The spirit of sports soars as teams combine to create a special season

By John Shaughnessy

It’s one of those “feel good” stories in sports.
A team of young players overcomes the odds and a history of losing to have a magical, undefeated regular season that leads it into the playoffs.

Yet, as good as that story is, it gets even better considering some of the off-the-field moments that occurred during this special season—moments that some people wish would happen more often in youth sports.

The story centers on the kickball team of fourth-, fifth- and sixth-grade girls at Holy Angels Parish on the near west side of Indianapolis.

The parish has long been a haven of hope and faith in an area of the city where many families struggle economically. At the same time, the parish hadn’t fielded a team in kickball for decades. But that changed a few years ago with the arrival of two young teachers who wanted to give the girls something to do after school—third-grade teacher Victoria Marshall and fourth-grade teacher Jessica LaRosa.

“For most of them, this was their first experience of playing an organized sport,” LaRosa says. “We had to instill that responsibility in them, of what it means to be part of a team.”

During the first three seasons, the Holy Angels team won just three of the 22 games that it played. But the coaches were encouraged because the girls still wanted to play and get better. And this season began the way that all sports seasons do—with hope. The hope grew even brighter for the Holy Angels players when coaches and teams from other teams were encouraged because the girls still wanted to play and get better. And this season began the way that all sports seasons do—with hope. The hope grew even brighter for the Holy Angels players when coaches and teams from other

The research found, among other things, that priests are “no more and no less depressed than anyone else in the world,” “a little bit better than the laity” in studies that measure human intimacy and “quite a bit lower than the general population” in the degree that they are experiencing emotional burnout, the priest said.

More than 90 percent of priests said they receive the emotional support they need, 83 percent said they are able to share problems and feelings, and only 22 percent said they are lonely. The vast majority of

Loving God and neighbor must be at foundation of beliefs, St. Thomas More Society members reminded at Red Mass

By Mary Ann Garber

Scripture tells us that the greatest law is to love God and love your neighbor. Bishop Christopher J. Coyne, apostolic administrator, reminded St. Thomas More Society members during the legal organization’s annual Red Mass on Oct. 3 at St. John the Evangelist Church in Indianapolis.

Lawyers, judges, other legal professionals and law students have unique opportunities to do that in daily life, he said during his homily on the goodness of God, who is truth and justice.

“It’s the basic theology that in all things we seek to love God and love our fellow human beings,” Bishop Coyne said. “We seek to lift up those around us. We seek to bring everything towards God. … Those things serve as a foundation for us in our life of faith.”

The bishop acknowledged that he “can’t begin to imagine the kind of complexities that you all face in a pluralistic society, trying to make just laws, trying to make just judgments, trying to love that call to love God and to love neighbor.

“Sometimes that involves making hard decisions,” he said.

Sometimes that involves perhaps making choices that, in the grand scheme of things, we wish we didn’t have to make. … But in the
Archbishop reflects on challenges, rewards in lives of parish priests

WASHINGTON (CNS)—Although the life of a parish priest has many rewards, it can lead some priests to become “quite narrow in their vision of the world that lies just beyond the confines” of that parish, Archbishop Wilton D. Gregory of Atlanta told a symposium on the priesthood on Oct. 5.

The archbishop discussed the challenges and benefits of the diocesan priesthood in a talk at the daylong symposium on the campus of The Catholic University of America in Washington.

The gathering, which attracted about 300 priests, seminarians, faculty members and students, focused on Why Priests Are Happy, a new book by Msgr. Stephen J. Rossetti, an associate professor of clinical psychology at the university.

Archbishop Gregory, one of four speakers at the symposium, said parish priests can receive “immediate and a genuine expressed affirmation” from their parishioners, and become “grounded in the very lives of their people.” But they must guard against a tendency to “avoid trying to serve a world that is beyond their comfort zones,” he added.

“Our Church must be Catholic insofar as it is always open to embrace and to convert the world beyond any specific territory, age, culture or ethnic context,” the archbishop said. “This has been our church since apostolic times when the proclamation of the Gospel consistently required the Church to embrace peoples who were different in all the prevailent or dominant culture or ethnic or language groups.”

Archbishop Gregory—who has headed the Atlanta Archdiocese since 2005 and was previously bishop of Belleville, Ill., and an auxiliary bishop in Chicago, each for more than a decade—also offered recommendations on how to keep morale high among priests, and how to promote fraternity among priests and between priests and the bishop.

Each presbyterate that I have had the privilege of serving and in which I believe that has been equally privileged to belong has had its own unique temperament and history,” he said. “Chicago, Dallas, Nashville and Atlanta each have their own stories, heroes and legends. ’One cannot become a true part of a presbyterate without listening to its stories and coming to appreciate its legends,’” he added.

The archbishop stressed the importance of regular priestly gatherings, but said they must go beyond a merely “casual alliance of religious professionals” to “invite and allow sincere and honest sharing across age, cultural, ethnic and ideological differences.”

He acknowledged that every diocese has a few priests who never mark their brothers at moments of common life.”

“Command these reluctant brothers to get involved.”

“Let’s talk about this.”

Msgr. Rossetti said the archdiocese has been equally privileged to belong has had its own unique temperament and history,” he said. “Chicago, Dallas, Nashville and Atlanta each have their own stories, heroes and legends.”

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The teachers at St. Patrick School in Terre Haute work hard to help their students grow in academic and spiritual areas. In the last year, young people who are being home-schooled and who are participating in grade-level subjects taught throughout the school year. But for Amy McClain, who is in her third year as St. Patrick’s principal, a major issue is ensuring that students are having good experiences. McClain, a principal in another system, said that the school is making good progress in helping students.

"We’re pretty far away. I’m 57 miles away from Indianapolis. But their arms stretch that far."

They stretch far in many cases through phone calls. Rob Rash, the archdiocese’s assistant school superintendent, prides himself on his availability to principals throughout the archdiocese that he has visited and talked with during his tenure. Rash said, "We do have that mission to support them in their work, I hope that this transition will provide stability for the future, the opportunity to support those in need served by Catholic Charities across the archdiocese."

Both Bishop Jenky and Gibson emphasized that the new, independent Center for Youth and Family Solutions will be overseen by a five-person board, including a chief executive officer, a chief financial officer, a chief development officer, and two internal representatives.

A central focus of the new entity will be the provision of services to those most in need, including care for children in foster care, adoption, and other social services. Bishop Jenky said, "In the midst of the ongoing debate in the Legislature, the media and the courts, the primary concern of both Catholic Charities and the Illinois Department of Children and Family Services has been to prevent disruption to the services provided to the children and families being served by the foster care system," said Patricia Gibson, chancellor and general counsel for the Diocese of Peoria and the恕...
Challenges to religious freedom

As we report in this week’s issue on page 5, the U.S. bishops are so concerned about what they consider an assault on religious freedom in this country that they have established an Ad Hoc Committee for Religious Liberty to coordinate the Church’s response on this issue.

There have been a number of examples of government interference with the way that Catholic organizations have been serving the public. But what might be considered the final straw was the proposed mandate by Health and Human Services Secretary Kathleen Sebelius that health insurance plans offered by Catholic employers must cover contraception and sterilization. It has been called the Catholic Contraception Clause.

We commented on this issue in our editorial “Threats to religious freedom” in our Aug. 19 issue. Since then, it appears that Sebelius’s proposal, which will become effective next August if not modified before that, has united Catholics around the country in a new movement to stop it.

The U.S. bishops have spoken out against the proposal, and so have Catholic Church leaders across the country, including the president of the U.S. Conference of Catholic Bishops, Cardinal Francis E. George of Chicago, and the Catholic University of America president, Holy Cross Father John Jenkins, who wrote a letter to Sebelius.

Bishop Paprocki, a member of the Illinois Legislature for 30 years, was particularly forceful in an address that he delivered on Sept. 29 at the dinner following a Red Mass—a Mass for members of the legal profession—in Houston, Texas, at the invitation of Cardinal Daniel N. DiNardo of Galveston-Houston.

Bishop Paprocki quoted Cardinal Francis E. George of Chicago, who recently spelled out in his archdiocesan newspaper, the similarities between communism and contemporary secularism.

