Cardinal praises vote for health care reform with federal ban on abortion funding

WASHINGTON (CNS)—Cardinal Francis E. George of Chicago, president of the U.S. bishops’ conference, praised the House of Representatives for approving a reform bill that provides “adequate and affordable health care to all” and “voting overwhelmingly” for a prohibition on using federal money to pay for most abortions.


In a statement issued late on Nov. 9, the cardinal lauded the Nov. 7 vote and urged the Senate to follow the House’s example.

The House “honored President [Barack] Obama’s commitment to the Congress and the nation that health care reform would not become a vehicle for expanding abortion funding or mandates,” he said.

The Senate is expected to take up its version of health care reform later this month. The House and Senate bills differ significantly so any version the Senate passes will have to be reconciled with the other, and each body will vote again on the final legislation. The Senate bill does not include language on abortion similar to the Stupak amendment.

Cardinal George said the U.S. Conference of Catholic Bishops “will remain vigilant ... to assure that these essential provisions are maintained and included in the final legislation.”

The Stupak amendment prohibits the use of federal funds to pay for abortion, including purchasing insurance plans which consumers purchase using government subsidies. The USCCB and other pro-life organizations had threatened to oppose any final bill that did not include such provisions.

America’s church

‘Nation’s parish’ celebrates 50 years as place of prayer and pilgrimage

WASHINGTON (CNS)—The Basilica of the National Shrine of the Immaculate Conception in Washington—the largest Catholic church in North America and one of the 10 largest churches in the world—is a familiar place to U.S. Catholics who regard the immense structure as their own.

The basilica, which marks the 50th anniversary of its dedication on Nov. 20, is not a parish or a cathedral. Instead, it was designated by the U.S. bishops as a national place of prayer and pilgrimage, something the basilica’s 1 million annual visitors know well.

The book America’s Church, published by Our Sunday Visitor in 2000, describes the basilica as having “no parish community in its own; but rather counts every American Catholic among its members. No single bishop claims it as his cathedral; rather it is the church of all the nation’s bishops ... In every way, the national shrine is America’s Catholic church.”

And as a church for all Catholics, its doors are always open—seven days a week, 365 days a year. Every day, for five hours, priests administer the sacrament of reconciliation and celebrate at least six Masses. Weddings and baptisms—sacraments that are to be witnessed by a worshiping parish community—do not take place there.

On any given weekday, the basilica is often relatively quiet—aglow with flames of votive candles and often with the lingering scent of incense in the air. Groups go on tours and individuals pray in chapels tucked in nooks of the huge stone, brick and concrete church.

On weekends, holy days and special celebrations or dedications, the basilica is often filled to capacity and then some, and the quiet calm is replaced with music and overflowing crowds, sometimes in native dress and holding aloft flags.

During the annual National Prayer Vigil for Life each January, hundreds of pilgrims from youth groups around the country spend the night on the floor on the basilica’s lower level.

During the spring and fall, dozens of diocesan groups make pilgrimages to the basilica, and Msgr. Walter Rossi, the basilica’s rector, makes it a point to personally greet and thank every visitor.

Importance of endowments in tough economy emphasized at Catholic Community Foundation’s annual meeting

By Sean Gallagher

Members of the Catholic Community Foundation (CCF), which manages 368 endowments that support parishes, schools, agencies and other ministries across the archdiocese, had their annual meeting on Nov. 4 at the Archbishop O’Meara Catholic Center in Indianapolis.

The gathering occurred in the midst of a continuing economic downturn that has had a significant impact on the CCF’s assets.

As of June 30, the assets stood at $126.7 million, a 20 percent drop from the previous year. Still, because the stock market has been performing better in recent months, it was noted at the meeting that, at the end of September, those assets had grown back to $140 million.

In remarks made at the meeting, Cardinal lauded the Nov. 7 vote and urged the Senate to follow the House’s example.

Above, fall colors highlight the exterior view of the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 30. Plans for building the shrine began as early as 1910.

Right, a woman prays near a statue of the Infant Jesus of Prague in the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington on Nov. 6. Plans for building the shrine began as early as 1910.
...continue from page 1... 

greet them. "This is your parish away from home," he tells them. "You built it. You support it. We're here for you." He said the basilica is "like a description as the nation's parish because Catholics from across the country contributed to building it as a monument to the Virgin Mary. He added that it "reminds us of people who remember how their schools and parishes sent in donations—including collections of pennies—to help raise funds for this huge undertaking."

"Fifty years later, it still has a national impact," he told Catholic News Service on Nov. 4, noting that many people who contribute say they have never even been to the basilica, but they believe in the work it does.

The names of the founding contributors, and those who wanted remembered, are not just tucked away in yellowed record books, but etched in the walls and marble pillars on the basilica's lower level.

Geraldine Rohling, the basilica's archivist, said the pillars, and the names upon them, literally and figuratively support the church. These are the sentiments of our faith—the generation that came before us," Rohling said, "noting that they do not just include church leaders, but also members of Congress, Civil War veterans, saints and even George Herman—baseball's famous home-run hitter.

Rohling noted that early contributions to the shrine had been a significant sacrifice, especially during the time of the Great Depression. Initial work on the shrine, named a basilica in 1990, began in the early 1930s. Although the basilica's cornerstone was laid in 1920, the Great Depression and World War II delayed completion of the upper church until 1959.

"Since that time, the shrine has always remained a work in progress with the continual additions of stained-glass windows, mosaics, statues, dome work and chapels. One-in-three of the upper church still remains unfinished."

"More than 150 chapels and oratories—which are similar to chapels but do not have altars—are located throughout the shrine. Periodically, new ones are dedicated by various ethnic groups and religious communities. These chapels relate to the shrines of the regions they represent, such as Our Mother of Africa, Our Lady of Czestochowa and Our Lady of Guadalupe, to name just a few."

Rohling said the variety of chapels reflect the scriptural passage from the Gospel of John: "In my father's house there are many rooms" (14:2). She also said they demonstrate the diversity of the universal Church.

Mgr. Rossi said the ethnic chapels give immigrants "a sense of coming home," and provide them with a tangible expression of their faith. "The Basilica shrines are a national shrine to the patroness of Bavaria, in his German homeland."

Papal document on former Anglicans maintains some Anglican traditions

VATICAN CITY— A new papal document on former Anglicans entering the Catholic Church preserving their liturgical traditions, married priests in some circumstances and even a shade of their consultative decision-making processes, according to Pope Benedict XVI’s apostolic constitution ad limina, which was published in Vatican News Nov. 9 at the Vatican along with specific norms governing the establishment and governance of “personal ordinaries,” structures similar to dioceses, for former Anglicans who become Catholic.

The pope’s apostolic constitution “Anglicanorum Coetibus” (Concerning a Group of Anglicans) was published in Vatican News Nov. 9 at the Vatican along with specific norms governing the establishment and governance of “personal ordinaries,” structures similar to dioceses, for former Anglicans who become Catholic.

As previously announced by the Vatican, the text said there are legal exceptions to the ban on celibacy rule to allow married former Anglican priests to be ordained as Catholic priests. However, it emphasized that this would be done on a “case-by-case basis.”

An accompanying Vatican statement said the possibility of having some married clergy under this special arrangement is “an expression of accommodation and an expression of respect for the Church’s discipline of clerical celibacy.”

The ordinaries will be established by the Congregations for Clergy and for the Doctrine of the Faith’s consultation with the national bishops’ conference where the ordination is to be based, the constitution said. The pope will appoint the head of each ordinary, although he will choose from a list of three candidates nominated by the jurisdiction’s governing council, the norms said. The council will be made up of at least six priests belonging to the ordinary.

A commentary published by the Vatican with the constitution noted the “dual role” of the council in choosing an ordinary, giving consent for a candidate to be ordained to the priesthood, and establishing parishes and seminaries is a sign of “respect for the synodal tradition of Anglicans.”

