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.

Australian 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.

### 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 for Life campaign is a response to Pope Francis' call for a month of prayer for life and unity among Catholics."
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.

First and foremost, it was health care insurance based on a traditional model that focused mainly on paying for the treatment of illnesses. In was a cost-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 living that year, 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 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 money. It has saved lives.

Just ask Ann Northam, director of religious education at Most Sacred Heart Parish in New Albany Deanery.

A year ago, Northam found that she became tired easily just walking across the campus where she works in the New Albany Deanery.

"I had my wellness check on Friday," Northam said. "It was determined that her low hemoglobin count was due to a "slow bleed" 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 and today Northam has energy.

"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 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 is Mary Gilmartin did when she needed a myoview stress test on her heart.

"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 do 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 Italy, that 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 44,000 medical experts in 500 sub-specialties.

The archdiocese also offers its employees a consumer-directed policy that featured a second opinion at no cost for any employee, a $25 incentive for every 500 miles walked, 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.

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 be 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 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 southwestern 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 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 Bloomington, 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 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.”

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 the people carrying out that ministry are in the right place. 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.)

WHAT COULD MY MEAGER DONATION MEAN TO SVdP?

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$75 buys a reconditioned mattress and box spring.

$100 pays for monthly trash pick-up.

$200 buys a case of recycled copy paper for office operations.

$25 buys a reconditioned refrigerator, stove, or washer.

$50 buys a reconditioned mattress and box spring.

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Changes in the Mass translation

After all the “storm and drang” (“storm and stress”) of the past few years, I think the changes in some of the words at Mass will probably turn out to be among the most significant. Here is why.

First, they will make us think more about our participation in 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 these 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 quality of the greeting. It makes us conform to the translation in other languages.

No doubt 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.

Some publicity has 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 “consummational” 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 “homoousios” (in Greek) “of the same substance” with the Father. They were trying to make it clear that the Son, who was equally God, 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.

We should be all the more aware of our words. 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. 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 agree with my faith, through my fault, through my most grievous fault,” just as they do in Italian, Spanish and other languages. It is a better echo of “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 it will 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 8 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 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 unknown 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? Unborn means “unimportant” in the United States. God is a unique man unique in all his creation. We are made in God’s image, especially with the salvation accorded to us through Christ’s sufferings and death. We cannot sit idly by and do nothing.

Last March, I was reading the lawsuit before Mass in the Archdiocese of Indianapolis. It is a deranged, 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 we are actually acting 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?

Let us pray for 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 life, for our children, for ourselves. It means working actively toOur words can mean about God’s creation.

We should be all the more aware of our words. 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. 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.

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Respect rights, religious freedom in Mideast, Maronite patriarch urges

NEW YORK (CNS)—Unless Middle Eastern countries support religious freedom and respect human rights, “we will have a movement towards 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.

“It’s not easy to talk about democracy in the Western sense in countries that have a theocratic system. Christianity divides people and religious war involves the Islamic 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 regime 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. And this has been going for 64 years and has been promoted by United Nations resolutions a right of return, but this has not happened,” he said.

“I think 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 war has led to 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 globalism, it is 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 movement is severely constricted. People of different religions 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 ghettoes.” 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.

New Catholic radio station is now on the air

By Caroline B. Mooney

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.

“A few days ago, I came to a catapulted my household into an understanding of why Catholics do what we do,” said Jeri Keller, a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.

“Many say call-ins 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, seven days a week to a farming city of just east of Terre Haute to Indiana’s largest of the six Eastern Catholic patriarchal Churches with an estimated 13.3 million members.

“Clearly Catholic” radio, 90.9 FM. Programming for both stations also can be heard anywhere through their website at www.catholicradioindy.org.

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“A few days ago, I came to a catapulted my household into an understanding of why Catholics do what we do,” said Jeri Keller, a member of St. John Vianney Parish in Fishers, Ind., in the Lafayette Diocese.

“Many say call-ins 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.”

“Clearly Catholic” radio, 90.9 FM. Programming for both stations also can be heard anywhere through their website at www.catholicradioindy.org.
**Events Calendar**

**October 28-30**
Saint Meinrad Archieparchy, 100 Hill Drive, St. Meinrad. “Our Lady of Grace Monastery, 10821 E. County Road 820 S., Indianapolis. “Men’s Conference, 7 a.m. to 4:30 p.m. Information: 812-591-2362.

