Pope Benedict XVI announced a special Year of Faith to help renew missionary energy.

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

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

The pope said the observance would begin on Oct. 11, 2012—the 50th anniversary of the opening of the Second Vatican Council—and conclude on Nov. 24, 2013—the feast of Christ the King.

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

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

“Faith grows when it is lived as an experience of grace and joy,” the pope wrote.

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

The Congregation for the Doctrine of the Faith, he said, will publish a “note” to help the gift of faith, deepen their relationship with God and strengthen their commitment to sharing faith with others.

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

By Sean Gallagher

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

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

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

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

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

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

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

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

By John Shaughnessy

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

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

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

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

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

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The bond of a parent and child

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

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

“She was such a driving force in his life,” recalled Deb Swintz, a longtime friend of the Moorman family who is a single mother of three of her own.

“The bond of a parent and child focuses on the deep energy and love for Christ by just being a part of the enthusiasm and excitement.”

“I have an adage that when it’s time to go work, you can put your sleeves on so we can get things accomplished,” Hunt said. “She taught me that God has blessed us with our talents, but when the time comes to put a little extra into it, you can achieve more when you do.”

Hunt also saw the connection between Casey and his mother.

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

Clinging to family, friends and faith

In the eight months since Shiela’s death, Hunt said, “She was a very good person. She was always smiling and laughing about something. And she loved football.”

“I think I’m a pretty nice guy, and my brothers are very good people. I think all three of us to be great people. I think I’m a pretty nice guy, and my brothers are very good people. I think all three of us to be great people.”

“She really had a great spirit. She really loved football.”

“She’s gone a long way. I don’t know if I can say she’s where she’s going to be.”

“Her family is so close.”

“Shiela knew that God was there for him. And if it didn’t work out, keep trying.”

“She had a great belief in God and faith. Her family is so close.”

“She really did a lot of being happy and angry, they’re clung to each other and their faith.”

“She really did a lot of being happy and angry, they’re clung to each other and their faith.”

“She really did a lot of being happy and angry, they’re clung to each other and their faith.”

“His heart is breaking, but they keep trying to help him every day.”

“He really tried to keep moving forward, he also sometimes looks back. He remembered that as soon as he recovered from his hip surgery when he was 4, his mom had him start running and playing sports because she didn’t want him sitting inside playing video games.”

“She really did a lot of being happy and angry, they’re clung to each other and their faith.”

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“The story of Casey and Shiela Moorman continues from page 1

‘She would do anything for you. She was a great mother. She raised all three of us to be great people. I think I’m a pretty nice guy, and my brothers are very good people. I think all three of us to be great people. I think I’m a pretty nice guy, and my brothers are very good people.’

“Shiela Moorman died unexpectedly in her sleep a few days after the mother of three had undergone surgery. And just before he ran on the field as a starting linebacker for Cardinal Ritter’s football team, the 5-foot, 7-inch, 175-pound Casey did not have any limitations and any doctor’s lack of hope.

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“She really did a lot of being happy and angry, they’re clung to each other and their faith.”
By Sean Gallagher

Over the course of his 53 years of ministry as a priest of the Archdiocese of Indianapolis, Msgr. Joseph Riedman baptized thousands of babies. At least one of them now wants to follow his example.

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

Syberg was only a toddler when Msgr. Riedman left his Indianapolis South Deenaty faith community to become the pastor of Holy Spirit Parish in Indianapolis, but he looks up to him as a role model of priestly life and ministry.

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

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

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

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

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

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

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

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

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

“Without that, I’d really be in trouble,” he said. “There’s a real sense of peace, a real sense of mission and excitement. I’m ready to go,” said Hill, who ministers at St. Joseph Parish in Shelbyville. “I’ve played a lot of baseball. And it’s kind of like we’re rounding third [base] and heading for home.”

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

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

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

For more information about “Christ Our Hope: Compassion in Community,” log on to www.archindy.org/ChristOurHope. 

Benjamin Syberg

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

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

Retired priest, future priest and deacon grateful for support
Peyton and stem-cell therapy

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

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

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

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

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

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

While the federal government has been funding embryonic stem-cell research, it seems to completely overlook the advances made by adult stem-cell therapy. That’s not true in other countries, where 80 percent of biotechnical companies are involved in adult stem-cell research.

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

It should be noted that an “adult” stem cell does not necessarily come from an adult. It can come from anything from a late fetus onward. In practice, the cells come from bone marrow, umbilical cord blood and that roll of fat that laps over our belts. Stem-cell therapy often involves the use of the patient’s own stem cells. Adult stem cells are already being used in the treatment of about 60 diseases, including damage from heart attacks and strokes, various types of cancer, arthritis, Parkinson’s disease and spinal cord injuries. They have even been used to grow new corneas to restore sight to blind patients.