Cardinal George wrote, “The purpose of communism and of contemporary secularism is the same: to create a society where God cannot appear in public, to erase any evidence of religious belief from public life and to prevent the Church from acting in history, confining the Church’s mission to private worship, carve up society and assign each group [that is] to the secularist system or to the contemporary system.”

Then Bishop Paprocki said, “The imposition on religious freedom comes in the guise of nondiscrimination laws and codes. The result is that faith organizations are told whom they must employ and what they must assent to or face being shoved off the public square.”

Later in his talk, Bishop Paprocki spoke of how Cardinal Stefan Wyszyński and a young bishop named Karol Wojtyła defended religious freedom in Poland.

“Be worth noting,” he said, “that their eventual success was bolstered by a fervent and determined laity.”

The Soviets claimed that they permitted “freedom of religion,” but by that phrase they meant “freedom of worship.” The “free exercise of religion” protected by the First Amendment is supposed to cover Catholic educational institutions, hospitals, nursing homes and social service agencies. But their freedom is being challenged.

Bishop Paprocki was clear when he said, “Never before have we faced this kind of challenge in our ability to engage in the public square as people of faith and as a service provider. If we do not act now, the consequences will be grave.”

—John F. Finn

Editorial

Bishop William E. Lori of Bridgeport, Conn., delivers the keynote speech during the National Catholic Prayer Breakfast in Springfield, Ill., on April 27.

Making Sense of Outbreaks/Fr. Ted Pucholczyk

‘To give or not to give—’

That is the marital question

In a recent column, David O’Brien, associate director of religious education for lay ministry in the Archdiocese of Mobile, Ala., quotes the story of Agnes and Jake, devout Catholics who conceived and welcomed four children during the first five years of their marriage. Agnes described how Jake “was a good husband and father, and he couldn’t see how that could happen if we continued to have more children. In short, he was getting a vasectomy.”

And then a strong Catholic formation, and understood that married couples should not engage in sexual acts that have been intentionally blocked or ‘rendered infecund.’ She struggled with Jake’s new stance, and dug her heels in.

She wondered how she could possibly be an authentic witness to the Gospel if ‘within my marriage, I was no longer open to life. How could I relate to other women and encourage them to be bold in their faith if I wasn’t living myself? And what do I teach my children about marriage—sex when their father and I weren’t aligned?’

She went through an emotional roller coaster. ‘At first, I cried. Then I yelled. Then I argued, calmly and intelligently. Then I cried some more. I shared with my husband excerpts from Kippley’s Sex and the Married Person, and the encyclical ‘Humanae Vitae.’ We listened to Christopher West and Scott Hahn in the car.”

Nonetheless, her husband was unchanging. ‘As it became clear that Jake would go ahead with his decision, Agnes confronted her protests, Agnes confronted a question that many Catholics have had to contend with in their own marriages.

She wondered whether it still would be allowable for her to engage in marital relations with her husband after the vasectomy.

When one spouse is involved in this so-called ‘abuse of marriage,’ the other spouse is placed in an awkward situation. A husband can struggle with a similar problem when his wife refuses to go off the pill and contracept.”

While the contraceptive spouse is clearly doing something morally wrong, doesn’t the non-contracepting spouse also sin by cooperating in an act that the other spouse has initiated?

Pope Pius XI addressed this issue as far back as 1930, in the clearest teaching that he ever gave in a 1997 Vatican document called the ‘Vademecum for Confessors.’ It notes that cooperation in the sin of one’s spouse by continuing to engage in the marital act when the spouse has taken recourse to contraception is permissible when…”

Letter to the Editor

What would Jesus do?

I would like to comment on the column in the Oct. 7 issue of The Criterion titled “Holding onto ideals in a broken world is a challenge” by John Garvey.

I too, give a dollar or two to many of the panhandlers that I see because at least they are out there trying to do something about their situation. Unfortunately, a lot of the time the money that is donated is used for cigarettes, alcohol and sometimes drugs. Many panhandlers turn down food because what they really wanted was the money.

Jesus said to feed the hungry, and every working person in America does that through their taxes. There are many organizations, especially within the Catholic Church, that exist solely to feed the hungry. But what many people do not feel is right

is the fact that a large percentage of people who receive food stamps, medical care, government housing and an education, manage to smoke cigarettes at $40 to $50 a carton, have access to the Internet, a cell phone, cable TV, and sometimes drugs and alcohol that they do not pay for. The health care costs alone for smokers on Medicaid is astronomical.

The poor who receive government assistance should, at a minimum, be required to take a drug test and not smoke. It is a lot more complicated in this day and age than giving a couple of dollars to the poor. That’s why the poor who need assistance should also be required to find jobs or services that are equipped to handle their needs.

What would Jesus do? I do agree that it is not easy, but I would do it by giving the poor dollars to the poor. It might actually be enabling the poor to continue in the lifestyle they have already become dependent on, and that is not good for them in the long run.

Laurie Kadfas

Brownsville

Professor of Russian Studies

Tadeusz Pucholczyk

University of Dayton

Catholic Bioethics Center in Philadelphia.

www.tbcenter.org
Horn of Africa risks ‘lost generation’ due to famine, says cardinal

VATICAN CITY (CNS)—Not only are millions of lives at risk in the Horn of Africa due to hunger and drought, those who escape the famine then risk becoming a lost generation due to a severe lack of stability, education and resources, said a Vatican official.

“Three million of displaced people on the move now in an effort to survive will tomorrow become refugees, illegal immigrants, without a nation, without a home, without a community,” said Guinean Cardinal Robert Sarah, president of the Pontifical Council Cor Unum.

“A whole generation risks being lost,” he said during a Vatican news conference on Oct. 7.

The only way to guarantee a future after the humanitarian crisis abates, he said, is to create schools where skills, communities and futures are built.

The cardinal launched an appeal for a school to be built in every village. “Where there is an education, there is a possible future, there will be work for tomorrow and families will form,” he said.

The Church has a long tradition of education and forming moral consciences so Catholics should be especially dedicated to this initiative, he said.

Cardinal Sarah led a panel of speakers presenting ideas that came out of a Vatican-sponsored meeting with major Catholic charitable organizations on the situation in the Horn of Africa.

Pope Benedict XVI, who appealed on Oct. 5 for increased aid, wanted the meeting to review the current situation and look at ways the Church is responding to the humanitarian emergency, the cardinal said.

“It’s the first time that Cor Unum has thought of gathering Caritas [agencies] to reflect and respond to the concerns of the Holy Father,” he said.

Cor Unum also invited a representative of the Anglican Archbishop of Canterbury for the meeting.

Cardinal Sarah said the pope had received a letter from Anglican Archbishop Rowan Williams expressing his concern over the situation unfolding in the Horn of Africa. Cor Unum was then contacted “to see what we could do with other Christian communities,” and join forces in responding to the crisis, Cardinal Sarah said.

“Faith communities have a distinctive role to play” in addressing crises because they are already a part of the local communities and help with long-term development, which in turn helps communities become more resilient to future catastrophes, Archbishop Williams wrote in a separate message to Cardinal Sarah.

Bishops’ new ad hoc council will tackle religious liberty concerns

WASHINGTON (CNS)—Saying they are increasingly distressed over government policies that promote contraception, abortion and same-sex marriage and amount to an assault on religious freedom, the U.S. bishops have established an ad hoc council to coordinate the Church’s response on the issue.

The Ad Hoc Committee for Religious Liberty was announced on Sept. 30 by Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops.

Archbishop Wilton E. Lori of Bridgeport, Conn., was named chairman of the new committee.

“There is a common and factually grounded perception that religious liberty is increasingly under assault at the state and federal level in the United States, whether through unwarranted legislation or through rules and regulations that impede or tend to impede the work of the Church,” Bishop Lori told Catholic News Service on Sept. 30, explaining the motivation for forming the council.

“Hopefully, we will raise up the issue for the entire Catholic community in the United States,” he said. “We will help educate about the issue, and hopefully there will be good and effective action.”

Bishop Lori has been a public defender of religious liberty for the last year. In October 2010, he issued “Let Freedom Ring: A Pastoral Letter on Religious Freedom,” which carefully laid out an argument that some legislative efforts in the government seemed to be aimed solely at the Catholic Church.