**October 29**
Indianapolis Convention Center, 100 S. Capitol Ave., Indianapolis. Indiana Catholic Men’s Conference, 8 a.m. to 4:30 p.m. $50 adults, $30 students, group rates available, reservations online through Oct. 27. Information: 317-924-3982 or www.indianamensconf.com.

Our Lady of Fatima Retreat House, 5535 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: 317-545-7661 or www.archindy.org/Indianapolis.

**Indianapolis.** 6 p.m., $100 per person. Information: 317-359-5800. †

**October 29**
Indianapolis, 6 p.m., $100 per person. Information: 317-359-5800. †

**Indiana Catholic Men’s Conference, 8 a.m. to 4:30 p.m.** $50 adults, $30 students, group rates available, reservations online through Oct. 27. Information: 317-924-3982 or www.indianamensconf.com.

**Indianapolis.** 6 p.m., $100 per person.

**October 30**
Our Lady of Grace Monastery, 10821 E. County Road 820 S., Indianapolis. “Men’s Conference, 7 a.m. to 4:30 p.m. Information: 812-591-2362.

**October 30**
Saint Meinrad Archieparchy, 100 Hill Drive, St. Meinrad. Saint Meinrad Seminary, 200 Hill Drive, St. Meinrad. “Men in Black vs. Jennings County High School Alumni,” basketball game, 7 p.m. $35 adults, $3 children 12 and under.

**October 30**
Providence Career Reen High School, 75 N. Belleview Place, Indianapolis. Fall open house, 3:5 p.m. Information: 317-860-1000 or trimpe@prchs.org.

**Indianapolis.** 6 p.m., $100 per person. Information: 317-359-5800. †

**October 30**
Immaculate Conception Parish, 2082 E. County Road 820 S., Greensburg. Smorgasbord, 11 a.m.-2 p.m. Information: 812-591-2362.

**Indianapolis.** 6 p.m., $100 per person. Information: 317-359-5800. †

**October 31**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Pre Cana Program,” 1:30-6 p.m. Information: 317-545-7681, or MZoeller@saintmeinrad.edu.

**November 4**
Saint Thomas More, 6131 N. Michigan Road, Indianapolis. Charismatic Bilingual Mass, praise and worship, 7:30 p.m., $8 per person. Information: 317-259-4373.

**November 5**
St. Monica Church, 75 N. Belleview Place, Indianapolis. “Theology on Tap series,” “Living a Life of Love,” 7 p.m. Information: www.indymt.com or indymt@indymt.com.

**November 3**
St. Luke the Evangelist Church, 7575 Holiday 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.

**November 4**
Our Lady of Peace Cemetery, 9001 N. Harverstic Road, Indianapolis. All Souls Day Masses, noon and 6 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

**November 4**

**November 4-6**
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. “Friends of Fatima Monthly Mass and Social,” 9 a.m. Information: 317-545-7661 or marciajohnson@archindy.org.

**November 4-5**
St. Augustine of Canterbury, 1210 E. Main St., Plainfield. “Chips and Chat with Father Pat–A Conversation about the Revised Roman Missal,” Father Patrick Redemann, presenter, 7 p.m. Information: 317-838-7722 or kmussy@saintsusanna.com.

**November 5**
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.

**November 5**
St. Luke the Evangelist Parish, Sexton Hall, 7575 Holiday Drive East, Indianapolis. Parish social, 6:30 p.m., $10 per person. Information: 317-259-4373.

**November 6**
Saint Meinrad, N. Green St., Brownsburg. Christmas bazaar, 9 a.m.-3 p.m., lunch served, 12 p.m., reservations due Nov. 6. Information: 317-625-4152 or 317-634-4519.

**November 6**
Mary Church, 317 N. New Jersey St., Indianapolis. Fifth annual All-Girls’ Catholic High School Christmas bazaar on Nov. 4-5 at the Indianapolis, will celebrate their 50th anniversary on Oct. 28. The couple was married on Oct. 28, 1961, at Sacred Heart Church in Indianapolis. They are the parents of seven children: Laura Rhinehart, Amy Rittenhouse, Angie Schubach, Nancy, Mike, Steve and the late Toni Toscano. They have 15 grandchildren.

**November 7**
Saint Meinrad Archieparchy, 100 Hill Drive, St. Meinrad. “Good Grief–A Musical Approach to Healthy Grieving,” Benedictine Father Brendan Moss, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

**November 7**
Saint Meinrad Archabbey, 100 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 7-5**
St. Augustine of the Infant Jesus Church in Indianapolis, will celebrate their 50th anniversary on Oct. 28. The couple was married on Oct. 28, 1961, at Sacred Heart Church in Indianapolis. They are the parents of seven children: Laura Rhinehart, Amy Rittenhouse, Angie Schubach, Nancy, Mike, Steve and the late Toni Toscano. They have 15 grandchildren.