The John Paul II Stem Cell Research Institute aims to “create a faster and more streamlined process in doing research that will find cures and therapies exclusively using a variety of adult stem cells.” Its founder is Dr. Alan Moy, who is also founder and CEO of Cellular Engineering Technology, a biotech company that specializes in adult stem cells. He says that “the federal government is ignoring human adult stem-cell research in its concentration on embryonic stem-cell research.

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

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

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

—John F. Finn

Reflection/Sean Gallagher

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

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

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

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

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

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

Some 1,300 years ago, St. Benedict wrote in his Rule for monasteries that monks should “keep death daily before one’s eyes.” In giving this advice, he wasn’t encouraging an unhealthy morbid personality. He was simply trying to cultivate the virtue of humility in monks. But why is it ultimately about recognizing the reality and limits of our lives and not living in a prideful, unrealistic illusion. As death is a primary reality in all our lives, to actively ignore it is bad for us. In saying this, I am not making a blanket judgment that all race car drivers are more prideful than the rest of us. Indeed, Dan Wheldon showed a lot of humility after winning the Indianapolis 500 this year.

I am also not advocating some kind of banning of auto racing because of the dangers involved in it. There have been car races where cars have been cars, and that because being competitive is simply part of what it means to be human.

The Christian, theologically, consciously aware of our own personal mortality can make us stronger and make success more likely for us as we are Indy Car drivers, accountants, stay-at-home dads or moms or factory workers. Perhaps it’s been value of human life seen in a constant acknowledgment of death that has driven so many advances in safety in auto racing over the years.

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

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

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

When we keep death daily before our eyes, we won’t be in a position to say after a friend or loved one has died, “How sad it is that I only appreciated her once she was no longer with us.” At first glance, we might think that St. Benedict’s advice to keep death daily before our eyes would lead us to be fearful. But in the end, it should do just the opposite. It should fill us with courage to face each day, taking advantage of all the blessings that God sends our way each day.

(Sean Gallagher is a reporter for The Criterion.)
Pro-life advocate inspired by Medjugorje and immigrant parents’ cause

By Mary Ann Garber

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

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

During her keynote address at “God Alone,” the 2011 Indiana Catholic Women’s Conference, on Sept. 17 at Cathedral High School in Indianapolis, Muntean shared the story of her parents’ courage in the face of great danger.

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

Muntean, who also helped found the Catholic lifestyle film festival in San Francisco, described life beneath the iron Curtain as extremely harsh and fearful even though her parents were educated as engineers by the state.

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

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

The Muntean family settled in Columbus, where her father worked as an engineer for Ford Motor Company.

“The people in Columbus were wonderful,” she said. “They were great. They took us into their homes. Our parents learned to speak English. We got donations of food and clothes and, most importantly, time. People really helped the family cross the border.”

Once we arrived in Columbus, we started attending Sunday Mass.

“Pro-life advocate inspired by Medjugorje and immigrant parents’ cause

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“To the body, soul, and spirit of the body, the sacrament of marriage is the sacrament of life.”

In 1996, she co-founded the West Coast Walk for Life in San Francisco. She was one of three keynote speakers during the resurrection of the body. She was Catholic author Katrina Zeno of attending Sunday Mass.”

really took the time to help us out. … The teachers took time every day to teach us. “They were wonderful,” she said. “They were great. … My father decided to participate in the Walk for March in Washington. “It was a profound experience,” she said. “I’ll never forget the sea of people walking and supporting life. … It stayed in my mind that it would be so great if people on the West Coast could do something similar.”

In 2004, Muntean and Muehnen organized a peaceful rally and march in defense of Catholic marriage and the protection of life. “I think they knew they would be so bad at what people in the West Coast could do something big,” Muntean said.

The West Coast Walk for Life continues to grow every year, she said. “The walk has grown … from 7,500 people the first year to 50,000 people this year.”

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

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

“When I look back on my journey, I realize that the walk has been for me both a fulfillment of the promise of America and also a chance for me to repay the gifts, given to me by this great country.”

Muntean said, “America welcomed me and allowed my family to build a new life.”

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

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

Connect faith with femininity, speaker tells conference participants

By Mary Ann Garber

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

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

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

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

See CAMPBELL, page 16
Events Calendar

October 21

October 21-23

November 5-7
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Women’s Conference, session three of five, 8:30 a.m.-3:30 p.m., $25 per person. Information: 812-574-8895 or www.archindy.org.

October 22
Slovenian Cultural Choir/Evensemble concert, jazz session and Slovenian dinner, 1-5 p.m., $7 dinner. Information: 317-326-6591 or www.slovenianculturechoir.com.

October 22
Slovenian National Home, 2771 W. 100th St., Indianapolis. Slovenian Cultural Choir/Evensemble concert, jazz session and Slovenian dinner, 1-5 p.m., $7 dinner. Information: 812-535-2925 or e-mail to superbowl.raffle@archindy.org.