He also addressed the topic at the National Catholic Prayer Breakfast in February.

Bishop Lori said the USCCB has discussed its concerns about restrictions on religious freedom repeatedly, most recently at its June meeting in suburban Seattle, and again when the administrative committee met in Washington in mid-September.

In his announcement, Archbishop Dolan said that committee members will work with a variety of national organizations, ecumenical and interreligious partners, charities and scholars to “form a united and forceful front in defense of religious freedom in our nation.”

“Never before have we faced this kind of challenge in our ability to engage in the public square as people of faith and as a service provider,” the archbishop said in a statement. “If we do not act now, the consequence will be grave.”

Archbishop Dolan cited a series of actions at various levels of government that pose dangers to the free exercise of religion.

Specifically, he pointed to the narrow religious exemption in New York in regard to same-sex marriage, the Justice Department’s recent argument that the support of traditional marriage as defined in the Defense of Marriage Act amounted to bigotry, and the requirement by the Department of Health and Human Services that the USCCB’s Migration and Refugee Services provide the “full range of reproductive service”—including abortion and contraception—to trafficking victims in its cooperative agreements and government contracts.

He also repeated the U.S. bishops’ concern about Health and Human Services regulations that would mandate the coverage of contraception and sterilization in all private health insurance plans while failing to protect insurers and consumers from laws or religious or moral objections to the mandate.

“As shepherds of over 70 million U.S. citizens, we share a common and compelling responsibility to proclaim the truth of religious freedom for all and so to protect our people from this assault which now appears to grow at an ever-accelerating pace in ways as it has never could have imagined,” Archbishop Dolan said.
Retreats and Programs

October 14-16
Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. “Come and See Weekend,” vocation discernment retreat for women, 7 p.m. -1 p.m. Sun. Information: 317-888-8203 or Beechgrove@bellsouth.net

October 16
Oldenburg Franciscan Center, Oldenburg, “Youth Night at the ‘Burg,” jam session, high school students and older, 6-30 p.m. Information: 812-581-6695 or MZsell@oldenburghof.com

October 18
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. “Catholic Identity and Doctrine–The History and Theology of the Mass,” session three, Benedictine Sister Angelia Jarboe, presenter, 6-30 p.m. - 9:30 p.m., $8 per person. Information: 317-765-7915 or www.benedictineinns.com

October 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Tools of the Trade from the Holy Rule of St. Benedict,” Benedictine Father Columbus Kelly, presenter. Information: 812-581-6695 or MZsell@oldenburghof.com

October 28-30
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “From Our Hands to Our Hearts–Praying the Rosary.” Benedictine Brother Zachary Wilberding, presenter. Information: 812-581-6695 or MZsell@oldenburghof.com

October 29
Oldenburg Franciscan Center, Oldenburg, “Good Medicine–A Healing Approach to Living.” Franciscan Sister Karla Barker, presenter. 9-11:30 a.m. per person. Information: 812-933-6437 or center@oldenburghof.com

October 30
Our Lady of Fatima Retreat House, 3353 E. 56th St., Indianapolis. “Pro Cama Program,” 1:00-6 p.m. Information: 317-545-7081, ext. 15, or gacarency@indy.com

November 4-6
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Good Grief–A Musical Approach to Healthy Grieving.” Father Noel Mueller, presenter. Information: 800-581-6695 or MZsell@oldenburghof.com

November 8-10
Oldenburg Franciscan Center, Oldenburg. “Caring for Our Home, Planet Earth.” Franciscan Sister Janet Born, presenter, 7-8:30 p.m., $15 per person or $25 for two. Information: 812-933-6437 or center@oldenburghof.com

Walk for Life winner

Zarya De Souza, a seventh-grade student at St. Charles Borromeo School in Bloomington, holds the trophy on Oct. 1 following the Walk for Life, a pro-life fundraising event in Bloomington. Zarya earned the trophy by raising $1,128, the most amount of money raised in the middle school and high school division of the event. Seated next to Zarya is her mother, Kelly De Souza. Zarya De Souza’s coordinator for the Walk for Life, Ali De Souza (left), who founded the Walk for Life. Zarya and Ali DeSouza were among the students who are currently enrolled at Aquinas College in Nashville in preparation to become a teacher. During the July 28 Mass, 14 other members of the order professed their temporary vows with Sister Imelda Grace. Seven sisters professed their perpetual vows. For more information on the Dominican Sisters of St. Cecilia Congregation, log on to nashvilledominican.org.

For more on the Walk for Life, log onto zaryaawalkforlife.org.

Meet the Friday champion

St. Joseph sister celebrates 50 years of religious life

Sister Karen Van De Walle recently celebrated the 50th anniversary of her entrance into the Congregation of St. Joseph, based in Tipton, Ind. in the Lafayette Diocese. In addition to teaching art at Catholic schools in the Lafayette Diocese, Sister Karen has taught at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and Cathedral High School in Indianapolis. Since 1981, Sister Karen has blended her love of pottery with spiritual direction. The Potter’s House, a studio she maintains in Indianapolis, where she meets all of the world who share her passion for the spirituality of art.

St. Joseph’s annual dinner dance


October 12

October 13

October 14
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. Monte Cassino pilgrimage, “Mary, the Peacemaker,” Benedictine Father Noel Mueller, presenter, 2 p.m. Information: 812-357-6501.

October 15
Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. “Third annual Living Rosary,” 7 p.m. Information: 317-356-6050.

October 16
Sacred Heart of Jesus Parish, 3354 W. 30th St., Indianapolis. “From Our Hands to Our Hearts–Praying the Rosary.” Benedictine Brother Zachary Wilberding, presenter. Information: 812-581-6695 or MZsell@oldenburghof.com

October 17
St. Mary Parish, 415 E. Eighth St., New Albany. “America Needs Fatima,” rosary rally, noon. Information: 812-844-0147 or nfm@archkb.org

October 20
Our Lady of Peace Church, 1901 N. Haverstick Road, Indianapolis. Mass, 2 p.m. Information: 317-374-8898 or www.catholiccemeteries.com.

October 21

October 22

October 23
Aged, 2345 W. 86th St., Indianapolis. “America Needs Fatima,” rosary rally, noon. Information: 812-844-0147 or nfm@archkb.org

November 4-6
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Good Grief–A Musical Approach to Healthy Grieving.” Father Noel Mueller, presenter. Information: 800-581-6695 or MZsell@oldenburghof.com

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For more on the Walk for Life, log onto zaryaawalkforlife.org.

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St. Joseph sister celebrates 50 years of religious life

Sister Karen Van De Walle recently celebrated the 50th anniversary of her entrance into the Congregation of St. Joseph, based in Tipton, Ind. in the Lafayette Diocese. In addition to teaching art at Catholic schools in the Lafayette Diocese, Sister Karen has taught at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and Cathedral High School in Indianapolis. Since 1981, Sister Karen has blended her love of pottery with spiritual direction. The Potter’s House, a studio she maintains in Indianapolis, where she meets all of the world who share her passion for the spirituality of art.

For more on the Walk for Life, log onto zaryaawalkforlife.org.
Washington cardinal confirms members of former Episcopal community

WASHINGTON (CNS)—During a Mass celebrated by a pyjail homoecoming of faith, Washington Cardinal Donald W. Wuerl welcomed 71 members of a former Episcopal parish into full communion in the Catholic Church with the rite of reception on Oct. 9 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

“Today is a day of rejoicing for all of us,” Cardinal Wuerl said in welcoming the St. Luke community from the Maryland suburb of Bladensburg at the beginning of the Mass in the Crypt Church of the Basilica of the National Shrine of the Immaculate Conception.

He noted that during that Mass, the new Catholics from St. Luke, and the other Catholics in attendance, could come together “to the altar of the Lord, filled with joy and gratitude.

“The Church is the body of Christ, the beginning of the kingdom, the family of God, and the way to salvation,” the cardinal said in his homily.

“Today, as part of your faith journey, you come to the Church to complete your initiation into the body of Christ.

