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Criterion

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Twenty Something

Columnist Christina Capecchi reflects on the creatures that are God's gifts to us, page 12.

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Holy Angels of victory

During a season that showed the essence of sports, the players, coaches and key supporters of the kickball team of Holy Angels Parish in Indianapolis pause for a photo that reflects the joy of the game.

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

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Evidence is 'incontrovertible' that priests are happy, research finds

WASHINGTON (CNS)—Msgr. Stephen Rossetti is out to correct the myth that the



Msgr. Stephen Rossetti

typical Catholic priest is "a lonely, dispirited figure living an unhealthy life that breeds sexual deviation," as a writer for the *Hartford Courant* once put it.

And he has got the data to prove it.

The research is "consistent, replicated many

times and now incontrovertible" that priests as a group are happy, Msgr. Rossetti told a daylong symposium on the priesthood on Oct. 5 at The Catholic University of America in Washington.

The symposium was built around *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests*, a new book by Msgr. Rossetti. A priest of the Diocese of Syracuse, N.Y., he is a clinical associate professor of pastoral studies at the university and former president and CEO of St. Luke Institute in Silver Spring, Md., a treatment facility for Catholic clergy and religious.

The book's conclusions are based on a survey of 2,482 priests from 23 U.S. dioceses in 2009, supplemented by a 2004 survey of 1,242 priests from 16 dioceses and other studies.

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

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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 live 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

See RED MASS, page 9



Bishop Christopher J. Coyne, apostolic administrator, gives Communion to a member of the St. Thomas More Society during the legal organization's annual Red Mass on Oct. 3 at St. John the Evangelist Church in Indianapolis.

PRIESTS

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priests cited lay friends as one of their major supports.

“That’s what priests do—make relationships,”

Msgr. Rossetti said.

He expressed concern, however, that 42 percent of priests in the 2004 survey—and probably more than 50 percent today—said they “feel overwhelmed by the amount of work they have to do.”

“We need to do something about that,” he said. “We need to get together with the bishops and say, ‘Let’s talk about this.’”

Msgr. Rossetti said the

primary source of happiness for priests is “a powerful spiritual life,” and “a connection to God and his people.”

“When you get closer to the Lord, you build friendships,” he said. “If you don’t love the God image in the person next to you, how can you love a God you cannot see?”

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 pastoral studies at the university.

Archbishop Gregory, one of four speakers at the symposium, said parish priests can receive “immediate and frequently 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 call to conversion the world beyond any specific territory, age, culture or ethnic context,” the archbishop said. “This has been our charge since apostolic times when the proclamation of the Gospel constantly required the Church to embrace peoples who were different than the prevalent 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 to which I have been equally privileged to belong has had its own unique temperament and history,” he said. “Chicago, Belleville and now 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 join their brothers at moments of common life.”

“To command these reluctant brothers to attend priestly gatherings ... only introduces such a negative energy and toxic attitude into the environment that many bishops simply cease compelling their presence—but we can never forget them,” he said. “They remain a challenge for us as we continue to reach out to them and invite them to rejoin the fraternity of the presbyterate.”

Archbishop Gregory said a solid prayer life and reliance on the sacraments must be central to any priest’s ministry.

“Priests do not impart a mundane service or deliver a product that they themselves do not use and in which they do not believe,” he said. “Priests literally market a spiritual joy that they themselves depend upon, and in which they find spiritual strength in their love for the Lord Jesus.” †

Those who said they engage in private prayer for up to an hour each day are “less emotionally exhausted, less depressed, less likely to be obese and less likely to be lonely,” he said.

He said younger priests are more likely to participate in “traditional prayer practices” such as eucharistic adoration and recitation of the rosary, but not out of a desire to return to a pre-Vatican II Church. They also are much more likely than those in the middle years of their priesthood to affirm the value of celibacy.

“Mandatory celibacy may be waning as a hot-button issue for priests,” Msgr. Rossetti said, citing its support among 81 percent of priests ordained less than 10 years ago, but only 38 percent of priests ordained between 30 and 40 years ago.

The priest said he is not sure why there is such resistance in the media to the idea that priests are happy, despite the evidence.

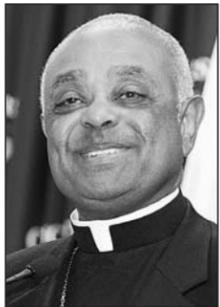
He said many in the media believe that “religion stifles humanity and personal freedom,” and subscribe to what he called “eat your peas theology.”

In the same way that children are told to “eat your peas” in order to get dessert, some believe that “God rewards us for doing this miserable thing,” as they see religion, he said. That viewpoint doesn’t jibe with the idea of happy priests, he added.



Father Joseph Newton smiles while giving a sign of peace to then newly ordained Father Peter Marshall during a June 6, 2009, ordination Mass at SS. Peter and Paul Cathedral in Indianapolis.

The symposium was sponsored by Catholic University’s school of theology and religious studies, St. Luke Institute, Theological College and the Society of St. Sulpice. †



Archbishop Wilton D. Gregory

Truth about happy priests will aid vocations promotion, priest says

WASHINGTON (CNS)—The best advertisement for vocations to the priesthood, it is often said, is a happy priest.

That’s why Msgr. Robert Panke, newly elected president of the National Conference of Diocesan Vocation Directors, hopes research showing that priests are happy in their lives gets wide publicity.

“Vocations directors already know that, but it was great to get some ammunition,” Msgr. Panke said at an Oct. 5 symposium highlighting the conclusions in Msgr. Stephen Rossetti’s new book, *Why Priests Are Happy: A Study of the Psychological and Spiritual Health of Priests*.

“Now we have to get the news out,” he added. “Too many people think the priesthood is a sad, lonely life.”

Director of the Office of Priest Formation and Vocations in the Archdiocese of Washington for the past nine years, Msgr. Panke was named last year as rector of the archdiocese’s new Blessed John Paul College Seminary, which is to be formally dedicated on Oct. 22.

He was the closing speaker at the daylong symposium, held on the campus of The Catholic University of America in Washington.

Msgr. Panke said one of the biggest obstacles to his vocation work is the opposition of parents.

“They believe the lie that priests are not happy, and they want their children to be happy,” he said.

Bishops “would be wise to encourage

every one of their priests to look at himself as a recruiter,” he said, noting that although 80 percent of seminarians say a priest’s encouragement was a primary factor in their decision to become a priest, only 30 percent of priests say they have given such encouragement.

Msgr. Panke also discussed the state of screening and formation of seminarians, saying that the U.S. Catholic Church is “doing a much better job in a rapidly changing culture.”

When Jesus, walking by the Sea of Galilee, recruited Peter, Andrew, James and John to become “fishers of men,” (Mt 4:19) as recounted in the fourth chapter of St. Matthew’s Gospel, there was “no interview, no battery of testing, no psychological interview,” Msgr. Panke said.

“Jesus can do that—we need to do a little more work,” he added.

But he said vocations directors and bishops also need to know when to turn down a candidate for the priesthood who is not ready.

“There is a lot of brokenness out there, and we have seen the world of harm that a lack of screening can do,” he said.

Msgr. Panke emphasized Msgr. Rossetti’s conclusions about the importance of personal prayer in the life of every priest.

“Prayer is key to happy and healthy priests,” he said. A priest who prays at least 30 minutes a day “is less likely to be emotionally exhausted because Christ is feeding him,” he added.

The Washington priest said he was personally buoyed by Msgr. Rossetti’s finding that retired priests are the happiest of all.

“That gives me great hope that it just gets better and better and better,” he said. †



Msgr. Robert Panke

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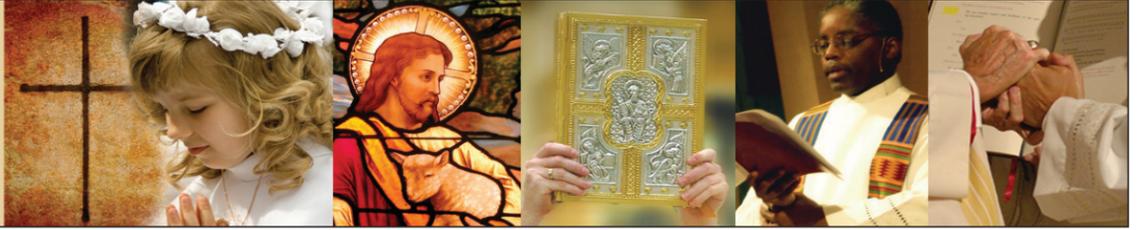
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CHRIST OUR HOPE: *Compassion in Community*



Schools, religious education programs proclaim the word of God

By Sean Gallagher

The teachers at St. Patrick School in Terre Haute work hard to help their students grow in their knowledge of the academic subjects taught throughout the school year.

But for Amy McClain, who is in her third year as St. Patrick's principal after having taught at public schools for 12 years, there's a "higher purpose" to her work.

"It isn't just about the education," said McClain. "Granted, I understand that that's important. But to see a child have an 'ah ha' moment in faith just makes me feel like I'm in the right place at the right time."