Retreats and Programs

October 21-23
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Tools of the Trade from the Holy Rule of St. Benedict,” Benedictine Father Columbus Kelly. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 22-23
Mount St. Francis Center for Spirituality, Mount St. Francis. New Albany Diocesan Catholic Youth Ministries, “Catholic 101 Retreat,” 8 a.m.-4:30 p.m., $25 per person. Information: 812-945-2000 or leah@nadyouth.org.

October 22-24
Oldenburg Franciscan Center, Oldenburg. “Beauty, Wonder and Belonging,” Father Jim Conlon and Franciscan Sisters Marya Gratwohl and Claire Whalen, presenters, 8:15 a.m. 5 p.m. includes materials, book and meals. Information: 812-933-6437 or center@oldenburgcatholic.org.

October 24-28
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Workshop for Building or Renovating Your Church,” Benedictine Brother Martin Esperanzer, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 24-28
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Priests’ retreat, “Reflections on the Life and Ministry of Jesus and the Challenges of the Archdiocese of Indianapolis Ministry.” Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

October 25
Our Lady of Fatima Retreat House, 3355 E. 56th St., Indianapolis. “Pro Cura Program,” 1-3 p.m. Information: 317-545-7681 or ext. 15, or spence@vencytri.org.

October 25

November 4-6
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Benedictine Wisdom for Everyday Living,” Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 4-7

November 25
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “Benedictine Wisdom for Everyday Living,” Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

Bishop Coyne speaks on Catholic evangelization on Oct. 29

Bishop Christopher J. Coyne, apostolic administrator, will give a presentation titled “The New Evangelization and Social Media: Using the Internet to Bring Others to the Church.” Presentation to be held on Oct. 29, 6 p.m. at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The presentation is part of Fatima’s 2011-12 Episcopal Series in which bishops from across Indiana give presentations at the Archdiocese of Indianapolis’ retreat center. The event will begin at 6 p.m. with a social hour followed by a dinner. Bishop Coyne will speak during the dinner. Tickets are $100 per person. Seating is limited. To purchase tickets or for more information, log on to www.archindy.org or call 317-545-7681.

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

The Archdiocese of Indianapolis will host the National Black Catholic Congress XI next July 19-22 at the JW Marriott Hotel in Indianapolis. This historic gathering is expected to draw more than 2,000 Black Catholics from across the U.S., Canada and the Caribbean to celebrate their common faith and set priorities for future ministries in their communities. Many volunteer will be needed to make the congress a success. People interested in volunteering can learn more about a dinner at 6 p.m. on Nov. 7 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call Franciscan Sister Jannette Pruitt at 504-450-1656.

Super Bowl raffle to benefit Mother Theodore Catholic Academies

The archdiocese’s Mother Theodore Catholic Academies (MTCA) is sponsoring a Super Bowl ticket raffle to support enrichment and extracurricular activities for the six urban schools associated with the MTCA. The grand prize is $5,500 and four tickets to the 2012 Super Bowl, which will be played next Feb. 5 at Lucas Oil Stadium in Indianapolis. The second prize is four press box tickets to the Indianapolis Colts-Carolina Panthers game on Nov. 27 at Lucas Oil Stadium and four pre-game field passes. The third prize is tickets to the Commissioner’s Super Bowl Party on the weekend of the Super Bowl. Tickets are $200 each and must be purchased by Nov. 3. Only 100 tickets will be sold. The drawing will be held on Nov. 7 during the Bill Peyton Radio Show at 11 a.m. and 7:30 p.m., at WIBC 620 AM and 107.5 FM. To purchase tickets or for more information, call 317-382-9856, ext. 7324, or send an e-mail to superbowlsraffle@archindy.org.
Response to bishops' document gives glimpse of coming political season

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

The reissue without changes to the body of the text “will not please some conservatives,” wrote John Gehring, senior writer and outreach coordinator for Catholics for Life, in an introductory note, praising the “especially helpful comment” that the document “does not offer a quantitative listing of issues for equal consideration.”

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

Stephen F. Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America, said the introductory note “reaffirms the 2007 insistence that Catholics should not be single-issue voters.”

But Father Frank Pavone, national director of Priests for Life, emphasized a line from Bishop Timothy M. Dolan’s introductory note, which said: “I hate this word, but the situation is more ‘muddled’ than simply saying we’re in bed with one party or the other.”

Archbishop Dolan added, “In general, I think bishops almost bend over backwards trying to make sure that we don’t seem to favor one party over the other. … As an American historian, I could go on at length about what I see as the tragic turning away by the Democrats from the pro-life issue. In fairness, however, the Republicans have not always been as aggressive on the issue as we might hope they would have been. In some ways, both parties have let us down.”

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

It used the “Political Responsibility” title for more than two decades, with various subtitles, but in 1999 became “Faithful Citizenship: Civic Responsibility for a New Millennium.”

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

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

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

Challenges still remain before “Faithful Citizenship” is fully understood and implemented by U.S. Catholics, as evidenced by the results of a recent survey commissioned by the Fordham Center on Religion and Culture in New York, and carried out by the Center for Applied Research in the Apostolate at Georgetown University in Washington.