“The heart of our communion, our bonding, our spiritual life, is this altar,” Cardinal Wuerl said, adding, “Today, we will invite everyone [here] to that table of the Lord, to receive that Communion that bonds us with Christ and with another.”

Mark Lewis, former rector of the St. Luke community, who as an Episcopal priest shepherded his parishioners through the process of joining the Catholic Church, said after the Mass, “I’m so glad to be home.

After his former parishioners had received the sacraments of initiation during the Mass, Lewis—who hopes to begin a faith journey, you come to the Church to complete your initiation into the body of Christ.

“The heart of our communion, our bonding, our spiritual life, is this altar,” Cardinal Wuerl said, adding, “Today, we will invite everyone [here] to that table of the Lord, to receive that Communion that bonds us with Christ and with another.”

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Rown by row, the members of the St. Luke community filled up to be confirmed as new Catholics by Cardinal Wuerl, who made the sign of the cross with sacred chrism on each person’s forehead, saying his or her name and the words “Be sealed with the gift of the Holy Spirit.

Successor of the Anglican Bishop of the United States, is being assisted by Father Hurd in that effort.

The Vatican is expected to announce the formation of an ordinariate for former Anglican communities to enter the Catholic Church as a congregation. An ordinariate is a geographic region similar to a diocese, though typically national in scope. Until the U.S. Cardinalate is established, the St. Luke community will be under the care of the Archdiocese of Washington.

At the Oct. 9 Mass, 58 members of St. Luke were confirmed and received Communion for the first time as Catholics. Another 10 members already confirmed in the Catholic Church renewed their commitment to Christ as Catholics, and three younger members received their first Communion as new Catholics.

Another 10 to 15 St. Luke members are expected to be confirmed at a later date.

In his homily, Cardinal Wuerl emphasized how the gifts of the Holy Spirit poured out on the Apostles at the first Pentecost continue to be poured out onto the faithful today. Today’s followers of Jesus, he said, are invited to walk with Christ through life, not just as individuals, “but as members of his family, his Church.”

From that day forward, he said, the St. Luke community members will stand as part of a faith community who look to the pope as their chief shepherd and the touchstone of their faith.

After the Mass, members of the St. Luke community spoke of their belief that the Holy Spirit had guided them to unity with the Catholic Church, and they described how their journey of faith was only beginning.

Susan Mathis of Laurel, Md., a homemaker who entered the Catholic Church with her husband, James, and her daughter, Maggie, said after receiving first Communion as a Catholic that she was moved to watch her fellow Catholics come to the altar.

“I thought, these are our family members, these are our brothers and sisters, come to welcome us home. That’s when I got emotional. That meant the world to me,” she told the Catholic Standard, newspaper of the Washington Archdiocese.

Then-Rev. Mark Lewis had announced in early June that the St. Luke’s community, after several years of prayerful discernment, felt called to join the Catholic Church. Under terms of an agreement with the Episcopal Diocese of Washington, the St. Luke congregation will continue to worship in its current church in Bladensburg. The agreement is a lease with a purchase option.

Lewis has praised the support offered to the St. Luke community by Cardinal Wuerl and Bishop John Bryson Crane of the Episcopal Diocese of Washington.

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George Mason law professor to receive Notre Dame’s Evangelium Vitae Medal

NOTRE DAME, Ind. (CNS)—Helen Alvare, associate professor of law at George Mason University in Arlington, Va., is the second winner of the Evangelium Vitae Medal from the Notre Dame Fund to Protect Human Life. The award, which will be presented at an April 25 banquet, was announced on Oct. 2 to coincide with Respect Life Sunday.

In announcing the 2012 award winner, David Solomon, who chairs the fund’s governing committee, said Alvare “has courageously and powerfully defended the cause of life against all comers for two decades.

“In some of the darkest hours for the pro-life cause in this country, her voice was heard clearly,” said Solomon, director of the university’s Center for Ethics and Culture. “With a public presence in the popular debate, a foot in the scholarly world that bolsters and sustains the deep arguments on life issues, and her extraordinary ability to connect with people, she has been a hero to us all.”

The Evangelium Vitae Medal, which includes a $10,000 prize, was first presented earlier this year to Richard Doerflinger, associate director of the U.S. bishops’ Secretariat for Pro-Life Activities.

Alvare, who earned a law degree from Cornell University and a master’s degree in systematic theology from The Catholic University of America, began her career with the Philadelphia law firm of Studley, Ronon, Stevens and Young, specializing in commercial litigation and free exercise of religion matters.

She joined the U.S. bishops’ Office of General Counsel in 1987, serving as a staff attorney for three years before moving to the Secretariat for Pro-Life Activities as director of planning and information. In that role, she testified before congressional committees, lectured nationwide, and spoke on numerous television and radio programs for the U.S. bishops.

She also assisted the Vatican on matters concerning women, marriage and the family, and respect for human life. Since 2008, she has served as a consultant on the Pontifical Council for the Laity.

Alvare became an associate professor of law at Catholic University in 2000, teaching courses in property, family law, Catholic social thought and legislation, until she joined George Mason’s law school faculty in 2008.

Her current academic concerns are related to abortion’s impact on women, marriage, parenting and new reproductive technologies.
Pope Shenouda declares days of mourning after protest turns violent

CAIRO (CNS)—Orthodox Pope Shenouda III declared three days of mourning for the Holy Angels girls, who won seven regular season games—a dramatic change from previous seasons when the girls didn’t understand the game and felt intimidated by some of the other teams, according to Kumba Songor, a sixth-grade student in her third year on the team.

“This season has just been exciting,” Kumba says. “Before our first game, I didn’t have a lot of confidence. Then I saw how many runs we were scoring. It’s just been amazing for the whole team.”

The continuing support of other teams during the season, after Holy Angels played Little Flower, the two teams enjoyed a cookout together, feasting on hot dogs, chips, drinks and desserts.

“All the kids hung out together,” says Ann Sutton, the coach of Little Flower’s kickoff team. “They had such a great time together that they didn’t want to leave. It made it meaningful for the kids. It would be nice if this sort of outreach happened more often. The girls really enjoyed it.”

Other teams made signs and came to cheer for the Holy Angels players during the season. The team at St. Francis and Clare of Assisi Parish in Greenwood rescheduled a game when the Holy Angels team had transportation problems.

“Sixth-grader Karrington Abstone says she enjoyed the opportunities to socialize with players from the different teams.

“It was fun,” she says.

“Considering everything that happened during the season, it seemed appropriate that the playoff game matched the Holy Angels girls with one of the teams that had supported and encouraged them—the team from St. Barnabas. And it seemed even more fitting that after the playoff game ended—with a St. Barnabas victory—the two teams posed for a group photo together. Still, the disappointment was etched in the faces of many of the Holy Angels players as that photo was taken. They were heartbroken. There were tears,” says Marshall, one of their head coaches.

The disappointment stayed with the Holy Angels team members when they arrived at school the following morning with the trophy from the Catholic Youth Organization for their division championship. The heartbreak lingered until the principal of Holy Angels School, Sheryll Penn, saluted the team in a school-wide announcement. Pillow told the school children that the kickball team had earned the school’s first trophy in a sport since 1995.

The other students cheered for the players and congratulated them.

“That cheered them up,” Marshall says. “It was a season of support, sportsmanship and success that the Holy Angels girls will never forget.”

“Of the best parts was coming out and being part of a school sport and having fun with my friends,” Kumba says. “It was just a rush of excitement.”

Pope Shenouda declares days of mourning after protest turns violent

The army and the police are confronting the Copts. This is the problem,” Father Rafic Gerech, official spokesman for the Catholic Church in Egypt, said in a statement to the Catholic charity Aid to the Church in Need. “It is not a Christian-Muslim problem anymore. … People—not just Christians but many Muslims, too—are frightened for the future of our country. We are accusing the army and the police who used vagabonds, a rabble force of street fighters, to attack the demonstrators, “the priest said.

“They were armed with swords, sticks and stones—some of them had rifles, it seems,” he said. “They did not have to use force. It was a peaceful demonstration.”

Hardline Salafi Muslims have initiated violent protests against the construction of two churches in southern Egypt on the grounds that the building projects were illegal. Four churches have been subjected to arson attacks in as many months.

