord's Table. Persons with disabilities have the same needs and desire to be loved and accepted and welcomed by others, especially at church."

"... It's easy to be welcoming to parents and children with special needs at Mass by making eye contact and saying, 'Hello. We're glad you're here,'" she said. "You don't need any special skills to be inclusive. You just need to be loving, open and accepting. ... Every parish can have a disabilities awareness committee, and parishioners can focus on making everyone feel welcome."

(For more information about providing inclusive ministries in parishes, call Kara Favata at the archdiocesan Office of Catholic Education in Indianapolis at 317-236-1448 or 800-382-9836, ext. 1448, or send an e-mail to her at kfavata@archindy.org.) †

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Social media can be powerful tools of evangelization

By Marcellino D'Ambrosio

In Matthew 16:3, Jesus remarked that the spiritual leaders of his day were good at forecasting the weather, but bad at reading the signs of the times.

As we approach the 50th anniversary of the beginning of the Second Vatican Council, let's remember one of the key "signs of the times" that prompted the council is what Pope Benedict XVI calls "the eclipse of God" in the Western Christian world.

Formerly Christian societies, by the mid-20th century, had adopted a sort of practical atheism. People were going about their daily lives as if God did not exist.

But the council saw more than just problems in the hustle and bustle of contemporary life. It saw new opportunities, such as the development of the modern media.

In the last 15 years, there has been dramatic development in communications. First came the Internet then the more interactive blog. More recently, the social media world of Twitter, Facebook and YouTube arrived. Put that together with smartphones, iPads and applications, or "apps," and you have a communications revolution.

Let's begin with the potential of the new media to build up the faithful. One of the council's goals was to make the entire liturgy, in all its richness, more central and accessible to the life of every Christian.

Using free smartphone apps such as "Laudate" and "iMissal," people now can carry around the Church's liturgical calendar and the *Lectio* in their pocket. "Laudate" also features daily Mass readings, the Liturgy of the Hours, hundreds of prayers, novenas and the

rosary available with the touch of a finger.

I once corrected one of my teens for looking at her smartphone during Mass only to find out that she was following along with the Scripture reading.

How many lay people have been put off by jumping around the *Breviary* between all the ribbons and given up using the Liturgy of the Hours? That's no longer an impediment. Online websites and phone apps now put the day's Divine Office together to lead others via computer, tablet or phone to prayer.

Moving from prayer to catechesis, we find that the new forms of media have made Church doctrine accessible everywhere by virtually anyone.

Everything from the Scriptures to the *Catechism of the Catholic Church* to the writings of the priests, saints and popes can now be accessed by these devices.

But something that has always been true is even more true today—less is more. A tweet shared via Twitter is limited to 140 characters. Quotes are more likely to get attention than dissertations.

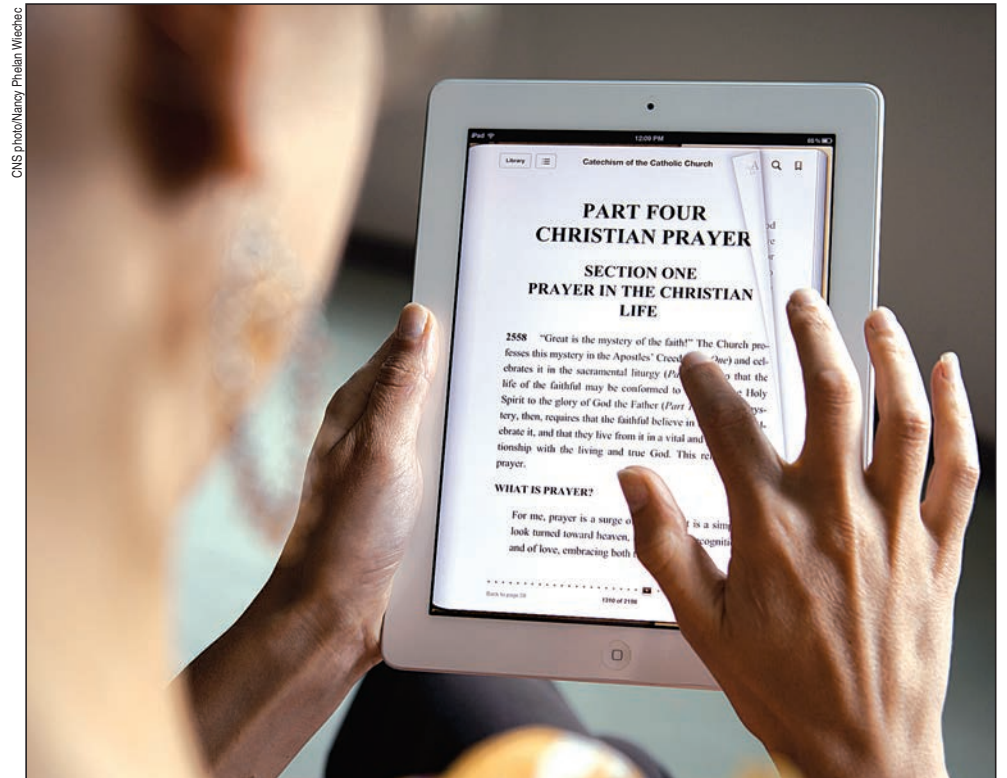
As people who share our faith with others, we can and should use technology

on a small scale to feed, instruct and inspire others.

The task of the new evangelization is to share the Gospel with the entire world. And for the first time, the ability to speak to virtually the whole world is available to the average person through the global reach of social media.