Within the Anglican Communion, synods are made up of clergy and laypeople, and they directly elect bishops and set policy.

The ordinary, even if he is not a bishop, is automatically a member of the national bishops’ conference and is responsible to make an “ad limina” visit to the Vatican every five years to report on the status of the ordinariate, the constitution said.

The pope’s apostolic constitution and the norms for implementing it repeatedly state a preference for celibacy for priests in the Latin rite of the Catholic Church.

The ordinary, in full observance of the discipline of celibate clergy in the Latin Church, as a rule will admit only celibate men to the order of presbyter or priest, the constitution said. The ordinary may petition the pope for an exemption to allow married men to be ordained Catholic priests, it said.

The norms exclude the possibility of ordaining married Anglican priests who previously were ordained as Catholic priests as well as excluding Anglican priests who are in “marriage situations,” such as those who have been divorced and remarried. Only celibate former Anglican bishops may be ordained Catholic bishops in keeping with the Anglican Communion. The church is glowingly liturgical books proper to the Anglican tradition, which have been approved by the Holy See.”

In order to join the personal ordinariate, he said, former Anglican laypeople and religious “must manifest this desire in writing,” while former Anglican priests are permitted to ordain the ordinary according to the rules in canon law for being incardinated into a diocese or other Church jurisdiction.

In 1976, then-Cardinal Karol Wojtyla visited the shrine’s Polish chapel to Our Lady of Czestochowa, and he paid a repeat visit to the chapel three years later as pope. When Pope Benedict XVI visited the basilica in 2008, he prayed at the Canopy of Our Lady of Fatima, the patroness of Bavaria, in his German homeland. 1

A couple visits Our Lady of La Vang Chapel at the Basilica of the National Shrine of the Immaculate Conception in Washington. The miniature sculpture is an exact copy of the original in St. Peter’s Basilica at the Vatican.

"Fifty years later, it still has a national impact," he told Catholic News Service on Nov. 4, noting that many people who contribute say they have never even been to the basilica, but they believe in the work it does.

...continue from page 1...
Interfaith Thanksgiving Service set for Nov. 24 at cathedral

By Sean Gallagher

Representatives from six world religious traditions who live in central Indiana will gather with Archbishop Daniel M. Buechlein at 7 p.m. on Nov. 24, at S. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis for the 12th annual Interfaith Thanksgiving Service.

Leaders in the Christian, Jewish, Muslim, Hindu, Sikh and Buddhist traditions will participate in the service.

The year’s prayer service will feature a reflection by Rev. Dr. Robert Welsh, the president of the Council on Christian Unity of the Indianapolis-based Christian Church (Disciples of Christ).

Welsh is scheduled to speak at it. He said, “Interfaith relations and engagement is something that we Disciples have become increasingly interested in and feel is appropriate for the Christian community to be exploring as we think about how we live as part of God’s wider family, all of God’s children. As his faith community’s top ecumenical officer, Welsh has participated in many high level ecumenical events at the Vatican, including Pope John Paul II’s funeral, which he described as “a highlight of my life and faith.”

“But at the end of the day, to do this in local communities that touches lives of those people who live in our communities is as exciting to me,” Welsh said.

Although not Catholic, Welsh appreciates the fact that this longstanding annual service occurs in the cathedral.

“The Catholic cathedral, for this community, whatever Christian background you have, represents, as I think the Vatican does, the heart of the Christian community,” he said. “I don’t think that any one of our even big congregations has the place in the mind of society that the Roman Catholic cathedral does. And it’s the appropriate place for us to gather.”

Welsh also noted the importance of the service as a time for people of various faiths to come together to help people in need.

“That’s a concrete expression of why we are coming together,” he said. “It makes concrete that our coming together relates to the life in the world, and to our own lives and our own fellowship.

A collection of canned goods and monetary donations taken up during the Interfaith Thanksgiving Service will be donated to the Interfaith Hunger Alliance and Gleaner’s Food Bank of Indiana.

Prelude music starting at 6:30 p.m. will feature the Indianapolis Children’s Choir and the cathedral’s choir, Laudis Cantores. The Interfaith Hunger Alliance has also helped to organize other interfaith prayer services in Indianapolis close to Thanksgiving this year.

On Nov. 23, services will take place at the Islamic Society of North America, 6535 S. 750 East, in Plainfield and at the Friedens United Church of Christ, 8300 S. Meridian St., in Indianapolis.

In addition to the service at the cathedral on Nov. 24, there will also be a service at the Cumberland First Baptist Church, 116 S. Muesing St., in Indianapolis.

On Nov. 25, a service will occur at the First Baptist Church of Indianapolis, 8600 N. Meridian St., in Indianapolis.

Each service will begin at 7 p.m.

(For more information on the 10th annual Interfaith Thanksgiving Service, call 317-634-4519.) †

Cathedral Lifelong Connections

Open House

Nov. 19

For students in Grades 5-8

Mass at 5 p.m.

Program 5:30 to 8 p.m.

5225 E. 56th Street

For more info call (317) 968-7368 or online at www.gocathedral.com.
Next week’s bishops’ meeting

On the day this is being written, NBC’s “Today” show included a segment with a couple who had a baby through in vitro fertilization. Unfortunately, doctors inserted the wrong embryo in the woman and she became pregnant with another couple’s embryo. After the baby was born, the newly born child was given to the other couple. This is just one example of what can go wrong when humans attempt to substitute for themselves of any method of having a child without regard to its morality. Now the woman who had that child is unable to have more children because of complications during delivery. She is now planning to have a child through a surrogate—also considered immoral by the Catholic Church.

There is considerable confusion among Catholics about what is morally permissible when it comes to reproductive technologies. That’s why the U.S. bishops will undoubtedly approve a document on that subject next week.

As reported in last week’s issue of The Criterion, the bishops have a full agenda for their fall meeting in Baltimore. That document, “Life-Giving Love in an Age of Technology,” is just one of the things they will discuss and vote on.

That document is not all negative, by the way. Many techniques for becoming pregnant are moral, and it seems probable that the document will keep this sentiment, which is in the draft: “Procedures that assist the marital act in being procreative are morally acceptable, while those that substitute for it are not.”

The bishops will discuss topics from the beginning of life to its end. They will debate a proposed revision to the directives that guide Catholic health care facilities when it comes to treating patients with chronic conditions, but who are not inimically dying.

The revision the bishops will debate says: “As a general rule, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally. This obligation extends to patients in chronic conditions [e.g., the ‘persistent vegetative state’] who can reasonably be expected to live indefinitely if given such care.”

This would settle an issue that has been debated at the Eucharistic Congress in Washington, D.C., to which comes treating patients with chronic conditions, but who are not inimically dying.

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Archivo/arzobispo Daniel M. Buechlein, o.s.b.

Buscando la Cara del Señor

Bishops and priests proclaim Christ as our hope in the world

El Santo Padre enaltece nuestra arquidiócesis, especialmente el presbiterio, nombrando a uno de nuestros sacerdotes como Obispo de Cheyenne, Wyoming.

E l Hogar Padre honora su arquidiócesis, especialmente el presbiterio, nombrando a uno de nuestros sacerdotes como Obispo de Cheyenne, Wyoming.

El obispo electo, Paul D. Etienne, ha sido un pastor muy querido aquí y seguirá siendo así en Wyoming.

Cuando el Obispo Etienne sea ordenado el 9 de diciembre, se convertirá en sucesor en Cheyenne de su predecesor en la arquidiócesis, el Obispo Etienne.

En un mundo dividido, el Obispo Etienne lleva la esperanza y la comunión con la Iglesia. Los obispos y sacerdotes proclaman a Cristo como nuestra esperanza en el mundo.

Los obispos y los sacerdotes proclaman a Cristo como nuestra esperanza en el mundo.

Bishops and priests proclaim Christ as our hope in the world.