The Christian demonstrators were protesting one such attack on a Coptic Orthodox church, and were seeking greater protection from the authorities.

Cardinal Antonios Naguib, Coptic Catholic patriarch of Alexandria, told Vatican Radio that Christians were asking to be able to live peacefully in their own country. “If they [the police] had taken a position of being against those who destroyed the churches, we would never have gotten to this point,” he said.

Cardinal Antonios Naguib, Coptic Catholic patriarch of Alexandria, told Vatican Radio that the situation was provoked by outsiders, and added that it was complex. He said even the armed forces have a dilemma. Do they “face the people creating conflict by [using] force or act very cautiously, giving the impression they are slow and lack resolve.”

Under Mubarak, any permit to do with a church building—even repairing it—had to be signed by the former president. At least one priest recalled waiting more than two years for a permit and said that, even after a permit was granted, some local officials could stop construction for “security issues.”

Cardinal Naguib told the Italian bishops’ news agency, SIB, that the “attacks by Islamists against Christian institutions continue always under the pretext that churches are being built without explicit official authorization, which still remains very difficult to get.”

He said it was hard to tell how Egypt’s leaders viewed the treatment of Christians because Shariah, or Islamic law, seemed to conflict with some previous declarations of intent.

He said Egyptian Christians have lived through similar situations.

“We will continue to do all we can, supported by prayer and trust in God, and the spiritual and moral support of all Catholics, Christians and people of good will,” he said.

Skirmishes in Cairo continued through Oct. 10, with several hundred Christians peltig police officers with rocks outside the hospital where many of the victims were taken. In a televised address on Oct. 10, Egyptian Prime Minister Essam Sharaf blamed the violence on foreign intervention, and warned Egyptians that such actions would delay the country’s transition to civilian rule.

Government leaders also weighed in on violence.

The White House said U.S. President Barack Obama was deeply concerned by the Oct. 9 incident.

“As the Egyptian people shape their future, the United States continues to believe that the rights of minorities—including Copts—must be respected, and that all people have the universal rights of peaceful protest and religious freedom,” said an Oct. 10 White House statement.

The European Union and British Foreign Secretary William Hague also condemned the violence, and urged Egyptian authorities to reaffirm freedom of worship.
end, each of us, in our own ways, seeks to love God and to love neighbor. If we make that Scripture passage the foundation of our beliefs, Bishop Coyne said, “starting with the way in which we live our lives, it seems to me that even when it is most difficult for us to find our faith, we can be helped, we are helped—by the Spirit, by the teachings of the Church, by all the things that help us—to find our path” amidst the complexities of life.

“Thanks be to God,” he said, “we have the letters of St. James, the Church, the sacraments that we share and the Eucharist that are able to receive to strengthen us … in our daily life and our lives of prayer.”

Marion County Superior Court Judge David Certo of Indianapolis welcomed society members to the annual dinner following the liturgy.

“We are able to think about a bigger picture than just [ourselves].”

Mrs. Kuzma also expressed concern about the Syrian Church.

“Everyone knows what kind of disaster civil war is. Everyone is afraid of the consequences, absolutely vital, and the civilized world should uphold this, not just take the position that the majority should rule the country. This is especially the case if the majority is of one religion [Islamic].”

Abigail Kuzma, director and chief counsel of the Consumer Protection Division of the Indiana Attorney General’s Office, received the organization’s 2011 Woman for All Seasons Award for her distinguished legal service to the poor. Kuzma served as its executive director for 15 years.

“While I was there, the St. Thomas More Society was very much a partner to us,” Kuzma said. “From my perspective, I feel like service is something that they really know how to do well.”

She said several Scripture passages inspired her and other clinic staff members.

“They really are, I think, still to me part of why I do what I do,” Kuzma said, “and why I think most of us do what we do.”

Psalm 82 speaks of the need to “defend the cause of the weak and fatherless, maintain the rights of the poor, and the case of the weak and fatherless.”

She said several Scripture passages about love God and to love neighbor.

“Love God and to love neighbor.”

Kuzma also cited Scripture passages from the Letter of St. James about the need to combine faith and action (Jas 2:14-17) as well as a verse from St. Paul’s Letter to the Ephesians, which speaks of how God prepared us to do good works (Eph 2:10).

“I felt the Lord leading me to take that involvement,” said Msgr. Kuzma who cannot defend themselves,” she said. “Defense is a right which every person has, a right which God has given us to do.”

“The bishop pointed to the slogans used near the beginning of the Syrian uprising in March: “Christians to Beirut; Alawites to the coffin.” Those might be only a political facade, he said, in the name of God is far greater than a political facade. This is what we fear.”

Patriarch Ignatius Joseph III Younan, 76, a Roman Catholic, who is a patriarch of the Syrian Catholic Church, attempted to collapse the government “will very probably lead to chaos,” Patriarch Ignatius Joseph III Younan told Catholic News Service.

Patriarch Younan was one of several Christian leaders who spoke with Catholic News Service about the situation facing Syrian Christians, who make up about 10 percent of the country’s population.

He told CNS that Syria needs a lot of reforms, a multiparty system of government and freedom of speech. He said the Church “is all for reforms,” and does not support a particular regime.

“But those reforms have to be executed or accomplished through dialogue,” he said, expressing a need for a neutral third party “that could unite those who are in conflict,” the government and the opposition.

The patriarch said the West should push for true democratic reforms rather than just trying to change political systems, which they believe are dictatorial, “into an unknown system where the very, very respect of civil rights is absent.”

“By civil rights, we mean not only the freedom of speech, ... but civil rights to implement the religious freedom for all,” Patriarch Younan said. “That means to implement a civil society that respects the charter of human rights as already stipulated by the U.N. in 1948,” he added, referring to the Universal Declaration of Human Rights.

The patriarch said a society that respects all is “absolutely vital,” and the civilized world should uphold this, not just take the position that the majority should rule the country. This is especially the case if the majority is of one religion [Islamic].”

Marion County Superior Court Judge David Certo of Indianapolis welcomes members of the St. Thomas More Society to the legal organization’s annual Red Mass on Oct. 3 at St. John the Evangelist Church in Indianapolis.
By Patricia Cornwell
Special to The Criterion

GEORGETOWN—Blue skies prevailed as some 300 people gathered on a cool, windy afternoon for the dedication of the Providence Self Sufficiency Ministries (PSSM) campus in Floyd County. Providence Sister Barbara Ann Zeller, president and CEO of PSSM, greeted the crowd before the Oct. 1 outdoor Mass.

“We celebrate this liturgy and dedicate this campus in memory of the legacy of our founder, St. Mother Theodore Guérin,” Sister Barbara Ann said. “She was a CEO, a mother of the poor, a caregiver, a nurturer of souls, but mostly a servant of God.”

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, was the principal celebrant of the Mass. Retired Father Gerald Burkert, Father Juan Valdes, and Franciscan Fathers John Elmer and Donald Halpin concelebrated the liturgy. Roy McClain, retired pastor of Georgetown Christian Church, was the lector.

In his homily on the Gospel reading of the Sermon on the Mount, Msgr. Schaedel said, “Like Jesus’ original listeners, we have our own list of what would make us happy. ... Blessed are the poor in spirit. The poor in spirit are those who know they need [God’s] Providence.”

After Mass, Msgr. Schaedel blessed the newly arrived, six-foot bronze statue of St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods. Several members of the order lined up afterward to sprinkle the statue with holy water.

Members of the choir from St. Joseph Parish in Corydon provided prelude and liturgical music for the liturgy. Mass was followed by a meal, and music performed by Gina Emerson and the Back Country Rock Band.

St. Theodora was canonized by Pope Benedict XVI in 2006. She is the eighth U.S. saint and first saint from Indiana.

In 2000, Guerin Woods, a multifaceted case management services for families of neglected children, furnished apartments and licensed group homes for abused and neglected children in the former convent at Holy Family Parish in New Albany.

In 1994, the Sisters of Providence established PSSM, and opened a group home for abused and neglected children in the former convent at Holy Family Parish in New Albany.

In 1999, the Archdiocese of Indianapolis gave PSSM 12.5 acres for its original campus. The property on Ural Drive in Georgetown now extends to 28 acres, and is home to ministries that serve people of all ages.

