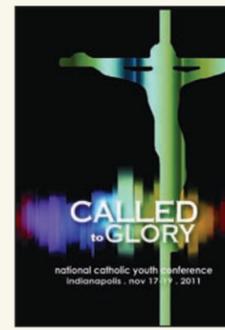




The

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'Gearing' up for NCCYC

Youths seek souvenirs as National Catholic Youth Conference approaches, page 7.

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To the threshold of the Apostles



Pope Benedict XVI meets with a group of Australian bishops at the apostolic palace on Oct. 20 during their "ad limina" visits. In place of one-on-one meetings, the pope now usually holds sessions with groups of seven to 10 bishops at a time.

'Ad limina' change means not all bishops meet privately with pope at the Vatican

VATICAN CITY (CNS)—In a quiet modification of a traditional format, the Vatican has dropped most of the individual private meetings between Pope Benedict XVI and bishops making their "ad limina" visits to Rome.

The unannounced change was instituted earlier this year, apparently in an effort to reduce the scheduling burden on the 84-year-old pope and to help cut through the backlog of "ad limina" visits, which are supposed to be made every five years by heads of dioceses. Bishops from the province that comprises Indiana, Illinois and Wisconsin are scheduled to make their "ad limina" visit in February.

In place of one-on-one meetings, the pope now usually holds sessions with

groups of seven to 10 bishops at a time, lasting about an hour. That is expected to be the format for U.S. bishops when they begin their "ad limina" visits in early November.

Several bishops who have recently come through Rome on "ad limina" visits had good things to say about the new practice.

"The Holy Father welcomed us, he sat down and made us comfortable, at home, and he chatted with us. He said, 'Now tell me,' and he listened very attentively and made a comment here or there. At the end, he summed up beautifully what was said," said Archbishop Felix Machado of Vasai, India, who met the pope with a group of eight other bishops in early September.

"It was very spontaneous, a heart-to-heart talk. And that's what it should be. It was a real sharing between him and us," the archbishop said.

Australians making their "ad limina" visits in October were also pleased with the format, saying it means the pope does not have to cover the same ground with each bishop.

"The response of the bishops has been universally positive. As a matter of fact, they've come back from those meetings really excited by the nature of it and by what's happened. They think it's a terrific initiative. And everyone would agree it's a very good use of the Holy Father's time," said Archbishop Philip Wilson of Adelaide.

See 'AD LIMINA', page 8

Rome celebrates Blessed John Paul II feast day; sainthood cause proceeds

ROME (CNS)—Thousands of Catholics in Rome celebrated the first feast of



Blessed John Paul II

Blessed John Paul II on Oct. 22, and the promoter of his sainthood cause said he has received several reports of healings that could be the miracle needed for the late pope's canonization.

Msgr. Slawomir Oder, postulator of Pope John Paul's sainthood cause, told Vatican Radio, "I have received several very significant testimonies and am waiting for the complete documentation" that would allow him to judge which would be the most appropriate to submit to the Vatican.

"I was particularly struck by the healing of a little girl who was in an almost desperate situation, and another very touching testimony regarding the healing of a priest," he told the radio on Oct. 22.

The Polish priest also noted that, for the first time, many little boys and girls named Karol or Carolina or John Paul, Jean Pierre or Giovanni Paolo were able to celebrate their name day, an important day in many countries and cultures.

He said that after Pope John Paul died in April 2005, "many people asked his intercession to obtain the grace of paternity and maternity, and having received that grace, they honored him by naming their children after him."

In Rome, Blessed John Paul's feast was marked with two particularly large celebrations—the Diocese of Rome held a prayer vigil and Mass at the Basilica of St. John Lateran, the diocesan cathedral.

The Church of the Holy Spirit near the Vatican, known for its dedication to the Divine Mercy devotion promoted by Pope John Paul, hosted a special Mass and a concert featuring important texts written by the late pope set to music. †

Students support local 40 Days for Life campaign

By Mary Ann Garber

Midway through the fall 40 Days for Life campaign in central and southern Indiana, pro-life supporters in the archdiocese are thanking God for saving the lives of nine unborn babies so far.

Their mothers are experiencing crisis pregnancies, and decided not to have an abortion after talking with pro-life sidewalk counselors then receiving help from Project Gabriel volunteers.

On Oct. 25—Day 28 of the biannual pro-life prayer vigil—40 Days for Life coordinators in the archdiocese said three unborn babies have been saved outside an abortion center in Bloomington, and six preborn babies are confirmed as "saves" in front of the Planned Parenthood abortion facility in Indianapolis.

They said the international 40 Days

See 40 DAYS, page 8



Roncalli High School freshman football team members, from left, Ethan Briggeman, David Schott, Tyler Schoettle, Joe Gervasio and Eli Smith participate in the 40 Days for Life youth rally on Oct. 15 in front of the Planned Parenthood abortion facility in Indianapolis.

Archdiocesan employee health plan saves lives and dollars

By Sean Gallagher

In 2007, Sunday collections in archdiocesan parishes were increasing at a rate of about 2 percent per year. At the same time, the cost of medical insurance for employees of the Church in central and southern Indiana was increasing at a rate of 10 percent per year.

To bridge that gap, the Archdiocese of Indianapolis made major changes in the health care coverage that it offered its employees.

Out was health care insurance based on a traditional model that focused mainly on paying for the treatment of illnesses. In was a consumer-directed policy that featured health savings accounts and wellness programs designed to help employees be pro-active and stay healthy or become healthier.

Four years later, the gap has been bridged. While during that time, employer medical costs have continued to increase close to 10 percent per year, costs for employees and for the parish, schools and agencies where they work in the Archdiocese of Indianapolis have remained flat for three years in a row.

Besides no premium increases, the archdiocese has provided \$2.5 million in "bonus" health savings account contributions, in addition to the usual employer contribution of \$100 per month for workers with single coverage, and \$200 per month for those with family coverage. These monthly health savings account contributions total \$2.3 million per year.

Also, the archdiocese has provided "premium holidays" to parishes, schools and agencies of more than \$2.3 million due to health plan surpluses, helping archdiocesan ministries meet their budgets during economically challenging times.

But the changes in health care insurance in the archdiocese have done more than just save it money. It has also saved lives.

Just ask Ann Northam, director of religious education at Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville.

A year ago, Northam found that she became tired easily just walking across the parish campuses on which she works in the New Albany Deanery.

She thought that it was because of a heart condition. But a wellness screening sponsored by the archdiocese that she participated in revealed that her hemoglobin count was dangerously low.

"I had my wellness check on Friday," Northam said. "The results came back on Saturday. On Monday, I went to my family doctor. And he sent me directly to the hospital. I had to have two pints of blood that day and two the following day because my number was so low."

It was determined that her low hemoglobin count was due to a "slow bleed" in her gastrointestinal track caused by a dangerous combination of prescription and over-the-counter drugs that Northam was taking at the time.

Her doctor was able to correct that condition, and today Northam has energy that she didn't have a year ago. She has also lost more than 40 pounds.

"I really feel like I dodged a bullet," she said.

While saving lives and helping employees be healthy is the primary goal of the medical insurance that the archdiocese offers its employees, it is also designed to save them money.

On Jan. 1, the archdiocese began offering pricing information for a variety of medical procedures to its employees through the website of Healthcare Blue Book. Employees can visit the site to learn historic pricing information updated monthly for procedures. If they choose to have one done at a facility that offers it at the recommended price, they receive an incentive of \$25 to \$100.

That is what Mary Gilmartin did when she needed a myoview stress test on her heart. The bookkeeper for St. Jude Parish and School in Indianapolis learned that one facility offered it at a quarter of the price of her regular hospital. As a result, she saved more than \$2,000.

"I was very surprised," Gilmartin said. "I did have to drive a little ways to the northeast side to have it done. But, you know, when you're saving that kind of money, I could have even driven to Chicago [for it]."

"That is the future of health care, in some ways," said Edward Isakson, archdiocesan human resources director. "People are willing to drive if they're going to save a couple thousand dollars. That's what it is on these procedures."

According to an *Indianapolis Business Journal* article published in July, the approach to health care that the archdiocese took four years ago may indeed be more common in the future.

That article, which featured the archdiocese's healthcare plan, noted that 20 percent of employers with 20,000 or more employees expect to switch to a consumer-directed medical insurance policy sometime in the next five years. And when companies that large make such a change, smaller ones are likely to follow.

One reason that more companies may follow the same health care insurance path taken by the archdiocese—one that, in 2007, very few had taken—is that history has now shown that it leads them and their employees in the right direction.

"When we began it in 2007, it was very much of an experiment," Isakson said. "Most other employers hadn't done this. There were some studies that indicated that the plan could be effective. But we've done something that really hasn't been done by other employers in terms of how we put all of the pieces together."

The archdiocese provides employees and their spouses with free pedometers, and pays a \$25 incentive for every 500 miles walked. About 150 people earn incentive checks each month. Also, there is a \$50 incentive for a health screening, which 2,000 people receive each year.

Added recently is Best Doctors, a service started by Harvard Medical School, which provides second opinions from 40,000 medical experts in 500 sub-specialties.

The archdiocese also offers its

See INSURANCE, page 8

Photos by Sean Gallagher



Mary Gilmartin, bookkeeper for St. Jude Parish and School in Indianapolis, works at her desk on Oct. 19. Her use of the Healthcare Blue Book website helped her find a facility that could do a myoview stress test on her heart that was a quarter of the price that would have been charged at her regular hospital.



Kristen Leffler, from left, Edward Isakson and Courtney Mitchell pose on Oct. 17 in the archdiocese's human resources office at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Leffler and Mitchell are human resources specialists in the office. Isakson is the archdiocese's human resources director.

New regulations won't affect archdiocesan insurance in the short term, Isakson says

By Sean Gallagher

The health care insurance that the archdiocese offers its employees should not in the short-term be affected by proposed regulations drafted by the federal government's Health and Human Services Department that has drawn the criticism of Catholic leaders across the country in recent months, according to Edward Isakson, archdiocesan human resources director.

Those regulations will require new insurance policies to provide contraceptives and sterilization procedures at no cost.

According to the regulations that, if unchanged, will go into effect next August, religious employers will only be exempt from the regulations if their primary purpose is to pass on their religious beliefs, they primarily employ only people of that faith, serve people of that faith and qualify as a non-profit organization, according to the Internal Revenue Service.

The medical insurance currently

offered by the archdiocese, however, is virtually unchanged from the policy put in place in 2007. Therefore, said Isakson, it is not affected by the proposed regulations and will be grandfathered in.

"We believe that, for the next several years, there's a good probability that we can keep a plan that looks much the same as it does right now," Isakson said.

That might not be the case, however, if changes aren't made to the proposed regulations either legislatively, in the courts or by the administration of President Barack Obama that crafted them.

"We have a limitation on changes that we can make," Isakson said. "We can make cost-of-living adjustments to our deductibles, and out-of-pocket maximums.

"My hope is that we will have a period of years where we can stay grandfathered that will allow these legal issues to get worked out." †

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CHRIST OUR HOPE:
Compassion in Community



Christ Our Hope appeal gives hope to those in need

By Sean Gallagher

The staff and volunteers of Catholic Charities Terre Haute minister in a variety of ways to people in need in a seven-county area around the western Indiana city in which it is based.

From offering a place to stay at Bethany House, its emergency homeless shelter, to providing food to 32,000 people through its food bank, to helping families in need give holiday gifts to children through its Christmas store, Catholic Charities Terre Haute takes many approaches to help people living in poverty in that region to achieve self-sufficiency.

And the people carrying out that ministry are in the right place. Nearly 21 percent of the residents of Vigo County, the most populous county in the region, live in poverty. The country has the second highest poverty rate in Indiana. "We hear stories from people of being hungry and needing food because they don't have any food left in their pantry or those who need a place to stay and were literally living on the street last night," said Jennifer Buell, director of development for Catholic Charities Terre Haute. "It's a humbling experience and a very eye-opening experience to see how many people who are out there in need."

Because she knows how many people are served by her agency and the many needs those people have, Buell appreciates the support that Catholic Charities Terre Haute receives from Catholics across central and southern Indiana through their participation in the archdiocese's "Christ Our Hope: Compassion in Community" annual appeal.

"It's very meaningful, and not just for me," Buell said. "It's meaningful for all those individuals that we help. It's overwhelming to see the donors that we have, and where they come from and their generosity."

The support given to the Church through Christ Our Hope also helps Buell and the employees and volunteers of Catholic Charities agencies based in Bloomington, Indianapolis, New Albany, Tell City and Terre Haute provide support to anyone who comes to them.

"What's nice about Catholic Charities is that we do our best as employees and the volunteers who are here to help everybody who comes through our doors without regard to what their background is in terms of their religion," Buell said. "Our policy really is that if you need help, we'll do what we can to help you."

One of the ways that Catholic Charities helps people across the archdiocese is less well known than the services given at soup kitchens or homeless shelters.

It happens through mental health counseling provided by counselors through Catholic Charities agencies in Bloomington, Indianapolis and New Albany.

David Bethuram, agency director for Catholic Charities Indianapolis, has provided counseling for almost 30 years. He said that many people who come to Catholic Charities for help are struggling with difficult transitions in life often related to job loss, divorce or the death of loved ones.

"For Catholic Charities to be there to help them through that particular journey is very, very important," Bethuram said. "From a professional point of view as mental health providers, we're able to help



People in need receive food at Deli Days, a food pantry operated by Catholic Charities Terre Haute at its Bethany House Soup Kitchen in Terre Haute. Contributions to the "Christ Our Hope: Compassion in Community" annual appeal support Catholic Charities ministries across central and southern Indiana.

them with their emotional and psychological needs."

In 2010, more than 3,600 people received mental health services through Catholic Charities across the archdiocese. That was a 16 percent increase from 2009.

That increase was even higher for Catholic Charities Bloomington, according to its agency director, Marsha McCarty.

She has worked as a psychologist in Bloomington since 1978, but came to Catholic Charities in 2005 because "of the population they serve."

"There's a great need in any community now for mental health services to reach people [in need]," McCarty said. "Catholic Charities

was reaching that population. And that's something that's not easy to do if you're in private practice. It was a chance to work with an agency that was trying to reduce barriers to mental health services."



David Bethuram

McCarty said these barriers have grown since she began her work as a psychologist more than 30 years ago. So to be able to help overcome them at Catholic Charities is a joy for her.

"I love my job," McCarty said. "It's very gratifying to be able to get services to people who might not otherwise receive them."

"And we do that not only by using a sliding fee scale, but also by going out into the community. We do work with children in Head Start. We've done parenting programs at the domestic violence shelters."