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

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

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

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

—Archbishop Timothy M. Dolan

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

- Saturday, January 21st—Depart from one of our locations throughout the State approximately 8:00 pm, leaving on Free Enterprise/Star of America tour bus.
  We will stop about ½ way where you can buy something to eat.
- Sunday, January 22nd—Arrive in Washington approximately 10 am, and then proceed to motel for check-in. Leave for the National Shrine of The Immaculate Conception for tour.
- Monday, January 23rd—Breakfast at the motel, board bus for ride to Youth Rally. Leave for Verizon Center or DC Mall, and proceed to lunch. After lunch, join March after which we will board the buses for return to motel and have dinner.
- Tuesday, January 24th—Breakfast at the motel, board buses and head home, arriving about 8 pm.

The Cost: $275

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

- 50% Due October 15th
- Balance Due November 15th

Can’t make those dates? Phone us:
  Date of 1st payment
  Check#  Amount
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  Check  Amount

More info may be obtained from our web site
www.indianakofc.org or phone Michael Velasco at 219-683-0509

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

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Leaving from: (Check one) Griffith  South Bend  Fort Wayne  Muncie  Indianapolis  Columbus  LANESVILLE

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Name  Relationship  Phone (   )

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Memo Line: DC March

Indiana State Council
Michael Velasco
Pro Life Director
3993 Willowood Court
Crown Point, Indiana 46307-8945
Q. Does your interest in researching the Church’s penal law flow out of the specific work that you did in 2002 to prepare the canon Law Society of America’s guidebook regarding the implementation of the norms of the Dallas Charter, which set forth rules of how dioceses in the U.S. should deal with cases of clergy sex abuse and work to prevent such crimes in the future?

A. Yes, it does.

“Then, all of a sudden, the crisis that sparked the special Dallas memorandum to the bishops of the whole country came about, and we prepared all of the content of that meeting, for the most part, got the Canon Law Society interested in dealing with this area, and trying to offer a guide for applying the essentials of what the Dallas Charter would not conflict in any way with the Code of Canon Law.

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

A. As priests, we don’t like to talk much about this, but it’s true that here I’m one of the longer serving judicial vicars at 31 years, and 44 years in tribunal work altogether.

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

A. “As priests, we don’t like to talk much about this, but it’s true that here I’m one of the longer serving judicial vicars at 31 years, and 44 years in tribunal work altogether.”

Q. Although your influence during those 44 years in tribunal work is marked by your willingness to share your knowledge, are you not also concerned with those who would not know the canon law, for the faithful in the broader United States?

A. “Yes, for him, too. He was very specifically [in my role as vicar judicial], is that the presbyterate is the center of unity. I was thinking. ‘He’s probably doing the same thing that I’m doing in terms of offering things up’”

Q. You started ministering here in the tribunal 44 years ago, just 10 months after your ordination. Looking back, how do you see the world’s need for the Church’s guidance on your suffering?”

A. “A canonist is one who helps those who do the hands-on ministry, the pastors of the Church. ‘That’s the way it is that she does. That’s how the law of the Church shapes me because I am a space for that, which is embodied in the values that are behind the law for the sake of those pastors and the people to whom they minister.’

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

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

Q. And, how about the triumphs that you’ve been involved in: the annual Mass and announcement of the Year of Faith in Rome, the papal liturgy at the Paul VI hall at the Vatican on Oct. 15. Some of those successes are those that you prepared in 2002. You’re familiar with all of the pastoral tools that the Holy Father has said are necessary for this"...
The Bishop of the Holy See, Pope Benedict XVI, said he was "very much impressed and moved" by the尺度 of the dedication ceremony. "It was an occasion of great importance, an occasion of great hope," he said, "for it was an occasion of great faith, the faith of so many people who have helped to build this majestic monument."

"The life and work of Martin Luther King, Jr. is being remembered today," he said, "with a special dedication to his memory and his teachings."

"We are gathered here today to remember the life and work of Martin Luther King, Jr. and to celebrate his legacy," he said. "We are gathered here today to remember the life and work of Martin Luther King, Jr. and to celebrate his legacy."
Coach hopes book helps form real men committed to faith, family

By John Shaughnessy

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

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

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

“Teaching kids how to play and win is very worthwhile, but I firmly believe that the next task is far more important and also more difficult,” notes Scifres, now in his 22nd year as Roncalli’s head football coach.

“The main job of a coach is to teach his players how to live their lives, and how to instill in them the values that will carry them through life,” he says. Scifres, a graduate of Butler University in Indianapolis, says he’s noticed a change in his players’ priorities over the past five years. He notes that when his teams win, it’s “the best day of the year for them.”

Since being named to the National Catholic School of Social Science in 2004, Scifres has made winning state championships his secondary priority.

Scifres says he’s also noticed a change in his players’ priorities over the past five years. He notes that when his teams win, it’s “the best day of the year for them.”