In 2000, PSSM founded Providence House for Children, providing licensed group homes for abused and neglected children, furnished apartments and case management services for families reuniting with children in foster care, or for families at risk of separation due to homelessness or substandard housing.

In 2005, Guerin Woods, a multifaceted housing development for senior citizens, opened adjacent to Providence House. The complex includes apartments for people age 62 and older on limited incomes, a senior citizens center, assisted living and skilled nursing facilities, and a health clinic.

Since 1994, PSSM has served more than 17,000 individuals and families in southeastern Indiana and Terre Haute, and a total of 112,031 people in Indiana and other states.

For more information about Providence Self Sufficiency Ministries, log on to www.pssm.org/pssm/home or email pssm@providence-sisters.org.

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We hold an estate sale annually to sell items of high intrinsic value that are of little or no value in filling the needs of the poor. Antiques, special event clothing, artwork, linens and unique furniture are just a few examples. We use the funds generated by our estate sales to purchase high-demand items for distribution to the needy. And because each estate sale is organized and operated by an all-volunteer staff, 100% of all revenues go to help the poor.

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Change in the Sanctus conveys the holiness of God

By Fr. Herbert Weber

At a staff meeting, our parish music director played the musical settings of the Mass acclamations that he chose for the new translation of the Roman Missal. It was fine music that the assembly would likely learn and sing. But there, however, to play again the new Sanctus. My concern was whether the music fits the words and mood conveyed at this pivotal acclamation that concludes the prologue and introduces the eucharistic prayer.

In short, I asked if the music conveys a sense of awe and wonder.

In the new Roman Missal, there is only one change in the Sanctus. In the opening line, the new line is “Holy, holy, holy Lord, God of hosts” instead of “Holy, holy, holy Lord, God of power and might.”

Both are translations of Isaiah 6:3, where Isaiah tells of a vision in which he sees the Lord God enthroned above, surrounded by seraphim: “One cried to the other: ‘Holy, holy, holy Lord God of hosts! All the earth is filled with his glory!’ ” (Isaiah 6:3, where Isaiah tells of a vision in which he sees the Lord God enthroned above, surrounded by seraphim:

Sanctus is from Matthew 21:9, which presents the narrator of the Palm Sunday entrance into Jerusalem: “The crowds preceding [Jesus] and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.’”

I will focus, however, on the words of Isaiah.

Our use of “Holy, holy, holy, Lord God of hosts” as we worship the eucharistic prayer is a way of remembering that we are also entering a holy experience. As such, the acclamation invites worshipers to experience the holy.

It may be sufficient as we sing the Sanctus to reflect that we are being joined by a heavenly host of saints and angels in praising God.

Think, perhaps, of those who are committed to doing the Lord’s bidding and carrying out his will. As believers in the communion of saints, we also find ourselves surrounded at that very moment by saintly men and women even from our own families.

Because people use the word “holy” so often, some of its power in reference to God as “the Holy One” has been diminished. To be invited into the holy mystery of God, therefore, is so profound that it is almost too much to bear. One can understand Isaiah’s sense of “woe is me” (Isa 6:5).

God the Holy One, the Lord of hosts, can only be experienced in a limited way in this life.

Sometimes standing in a great cathedral or participating in a papal celebration of the Eucharist, people experience a taste of the sublime. But in truth, God is beyond human understanding even as he opens up the mystery of the Eucharist for humans to join in. Sining the Sanctus both reflects people’s desire to be in the presence of the awesome God while at the same time helping people to experience that very holiness.

One must remember, too, that the experience of the holy is not found just in great cathedrals or with thousands of people. The holiness of God can be experienced in the love of a mother for a newborn baby or in the reconciliation of two people. While visiting Haiti a few years ago, I was blessed to celebrate Mass in the backyard of a home for abandoned children. All of the children had profound physical and intellectual disabilities. None could walk or talk. One child, David, literally had been laid on a pile of trash. Even so, love was present in the way these children were being treated. All of them were revered as gifts from God. I celebrated Mass there for the dedicated staff and some fellow visitors. The liturgy was simple.

Instead of stained glass or great paintings, our church had innocent children. Our cappella singing was from the heart and a true song of praise. Even Isaiah, who had experienced the “holy,” was probably smiling at our encounter with holiness.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)

The assembly addresses Christ directly in the mystery of faith

By Allan F. Wright

“Life is not static; it changes,” said Bishop Arthur Serratelli, chairman of the U.S. bishops’ Committee on Divine Worship, in comments on the changes in the new Roman Missal to be implemented on the weekend of Nov. 26-27, the first Sunday of Advent.

“It is to be alive is to change,” he explained. “Our institutions, people and languages change. Liturgy is life, therefore liturgy changes.”

Pope Benedict XVI elevates the host during a Mass for the sick at the Marian sanctuary of Lourdes, France, on Sept. 15, 2008. The revised texts and translations of the mystery of faith emphasize the assembly at Mass directly addressing Christ.

By Allan F. Wright

Both options A and B are derived from 1 Corinthians 11:26. “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” Christ’s title in option C is found in John 4:42, where the woman who met Jesus at the well is told by her fellow Samaritans: “We know that this is truly the Savior of the world.”

All three acclamations incorporate familiar elements, although some of the phrases, when compared to our present text, have been rearranged. The acclamation used now in option B—“Dying you destroyed our death, rising you restored our life”—has been substantially amended to shift the emphasis more upon Christ’s own death and resurrection and not on ours: “When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.”

The familiar acclamation “Christ has died, Christ is risen, Christ will come again” that is present in the current option A is dropped in the new translation. This is because it does not directly address Christ, who is made present in the Eucharist, nor does it speak of our relationship with him.

In all, the new translations speak of a love that is too great for words.

(Allan F. Wright is academic dean of evangelization at St. Paul Inside the Walls. The Catholic Center for Evangelization at Barley-Ellard in the Diocese of Paterson, N.J.)

A stained-glass window portrays the prophet Isaiah. In the new Roman Missal, the Sanctus will see one change. Both translations, the original and the new, come from Isaiah 6:3.

The Jews celebrate their deliverance with the annual feast of Purim. The story has three major sections: how Esther selected the Mordecai’s conflict with Haman and Esther’s Office of Readings has only two passages from Baruch, a book of the Old Testament that was actually composed by four writers centuries after Baruch’s death. The first passage is a penitential prayer, with a confession of guilt speech of God in the third person, and then a plea for mercy addressed to God directly in the second person.

The second passage, the book’s conclusion, is a point of instruction. It is the great gift God has given to Israel. It demonstrates that two scriptural traditions, of Job and that of Strach, are not at all incomparable. Job illustrated that wisdom is unfathomable (Job 28:1-28), while Sirach demonstrates that it is accessible in the law (Sir 24:1-34). Baruch says that only God knows wisdom, but he has revealed it to Israel in the Torah. "Wisdom is the book of the precepts of the law, that endures forever; all who cling to her will live, but those who will forsake her?" (Bar 4:1) "

Did you ever notice how personally most of us take catastrophes in our lives? We’re offended when bad things happen to good people, especially when we had no control over what happened. For example, when we’ve listened to the people around New Orleans saying, “Why me?” on the WTJU when Hurricane Katrina hit the Gulf Coast, we felt that their homes or businesses were destroyed by the storm. Yet people in many states are saying it again now in light of all the All these natural disasters which have happened so often lately. What’s the problem? Do we feel hurt or even betrayed? Most of us are miffed to discover that all the miracles that accompany anger. What’s worse, that anger is contagious! And we often don’t have much patience with others who are experiencing the same thing. We project our own negative emotions onto the feeling of God’s power to do anything. We’re made in the image of God because it sure doesn’t seem that way! When our spouse graduates from selective schools. When our son or daughter is going to college. We may feel our lives have changed because of the event that occurred. Sometimes our lives will change as a result of a death, an illness, a divorce, a job loss, or a change of home life has a place in the Church—even the critics that shed.