McCarty and her co-workers at Catholic Charities Bloomington and across the archdiocese are able to assist people in need with mental health services because of the support given through Christ Our Hope.

"I feel grateful," McCarty said. "It's wonderful. It's so needed. It's so hard for [so many] people to access adequate care."

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



'I love my job. It's very gratifying to be able to get services to people who might not otherwise receive them.'

—Marsha McCarty,
agency director for
Catholic Charities Bloomington

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Editorial



Kindergartners Emily Pomerico, from left, portraying St. Philomena, her twin brother, Kyle (St. Joseph), Trinity Rodriguez (St. Rose of Lima) and Antonio Santana (St. Anthony of Padua) of St. Christopher School in Baldwin, N.Y., sing during a prayer service on Oct. 30, 2009, in observance of All Saints' Day. The feast, celebrated annually on Nov. 1, commemorates all those in heaven.

Halloween and All Saints' Day

Halloween has become second only to Christmas as the most commercial festival in this country and around the world. Stores have been selling costumes, outdoor decorations, pumpkins for carving and candies for the trick-or-treaters for weeks—and seem to start earlier every year.

The secular world, of course, never thinks about it, but the word “Halloween” began in the 16th century as a shortening of All Hallows’ Even(ing), which was a Scottish version of All Saints’ Eve. It was, and still is, the night before All Saints’ Day.

We like the practice in many Catholic schools of having pupils dress as their favorite saints on All Saints’ Day. That is much more faithful to the teachings of the Catholic Church than costumes like ghosts, goblins, witches and vampires.

The feast of All Saints on Nov. 1, has been traced to the eighth century when Pope Gregory III founded an oratory in St. Peter’s Basilica for the relics of saints. Prior to that, it was held on May 13 because it was on that date in 609 or 610 when Pope Boniface IV consecrated the Pantheon in Rome to the Blessed Virgin and the martyrs.

Honoring the saints and praying to them for their intercession is part of the Catholic culture. Christians have honored people who lived heroically holy lives since the beginning of Christianity when it began to venerate St. Stephen as the first martyr.

For centuries, local churches remembered holy people after their deaths, calling them saints and praying to them to ask for their intercession with God.

Finally, the popes reserved for themselves the right to declare someone a saint.

The Catholic Church canonizes people not only to honor them—they couldn’t care less, being in heaven—but, more importantly, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues that were displayed by those who were so close to God that they were recognized for their holiness.

However, there are many more saints than just those the Church has officially canonized. To be a saint

means simply that that person is in heaven. Naturally, we hope that all of us will be saints after we die, although there’s not much chance that the Church will officially declare us so.

That’s the reason for All Saints’ Day—to honor all those other saints, including our friends and relatives.

We Catholics also believe in what we call the communion of saints. That means that we believe that a spiritual union exists among the saints in heaven, the souls who might be undergoing a process of purification before entering heaven, and those of us here on Earth.

Do you pray to your patron saints? The Church encourages us to name our children after saints so they can pray to them. There are also patron saints for almost every profession imaginable. This has become a recognizable and beloved part of the Catholic culture for many people.

One of the most popular saints is St. Anthony of Padua because he helps people find lost items.

Catholics believe that the communion of saints also means that we can help those who might be undergoing that process of purification that we call purgatory. That is what we do especially on Nov. 2, the feast of All Souls.

Sacred Scripture says that nothing impure will enter the kingdom of heaven. But not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God’s mercy enough to sentence himself or herself to hell. In the process of purification we call purgatory, every trace of sin is eliminated and every imperfection is corrected.

The Catholic Church doesn’t say when this will occur since the concept of time is meaningless in eternity. Perhaps it occurs immediately after death or in the process of dying. We don’t know.

Belief in the efficacy of prayers for the dead goes back at least as far as the Old Testament’s Second Book of Maccabees (2 Mc 12:39-46). After Judas won a battle, he took up a collection, which he sent to Jerusalem for an expiatory sacrifice.

—John F. Fink

Parish Diary/Fr. Peter Daly

Changes in the Mass translation

After all the “*sturm und drang*” (“storm and stress”) of the past few years, the changes in some of the words at Mass will probably turn out to be a good thing. Here is why.



First, they will make us pay more attention to the celebration of the Mass, at least for a while.

Second, they will make us talk about the history and the development of the Mass.

Third, they will be a better sign of the unity of the Church, at least in the Mass of the Roman rite.

Those are all positive things and, like most pastors, I want to accentuate the positive.

By definition, any ritual is routine. By frequent use, we run the risk of saying words automatically and without reflection.

Even though the changes in the Mass are relatively minor, they will make us more attentive.

When the priest says, “The Lord be with you,” those in the pews will say, “And with your spirit.” The addition of the word “spirit” makes us aware of the spiritual quality of the greeting. It makes us conform to the translation in other languages.

No doubt we will bumble around for a while. But we will be more aware of our words.

Like most parishes, we have bought laminated cards with the changes highlighted in bold print. For a while, we will hold the cards and recite the words. But, eventually, we will learn them. After a while, it will become more natural.

One publication recently reported that Catholics in South Africa are now getting used to the new words after a rocky start more than a year ago.

The same will happen here.

The relative strangeness of some of the new words will make us think about them. I doubt that anyone uses the word

“consubstantial” in everyday speech.

The change will make us talk about the historical development of the creed—why it was important to the Greek fathers who wrote the Nicene Creed that we emphasize that the Christ is “*homo osseous*” (in Greek) “of the same substance” with the Father. They were trying to make it clear that Jesus, the Christ, is a co-equal member of the blessed Trinity. He is not merely some exalted “creature.”

Even seemingly trivial changes, such as changing “seen and unseen” to “visible and invisible,” will make us think. God is the Creator of things that we cannot see. It is not so much about our perception as it is about God’s creation.

Some changes will make us more aware of the Scripture. For example, at the invitation to Communion, the priest will say, “Behold the Lamb of God.” This is a direct allusion to John the Baptist when he sees Jesus near the Jordan River.

The congregation will reply, “Lord, I am not worthy that you should enter under my roof,” making a direct allusion to the centurion in St. Matthew’s Gospel when he asks Jesus to heal his servant.

All these changes will make us more aware that we are part of a ritual that extends beyond our language and culture. The changes also bring us into better conformity with the other languages of the Roman rite.

For instance, in the *Confiteor* we will again say “through my fault, through my fault, through my most grievous fault,” just as they do in Italian, Spanish and other languages. It is a better echo of the “*mea culpa*” of the Latin. It reminds us of our link to the universal Church.

The changes to the Mass are coming. After much discussion, we are going to implement them, ready or not.

I think this might be a good chance to learn from them.

(Father Peter Daly writes for Catholic News Service.) †

Letter to the Editor

What have you done to stand up for life and put an end to the culture of death?

At 21 days, a baby’s heart is beating. At 42 days, a baby has recordable brain waves. At eight weeks, everything is in place and all that baby needs now is time to grow.

As Pope Benedict said in November 2010, “... It is not an accumulation of biological material, but rather of a new living being, dynamic and marvelously ordered, a new individual of the human species.”

What a miracle this is in which God allows us to participate. And yet, after 35 years, more than 50 million of these miracles have never and will never see a sunrise, feel the rain upon their faces and look into the eyes of their parents.

October is Respect Life Month, and we still have abortion as the “right” of any woman should she want to terminate the life of her baby.

What about the rights of the child? Unseen means unimportant? I think not. God made man unique in all his creation. We are made in God’s image, especially with the salvation accorded to us through Christ’s suffering and death. We cannot sit idly by and do nothing.

Last March, I was reading the thoughts before Mass in the *Missalette*. It seemed very prophetic, and I will share it with you. “We may listen to God’s word, read it or teach it. But what really matters is whether or not we act upon it.”

Have we acted upon it? Have we made our voices heard? Have we done everything—or anything—to change the culture of death that permeates this country today?

“Suffer the little children to come unto me” (Lk 18:16) does not mean to stand by as they are aborted, and see God face to face in heaven

before they see their parents here on Earth.

Acting upon God’s word means standing up for those who cannot stand up for themselves. It means working actively to change the path upon which we find ourselves today. It means again, and still, letting our Congress know that we want life, liberty and the pursuit of happiness for all, not just for some.

Christ said those who listen to his words and act upon them will be like wise men who build their houses on rock, and those who do not listen and act on his words will be like fools who build on sand (Mt 7:24, 26). “Act on” is the key phrase. Which are you?

God bless the United States of America, and help her in this hour of need.

Barbara L. Maness
Vevay

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The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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New Catholic radio station is now on the air

By Caroline B. Mooney

The Catholic Moment

NOBLESVILLE—A new Catholic radio station hit the air on Oct. 12—the first in the Lafayette Diocese and the second in central Indiana.

Lafayette Bishop Timothy L. Doherty blessed the venture and ceremonially “threw the switch” at the tower site of “Clearly Catholic” radio, 90.9 FM.

The bishop also celebrated Mass, which was broadcast live.

“Catholic radio literally catapulted my household into an understanding of why Catholics do what we do,” said Jerri Keller, a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese. “The national call-in shows are outstanding, and eavesdropping on those shows is by far the most efficient way to learn my faith. I don’t have much time or opportunity to do so—a few minutes on the way to [the store] at night, but those minutes have been golden.

“People call in with every question imaginable about things I do and about things I will never do,” she said, “but the explanations of Church teaching, and the reasoning and logic, [are] fascinating.

“This Noblesville station is a real treasure,” Keller said. “The evangelization capacity of this station is enormous.”

Programming is offered 24 hours a day and seven days a week to Carmel, Westfield, Noblesville, Fishers and surrounding areas, and is listener-supported with several programs funded through underwriting sponsors.

The listening area is an improvement for those tuning in where WSPM, Catholic Radio Indy’s original signal at 89.1 FM, is not clearly heard.

Both stations are operated by Inter Mirifica Inc., a small not-for-profit corporation named

after a Second Vatican Council document that encouraged Catholics worldwide to start radio and TV stations to spread the Catholic faith.

WSPM is licensed to Cloverdale-Indianapolis, and covers an area from just east of Terre Haute to Indianapolis.

The new station’s call letters are WSQM.

Programming for both stations also can be heard anywhere through their website at www.catholicradioindy.org.

Bob Teipen, chairman of Inter Mirifica Inc., and his wife, Sharon, were instrumental in getting both stations on the air.

Work to put the new station on the air began in July 2007. There were seven applicants for the frequency at Noblesville, and the Federal Communications Commission didn’t decide until August 2010 to award the construction permit for the new station to Inter Mirifica. Since then, they have been doing engineering work, purchasing equipment, installing a 700-pound antenna and testing the equipment.

Initially, WSQM and WSPM will have nearly identical programming. In time, each station may begin to carry more locally produced programs tailored to their specific geographic areas.

In the late 1990s, there were fewer than 10 Catholic stations in the country.

Jim Ganley, Inter Mirifica’s general manager, said today there are almost 200 Catholic stations.

“Currently, the programming comes from a number of sources all over the country,” Ganley said.

“The ‘Son Rise Morning Show’ originates in Cincinnati; the daily Mass and the rosary come from EWTN in Birmingham [Ala.], ‘Catholic Connections,’ ‘The Doctor Is In’ and ‘Kresta in the Afternoon’ come from Ave Maria Radio in Ann Arbor, Mich., and ‘Catholic Answers Live’ comes from San Diego, Calif.”

The stations also carry a number of locally produced programs, including “Faith In Action,” a local interview program that features area residents.

In his homily during the Mass, Bishop Doherty said, “It’s a wonderful moment for us to be here. ... Anytime a bishop talks, he is supposed to be speaking under the umbrella of the ‘New Evangelization.’ Now what is that?”

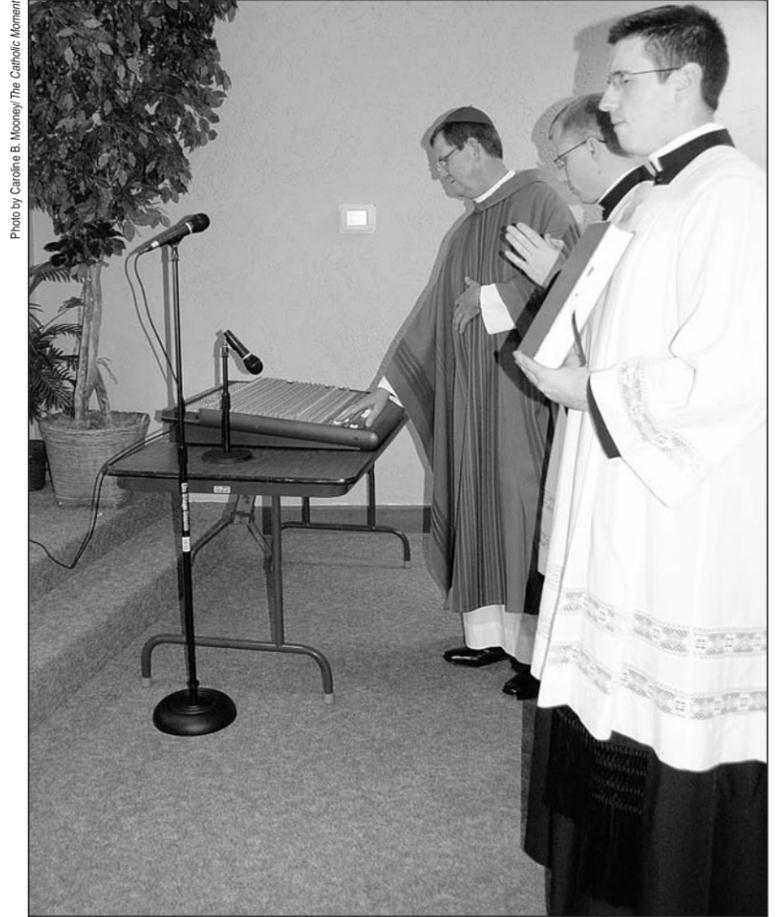
“The New Evangelization can’t add anything to the message of Jesus, but it refers to a new awareness with new tools and new opportunities. ... Sometimes we have to find means to go out to meet people when they are not so mobile or available,” he said. “There are people who listen who can’t move very far from their bed or their home. They can be included in our community by hearing the things that are going on, and by joining our prayer to our faith to their prayers—this is a wonderful community builder.

“I am very proud of this,” he said. “Let’s not forget to be very proud of the Lord who calls us, and gives us life and breath. He is who we hope to represent and share.”

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, said he remembered when people came to see Archbishop Daniel M. Buechlein to talk about starting a Catholic radio station in the Indianapolis area.