In these moments, McClain experiences how Catholic schools across central and southern Indiana play an integral role in one of the Church's most fundamental ministries—proclaiming the word of God.

"Our motto here is that we're not raising kids, we're raising adults," she said. "And if we want faith-filled adults, then we have to instill Catholic values and the habit of going to Mass and being a part of the sacraments in our students."

Through their participation in the "Christ Our Hope: Compassion in Community" annual appeal, Catholics across central and southern Indiana assist McClain, the faculty and staff of other Catholic schools across the archdiocese as well as parish administrators of religious education and their volunteer catechists to proclaim the word of God in their schools and religious education programs.

This assistance is given in a significant way through the appeal's support of the ministry of the staff members of the archdiocese's Office of Catholic Education (OCE).

"There's so much that we would miss if they weren't there for professional development and updates from the state government," McClain said of the OCE staff members that she works with. "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 central and southern Indiana.

"I was [once] at a Ball State football game, and I was talking to a principal outside of the stadium," Rash said.

Rash and other OCE staff members also offer online seminars, called "webinars," to faculty and staff across the archdiocese that help them develop their curriculum and prepare for accreditation visits.

And about half the time during his work

days, Rash is out in the archdiocese visiting schools.

The same goes for Ken Ogorek, the archdiocese's director of catechesis, in the assistance he gives to parish administrators of religious education across the archdiocese.

"In any given month, I'm in several deaneries one way or another," Ogorek said.

One of the catechetical leaders in the archdiocese that he has visited and talked with frequently on the phone is Linda Robertson, director of religious education at St. Vincent de Paul Parish in Shelby County.

"We call them at any time," Robertson said. "They're not nine-to-five type of people. It makes me feel so much better."

Ogorek and other OCE staff members who work in faith formation are also involved in helping parish leaders seek out new administrators of religious education and training catechists.

"I often say to parish administrators of religious education that I'm only a phone call or e-mail away," Ogorek said. "I'm intently focused on getting back to people when they're trying to get hold of me."

"It's very fulfilling for me to know that, by being available to folks within reason, I am by God's grace helping them to serve God's people where they live and breathe and work."

McClain is glad that Catholics who might live several hours away from her school in Terre Haute still share and support the Gospel values that she, her faculty and the OCE staff members that she collaborates with share through their participation in Christ Our Hope.

"The same experience that we have here is really supported by a universal people, a group of folks and families that have the same concerns and same interests," McClain said. "At a time when there are so many uncertain things, it is so nice to be certain that there is someone out there and that you're not alone, and that they have the same interests in mind and at heart as you."

Robertson is impressed by how members of her own Batesville Deanery parish and other people across the archdiocese support her ministry and that of the OCE staff members through their participation in the Christ Our Hope annual appeal.

"It does show that connectedness, that we're a part of the universal Church," she said. "We do have that mission to support everybody, every Catholic in this archdiocese."

"It's kind of awesome if you think about it."

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

Submitted photo



Two boys hold up hula hoops during a physical education class on Sept. 26 for third-grade students at St. Patrick School in Terre Haute. Standing behind the hula hoops are, from left, Andrew Wilson, Matthew Graham, Dylan Major, Nate Givan and Jorjia Hancock.

Christ Our Hope annual appeal supports local ministries across archdiocese

By Sean Gallagher

In his first encyclical letter, "Deus Caritas Est" ("God is Love"), Pope Benedict XVI wrote that proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity are the three essential components of the "deepest nature" of the Church (#25).

The "Christ Our Hope: Compassion in Community" annual appeal helps Catholics across central and southern Indiana carry out those ministries in their parishes, and in shared ministries that no one parish can accomplish on its own.

These include fostering Catholic education and faith formation, supporting the formation of future priests and deacons, caring for retired priests and helping those in need served by Catholic Charities agencies across the archdiocese.

Christ Our Hope gives Catholics in archdiocesan parishes the opportunity to support those ministries located in their own region, and to learn about ways that

they can volunteer in various ministries in their faith communities.

In the coming weeks, members of parishes across the archdiocese will speak at weekend Masses about Christ Our Hope, and invite their fellow parishioners to prayerfully consider how they might participate in the annual appeal.

Bishop Christopher J. Coyne, apostolic administrator, recently spoke about the importance of Christ Our Hope and the gratitude that he has for the contributions made to it by Catholics across central and southern Indiana.

"Thank you for all of the blessings that you are able to bestow on many because of your charitable giving," Bishop Coyne said. "Thank you for what you have done, and thank you for what you're continuing to do to support the good works of the Archdiocese of Indianapolis through the Christ Our Hope annual appeal."

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

Peoria Catholic Charities withdraws from state social service contracts

PEORIA, Ill. (CNS)—Citing increasing clashes between Illinois law and Church teaching, Bishop Daniel R. Jenky of Peoria announced on Oct. 6 that Catholic Charities of the Diocese of Peoria is withdrawing from all state-funded social service contracts.

To prevent disruption to the 1,000 foster care children and families now served by Catholic Charities of Peoria, plans call for those state-funded contracts to be transferred by Feb. 1, 2012, to a newly formed nonprofit entity called the Center for Youth and Family Solutions. The Diocese of Peoria and its Catholic Charities will have no connection to the new entity.

Catholic Charities in the dioceses of Joliet, Peoria and Springfield as well as Catholic Social Services of Southern Illinois in Belleville have been involved in legal proceedings with the state since Illinois recognized civil unions on June 1.

At issue is the agencies' long-standing practice of referring prospective adoptive and foster parents who are cohabiting—regardless of sexual orientation—to other agencies or the Department of Children and Family Services. The state interprets the policy as discriminatory to same-sex couples under the new

Illinois Religious Freedom Protection and Civil Union Act, and a Sangamon County Circuit Court judge ruled on Sept. 26 that the state could begin canceling its foster care and adoption contracts with Catholic Charities.

Catholic Charities of Peoria's decision to withdraw from ongoing litigation and from all state-funded social service contracts came after months of deliberation and prayer, said Bishop Jenky.

"I have a responsibility as bishop to assure that Catholic Charities operates consistently with the teachings and values of the Church," he said in the Oct. 6 statement. Recalling the agency's nearly 100-year history of serving the poor and vulnerable, he said it was in keeping with that mission that Catholic Charities partnered with the state to provide services to those most in need.

"Public policy and state laws, however, have increasingly clashed with Church teachings in such a way that we no longer can maintain this partnership as a viable option," said Bishop Jenky.

Representatives of both Catholic Charities of Peoria and the Department of Children and Family Services said the solution involving the new nonprofit entity will

ensure the continuity of care for each child.

"In the midst of the ongoing debate in the Legislature, the media and the courts, the primary concern for 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 diocesan Catholic Charities. "While I am saddened to see Catholic Charities withdraw from this valued good work, I hope that this transition will provide stability for each client family as well as bring peace of mind to the committed staff in these programs," added Gibson.

The foster care contracts total about \$15 million and affect more than 200 Catholic Charities employees, who are invited to transfer with the contracts to the new, independent Center for Youth and Family Solutions. It will be overseen by a five-person community board.

Both Bishop Jenky and Gibson emphasized that the mission of Catholic Charities will continue, and even expand in other areas, relying exclusively on private funding. †



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Editorial



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

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 more than any other issue recently.

The U.S. bishops have spoken out against the proposal, and so have Catholic Charities and the Catholic Health Association. Eighteen Catholic colleges and universities united to oppose it.

The University of Notre Dame's president, Holy Cross Father John Jenkins, wrote a letter to Sebelius. The Catholic University of America president, John Garvey, wrote a letter against it that was published in *The Washington Post*.

When he announced the new committee, New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, mentioned other actions at various levels of government that pose dangers to the free exercise of religion. Some of them pertain to requirements in some states that Catholic adoption agencies place children in same-sex homes.

These restrictions on the Catholic Church have been nibbling at the Church's freedom for some time now. It was recognized a year ago by Bishop William E. Lori of Bridgeport, Conn., who issued "Let Freedom Ring: A Pastoral Letter on Religious Freedom." It was because of that letter that Archbishop Dolan named Bishop Lori chairman of the new committee.

Bishop Thomas J. Paprocki of Springfield, Ill., is another bishop who has experienced government interference in the workings of Catholic organizations. As we mentioned

in our Aug. 19 editorial, Bishop Paprocki is among those fighting to keep the state of Illinois from ending contracts with Catholic agencies because they refuse to place foster children or adopted children with same-sex couples.

Bishop Paprocki, a member of the Illinois Bar Association 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, carrier of a belief system that can have no influence on society except on secularist terms."

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.

"But we should note," 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 now being challenged.

Archbishop Dolan 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. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

'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., recounts the story of Agnes and Jake, devout Catholics who conceived and delivered four children during the first five years of their marriage.

Agnes described how Jake "wanted to be a good father and husband, and he couldn't see how that could happen if we continued to have more children. In short, he was getting a vasectomy."

Agnes had 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 minister to other women and encourage them to be bold in their faith if I wasn't living it myself? And what do I teach my children about marriage and 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 Marriage Covenant*, 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 the vasectomy notwithstanding her protests, Agnes confronted a question that many Catholics have had to contend with in their marriages.