Some stars of stage and screen have more Twitter followers than the combined population of Norway, Israel and Holland. People can share a post that I make on Facebook or retweet something I send out. When their friends or followers do likewise, my communication goes viral.

'... for the first time, the ability to speak to virtually the whole world is available to the average person through the global reach of social media.'



A person reads a passage from the *Catechism of the Catholic Church* on an iPad. Various forms of social media like Facebook and Twitter allow individual Catholics to share the Gospel instantaneously with people around the world.

I recently used a group texting app to share Scripture quotes privately with seven people in my family. During the same week, I shared thoughts publicly through my Facebook page. Facebook statistics told me that my communications reached more than 293,000 people, and more than 15,000 of them were "talking about" what I shared.

This gets to a final and important point. Social media is not static, but dynamic. Its hallmark is interaction. Facebook has its famous "like" button, but also has options to comment on a post or to share it. You know whether you are hitting your target.

A second hallmark of social media is that its use is not subject to a fixed schedule. It is not limited to a class that meets three times per week or a TV show that you have to allocate 30 minutes to on

Thursday evenings. It is everywhere, always.

This is exactly where we want to get the truth of the Gospel—back into daily life and back to people for whom it has become irrelevant.

Social media presents us with a great opportunity and a challenge. Dull content will never go viral even if it is true. We must use all the creativity at our disposal to communicate truth in text, image and video in witty, intriguing ways that make people want to hit the "retweet" and "share" buttons.

(Marcellino D'Ambrosio is co-founder of Crossroads Productions—www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.) †

New media show high potential and deep pitfalls for Catholics

By David Gibson

We suffered a computer's death in our household a few days ago. Perhaps it failed after contracting a virus through an infected e-mail.

What is noteworthy is that acquiring a new computer immediately became a top priority for us. I guess the reality is that we now regard the computer and quick Internet access as lifestyle necessities.

In that, we hardly stand apart from others. We are happy to contact family members and friends speedily via e-mail, communicating new information or clarifying plans. My wife, a teacher, uses e-mail to communicate with countless parents during the school year.

For me, the computer is an essential writing tool. I turn to the Internet as a vital information source and means of research. I suppose these and other wonderful opportunities offered by computers and contemporary Internet communications explain in a basic way why they gained the status of necessities for so many people.

However, that does not mean the use of these technologies or what we receive from them is wonderful from every perspective.

Pope Benedict XVI talked about the advantages and disadvantages of the "new information technologies" in a

2011 apostolic exhortation titled "*Africae munus*" ("The Commitment of Africa"). He said, "The flood of news or non-news" communicated by these media "can be informative," but could become "powerfully manipulative" (#143).

In the pope's judgment, our information technologies can "propagate truth as well as falsehood, propose what is base as well as what is beautiful" (#143).

If the new communications technologies in our personal lives are laden with opportunities and challenges, they also entail risks, highlighting the need to use them responsibly. Some responsibilities were spelled out in a 2010 list of best practices compiled by the U.S. Conference of Catholic Bishops' Communications Department.

The list focused on the use of social media sites like Facebook, Twitter and YouTube. It addressed Church personnel, but others might find it helpful. Social media can be used to "encourage respect, dialogue and honest relationships," the best practices list said. However, these media must be engaged in a safe, responsible and civil manner.

The list warned against providing "confidential information about others" or posting photos and videos of them without their approval. Adults communicating with

minors via social media should observe clear boundaries, the list stressed. It said "Be sure to have permission from a minor's parent or guardian before contacting the minor via social media or before posting pictures, video and other information that may identify that minor."

A risk cited by many commentators today is that people will begin substituting the new communications media for the face-to-face communication that human beings require.

Basilian Father Thomas Rosica, who heads the Salt and Light Television network based in Toronto, notes that, with social networking, people can enjoy each other's company without being in each other's presence.

"We are rushing everywhere with wires in our ears," and "laden with smartphones, iPads" and laptops, Father Rosica observed. He suggested asking, "When is the last time I had a significant, one-on-one, face-to-face conversation with another human being?"

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †



Jacqueline Jackson-Morant from St. Charles Borromeo Parish in Detroit in the Archdiocese of Detroit sends a "Called to Glory" text message to relatives during the National Catholic Youth Conference closing liturgy on Nov. 19, 2011, at Lucas Oil Stadium in Indianapolis.

From the Editor Emeritus/John F. Fink

Biblical readings: First half of Book of Ezekiel

Next week and the following week, the biblical readings in the Office of Readings are from the Book of Ezekiel. This book contains 48 chapters, but the readings in the Office are selective to emphasize Ezekiel's visions.



Ezekiel was the first prophet to prophesy outside the Holy Land. He was one of the 10,000 people exiled from Jerusalem to Babylon by Nebuchadnezzar in 597 B.C. after the Babylonians—also known as the Chaldeans—conquered Jerusalem the first time.

He apparently had a large following among the exiles. He began his prophecies about four years after his exile in 593 B.C. and continued until 571 B.C. Throughout the book, he writes in the first person, but it's not really an autobiography.

When Ezekiel and the other exiles arrived in Babylon, they were convinced that Jerusalem would be spared from destruction. God told Ezekiel otherwise so the first half of the book, which we read

next week, consists of Ezekiel's attempt to prepare his countrymen for Jerusalem's destruction.

Therefore, much as earlier prophets in Judah had done, the first part of the book consists of reproaches for Israel's past sins and predictions of further destruction. Those predictions came true when Nebuchadnezzar destroyed Jerusalem in 587 B.C.

The book begins with Ezekiel's call to become a prophet with his vision of four living creatures—later identified as cherubim—and God's throne in heaven. God gives him a scroll to eat and then sends him out to speak God's words to the house of Israel, knowing that they would refuse to listen to him.