“It was just a dream at that time,” he said. “We were amazed at how quickly the Providence of God allowed that dream to be fulfilled. Not without struggles, not without sacrifice, and not without the generosity of lots and lots of people.

“... It is a great delight for me to be here today,” said Msgr. Schaedel, who is also vicar for religious and director of the archdiocesan Mission Office and Society for the Propagation of the Faith. “You can be sure Catholic radio has the continued



Bishop Timothy L. Doherty ceremonially “throws the switch” for the new Catholic radio station in Noblesville on Oct. 12.

support of the archdiocese and of Bishop [Christopher J.] Coyne,” the archdiocese’s apostolic administrator.

Gordon Smith, an Inter Mirifica board member, said the new station “is all good. It’s for the betterment of the Church and our Catholic faith. We try to get our diocesan priests involved as much as possible, asking them to come by, and record seasonal greetings and prayers and do interviews.

“This is a great resource for this area,” he said. “We can catch people and give them information about the faith at times when they aren’t around their priests.”

Jill Metz, a member of St. John Vianney Parish in Fishers in the

Lafayette Diocese, said she is excited for the new station to reach more people.

“I have enjoyed listening to Catholic radio,” she said. “I like the interviews a lot, and I have learned a lot from our local priests who have been on the air. I enjoy getting to know people in the diocese who are interviewed and learning about them in a more personal way.”

(Caroline B. Mooney is a contributing editor for The Catholic Moment, newspaper of the Lafayette Diocese. For more information, log on to the website at www.catholicradioindy.org or call Jim Ganley at 317-870-8400, ext. 21, or send an e-mail to hjm@CatholicRadioIndy.org.) †

Respect rights, religious freedom in Mideast, Maronite patriarch urges

NEW YORK (CNS)—Unless Middle Eastern countries support religious freedom and respect human rights, the “Arab spring” movement will devolve into an “Arab winter,” said Maronite Patriarch Bechara Rai.

Patriarch Rai said the “Arab spring” movement holds much promise, but its leaders must “adopt a separation between religion and state.” He said such a system exists in his native Lebanon, and “respects all religions and all values of each religion.

“We wish to see freedom practiced in those countries. We wish to see the values of human rights and democracy implemented,” he told a news conference on Oct. 20 at the New York headquarters of the Catholic Near East Welfare Association, a pontifical agency that supports the Catholic Church in the Middle East, North Africa, India and Eastern Europe.



Maronite Patriarch Bechara Peter Rai addresses the media during a news conference at the headquarters of the Catholic Near East Welfare Association in New York on Oct. 20. Patriarch Rai was in the U.S. visiting Maronite Catholic communities in several states. He also met with U.N. Secretary-General Ban Ki-moon.

“It’s not easy to talk about democracy in the Western sense in countries that have a theocratic system. Christianity divides politics and religion, and we wish Islam and other religions to do the same,” Patriarch Rai said.

Failure to do so will result in civil wars, such as the one in Iraq, he warned, and will lead to the rise of regimes “that are even more fundamentalist. This is something that will be to the detriment of everybody.”

Patriarch Rai said conflicts between Israel and the Arab countries, and between Israel and the Palestinians, have had a negative impact on Christians.

“The Arab-Israeli conflict is at the level of religion and culture. The conflict between the Palestinians and the Israelis is a conflict [about] a people whose sovereignty, whose land, was taken away, who were displaced and for 64 years have been promised by United Nations resolutions a right of return, but this has not happened,” he said.

“In Lebanon, we have suffered from the presence of a half million Palestinian refugees, and the war in Lebanon in 1975 started with the Palestinians,” he added.

He said the conflict led to injustice, oppression and the rise of fundamentalist movements in the region.

“The atmosphere that was created by those conflicts has impacted the Christian presence in the Middle East, causing some to leave for economic and security reasons,” he said.

Speaking about Israel, Patriarch Rai said, “In this day and age of globalization, it is strange to see a nation that wants to be for one religion or one race because, automatically, you are excluding the others.

“There will be no peace in that part of the world until Judaism, Islam and Christianity separate Church and state,” he said.

Patriarch Rai said tolerance of Christians in the Middle East falls into three categories. In some countries, they have no rights to establish a church or maintain a presence. In other countries, such as Egypt, the Church exists and Christians can worship, but religious life is difficult, and there are restrictions

on construction and repair of churches. The third category covers places where Christians live freely and are accepted, but freedom of conscience is not respected and people do not have the right to change religions.

Patriarch Rai stressed that Christians are not outsiders in the Middle East, and were established there “and impacted society with their values” 600 years before Islam. They have contributed positively to their countries, he said, and should not be made scapegoats in any area.

He said the international community has a responsibility to limit the spread of fundamentalism in the world and encourage moderate people to take the lead in countries of the Middle East.

“The very large part of Islam is moderate,” he added.

He said the Church does “not side with any government or regime,” but asks whoever is in power to respect the rights of the people, and guarantee freedom of speech, religion and conscience.

Patriarch Rai said that in Lebanon, 18 distinct religious groups live together, “not in ghettos.” He said Lebanon is a sign of hope for peoples of the region, and “the Church in Lebanon is considered a guarantee for the Christian presence for that part of the world.”

Patriarch Rai, 71, was elected on March 25 as the leader of the Lebanon-based Maronite Church, which is the largest of the six Eastern Catholic patriarchal Churches with an estimated 13.3 million members.

Since his installation, he has traveled throughout Lebanon, meeting Catholics, Muslims, Orthodox and Protestants. He described spontaneous gatherings of people of many faiths, carrying placards referring to him as the patriarch of national unity and of political reconciliation.

Patriarch Rai’s visit to New York concluded an inaugural U.S. trip that included pastoral events in Pennsylvania, Massachusetts and New York. He met with U.N. Secretary-General Ban Ki-moon on Oct. 21. †

Events Calendar

October 28

St. Therese of the Infant Jesus (Little Flower) Parish, Parish Hall, 1401 N. Bosart Ave., Indianapolis. **Ladies Club, fall luncheon and card party,** 11 a.m., \$10 per person. Information: 317-356-0774 or 317-353-0939.

October 29

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Indiana Catholic Men's Conference,** 8:30 a.m.-4:30 p.m., \$50 adults, \$30 students, group rates available, reservations online through Oct. 27. Information: 317-924-3982 or www.mariancenterofindianapolis.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"An Evening with Bishop Christopher J. Coyne: The New Evangelization and Social Media—Using the Internet to Bring Others to the Church,"** 6 p.m., \$100 per person

includes dinner and program, limited seating. Information: 317-545-7681 or www.archindy.org/Fatima.

Saint Meinrad Seminary, 200 Hill Drive, St. Meinrad. **"Men in Black vs. Jennings County High School Alumni,"** basketball game, 7 p.m., \$5 adults, \$3 children 12 and under.

October 30

Providence Cristo Rey High School, 75 N. Belleview Place, Indianapolis. **Fall open house,** 3-5 p.m. Information: 317-860-1000 or rtimpe@prchs.org.

Immaculate Conception Parish, 2081 E. County Road 820 S., Greensburg. **Smorgasbord,** 11 a.m.-2 p.m., Information: 812-591-2362.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Mary, Queen of All Saints,"** Benedictine Father Jeremy

King, presenter, 2 p.m. Information: 812-357-6501.

November 2

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

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Masses,** noon and 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "Living a Life of**

Love," 7 p.m. Information: www.indytot.com or indytheologyontap@gmail.com.

November 3

St. Luke the Evangelist Church, 7575 Holliday Drive East, Indianapolis. **St. Martin de Porres feast day Mass,** 7 p.m., and *fiesta* in parish hall. Information: Archdiocesan Office of Multicultural Ministry, 317-236-1562 or 800-382-9836, ext. 1562.

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Chips and Chat with Father Pat—A Conversation about the Revised Roman Missal,"** Father Patrick Beidelman, presenter, 7 p.m. Information: 317-838-7722 or kswaner@saintsusanna.com.

November 4

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Charismatic Bilingual Mass,** praise and worship, 7:30 p.m.,

Mass, 8 p.m. Information: 317-846-0705.

November 4-5

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Christmas bazaar,** Fri. noon-8 p.m., Sat. 10 a.m.-2 p.m. Information: 317-872-6420.

November 5

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. SS. Peter and Paul Cathedral Parish, **"Trivia Challenge,"** 7 p.m., \$25 per person or \$200 team of eight, includes pizza and snacks. Information: 317-634-4519.

St. Luke the Evangelist Parish, Sexton Hall, 7575 Holliday Drive East, Indianapolis. **Parish social,** 6:30 p.m., \$40 per person. Information: 317-259-4373.

St. Malachy Parish, N. Green St., Brownsburg. **Christmas**

bazaar," 9 a.m.-3 p.m., lunch available. Information: 317-625-4153 or jjakem@gmail.com.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Holiday bazaar,** 9 a.m.-3 p.m. Information: 765-342-6379.

November 5-6

St. John the Baptist Parish, 25743 State Road 1, Guilford. **Craft show,** Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m., chicken dinner served on Nov. 6. Information: 812-576-4302.

November 6

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Fifth annual All-Girls' Catholic High School Mass,** 10:30 a.m., luncheon following Mass, Rathskellar restaurant, \$20 per person, reservations due Oct. 22 for luncheon. Information: 317-359-5800. †

Retreats and Programs

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

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See Weekend,"** vocation retreat. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

October 30

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

October 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima Monthly Mass and Social,"** 9 a.m., breakfast following Mass. Information: 317-545-7681 or marcia.johnson@archindy.org.

November 4-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter,"** Information: 317-888-1892 or jbradleylevine@msn.com.

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 5-7

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. †

VIPs



Philip and Carole (Feltman) Toscano, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th anniversary on Oct. 28.

The couple was married on Oct. 28, 1961, at Sacred Heart

of Jesus Church in Indianapolis. They are the parents of seven children: Lauri Rhinehart, Amy Rittenhouse, Angie Schubach, Nancy, Mike, Steve and the late Toni Toscano. They have 15 grandchildren. †

St. Augustine Home fundraisers benefit Little Sisters' ministry to elderly poor

Two holiday fundraisers in November will benefit the Little Sisters of the Poor in their ministry to the elderly at the St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis.

A variety of handmade holiday gifts and desserts created by the St. Augustine Guild will be on sale during the Christmas bazaar on Nov. 4-5 at the home.

The holiday bazaar hours are from noon until 8 p.m. on Nov. 4 and from 10 a.m. to 2 p.m. on Nov. 5.

On Nov. 12, the Little Sisters' 24th annual Harvest Celebration will be held at the Woodstock Club, 1301 W. 38th St., in Indianapolis.

The "black tie optional" dinner and dance begins at 6:30 p.m., and includes a "needs auction" to help the Little Sisters care for 97 elderly residents of the home.

For more information or reservations, call Mary Anne Barothy, development secretary at the St. Augustine Home for the Aged, at 317-872-6420 before the Nov. 1 registration deadline. †



Sagamore of the Wabash

Indiana Gov. Mitch Daniels, not shown, conferred a Sagamore of the Wabash Award to Daniel J. Elsener, center, president of Marian University in Indianapolis, on Oct. 13. With Elsener are William Eckman, left, chairman of the university's board of trustees, and John C. Cardis, a trustee who presented the award for Daniels. It is bestowed on citizens who contribute greatly to the state. Elsener has served on the Indiana State Board of Education for six years. Marian University was founded in Indianapolis more than 70 years ago by the Sisters of the Third Order of St. Francis of Oldenburg. Elsener recently agreed to a second 10-year contract, and is one of the longest-serving university presidents in Indiana. He has been instrumental in leading the private, coeducational, Catholic liberal arts university's growth in enrollment and financial stability.

Multimedia art exhibit



The Saint Meinrad Archabbey Library Gallery in St. Meinrad will host an exhibit of artwork by Benedictine Brother Martin Erspamer from Oct. 30 until Dec. 4. The exhibit features ceramics, stained-glass designs and drawings. Titled "New Works," it showcases art created by Brother Martin during the last year, much of it done during his six-month sabbatical. The exhibit includes a selection of pictures that Brother Martin created for the new *Revised Roman Missal* recently published by Liturgical Press. The exhibit is free and open to the public. For library hours, call 812-357-6401 or 800-987-7311 or log on to the Archabbey Library's website at www.saintmeinrad.edu/library/library_hours.aspx.

Youths seek souvenirs as NCYC approaches

Criterion staff report

As anticipation builds for the National Catholic Youth Conference in Indianapolis on Nov. 17-19, the interest in souvenir merchandise for the event is also growing.

Hooded sweatshirts, dog tags and T-shirts—all featuring the conference's "Called to Glory" theme—are among the popular items already being swept up online by the 23,000 high school students from across the country who plan to attend the event.

"They'll be meeting a lot of people during their time here at NCYC so they'll want to have souvenirs of that time," says Steve James, director of purchasing for the archdiocese and merchandising chairperson of the 2011 NCYC. "The items were chosen by our local steering committee with the help of youths who are going to be in attendance at the conference. The youths wanted more hats."

Besides hats, sweatshirts and T-shirts, scarves, key chains, fleeces, stocking caps, water bottles and comfortable pants are among the souvenir items available through the conference's website at www.ncyc.nfcym.org.

"The one thing I wanted to make sure is that the pricing on the merchandise was lower than it was in Kansas City [the site of NCYC in 2009]," James says. "I think we've done that. The wall posters are a buck. The hooded sweatshirts are \$18.78, and a fleece is \$31.49. We figure the hooded sweatshirt will be a big seller as the weather changes. The hoodie was big in Kansas City."

While souvenirs are now available on the conference website—click on "NCYC Gear" at the top of the website's first page to shop—most of the items will also be sold during the conference, which is being held at the Indiana Convention Center in Indianapolis.

"Things that are getting heavier hits on the website will be stocked at the event at the convention center," James says.

Part of the fun and the festivities at the conference will be a park inside the convention center that has a baseball theme. So baseball-style shirts are also being sold.

"Most of what we have is youth-oriented," James says. "We hope the youths like the items." †

Photos by John Shaughnessy



T-shirts, polo shirts, hooded sweatshirts, several varieties of hats, dog tags and key chains are among the many items being sold for the National Catholic Youth Conference being held on Nov. 17-19 in Indianapolis. Souvenir items are available through the conference's website at www.ncyc.nfcym.org. Click on "NCYC Gear" at the top of the website's first page to shop for souvenirs.

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- Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry

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"If You Know It, Show It"

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Test Your Knowledge!!!