She wondered whether it would still 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 matrimony," the other spouse is placed in an awkward situation.

A husband can struggle with a similar problem when his wife refuses to get off the pill and stop contracepting. While the contracepting 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 made infertile?

Pope Pius XI addressed this issue as far back as 1930, but the clearest teaching of the Church came 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 can be permissible when

"proportionally grave reasons" exist for doing so, and when one is earnestly "seeking to help the other spouse to desist from such sinful conduct [patiently, with prayer, charity and dialogue; although not necessarily in that moment, nor on every single occasion]."

The "Vademecum" and sound counselors say that participation in such an act would not be in and of itself immoral on the part of the non-contracepting spouse, but these counselors would also say that the one trying to lead the Christian life ought not to initiate sexual relations with the contracepting spouse.

Thus, while Agnes would not be obliged to facilitate her husband's sin, she could herself, without sin, engage in marital relations with him if she thought refusal to do so might lead to other sins, such as temptations to infidelity or divorce, as long as she continued to seek and encourage a change of heart and a change of perspective in him.

While Agnes came to understand this point in her head, she hesitated in her heart.

After pleading with Jake for over a year, she found herself burned out and exhausted.

Once, after crying through the night, a sudden and unexpected thunderstorm came through. As she heard the intense raindrops falling, she reflected on how the raindrops were like God's tears. She realized that God, too, is in a kind of broken marriage, a difficult marriage with the humanity that he loves.

She considered how the Church, while being his spotless mystical bride, has members who are often unfaithful, hurting the Lord and blocking his life-giving love.

"And yet," she reflected, "he never holds back. He comes to us, over and over again."

Indeed, God continues to give his body to the Church on her altars, ever beckoning us to conversion and perfection.

Agnes decided that for the time being, if her husband sought marital relations, she would consent, while patiently seeking to convince him that his unilateral decision about the vasectomy was a mistake.

She hoped to bring him to consider a reversal of the vasectomy. She sought to keep communication on the matter open and active, entrusting this painful trial in their marriage to God. "I lift up our marriage, our intimacy and our continued conversion to God, who knows our hearts."

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

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.

Garvey said that his daughter would give her last \$5 to a panhandler then not have enough money for the ride home.

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. I've actually had 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 be referred to the agencies that are equipped to handle their needs.

What would Jesus do? I do agree that it is no longer as simple as giving a few 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 either.

Laura Kazlas
Brownsburg

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 top Vatican official.

"The millions of displaced people on the move now in an effort to survive will tomorrow become refugees, illegal immigrants, without a nation, without a home, work and 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 so Catholic agencies could 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.

According to the United Nations, 13 million people in the Horn of Africa are in urgent need of emergency aid, particularly in Somalia, where thousands of people risk death.

Caritas Internationalis, the Vatican-based confederation of 165 national Catholic charities agencies, has helped 1.1 million people in the region, especially the most vulnerable like the elderly, women, children and the disabled, said Michel Roy, the confederation's general secretary.

Through its appeal campaign, Caritas Internationalis has raised 31 million euros—about \$41.7 million. It expects to raise a total of 60 million euros—\$80.7 million—to provide emergency food aid, clean water, sanitation, drought-resistant seeds, and develop water conservation systems, he said.

Ken Hackett, outgoing president of the U.S. bishops' Catholic Relief Services, said the agency's short-term and long-term projects have made a real difference in people's lives. Those communities that were helped in past crises are much better off than people in areas CRS was unable to reach, he said.

"Our contributions, while very significant over the years, are only a small part of what needs to be done" because the scope of problem is so great, he added.

Roy called on the international



An internally displaced Somali woman cries on Sept. 20 near the body of her son, who died of malnourishment, next to their temporary home in Mogadishu. Pope Benedict XVI asked the international community to continue aid to the drought- and famine-stricken Horn of Africa, and asked individuals to offer prayers and donate money to help save the millions facing death.

community to step up donations and help Somalis with nation building since, he said, one of the root causes of the instability and hunger is the lack of a central government.

Bishop Giorgio Bertin of Djibouti, who also is apostolic administrator of Mogadishu, Somalia, said the Church must also find ways to collaborate with Muslim organizations that provide aid for those affected by the food crisis.

He also supported the emphasis

on building schools, saying Catholic schools "are the best combatants against terrorism" because people from diverse ethnicities, religions, nations and backgrounds come together in Catholic institutions where they learn "to live together and respect one another."

(To contribute to the Church's relief efforts in the Horn of Africa, log on to www.crs.org and click on "Horn of Africa Famine: Help Now.") †

Bishops' new ad hoc committee 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 a committee to shape public policy and 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.

Bishop William 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 unfriendly 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 committee.

"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 over 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 April.

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 individuals with 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 most of us could never have imagined," Archbishop Dolan said. †



Archbishop Timothy M. Dolan



Bishop William E. Lori

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Events Calendar

October 15

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

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Catholic Adult Fellowship, "The Positive Side of the 20 Commandments!" day of reflection**, 9 a.m.-4 p.m., registration deadline Oct. 10, free-will offering. Information: 317-410-4870 or nshoef@themoreiknow.info.

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis. **Dinner dance**, 5:30 p.m., \$20 per person includes dinner. Information: 317-727-4802 or barbaricp@aol.com.

St. Philip Neri Parish, Msgr. Busald Hall, 545 Eastern Ave., Indianapolis. **All-Class Alumni Reunion**, Mass, 4 p.m. reception and dinner, 5 p.m., Hall of Fame

recognition, 7:30 p.m., \$25 per person, reservations due Oct. 8. Information: 317-631-8746.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. The Knights and Ladies of Peter Claver #191, **Spaghetti dinner**, 6-8 p.m., \$5 adults, \$3 children.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall retreat for Cub Scouts, Boy Scouts and Girl Scouts of all ages, "Mary, Our Mother,"** 1-6 p.m., \$5 per person. Information: indyccs@comcast.net.

Knights of Columbus Hall, 511 E. Thompson Road, Indianapolis. **"Shop for a Cure,"** 1-4 p.m. Information: 317-888-7249.

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **St. Elizabeth/Coleman Pregnancy and Adoption Services, "Elizabella Ball,"** 6 p.m., \$125 per person. Information: 317-592-4072 or vsperka@archindy.org.

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora. **Oktoberfest 2011**, German pork dinner, 4-7 p.m., food,

music, children's area, 3-10 p.m. Information: 812-926-0060 or www.mystmarys.com.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **"Harvest Dinner,"** 4-7 p.m. \$8 adults, \$4 children 5-12, children 4 and under free. Information: 812-654-2009.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Chili supper**, 6 p.m. Information: 317-831-4142 or msha@stm-church.org.

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

St. Mary Parish, 415 E. Eighth St., New Albany. **"America Needs Fatima," rosary rally**, noon. Information: 812-944-0417 or ruthsmc@sbcglobal.net.

Rama Car Wash, State Road 560 and 135, Greenwood. **"America Needs Fatima," rosary rally**, noon. Information: 317-985-1950 or mevans@maryannevantravel.com.

East Central High School, 1 Trojan Place, St. Leon. **Word of God Prayer Ministry, "Freedom and Healing through Forgiveness," Immaculee Ilibagiza**, presenter, 8 a.m.-4 p.m., \$40 per person, \$20 students from seventh grade to full-time college students. Information: www.healingthroughthepowerofJesusChrist.org.

October 16

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **"Fall Festival,"** 10:30 a.m.-6 p.m., food, games, shooting match. Information: 812-843-5713.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, the Peacemaker,"** Benedictine Father Noël Mueller, presenter, 2 p.m. Information: 812-357-6501.

October 17

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

October 18

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. **Catholic Faith**

Update, "Perspectives on Catholic Practice-Catholic Identity," session two of five, Franciscan Father Larry Janezic and Franciscan Brother Gary Jeriha, presenters, 7 p.m. Information: 317-638-5551.

Marian University, Ruth Lilly Student Center, community room, 3200 Cold Spring Road, Indianapolis. **Marian Adult Programs, information meeting**, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

October 19

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "A Night with the Exorcist,"** Father Vincent Lampert, presenter, 7 p.m. Information: www.indytot.com or indytheologyontap@gmail.com.

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

October 20

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

October 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Following Faith, Family and Fast Breaks," Chris Denari, WXIN Channel 59 sports director, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Oct. 21-23

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

October 22

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

Retreats and Programs

October 14-16

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See Weekend," vocations discernment retreat for women**, 7 p.m. Fri.-1 p.m. Sun. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

October 16

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** jam session, high school students and older, 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.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 Angela Jarboe, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

October 21-23

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

October 22-23

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

October 24-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **Priests' retreat, "Reflections on the Life and Ministry of Jesus and the**

Challenges of Contemporary Priestly Ministry." Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 28-30

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"From Our Hands to Our Hearts-Praying the Rosary,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 29

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

October 30

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

November 4-6

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

November 8

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@oldenburgosf.com. †

Former Christ the King parishioner professes vows with Dominicans

Dominican Sister Imelda Grace Lee, formerly a member of Christ the King Parish in Indianapolis, professed



Sr. Imelda Grace Lee, O.P.

temporary vows on July 28 as a member of the Dominican Sisters of St. Cecilia Congregation based in Nashville, Tenn.