Next week's readings skip from Chapter 3 to Chapters 8 and 9 when Ezekiel has another vision. This time, he is transported in a vision to Jerusalem, where he witnesses the abominations in the temple followed by the destruction of Jerusalem.

Chapter 11 contains Ezekiel's first prophecy concerning a new covenant that God would make with the exiles. God said that he would gather

them from the nations to which they had been scattered and restore the land of Israel.

Unlike the former residents of Jerusalem, they would live according to God's statutes and carry out his ordinances. "Thus they shall be my people and I will be their God" (Ez 11:20).

In Chapter 12, Ezekiel is told to act out a scene in which he dug a hole in the city's wall and left like an exile. When asked what he was doing, he said that he was a sign to them, that the people in Jerusalem would be exiled, including King Zedekiah, who would be blinded before being taken to Babylon.

Jumping to Chapter 16, we read an allegory about Jerusalem which, although richly gifted by God, flaunted herself as a prostitute. It's another prediction of Jerusalem's destruction.

Chapter 18, the last chapter read next week, is a disputation on personal responsibility. Ezekiel says that no longer would a son be charged for something that his father did or the father for what his son did: "The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his" (Ez 18:20). †

Cornucopia/Cynthia Dewes

Opposing abuse should be a natural Christian effort

We've all been shocked over the past few years by stories of abuse—abuse of children, women, minorities, you name it. At first, my smug reaction was to wonder what dark hole these abuser people must be coming from since they didn't sound like anyone I'd ever known.



For that matter, I didn't feel much sympathy for either the abuser or the abused. After all, in my experience no family member, family friend or even neighbor had ever suffered abuse or abused others.

But then I remembered my mother's school friend, now the mother of nine children, who was routinely physically and sexually abused by a man who appeared to us to be decent. It was a time when scandalous behavior or even unpleasantness of any kind was not made public. We tended to belong to a "suck it in and keep still" society.

My ignorance and unwitting indifference also extended to the abuse of minorities, people of other races, religions etc. because I didn't know anyone personally involved. But I had certainly

read about it and seen it in movies. I knew about abuse only in the abstract, at the back of my consciousness.

Not only that, but because of my well-protected childhood and contented later life, it was hard for me to imagine being either a victim or a perpetrator of abuse. I couldn't fathom why any woman would stand still for being hit or yelled at violently by a man. Or why anyone would even want to hurt someone else, especially if they were smaller or weaker.

Acting on mean prejudices against people of other nationalities seemed to me to be a European thing since I had the typical American point of view as a citizen of a unified melting pot. As for minorities, they always appeared to me as people first, and only secondarily as Jews, blacks, Hispanics or whatever. And hurting children or animals seemed so unthinkable that I just didn't think about it.

Now we hear more than we ever wanted to know about abuse. The clergy sexual abuse scandal in our own Church comes to mind. People, including most Catholics, are outraged by the longtime ignoring of the problem by Church leaders. Not to mention their outrage at such sinful betrayal by the avowed religious abusers.

This brings up still another kind of abuse—the abuse of power. Some leaders

of the Church abused their sacred power. When those in charge of anyone or anything betray the trust bestowed on them by their authority, it is simply wrong. It causes moral harm to the perpetrator as well as the victim.

This includes parents or teachers in charge of kids, or employers or supervisors of others' work. It means anyone smarter, stronger, richer, bigger or more powerful in any way than another. It includes animal keepers or kids on the playground or bureaucrats or anyone who can impact the natural environment.

Sounds like a big responsibility, doesn't it?

Well, it is.

This is where the Christian moral ethic should kick in or at least humanistic good will toward others. Of course, that's why the Church's sexual abuse scandal is so truly scandalous—because it opposes Christian morality.

Unless we were raised by wolves in the wilderness, we all know how we should behave toward others. Namely, "Do unto others as you would have them do unto you" (Lk 6:31). That's still good advice, and it comes straight from God.

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

The Human Side/Fr. Eugene Hemrick

Renewed faith and vocations are born in burning hearts of love

"You can't recruit vocations to the religious life unless you have burning love in your heart."

These words by keynote speaker Bishop Sam G. Jacobs of the Diocese of Houma-Thibodaux, La., recently kicked off the J.S. Paluch 25th annual Vocation Seminar in Rosemont, Ill.



As the lecture developed, I remembered a similar admonition by Jesuit Father Walter Burghardt: "Preach with fire in your belly."

"We have 17 million inactive Catholics,"

Bishop Jacobs pointed out.

As I pondered his opening remark and the number of inactive Catholics, I wondered what would happen if they came in contact with priests, nuns, and Catholic laymen and laywomen who possessed burning love in their heart. To speak of this is one thing, but to practice

it is yet another. How does one cultivate and maintain it, this fire in the belly?

In his schema on love, St. Thomas Aquinas spells out its essential qualities—mercy, beneficence, almsgiving, peace, joy and fraternal correction. There are several ways to practice these types of love, and perhaps be an example of a person who has this fire in the belly.

The word for "mercy" in Hebrew is "womb," meaning to forgive from the very depths of our being.

When a man broke into a classroom at an Amish school and shot 10 children, killing five of them, to the surprise of the world the Amish community forgave the killer. Hate was absent. This very type of surprise creates burning love in the heart.

Kindness, or beneficence, and a loving heart are the direct antithesis to a world that is often filled with resentments and jealousies. Kindness steers us to be well-disposed toward life, our neighbor and God.