**November 5-6**
St. John the Baptist Parish, 2379 St. Road, Gulliford. Craft show, 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m., chicken dinner served on Nov. 6. Information: 317-625-4152 or 317-634-4502.

**November 8**
Saint Meinrad Archabbey Library Gallery in St. Meinrad, Wednesday through Sunday afternoon. The exhibit features ceramics, glass, paintings and drawings. 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. The exhibit hours, call 812-357-6401 or 800-867-7311 or log on to the Archabbey Library’s website at www.saintmeinrad.edu/library/library_hours.htm.
Youths seek souvenirs as NCYC approaches

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, fleece, 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.”

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The SS. Peter and Paul Cathedral Parish Presents:  
“IF YOU KNOW IT, SHOW IT”  
TRIVIA CHALLENGE  
Test Your Knowledge!!!

First Place Team  
Wins $200  
Great Raffle  
Prizes given away all evening

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: ______________________

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

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Holy Land Pilgrimages

Is this the year that you walk in the footsteps of Jesus and Apostles?

Holy Land and M. Sinai  
February 6-17, 2012 • $3,360

Holy Land and Egypt  
March 22 - April 6, 2012 • $3,430

Easter in the Holy Land  
March 29 - April 6, 2012 • $3,467

France  
May 7-16, 2012 • $3,410

Greece and Turkey  
May 19-30, 2012 • $3,765

Holy Land and M. Sinai  
June 3-14, 2012 • $3,805

Italy  
June 18-27, 2012 • $3,185

Holy Land and M. Sinai  
July 6-15, 2012 • $3,110

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to create a for-credit online theology class:

• 4 Courses on the Catechism of the Catholic Church from CDU  
• All 12 classes for a Certificate in Lay Ministry available online  
• 30% discount for all employees, volunteers, and parishioners  
• Employees also receive reimbursement upon course completion

For more information, please log on to:  
www.archindy.org/layministry
Isakson said there are more important results behind And we've been running it long enough to see we've added those gradually over time,” Isakson said.

effectively by calling a nurse who knows their health use the features of their medical insurance most advocate. In this service, employees can learn how to continued from page 2 INSURANCE

sad. I've been raised in the Catholic Church,
in abortion.
of the building where babies are killed “an eye-opening experience” to pray in front

Julie Harlow, also from Our Lady of 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 high school freshman cheerleader Julie Larlow, 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 is heartbreaking,” Julie said. “It's so

I’ve been raised to respect the Catholic Church, and I’ve been taught that abortion is wrong. Now I finally get to help rally against it.

Kim was wearing a pro-life T-shirt that continued from page 1 'AD LIMINA'

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. "These young people are affirming life today with this huge rally," O'Donnell said.

"These young people are affirming life through their own witness for the love of Christ."

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

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 rolblading 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 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 Daughters of St. Mary of Providence and the Servants 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.

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 at St. Peter’s Square on 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 asilian Jesup, 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 faithful’s talents, speaker reminds the Church
- Former FBI agent: Hits charge that Reds have instigated fist fights
- 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 morning or evening if they are not bedridden or in danger of death, the Sacred Congregation of the Holy Office has ruled.
- Archbishop to take part in Catholic Youth Week
- Unification of Germany poses some thorny, complex problems
- Nations pool resources in atomic energy study
- Ask Parliamentary president to end bias in housing
- All-student parish at Purdue planning church expansion
- Orthodox protest erection of church
- Blessed Martin’s cause is advanced
- US. Negro priest given Rome post
- Family Clinic: Parents obliged to try to stop ‘bad marriage’
- Couple to work in Pakistan mission
- Robert E. 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.

Serving the Church in Central and Southern Indiana

11360-2010

The Criterion

Catholic Youth Week 2010

Serving the Church in Central and Southern Indiana

The Criterion, a Catholic newspaper, celebrates its 50th anniversary. The paper was founded in 1961 as the successor to the Weekly Criterion, which was established in 1911. The Criterion provides news and information about the Catholic Church in Indiana, and is published weekly. The newspaper covers local, state, and national news, as well as religious events and activities. It also features articles on social justice, faith formation, and community involvement. The Criterion is a valuable resource for Catholics in Indiana, providing them with the latest news and information about their faith and their community.
Study finds divide exists in how Catholics read Church news

WASHINGTON (CNS)—A Catholic Press Association-commissioned study says he has just 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 online to view the online version of the publication.