First Place Team Wins \$200

Great Raffle Prizes given away all evening

RAFFLE

When: Saturday, November 5, 2011
7pm to 11pm

Where: Catholic Center (1400 N Meridian)
(parking available behind building off 14th St)

Schedule of Events:
7pm—Trivia Challenge Begins
8:15pm—Marco's Pizza is served
11pm—Winning Team is crowned

Bring your team of 8 and battle Indianapolis' best! Share an evening of competition, fun and plenty of laughter with the cathedral parish and the best teams in the city.

Trivia Challenge Entry Form

Team Name: _____

Number of Players: _____

Main Contact Person:
Name: _____

Phone Number: (____) _____ - _____

E-mail Address: _____

\$25 per person
\$200 per team

Checks payable to: SS. Peter and Paul Cathedral

Entry Fee Includes:
Trivia Challenge
Marco's Pizza
beer, wine, soft drinks
snacks

Questions? - Call 317.634.4519

40 DAYS

continued from page 1

for Life fall prayer vigil list of lives saved totaled 361 unborn babies as of Oct. 25.

Central Indiana prayer vigil coordinators organized a pro-life youth rally and balloon release on Oct. 15 at the state's largest abortion center at 8590 N. Georgetown Road in Indianapolis.

Roncalli High School's freshman football team and cheerleaders—dressed in their red, white and blue uniforms—were among about 200 high school and grade school students and adults who prayed the rosary beside a huge banner that read "Rebels 4 Life."

Several hundred pink and blue helium-filled balloons released by the students represented the babies' lives that are normally lost in abortions during a 40-day period at that Planned Parenthood facility.

Nativity of Our Lord Jesus Christ parishioner Kim Kramer of Indianapolis, a fourth-grader at South Creek Elementary School, said after the prayer rally that "it means a lot to me" to participate in the pro-life vigil in front of the abortion center.

"I really think that everyone should love Jesus," Kim said, "and realize that aborting a baby is murder."

Kim was wearing a pro-life T-shirt that read "A baby—A beautiful choice."

After praying the rosary and helping release the pastel-colored balloons, some of Roncalli High School's cheerleaders led the students and adults in a loud chant that expressed their pro-life views.

"We love babies! Yes we do," they yelled. "We love babies! How about you?"

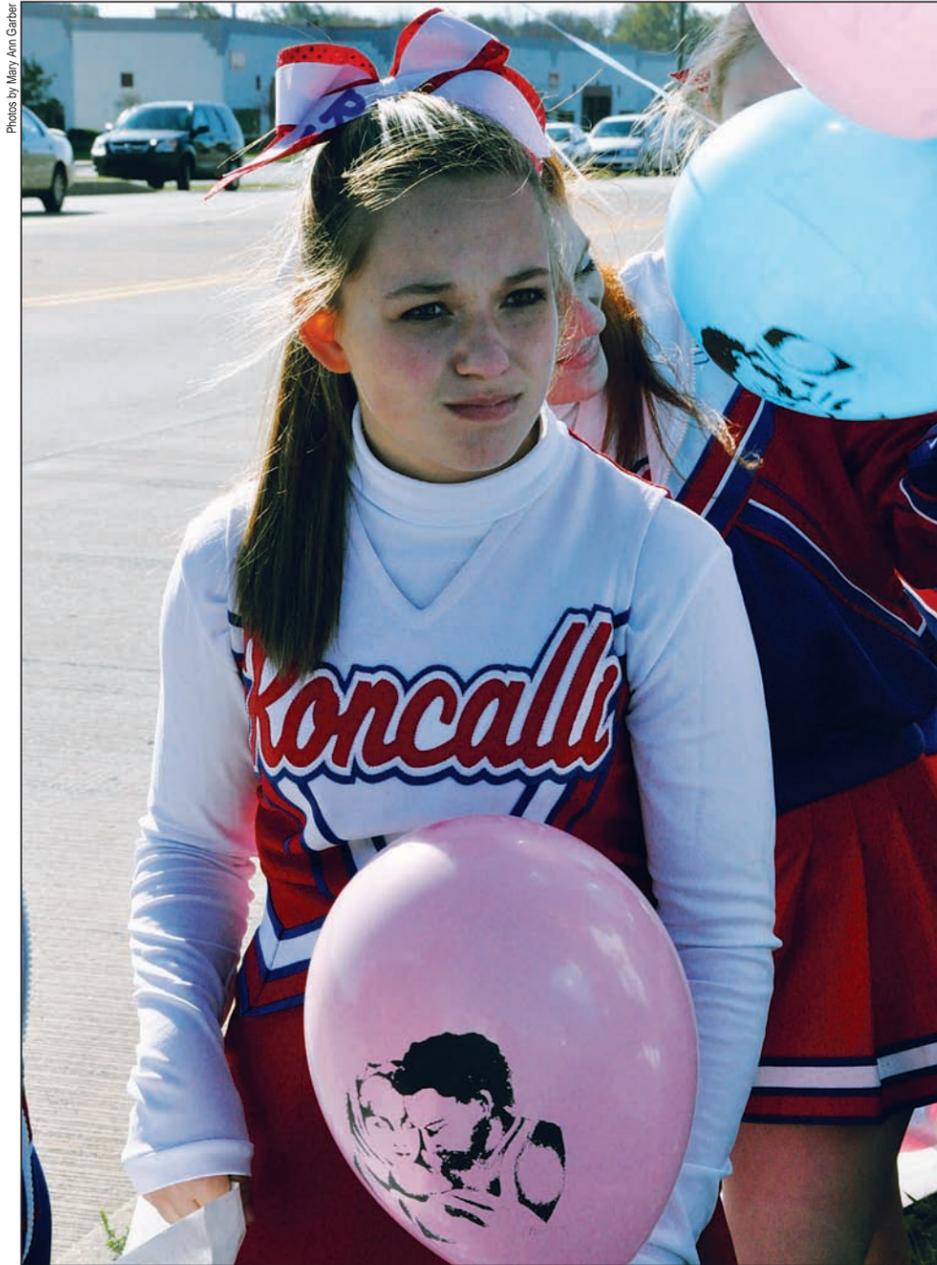
Freshman cheerleader Alexis Pacuch, a member of Our Lady of the Greenwood Parish in Greenwood, said she felt "very strong emotions" during the prayer rally.

"We should not kill babies," Alexis said. "It's murder, and I think people should get arrested for it."

Roncalli freshman cheerleader Julie Harlow, also from Our Lady of the Greenwood Parish, said it was "an eye-opening experience" to pray in front of the building where babies are killed in abortion.

"It's heartbreaking," Julie said. "It's so sad. I've been raised in the Catholic Church, and I've been taught that abortion is wrong. Now I finally get to help rally against it."

Tim O'Donnell, a member of St. John Vianney Parish in Fishers, Ind., in



the Lafayette Diocese, is the 40 Days for Life fall coordinator for central Indiana.

As he helped dismantle the sound equipment after the rally, O'Donnell said the large crowd "filled me with hope and joy" because so many teenagers participated on a Saturday morning.

"I have a lot of confidence that, as we continue the pro-life battle, the next generation—often referred to as the John Paul II generation—will help us," he said. "They understand the importance of the pro-life movement. I'm very happy that they were here, and I'm filled with hope

that they will help us bring an end to abortion."

Catholic schools and religious education programs do a good job of teaching young people that "every human being is made in the image and likeness of God," O'Donnell said, "and every person has an immortal soul, and a destiny to be with God in heaven for all eternity."

In the midst of the secular culture of death, he said, it's very encouraging that Catholic teenagers and children are willing to stand up for the rights of the unborn.

"In this country, where life is often



Above, 40 Days for Life fall prayer vigil coordinator Tim O'Donnell, a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese, speaks during a pro-life youth rally on Oct. 15 in front of the Planned Parenthood abortion facility in Indianapolis.

Left, Roncalli High School freshman cheerleader Alexis Pacuch, a member of Our Lady of the Greenwood Parish in Greenwood, listens to a pro-life speaker during the 40 Days for Life youth rally on Oct. 15 in front of the Planned Parenthood abortion facility in Indianapolis.

considered disposable and expendable by the culture of death, it's really a countercultural event that we held here today with this huge rally," O'Donnell said. "These young people are affirming life through their own witness for the love of Christ."

(For more information about the 40 Days for Life fall prayer vigil in central Indiana and ways to volunteer at several locations, log on to the campaign's website at <http://www.40daysforlife.com/INDIANAPOLIS/>.) †

'AD LIMINA'

continued from page 1

Archbishop Wilson, as president of the Australian bishops' conference, did have a one-on-one encounter with Pope Benedict. Some cardinals and archbishops in "ad limina" groups have also met individually with the pope. The new policy has not been spelled out, and officials at the Congregation for Bishops declined comment.

One official involved in setting up papal appointments said, "When the possibility exists, the personal audience is maintained. When instead there are a great number of bishops, they are grouped together in such a way that the pope can see them all."

Traditionally, the bishop's private meeting with the pope has been a key moment of the "ad limina" visit. The Vatican's directory for the pastoral ministry of bishops, for example, emphasizes that while bishops may come to Rome as a group, it is "always the individual bishop" who makes the visit on behalf of his diocese.

"It is the individual bishop who meets the successor of Peter personally, and retains the right and the duty to communicate directly with him and the heads of dicasteries [Roman Curia agencies] on all questions concerning his diocesan ministry," the directory states.

Blessed John Paul II intensified interaction with the bishops during the "ad limina" visits. In addition to the

group meeting and individual audiences lasting about 15 minutes each, the late pope celebrated Mass with the bishops in his private chapel and hosted them for lunch, a dozen at a time. Toward the end of his pontificate, the ailing pope had to cut back on those activities and the pace of the visits slowed.

Pope Benedict did not continue the practice of working lunches and private Masses with the visiting bishops, but during the first five years of his pontificate he met personally with individual bishops.

Meanwhile, the backlog of "ad limina" appointments kept growing. One reason is that the number of bishops in the world has doubled over the last 50 years. The pope would have to meet about 600 bishops each year to put "ad limina"

visits back on a five-year track, and Vatican officials have said that is not going to happen.

As a result, most "ad limina" visits are now made every seven or eight years. U.S. bishops, who will make theirs in 2011-12, last came in 2004.

This year's visits have featured countries with large episcopates, including the Philippines and India. So far in 2011, Pope Benedict has met with nearly 300 bishops making "ad limina" visits, either individually or in groups.

The name of the visits comes from the Latin phrase "ad limina apostolorum"—to the thresholds of the Apostles—a reference to the pilgrimage to the tombs of Sts. Peter and Paul that the bishops are required to make. †

INSURANCE

continued from page 2

employees enrolled in its health insurance a health advocate. In this service, employees can learn how to use the features of their medical insurance most effectively by calling a nurse who knows their health care insurance plan and its benefits.

"I think that the plan is at a point now where we've added enough different parts that differentiate us as we've added those gradually over time," Isakson said. "And we've been running it long enough to see the results."

"We're at the point where we've done it long enough that we can say that it's not a fluke, and we're really seeing some good results."

While some of those results are financial in nature, Isakson said there are more important results behind

those numbers.

In 2009, 110 archdiocesan employees who participated in wellness screenings learned that they were in a high risk category for serious health problems because of symptoms such as high blood pressure, high blood sugar and obesity.

A year later, more than half of those employees were in a low or medium risk category and the estimated savings due to those changes was \$240,000.

"When we can say that over half of the people who were high risk in 2009 weren't high risk in 2010, that's huge," Isakson said. "If we can do that, then all of these other things will fall into place because we're improving the health of our people, and helping them make good decisions through the resources that we offer."

(For more information on the Archdiocese of Indianapolis' health care insurance plan, log on to www.archindyhr.org.) †

Memorial Mass for deceased priests, bishops is set for Nov. 22 at Calvary Cemetery chapel

A memorial Mass for deceased priests and bishops of the Archdiocese of Indianapolis will be held at 4 p.m. on Nov. 22 at the Calvary Cemetery chapel, 435 W. Troy Ave., in Indianapolis.

The public is invited to attend.

For more information, call Father Gerald Kirkhoff, vicar for advocacy for priests, or Ann Williams at 317-236-1495. †



Archdiocese prepares for NCYC

More than 23,000 teenagers are expected to take part in the 2011 National Catholic Youth Conference in Indianapolis on Nov. 17-19. Bishop Christopher J. Coyne, left, apostolic administrator; Robert McCarty, right, executive director of the National Federation for Catholic Youth Ministry; and Kay Scoville, center, archdiocesan director of youth ministry, were among the speakers during a press conference promoting the event at the Indiana Convention Center in Indianapolis on Oct. 19. Bishop Coyne said 26 bishops are scheduled to attend the gathering, which will include keynote speakers, workshops, a thematic park, and the celebration of the sacraments, including Mass and reconciliation. "[There will] be moments of one-on-one discussion groups and panels with the bishops, which happened at World Youth Day in Spain just recently. ... I think that model works so well because it is an opportunity for our bishops and priests to share our faith more deeply with these young people, and engage not only their hearts but also their heads." For more information, log on to the conference's website at www.ncyc.ncfcm.org.

Pope proclaims new saints, calls them models of Christian charity

VATICAN CITY (CNS)—Pope Benedict XVI proclaimed three saints, and said their lives demonstrated that true faith is charity in action.

"These three new saints allowed themselves to be transformed by divine charity," the pope said at a canonization Mass in St. Peter's Square on Oct. 23.

"In different situations and with different gifts, they loved the Lord with all their heart and they loved their neighbor as themselves, in such a way as to become models for all believers," he said.

All three founded religious orders in the 19th century, working in missionary areas and on behalf of society's disadvantaged in Europe. The canonizations took place on World Mission Sunday, and the pope said their witness showed that love is at the center of the missionary task.

Tens of thousands of pilgrims filled the square on a splendid fall morning, many carrying holy cards, banners and images of the saints. Tapestries with portraits of the newly canonized hung from the facade of the basilica.

The new saints are:

- St. Guido Maria Conforti, an Italian who founded the Xaverian Foreign Missionary Society, dedicated to the sole purpose of evangelizing non-Christians. He sent missionaries to China in 1899, and personally traveled to China in 1928 to visit the order's communities.

Plagued by ill health, he also served as a diocesan bishop in Italy for many years, making religious instruction the priority of his pastoral ministry and establishing schools of Christian doctrine in all parishes.

- St. Louis Guanella, the Italian founder the Servants of Charity, the Daughters of St. Mary of Providence and the Confraternity of St. Joseph, whose members pledge to pray for the sick and dying. Having worked with young women in northern Italy, he came to Rome and founded an association of prayer for the dying.

"It is impossible to stop as long as there are poor people to be helped," he would tell his colleagues. In 1912, at the age of 70, he traveled to the United States to work among Italian immigrants in North America.