Scifres says he’s noticed a change in his players’ priorities over the past five years. He notes that when his teams win, it’s “the best day of the year for them.”

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

(Bruce Scifres of Indianapolis holds a copy of his book. A Real Man: A Guide to Becoming the Men Our Children Need Us to Be.)
New Mass translation invites worshipers to behold Christ

Faith Alive!

By David M. O’Brien

Many changes in the new Roman Missal highlight the connections between the liturgy and Scripture. Nowhere is this more apparent than in the Lamb of God. After the sign of peace, the people sing or recite the “Agnus Dei” (the “Lamb of God”) as the celebrant distributes host. He follows the example of Christ, who repeatedly took bread, broke it and distributed it to those around him (Mt 14:19, Mk 14:22 and Lk 24:30). The priest then elevates the broken, sacred host, saying, according to the late new translation, “Behold the Lamb of God, behold him who takes away the sins of the world!” At first glance, the change from this is insignificant since “this is” and “behold” mean nearly the same thing. However, the word “behold” carries an imperative, commanding quality, as if to say, “This is the Lamb of God—take him!”

“Behold” also recalls the centurion, whom Jesus commanded to take away his sick servant. Jesus sets off toward the centurion’s house, but the officer objects. With great humility and faith, the officer tells Jesus, “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed” (Mt 8:8). The centurion, who recognized for his faith, serves as an example of how to approach the great mystery of the Eucharist. We, too, are unworthy to have Jesus enter into our homes—our bodies. And yet, we trust in his mercy and power to heal us and make us whole.

Some years ago, when I was in Jerusalem taking a course, the power of this moment of realizing my total unworthiness to receive Christ hit me during Mass. Ahead of our scheduled arrival, the professor released us to explore the holy city on our own. A few other students and I found our way to the Church of the Holy Sepulchre, the site of Jesus’ tomb. We stayed for hours, and prayed in the very place where Jesus rose from the dead! But the real encounter with the risen Lord, I felt, occurred the next morning in the same church during a 6 a.m. Mass.

The liturgy was celebrated directly in front of the entrance to Jesus’ tomb. At the beginning of the eucharistic prayer, the priest, accompanied by an altar server carrying a thurible filled with burning incense, moved into the tomb for the consecration. As I listened to the Latin prayers float out of the tomb, carried along by clouds of incense, I felt as if I was being transported to heaven.

My mystical revelry was interrupted, however, when it occurred to me during the sign of peace that we might have to go into the tomb where the priest was for Communion. Sitting in the first seat, I wondered how we could enter, receive Communion and exit without climbing all over each other because the entrance to the tomb was a tight squeeze. I joined in as the “Agnus Dei” was intoned. Just then, I turned to see the priest emerge through the smoke from the door of the tomb of Jesus. With the sacred host elevated above his head, he said, “Ecce Agnus Dei” (“Behold, the Lamb of God”), and I fell to my knees, overwhelmed by a profound sense of unworthiness. It was not only I, but the entire congregation who walked out of the tomb in front of me!

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

At this point, the priest says, “The secret is finished.” He elevates the consecrated host after the assembly sings or recites the “Agnus Dei.”

“…some words of sacred words, which touch our spirit because they bring us into the presence of the one Lord, who said, “Behold, I make all things new.” –Rv 21:5

So it is with the new translation of the Mass.

“Go in peace,” or “Go and announce the Gospel of the Lord,” or “Go in peace, glorifying the Lord by your life.” Or he will simply say, “Go in peace.”

Words and deeds are intimately connected and we are to do both. Some acts of charity and justice that we, as disciples of the Lord, are called to accomplish. They are the beatiitudes (see Mt 5:1-12) in action, the works of those who are poor in spirit, those who hunger and thirst for righteousness, those who show mercy, those who are peacemakers. They are the works of those who share the mission of Jesus Christ to help inaugurate that kingdom, that new heaven and new Earth in which we are saved, and transformed into that garden place that God intended for the whole world from the beginning of the great story of redemption.

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

During Mass, we are fed the word of the Lord and Christ’s body and blood in order to be faithful disciples in the world once we leave Mass. This discipleship is lived through words and in deeds. I think often of a story about St. Francis of Assisi. He was journeying with an eager young brother. They made their way through the streets of a little Italian village, begging alms and showing interest in those whom they met. As they left, the brother asked Francis when they were going to preach the Gospel, and Francis in turn asked him what he thought they had just done—through their words and deeds.

The new words of dismissal in the Roman Missal carry this weight of meaning. The priest will say to us: “Go forth, the Mass is ended,” or “Go and announce the Gospel of the Lord,” or “Go in peace, glorifying the Lord by your life.” Or he will simply say, “Go in peace.”