It doesn’t work to try to understand priestly ministry and identity apart from the mystery of Christ. And so, we are often misunderstood.

The single driving motive for the call to ministry in the Church is love of Jesus Christ, and love of him moves us to a pastoral love for the many and not just for an exclusive few. Love of God is the motive that leads us to want to serve and not be served.

The pastoral love of Christ in us serves unity and communion in the Church in a divided world. We bishops and priests proclaim Christ our hope in a world longing for hope. 1

Tanto, con frecuencia nos malinterpreta. El motivo que nos impulsa a atender el llamado del ministerio de la Iglesia es el amor de Jesucristo y ese amor despierta en nosotros un amor pastoral por la colectividad, no por unos cuantos privilegiados. El amor a Dios es el motivo que nos lleva a querer servir y no a ser servidos.

El amor pastoral de Cristo en nosotros fomenta la unidad y la comunión con la Iglesia en un mundo dividido. Los obispos y los sacerdotes proclaman a Cristo como nuestra esperanza en un mundo que anhela la esperanza. 1

Unión o separación es el tema de esta vida en el mundo. Y también es el tema del ministerio de cada uno de nosotros. 1

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

Lista de oración del Arzobispo Buechlein
A Each diocese of Indianapolis
1400 N. M. Street
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
Retreats and Programs

November 16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Day of Reflection on the Psalms,” Father William Munsonowicz, presenter. 8:30 a.m.-2:30 p.m., $33 per person includes breakfast and lunch. Information: 317-548-6811 or spasotti@archindy.org.

November 17

November 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. Retreat for priests, “A Antiphon Retreat,” Benedictine Father Columbus Kiley, presenter. Information: 800-581-6905 or M.Zoeller@saintmeinrad.edu.

November 21
Oldenburg Franciscan Center, Oldenburg. “Surrounding Your Day with Prayer,” Franciscan Father Bill Parris, presenter. 9:30 a.m.-2:30 p.m., $35 per person includes lunch. Information: 317-933-6436 or center@oldenburg.edu.

November 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. “Come Away and Rest Awhile” non-guided, silent reflection day, 8 a.m.-4 p.m., $25 per person includes breakfast and lunch. Information: 317-545-7641 or spasotti@archindy.org.

Events Calendar

November 13
St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. Couple to Couple League, National Family Planning (NFP) class, 7-9 p.m. Information: 317-662-2146.

November 13-14
St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Catholic Business Exchange. M., 8 a.m.-10 a.m., $30 for materials. Information: 317-631-8746 or kathleenlattimer@yahoo.org.

November 14
Roncalli High School, 3300 Prague Road, Indianapolis. High school placement test, 8 a.m.-11:15 a.m., $10 fee, bring two #2 pencils, no pre-registration required, arrive 7:45 a.m., parent information meeting, 10-11 a.m. Information: 317-787-8277, ext. 234, or stlarrykn@roncalli.org.

November 14
St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. Craft show, homemade crafts, bake sale, silent auction, visit with Santa. 9 a.m. -3 p.m. Information: 812-876-4911 or jblin@jim.com.

November 14
St. Roch Parish, Family Center, 3603 S. Eridan St., Indianapolis. Singles Social, meeting, 1-4 p.m., age 50 and over. Information: 317-784-4207.

November 15
Athenaenum, Ballroom 401, M.I.C.B. St. Indianapolis. SL Mary Parish, art auction, presents, 4-8 p.m., auction, 5 p.m., $10 per person, $25 per couple. Information: 317-637-3983.

November 15

November 15
St. Joseph Parish, 1875 S. County Road 700 West, North Vernon. Craft bazaar, booths, lunch, country store, 9 a.m.-2 p.m. Information: 317-346-9685 or hauerhaus@hotmail.com.

November 15-14
St. Thomas Aquinas Parish, 4662 N. Kenwood Ave., Indianapolis. Computer Collection Recycling Drive, Sat. 1-3:30 p.m. Sun. 8 a.m.-1 p.m. Information: 317-846-2722 or kathleenlattimer@yahoo.com.

November 17
Beach Grove Moadow, 120 Liberty Way, Beach Grove. Indian Blood and M arron. Transplantation and St. Francis Hospital support group for persons with a blood cancer, 7:30-8:30 p.m. Information: 317-726-1275, ext. 200.

November 18

November 17
St. Francis Heart Center, 8111 S. Emerson Ave., Indianapolis. “10 Tips for Health,” 6:30 p.m. Information: 317-784-4242.

November 20

November 20-21
Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. Drama Club play, “1 Little Shop of Horrors,” 7 p.m. at each, $5 per student. Information: 317-823-8440 or www.oldenburgacademy.org.

November 21
St. M. thele Church, 3354 W. 30th St., Indianapolis. “Harvest of Abundance,” 8:30 a.m., Senior citizens, $7 per adult, $5 per student. Information: 317-937-4440 or www.saintfrancishospitals.org.

November 21

November 21
This most Holy Name of Jesus Parish, 975 E. 71st Ave., Beech Grove. Altar Society, 1st annual bake sale and chicken noodle dinner, 12:30-4 p.m., dinner served 12:30-3:30 p.m., Santa Claus arrives, 2 p.m. Information: 317-784-5454, ext. 2.1

Healing Hidden Hurts to celebrate 10th anniversary at Mass on Nov. 15

Healing Hidden Hurts, a post-abortion reconciliation ministry founded by St. Atony parishioner Debbie Miller of Indianapolis, will celebrate its 10th anniversary with a Mass of Thanksgiving at 2 p.m. on Nov. 15 at St. Anthony Church, 379 N. Warman Ave., in Indianapolis. Father John M. Caslin, the pastor of St. Anthony Parish and administrator of Holy Trinity Parish in Indianapolis, will be the main celebrant. A collection during the Mass will benefit the ministry, which has helped post-abortive women and brought the good news of God’s mercy to thousands of people during the past decade.

A reception at the St. Anthony School cafeteria will follow the Mass. For more information about the Mass or the ministry, call Debbie Miller at 317-297-7578 or 800-827-1617. All call are confidential.

The date of the anniversary Mass was incorrectly listed in a previous issue.

Marian grotto

A new Marian grotto graces the grounds of St. Rose Parish in Knightstown in the Connersville Deanery. Hoped Joseph F. Stump, vicar general, blessed the shrine dedicated to Our Lady during an Oct. 11 prayer service.

Day of the Dead

This painting by Michael Aakhus depicts a “Day of the Dead” celebration in Mexico. It is part of an exhibit of significant painting and printmaking by Aakhus on display at the Saint Meinrad Archabbey Library in St. Meinrad. The “Day of the Dead” in Mexico is commonly known elsewhere as the feast of All Souls and is celebrated on Nov. 2. Since 1977, Aakhus has been a professor of printmaking and painting at the University of Southern Indiana, where he currently serves as associate dean of the College of Liberal Arts. The exhibit is on display until Nov. 30. For library hours, call 812-357-9403 or log on to www.saintmeinrad.edu.
Society’s members see the face of Christ in the poor

(Editor’s note: “Spreading Hope In Neighborhoods Everywhere” (SHINE) is a social ministry renewal that was launched in October by the Archdiocese of Indianapolis. The following is part of a series that highlights how the ministry of charity is taking place in parishes, agencies and other institutions throughout the archdiocese. Catholic Charities is leading the planning. To learn more about SHINE and how you and your parish can become involved, log on to the Web site www.SpreadingHopeEverywhere.com.)

By Jeff Blackwell

Special to The Criterion

At the forefront of local efforts to fight hunger and suffering is the Society of St. Vincent de Paul, a prominent presence in Indianapolis since the mid-1960s. A theering to the motto “No work of charity is foreign to the Society,” the St. Vincent de Paul Archdiocesan Council—St. Jude Parish in Indianapolis, works the broad portion of the society’s Client Choice Food Pantry.