A graduate of Bishop Chatard High School in Indianapolis, Sister Imelda

Grace is the daughter of James and Debra Lee, also members of Christ the King Parish.

She attended Indiana University in Bloomington and is 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. †

St. Joseph sister celebrates 50 years of religious life



Sr. Karen Van De Walle, C.S.J.

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 at The Potter's House, a studio she maintains in Indianapolis, where she meets people from all over the world who share her passion for the spirituality of art. †

Walk for Life winner



Zarya De Souza, a seventh-grade student at St. Charles Borromeo School in Bloomington, holds a 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 in the middle school and high school division of the event. Seated next to Zarya is her mother, Kelly De Souza, St. Charles Borromeo Parish's coordinator for the Walk for Life. All proceeds from the event benefited the Crisis Pregnancy Center and Hannah House Maternity Home in Bloomington.

Washington cardinal confirms members of former Episcopal community

WASHINGTON (CNS)—During a Mass marked by a joyful homecoming 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 one 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."

Row by row, the members of the St. Luke community filed 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."

After his former parishioners had received the sacraments of initiation during the Mass, Lewis—who hopes to begin studying for the Catholic priesthood next

year—walked up to be confirmed, and later to receive his first Communion as a new Catholic, following his parents, his wife, Vicky, their daughter and grandson.

"I was brought to tears several times," Lewis said afterward. "As I watched my people come forward for their first Communion [as Catholics], I was praying and thanking God. They're so open to what God is doing in their lives. I've been honored to be their pastor."

Under "Anglicanorum coetibus," an apostolic constitution issued by Pope Benedict XVI in November 2009, the Church has provided a way for entire Anglican parishes or groups to become Catholic while retaining some of their Anglican heritage and liturgy.

"This is the first former Episcopal parish [in the United States] to be formally received into the Catholic Church since the announcement of *Anglicanorum coetibus*," said Father Scott Hurd, a priest of the Archdiocese of Washington and former Episcopal priest now serving as chaplain of the St. Luke community.

Cardinal Wuerl, the Vatican's representative for implementation of "Anglicanorum coetibus" in 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 parishes seeking 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. ordinariate 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.

'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.'

—Susan Mathis



Washington Cardinal Donald W. Wuerl confirms Mark Lewis during an Oct. 9 Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. Lewis, a former Episcopal priest who served as rector of the former St. Luke Episcopal Parish in Bladensburg, Md., and 70 other members of the parish were received as full members of the Catholic Church during the Mass.

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 their 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 Chane of the Episcopal Diocese of Washington. †

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 Stradley, 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. †



Helen Alvare

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HOLY ANGELS

continued from page 1

schools offered help in different ways.

Before the season, coaches of the kickball teams at St. Matthew the Apostle Parish and St. Therese of the Infant Jesus (Little Flower) Parish, both in Indianapolis, let the Holy Angels team practice on their kickball diamonds because Holy Angels School doesn't have a playground that's big enough to practice the sport.

The cheerleaders at St. Matthew also donated new shoes and shorts for the Holy Angels kickball players. The players at St. Malachy Parish in Brownsburg supplied team socks for the Holy Angels girls, while the team at St. Barnabas Parish in Indianapolis bought kickballs, made bracelets and wrote letters of encouragement for the Holy Angels players.

"Holy Angels isn't a needy school, but they needed help from other schools to get the program started," says Antoinette Burford, an assistant coach for the Holy Angels team. "Kickball is so competitive, but our girls saw the other teams wanted to help them get better. And that was a big deal to them. The girls have pride, and you can see it."

That sense of pride shined through as the Holy Angels team won its 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."

So was 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 kickball 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 SS. Francis and Clare of Assisi Parish in Greenwood rescheduled a game when the Holy Angels team had transportation problems.

Those examples of sportsmanship made an impact on the Holy Angels players.

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

"It was fun," she says.

It was almost as much fun as finishing the regular season undefeated, winning a division championship, making it into the playoffs for the city championship and being invited to Cardinal Ritter Jr./Sr. High School in Indianapolis, where the students held a pep rally for the Holy Angels girls on Sept. 21, the day of their playoff game.



Above, the players and coaches of the kickball teams of Holy Angels Parish and St. Barnabas Parish, both in Indianapolis, have their photo taken together after a playoff game on Sept. 21—a moment that shows the special connection that the Holy Angels team had with other teams during a memorable season.

Left, Father Robert Gilday presents a division championship trophy to the kickball players of Holy Angels Parish in Indianapolis. It's the first trophy the parish has earned in a sport since 1995. A playoff game between the teams of Holy Angels Parish and St. Barnabas Parish was played on Sept. 21 at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, where Father Gilday is the pastor.

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, Sherlynn Pillow, saluted the team in a school-wide announcement. Pillow told the school children that the kickball team had earned the school its 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.

"One 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." †

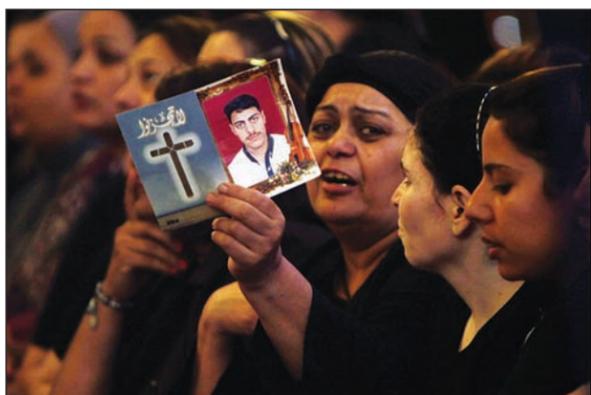
Pope Shenouda declares days of mourning after protest turns violent

CAIRO (CNS)—Orthodox Pope Shenouda III declared three days of mourning, fasting and prayer for victims of peaceful protests that turned violent, and Church and government leaders called for Egypt to reaffirm its commitment to religious freedom.

At least 26 people—mostly Christians—were killed and nearly 500 were injured on Oct. 9 as gangs armed with firebombs, sticks, swords and rocks attacked about 1,000 people staging a peaceful sit-in outside a state television building. As the violence escalated, a speeding military vehicle mounted a sidewalk and rammed into a group of protesters, killing a number of them.

Witnesses said headless bodies lay in the street in the worst sectarian violence since the ousting of President Hosni Mubarak in the "Arab Spring" revolt earlier this year.

But several Catholic leaders said the problem had moved beyond sectarianism.



An Egyptian Christian woman shows a picture of her son during a funeral at Abassaiya Orthodox Cathedral in Cairo on Oct. 10. At least 26 people, mostly Christians, were killed on Oct. 9 when troops broke up a peaceful protest against an earlier attack on a church in southern Egypt.

"The army and the police are confronting the Copts. This is the problem," Father Rafic Greiche, 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.

Catholic Bishop Antonios Aziz Mina of Giza 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 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 repainting it—had to be signed by the former president. At least one priest recalled waiting

more than 21 years for a permit and said that, even after a permit was granted, state or local officials could stop construction for "security issues."

Cardinal Naguib told the Italian bishops' news agency, SIR, 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, sustained 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 pelting 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 the 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. †

RED MASS

continued from page 1

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 way, we can be helped, we are helped—by the Spirit, by the teachings of the Church, by all the things that God gives us—to find our path” amidst the complexities of life.

“Thanks be to God,” he said, “we have the teachings of the Church, the sacraments that we share and the Eucharist that we 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 and guests to the annual dinner following the liturgy.

“When we treat people with dignity and compassion and respect,” he said, “we serve them and Christ in them.”

St. Thomas More, while facing martyrdom, described himself as “the king’s good servant, but God’s first,” Certo said. “That is a lesson to all of us, particularly when we’re confronted by the little choices that lead us off in the wrong way. Confronted by the greatest of choices, he gave us a model to follow.”

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 on U.S. Sen. Richard Lugar’s staff in Washington before moving to Indianapolis to raise four children.

In 1994, she co-founded the Neighborhood Christian Legal Clinic then 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 oppressed, rescue the weak and the needy, and deliver them from the hands of the wicked,” she said, quoting from Ps 82:3-4.

“What a privilege to be able to feel like you’re part of that Scripture [passage],” Kuzma said, and to be able to continue that kind of compassionate service for the Indiana Attorney General’s Office.

“We’re absolutely seeking to serve those who cannot defend themselves,” she said.

Mideast Church leaders worried about Christians if Syria has civil war

BEIRUT (CNS)—Pressure being put on the Syrian government could have very bad consequences, especially for Christians, warned the patriarch of the Syrian Catholic Church.



Patriarch Ignatius Joseph III Younan

Attempts to collapse the government “will very probably lead to chaos,” Patriarch Ignatius Joseph III Younan told Catholic News Service.