Pope Benedict, in his homily, called him a "prophet and

apostle of charity."

- St. Bonifacia Rodriguez Castro, a Spanish cordmaker in Salamanca who gathered working women for spiritual encounters in her house-shop. The group became the Servants of St. Joseph, a congregation dedicated to providing a religious and technical education to poor women and protecting them in the workplace.

Her religious did not wear habits and they worked side by side with laywomen in the shop, practices that aroused the resentment of the local clergy. Opposed by the bishop, she was removed as superior of the community and left Salamanca in humiliation. She opened a new foundation in the city of Zamora, where she was welcomed by the bishop. Only in 1941 was she recognized as the foundress of her congregation.

A sung prayer during the Mass proclaimed, "The mission of Bonifacia is not finished. In God, she looks after the dignity of the women workers of the world."

In his sermon, the pope said the lives of the new saints underscored that love is the essence of the Christian message.

"The visible sign that Christians can show the world to witness Christ's love is love for one's brothers and sisters," he said. These saints, he said, demonstrated that when faith is strong, there is a sense of urgency in announcing this love to all.

The liturgy had a U.S. connection. Carrying relics of St. Guanella to the altar was William Glisson, a 30-year-old Pennsylvania man, whose healing after a rollerblading accident nine years ago was accepted by the Vatican as the miracle needed for the saint's canonization.

Glisson, who had been skating backward without a helmet, hit his head and was in a coma for nine days. Doctors gave him little hope for recovery. A family friend, meanwhile, gave Glisson's mother



William Glisson



U.S. pilgrims hold a banner celebrating St. Louis Guanella before the start of a canonization Mass for three new saints celebrated by Pope Benedict XVI in St. Peter's Square at the Vatican on Oct. 23. The new saints are St. Guido Maria Conforti, an Italian who founded the Xaverian Foreign Missionary Society; St. Louis Guanella, the Italian founder of the Servants of Charity, the Daughters of St. Mary of Providence and the Confraternity of St. Joseph; and St. Bonifacia Rodriguez Castro, a Spanish cord maker in Salamanca who gathered working women for spiritual encounters in her house-shop.

two relics of Blessed Guanella, and the prayers began. Glisson recovered unexpectedly, and was released from the hospital less than a month after the accident.

Toward the end of the Mass, a man stood on the upper ledge of the colonnade above the square and burned pages of a Bible before tossing it down among the faithful. After nearly a half hour, Vatican security agents, assisted by a bishop, were able to convince the man to step inside the railing of the colonnade and he was led away.

The pope did not react to the incident. The man was later identified as Iulian Jugarean, a Romanian, who was taken into Vatican custody. Vatican officials described him as unbalanced, and said he claimed to have an important message about international terrorism to announce. †

What was in the news on Oct. 27, 1961? Communion rules eased for the sick, a smut arrest and the Holy Father urging a family rosary

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. 27, 1961, issue of *The Criterion*:

- Exploit the laity's talents, speaker reminds the Church
- Former FBI agent: Hits charge that Reds have infested clergy
- Spur creative thinking, teachers are advised
- Communion rules eased for the sick
"VATICAN CITY—Sick persons who are unable to leave their homes may now receive holy Communion in the afternoon or evening even if they are not bedridden or in danger of death, the Sacred Congregation of the Holy Office has ruled."
- Archdiocese to take part in

Catholic Youth Week

- Unification of Germany poses some thorny, complex problems
- Nations pool resources in atomic energy study
- Ask Presidential order to end bias in housing
- All-student parish at Purdue planning church expansion
- Orthodox protest erection of church
- Blessed Martin's cause is advanced
- U.S. Negro priest given Rome post
- Family Clinic: Parents obliged to try to stop 'bad marriage'
- Couple to work in Pakistan mission
- Robert F. Kennedy to receive award at CYO convention
- 11 airliners take pilgrims to Lourdes

• Tip of employees of Catholic paper brings smut arrest

"CHICAGO—A Chicago policeman was arrested after two young women employees of the *New World*, Chicago archdiocesan newspaper, said he asked them to make copies of allegedly pornographic literature. They said Joseph C. Rendak, 42, who directed traffic near their office, asked them to do some copying for him on a copying machine in the business section of the *New World*. But when they saw the material, they believed it was pornographic. The two women informed *New World* business manager James Meadows, who told them to pretend to go along with the request. He watched as Rendak handed the girls a looseleaf booklet on the street. The booklet

contained sketches and stories. Meadows called police authorities, who in turn called in Rendak."

- Diet of Trappists helps the heart?
- Sees Latin America need for basic social reform
- Unity is the concern of all
- Young lectors in Rome spark lay participation
- 'Singing converts' urged as lay participation spur
- Hits depersonalization of medical profession
- U.S. aid grant to Cuban refugees does not cover parochial children
- Pontiff urges family rosary
- Protestant theologian hits coexistence foes
- 'Disastrous' move: Deplores plan to drop grade school classes

(Read all of these stories from our Oct. 27, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



Serving the Church in Central and Southern Indiana

Study finds divide exists in how Catholics read Church news

WASHINGTON (CNS)—A Catholic Press Association-commissioned study showed that 26 percent of adult Catholics had read a print copy of their diocesan newspaper or magazine in the past three months, but only 4 percent had gone to their computer to view the online version of the publication.

The study also revealed that readership of Catholic newspapers has held steady over the past six years, a far cry from the daily newspaper business, which has recorded continuous declines in revenue, readership, advertising and employment.

One area that showed a drop was Catholic readers' awareness of nationally distributed Catholic newspapers and magazines. But counterbalancing the low numbers of Catholics going to the Web to read their diocesan newspaper, there was a marked increase in the percentage of Catholics visiting their parish's website, up from 9 percent in a similar study in 2005 to 14 percent in the 2011 study.

Both the 2011 and 2005 studies were conducted by the Center for Applied Research in the Apostolate at Georgetown University. The 2011 study was funded with a grant from the Catholic Communication Campaign.

"The differences between some of the religious market and the secular market was something we were curious about, and readership patterns showed up very strongly in the print publications," said Tim Walter, CPA executive director. "I was hoping that it would be verified so I was pleased with the results."

The study gives solid evidence that Catholic newspaper readers are loyal to the print format. CPA leaders have wrestled with how to approach the hypothetical diocesan chief financial officer, who would argue that "you can put this newspaper online, and we can save a lot of money and it can be just as effective," Walter told Catholic News Service. "What it verified is that if you take away this print product, you don't have another communications tool to reach them."

He said one surprising aspect of the study was a finding about "millennials," those born in 1982 and later.

"We were more likely to reach them by pushing a print product in their home than by inviting them to come to our website," Walter said. "If you don't put a print product in the hands of a younger Catholic adult, you have no way of reaching them because you can't force them to come to your browser."

"Younger folks are really not looking to the Web for religious content," said Karen Franz, a past CPA president and editor/general manager of the *Catholic Courier*, diocesan newspaper of Rochester, N.Y.

The CARA study also showed, Walter said, that Catholics will spend nearly five times as much time perusing a print product than a website—17 minutes

with print vs. 3-and-a-half minutes on a website.

Franz said the study needs close review by diocesan officials who say, "We'll look to the Web and abandon print and this will solve all our problems." Instead, she added, "it will make some new problems."

"It's certainly good news for those of us who are in the niche of Catholic print journalism," said immediate past CPA president Penny Wiegert, editor of the *Catholic Observer*, newspaper of the diocese of Rockford, Ill., and director of communication for the diocese.

Mark Gray, principal author of the CARA study, said the jump in the use of parish websites "could be related to more parishes going online. You've got more Catholics who aren't attending Mass regularly or attending the parish as much as in the past, finding out about Mass times or what they need to do to get married in the Church. Parishes are providing [on their websites] an enormous amount of information."

He noted that one question that asked respondents their reaction, if they were told that the diocesan

newspaper would stop publishing in favor of all information being relegated to the diocesan website, received more than twice as many negative answers than positive—39 percent to 18 percent—to such a scenario. Another 39 percent had a mixed or neutral response.

"I think I was surprised" by the response, he said.

Gray said questions were asked in the study about the use of social media. One key finding is that Catholics rarely included their religious beliefs. "It's an interesting thing," he noted, since Facebook, the most popular social networking site, offers its users the chance to list political party, workplace information, marital status and others, but Catholics don't include their religion, "given that the option is there for everyone."

Matt Warner, who writes the "Fallible Blogma" blog and is CEO of www.flockNote.com, which helps Catholic parishes and organizations enter the digital age, had a different interpretation of the CARA study results.

"One of the things I would hate for people to take from the study is that Catholics aren't taking advantage of Catholic new media as much as they would like to," he told CNS. "They're not really using Catholic old media either," he said, adding there was only "a slight preference" by respondents for Catholic "offline material."

Greg Erlandson, current CPA president, said the

'...We don't know at what point people are going to start looking to the Web or social media for religious content. And we have to be there when that time comes.'

—Karen Franz



Tim Walter



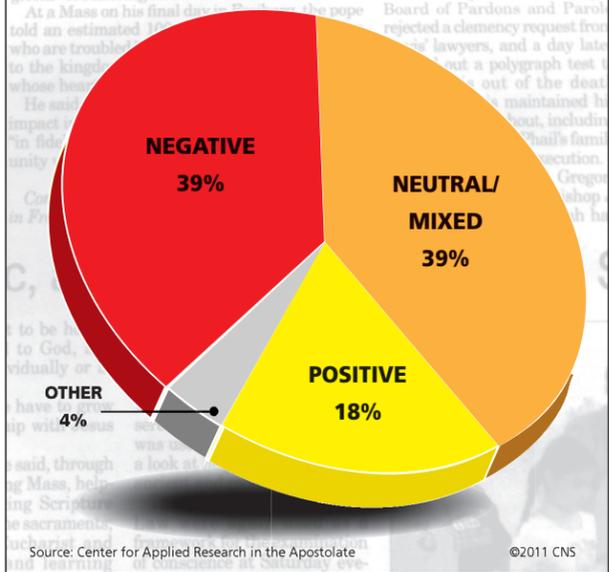
Karen Franz



Penny Wiegert

Print vs. Online

How would you feel if print versions of Catholic newspapers and magazines — including your diocesan newspaper or magazine — ceased publication and moved their operations entirely online?



survey results "underscored conclusions similar to those now being reached in secular media—print may be changing, but it is not going away. It still remains the best means of communicating with those who are the most active, the most committed and the most generous in a parish or diocese."

"While there is significant awareness of a Catholic presence on the web, the CARA study confirmed that print remains a critical component of any Church media strategy," Erlandson said in an Oct. 13 e-mail to CNS.

He suggested dioceses "take a both/and approach—recognizing the enduring effectiveness of print, yet developing the critical skills needed to use the new digital tools and media to further the Church's mission."

Walter said the study provides a snapshot. "This may not hold up as true 10 years from now," he said, "but I was looking for information that would be true for 3 to 5 years."

Even so, many Catholic newspapers have established a Web presence and are making initial forays into social media.

"We have a pretty heavy investment in Facebook and Twitter and what comes next," said Franz. "We don't know at what point people are going to start looking to the Web or social media for religious content. And we have to be there when that time comes."

"We want to constantly be a welcome visitor to someone's home with our books and our newspapers and our magazines," Wiegert said, "even with our apps and whatever else it is we decide to do." †



Greg Erlandson

Pope names Archbishop Vigano to succeed Archbishop Sambi as nuncio to the U.S.

VATICAN CITY (CNS)—Pope Benedict XVI named Archbishop Carlo Maria Vigano, 70, to be the new nuncio to the United States.

In his most recent position, the Italian archbishop had served for two years as secretary-general of the commission governing Vatican City. He succeeds the late Archbishop Pietro Sambi in Washington.

Just minutes after his assignment was announced on Oct. 19, Archbishop Vigano told Catholic News Service that he hoped to get to the United States in time for the U.S. bishops' general assembly on Nov. 14-16.

The archbishop said being nuncio in the United States is an "important, vast and delicate" task. He said he was grateful to Pope Benedict for entrusting him with the mission, and he felt called to renew his "trust in the Lord, who asks me to set out again" to a new country.

Being a nuncio, he said, is "a call to know this people, this country, and come to love them."

"For me to take the place of someone who was so loved, so committed, makes it an even greater challenge," he said.

Archbishop Vigano said he knows that a U.S. presidential election is coming up, but before he can say anything, "I need to hear from the bishops and learn

from them. The election is important for the country and for the whole world."

New York Archbishop Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, sent a message of welcome to the new nuncio, and said the bishops looked forward to meeting him at their November assembly in Baltimore.

Archbishop Dolan said that, as the pope's representative in the U.S., Archbishop Vigano would "serve as a continuing sign to us of that source of renewal and hope that Pope Benedict brought to our country" during his April 2008 visit. Archbishop Dolan said the new nuncio's variety of experiences would enable him "to see the intricacies involved in representing the Holy Father in both the Church and diplomatic worlds, especially now as they are lived out in America's democratic society."

A nuncio is a Vatican diplomat with the rank of ambassador. He is responsible for diplomatic relations with the government, but also serves as the pope's representative to the Church in a given country, which includes responsibility for coordinating the search for and vetting of candidates to become bishops.

While at the commission governing Vatican City, Archbishop Vigano earned a reputation as a careful administrator, skilled at cutting costs and improving the efficiency of an office that oversees the care of Vatican buildings, as well as the Vatican post office, police force and Vatican Museums.

Born in Varese, in Italy's far north, he was ordained a priest in 1968 for the Diocese of Pavia. He entered the

Vatican's diplomatic service in 1973, and served at Vatican embassies in Iraq and Great Britain before working for the Vatican Secretariat of State in 1978-89.

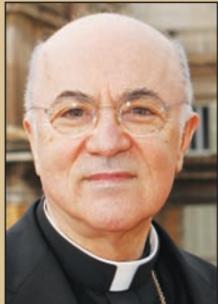
He was the Vatican's permanent observer at the Council of Europe in Strasbourg, France, from 1989 to 1992, when Pope John Paul II named him an archbishop and nuncio to Nigeria. Pope John Paul personally ordained him a bishop.

Archbishop Vigano—who speaks Italian, French, Spanish and English—was still serving as nuncio to Nigeria in 1997 when Pope John Paul visited the country.

Returning to the Vatican Secretariat of State in 1998, Archbishop Vigano coordinated the appointments of nuncios and papal representatives around the world.

In 1999, he led a five-man Vatican delegation to Iraq to try—unsuccessfully, it turned out—to make arrangements for Pope John Paul to visit. The pope had wanted to go to Ur, the city thought to be the birthplace of Abraham, as part of a biblical pilgrimage during the year 2000. At the time, Iraq was under an economic embargo by the West, and Ur was under a no-fly zone being enforced by U.S. and British military.