J ACK LEACH is a journalist and author of several books on Catholicism and the environment. He has written for The Criterion, a colleague on the staff of The Hartford Courant, expressing how appalled I am to the New York Times, and has written extensively on the environment for publications such as Rolling Stone, The Atlantic, and Mother Jones. He is the editor of the monthly magazine Crosscurrents. He is a member of the board of directors of the National Catholic Reporter and a contributing editor of The Progressive. He lives in Vermont with his wife and two children.

The book’s author, Michael Leach, is a publisher and editor-at-large of Orbis Books. In Why? She was a politician who mastered the art of appearing to be hearing to actual deafness, we take it personally. We put on or she doesn’t hear what I say. We’re so used to getting our way that we’re often annoyed when we don’t get our way. This can be especially true of our parents or even our spouse. Sometimes this attitude extended to the poet. That’s what makes saying goodbye so hard. The more I log in to my app, the more I find myself thinking about the different kinds of people I encounter. The more I interact with others, the more I realize how important it is to be patient and kind. And yet, I often find myself getting impatient and short-tempered. Is that what people mean when they say “polite”?

The dorsal fin made a smooth arc, sliding from right to left. I snapped my camera on that very moment to dip above the whale and right to left. I snapped my camera battery-operated rubber whale,” someone joked. I have known people who have settled on the perfect preparation for their budget, protracting and measured and potty training, who interrupts one another. If someone joked, “That’s what makes saying goodbye so hard. The more I log in to my app, the more I find myself thinking about the different kinds of people I encounter. The more I interact with others, the more I realize how important it is to be patient and kind. And yet, I often find myself getting impatient and short-tempered. Is that what people mean when they say “polite”?

That’s why my family packed the perfect preparation for whale watching. Two and a half hours and a guarantee of a whale spotting or your money back. I handed over my credit card and signed up. It was a beautiful day. The outlet was bleak: gray sky, gray water, biting wind and pelting rain. Not what.

“Do not waste your time trying to impress others by spending a lot of money on a pet. It’s just not worth it. A pet is a responsibility that requires a lot of time and money. And it’s not always easy to take care of a pet. But if you do decide to take care of a pet, you’ll find that it’s worth it. Pets can be great companions and they can also help you to feel better when you’re feeling down. So go ahead and get a pet. Just be sure to choose a pet that is right for you.”

The ultimate goal of any pet owner is to have a happy, healthy animal. And one of the best ways to achieve this is to take your pet to the veterinarian regularly. This will ensure that your pet is healthy and that any problems that may arise can be detected early on. And when you take your pet to the veterinarian, make sure to bring along all of the relevant medical records, including the type of food that your pet eats and any medications that it is taking. This will help the veterinarian to determine the best course of treatment for your pet.

The book is a must-read for anyone who is interested in learning more about the history of the Book of Esther. It is written in a clear and concise style, and it is easy to follow. The author has a good understanding of the subject matter, and he is able to convey his ideas in a way that is easy to understand. Overall, I would highly recommend this book to anyone who is interested in learning more about the Book of Esther.
The Sunday Readings

Sunday, Oct. 16, 2011

- Isaiah 45:1-6
- 1 Thessalonians 1:1-5b
- Matthew 22:13-21

The second part of the Book of Isaiah provides this weekend’s first reading.

Much happened after the first section of Isaiah was written. The mighty Babylonian Empire had overwhelmed God’s people, literally destroying the last remaining kingdom of the Hebrews, the kingdom of Judah. The reigning dynasty there was extinguished. Many people were killed. The Babylonians took a number of captives to Babylon, the imperial capital. There, these exiles and their descendants, were to languish for four generations. However, during those four generations the Babylonians lost power. Eventually, they too were overthrown by a stronger adversary, Persia. The Persian king, Cyrus, conquered Babylon. He had no interest in the exiles from the kingdom of Judah so he allowed them to return home. For the exiles, it was a day of unprecedented release.

An unusual turn of phrase was the prophet’s designation of King Cyrus as an instrument of God. The reason this was a novelty was because Cyrus was a pagan. He was not in any sense a son of Abraham. He was an instrument of God. The reason that this was significant is because the survival—and the return to peace and security—of the children of Abraham, exists today as a living community, the descendants of Jacob, exists today as a living community, the descendants of Abraham. But, though the outcome was the same, the context was different. We have already seen God effect the Exodus. Moses led God’s people across the Sinai Desert in the face of defiance. Yet, by approving payment of taxes, the Lord would be seen as endorsing the hated Roman conquest and occupation. Jesus felt into another trap. The basic final point was that the more important reality is that the kingdom of God, which God reigns. Everything is subject to God’s moral law.

Reflection

It is a great pity that this magnificent lesson from St. Matthew’s Gospel so often is diverted to—and indeed incorrectly presumed as—the teaching of Christ about the relationship between Church and state. The lesson is much, much more profound. It is about reality. Church-state relations, of course, are real with quite serious implications. However, the message is much broader. All the discussion of Church-state relations aside, Christians must make every decision in light of the Gospel. “Render to God” is the standard. “Render to Caesar,” yes, but most importantly render all obedience to God. Base all judgments on God’s law. Life cannot be compartmentalized, either for individuals or for states. Everything is subject—first, last and always—to God’s law.

Question Corner

Fr. Kenneth Doyle

Declaring bankruptcy does not absolve person of moral need to repay debts

Q

Q I was told once by a friend that, in the Catholic Church, declaring bankruptcy is morally wrong and that, even though a court relieves you of a debt, you must pay back the amount you owed or else you can never receive absolution in confession.

A

I know someone who was forced into bankruptcy through no fault of his own. His company went bankrupt, his stock options evaporated and he broker mishandled his accounts, leaving him with an Internal Revenue Service tax bill of $40,000 and no way to pay it. Does the Church really require this person to pay back all of the debts that were canceled, and before he can ever receive absolution? (Solon, Iowa)

A

Since the economic downturn began in the United States in 2008, petitions for bankruptcy have increased meteorically. The surprising thing is that so little theological writing has been done on the morality issues involved in declaring bankruptcy.

Just about anything written today refers the reader to the original Catholic Encyclopedia, published in the early 1900s, which says that lawyers and theologians agree that the effect of a discharge in bankruptcy is simply to bar any legal proceedings by creditors against the bankrupt, and that “his moral obligation to pay all his debts in full when he is able still remains.”

Sound morality dictates that a person who borrows money incurs a moral obligation as well as a monetary one; and that there is an implied and binding promise to repay it.

In the early years of the United States, a person who was unable to satisfy creditors was thrown into a “debtor’s prison” until his family or friends could come up with the money to discharge his debts.

The bankruptcy laws that developed subsequently are a humane hallmark of social progress. They actually have their roots in the Old Testament concept of a “jubilee year,” where every half-century debts would be forgiven.

Bankruptcy laws enable a debtor to re-enter the mainstream of society and begin anew to function productively.

People arrive at bankruptcy by different routes, and there is clearly an element of moral wrongdoing involved in most cases.

Sometimes a catastrophic illness can bury a family in medical bills or a natural disaster can wipe out all their resources. But there are also those who simply live beyond their means or are negligent or imprudent in the conduct of business.

In the case of the person you mentioned in the question, you indicate that he became bankrupt through no fault of his own—so it would seem to me that he incurred no moral fault, needs no absolution and, all other things being equal, is fully qualified to share in the sacraments of the Church. Yet, he feels he has no discretionary income right now and is struggling to get his life back in economic balance. I think of the road, if it ever came to that, he had resources beyond what was needed to maintain his family reasonably, so he could strive to repay the debts that the bankruptcy court discharged legally.

Q

Q Of what assistance does chewing gum during Sunday Mass and then going right up to receive holy Communion.

A

Am I wrong in thinking that gum breaks the one-hour fast that Catholics are required to observe before receiving the precious body and blood of Christ? (Galloway, N.J.)

A

The governing canon (1919 in the Church’s Code of Canon Law) says that “one who is to receive the most holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before holy Communion.”

I don’t think you’ll find any official rule book that details what foods and what is not. So we should simply use our heads as God and the Church expect us to do in a lot of things.

I have heard one opinion that, if gum is sugar-free, it does not break the fast since it has no nutritional value.

To me, such reasoning is silly and artificial.

Let’s look at the reason for the rule and then seek to apply it.