First met with Pope John Paul I in December 1989, less than a month after the wall’s collapse, the two leaders “understood each immediately.”

“Both clearly understood the direction that history had begun to take. Both felt that freedom was not a political fact, but a human dimension that was essential and not able to be suppressed,” Navarro-Valls said.

Gorbachev said that by the time Pope John Paul I visited the site of the Berlin Wall in 1996, Gorbachev was already gone from power and was the missing figure in the scene. He said that Gorbachev, the "heroic friend," had paid—more than anyone else—for the "price of history that was being built according to his own convictions."

Navarro-Valls said former U.S. Secretary of State Henry Kissinger once told him he considered Gorbachev incredibly naive for not taking steps to prevent the fall of the Berlin Wall and hold the Soviet empire together.

On the contrary, Navarro-Valls said, Gorbachev was following a deliberate policy, one that reflected Soviet fatigue with rule by force and oppression.

Our Lady of Fatima Retreat House

“Grief: From Darkness to Light”

A weekend retreat

with

Mary Weber, Grief and Consolation Minister

and

Fr. Jim Farrell, Director of Fatima Retreat House

December 4-6, 2009 • $150 per person

Grief often plagues us to the depths of darkness. Uncertain of the way through, we look for a path forward, hoping to find our way. Our loneliness is crushing and our emotions overwhelming. And where is God in all of this pain?

This retreat will offer you an opportunity to explore the grief that shadows your life presently. Here we shall offer consolation, a listening ear, and the comforting light of Christ.

Register online or contact Cheryl McSweeney cmcsweeney@archindy.org or (317) 545-7681 x 15

Our Lady of Fatima Retreat House

5535 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

www.archindy.org/fatima

“Don’t you know how hard it is for me to take your free food.” said a construction worker who was recently displaced by the economic slow down. “But I have a family to feed and there’s no other way out. I’m very grateful for the help.”

Society of St. Vincent de Paul president Pat Jerrell said more assistance is warranted for the organization’s outgoing parish conferences, which have no access to the Indianapolis facilities.

“We are being overwhelmed by requests for help in their small communities devastated by job losses,” he said.

The Bedford Conference, with support from the Indianapolis Council, has plans to construct a new thrift store, and a financial assistance program for other initiatives is in the planning stage.

We need to expand out focus,” Jerrell said, “to the eastern and southern regions of the archdiocese.”

Gorbachev was key to fall of Berlin Wall, former papal aide says

Joaquin Navarro-Valls

VATICAN CITY (CNS)—The most important figure in the fall of the Berlin Wall was former Soviet President Mikhail Gorbachev, who allowed the revival of political freedom throughout Eastern Europe, a former papal aide said.

Joaquin Navarro-Valls, who served as Vatican spokesman for Popes John Paul II and Benedict XVI, commemorated the 20th anniversary of the collapse of the wall in an article published on Nov. 5 in the Rome newspaper La Repubblica.

Navarro-Valls cited Pope John Paul’s eloquent statement of what you appreciated about Gorbachev. “I don’t think he knew how much you would appreciate him until he was surrounded by people who know who follow you,” he said.

Gorbachev himself had given the “first big blow” to the wall when he announced in 1987 that the Soviet Union would no longer sustain the doctrine of domination over its East European satellites advanced by former Soviet leader Leonid Brezhnev, Navarro-Valls said.

Gorbachev was even more explicit in July of 1989 when he publicly denounced interference in the affairs of other states, he said.

Four months later, on Nov. 9, 1989, the Berlin Wall came down, and millions of East Germans poured through the gap to West Germany. The event marked a milestone in the fall of the Berlin Wall and hold the Soviet empire together.

On the contrary, Navarro-Valls said, Gorbachev was following a deliberate policy, one that reflected Soviet fatigue with rule by force and oppression.

Help us carry on God’s work.
Alyssa O’Malia

Alyssa O’Malia admits that when her mother was diagnosed with breast cancer, she was at a loss for words. But then she thought of how she could show her love for her mother, and she came up with a plan: to wear pink shirts for the games. She knew that her mother, Rosemary, would love it. And she knew that it would be a way to show other people how much she cared, and how she plans to be there for her.

So when her mom was recently diagnosed with breast cancer, the 17-year-old junior at Cathedral High School in Indianapolis wanted to find a way to let her mom know how much she cared, and how she plans to be there for her. A trainer for Cathedral’s football team, Alyssa talked about her hope with some of her friends on the squad. A conversation with Cathedral football player Tony Stonko led to the idea of the team wearing pink—the symbolic color associated with efforts to combat breast cancer—during one of its games.

Then a conversation with football player Schuyler M. Petitsch sparked the idea of getting the Cathedral football fans involved in a “pink out”—where the fans would create a sea of pink by wearing pink shirts. “I didn’t know how to support her,” says Alyssa, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the LaFayette Diocese. “Cathedral often does ‘white out’ where all the students wear white shirts for the games. We figured we could do the same thing with pink shirts, and we could use the proceeds from selling them to give a donation to a local breast cancer foundation. I wanted my mom to come and see that it was for her.”

So for Cathedral’s Oct. 23 game against Lebanon High School, many people in the Cathedral crowd wore pink shirts on that cold, wet autumn night while the Cathedral football players wore pink shoeless. A nd their coaches, starting with head coach Rick Streiff, wore pink T-shirts that read “Real Men Wear Pink” on the front and “Support the Cause and Make Up” on the back.

“Alyssa asked me if there was something we could do with Breast Cancer Awareness Month in October,” Streiff recalls. “She wanted to do something to help build up her mom’s spirits. Alyssa has a great bond with the guys on the team, and they wanted to be there for her. She ran the whole thing, and she was just magnificent. She likes to put up a tough exterior at times, but she’s a caring person. She knew this needed to be done, and she made it happen.”

The football players embraced the idea of wearing a touch of pink. The Cathedral coaches had the same reaction in wearing the pink T-shirts.

Streiff could also connect with Alyssa’s efforts on a personal basis. In 1973, his mother, Rosemary, died when he was just 11. “I understand when a child worries about her mother,” Streiff says.

As a mother, Deb O’Malia prefers to put aside the worries and focus on the positives in her life. That list starts with her two children, Alyssa, and her son, Aiden. Her voice is filled with pride and delight when she talks about them. She keeps the same tone when she recalls the night of the “pink out.”

“What a wonderful thing,” Debii gushes. “More than words can tell, it means so much to me. She’s got a lot on her plate. She’s a student, a football trainer, she does community service and she has a job. To do this was so amazing. It was such a wonderful effort on her part and just a fabulous thing for a daughter to do for her mother.”

Because the cancer and chemotherapy treatments have diminished her immune system, Debii couldn’t be outside for too long on that cold, wet evening, Streiff, said the game with a friend, watching most of the time from the warmth of a car. “Not much a beautiful thing,” Debii says. “It was so emotional for me. It brought tears to my eyes.”

Alyssa has special memories of that night, too.

“It was nice,” she says. “I’m close to the football team. I felt good to see the team running onto the field. I went up in the stands and thanked people for wearing pink. We raised more than $1,000, and it’s still continuing to grow.”

Her favorite memory of that night concerns her mom.

“She was feeling pretty sick that night, and it was cold, but she made it at the end for about five minutes,” Alyssa recalls. “She said it warmed her heart. She said she was proud of me and the school, and what we accomplished.

“It made me feel good. I felt like I knew I could be with her through this time of struggle.”

**COUNT YOUR BLESSINGS**

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**HEALTH CARE**

continued from page 1

The final bill fell short of another element pushed strongly by the Church in recent weeks. It would bar people who are in the country illegally from receiving any government assistance to get health care. The U.S. bishops also held that the legislation allowed all immigrants access to the health care system, regardless of legal status.