One of the essential qualities of joy is self-sacrifice. It echoes the principle of the preposition "for" upon which Christianity

is built—Christ came down to earth for us, lived for us, died for us and rose from the dead for us. It is love at its best, and our best means for cultivating lasting joy.

Today, war is everywhere. Although there is talk of peace, it seems to be only talk. Even though we can't stop these wars, within our own communities we are given the opportunity to practice peace every time we are faced with disruptions that erupt into a type of war.

In his lecture, Bishop Jacobs pointed out that when St. Andrew came in contact with Christ, there was excitement—a loving heart touching a loving heart.

Bishop Jacobs' message was simple. Create a burning heart of love. The power of his message is its simplicity.

All types of programs have been created to bring inactive Catholics back into the Church and to recruit vocations to the religious life. For these programs to succeed, burning hearts of love must run them. It is as simple as that.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Praying mothers support their gold-medal athletes

The one thing that may be harder than being an Olympian is being the parent of an Olympian. As I watched the London games, I was awed by the athletes and charmed by their



parents. There was Michael Phelps' mom, Debbie Phelps, her eyes and mouth drawn into o's, momentarily misreading a silver-medal finish for a gold then breaking into polite applause as reality sunk in.

There were Aly Raisman's parents, moving as much as possible while seated—leaning back, rocking forward, biting their lips as their 18-year-old daughter flipped across a 4-inch-wide beam.

"I think they were more nervous than I was," Aly told NBC sportscaster Bob Costas.

But the parent who impressed me most was Rita Wieber, the Michigan mom who clutched a rosary as her daughter, Jordyn, sailed across the uneven bars.

But her quest for gold involved heartbreak. Jordyn was favored to win the Olympic All-Around as the highest-scoring gymnast in all four events, and instead she didn't qualify for the finals. She couldn't suppress her tears and the image was broadcast endlessly—chin dropped into palms, fingertips pressed to eyes. A symbol of defeat, a longtime dream snatched away.

More striking than the crying was the composure that so quickly followed. Jordyn, who is 17, tweeted: "Thank you all for your love and support. I'm extremely honored to be an Olympian and be a part of this team."

Rita reflected that night on her blog. "Things don't always end up as we think they should, but in the end ... it becomes obvious that God has a good plan," she wrote.

Two days later, Jordyn faced another shot at gold, this time as a team. Rita woke in London with a pit in her stomach. "I knew the day could end up great, but if it didn't," she wrote in her blog, "I wasn't sure I could stand to see Jordyn sad anymore."

Rita went for a morning run and then to a Catholic church to pray the rosary. Sliding into the pew brought a familiar sensation—how many times she had done so back at St. Jude Church in Dewitt, Mich., and now, across the Atlantic, the Church universal, that sense of home.

"My parents always made going to church as a family important," Jordyn had told Catholic reporter Eileen Gianiaodis. "It's a very special family time and it means a lot to me."

Seated in that pew, rosary in hand, altar before her, Rita was overcome by tears. She cried for two hours. Having darted around London with friends and relatives—sightseeing, watching beach volleyball—this was a dose of solitude, allowing the tangle of terror and thrill in her chest to unravel.

Soon it was time for the big meet, and as the U.S. women's team increased their lead, from vault to bars to beam, Rita let herself watch Jordyn. "She looked so happy, it just warmed my heart."

The American gymnasts clinched the gold in the team competition, the first such win since 1996. Rita, who is a nurse, took to her blog again, writing, "If I wrote an hour-by-hour timeline of my emotional status over the past 48 hours, it would look like an EKG strip."

Two days later, Jordyn was sitting in the stands, having declared herself "the loudest cheerleader," watching her teammate Gabby Douglas win the all-around individual title that she had hoped to clinch. Jordyn cheered wildly and tapped out the congratulatory tweet: "You deserve it, girl!"

The gold medal Jordyn won brought glory, and the gold medal she lost brought character. Back home in Dewitt, she can proudly recite 2 Timothy 4:7: "I have competed well; I have finished the race; I have kept the faith."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Sept. 16, 2012

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time.



This passage is one of several similar sections in Trito-Isaiah. These sections together are called the "Songs of the Suffering Servant."

Poetic and expressive, they figure in the liturgies of Holy Week, especially Good Friday, because historically Christians have applied them to Christ, the Lamb of God.

Who was in the mind of the author of Trito-Isaiah as these songs were written? Was it the author? Was it another loyal and devoted follower of the Covenant who faced many difficulties? Was it the Chosen People, the servant being a collective symbol for them?

In any case, the picture is complete. The servant is steadfast. Hardships and obstacles abound in the servant's path to fidelity. God still provides strength and guidance unflinchingly.

Assured of God's help, and resolute in faith, the servant is undaunted in obeying God.

For its second reading, the Church this weekend gives us a passage from the Epistle of St. James.

At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms the classic Roman Catholic interpretation of revelation. God gives us the healing and empowering grace so that we can believe.

However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it is to conduct ourselves so that in everything we do we replicate Christ.

St. Mark's Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi.

This region is often in the news even today, and it has been the scene of much violence in the past 40 years. In general, it is the region now called the Golan Heights, territory claimed by modern Syria but taken militarily by Israel about 40 years ago. Parts of it still are under Israeli control.

At the origin of the Jordan River, it is picturesque and placid.

Such was the setting for this powerful revelatory reading. Jesus questions the Apostles. His identity is the issue. They respond by reporting the various proposals that people put forward as to the Lord's identity. "Some say John the Baptist, others Elijah, others one of the prophets" (Mk 8:28).

Then Jesus bluntly asks the Apostles about their thoughts as to the identity of the Master. Note that St. Peter speaks for the group. Also note Peter's firm answer. "You are the Messiah!" (Mk 8:28).