The Eucharist is special food, nourishing not only our bodies for a day but also our souls for eternity. To remind us of just how special this gift is, the Church requires that no other food enter our mouths for an hour before receiving it, so as not to mix the profane with the sacred.

On whether you chew it or swallow it, whether it has sugar or not, profanes the mouth and makes it less worthy as a receptacle for the body of Christ. And, of course, people should not chew it during the hour before they receive Communion.

Daily Readings

Monday, Oct. 17
Ignotius of Antioch, bishop and martyr
Romans 4:20-25 (Responsory)
Lk 1:69-75
Lk 12:13-21

Tuesday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17
Psalm 145:10-13, 17-18
Lk 10:1-9

Wednesday, Oct. 19
John de Brebeuf, priest and martyr
Isaac Jogues, priest and martyr
and their companions, martyrs
Romans 6:12-18
Psalm 124:1-8
Lk 12:39-48

Thursday, Oct. 20
Paul of the Cross, priest
Romans 6:19-23
Psalm 1:1-4, 6
Lk 12:49-53

Friday, Oct. 21
Romans 7:18-25a
Psalm 119:62, 68, 76-77, 93-94
Lk 12:54-59

Saturday, Oct. 22
Romans 8:1-11
Psalm 24:1-6
Lk 13:1-9

Sunday, Oct. 23
Thirteenth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5-10
Matthew 22:34-40

God Bless the Geese

My Journey to God

God Bless the Geese
And winged things
That soar the skies
And winged things
That waddle and waddle
To me, their very goodness—
Their clamorous calls and waddling walks,
Though loathed by many; grace unending—
Our Lord’s life, too, was paradox.
By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A skein of pink-footed gese fly past the moon as they prepare to land at the Vane Farm nature reserve near Loch Lven in Fife, Scotland, in October 2009. Around 20,000 pink-footed geese stop at the nature reserve each year as they migrate south from Iceland before the winter season.)

Psalm 124:1-8
Psalm 145:10-13, 17-18
Psalm 24:1-6
Psalm 119:60, 68, 76-77, 93-94
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.


YOUNG, Martin D., 96, St. Peter and Paul Cathedral, Indianapolis, Oct. 1. Uncle of several.

Franciscan Sister Sue Bradshaw was a teacher, college professor and served in parish ministry

Franciscan Sister Sue Bradshaw, formerly Sister Catherine Marie, died on Sept. 30 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 76.

The Mass of Christian Burial was celebrated on Oct. 4 at the motherhouse chapel in Oldenburg. Burial followed at the sisters’ cemetery. Sister Sue was born on April 24, 1936, in Indianapolis. She entered the Oldenburg Franciscan community on Sept. 8, 1954, and professed her final vows on Aug. 12, 1960. She earned a master’s degree at Xavier University in Cincinnati and a doctorate in Asian studies at Georgetown University in Washington, D.C.

Sister Sue served as a grade school teacher, high school teacher and college professor as well as in parish ministry in Indiana and Ohio. In the archdiocese, she taught at St. Louis School in Batesville, St. John of Arc School in Indianapolis and St. Christopher School in Indianapolis.

Sister Sue also served on the faculty at Marian University in Indianapolis from 1974 until she retired to St. Clare Hall at the motherhouse in 2008. She also ministered on the pastoral staff at St. John of Arc Parish in Indianapolis and St. Christopher Parish in Indianapolis, and assisted with the formation program for Franciscan friars. Surviving are a brother, John Bradshaw, and several nieces and nephews. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036.

Tribute to women religious

A monument dedicated to the women religious who ministered to wounded and dying soldiers from the North and South during the American Civil War is located across the street from the Cathedral of St. Matthew the Apostle in Washington, D.C.

Franciscan Sister Sue Bradshaw was a teacher, college professor and served in parish ministry

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What was in the news on Oct. 13, 1961? Mixed neighborhoods, a Rosary Crusade, the Reds’ biggest fear and the continuing battle of the sexes

By Brandon A. Evans

This week, we continue to examine what was going in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 30th anniversary.

Here are some of the items found in the Oct. 13, 1961, issue of The Criterion:

**Fresh wave of persecution faces Catholics in Hungary**

*It can be done*: ‘Won’t leave mixed neighborhood’

**CINCINNATI—When Jim and Evelyn Byrne moved into suburban North Avondale four years ago, some of their friends raised their eyebrows.

‘How come you moved into a Jewish neighborhood?’ they asked. Since last spring, however, the next-door neighbors of the Byrne family on both sides have been Negro families.

Now the question has changed to: ‘Do you mean you’re really staying there?’ Why not? retorts Byrne, a tall, rangy young salesman. ‘If people only would stop to realize that Negroes are people like anybody else,’ says his wife.

*Though the wall*: Finds life in E. Germany oppressive to believers

*Request use of English* in the Mass

*North Vernon parish* to observe centennial

*Use of vernacular* granted to Poland

*Half million attend* Rosary Crusade

‘SAN FRANCISCO, Calif.—What was described as the “largest religious gathering ever to take place in the United States”—a throng of more than 500,000 persons—jammed San Francisco’s Gold Gate Park for a rally of the Family Rosary Crusade.

+ Praises good will of non-Catholics
+ Exclusive interview: Sen. Morse defends his school aid stand
+ Labor backs Kennedy on school aid issue

**Awakened Christendom called Reds’ biggest fear**

‘Evanston, Ill.—Communists the world over fear that the followers of Christ will wake up in time to dedicate themselves to solving world problems, Father James Keller, M.M., director of the Christophers, said here. ‘Once that happens, the priest said, “the march of communism across the globe will falter and fail. But not till then!” While there should be reasonable efforts to check subversion, he declared in a special talk sponsored by the guild of St. Athanasius parish [Oct. 8] that Catholics should pay far more attention to bring the principles of Christ to bear on the basic needs of our day.’

**Family game**: The battle of the sexes will never be settled

*Year’s sacrifices* by laity bring mission windfall

*Feel free to criticize, Delegate tells laity*

*Seek change in laws on immigration*

*Avoid backing extremists, Catholic pro adviser*

*4,000 Third Order members attend interrally racial

*Reject priest’s offer to teach Bible course*

*Canadian laymen plan publication*

(Read all of these stories from our Oct. 13, 1961, issue by logging on to our archives at www.CriterionOnline.com.)
Archdiocesan pilgrimage to California

This view of the San Francisco skyline taken on Sept. 26 includes St. Ignatius Church, a Jesuit parish near the Bay. The first parish church was established by Jesuit priests in 1855, six years after they arrived as missionaries from Italy. The present church was dedicated on Aug. 2, 1914.

Above, Msgr. William Stumpf, moderator of the curia, celebrates Mass on Sept. 27 at the historic Mission San Francisco Solano Church in Sonoma, Calif. It is the only mission founded in California after Mexico’s independence from Spain. It was founded by Father Jose Altimira on July 4, 1823, and is named for St. Francis Solano, a missionary to the Peruvian Indians.

Left, archdiocesan pilgrims visited historic Mission San Francisco de Asis, also known as Mission Dolores, in San Francisco on Sept. 25 during a six-day pilgrimage to churches and other holy sites in California led by Msgr. William Stumpf, moderator of the curia for the archdiocese. The mission, originally located on San Francisco Bay, served as an important naval base for the Spaniards to protect their colony from outside invaders. It is now located in downtown San Francisco. It was founded on June 29, 1776, under the direction of Blessed Junipero Serra. It is the oldest original intact mission in California as well as the oldest building in San Francisco. Mission Dolores Parish now comprises the basilica and old mission.

Above, Old Mission San Juan Bautista was founded by Franciscan Father Fermin Francisco de Lasuen, the successor to Blessed Junipero Serra, on June 24, 1797, near what is now Monterey Bay in California. The pilgrims visited the historic church on Sept. 29.

Left, giant redwood trees grace the summit of Bear Mountain near Santa Cruz, Calif. The pilgrims visited Bear Mountain on Sept. 29 via a scenic narrow-gauge railroad train route.

Right, a historical marker at Old Mission San Juan Bautista identifies the church and mission as an important site in the history of the Catholic faith in California.