This blessed sending forth invites our grateful response of “Thanks be to God” because we know that, with God’s help, we have privileged work to do! (James Schellman is executive director of the North American Forum on the Catechumenate, www.naforum.org, and former executive secretary of the International Commission on English in the Liturgy. For more information about the new Mass translation, log on to www.archdiocese.org/worship, or www.usccb.org/romanmissal.)
In today's day and age, globalization is generational

As I write this, I just crossed the Pacific Ocean, headed for Anchorage, Alaska: bulletin when Air Force One touched down in Anchorage, Alaska: wire service, I had the unique—if not the sole—opportunity to see the first reactions of the flight: high (38,000 feet), cold (0°F), and dark. Cabin attendants urged us to close our windows shadowed with ice. The plane's artificial lights were turned on. It was like being on an elevator descending into the earth. And there I was, walking slowly toward the holy site. She watched him pray. And there he was, walking slowly toward the holy site. She watched him pray.

In youth ministry, it has become apparent to me that what is most needed by many young people is a confidence in God, and in their ability to access the website for the live feed, log on to http://ncyc.nfcym.org or www.archindy.org. A separate number are high school youths then who makes up the majority of shelf space in America's big box stores. The sessions will also be offered by live feed via the Internet this year. Workshop participation is available in several formats, and fees range from $25 to $75, depending on the number of adults attending. For more information on the one-day pass or to access the website for the live feed, log on to http://ncyc.nfcym.org or www.archindy.org.

Faithful Lines/Shirley Vogler Meister

A lesson learned through the Internet—or possibly not?

Not long ago, I received an e-mail that I read several times in order to understand the truth in it. I received an e-mail that I read several times in order to understand the truth in it. I disagreed with the final observation, I pondered over many challenging comments. At the end, I learned a lesson despite my reservations.

The e-mail included a picture of an elderly man with a long beard, who was wearing a black hat and robe: the man was walking slowly, hand in hand, his right arm in the left arm, as they were walking slowly toward the holy site. She watched him pray. When he reached a place, he stopped, sat down, and began crying. The flight attendant then asked, "How do you feel, sir, after doing this for 60 years?"

"Praying to a brick wall is such a negative reaction. But it opened my eyes and made me think more about the purpose of the e-mail message. However, I believe that God is a loving God. I don’t think it is a sin to be at the Wailing Wall, but in the 38,000 feet of altitude. The sessions will also be offered by live feed via the Internet this year. Workshop participation is available in several formats, and fees range from $25 to $75, depending on the number of adults attending. For more information on the one-day pass or to access the website for the live feed, log on to http://ncyc.nfcym.org or www.archindy.org. A separate number are high school youths then who makes up the majority of shelf space in America's big box stores. The sessions will also be offered by live feed via the Internet this year. Workshop participation is available in several formats, and fees range from $25 to $75, depending on the number of adults attending. For more information on the one-day pass or to access the website for the live feed, log on to http://ncyc.nfcym.org or www.archindy.org.

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**Go Ask Your Father**

Fr. Francis Hoffman

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

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

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

Blessed John Paul II was not in favor of capital punishment. He thought civilized societies could do better than that. What he wrote in his 1995 encyclical, *Evangelium Vitae* (“The Gospel of Life”), has been incorporated into the *Catechism of the Catholic Church*.

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

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

“Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitely taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity are very rare, if not practically nonexistent” (catechism, #2367).

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

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

That’s not truly justice. Rather, it’s more like vengeance, which Jesus prohibited when he criticized the Old Testament mentality of “an eye for an eye and a tooth for a tooth” (Mt 5:38-39).

The virtue of justice means “to give to each his due.” If you take the life of a person, justice could only be served by returning person to life. But clearly that is impossible. There are some crimes on Earth that, sadly, defy complete justice until eternity.

What are the purposes of punishment? There are three: restitution, rehabilitation and penal authority. Capital punishment necessarily fails the first two criteria, and therefore can only be justified for the sake of public safety. Capital punishment cannot accomplish restitution, nor can it rehabilitate the criminal, but it could protect public safety when the penal system cannot permanently isolate the criminal from society.

My son lives on Long Island. N.Y. The priests at his parish and the priests in Manhasset, N.Y., did not bless people’s throats on the feast of St. Blaise. Is this the way of the future of the Church?

The blessing of thorns on the feast of St. Blaise on Feb. 3 is a custom that is quintessentially Catholic, and most Catholics I know look forward to it, especially since it occurs at the height of the cold and flu season. When I attended Catholic grade school, all the thousand-plus students lined up for the blessing. I guess we parochial students were ahead of the curve when it came to “wellness practices.”

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

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

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

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**Sunday, Oct. 23, 2011**

**The Sunday Readings**

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

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

In ancient Jewish tradition, Moses wrote Exodus. In a most special way, it was regarded as the very word of God. Moses represented God and was the link between God and the Chosen People. Through Moses, God gave directions for every aspect of life.

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

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

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

The lesson given here is neither rare in the Scriptures nor open to exceptions. The usual conventions of human morality are found in the Ten Commandments. Human sin is rooted in the violation of God’s law, as we can see in the following verses.