“This chaos, surely—with no means to implement security—will lead to civil war,” said the patriarch, who stressed that a civil war in Syria would not merely be a struggle among political parties to control the power. “It will be confessional [religious], and war in the name of God is far worse than a political struggle. And this is what we fear.”

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 nation’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 the conviction that there is no separation between religion and state, he added.

“This would surely result in discrimination against those who do not share their religion,” he said.

“The Church has always defended, and it stands for, the civil rights of all human beings,” Patriarch Younan said.

While it would take time to make the needed reforms in the case of Syria, those seeking change for the good of their country “have to be kind of patient and find a way to make those needed reforms.

“However, it doesn’t look feasible that these reforms will come out of violence,” he said.



Bishop Christopher J. Coyne, apostolic administrator and principal celebrant for the annual Red Mass on Oct. 3, elevates the Body of Christ at St. John the Evangelist Church in Indianapolis. Concelebrating the St. Thomas More Society’s annual liturgy were, from left, Msgr. William Stumpf, moderator of the archdiocesan curia; Father James Bonke, defender of the bond for the archdiocesan Metropolitan Tribunal; Father Stanley Pondo, adjunct judicial vicar for the archdiocesan Metropolitan Tribunal; and Father William Munshower, a retired priest and chaplain of Cathedral High School in Indianapolis. Another concelebrant, Msgr. Frederick Easton, not shown, a canon lawyer who recently retired as vicar judicial of the archdiocesan Metropolitan Tribunal, received extended applause at the start of the Mass for his many years of service to the Church.

“... We’re doing a big initiative with respect to ... protecting victims of human trafficking.”

As a legal professional and state employee, Kuzma said, “I just feel so grateful to have that opportunity to represent those folks who need help, maybe the lowest of our population.”

Kuzma also assists Attorney General Greg Zoeller with efforts to protect people facing foreclosure of their homes as well as assist enlisted men and women struggling with financial, legal and family challenges while serving their country at times half a world away.

“It’s very meaningful and rewarding,” she said. “This is something we need to be involved in. The Neighborhood Christian Legal Clinic is a partner in this endeavor as well so I’m very grateful for that.”

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 risk and to be involved” in 1994 in the Neighborhood Christian Legal Clinic, she said, which started small and was only open on Saturday mornings.

Last year, Kuzma said, the faith-based, nonprofit, neighborhood legal clinic served about 12,000 people in need with a budget of



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.

more than \$1 million.

“Only the Lord can do that,” she said. “We’re all grateful to go along for the ride and be a little bit of a part of it. It was very much a blessing. ... We are created to do good works. He has figured out what it is that we need to do to serve him, and all we have to do is find that work that he wants



Abigail Kuzma, director and chief counsel of the Consumer Protection Division of the Indiana Attorney General’s Office, received the St. Thomas More Society’s 2011 Woman for All Seasons Award for her distinguished legal service to the poor. Indiana Attorney General Greg Zoeller presented the award during a banquet after the legal organization’s annual Red Mass on Oct. 3.

us to do.”

Before his closing prayer at the dinner, Bishop Coyne reminded the legal professionals that, “This, more than anything else, is a time when we need to be people of hope and joy. We need to say to people that we’re all in God’s hands always, and that God’s hands are my hands and your hands.” †

Maronite Catholic leaders also have called for dialogue on the situation in Syria.

“We’re neither for nor against a regime,” said Archbishop Paul Sayah, vicar general of the Maronite Patriarchate in Beirut and former archbishop of Haifa. “We judge a regime on its merits and how it deals with the values of freedom, democracy and rights.”

He explained that Syria’s small, minority-represented government, the Alawites who have been running the country for 40 years, are not going to let go easily because they know if the Sunnis take over, “it’s going to be very dangerous for them [Alawites], to put it very mildly.”

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 slogans, he warned, “but they are significant.”

If change is not brought about peacefully, “there is a risk that it may go from an oppressive regime to a more brutal one, especially now that the atmosphere tends to be rather fundamentalist in the region,” Archbishop Sayah said. He also expressed concern about a potential civil war.

“Everyone knows what kind of disaster civil war is. Iraq is a very loud example,” he told CNS. “In Iraq, the Christian minority paid a huge price. Two-thirds of Christians had to leave Iraq.”

“Since we know enough about the situation in Iraq,” said Patriarch Younan, “we fear that the kind of pressure put on requiring the fall of the government in Syria will have very bad consequences, even worse than in Iraq.” †

Providence Self Sufficiency Ministries campus dedicated

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 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 are not proud, who know they need God. We cannot save ourselves. ... A place like this [campus] teaches us that we all need God. Mother Theodore, the saint of Indiana, teaches us that we need God. Blessed 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.

The French nun came to Saint Mary-of-the-Woods in 1840 to establish the congregation in order to educate the children of pioneers.

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 Unruh 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.



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, blesses a six-foot bronze statue of St. Theodora Guérin at the conclusion of a Mass on the campus of Providence Self Sufficiency Ministries (PSSM) in Georgetown. The Mass was celebrated as part of the dedication of the campus. Assisting Msgr. Schaedel are, from left, Providence Sisters Maria Smith and Barbara Ann Zeller, president and CEO of PSSM, and Father Juan Valdes, administrator of St. Mary Parish in Lanesville.

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.spsmw.org/pssm/home-----pssm.aspx.) †

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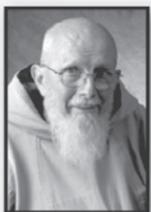
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Change in the *Sanctus* conveys the holiness of God

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.

I asked him, 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 preface 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.”

‘To be invited into the holy mystery of God, therefore, is so profound that it is almost too much to bear.’

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 is the Lord of hosts! All the earth is filled with his glory!’”

The seraphim’s triple repetition of the word “holy” brings it to the superlative, that is to say, the most holy of all.

Meanwhile, Isaiah is overwhelmed by the event and fearful that he may die for seeing the Lord.

Instead, God chooses Isaiah to be his prophet and spokesperson.

This mere mortal has entered a holy experience, and comes out empowered and cleansed.

It is truly what is called an experience of the “holy.”

Chapter 6 of Isaiah presents his call to be a prophet in an account that introduces the Emmanuel prophecies that we hear during the Advent and Christmas liturgies.

The word “hosts” is closer to the way most Bibles translate the aforementioned passage in Isaiah. In the Old Testament, the term “hosts” usually means a great number of warriors. This is conveyed in the previous translation by the words “power and might.”

It is the very power of the source of the *Sanctus* that led me to reconsider the music that we were reviewing for the parish.

The second of two significant Scripture references included in the

Sanctus is from Matthew 21:9, which presents the narrative 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 enter 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” (Is 6:5).

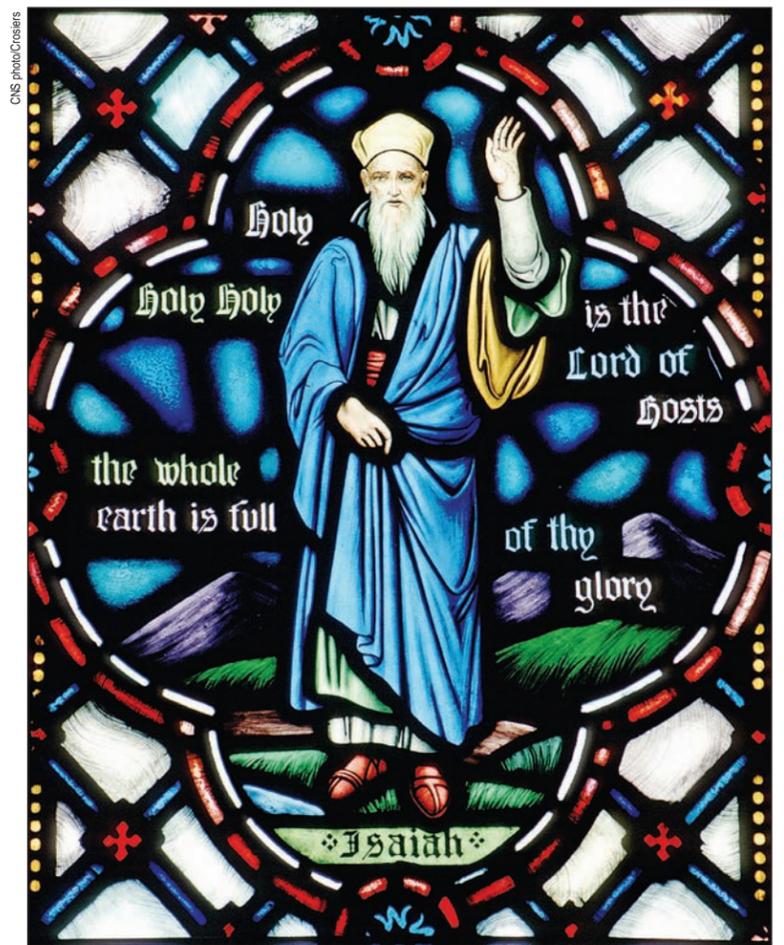
God the Holy One, the Lord of hosts, can only be experienced in a limited way in this life.