The House bill would provide a combination of subsidies, employer mandates, insurance company requirements and incentives, and an option to buy into federally run health care, all intended to provide coverage for millions of uninsured Americans. It also aims to bring spiraling costs under control and eliminate some of the frustrations of the current health care system, such as exclusions from insurance coverage for pre-existing medical conditions.

Cardinal George said the Catholic Church is concerned about how health reform affects the poor and vulnerable and those at the beginning and end of life. “We will continue to insist that health care reform legislation respect the inalienable human rights,” he said. “We support measures to make health care more affordable for low-income people and the uninsured. We remain deeply concerned that immigrants be treated fairly and with the dignity and respect due to every person. We bishops do not claim or present a blueprint for health care reform. However, health care legislation, with all its political, technical and economic aspects, is about human beings and hence has serious moral dimensions,” he added.

Cardinal George has been among those in contact with members of Congress as they moved toward a vote on the legislation. For instance, he urged Speaker Nancy Pelosi, D-Calif., on Nov. 6 to allow Stupak’s amendment to come to the floor for a vote. In a letter issued the day of the Nov. 7 House vote, Bishop William F. Murphy of Rockville Centre, N.Y., the bishops’ domestic policy chairman, and Cardinal Justin Rigali of Philadelphia, the bishops’ pro-life chairman, said the amendment would add “crucial provisions that maintain the current protections against abortion funding and mandates.”

Specifically, it will achieve our objective of applying the provisions of the Hyde amendment to the public health plan and on the affordability credits in the exchanges believed called for in the legislation,” they wrote. “They called for the amendment: "a major step forward," and expressed appreciation for Stupak and six other members of the Democratic pro-life caucus who they said played essential roles in moving the amendment forward—Reps. Brad Ellsworth and Joe Donnelly of Indiana, Marcy Kaptur of Ohio, James Oberstar of Minnesota, and Mike Doyle and Kathy Dahlkemper of Pennsylvania.

“We also welcome the wise decision of the House leadership to take this important procedural step which we believe will help pass much needed health care reform,” they said.

(For more on the U.S. bishops’ position on health care reform, log on to www.usccb.org)
Teenage artist challenges viewers with pro-life artwork

By Mary Ann Wyand

Some people like Alyx Kopie's pro-life artwork and others are offended by her thought-provoking and controversial depictions of unborn babies.

“This is a gift to people to rethink about the sanctity of life and the tragedy of legalized abortion,” Bishop John M. D’Arcy said of Kopie’s artwork. “I think her work in all sincerity is a gift to the culture and to the Church. It is a counterpoint to those who would encourage the abortion of the unborn child as expendable. She is saying ‘no’ and ‘stop’ to the culture of death.”

Many people have been moved by Kopie’s drawings of the moment of conception. Bishop D’Arcy said Kopie understands the human condition and the innocence of the unborn. “I find her work very helpful to bring about a change of heart, to bring about an awareness of the value of human life,” he said.

Kopie, who is a junior at Center Grove High School in Greenwood, said her work is about bringing to light the reality of the abortion experience. “Abortion is the act of death by another,” she said.

Recently, Kopie was invited to display her pro-life artwork at the St. Stanislaus Cemetery in Indianapolis.

“Although by law miscarriages (up to 20 weeks old) may be legal, it is illegal in Indiana to perform an abortion after 20 weeks in order to save the life of the baby that pays the ultimate price for the mother’s choice,” Kopie said. “This piece is supposed to show the womb as a place of security for the baby, she said. “It conveys the message that the first steps of life take place in the womb of the woman’s body. Roe v. Wade is Alyx’s first pro-life drawing and is done with colored pencils. It shows several fetuses floating inside a large, wet womb, which was popular in homes during the 1970s when abortion was legalized. “If a male seahorse gives birth to its offspring, Alyx said. “If a male seahorse gives birth to its offspring, why would the male seahorse care for his own child’s death [in abortion]?”

She also hopes her pro-life creations will challenge pro-choice supporters to think carefully about the morality of the topic and to consider the fact that more than 54 million babies in legalized abortion since the U.S. Supreme Court passed Roe v. Wade on Jan. 22, 1973.

“I believe art should be made with a meaning or purpose,” she said, “and I am really passionate about pro-life issues.”

Even Kopie’s friends and family members were taken aback by the pro-life artwork. “I didn’t even know Alyx was doing this art before the first time I saw it,” said Father Will Ritzert, pastor of St. Clement Church in Boonville. “I was very impressed by her artwork and her passion for pro-life issues.”

“While I do think some people might be offended by Alyx’s work, I really think it draws about the value of human life by those who call themselves pro-choice. Her artwork communicates that human life has inseparable value and is non-negotiable,” said Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry.

Kopie’s pro-life art has been displayed at several locations around the archdiocese, including St. Stanislaus Cemetery in Indianapolis, the Catholic Center and Center Grove High School. Last year, Kopie was invited by the Catholic Center to display her pro-life art in the now-dedicated area in the diocesan cemetery at a memorial placed in 1955 by Mothers of World War II, Unit 157.

“It’s just nice to have a special area set aside for babies,” Kopie said. “It’s a great project,” said Ritzert in an interview with The Criterion.

Kopie’s artwork is expected to be on display in the mountains near the archdiocesan Office for Pro-Life Ministry on Monday through Thursday.

For this story and more news from the Diocese of Gary, log on to the Web site of The Message at www.themessageonline.org.

Alyx Kopie’s acrylic painting of a seahorse examines parental love for their offspring. The Catholic Center is open from Monday to Thursday.
French ambassador joins pilgrims for first St. Mother Theodore Guérin Fest

Special to The Criterion


The weekend featured a candlelight procession of song and prayer to open the program, keynote speakers, adoration in the Historic Biese Sacrament Chapel, time for personal prayer and group prayer, information on how to live sustainably as well as experience God’s Providence through art and entertainment, and opportunities to learn more about St. Theodore.

One special guest was Pierre Vimont, French ambassador to the United States. France was St. Theodore’s home.

Ambassador Vimont hosted several Sisters of Providence at his residence in Washington, D.C., in 2008 when a statue of St. Theodore was dedicated in Mary’s Garden at the Basilica of the National Shrine of the Immaculate Conception. At that time, he promised the sisters that he would visit St. Mary-of-the-Woods.

“I wanted to understand more about Mother Theodore and the Sisters of Providence, and I think an ambassador should uphold his promise,” he said.

“People in other countries have a perception of [the United States] based on your East Coast and West Coast. I enjoy learning about the people and places in between and reporting that information back to my superiors,” he added.

“I am very interested in those unknown heroes who come here to your country,” the ambassador said. “You have a lot of French influence here. This visit was too quick. I’m certain I will have to come back.”

The ambassador was present for the Oct. 24 concert featuring Nick Cardillo of Dayton, Ohio. He also toured the grounds on Sunday, participated in Mass and enjoyed brunch at the Providence Center’s O’Shaughnessy Dining Room before his departure.

In her welcome to Fest participants, Providence Sister Denise Wilkinson, the order’s general superior, said, “As Providence would have it, we gather today in response to an inner call, an inner longing to energize our faith and thus live with purpose.

“May we open ourselves to the blessings and delights God has in store for us. In so doing, we will both imitate and honor the extraordinary woman who founded the Sisters of Providence and Saint Mary-of-the-Woods College, St. Mother Theodore Guérin.”

Ten concurrent breakout sessions were offered during three time periods on Oct. 24, allowing participants to share information from about 20 different presenters and enjoy the beauty of the campus by touring the grounds, visiting shrines, and learning more about Indiana’s first saint.

Providence Sister Barbara Doherty, coordinator of the Shrine of St. Mother Theodore Guérin, developed the idea for the Fest and chaired the planning committee.
Faith Alive!