In November 2010, the archbishop was called upon to represent the Vatican at the general assembly of Interpol, the international cooperative organization for police agencies. In his speech to the assembly, he highlighted the ongoing violence against Christians in Iraq, but also spoke more generally about the Vatican's conviction that the promotion of human rights is the best strategy for combating inequalities that lead to crime and terrorism. †



Archbishop Carlo Vigano

Reflecting on the word of God can guide us through life

By Fr. Dale Lauderville, O.S.B.

The word of God can enlighten, nourish and accompany us through the ups and downs of daily life.

The person who takes delight in God's word, meditating on it "day and night," will be "like a tree planted near streams of water, that yields its fruit in season; its leaves never wither; whatever he does prospers" (Ps 1:2-3).

In other words, the one who treasures the word of the Lord will be happy!

Meditating on God's word will help one come into harmony with God and creation.

Psalms 19:1-7 celebrates the instruction and guidance given by God's teachings. Standing before the magnificence of the nighttime firmament and observing the rising sun, the psalmist is exuberant in the midst of such natural beauty.

But then the psalmist proclaims how God's teaching makes it possible for humans to find their place within this created splendor.

"The decree of the Lord is trustworthy, giving wisdom to the simple. The precepts of the Lord are right, rejoicing the heart" (Ps 19:8-9).

The psalmist acknowledges the desirability of God's statutes, recognizing that they "are sweeter also than honey" (Ps 19:11).

Nevertheless, the psalmist is overwhelmed and afraid of not measuring up to so much goodness and beauty. This holy fear is indispensable in being truthful and coming into right relationship with God and all that exists.

If we listen attentively, God's word can guide us throughout our days and defend us in the midst of trouble.

The majority of Psalm 119's 176 verses focus on God's word. The psalmist cries out, "Give me understanding to keep your law, to observe it with all my heart"

(Ps 119:34), and later begs the Lord, "Let me answer my taunters with a word, for I trust in your word" (Ps 119:42).

The psalmist gets his bearings within the community from the word of the Lord. "When I recite your judgments of old, I am comforted, Lord. Rage seizes me because of the wicked; they forsake your law" (Ps 119:52-53).

Later, the psalmist notes that his confidence in God's word was not misplaced. "Your word, Lord, stands forever; it is firm as the heavens" (Ps 119:89). Therefore, the psalmist pledges, "I will never forget your precepts; through them you give me life" (Ps 119:93).

By staying with God's word, the psalmist grows in confidence that the Lord will be near through good times and bad. Thus, the psalmist is able to proclaim, "I have seen the limits of all perfection, but your commandment is without bounds" (Ps 119:96).

Psalm 119 emphasizes how the word of the Lord shapes the human heart. The psalmist notes how the love between Creator and creature grows through the divine word. "Your testimonies are my delight; they are my counselors" (Ps 119:24).

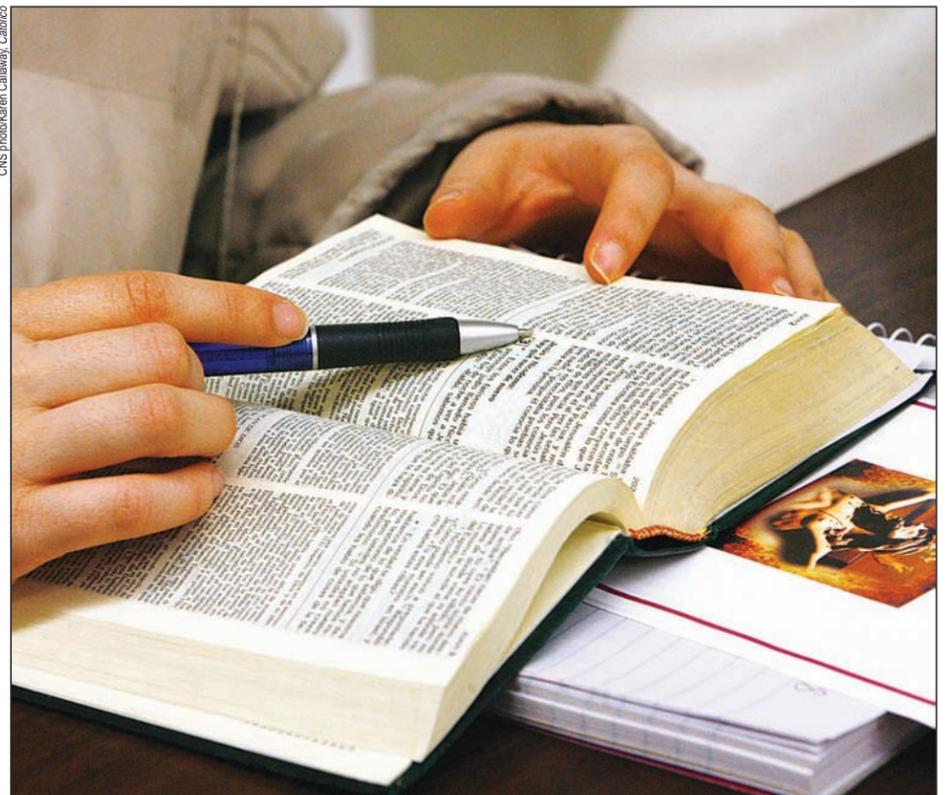
If a person takes delight in the word of the Lord, God will accompany him or her, leading that person to see that times of trouble have led to spiritual growth.

The psalmist says, "I know, Lord, that your judgments are righteous; though you afflict me, you are faithful" (Ps 119:75).

Psalm 119, although lengthy, calls the person praying it to meditate on the wonders of God's word, and allow it to transform and enlighten. "I have more insight than all my teachers because I ponder your testimonies" (Ps 119:99).

If the power of God's word is to be transformative, there will be moments when that word will stretch us, and cause

us to be troubled and confused.



A young woman studies the Bible at St. Mary of Celle Parish in Berwyn, Ill., in 2009. The Psalms and the writings of the prophets give guidance for life to those who meditate on them.

us to be troubled and confused.

The prophet Jeremiah says, "When I found your words, I devoured them; your words were my joy, the happiness of my heart." But he immediately goes on to complain that God's words of judgment brought him into conflict with those in his community. "Under the weight of your hand, I sat alone because you filled me with rage" (Jer 15:16-17).

Jeremiah, at the most intense point of his anguish, accuses God of having deceived him by giving him such a challenging message to communicate (Jer 20:7-10).

This same experience of receiving God's word with joy then experiencing alienation from others happens to the prophet Ezekiel.

Ezekiel is warned that he must deliver God's words to the people so as to serve as a watchman for them. But God overwhelms Ezekiel with the divine presence to the

extent that it seems as if God prevents Ezekiel from rebelling against or ignoring his prophetic mission (Ez 3:3-9, 17-27).

The word of the Lord communicated by the prophets Jeremiah and Ezekiel helps us to see that God's word confronts us in the "stuff" of our daily life—in those aspects of our own life or of the human condition that we would rather not face, especially when the word of God challenges us to put our trust in God alone.

As the words of Psalm 4:9, which are traditionally recited before retiring at night, state so well, "In peace I will lie down and fall asleep, for you alone, Lord, make me secure" (Ps 4:9).

God's word penetrates and transforms our hearts so that we might live with God.

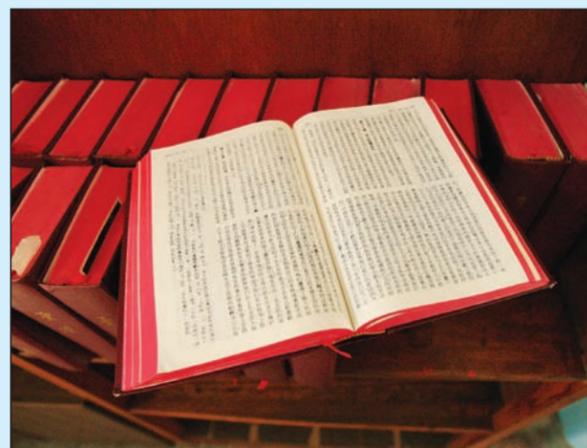
(Benedictine Father Dale Lauderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

The Bible was written 'for all ages and all eyes to read' for guidance

By Fr. Herbert Weber

Some years ago, I foolishly quoted from one of my own previous compositions while writing a seminary term paper.

I had found many sources to cite for my Church history assignment, yet I decided to include a quotation



Bibles in Chinese are seen in the back of the Catholic cathedral in Nanjing, China. The Scriptures are authoritative because they were inspired by an authoritative source, the Holy Spirit.

from a paper I had written a couple of weeks earlier that had earned a high grade. Perhaps I wondered if the professor would even read the footnote about my source.

When my paper was returned, a little note on it reminded me that I should "quote sources of authority—and the author of this source is not considered an authority!"

I was duly chastised, and I learned an important lesson—seek authority in the words that I chose to quote.

Although people use words both spoken and written in generous measure, the great majority of the words that we either hear or read each day do not carry the weight of authority. Sometimes listeners have to sift through much verbal excess to discover what is worth their attention.

For words to have authority, they have to come from an authoritative source.

Jesus quoted from the written word of the Scriptures. In doing so, he acknowledged the authority of the Hebrew Scriptures, which we call the Old Testament, and those who heard Jesus were most likely knowledgeable of his passages of reference.

By calling their attention to what was already sacred in their hearts and central to their faith, Jesus was indicating that his own words and actions flowed from such authority.

Yet, there was something else that happened in the way that Jesus quoted from the Scriptures. He not only referred to Deuteronomy in his struggle with Satan

(Mt 4:1-11), three times he prefaced what he quoted with: "It is written." Those three words gave the sense of permanence, as if etched in stone.

When we read in the Bible the term "it is written," it reminds us that what is written is there for all ages and all eyes to read.

One day, I received a letter from a woman in Singapore who had read something that I had written, and she wanted to comment. Amazingly, a week later a soldier in Iraq sent me an e-mail, indicating some comfort that he had gotten from something else that I had written.

I was humbled to think that my words could travel so far, and have an effect in lands that I had never visited and with people that I did not know.

I pictured my written words as having little wings and flying around the globe!

God's written word becomes a source to which people of all countries and nationalities can go to for guidance.

Jesus, himself the Word of God, adds a new authority as he is presented to the world. Like the written word that has come down to us, his presence is, for all times and all seasons, able to live in people's hearts.

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

From the Editor Emeritus/John F. Fink

Biblical readings: The Books of Maccabees

Excerpts from the Books of Maccabees are read during the Office of Readings next



week, the 31st week in Ordinary Time. These books describe the revolt of the Jews against the Seleucid Empire beginning in 167 B.C.

The First and Second Books of Maccabees are not a continuous narrative as are the two books of Samuel, Kings and Chronicles. They tell part of the same story from different perspectives—the first from the Sadducees' and the second from the Pharisees'.

The word "Maccabee" comes from the Hebrew word for hammer, and was the nickname for Judas Maccabeus, the son of the priest, Mattathias, who began the revolt and the leader of the Jewish forces. He and his brothers John, Simon, Eleazar and Jonathan, were called the Maccabees.

After the revolt, the Maccabees and their descendants ruled an independent Judah

from 135 B.C. to 67 B.C., when Pompey conquered Palestine for Rome.

The 16 chapters in First Maccabees take the story up to 134 B.C., but the readings in the Office of Readings go only as far as Chapter 9, the death of Judas Maccabeus in 160 B.C. After his death, the leadership passed on to his brother, Jonathan.

First Maccabees begins with the history of the Middle East after the death of Alexander the Great in 323 B.C. until the reign of King Antiochus IV Epiphanes in 175 B.C. He issued edicts that prohibited the practice of Judaism, and demanded that the Jews offer sacrifice to the pagan gods Zeus and Baal-Shamem.

Mattathias refused and, like Phinehas (Nm 25:6-15), began a purification of the people by punishing them for worshiping false gods. Then, like David (1 Sm 22:1-2), he escaped to the desert and assembled a force that would conquer Jerusalem.

Mattathias died a year after the revolt and Judas, his third son, succeeded him. Like Joshua before him, he carried on a holy war, and his violence recalls Joshua's campaigns.

Judas fought for six years, successfully

conquering Jerusalem and cleansing the Temple of the "horrible abomination"—the god Zeus—that had been erected on the altar of holocausts. The Jews commemorate the rededication of the Temple with the feast of Hanukkah.

Only one Scripture passage from Second Maccabees is included in the Office of Readings, but it is an important one (2 Mc 12:32-46). It tells how, after a battle, Judas and his men went to bury their dead. He also took up a collection that he sent to Jerusalem to provide for an expiatory sacrifice.

"In doing this," the passage says, "he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death" (2 Mc 12:43-44). Apparently, they believed in what we Catholics know as purgatory and the ability of the living to pray for the dead.

There was no mention of this episode in First Maccabees because the Sadducees did not believe in the resurrection of the dead. †

Cornucopia/Cynthia Dewes

Saints alive! Or those we know and have known

When we are kids, Halloween might seem to be a lot more fun holiday than the All Saints feast the next day. After all, on Halloween there is dressing up in scary

costumes, getting candy from everyone, and going to parties with bobbing for apples and more candy.

All Saints Day, on the other hand, honors those whom we believe have certainly gone to heaven. If we are honest, that means we think they were probably a lot holier than we are and must have led exemplary lives. We are more comfortable celebrating All Souls Day, which is more likely to include us, on the day after that.

Being a certified saint might imply having fewer temptations or a less stressful (i.e. interesting) life, and thus less excitement or fun. In other words, boring. But if we examine any of the saints' lives, we find otherwise.

When we speak of saints, the usual names may come to mind—Blessed Teresa of Calcutta, St. Theodora Guérin and St. Maximilian Kolbe. Talk about interesting lives! Talk about stress!

Which brings us to recognizing the saints



Emmaus Walk/Debra Tomaselli

I thought I was giving something up—instead, I gained a whole lot

I thought I was doing Mel a favor when I promised to visit him on Monday

afternoons. Instead, I'm the one who received the gift.

My husband and I met Mel, a gray-haired and humble man, during Sunday Mass.

His words were garbled from the multiple sclerosis that kept him dependent on a wheelchair, but Mel's eyes sparkled with joy. At first, we would simply say hello, but when we learned that he liked to write poetry, everything changed.

Much to Mel's delight, we transcribed his scribbled verses. Through them, we learned that Mel was widowed, retired and prayerful. He had survived the Great Depression, joined the military during World War II and later managed a clothing store in Ohio. We became friends, staying and visiting after Masses.