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.

Singing 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 also be experienced in the love of a mother for a newborn baby or in the reconciliation between friends.

While visiting Haiti a few years ago, I was blessed to celebrate



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.

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 found laying 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.

“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 sanctuaries 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.

Liturgy, which is rooted in biblical tradition, conveys meaning to participants. And when liturgical texts are precisely translated from the original Latin and understood through poetic biblical imagery, liturgy facilitates active participation at Mass.

Faithful translations inspire the soul and make God’s voice more accessible.

One noteworthy change takes place directly following the consecration.

Presently, the priest says, “Let us proclaim the mystery of faith.” But in the new translation, he will simply announce, “The mystery of faith” (“*Mysterium fidei*”).

This formulation accomplishes two things.

• First, it acclaims the mystery of Christ’s sacrifice already present on the altar, in which “is contained the whole spiritual good of the Church, namely Christ himself, our Pasch” (*Catechism of the Catholic Church*, #1324). It is a declarative statement about the Eucharist now present.

Blessed Pope John Paul II reflected on these words in his encyclical “*Ecclesia de Eucharistia*” (“The Church comes from the Eucharist”). The very thought of the mysterious gift of the Holy Eucharist, he said, should fill us with “profound amazement and gratitude” (#5).

• Second, it invites the faithful to acclaim the sacramental mystery. In response, the people will make one of three revised acclamations that are rooted in Scripture.

Each employs the second person “you/your,” addressing Christ directly.

Each includes the phrase “we proclaim” and “save us.”

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 Bayley-Ellard in the Diocese of Paterson, N.J.) †

From the Editor Emeritus/John F. Fink

Biblical readings: The books of Esther and Baruch

Next week, the 29th week in Ordinary Time, the Old Testament books of Esther and



Baruch are included in the Office of Readings. Most of Esther is read on Sunday through Thursday and parts of Baruch on Friday and Saturday.

The Book of Esther is historical fiction, a novella about God's Providence. It's the story of a young Jewish girl who is chosen queen of the Persian Empire by King Ahasuerus—Hebrew for King Xerxes, 485-464 B.C. She is queen when the king's powerful vizier, Haman, plots to destroy, in a single day, all the Jews living in the empire because of his hatred for Mordecai, who happens to be Esther's uncle and foster father.

Esther uses her charms with the king to avert the pogrom against the Jews. She manages to reverse the royal decree of extermination so that Haman is hanged on the gibbet he built for Mordecai.

The Jews celebrate their deliverance with the annual feast of Purim.

The story has three major sections: how Esther is selected to become queen; Mordecai's conflict with Haman and Esther's intervention to save the Jews; and the revenge the Jews take against their enemies.

This book was originally written, in Hebrew, toward the end of the Persian Empire in the fourth century B.C. However, it had no reference to God anywhere in it. In the second century B.C., a Greek version was produced with the addition of 107 verses inserted in appropriate places. The additions include prayers by Mordecai and Esther.

Since the additions were in Greek, the Jews did not accept them in their canon, but the Catholic Church did, including Esther's prayer before she went to meet the king.

The only New Testament reference to the Book of Esther occurs when King Herod Antipas says to the daughter of Herodias, "I will give you anything you ask, even half my kingdom" (Mk 6:23). That's an echo of King Ahasuerus, who said to Esther, "What is your request? Even if it is half of my kingdom,

it shall be granted you" (Est 5:3).

The Office of Readings has only two passages from Baruch, a book ascribed to Jeremiah's scribe but actually composed by four writers centuries after Baruch's death. The first passage is a penitential prayer, which consists of a confession of guilt speaking of God in the third person, and then a plea for mercy addressing God directly in the second person.

The second passage, the book's centerpiece, is a poem that extols wisdom as the great gift God has given to Israel. It demonstrates that two scriptural traditions, that of Job and that of Sirach, are not incompatible. Job illustrated that wisdom is unfathomable (Job 28:1-28), while Sirach stated 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 God, the law that endures forever; all who cling to her will live, but those will die who forsake her" (Bar 4:1). †

Cornucopia/Cynthia Dewes

We think 'I' is the most important word in any language

Did you ever notice how personally most of us take catastrophes in our lives? We're offended when bad things happen to us good people, especially when we had no control over what happened.

For example, we've listened to the people around New Orleans saying, "Why me?" on the TV when Hurricane Katrina hit the Gulf Coast and destroyed their homes or businesses.



I'm sure people in many states are saying it again now in light of all the floods and other natural disasters which have happened so often lately throughout the U.S.

Most of us are miffed to discover all the ailments that accompany aging. What's worse, they're happening to me! And we often don't have much patience with others who are experiencing the same thing.

When our spouse graduates from selective hearing to actual deafness, we take it personally. We pout if he or she doesn't hear what we say or gets it wrong. We make scenes over missed appointments or obligations even when they were really just misheard, not carelessly forgotten. Aging presents a variety

of problems over which we have little control.

But it's another thing to make a bad decision and have to endure the consequences. If we decide to cheat just a little and get caught, we figure we deserve it. If we hastily marry an untrustworthy person, we're not exactly surprised if the marriage fails. Or if we abuse or ignore our kids, despite all our rationalizations, we have no valid excuses when they act out.

At one point in time, people thought the sun revolved around the Earth. After all, people lived on Earth, and wasn't it obvious that everything centered on them and their world? Even the Church fought scientific evidence to the contrary for a while. It was just too hard to believe that the natural order did not obey human self-centeredness.

Maybe we should never have learned that we're made in the image of God because it sure made some of us feel important. Think of the Christian believers in predestination who were convinced that they must be the Elect in contrast to all those other poor slobs who were not. Or think of all the religious wars throughout history between faiths claiming to be the only one favored by God.

Also, we often took the imperative to be stewards of the Earth to mean that we could treat the rest of God's creation however we pleased. We could abuse the soil, make animals

suffer or waste natural resources just because we wanted to be comfortable or because it was convenient. After all, hadn't God entrusted them to us as the masters of the universe?

Sometimes this attitude extended to "me first" in human relationships as well. Our perceived "needs" came first. Sometimes we even went to war as nations because of selfish human desires.

Christ startled everyone by insisting instead that we must always put the other guy first. We must forgive 70 times seven or treat our neighbor as we would like to be treated. Our human obligation is to love and to serve others, and to do so without whining.

Babies come into this world needing everything and thus being the natural centers of attention. Then they learn the word "I"—or "me" in toddler talk—and continue expecting to be the king or queen of the family. But when they finally grow up, some later than sooner, they learn to use "I" sparingly. And, hopefully, the egotism that goes with it.

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

The Bottom Line/Antoinette Bosco

A question that those of us who are Catholic are often asked

"God finds us again and again, when we least expect him. He finds us because he never left us."



These comforting words, found in *Why Stay Catholic? Unexpected Answers to a Life-Changing Question* (Loyola Press), stay with me because of the power contained in them.

The book's author, Michael Leach, is publisher emeritus and editor-at-large of Orbis Books.

In *Why Stay Catholic*, he confronts a reality that we all live with—knowing people, often our relatives, who were once good Catholics, but now never go to Mass.

Leach honestly acknowledges that many Catholics have left the Church because of scandals or something as mundane as "simple boredom" that led them to question their faith. But then he gives remarkable reasons for celebrating our Catholic faith despite our oftentimes great disappointments.

While the book is significant, the man behind the book is even more so.

Leach has edited and published more than 2,000 books by such authors as Nobel Prize and prestigious book award winners. He is the former president of the Catholic Book Publishers Association, the ecumenical

Religion Publishers Group and Crossroad Publishing Company.

In 2007, Leach, who is dubbed "the dean of Catholic book publishing," was honored with a Lifetime Achievement Award from the Catholic Book Publishers Association.

I have known him for more than 40 years. But it was in April of 2001 that he took me by surprise with a special request.

He called me, saying that he had read an editorial that I had written for the *Hartford Courant*, expressing how appalled I was that Montana had brought back the death penalty, which I had opposed all of my life. And I continued opposing it even though my son, John, and his wife, Nancy, had been murdered in Montana not long before the state resumed executions.

Leach then asked if I would write a book on the death penalty for him to publish at Orbis.

I asked him, "When do you want it?" He said on Aug. 1, and I agreed.

But when I hung up, I thought, "You crazy lady! You just said you'd write a book in three-and-a-half months!"

I did manage to write *Choosing Mercy, A Mother of Murder Victims Pleads to End the Death Penalty*, but mainly because Leach polished it well and titled it.

In *Why Stay Catholic*, he shares his personal story of how he had become a priest, thinking he could "make things right for

everyone, but was learning the hard way" that he could not. He then "began to wonder what it would be like to love just one person with all [his] heart, and have a family and do just that one thing right."

He tells how he met "stunning Vickie," whom he married a year later.

That was more than 40 years ago, and now Vickie has early stages of Alzheimer's disease, but praises God, Leach writes, for the "miracles" in her life—her "sweetheart" and "wonderful boys."

The book is full of love stories.