Jesus then gives the Twelve a special lesson. It is one of many occasions within the New Testament in which the Apostles appear as special students. Jesus teaches them lessons not given to the rank and file. They were special.

When Peter interjects his own, human thinking into the discussion, Jesus reprimands him.

Then Jesus tells the crowd that discipleship means carrying personal crosses. It is frank and somber. To follow Christ means the willingness to sacrifice even earthly life itself.

Reflection

Living the Christian life by active acts of love and faith, all in reflection of Jesus, always has been challenging. Certainly, the martyrs, from those who died in ancient Rome to those dying today in the world, know very well this aspect of discipleship.

Blessedly, Americans do not face this test of discipleship. But each day they face the mighty attacks to the Gospel from our culture. We must sacrifice if we wish to follow the Lord.

The fact is that, however the challenges come in daily life, overcoming opposition and being loyal to Christ results in peace in this life and joy in the life eternal.

Our example is Jesus, the crucified, the Risen, so beautifully depicted as the Suffering Servant. His story is of victory, not defeat—of life, not death. †

Daily Readings

Monday, Sept. 17
St. Robert Bellarmine, bishop and doctor of the Church
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, Sept. 18
1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

Wednesday, Sept. 19
St. Januarius, bishop and martyr
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:31-35

Thursday, Sept. 20
St. Andrew Kim Tae-gön, priest
St. Paul Chōng Ha-sang, martyr and companions, martyrs
1 Corinthians 15:1-11
Psalm 118:1b-2, 16ab-17, 28
Luke 7:36-50

Friday, Sept. 21
St. Matthew, Apostle and Evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Saturday, Sept. 22
1 Corinthians 15:33-37, 42-49
Psalm 50:10-14
Luke 8:4-15

Sunday, Sept. 23
Twenty-fifth Sunday in Ordinary Time
Wisdom 2:12, 17-20
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

Question Corner/Fr. Kenneth Doyle

The Society of St. Pius X is still not in full Communion with the Church

QI have seen conflicting reports relative to the Masses celebrated by the clergy of the Society of St. Pius X.



Their members, it seems, adhere to all the core beliefs of the Church, but do not agree with some of the teachings of the Second Vatican Council.

I understand that the Holy Father has lifted the

excommunication of the society's bishops.

What is the current status of the society, and does attending one of the society's Masses fulfill a Catholic's Sunday obligation? (Sidney, Neb.)

AOf the several questions that you ask or suggest in your letter, the "current status" is the hardest one to pin down because it is all so fluid.

New information seems to come almost weekly from the Vatican in Rome and from Switzerland, where the society has its headquarters.

I am well aware that my response may be out of date before you even read it.

As I write this, the Vatican and the Society of St. Pius X (SSPX) are involved in a continuing series of high-level discussions in hopes of achieving reconciliation.

A bit of background might help you to better understand the situation.

The SSPX was established in 1970 by the French Archbishop Marcel Lefebvre to counter what he believed were errors in Church teaching and practice stemming from the Second Vatican Council, which was convened from 1962-65.

Relations with the Vatican were further strained in 1988 when Archbishop Lefebvre ordained four bishops despite being warned not to do so by Pope John Paul II, resulting in the excommunication of those bishops by the Vatican.

In 2009, as you indicate, Pope Benedict XVI lifted that excommunication in a clear invitation to the society to be reunited with Rome.

The Vatican has proposed to the society a "doctrinal preamble" as a basis for reunion, but so far no formal

response has come from the society.

The SSPX did, however, offer three conditions for reunion in a July 17 letter from its general secretary to the society's superiors throughout the world.

Two of those conditions seem already to have been met.

In 2007, Pope Benedict gave permission to all priests to celebrate Mass using the 1962 Roman Missal, commonly known as the Tridentine Mass or the traditional Latin Mass. Pope Benedict described it as the extraordinary form of the Mass.

Also, the Holy See has offered to the SSPX that it be designated a "personal prelatore," similar to Opus Dei, which is a type of "diocese without geographical boundaries" with its own bishop.

The third condition, though, would seem to be the sticking point.

The SSPX wants "the freedom to accuse and even to correct the promoters of the errors or the innovations of modernism, liberalism, and Vatican II and its aftermath."

The SSPX has consistently felt that the council's themes of ecumenism, religious liberty, collegiality and liturgical reform were faulty approaches theologically.

As you suggest in your letter, the SSPX does accept the hierarchical structure of the Church in which, in the SSPX's words, "the supreme power of government over the universal Church belongs only to the pope, vicar of Christ on Earth."

Clearly, theological differences remain and will be the subject of further discussion.

Your final question about the Sunday Mass obligation is a tricky one, too.

Since the SSPX priests are validly ordained, their Masses are valid. So, I suppose that, technically, you would fulfill your Sunday obligation.

The right thing to do is to attend, instead, a Mass celebrated by a priest in full communion with the Church of Rome since, at this moment, reconciliation has not yet been achieved, and participating in an SSPX Mass would be an act of disobedience and defiance to the Vatican and the papacy.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Desire

Spirit of God, you move in me like the wind in the mountain pines—
Howling,
Groaning,
Wailing and whistling,
Murmuring whispers,
Praying,
And I, all unaware,
press on into my days.

By Cindy Leppert

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis. A glacier feeds a small alpine lake in the Andes Mountains in Peru. Pope Benedict XVI has said that nature could hold the key to teaching young people about Christian morality.)



CNS photo/Greg Tarczynski

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.