The study also revealed that readership of Catholic newspapers 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 newspapers. Nationally distributed Catholic newspapers and magazines. But counted the diocesan newspapers of Catholics going to the Web to read their diocesan newspaper, there was a move to a media that reached this group of Catholics visiting their parish’s website, up from 9 percent in a similar study in 2005 to 14 percent in 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 the religious market and the secular market was something we were curious about,” said Tim Walter, CPA president and editor/general manager of the Catholic Courier, diocesan newspaper of Rochester, N.Y.

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.

He suggested dioceses “take a both/and approach—recognizing the ending effectiveness of print, yet developing the critical skills needed to take advantage of new digital tools and media to further the Church’s mission.”

CPA president and editor/general manager of the Catholic Courier, diocesan newspaper of Rochester, N.Y. The CARA study also showed. Walter, said that Catholic newspapers will 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 things more complex.”

“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 communications for the diocese.

Mark Gray, principal author of the CARA study, said the jump in the use of Catholic new media “could be related to more parishes going online. You’ve got more Catholics who aren’t Mass regularly or attending the parish as much as in the past, finding out about Mass times or what’s going on to get more involved 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—such a scenario. And only 1 percent had a mixed or neutral response.

“I was surprised” by the response, Gray said. He was not surprised by the response to the question on the use of Catholic new media, “given that the option is there for everyone.”

Matt Warner, who writes the “Fallible Blogma” blog and is CEO of www.TockNote.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 have調整的是29单的欢喜,”

Frances after 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 as much as they think they are, adding there was only “a slight preference” by respondents for Catholic offline material.

Greg Erlandson, current CPA president, said the survey results “underscored conclusions similar to those now being reached in secular media—print may change, but it is not going away. It still remains the best means of communicating with the most active, the most committed and the most generous in a parish or diocese.”

Four percent had gone to their computer to view the newspaper or magazine in the past three months, but an Association-commissioned study showed that 26 percent of Catholics 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.

He suggested dioceses “take a both/and approach—recognizing the ending effectiveness of print, yet developing the critical skills needed to take advantage of 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 heavy presence 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 first, but we have to be there when that time comes.”

“…We don’t know at what point people are going to start looking to the Web or social media for religious content,” said Tim Walter, CPA president and editor/general manager of the Catholic Courier, diocesan newspaper of Rochester, N.Y. The CARA study also showed. Walter, said that Catholic newspapers will nearly five times as much time perusing a print product than a website—17 minutes

### 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 the Vatican City. The new nuncio succeeds the late Archbishop Walter Sullivan, who died on March 15. In his most recent position, the Italian archbishop had served for two years as secretary-general of the commission governing the Vatican City. The new nuncio succeeds the late Archbishop Walter Sullivan, who died on March 15.

His most recent position was as apostolic nuncio to Canada, a post he had held since 2008. Archbishop Vigano was named archbishop of Ascoli Piceno in 1999. He was born in Varese, Italy’s far north, and was ordained a priest in 1968 for the Diocese of Varese. 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 II called upon him to become Vatican’s diplomatic representative to the United States. In November 2010, the archbishop was called upon to travel to the United States to represent the Vatican at the general assembly of Interpol, the international cooperative organization for police agencies. In his address 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.
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. Psalm 119:1-7 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, rejocing the heart” (Ps 19:8-9).

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. “The fear of the Lord is the beginning of knowledge; fools reject it” (Ps 111:10).

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. “When I was young I would not have heard you; your love, O Lord, would have been hid from me” (Ps 119:138).

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 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. 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 Laundervill 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 sermonary term paper. I had found many sources to cite for my Church history assignment, yet I decided to include a quotation 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 footnotes 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.

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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 be patient with the people, even those who might be mean or seem strange. That week, we looked at and commented on the diverse buildings that were all designed in the Georgian style. A few days later, as we drove west along East Washington Street, we saw a beautiful light that was coming up in the sky 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 can find the latest expensive gadget or the sleekest car or the most luxurious house to be truly happy. But not really. If we are to find the true happiness that is alone, the simple things of life that God in his goodness gives to us freely and that can truly make us happy, we have to pass it on to others. I want you to pass it on to us by us no longer 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, I might see those buildings once a day where we would be able to see those skyscrapers gleam as they did on that morning.