Leach also reminds Catholics that "Catholic social teaching is founded on the principle of solidarity—a spiritual awareness that each of us is responsible for the good of all of us. It is knowing that when a family in Chicago gets food stamps, a city is richer; when a family in Maine receives health care, a state is healthier; when taxes from a corporation in Manhattan help provide shelter for a homeless family on the Gulf Coast, a country is stronger; and when a wealthy country sends AIDS medicine to families in Nigeria, the entire world is blessed."

We Catholics should respect, he said, our "deposit of faith [that] is not a limited checking account. It's a trust fund that increases and multiplies."

(Antoinette Bosco writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Puppy love, whale watching and St. Francis

Across the country, young married couples have settled on the perfect preparation for parenthood—a puppy.



It is a trial run that delivers many of the same tussles and delights—a tiny, big-eyed creature who is named and measured and potty trained, who interrupts Netflix and upends the budget, protracting Saturday mornings and

contracting Saturday nights. Someone to worry about and brag about, to snuggle and scold. Someone to put in the Christmas card photo.

It may seem silly, but the multi-vitamin dog treats and rhinestone-encrusted collars come with the immediate miracle of getting outside yourself—committing to that pup and feeling your heart rise and fall with its every whimper.

Puppy training is, indeed, parent training.

Three in four Catholic households report having a pet, according to the American National Election Studies.

This month, we saluted their patron saint, St. Francis of Assisi, and all the motley pets we have loved. We gathered under the slanted sun for animal blessings, a reminder of the catholicity of Catholicism, that the stuff of home life has a place in the Church—even the critters that shed.

Jackie, 48, a curly-haired Catholic who has never married, cherishes her Shih Tzu. Without her, the New Jersey native says, "this house would be really lonely."

Jackie lost her male Shih Tzu in May, "after 15 and a half years of happiness and love."

Hallmark introduced pet sympathy cards in 1984 and, over the years, sales have steadily increased. "Your pet was part of the family," reads one card, picturing an empty soft chair. "That's what makes saying goodbye so hard."

The more hours I log in my office, the more I appreciate even passing animal encounters, like the four raccoons that cautiously descended our oak tree after a thunderstorm, crawling in pairs and leaning against each other. Or the tree frog that landed on the front door one August evening, mystifying with its bulging yellow eyes.

Sit too long at a computer and you can forget everything outside the inbox.

That's why my family packed three binoculars and a 16-gigabyte memory card on our recent Alaskan cruise. We yearned to see some hulking mammal living among the woodland and waterfalls. Goats and moose and bears—oh, my!

Bald eagles flew overhead, salmon swam below us. And I couldn't pass up the opportunity 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.

Two and a half hours later, the outlook was bleak: gray sky, gray water, biting wind and pelting rain.

No whale.

"This is when they toss out the battery-operated rubber whale," someone joked.

And finally, a humpback. On our side of the boat. Not far.

The dorsal fin made a smooth arc, sliding from right to left. I snapped my camera repeatedly, pointing it at the whale and lowering it to my chin so I could observe directly, without any filter.

Here was a 40-ton beast in an endless ocean choosing that very moment to dip above the water. Witnessing that spontaneous act in that natural environment felt like peering behind the curtain into a secret world. You only get a few seconds, but you memorize the sight.

"All praise to you, Oh Lord, for all these brother and sister creatures," St. Francis wrote in his "Cantic of the Creatures."

We echo his words today, craning our necks to take it all in. The world is big, and we are small.

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

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

The Sunday Readings

Sunday, Oct. 16, 2011

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

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 overtaken 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 unequalled joy.

An unusual turn of phrase was the prophet's designation of King Cyrus as an instrument of God. The reason that this was a novelty was because Cyrus was a pagan. He was not in any sense a son of Abraham. His ancestors never followed Moses across the Sinai Desert in the Exodus.

Yet, God used Cyrus to accomplish the divine will. The divine will was to effect the survival—and the return to peace and security—of the children of Abraham.

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

Thessalonica was a Greek city located on the Greek mainland of the Balkans. It exists today as a living community, the Greek city of Saloniki.

The epistle comes from Paul, along with his disciples, Silvanus and Timothy.

As Christians were at that time everywhere throughout the nearby Asia Minor, the Christians of Thessalonica were living in the midst of a hostile culture. Virtually every convention

in the Roman Empire, which covered all of Asia Minor and Greece, stood in utter opposition to the Gospel of Jesus.

Paul, therefore, had to reassure, encourage and strengthen this community. He also had to assert his own credentials. He was an Apostle, specially chosen by Christ. His authority came from the Lord, and he spoke as a most devout believer in the message of Jesus.

St. Matthew's Gospel supplies the last reading.

It is one of the best known passages in the New Testament. Again and again, this text has been used to defend a very draconian view of separation of Church and state, almost as if it is that there are two reservoirs of divine authority in human life—one dealing with religion and the other with government—and never the twain shall meet.

The Gospel clearly exposes an attempt to ensnare Jesus. If the Lord spoke against paying taxes, then Roman law would be defied, and the Romans were unforgiving 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 fell into neither trap. The basic final point was that the more important reality is the kingdom of God in 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. †

Daily Readings

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

Tuesday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 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
Luke 12:39-48

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

Friday, Oct. 21
Romans 7:18-25a
Psalm 119:60, 68, 76-77, 93-94
Luke 12:54-59

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

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

Question Corner/Fr. Kenneth Doyle

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

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.



I know someone who was forced into bankruptcy through no fault of his own.

His company went bankrupt, his stock options evaporated and his 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 and 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 morality involved in that.

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 arrived at bankruptcy 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.

Most likely, he has little discretionary income right now and is struggling to get his life back in economic balance.

I would say that, down the road, if it ever came to be that he had resources beyond what was needed to maintain his family reasonably, he should endeavor to repay the debts that the bankruptcy court discharged legally.

Q I often witness adults chewing gum during Sunday Mass and then going right up to receive holy Communion.

Am I wrong in thinking that chewing 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 (#919 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 is food 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.

Gum, whether you chew it or swallow it, whether it has sugar or not, profanes the mouth and makes it less worthy as a receptor for the body of Christ.

So yes, gum is food, and people should not chew it during the hour before they receive Communion. †

My Journey to God

God Bless the Geese



God bless the geese
And winged things
That soar the skies
On gracious wings.

They sing their praises to Our Lord,
Day by day, near and far.
They don't pretend, they don't conspire,
They don't ask "Why?" They simply are.

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

I love their very goosiness—
Their clamorous calls and waddling
walks.
Though loathed by many, grace
unseen—
Our Lord's life, too, was paradox.

By Linda Abner

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.

BIERLY, Roberta K., 60, St. Peter, Harrison County, Sept. 16. Wife of Roger Bierly. Mother of John Bierly Jr. Sister of Janie Whittaker.

COTTERMAN, Lynn, 86, St. Luke the Evangelist, Indianapolis, Sept. 29. Mother of Bill Cotterman. Sister of Vance Cotterman. Grandmother of three.

ECKRICH, Matthew John, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 19. Husband of Mary Helen Eckrich. Father of Betsy Glowinski, Christina Tebbe, Cathy Walter, Kevin Klaiber, Theresa, Mark, Matthew III and Tom Eckrich. Brother of Franciscan Sister Helen Eckrich and Tom Eckrich. Grandfather of 18. Great-grandfather of eight.

GRANNAN, Julieanne M., 74, Our Lady of the Greenwood, Greenwood, Sept. 30. Wife of Anthony Grannan. Mother of Bryan, Curtis and Mark Grannan. Grandmother of two.

HUESMAN, Ruth L., 87, St. Joseph, Shelbyville, Sept. 30. Mother of Donna Daub, Jane Kuhn, Teresa Muldoon, James, Jerry, John, Pat and Sam Huesman. Sister of Ruby Woods, Donald and Willard Stohry. Grandmother of 18. Great-grandmother of 17.

HUSER, Martha Jean, 92, St. Mary, Greensburg, Oct. 1. Mother of Grace and Fred Huser. Grandmother of two. Great-grandmother of one.

KUHN, Andrew Dale, 36, St. Joseph, Shelbyville, July 16. Son of Stephan Kuhn and Sandra Kuhn. Brother of Kathleen Bolengo, Julia Weintraut and Michele Vicen.

RAJA, Vincent A., 76, St. Barnabas, Indianapolis, Sept. 24. Husband of Ann Raja. Father of Julie Flickinger, Kathleen Pugh and Vincent Raia. Grandfather of nine. Great-grandfather of three.

RIALL, Lucille C., 86, St. Joseph, Sellersburg, Sept. 1. Wife of Bob Riall. Mother of Ron Riall. Stepmother of Rhonda Harris and Randy Riall. Sister of Ruth Deitsch, Betty Hutchinson, Mary Loftus and Dorothy Patton. Grandmother of six.

RICHMER, Forrest G., 81, St. Mary, Lanesville, Sept. 28. Husband of Agnes (Receveur) Richmer. Father of Linda Poliskie, Jean Wills, Carol, Alan, Dale, Dennis and Larry Richmer. Brother of Mary Rita Smith and William Richmer. Grandfather of 18. Great-grandfather of 15.