COLLINS, Helen E., 85, Our Lady of Lourdes, Indianapolis, Aug. 19. Mother of Carol Routh, Chris Hendrickson, Sue Stouffer and Don Collins. Sister of Everett and Kenneth Wright. Grandmother of nine. Great-grandmother of one.

COMBS, Lawrence, 74, St. Mary, Lanesville, Aug. 30. Husband of Phyllis Combs. Father of Anthony Combs. Brother of Leonard and Thomas Combs. Grandfather of three.

DALTON, William Harold, 85, Holy Family, Richmond, Aug. 25. Husband of Marie Dalton. Father of Gene and Ronnie Dalton. Brother of Glen Dalton. Grandfather of two. Great-grandfather of two.

DONOVAN, Frank, 81, St. Malachy, Brownsburg, Aug. 27. Husband of Pat Donovan. Father of Julie, Frank and Patrick Donovan. Grandfather of four.

DONOVAN, Leah G., 99, St. Luke the Evangelist,

Indianapolis, Aug. 26. Mother of Terrance Donovan. Grandmother of three. Great-grandmother of five.

FACKLER, Milton J., Sr., 80, St. Paul, Sellersburg, Aug. 23. Father of Angie Bowyer, Deborah, Dwayne and Joe Fackler. Brother of Jeanne Roby, Marilyn Stocksdales, Gerri Weatherall and Edwin Fackler Jr. Grandfather of six. Great-grandfather of seven.

FEENEY, Francis J., Jr., 82, St. Pius X, Indianapolis, Aug. 26. Husband of Joan Feeney. Father of Nancy Baranyk, Susan Leonard, Kay Feeney-Caito, Ann and Robert Feeney. Grandfather of five.

FLETCHER, George Harry, 81, St. Barnabas, Indianapolis, Aug. 29. Husband of Eleanor (McClintock) Fletcher. Father of Gail Hayes and Bruce Fletcher. Grandfather of four. Great-grandfather of five.

HEINZE, Mary, 96, St. Mary, Lanesville, Aug. 9. Mother of Bernice Brock, Clara Foushee, Susan Gerth, Eileen Gross, Virginia Lilpop and Martha Schmelz. Grandmother of 15. Great-grandmother of 29. Great-grandmother of eight.

MASARIU, Evajean, 90, St. Jude, Indianapolis, Aug. 30. Mother of Marie Moran and Karla Richardson. Grandmother of three. Great-grandmother of four.

McATEE, Elizabeth C. (Haley), 104, St. Therese of the Infant Jesus (Little Flower),



Blessed Teresa's candle

An image of Blessed Teresa of Kolkata is seen on a candle on her tomb marking her 102nd birth anniversary in Kolkata, India, on Aug. 26. Mother Teresa, a Nobel Peace laureate who died in 1997, was beatified by Pope John Paul II in 2003 at the Vatican.

Indianapolis, Aug. 22. Mother of Joan Johnson. Grandmother of 11. Great-grandmother of 27. Great-great-grandmother of six.

MOEBS, Betty Ann, 69, St. Roch, Indianapolis, Aug. 29. Wife of David Moebs. Mother of Heather Frank, Michele Mateja, Brian, Gregory and Matthew Moebs. Sister of Richard Rysdon. Grandmother of 13.

NORD, Louise M., 94, St. Meinrad, St. Meinrad, Aug. 31. Mother of Darlene Jahn, Marie Prepster, Edgar and Leroy Nord. Sister of Emil Wagner. Grandmother of eight. Great-grandmother of 20.

PADGETT, Daniel, D.D.S., 64, St. Paul, Sellersburg, Aug. 22. Husband of Mary Padgett. Father of Katherine Shahar, Craig and David Padgett. Son of

Erma (Barber) Padgett. Brother of Jeannie Batchelor and William Padgett. Grandfather of three.

PATTERSON, Bertha P., 78, St. Anne, Hamburg, Aug. 28. Wife of Robert Patterson. Mother of Cindy Lamping, Bill, Dan and Mike Patterson. Sister of Rosina Lodge. Grandmother of seven. Great-grandmother of seven.

PEAY, Rose Ann, 73, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 28. Mother of Theresa Williams, Jennifer, Craig and Perry Peay. Sister of Helen Craig. Grandmother of two.

PETTIGREW, Angela L., 52, Holy Angels, Indianapolis, Aug. 18. Wife of Robert Pettigrew. Mother of Alexandria and Ryan Pettigrew. Stepmother of Robert Pettigrew II. Daughter

of Frank Cushenberry. Sister of Victoria Seals.

PIERCE, Margaret A., 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 9. Mother of Lauralee Middleton, Suzanne Rauh, Anastasia, John, Mark, Patrick, Robert and William Pierce. Grandmother of seven.

PRICE, Gertrude Eileen (Maloney), 93, St. Michael the Archangel, Indianapolis, Aug. 23. Mother of Pamela Blazic, Elizabeth Bussell, Ann Fruehman, Mary Jane Lee, Margaret Snyder, Kathleen, Daniel, John, Joseph, Lawrence, Michael, Patrick and Phillip Price. Sister of John Maloney. Grandmother of 33. Great-grandmother of 14.

PRUCE, Frank T., Jr., 31, St. Matthew the Apostle, Indianapolis, Aug. 7. Husband of Jennifer Simpson. Father of Ella and Mason Puce. Son of Frank and Sue Puce Sr. Brother of Jessica Morris.

QUIROGA, Manuela P., 81, St. Lawrence, Indianapolis, Aug. 9. Mother of Linda Belcher, Tess Jones, Mary, Christopher, Joseph, Juan and Reymundo Quiroga. Sister of Estefana Ochoa, Bruno, Hilario and Juan

Pedrazza. Grandmother of 21. Great-grandmother of 22.