On other days, the sun will rise either before or after our daily commute so that Indianapolis’ skyline looks different. Not only should we keep our eyes open for light, we should keep our eyes open to find the light given to 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 is sacred except God.” How true that is.

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

But there was hope 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 those buildings had changed enough that we could no longer see them gleaming with the same morning sun.

In any case, the gift that we had been given a little earlier had passed away—or many of the gifts that we receive in our lives. But one gift from God that will never disappear is his love for us. For as beautiful as the skyline was that morning, it was a gift given to us at the very beginning of time. And those around us will see that love reflected 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.
**Sunday Readings**

**Sunday, Oct. 30, 2011**

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

*The Book of Malachi provides this weekend’s first reading.*

The prophet’s story stuns with its role. In Hebrew, it means “my messenger of God.” As a prophet, he brought God’s message to the people.

Often, in prophetic writing, as in this weekend’s reading, the prophets wrote in a way in which God spoke in the first person. The prophet 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 constantly has shown this care.

The people that such sin will lead only to doom for them.

The prophet is God’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 letter is addressed, that he cares deeply for them. He says that he abundantly.

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, but they often probably once 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 is more important. He calls them to be bold. It is no summum 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 judgments on matters that usually perplex us. In this weekend’s Gospel, Jesus pierces through the folly of inadequate human understanding and human fear.

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 love, mercy, guidance and protection through the prophets, the Apostles and, of course, in Jesus.

God is with us, but God does not overwhelm us. We voluntaristically 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 deficiencies, even in this confessing of self, God will strengthen us. †

**Priest should not break the host during the consecration at Mass**

**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 24:1-6ab, 5-6
- 1 John 3:1-3
- Matthew 5:12a

**Wednesday, Nov. 2**

- Commemoration of
- All the Faithful Departed (All Souls)
- Wisdom 3:1-9
- Psalm 23:1-6
- Romans 5:3-11
- 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 145:15-20, 10-11

**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**

**Pray without ceasing**

**Priest should not break the host during the consecration at Mass**

**D**uring 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.)

**A** You are referring to a priest actually breaking the large host in half as he is saying the words you quoted. This 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 conclusion. I believe that if 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 to say, “He gave it to his disciples,” should he distribute Communion to the faithful at right that point, rather than wait until 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 “Sacramentum Ecclesiae,” 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 reproved 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 in five minutes, you should have thought, 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 for the Sabbath” (Mt. 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.

Q Some years ago, when I was making a great effort, the priest mentioned the possibility of making a “general confession.” What is it, when it is appropriate to make one and how does one go about doing it? (Detroit, Mich.)

A 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 be still retained. These 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., a 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 the page.


BOLNER, John W., 80, St. Mary, Richmond, Oct. 5. Husband of Nancy Bolner. Father of Thomas Bolner. Great-grandfather of one.


BRAUN, John, 90, St. Lawrence, Indianapolis, Oct. 3. Husband of Lillian Braun. Father of John Braun. Great-grandfather of one.


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

By John Shaughnessy

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

Flying 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.

He plans to visit some of the great cathedrals in Europe. And his appreciation of history makes a trip to the Abbey of Tre Fontane in Rome—“the little little bit there. It’s a great place for prayer and reflection. I don’t see how one can go through a day without prayer and reflection.”

All those destinations will be part of his journey—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 munis to consider the 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 trips as a “classroom” for his high school students at St. Thomas Aquinas School. He will have a two-year-old grandson who he has been shepherding and he has been looking forward to taking his trip since he heard about the program. He plans to share with his students his experiences and reflections on his journey.

“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.

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 to get to know a few new people and places.

“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’s lives.”

Father Schwab is also looking forward to his visit to Rome, including a return visit to the Abbey of Tre Fontane, the site where St. Paul was executed for his faith.

“That’s a place where I got goose bumps, and I’m not a goose bumps guy,” says Father Schwab, who also serves as chaplain for the Indianapolis Metropolitan Police Department.

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“In my three years in Rome, I have 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 he hopes will be spirit-renewing—a result he’s experienced from previous sabbatical experiences.

“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 Schwab and Father Rick Ginder were also awarded grants through the 2011 Clergy Renewal Program for Indiana Congregations, which is funded by Lilly Endowment Inc.

Father Schwab was featured in a story in the Aug. 24 issue of The Criterion. Father Ginder was featured in a story in the Sept. 23 issue of The Criterion."

Pete 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 and other religious-based, foster care agencies 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 teachings.

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.

Winter on the Gulf Coast, Perdido Key, Florida.

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.

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