Mel invited us to visit him at home anytime. Although I passed his apartment daily, I was too busy to stop. There were deadlines to meet, meals to cook and shopping to be done. Besides, he had all the



housekeeping help that he needed. What could I really do for him?

Finally, however, I said, "I'll stop by Monday afternoon." I cringed, wondering how I would find the time. I dreaded the visit.

My daughter, Sara, accompanied me. After exchanging greetings, Mel entertained us with stories about his childhood, his wife and their square dancing days. The more we listened, the easier he was to understand. We learned that he even played the harmonica. Finally, Sara and I said goodbye.

As I unlocked my car, strains of harmonica music floated from Mel's apartment. My eyes met Sara's as we paused to listen to the joyful tunes. Oddly enough, we enjoyed the visit as much as he did.

Sara left for college, but I continued to visit Mel every Monday afternoon. We played his favorite board game, Rumique. He would study the numbers and strategize long before using his gnarled fingers to slowly push the markers into place. He persevered, focusing on what he could do instead of what he couldn't. All the while, I learned from him.

There were other lessons, too. Mel prayed the rosary daily. "Something good

asked that clothes and food supplies be sent to families he met there, and afterward he continued to send them money.

For many years, he was pastor of a parish in "the projects," public housing for the poor in St. Louis. He helped parishioners find work, fight alcoholism and spousal abuse, and educate their children. Occasionally, he took in alcoholic priests who needed a home while they tried to overcome their addiction.

When we visited him once on a Saturday, he was sitting in the rectory watching sports on TV while several little children played at his feet. He was baby-sitting so their older brothers could take a break and play some basketball outside while their mothers were at work. When he died, he was wearing shoes given to him by a friend and a hand-me-down suit.

Priests and religious aren't the only "saints I have known" since many laypeople qualify as well. I think of a local lady in her 80s, who cheerfully supports two grown sons with disabilities on a meager income. Or of the attorney who uses his impressive intellect to bring justice to others as well as to serve the Church with true faith in action.

Indeed, saints are alive!

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

Faith and Family/Sean Gallagher

Let the love of Christ shine brightly in you

The spiritual lessons that come my way while driving my sons, Michael and

Raphael, to school in the morning keep coming.

Last month, I wrote about how the three of us learned about our need to respect other people, even those who might be mean or seem strange to us, as we looked at and



commented on the diverse buildings that we drove past on our way to their school.

A few days later, as we drove west along East Washington Street, we saw a beautiful sight. The sun was just coming up and its light was reflecting brightly off the high-rise buildings in downtown Indianapolis. Michael and Raphael were amazed by the colorful light display before them.

I thought about that for a bit, and then talked with them about how it is good for us to find joy and happiness in the little things in life—like sunlight reflecting off buildings. We don't need the latest expensive gadget or the sleekest car or the most luxurious house to be truly happy.

If we set our hearts on these things alone, the simple things of life that God in his goodness gives to us freely and that can truly make us happy might quickly pass us by without us ever knowing that they were there.

The sun shining on those buildings is a good example of that. Since we drive to school at the same time and along the same street each day, there might be only a few days a year where we would be able to see those skyscrapers gleam as they did on that morning.

On other days, the sun will rise either enough before or after our daily commute so that Indianapolis' skyline looks different.

Not only should we keep our eyes open for the small gifts that God gives us each day because they're beautiful, we also should look for them because they might not come our way again.

After I talked about that with my sons, my 6-year-old son, Raphael, said in reply, "Nothing lasts forever—except God."

How true that is.

For as beautiful as the skyline was that morning because of the light that God created at the beginning of time, it will not last forever. Indeed, by the time we got close to downtown, the buildings had much less light reflecting off them than just a few minutes earlier.

Perhaps it was because the sun had risen enough in the sky that its rays weren't hitting the sides of the buildings as directly. Or perhaps the perspective from which we were looking at the buildings had changed enough that we could no longer see them gleaming in the early morning sun.

In any case, the gift that we had been given a little earlier had passed away—like so many gifts that we receive in our lives. But one gift from God that will never disappear is his love for us.

In this life, we don't experience it in its fullness. In heaven, however, we'll be enveloped for all eternity in a love whose greatness is infinitely beyond our imagining.

Because this world is broken, Christ calls us to continually renew it with the grace of his love that he has poured into our hearts. And he said his disciples are the "light of the world," and are like a "city set on a hill [that] cannot be hidden" (Mt 5:14).

When we believers build relationships with each other that are based on and show forth Christ's love for all of us, we become that city set on a hill. And those around us will see that love reflecting off us in the simple moments of daily life—like the beautiful light that Michael, Raphael and I saw as we took a little trip along East Washington Street. †

Thirty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 30, 2011

- Malachi 1:14b-2:2b, 8-10
- 1 Thessalonians 2:7b-9, 13
- Matthew 23:1-12

The Book of Malachi provides this weekend's first reading.



The prophet's name, Malachi, reveals his role. In Hebrew, it means "messenger of God." As a prophet, he brought God's message to the people.

Often, in prophetic writings, as in this weekend's reading, the prophets wrote in a way in which God spoke in the first person. The prophets presented themselves merely as earthly instruments through whom God spoke to the people. The actual communicator was God.

Malachi did not write at a time of extraordinary crisis for God's people, as was the case of the author of the first section of Isaiah or the bad circumstances that surrounded many other prophets.

Nevertheless, Malachi shared with all the prophets the opinion that the people were sluggish in their religious observance or that they had rejected God.

Such lack of fervor, in the estimates of the prophets, was inexcusable. By contrast, God was always merciful and always faithful to the Covenant.

This weekend's reading, again with God's words given in the first person, accuses the people of sin. As God is the perfect and all-knowing judge, it is an accusation of complete fact. God warns the people that such sin will lead only to doom for them.

St. Paul's First Epistle to the Thessalonians supplies the second reading.

In this reading, Paul reassures the Christians of Thessalonica, to whom the letter is addressed, that he cares deeply for them. He says that he abundantly and constantly has shown this care.

Essential to these feelings of care and love has been Paul's proclamation of the Gospel. He could do nothing greater for the Thessalonians than to share with them the saving story of Jesus.

For the Gospel reading, the Church

presents St. Matthew's Gospel.

This passage is the last in a series of stories in which Jesus discusses or even argues with the Pharisees or others. As often described elsewhere in the Gospels, Jesus denounces the Pharisees' hypocrisy.

The Pharisees were learned in Jewish law and tradition. They probably often occupied a central seat in synagogues, reserved for men very knowledgeable in religious matters, hence the Lord's reference to the "chair of Moses."

The story goes to the root of human fault and human nature. Insecure and confused in their inadequacies, humans so often seek places of privilege, indeed even control over others. Hypocrisy and pomposity mask this insecurity.

Jesus tells the disciples that they must serve others. Nothing else is more important. He calls them to be bold. It is no summons to doom. With God's grace, nothing needs to be feared.

Reflection

For weeks, in these biblical readings from St. Matthew's Gospel, Jesus has assumed the role of the final authority, the ultimate judge. Jesus pronounces on the most supreme of all laws, the law of Moses.

For Matthew, Jesus judges as the Son of God, able as such to pronounce on anything and everything.

Matthew also depicts Jesus as always responding with the wisest and most reasonable of judgments on matters that usually perplex others.

In this weekend's Gospel, Jesus pierces through the folly of inadequate human understanding and human fear.

Be strong, the Lord admonishes, because there is nothing to fear.

Supporting this view are the readings from First Thessalonians and Malachi.

God has not left us adrift on a stormy sea. He always has entered our lives with mercy, love, guidance and protection through the prophets, the Apostles and, of course, in Jesus.

God is with us, but God does not overwhelm us. We voluntarily must turn to God. We must hear God. We must love God. It will be difficult because we must forsake many deeply embedded fears and defenses. But, even in this conquest of self, God will strengthen us. †

My Journey to God

Presence

I was not here long ago, when you were here,
Yet, from the salvation cross, I was in your prayer,
"Father, forgive them for they know not what they do,"
And my redemption became possible through you.

I was not there long ago, when he dipped your body,
And you became my sins, my neglect, my folly.
Yet, here as I was anointed and poured on with water,
You cleansed me and marked me a child of the Father.

I was not there when you instituted the meal,
Yet, here I know the Sacrifice I eat is real,
And when I drink of the cup of

the Divine,
I thank you, my Savior, for this blessing of mine.

I was not there when to the anointed you gave
The power to forgive sins so souls you may save.
Yet, here through the ordained, I'm cleansed again,
When I confess, repent and you absolve my sin.

I pray mercy and forgiveness my last blessings to be,
Sending my soul where angels and saints wait for me.
I'll adore profusely and thank you in heaven
For your Passion, your death and all your love given.

By Jean Grubbs

(Jean Grubbs is a member of St. Michael Parish in Greenfield.)

Daily Readings

Monday, Oct. 31
Romans 11:29-36
Psalm 69:30-31, 33-34, 36
Luke 14:12-14

Tuesday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-4ab, 5-6
1 John 3:1-3
Matthew 5:1-12a

Wednesday, Nov. 2
Commemoration of
All the Faithful Departed
(All Souls)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Thursday, Nov. 3
Martin de Porres, religious
Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, Nov. 4
Charles Borromeo, bishop
Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, Nov. 5
Romans 16:3-9, 16, 22-27
Psalm 145:2-5, 10-11
Luke 16:9-15

Sunday, Nov. 6
Thirty-second Sunday in
Ordinary Time
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18
or 1 Thessalonians 4:13-14
Matthew 25:1-13

Question Corner/Fr. Kenneth Doyle

Priest should not break the host during the consecration at Mass

During a recent Mass, I heard an audible "snap" after the priest said, "He took the bread and broke it," before the words of consecration.

Is this an illicit Mass? What are the effects of an illicit Mass on the souls of the priest and the laity? (Rockford, Ill.)



You are referring to a priest actually breaking the large host in half as he is saying the words you quoted.

That is improper and clearly in violation of the Church's rubrics.

The *Roman Missal* simply says that the priest "takes the bread ... raising it a little above the altar" before pronouncing the words of consecration.

It is later on in the liturgy—at the part of the Mass called, in fact, "the breaking of the bread"—where the priest is instructed, following the prayer honoring Jesus as the Lamb of God, to "take the host and break it over the paten."

On a few occasions over the course of 45 years in the priesthood, I have witnessed priests do exactly what you say. They break the host at the consecration. I believe that they feel that they are better illustrating the words of the Mass, which say that Jesus "broke the bread."

But the eucharistic prayer is a narrative, not a dramatization. The priest is simply recalling what Jesus did, not showing it. If the words were meant as a dramatization then by the same logic, when the priest goes on immediately to say, "He gave it to his disciples," he should distribute Communion to the faithful right at that point, rather than wait to do it following the eucharistic prayer.

The rule is clear. The Holy See's Congregation for Divine Worship and the Discipline of the Sacraments, in its 2004 instruction "*Redemptionis Sacramentum*," said this, "In some places, there has existed an abuse by which the priest breaks the host at the time of the consecration in the Holy Mass. This abuse is contrary to the tradition of the Church. It is reprobated and is to be corrected with haste."

Truthfully, though, what concerns me even more than a priest making that

well-intentioned, if misguided, mistake is for you to think that this might render that Mass illicit.

It would not.

What you are really asking is whether, because the priest broke the host in half five minutes before he should have, that means this particular Mass brings no honor at all to God and no benefit at all to the worshipers. I don't think that God is "technical" in that way.

Remember when Jesus said that his disciples could pick grain and eat it when they were hungry, despite the fact that it was the Sabbath? He did this because "the Sabbath was made for man, not man for the Sabbath" (Mk 2:27).

True, God's thinking is far beyond our own powers; but I believe that it's generally safe to assume that what seems most reasonable to us probably makes sense to God, too.

Some years ago, when I was making a retreat, the priest mentioned the possibility of making a "general confession."

What is it, when is it appropriate to make one and how does one go about doing it? (Detroit, Mich.)

The term "general confession" usually refers to a confession of sins which covers an individual penitent's entire life.

Often, it may include sins that have already been forgiven in the sacrament of penance, but the retelling of those sins may be helpful in assessing where the penitent stands on the journey to heaven and in guiding the penitent's future.

Sometimes the setting may be a retreat experience or the entrance into a new phase of life (e.g., immediately before ordination or the sacrament of marriage) or the return to the sacraments after a lengthy absence.

A general confession, to be most fruitful, requires a longer period of preparation than a regular weekly or monthly confession.

Surely any serious sin not already forgiven should be mentioned as well as habits of behavior that slow the progress toward holiness.

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

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.

ADAMS, George, 78, St. Barnabas, Indianapolis, Oct. 9. Husband of Marie Adams. Father of Suzanne Hissong, Sandy and Steven Adams. Stepfather of Christine Kanady, Andrea Scott and Cook Thomas. Brother of Karen Patton. Grandfather of 20. Great-grandfather of one.

BRIAN, Gina Marie, 42, St. Mary, New Albany, Oct. 3. Mother of Mason Brian. Daughter of Jacqueline Deuser. Granddaughter of Marshall and Anna Flora.

BRITTENHAM, Paul, 94, St. Mary, Richmond, Oct. 5. Father of Beth Foster, Sally Miller and Sue Vaziri. Grandfather of eight. Great-grandfather of 14.

BUSHMAN, Marie E., 92, Mary, Queen of Peace, Danville, Sept. 17. Mother of Mary Kite and Ann Wright. Grandmother of eight. Great-grandmother of six.

DETENBER, Charles K., 65, St. Augustine, Jeffersonville, Oct. 12. Husband of Bonnie (Heeke) Detenber. Father of Michelle Detenber and Nicholas Cornwell. Brother of Debbie Zangari, Mike and Steve Detenber. Grandfather of four. Great-grandfather of one.

ELMORE, Juanita (Baker), 84, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 10. Mother

of Bridget Fischer and Denise Smallwood. Grandmother of five. Great-grandmother of five.

FLANAGAN, Virginia (Welch), 72, St. Joan of Arc, Indianapolis, Oct. 4. Mother of Bryan Anderson.

GRANGER, Constance, 95, St. Mary, New Albany, Oct. 5. Mother of Phillip Granger Sr. Sister of Nick Scardina. Grandmother of four. Great-grandmother of six. Great-great-grandmother of six.

HENDERSON, Frank V., 62, St. Jude, Indianapolis, Oct. 10. Father of Denise Shaw and Dawn Henderson. Son of N. Marie Henderson. Brother of Mary Helen Clemmer, Alma Shaul and Everitt Henderson. Grandfather of three.