ROLF, George H., 79, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 22. Husband of Eleanor Rolf. Father of Kathleen Buis, Teresa Cooper and Deanna Miller. Brother of Sarah, Aaron, Jim, John, Phillip, Tony and Walter Rolf. Grandfather of eight. Great-grandfather of 11.

ROUSE, Walter L., 70, St. Rita, Indianapolis, Aug. 18. Husband of Domoni Rouse. Stepfather of Jamila Barney, Dawn, Kenneth and Leonard Rhem, Kaliah, Simonna and John Woodson. Brother of Barbara Wiggins. Grandfather of 20. Great-grandfather of eight.

RUHE, Edward J., 73, Annunciation, Brazil, Aug. 15. Husband of Gloria Ruhe. Father of Michelle Burk, Melissa McGlocklin, Denise Smith, Charlotte, Keith and Kevin Ruhe. Brother of Rosemary Bottorff, Alice Garland, Barbara Henning and James Ruhe. Grandfather of 10.

SUBLETT, Barbara J., 87, St. Pius X, Indianapolis, Aug. 17. Mother of Michele Childs, James, John and Michael Sublett. Grandmother of seven. Great-grandmother of three. †

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Benedictine sisters to honor three women as 'Angels of Grace'

By Mary Ann Garber

Three women who have made distinguished contributions that help others through their community service in central Indiana will be honored as "Angels of Grace" during the Sisters of St. Benedict's fifth annual awards celebration on Sept. 29 in Indianapolis.

During the program, the Benedictines will honor Indianapolis Marion County Police Department Sgt. Jo Ann Moore of Indianapolis with the Angel Gabriel Award for being a messenger who spreads hope and cheer to others; St. Roch parishioner Bonnie Schott of Indianapolis with the Angel Raphael Award for being a companion to those in need of help; and Second Starts founder Sally Schrock of Indianapolis with the Angel Michael Award for being a defender of the dignity and goodness of others.

The fundraiser benefits the sister's Benedict Inn Retreat and Conference Center ministry adjacent to Our Lady of Grace Monastery in Beech Grove.

A style show and luncheon will precede the awards ceremony at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis. WTHR Channel 13 city beat reporter Mary Milz will serve as emcee.

Sgt. Moore and her husband, retired IMPD Lt. Spencer Moore, lost their 29-year-old son, David, also a police officer, who was shot in the line of duty on Jan. 23, 2011, and died three days later.

In the midst of their grief, the Moores arranged for many of their son's organs to be donated to people in critical need of life-saving transplants.

They also requested that the court show mercy to Thomas Hardy of Indianapolis, who pleaded guilty to their son's murder, with a sentence of life in prison without parole rather than the death penalty.

"Recognizing that forgiveness is a process and comforted by the strength of her son, Jo Ann has asked everyone to find it in their heart to forgive Hardy," said Benedictine Sister Mary Luke Jones, director of donor development at the monastery. "Through her public response to a very private matter, Jo Ann ... has reminded us that life is precious, a gift from God, and not ours to take."

A 1975 graduate of the former Our Lady of Grace Academy, Moore and her husband also established the David S. Moore Foundation dedicated to community service.

Schott is a busy mother of nine children and grandmother who has volunteered for hundreds of Church and community projects



Sgt. Jo Ann Moore

during the last 39 years.

"She is the go-to person when a job needs to be done," Sister Mary Luke said. "Using all her resources to get what people need, Bonnie puts everyone before herself. Christmas time finds Bonnie especially busy as she fields calls from others who want to help the needy. ... She finds a way to secure clothing, toys, gifts and food to make spirits bright."

"Bonnie has organized many mercy meals for the families of the sick or following a funeral Mass," Sister Mary Luke said. "... She considers herself to be blessed beyond measure and fortunate to help others."

Concern for poor people, especially the 15,000 homeless people in Indianapolis, led



Bonnie Schott

Schrock to found and volunteer for Second Starts, a nonprofit organization based at the Carmel United Methodist Church in Carmel, Ind.

Second Starts provides basic housewares free to people who have been homeless and need help starting over.

"Sally receives no payment for her selfless work," Sister Mary Luke said. "With the help of volunteers who sort, shop and donate, ... Sally has made a difference in the lives of hundreds of people."

(The registration fee is \$35 per person or \$245 for a table of eight before the Sept. 17 deadline. After that date, call the Benedict Inn at 317-788-7581 for information about any available seating.) †



Sally Schrock

Preparing for Lebanon trip, pope laments 'anguish' of the Middle East



Pope Benedict XVI

VATICAN CITY (CNS)—Less than a week before traveling to Lebanon, Pope Benedict XVI voiced solidarity with victims of war in the Middle East and called for continuing efforts to bring peace to the region.

"I understand the anguish of the many Middle Eastern people who are every day immersed in sufferings of every kind," the pope said on Sept. 9 after praying the Angelus with pilgrims at the papal summer villa in Castel Gandolfo, 18 miles southeast of Rome.

The pope expressed concern specifically for those who, "in search of a peaceful place, leave their

family and professional life, and experience the precariousness of being exiles."

"We must not resign ourselves to the violence and aggravation of tensions," the pope said. "Commitment to dialogue and reconciliation should be a priority for all the parties involved, and should be supported by the international community."

Pope Benedict will visit Lebanon from Sept. 14-16 to present his apostolic exhortation that is based on the discussion at the 2010 special Synod of Bishops, which was dedicated to Christians in the Middle East. He will also meet with representatives of local Christian and Muslim

communities, and address political and cultural leaders.