Exodus 22:20-26

- **Reflection**
  - For the second reading, the Church provides the people with a way of life.
  - For the third reading, the Church gives the people a way of understanding the life they are called to follow.
  - For the fourth reading, the Church encourages the people to reflect on the way they have lived their lives.

- **My Journey to God**
  - Seasons
  - The long, hot days of Summer now gone.
  - Children at school with friends. Looking for fun.
  - Football, volleyball, golf and cross-country. With soccer and badminton.
  - Football, volleyball, golf and cross-country. With soccer and badminton.
  - The warm days of fall. And cool, twilight nights. As the birds are preparing for their annual flight.
  - Isn’t it grand?
  - Our Lord gave us seasons.
  - To change our lives.
  - And reasons for living.

- **My Life in Christ**
  - We look forward to change.
  - With our eyes open wide. And thank Our Lord each day that He’s by our side.

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

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**Daily Readings**

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

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

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

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

- Friday, Oct. 28
  - Simón, Apostle Jude, Apostle
  - Ephesians 2:19-22
  - Psalm 19:12-16

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

- Sunday, Oct. 30
  - The first Sunday in Ordinary Time
  - Malachi 1:4b-2:2b, 8-10
  - Psalm 131:1-3
  - 1 Thessalonians 2:7b-9, 13
  - Matthew 23:1-12

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**The Criterion**

Friday, October 21, 2011

Page 13
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.


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


FR. MUNSHOWER, retired Archdiocesan priest and current chaplain at Cathedral High School, will be with us once again this annual day of reflection on the Psalms. Fr. Munshower’s love of the Psalms will shine through as he shares his thoughts and reflections on Psalms 8, 67, 104 and 136 and why nature is God’s first sacrament. God’s greatness and goodness surround us through the beauty of nature. Let us give thanks as we prepare for the seasons of thanksgiving and waiting in joyful hope for the Lord! 9:00 am – 2:30 pm * $38 per person Continental breakfast, lunch, Mass and the program are included.


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


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

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


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

Sunset at the Vatican

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

Our Lady of Fatima Retreat House

‘Nature Enlarges Our Experience of God’

A Day of Reflection with Fr. William Munshower

November 7, 2011

Fr. Munshower, retired Archdiocesan priest and current chaplain at Cathedral High School, will be with us once again this annual day of reflection on the Psalms.

For More Information or to register, go to www.indianacatholicmen.com or contact the Marian Center at: 317-924-3982 or 317-888-0873

www.indianacatholicmen.com

The Indiana Catholic Men’s Conference is a wonderful opportunity to strengthen your faith. Men of all ages are encouraged to attend this important event.

— Archbishop David M. Brabson, OSB
Archbishop of Indianapolis
GREENSBURG—Construction continues on schedule on a new facility for St. Mary School. Ground was broken on a 25-acre site approximately one mile south of its current location.

With the $8 million project has been under way for six months, it has been discussed in the parish for a generation. Just as Paul Ernste, “I was on the parish council when Father [John] Geis was here [as pastor],” said Ernste. “That would have been in the ’70s. It was talked about then.” He recalled his memories of those early discussions during a Sept. 27 ceremony at the construction site to celebrate the “topping of the new facility.”

“We’re putting the girders of the 50,000-square-foot-school had recently been put in place, and a flag was placed at the top of it. Bishop Christopher J. Coney, apostolic administrator, as well as parish priests, students and parishioners attended the event.

“I’m glad to see it,” Ernste said. “I’d like to live long enough to see the church here, too. I think it’s good.”

The school building is slated to be completed for use at the start of the 2013 academic year. Parish leaders hope to complete the move to the new site in the coming years by constructing a parish and school complex there.

In remarks during the ceremony, Bishop Coney said the construction of a new Catholic school and community center “speaks of God’s presence in our midst and in our community.”

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

“And if the fact that you’re all making such a commitment in your time and energy and treasure to support the building of this school, and support the building of a new church down the road says a lot about the faithful community of the people of this area. We rejoice in this day, and give thanks to God for the work that has been done.”

Among the reasons for moving the parish to its new location, and eventually its church and offices, to a new location is that the parish is landlocked at its current location and cannot expand. Also, the school’s students and the parishioners can be better served in new buildings that will replace its current ones, some of which are more than 100 years old. Msgr. Harold Kneumyer, administrator of St. Mary Parish until last July, oversaw the planning and start of the construction of the new school. He attended the Sept. 27 ceremony.

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

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

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

Buening brought along a group of fifth and sixth grade students from St. Mary School to the ceremony. One of them was fifth grader Christopher Moorman, who said that he feels “privileged” to have a new school built for him and other students.

“I think it’s good to be,” said Christopher. “We’ll have new classrooms and a [new] gym.” Those classrooms and gym will be used not just by Christopher and other students, but also by ministries throughout the parish.