‘Charity in Truth’ focuses on Church’s social teaching

By Fr. Robert L. Kinast

In his third encyclical letter, “Caritas in Veritate” (“Charity in Truth”), Pope Benedict XVI addresses the issue of human development in today’s world. The letter was originally intended as a commemoration and expansion of Pope Paul VI’s treatment of the same topic in his 1967 encyclical “Pacem in Terris” (“The Peace of Peoples”). Indeed, the first chapter of Pope Benedict’s encyclical is devoted to a review and updating of Pope Paul’s encyclical.

But the topic itself became all the more urgent when the worldwide economic crisis came to light in 2008. While development is the pervasive theme of the current encyclical, the pope always qualifies it as “authentic” or “integral” human development in contrast to merely material or technological development (#23).

This qualification leads directly to the meaning of the letter’s title and connects it with the pope’s first encyclical, “D Audus Caritas Est” (“God Is Love”).

The background for the title of the new encyclical is St. Paul’s exhortation to the Ephesians to live the truth in charity (Eph 4:13). St. Paul describes the manifold gifts lovingly bestowed on the members of the body of Christ, and exhorts them to remain faithful to those gifts and their divine origin.

In short, the pope’s analysis is fair and balanced, respectful but challenging. He does not pretend to offer concrete solutions or policy recommendations which go beyond his competence and role. Rather, he puts specific issues in their proper, larger context, and provides a framework for reflection based on moral principles and values that are not only consistent with Catholic social teaching but, as he often states, make economic sense as well (#36).

The pope demonstrates an understanding of and appreciation for the role played by wealthy nations and international corporations, but also consistently analyzes these groups and their influence from the vantage point of the poor and underdeveloped nations.

The priority of human persons is the truth that guides and authenticates otherwise universal impersonal forces and factors. The pope underscores this point by urging for-profit enterprises to be as concerned about their stakeholders—the workers, suppliers and consumers—as they are about their shareholders (#40). Any instruments of economic life are themselves value-neutral. Their human worth derives from the decisions and actions of the human beings who use them. The truth about financial aid, for example, which may be seen as a form of charity, is that it should free people to develop their potential rather than keep them dependent and underdeveloped (#38).

Likewise, the material resources of the world are a gift to be developed and shared equitably among all people (#34). No nation or group of individuals is its own creator with an absolute claim to whatever it wants. The truth of gratuitousness should inspire and channel the distribution of wealth among people.

In light of this, the task of development has the character of a vocation, a call from God to share the wealth of the world with all people (#31).

Obviously, the pope speaks on this point and others from the tradition of Christian faith and Catholic social teaching, but does not impose religion on economics or condemn financial institutions for not being religious.

Pope Benedict seeks a common ground that will serve the common good as illustrated by his appeal to the social responsibility of business (#40) and the desire to civilize the economy (#38). “Only if we are aware of our calling as individuals and as a community to be part of God’s family as his sons and daughters,” the pope emphasized, “will we be able to generate a new vision and muster new energy in the service of a truly integral humanism” (#48).

(Father David Kinast is a pastoral theologian in Prairie Village, Kan.)

Discussion Point

Charity is sharing God’s love

This Week’s Question

What does charity mean? How is it to be practiced?

“In my mind, it’s giving of your heart, whether that’s manifested as love, monetary gifts or physical aid to people in need.” (Kellie Kendall, Hemosra Beach, Calif.)

“I think it should start in your family by being kind and charitable instead of gruff and sassy. Then you can reach out to your neighbors and treat them kindly instead of gossiping about them. Charity also means doing things for others by supporting local food banks, and perhaps contributing money for milk for babies of unwed mothers. In other words, charity should start in the family and branch out to others in society.” (M. arge Salay, Copley, Ohio)

“I feel we all do outreach in our own community, but to get the word involved in love we should take care of others all over the world. I have supported a little boy in Guatemala since he was born. He is now in the fourth grade, and his 14 grandchildren know him [from his pictures and letters], and they call him their cousin.” (Colleen Frassetto, Kimberly, Wis.)

“It all falls under the ‘golden rule’ of treating others as we want to be treated, and sharing the gift of God’s love with other people. Through education, we can bring an awareness to society of how [Christ wanted us to] celebrate the sanctity of human life, and that should start with safeguarding the lives of the unborn.” (Rosemary Risse, Athens, Ga.)

Send Us Your Voice

A upcoming edition asks: How can sharing your possessions with those in need during Advent help you to receive Christ at Christmas?

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

Lights glow atop the stacks of the TXU Monticello Steam Electric Station power plant near Mount Pleasant, Texas. In his third encyclical, “Caritas in Veritate” (“Charity in Truth”), Pope Benedict XVI suggests that the material resources of the world are a gift to be developed and shared equitably among all people.

‘The practice of charity should be guided by the truth about human beings and the world which we share together. The fundamental truth about human beings is that we are made to love one another.’

The priority of human persons is the truth that guides and authenticates otherwise universal impersonal forces and factors. The pope underscores this point by urging for-profit enterprises to be as concerned about their stakeholders—the workers, suppliers and consumers—as they are about their shareholders. Any instruments of economic life are themselves value-neutral. Their human worth derives from the decisions and actions of the human beings who use them. The truth about financial aid, for example, which may be seen as a form of charity, is that it should free people to develop their potential rather than keep them dependent and underdeveloped. Likewise, the material resources of the world are a gift to be developed and shared equitably among all people.

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Obviously, the pope speaks on this point and others from the tradition of Christian faith and Catholic social teaching, but does not impose religion on economics or condemn financial institutions for not being religious.

Pope Benedict seeks a common ground that will serve the common good as illustrated by his appeal to the social responsibility of business and the desire to civilize the economy. “Only if we are aware of our calling as individuals and as a community to be part of God’s family as his sons and daughters,” the pope emphasized, “will we be able to generate a new vision and muster new energy in the service of a truly integral humanism.”

(Father David Kinast is a pastoral theologian in Prairie Village, Kan.)

From the Editor Emeritus/John E Fink

Basic Catholicism: Sexual morality

(Fortieth in a series of columns)

Sex is good. God created it. He made men and women physically different so that they could unite in sexual activity and reproduce two in one flesh. Furthermore, he made them with extremely strong desires for sex to make that possible and to want to unite with one another. That is the method he planned for us to co-create the human race.

However, he made us different from the animals, who also engage in sexual intercourse in order to reproduce. For humans, sexual intercourse is meant to be an act of love, an act of self-giving and receiving, an act of giving oneself even in the event when the female is not fertile, an act that is licit only in a marriage between a man and a woman.

Modern society has rejected that idea. It began with the so-called "sexual revolution" in the 1960s, powered by the invention of the birth-control pill that made it possible for women to have sex with less fear of becoming pregnant.

What happened to morality when all this was going on? When did it suddenly become all right for non-married men and women to have sex today? If God granted that sexual activity is part of dating. Our television situation comedy revolve around men and women having sex outside of marriage.

The Catholic Church, however, still teaches the virtue of chastity, a virtue that must be practiced by everyone, single and married. For the single person, it means no sexual activity of any kind. Admittedly, it is very difficult. For the married person, it means sexual activity only with your spouse.

Sexuality is more than just a physical act. Rather, it affects the whole person because of the unity of body and soul. We achieve charity only through self-discipline, which can be a lifetime struggle because the sexual drive is powerful indeed.

It's true that the Sixth Commandment says only, "You shall not commit adultery." But in light of all this, should we worry? Will our world one day be godless, chaotic wasteland? Think about it:

We might just need to slow down, reflect, and pray. In all ways to people's needs, and serve them when we can.

Because it's only by personal example that we can ever hope to create and sustain a loving world.

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

Our Turn/Therese Borchard

Four kinds of friends you need in your life

You hear about peer pressure when you are in the sixth grade, but no one talks about it once you graduate from college, have a job, and especially once you have children. But the kind of folks you hang out with can make you more or less than you think.