The visit occurs against the backdrop of unrest in neighboring Syria, where soldiers have been battling forces seeking an end to the rule of President Bashar Assad, leaving thousands of civilians dead and displacing hundreds of thousands of refugees since March 2011.

The pope's remarks in Lebanon are likely to mention, or at least allude to, other regional conflicts as well, including the ongoing tensions between Israel and the Palestinian National Authority in the West Bank and Gaza Strip. †

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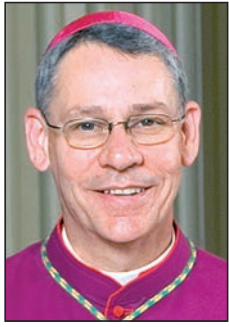
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Bishop Finn is convicted on one charge of failure to report abuse

KANSAS CITY, Mo. (CNS)— Bishop Robert W. Finn of the Kansas City-St. Joseph Diocese was convicted on Sept. 6 of one count of failing to report suspected child abuse and acquitted on another count in a brief bench trial.



Bishop Robert W. Finn

Jackson County Circuit Judge John M. Torrence issued the verdict, and quickly set and suspended a sentence of two years' probation. The charges carried a possible maximum sentence of one year in jail and a fine of up to \$1,000.

"I will pledge, both personally and in my capacity as bishop, to take every reasonable step to protect children from any abuse or misconduct perpetrated by clergy, diocesan employees or volunteers," Bishop Finn said in a statement after the verdict. "I regret and am sorry for the hurt that these events have caused."

He is the highest ranking U.S. Catholic official to face criminal charges related to child sex abuse.

Bishop Finn, 59, was indicted last October on the misdemeanor charges of failing to report suspected child abuse to state authorities. The Diocese of Kansas City-St. Joseph had faced similar charges, but Torrence dismissed them after sentencing the bishop.

The case began in December 2010 after a computer technician discovered child pornography on a computer used by Father Shawn Ratigan and turned it over

to diocesan authorities.

Authorities were not notified until six months later when a search of the priest's family home turned up images of child pornography. Father Ratigan pleaded guilty in August to five counts of producing or attempting to produce child pornography.

The Jackson County Circuit Court announced on Sept. 5 that a bench, or non-jury, trial would be held on the next day rather than the Sept. 24 scheduled jury trial.

Bishop Finn's attorneys entered a nine-page stipulation of testimony that would have been presented at a longer trial before a jury. It outlined how knowledge of Father Ratigan's activities surfaced and how the decision was made on when to report him to state authorities.

"This could have been a lengthy and emotionally difficult trial for all persons affected," said Gerald Handley, J.R. Hobbs and Marilyn Keller, attorneys for the bishop, in a statement.

"The bench trial with a stipulation of testimony has avoided the need for live testimony from diocesan employees, parishioners and others," they added.

"The diocesan process and procedures as previously existed failed to adequately identify the necessity for informing the [state] children's division of Shawn Ratigan's behavior in a more timely manner," the lawyers said. "For this, the bishop is truly sorry."

Torrence set several conditions for Bishop Finn's probation. The judge also told Bishop Finn to set aside \$10,000 to pay for counseling for abuse victims, and to specifically direct all diocesan staff members, teachers, counselors and other staff to report any suspected child abuse immediately to government authorities. †

What was in the news on Sept. 14, 1962?

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*.

Here are some of the items found in the Sept. 14, 1962, issue of *The Criterion*:

- **Pope John outlines rules to govern coming council**
- **Says council will probe social issues**

"VATICAN CITY—His Holiness Pope John XXIII has appealed for worldwide recitation of a Mass prayer for the coming ecumenical council and indicated the assembly will dig deeply into social questions. ... Pope John said preparations for the council indicate that Rome will be the center of a new era in the history of the world. He said the council's attraction to those interested in reunion with the Church causes him 'serene joy.' ... The council, he indicated, will explain the fundamental equality of all peoples 'in the exercise of rights and duties within the entire family of nations.' It will also make a 'strenuous defense' of the sacred character of matrimony, he said."

- **Unique apostolate: Catholic laymen operate a home for alcoholics**
- **Virginia sterilization practice draws condemnation of bishops**

"RICHMOND, Va.—The Bishop of Richmond said here sterilizations performed at a Virginia hospital are a 'terrible evil' deserving of 'utter protests and condemnation.' ... Hospital officials [at Fauquier Hospital in Warrenton, Va.] disclosed that 63 mothers ... had been

sterilized since January 1960. They were among 201 patients unable to pay medical bills who were treated in the hospital's maternity clinic. The clinic, hospital doctors said, administers a 'comprehensive contraceptive program.' "

- **Integration stand of Church lauded**
- **Plan TV coverage of council opening**
- **Evolutionary theories of Teilhard discussed**
- **Don't be like Pharisees, prelate warns Catholics**
- **Science, religion 'wall' still exists, Jesuit says**
- **Catholic farmers map world organization**
- **Role of bishops religious exemption, lay apostolate are on council agenda**
- **'Frisco's cathedral is gutted by fire**
- **'Trust' called the key to youth development**
- **Emphasize parent's duty to give sex instruction**
- **Skip bright pupils to higher grades**
- **Convert work statistics called 'very misleading'**
- **Solution to prayer issue**
- **'Peaceful' integration in Atlanta is lauded**
- **Sees chaotic condition without Church schools**
- **Laity and priests differ on role of clergy**
- **Indifference to unity hit**
- **Strike-break charge made**

(Read all of these stories from our Sept. 14, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

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