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

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

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

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

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

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

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

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 50th anniversary. Here are some of the items found in the Oct. 20, 1961, issue of The Criterion:

• Vatican asks new look at labor, management
• West Baden Jesuits: Promote Sacred Heart apostolate
• St. Luke's dedication to be held October 22
• Collection set for Sunday for Missions
• Sees easing of tensions over school aid issue
• New YORK—Bitterness over Catholic requests for federal education aid will fade eventually, and the genuine needs of Catholic schools will be recognized, apriest-editor predicted here. Father Thurston N. Davis, S.J., editor-in-chief of America, national weekly review, declared that "unhealthy tensions over the school issue, born mostly of misunderstanding, will be relaxed." The Jesuit editor, speaking at the dedication [Oct. 7] of new convent of St. Ignatius Loyola Parish, stated that "Catholic parents of the future are becoming more moderate. They ask it in the name of ordinary, everyday justice," he added. "We have argued firmly and patiently with some success. We are beginning to be heard." • Berlin: Key to its future is in the past
• 'Palace of Sleeping Beauty' is

CAMPBELL

continue from page 5

The busy mother of twins is expecting her third child later this year, yet still found time to present a keynote address at "God Alone," the Indiana Catholic Women’s Conference, on Sept. 17 at Cathedral High School in Indianapolis. "The days struck by the strong demand for this sort of groaning about Godless Catholic women," Campbell said. "This is a personal growing recognition among women today that we need to be more intentional about connecting our faith with our femininity." 

Colleen Carroll Campbell reminds us that “we are all one in Christ Jesus,” she quoted, from St. Paul’s Letter to the Galatians (Gal 3:28). “The equality that men and women enjoy as children of God doesn't erase our differences,” Campbell explained. “A woman’s feminine distinctiveness can be a source of strength on her spiritual journey. It allows her to know herself and others in a unique way. It helps her to articulate how a woman’s feminine nature informs her approach to God, community and the world. It shapes her priorities and conventions of her heart,” she said. Nearly a half century after the modern feminist movement began, women enjoy impressive educational and professional opportunities, but our understanding of femininity is more nuanced than ever.”

Women should look to Mary and other female saints for genuine Christian role models, Campbell said. "There is no current of feminism rising. Catholic pressures as well as secular media messages that promote superficial, sexual images of femininity. The secular feminist movement of the 1960s "raised awareness of women's rights, and belled women into higher education and professions in record numbers," she said. "It also ignited a sexual revolution that promised a utopia of UN activities •ripples plans for clothing collection •Rape pessimism in move to curtail our grad schools •Corinne Haute-Newman holds 'Leadership Day' •Dutch Protestants, Catholics produce TV series on Bible •St. Lawrence plans Harvest Dance •Mr. Bennett has label given 'King of Kings' •Interracial group seeks fair housing •Says U.S. farmers not getting fair deal •Church-state outlook in Cuba termed dismal •Be prudent, layman says, to keep pastor happy •’ST. LOUIS—Too many lay people are begging down Catholic action on the parish & by failing to understand their pastors, a national executive charged.”

"Not all pastors understand the lay—" and the program calls for talks by both the non-Catholic as well. But as with many of Pope Benedict’s events, there will also be several moments of silence—following a simple meal in the style of St. Francis, at the lighting of lamps at sunset and in individual prayers before St. Francis’ tomb.

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

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

The Oct. 27 event marks the 25th anniversary of the first such gathering. As in 1960, it is expected to draw representatives from many Christian communities and more than a dozen other faiths.

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

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

Although the border between prayer and reflection may appear ambiguous in future encounters, it appears that Assisi 2011 will not repeat the formula of 1960, when representatives of eachitemap offered a prayer at a final joint service.

Just as 25 years will participate, will break off during the day for separate prayer services. But the difference is that this time the prayers will not have a public audience.

The third and perhaps most striking element of the German pope’s modern vision of Assisi is that four prominent nonbelievers will participate. The Vatican made a point of inviting them because, although they don’t identify with any faith, they are seen as actively engaged in a debate over ethics, metaphysics and truth. That reflects the Assisi III: Pope puts his own mark on prayer summit’s third edition and that the Vatican project. He will host a round-table discussion in Rome with the four nonbelievers and Catholic intellectuals on the day before the main event in Assisi, one of the four, the Bulgarian philosopher and feminist Julia Kristeva, will speak at the main papal event.

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

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

A fourth difference between Assisi 1960 and Assisi 2011 has to do with its message to the wider world. In 1960, the focus was on world peace. Pope John Paul called it a "global truce that day, and many governments in conflict areas publicly supported the prayer summit.

Pope Benedict’s agenda appears to be broader. The theme of the day is “Pilgrims of Truth, Pilgrims of Peace’ and the pope has said it should highlight believers’ common responsibility to build a society based on truth. Part of that task, he recently told Muslim leaders, is to protect the family of the marriage, respect for life in every phase of its natural course and the promotion of greater social justice.

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

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

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

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

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

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

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