Peer pressure never goes away. Multiple studies show that human beings unconsciously mimic the behaviors of those around them. The research shows that 71 to 77 percent of people observe others who cheat on their husbands daily with other cheaters.

In his insightful book Bounce: Living the Resilient Life, psychology professor Robert J. Wicks recommends that we invite into our circle of friends four types of people: the prophet, the cheerleader, the harasser and the guide. By including these different voices and friends in our lives, he argues, we will be able to resist the temptation to the life's blows.

The prophet is the type of person who will be accountable for our behavior and prompts us to be honest, even when that is not easy. "Prophets have challenged us and can be a royal pain at times, but ultimately helps us to understand ourselves.

Wicks writes, "Prophets point! They point to the fact that it doesn't matter whether pleasure or pain is involved. The only thing that matters is that we be true to ourselves and live the 'truth' because only it will set us free.

To balance out the provocation and questioning of a prophet, a person also must have a few friends who offer unconditional love, support and acceptance. Wicks says we need to encourage the cheerleader as much as the criticism and feedback of the prophet because "burnout is always the corner when we don't have people who are ready to encourage us, see our gifts clearly, and be there for us when our involvements are often sometimes unrealistic demands and our own crazy expectations for others threaten to pull us down."

A few have been criticized and loved. We need to laugh. That's why we need harasseurs, the types of friends who will help us to see the humor in life's frustrations and not lose our minds. They help us to mock our unrealistic expectations of ourselves and others.

Wicks writes, "This kind of friend helps you maintain perspective."

And finally, we need guides and listening people. Wicks says, "Go and look for someone, who when you are down, you feel you are on the right track with the job, the prayer and thanksgiving."

It is the way we draw into the season and mindset of Thanksgiving.

When I slow down, I can move beyond the year's obvious blessings—the baby and the job who once seemed unattainable, the car accident that almost put the family through a financial crisis will miss the Lord's coming.

Our Holy Father echoes that message on his annual vacation when he plays piano and strums through the pines. Down time. Pope Benedict XVI has said, provides an opportunity for one's love for the Lord, our prayer and thanksgiving."

"Thank you" is the simplest, sweetest prayer. So slow down and sing it out.

(Christina Capacchi is a freelance writer from Inver Grove Heights, Minn. E-mail her at christina@readchristina.com)
The Sunday Readings

Sunday, Nov. 15, 2009

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel provides the first reading this weekend.

Michael the Archangel, the "great prince" of the angels, is the center of attention. He is one of the few angels who are mentioned by name in the Scriptures. Michael's role in Daniel was to defend God's people. In this role, he was God's servant and instrument. Michael, along with the other angels, appears opposite the devils, the fallen angels. In this reading, Michael protects God's people. However, the fundamental point is that Michael protects the people from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress, hardship and terror everywhere. Some will die. However, the names of all will be recorded. The dead will awake some day and forever. Others will be cast into eternal doom.

Living foretell will be the wise. The wise, as recorded in the Scriptures, are not necessarily persons of high intelligence, but rather those who are able to perceive the greatness of God in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews.

This book of the New Testament, which is majestic in its eloquence and deep in its meaning, extols Jesus. Drawing upon the first of the four Gospels to be written. Many and having had their sins forgiven. They have been perfected by their turning to God and having had their sins forgiven. The first part of the lesson reminds us that life on Earth is no paradise. It has never been a paradise for anyone loyal to God. Enemies of God are real, and they are active. They come, in the words of the old catechism, from "the world, the flesh and the devil." However, none of these enemies is strong enough to stand against God, who will prevail. His will cannot be thwarted.

Q

Older members of our parish talk about remembering a "dry Mass." Even our pastor never heard of it. Was there such a thing? What is it? (Texas)

A

The name "dry Mass" is a designation for any action that seems like an M Ass, but is not a valid eucharistic celebration. A seminarian "practicing" celebrating the Mass is an example. More generally, it referred to some rituals like the rite for blessing of palms on the Sunday before Easter, which still has some semblance of the celebration of the Eucharist, with Scripture readings as well as the blessing and distribution of the palms.

Part of the Good Friday liturgy, commemorating the crucifixion of Jesus, has also been referred to as a "dry Mass," or less appropriately as the "M Ass of the precipitate," with Scripture readings and Communion, but without the liturgy of the Eucharist.

The increased awareness of the important role of the gathered community of the faithful influenced some alteration of these rites in the mid-20th century. Especially with the directives of Pope Pius X and Pope Pius XII recognizing the importance of the active participation of the lay people in the liturgy, these simplifications of the Masses were gradually reduced.

Q

When did Communion in the hand begin? I was under the impression that it started after Vatican Council II.

A

Our priest said it was approved long before that, but he didn't elaborate. [Missouri]

A Communion in the hand was customary from the early centuries of the Church.

The Synod of Jerusalem, St. Cyril (d. 386), instructed new converts on how they were to hold out their hands to receive the Lord during the celebration of the Eucharist.

In fact, this way of receiving the Eucharist was common for nearly 1,200 years. Christians received the host in their hands, gave Communion to each other, and took the Eucharist home to family members or others who could not be present at the M Ass.

Later, around the 12th century, in response to some heresies which denied or distorted belief in the eucharistic presence of Our Lord, the Church began a variety of strategies to emphasize its doctrine that Jesus truly is sacramentally present in the Eucharist.

Requiring people to receive the Eucharist on the tongue and forbidding lay people to touch the host were two of these strategies.

A many others were the inauguration of the elevation of the host and chalice at the consecration, and the separation between the priest and the people with a communion rail in front of the altar.

In 1969, the Vatican returned to the practice of offering Communion in the hands, granting the faculty of distributing Communion "as a gesture that the priest could make in the interests of building community and encouraging a sense of the Eucharist as a bond of unity among the faithful.

Question Corner/Fr. John Dietzen

Daily Readings

Monday, Nov. 16
Margaret of Scotland
Gethsemane, virgin
1 Maccabees 1:10-15, 41-43,
34-37, 62-63
Psalm 119:53, 61, 134, 150,
155, 158
Luke 18:35-43

Tuesday, Nov. 17
Elizabeth of Hungary
2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

Wednesday, Nov. 18
The Dedication of the Basilicas
of St. Peter and St. Paul,
Apostles
St. Gertrude, virgin
Rose Philippine Duchesne,
virgin
2 Maccabees 7:1, 20-31
Psalm 17:1, 5-6, 8, 15
Luke 19:11-28

Thursday, Nov. 19
Judas Maccabaeus, virgin
1 Maccabees 2:15-29
Psalm 50:1-2, 5, 14-15
Luke 19:41-44

Friday, Nov. 20
Judas Maccabaeus, virgin
1 Maccabees 5:46-37, 52-59
(Responsa) 1 Chronicles 29:
10-12
Luke 19:45-48

Saturday, Nov. 21
The Presentation of the Blessed
Virgin Mary
1 Maccabees 6:1-13
Luke 1:6, 16, 19

Sunday, Nov. 22
Our Lord Jesus Christ the King
St. Daniel 7:1-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33-38

Readers may submit prose or poetry for faith column

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

Send material for consideration to The Criterion, PO Box 371, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

Question Corner/Rev. Mark Wilson

My Journey to God

I love to see the utter stillness of leaves:
A still life
unmatched
on any canvas
I’ve ever seen.
I love to hear
the slow exhale of a breeze;
its crescendo sound
rustling, tussling,
my still life about.

This rhythm repeats
Capturing the need for stillness and motion,
MIRRORING the need for being and doing,
Designing one thing
a balanced life.

By Cathy Lamperski Dearing
(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; he manuscript date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order pekels and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituary notices on this page.


NIEHAUS, Elizabeth F., 91, St. Roch, Indianapolis, Nov. 3. Mother of Patty Cain, Kitty Nielsen and Robert Newland. Great-grandmother of four.


The Mass of Christian Burial was celebrated on Nov. 5 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters’ cemetery.