RISSELMAN, Kenneth, 85, St. Gabriel, Connersville, Sept. 17. Husband of Janice Risselman. Father of James and Joseph Risselman. Brother of Charles Risselman. Grandfather of five.

RITTER, Gemma Elizabeth, infant, St. Louis, Batesville, Sept. 30. Daughter of Jade and Elizabeth Ritter. Sister of Allysan, Meg, George, Hank and Paul Ritter. Granddaughter of Albert and Ellie Amberger and Gene and Joan Ritter.

SCHEELE, Charles H., 76, Holy Family, Oldenburg, Sept. 30. Husband of Beverly Scheele. Father of Natalie and Nicholas Scheele. Stepfather of Kim Caramela, Deborah Davis, Cindy Schmidt and Gregory Busch. Brother of Clara Becker, Alice Stenger, Irene Tebbe, Mary and Lambert Scheele. Grandfather of three. Step-grandfather of 10.

SCHRODER, Mary C., 91, St. Joseph, Sellersburg, Sept. 14. Mother of Angela Hayes, Bernard, James and Mark Schroder. Grandmother of 13. Great-grandmother of 25.

SHIRLEY, James, 68, St. Mary-of-the-Knobs, Floyd County, Sept. 30. Husband of Linda (Flanigan) Paulley Shirley. Father of Laura Arthur, Justin Flanigan, Vivian and Christopher Paulley. Brother of Jean Loftus, Alvin, Jerry, Ray and Rob Shirley. Grandfather of nine. Great-grandfather of four.

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



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

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. Joan 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. Joan 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. †

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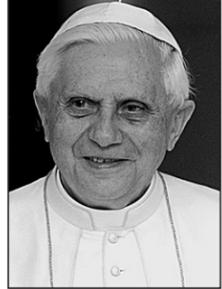
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Pope: Silence, solitude needed in 'agitated, sometimes frantic' world

VATICAN CITY (CNS)—Endless news, noise and crowds have made people afraid of silence and solitude, which are essential for finding God's love and love for others, Pope Benedict XVI said.

Progress in communications and transportation has made life more comfortable, as well as more "agitated, sometimes frantic," he said, especially in cities, where there is a constant din, even all night.



Pope Benedict XVI

Young people seem to want to fill every moment with music and video, and there is a growing risk that people are more immersed in a virtual world rather than in reality because of the constant stream of "audiovisual messages that

accompany their lives from morning to night," he said during a visit to an Italian monastery on Oct. 9.

"Some people are no longer able to bear silence and solitude for very long," he said during a vespers service at a Carthusian monastery in Serra San Bruno in Calabria.

Monasteries remind people of the need for silent reflection, which lets people delve into the apparent emptiness of solitude and experience real fullness, that is, God's presence and true reality, he said.

By spending time alone in quiet prayer, people find life's essentials and unity with others, he said.

The pope spent one day in the Diocese of Lamezia Terme in southwest Italy—a region still struggling with organized crime, corruption and high unemployment.

During an outdoor Mass, the pope called the region a "seismic territory, not just from a

geological point of view," but also because of the upheaval caused by negative social and behavioral patterns.

"It's a land where unemployment is worrisome, where often ferocious criminality tears the social fabric, [a] land in which there is a constant feeling of being in a state of emergency," he said in his homily.

"Don't ever give in to the temptation of pessimism and turning inward," he said, urging those gathered to use their faith in God to foster collaboration, help others and promote the common good.

Monasteries are indispensable for society because they remind people of the need to put God and the common good before self-interest, he said after the Mass.

Today's societies are not healthy, the pope said. The air "is polluted by a mentality that is un-Christian and inhumane because it is dominated by



Cloistered monks listen as Pope Benedict XVI leads a prayer at the Carthusian monastery in Serra San Bruno, Italy, on Oct. 9. The pope spent one day in the region of southwestern Italy still struggling with organized crime, corruption and high unemployment.

economic interests, concerned only with earthly things and lacking a spiritual dimension."

Not only is there no room for God, but other people and the common good no longer have a

place in society, he said.

"Rather, the monastery is a model of a society that puts God and fraternal relations at the center," something "we really need in our day, too," he said. †

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 on in the Church and the world 50 years ago as seen through the pages of *The Criterion*, which is celebrating its 50th anniversary.

Here are some of the items found in the Oct. 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 Clinic: The battle of the sexes will never be settled**
- **Year's sacrifices by laity bring mission windfall**
- **Feel free to criticize, Delegate tells the laity**
- **Seek change in laws on immigration**
- **Avoid backing extremists, Catholic press advised**
- **4,000 Third Order members attend interracial rally**
- **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.) †



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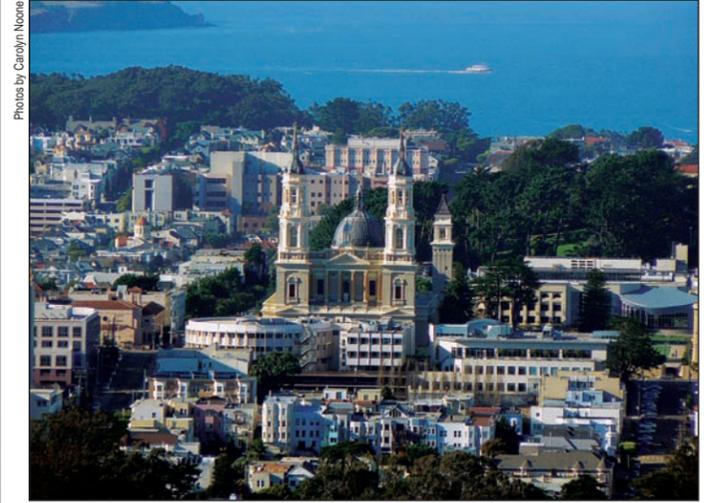


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Archdiocesan pilgrimage to California

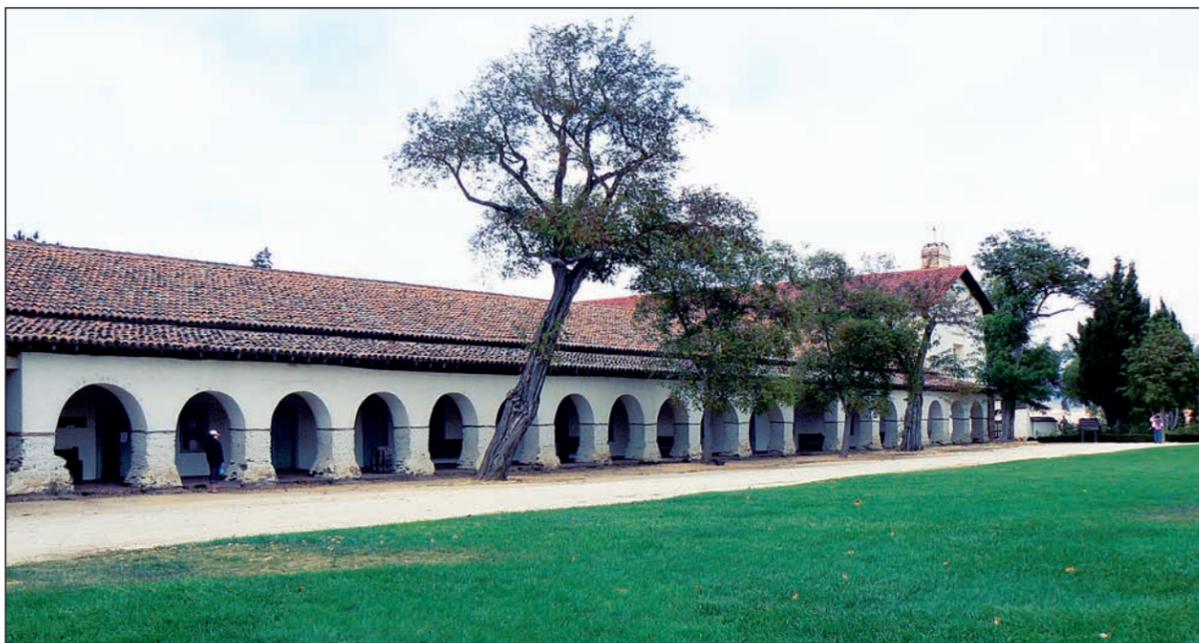


This view of the San Francisco skyline taken on Sept. 26 includes St. Ignatius Church, a Jesuit parish near the Bay. The first parish church was established by Jesuit priests in 1855, six years after they arrived as missionaries from Italy. The present church was dedicated on Aug. 2, 1914.



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 Altamira 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 Juniper 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.



Above, archdiocesan pilgrims, front row, from left, Rogelio Mahor of St. Margaret Mary Parish in Terre Haute, pilgrimage director Othmar Gruening of St. Luke the Evangelist Parish in Indianapolis, Susan Lindeman of Our Lady of the Greenwood Parish in Greenwood and William Uber of St. Paul Catholic Center in Bloomington pray during Mass on Sept. 27 at Mission San Francisco Solano Church in Sonoma, Calif.