HINDERBERGER, Timothy, 53, St. Michael, Brookville, Oct. 3. Husband of Lauren Hinderberger. Brother of Regan Abernathy, Jan Mitchell, Jeni Quinlan and Jill Hinderberger.

HOLZER, Norbert J., 79, St. Barnabas, Indianapolis, Oct. 9. Husband of Lois (McIntire) Holzer. Father of Julie Daeger, Kara and Lori Miller, and Greg Holzer. Brother of Betty McElroy and Carl Holzer. Grandfather of 12.

JENKINS, Mary, 59, St. Andrew, Richmond, Sept. 10. Sister of Ann Butler, Sarah Lamberson, Cecilia Smith and David Jenkins.

McKENZIE, Leon R., 79, SS. Francis and Clare, Greenwood, Sept. 9. Husband of Mary Ann (Lacy) McKenzie.

MEYERS, Margaret R., 88, St. Lawrence, Indianapolis, Oct. 2. Grandmother of one.

MOQUIN, Ruby Maxine, 79, St. Anne, New Castle, Oct. 14. Wife of Carroll Moquin. Sister of Lena Gordon. Grandmother of

eight. Great-grandmother of 13. Great-great-grandmother of one.

MURPHY, Helen, 70, St. Roch, Indianapolis, Sept. 23. Mother of Tracy Brown, Helen Brunk, Marie Kennedy, Angela Quigley and Marty Murphy. Sister of Alice Sizemore. Grandmother of 13.

MURRAY, Maxine B. (Schmoll), 90, St. Roch, Indianapolis, Oct. 13.

O'CONNOR, Thomas J., Jr., 85, Good Shepherd, Indianapolis, Oct. 4. Husband of Barbara O'Connor. Father of Ann Cermack, Kathy Leck, Karen Sherman, Kevin and Tom O'Connor. Brother of Peg Boiano and Sis Hoethke. Grandfather of nine. Great-grandfather of nine.

PERLOFF, Jean Rose, 95, St. Lawrence, Indianapolis, Sept. 16. Wife of Leonard Perloff. Mother of Ron Benfenutti. Sister of Rita Menta and Mildred Venuto. Grandmother of two. Great-grandmother of five.

RACE, Agnes, 94, St. Michael, Brookville, Oct. 6. Mother of Vicki Lee, Patty Lucas, Judy McMahan, Darlene Newkirk, Sherri Wolff, Jerry, Richard and Tim Race. Sister of Georgia Cobb, Viola Stenger, Marilyn Ziegler, Charles, Herbert and Paul Kunkel. Grandmother of 21. Great-grandmother of 17. Step-great-grandmother of three. Great-great-grandmother of one.

RAMSEY, Dorothy Jean, 82, St. Christopher, Indianapolis, Oct. 11. Wife of James Ramsey. Mother of Beth Ann Petkus, Brad, David, Ken and Phillip Ramsey. Sister of SeRita Lux, Katie McGinley and Marjorie Rhoda. Grandmother of 11.

REISERT, Charles E., Jr., 70, St. Augustine, Jeffersonville, Sept. 30. Husband of Jane Reisert. Father of Heidi and Perry Reisert. Grandfather of five.

SNYDER, Maria Concetta, 89, St. Mark the Evangelist, Indianapolis, Sept. 8. Mother of Joan Pacheco, Lisa Summers, Nancy Williams, Charles and Joseph Snyder III. Grandmother of 12. Great-grandmother of nine.



Body of Christ

Father Rick Nagel, administrator of St. John the Evangelist Parish in Indianapolis, elevates the Body of Christ during the Indiana Catholic Women's Conference Mass on Sept. 17 at Cathedral High School in Indianapolis.

STOFER, Cynthia Kay, 73, St. Bartholomew, Columbus, Oct. 4. Sister of Patricia and George Stofer.

TAYLOR, Helen Marie, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 5. Aunt of several.

TEIPEN, Dolores, 93, St. Roch, Indianapolis, Sept. 27. Sister of Mary Lou Dunlop and Providence Sister Mary Maxine Teipen.

THIEL, Michael F., 50, St. Pius X, Indianapolis, Oct. 2. Husband of Kerstin Thiel. Son of Leonard and Joan Thiel. Brother of Dianne Dixon, Amy Hutsell, Carolyn Land, Joe and John Thiel.

WALKE, Alexander John, infant, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 28. Son of David and Diane Walke. Grandson of John Walke and Theresa Marlin.

WATSON, Mary Catherine (Wetzel), 73, St. Barnabas, Indianapolis, Oct. 13. Wife of Bernard Watson. Mother of Carol and Thomas Watson. Sister of Michael Wetzel.

WAUGH, Dolores J., 81, St. Jude, Indianapolis, Oct. 14. Mother of Mary Beth Burke, James, Joseph, Lawrence, Michael, Robert Jr. and Steven Waugh. Sister of Beverly, Carol and Wallace Abel. Grandmother of 19. Great-grandmother of 27.

WEADICK, Mildred, 100, St. Mary, Richmond, Oct. 1. Mother of Mark and Mike Weadick. Sister of Ruthmary Wright. Grandmother of four. Great-grandmother of 11.

WEITZEL, Bryan John, 47, St. Bartholomew, Columbus, Oct. 8. Son of Tracey and Sheena Weitzel. Brother of Wendy Franklin, Cathy French and Moira Kinnear. Grandson of William Bryans.

WIKTORSKI, Thomas Michael, 69, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 15. Husband of Sandra (Martinson) Wiktorski. Father of Christina Weber and Patrick Wiktorski. Brother of Michael, Patrick and Robert Wiktorski. Grandfather of six.

ZAPAPAS, James Richard, 85, St. Pius X, Indianapolis, Oct. 2. Father of Marianne McGriff, Patricia Parry, Gail Rodecker, Carol, Julie and James Zapapas Jr. Grandfather of 12. Great-grandfather of 14.

ZINSER, Adelaide (Zimmer), 90, St. John the Baptist, Dover, Oct. 2. Mother of Patricia Bader, Diane Crocker, Karen Geis, Kathryn Tribbe, Jane and Melinda Dever, and John Zinser. Sister of Betty Sizemore and Carl Zimmer. Grandmother of 29. Great-grandmother of 29. †

Providence Sister Ruth Eileen Dwyer taught theology at Saint Mary-of-the-Woods College

Providence Sister Ruth Eileen Dwyer died on Oct. 7 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Oct. 14 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Eileen Dwyer was born on Oct. 19, 1925, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 2, 1944, professed her first vows on Aug. 15, 1946, and professed her final vows on Aug. 15, 1951.

Sister Ruth Eileen earned a bachelor's degree in business at Saint Mary-of-the-Woods College, a master's degree in theology at St. Xavier College in Chicago and a doctorate in ministry at St. Mary-of-the-Lake College in Mundelein, Ill.

During 67 years as a Sister of Providence, she taught for 20 years at Catholic grade schools, high schools or colleges in Indiana, Illinois, California and Washington.

In the archdiocese, Sister Ruth Eileen served as principal of Holy Spirit School in Indianapolis

from 1955-61.

She ministered on the novitiate team for the congregation at Saint Mary-of-the-Woods from 1964-65.

Sister Ruth Eileen was a member of the theology faculty at Saint Mary-of-the-Woods College from 1967-81 then returned to the college in 1986 to direct the master's program in pastoral theology until 2001. She retired as director that year, and continued to teach theology until 2004.

From 1975-81, she ministered as vice president of academic affairs for the college.

Sister Ruth Eileen also was a member of the congregation's leadership team from 1981-86.

In 2008, she retired and dedicated herself to prayer.

Surviving are a sister, Claudette Dwyer of St. Mary-of-the-Woods; a brother, David Dwyer of Verona, Wis.; and a niece.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Franciscan Sister Cecilia Holohan served in Papua New Guinea as a teacher, pastoral minister

Franciscan Sister Cecilia Holohan, formerly Sister Marie Padua, died on Sept. 30 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 88.

The Mass of Christian Burial was celebrated on Oct. 2 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Cecilia was born on Sept. 11, 1923, in Odell, Ill. She entered the Oldenburg Franciscan community on Sept. 8, 1939, and professed her final vows on Aug. 12, 1945.

In the archdiocese, Sister Cecilia taught at St. Vincent de Paul School in Bedford, St. Michael the Archangel School in Indianapolis and the former St. Bernadette School in Indianapolis.

She also taught at Catholic schools in Ohio, Illinois and West Virginia.

In 1969, Sister Cecilia began 17 years of service as a teacher and pastoral minister in Papua New Guinea.

In 1986, she returned to the U.S., and taught English at the House of Discernment in Chicago.

Sister Cecilia retired to the motherhouse in 2001.

Surviving are a brother, Jerome Holohan of Ashkum, Ill.; and four sisters, Rita Green and Diane Spaniol of Streator, Ill., and Franciscan Sisters Doris and Kate Holohan of Oldenburg.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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St. Thomas Aquinas pastor hopes his sabbatical will help school children learn what it means to be truly Catholic

By John Shaughnessy

The destination seems unusual—especially compared to the other places that Father Steven Schwab plans to visit during his four-month journey to renew his spirit.

Spending three months in Rome is an obvious choice for Father Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis, who has a love for the traditions of the Church.

So is his plan to visit some of the great cathedrals in Europe.

And his appreciation of history makes a tour of the American cemetery in Normandy, France—to honor the heroes who died there during World War II—a natural choice, too.

Seemingly out-of-place in his itinerary is a journey to Everglades National Park in Florida. But Father Schwab insists that his three days there will fit in perfectly with his goal of spiritual and physical renewal.

“I’ve been to the Everglades many times,” he says. “It’s the perfect place to sit or walk around. You can relax and calm down a little bit there. It’s a great place for prayer and reflection. I don’t see how you can get through a day without prayer and reflection.”

All those destinations will be part of the sabbatical that Father Schwab will take from early September through late November in 2012, thanks to a grant provided by Lilly Endowment Inc. and its 2011 Clergy Renewal Program for

Indiana Congregations.

“We ask these congregations and ministers to consider this question, ‘What will make your heart sing?’ as they devise their plans,” says Craig Dykstra, senior vice president for religion at Lilly Endowment. “Their time away frees them up to pursue personal interests and needs in ways that give them new energy for ministry—and the congregations discover while their pastors are away that they too experience refreshment and a newfound sense of their own strengths.”

Father Schwab plans to use his travels as an educational opportunity for the students at St. Thomas Aquinas School.

During his journey, the 64-year-old priest hopes to use Skype computer technology to communicate with school children about some of his adventures. The students will follow his trips on a large map of Europe that will hang in the school. Upon his return, Father Schwab will also present a slide show of his journey for junior high students.

“It’s getting harder and harder for our children to hold onto our history and tradition. And we suffer because of that,” he says. “Whatever Catholic schools did right or wrong in the 1950s, they gave a sense of what it means to feel Catholic. When I was 12, I knew what it was to feel Catholic. I’m not sure our kids have a sense of that today.”

Father Schwab hopes his travels will help to lead students closer to that feeling.

“I hope to give them a sense that the Catholic Church is bigger than they’ve experienced so far, that they’re part of a universal Church,” he says. “God speaks to us through our religious identity, history and tradition so I think it’s important for them to understand that’s who we are. I think kids need to be told the Catholic stories. They need to have their religious imaginations sharpened.”

He believes he will have that same experience when he visits the great cathedrals in Europe—in Chartres, Mont Saint Michel, Amiens, Rheims and Cologne.

“These are places of enormous significance in the Catholic heritage,” says Father Schwab, who was an attorney and law school professor before he was ordained a priest in 1990.

“They’ve been part of generations and generations and generations of people who have found God in these places. I pray when I go to these places.”

He expects to feel a similar impact when he visits Normandy.

“I’d like to pay my respects to the people who died there,” he says. “That’s a very significant part of our history. It cost a lot of good people their lives.”

Father Schwab is also looking forward to his three months in Rome, including a return visit that he hopes to make to the Abbey of Tre Fontane, the site where St. Paul was executed for his belief in Christ.

“That’s a place where I got goose bumps, and I’m not a goose bumps guy,” says



Father Steven Schwab talks with Vacketta Herzog, left, and Sam Blanchet, eighth-grade students at St. Thomas Aquinas School in Indianapolis. As pastor of St. Thomas Aquinas Parish, Father Schwab plans to use Skype computer technology to communicate with school children during his four-month journey in 2012.

Father Schwab, who also serves as chaplain for the Indianapolis Metropolitan Police Department.

While much of his sabbatical will focus on places that are significant in the heritage of the Church, his journeys will also take him to places of personal significance. Among his visits to friends and family, he has set aside time with his best friend of 46 years and his 88-year-old mother, who both live in Florida.

“Spending time with my mother is important,” he says. “Since my father died two years ago, I have only been able to visit with her once a year. She’s in good health for her age. She still drives—not that she should—but everybody drives in Florida.”

It’s a key part of a journey

that he hopes will be spirit-renewing—a result he’s experienced from previous sabbaticals.

“They’ve been re-energizing experiences,” Father Schwab says. “Sometimes you just have to get out of your routine and do something different. I think it will be wonderful.”

(Father Thomas Clegg and Father Rick Ginther were also awarded grants through the 2011 Clergy Renewal Program for Indiana Congregations, which is funded by Lilly Endowment Inc. Father Clegg was featured in a story in the Aug. 24 issue of The Criterion. Father Ginther was featured in a story in the Sept. 23 issue of The Criterion.) †

Illinois bill seeks to allow Catholic Charities to continue foster care and adoptions

SPRINGFIELD, Ill. (CNS)—A bill introduced in mid-October by an Illinois state senator seeks to allow state Catholic Charities agencies to continue their foster care and adoption services only to married couples and single individuals who are not living together.

The bill, introduced by State Senator Kyle McCarter (R-Lebanon), would prevent the state from discriminating against religious organizations that handle state contracts for foster care. It would also amend the Illinois Religious Freedom Protection and Civil Union Act to allow religious-based, child-welfare agencies to refer same-sex couples wishing to adopt to the Illinois Department of Children and Family Services.

Peter Breen, an attorney for the Thomas More Society representing Catholic Charities agencies, praised the bill.

“The people of Illinois do not want to see Catholic Charities and other religious-based, foster care agencies driven out of business, period,” Breen said in a statement. “Lawmakers intended when they passed the civil union law to protect religious groups from compromising their beliefs regarding civil unions.”

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 the state could begin canceling its foster care and adoption contracts with Catholic Charities.

Bishop Daniel R. Jenky of Peoria announced on Oct. 6 that Catholic Charities of the Diocese of Peoria was withdrawing from all state-funded social service contracts due to increasing clashes between Illinois law and Church teaching. †

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