THE FORMER HELEN MARY STAFFORD was born on April 12, 1916, in Galesburg, Ill. She joined the congregation of the Sisters of Providence on July 15, 1934, and professed her first vows on Jan. 23, 1937, and her final vows on Jan. 23, 1943. Sister Ellen Marie earned bachelor’s degrees in education and history at Saint Mary-of-the-Woods College and a master’s degree in education at the University of Dayton in Ohio. During 75 years as a Sister of Providence, Sister Ellen Marie ministered as a teacher for 38 years at Catholic schools in Indiana and Illinois. In the archdiocese, she taught at the former St. Ann School in Indianapolis from 1943-44 and the former Sacred Heart School in Terre Haute from 1944-48.

In 1975, Sister Ellen Marie began a 23-year ministry as a parish visitor for the Catholic parishes in Galesburg, Ill. In 1998, she began volunteering in residential service at the motherhouse. In 2004, she began her prayer ministry full-time with the senior sisters. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.

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“Retirement Fund for Religious

I invite everyone to thank the Lord for the precious gift of these brothers and sisters.”

Pope Benedict XVI

December 6, 2009 • Retirement Fund for Religious

Your tax-deductible gift supports the day-to-day care of thousands of elderly men and women who are religious.

Please Share in the Care

Ninety-five percent of donations to the National Religious Retirement Office aid elderly religious.

Road less traveled

A cyclist rides past colorful trees that line the Seneca Parkway in Rochester, N.Y., on Oct. 29.
John Paul II’s legacy continues to touch people, cardinals say

ROME (CNS)—Pope John Paul II lived “because he had retained in people’s hearts,” said Cardinal Giovanni Battista Re, prefect of the Congregation for the Doctrine of the Faith.

“The light of his teaching and example was not extinguished with his death,” the cardinal said during a conference to present a new book on the late pope’s legacy.

Msgr. Slawomir Oder, postulator of Pope John Paul’s sainthood cause, also spoke at the conference on Nov. 4 at the parish of Rome’s Polish community.

Asked about a date for the beatification of the pope, who died in 2005, Msgr. Oder said the Congregation for Saints’ Causes is studying the case and he could not guess when they will finish.

“I can tell you that we are following all of the procedures foreseen for these cases. Everything is flowing at a natural rhythm. I understand many people want this to happen sooner, but as Pope Benedict told us: ‘Do it quickly, but do it well.’ And this is what we are doing,” Msgr. Oder said.

Rome’s mayor, Giansalvatore Lattanzio, told reporters in late October that he expected the beatification to take place in Rome in 2010, and he said the city government would work with the Vatican to facilitate the visit of a sizable group of people expected to come for the ceremony.

Asked if Lattanzio knew softening concrete, Msgr. Oder said, “I think he was expressing the desire we all have in our heart.

“It’s difficult to make any prediction at this point, but one can always express a desire. Obviously, the desire is that the beatification would take place soon. If it does take it accompanied by prayer, it will be fulfilling,” Msgr. Oder said.

The conference marked the launch of a new book about Pope John Paul’s lasting impact on the Church and the world.

Written by Gian Franco Sviducerchi, the book is titled Un Papa che non muore: L’Eredità di Giovanni Paolo II (literally, A Pope who Does Not Die: The Legacy of John Paul II), and is available in Italian and in Polish.

Cardinal Re, who served Pope John Paul in the Vatican Secretariat of State and then at the Congregation for Bishops, called the late pope “great, a great pope and a great saint.”

He said the hallmarks of the late pope’s ministry were “faithfulness to the Gospel and faithfulness to the Second Vatican Council.”

While Pope John Paul “influenced the course of historic events,” he did so not as a politician or a diplomat, but as a man of faith and deep prayer who worked tirelessly “to let God into this world,” the cardinal said.

“For example, he said, the Polish-born pope’s opposition to communism was not based on politics, but on the fact that the ideology denied people’s religious freedom and even resorted to violence to keep any mention of God out of public life.

“He is a pope who does not die because of his faith, his prayer life and his courage in the face of suffering continue to speak to the heart of every man and woman,” Cardinal Re said.

Msgr. Oder said Pope John Paul was a living example of the Second Vatican Council’s teaching that God calls everyone to holiness.

“His whole life was lived as an act of gratitude to Christ, for whom he received everything,” the theologian said.

Part of Msgr. Oder’s work for Pope John Paul’s sainthood cause involved interviewing hundreds of people who had known him.

“There was one Statement repeated often and often when we would refrain: He looked at me in a special way,” the theologian said.

The witness repeatedly said the way the pope looked at them made them feel loved and appreciated, but also made them feel they could be better and they could do more, he said.

“He was a holy man who was able to live in the presence of God, and to perceive God’s presence in the world and in the people he met,” Msgr. Oder said.

Catholic Home Care (CCHD) and Catholic Charities of the Archdiocese of Chicago are joining together in support of Pope John Paul’s canonization cause.

The two organizations are making an extra effort to serve the elderly and infirm who are the focus of CCHD-funded groups.

Among the recipients was the Diocese of St. Petersburg, Fla., which received a grant to help establish a major project and for a group of the poor and homeless.

Another recipient was the Chicago Archdiocese’s Progress Center for Independent Living, which empowers people with disabilities to live full, rewarding lives outside institutions.

A different recipient was the Chicago Archdiocese’s Support Center for Poor, Jobless and Homeless, which helps more than 400 primarily Mexican immigrants to focus on tenant issues and have ongoing negotiations with the Mexican consular offices at the urging of Msgr. Slawomir Oder, a native of Poland.

Another award recipients included the Baltimore and Detroit archdioceses and the Diocese of Stockton, Calif.

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The Criterion  Friday , November 13, 2009

Patronize Our Advertisers!

CCHD collection focuses on helping families struggling in bad economy

WASHINGTON (CNS)—Families are struggling. Faith is calling. It is the theme for this year’s national collection for the Church’s anti-poverty program. The collection will be taken up in 2009 in U.S. Catholic churches during the weekend of Nov. 21-22.

“This year, our call all Catholics to bring glad tidings to the poor, to proclaim it to captive and recovery of 9th to the blind, to let the oppressed go free (is more important than ever before,” said Bishop Roger P. Morin of Biloxi, Miss., who is chairman of the U.S. bishops’ CCHD subcommittee.

He made the point in a letter to parish officials asking Catholics to be at generous as possible during the annual collection that is the primary Source of Support for the U.S. bishops’ anti-poverty efforts.

Twenty-five percent of the proceeds support Projects in the diocese where the funds are collected.

The collection will be divided as follows:

• 50% will fund local projects
• 25% will fund regional projects
• 25% will be transferred to the U.S. bishops’ account

The nation’s current economic crises has left many families and individuals without the security of a home, job or sufficient retirement fund, a prelate relate on the collection the collection

According to U.S. census figures, the number of people currently living in poverty is growing, with $17 less, which is around 3 million more than a year ago. The unemployment rate reached a 26-year high of 9.8 percent in September.

For nearly 40 years, CCHD has funded community groups that create affordable housing, obtain fair wages and provide job training, at all well organized projects led by low-income individuals to help people and relocate problems in their communities.

CCHD-funded projects “empower the poor and marginalized to make decisions, seek solutions to local problems and find ways to improve their lives and neighborhoods,” according to the agency.

CCHD also had educational programs to teach Catholic about poverty, and creates opportunities for thrifts to interact with the poor, at the same time that reflect a faith response to poverty.
A human life is miraculous. It’s a simple, ordinary fact that’s easy to miss if you’re not paying attention. From the new mother holding her baby for the first time to the nurse who comes back at the end of his shift to sit beside a bed and pray, we see wonders all around us, every day. We lift up and celebrate the precious beauty of everyday life. And it does make us different.

Learn more at StFrancisHospitals.org