



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi reflects on the first Thanksgiving and its blessings, page 12.

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"God has been good to me"

Photo by John Shaughnessy



Nearing her 90th birthday, Kathryn Massing, right, continues to add to her 28 years and 35,000 hours of volunteer service at Franciscan St. Francis Health-Beech Grove. Here, she enjoys time with Sherri Walker, director of service excellence and volunteer services for the hospital.

Longtime volunteer says she feels at home at Franciscan St. Francis Health in Beech Grove

By John Shaughnessy

It's another Monday morning as Kathryn Massing flashes a smile and steps spryly into the craft room at Franciscan St. Francis Health-Beech Grove.

Ten of her friends are already working at three long, rectangular tables—knitting, sewing and creating the baby blankets, flower arrangements, and Thanksgiving and Christmas gift items that are sold to raise money for special projects at the hospital.

Coming to the hospital and the craft room is like coming to a second home for the energetic Massing, who will turn 90 on Nov. 11. She still drives, does aerobics,

and continues to add to her 28 years and 35,000 hours of volunteer service to the hospital and its auxiliary.

"I've been associated with St. Francis since the 1930s when my mother worked here for a couple of years. And all my children were born here," says Massing, a mother of seven. "My daughter, Paula, was a nurse here. I have a son, John, who has worked here for 30-something years. This place is like home to me."

Massing feels a certain nostalgia and emotion these days as the longtime hospital in Beech Grove—started in 1914—is in the process of transferring and combining most of its offices and in-patient services to the St. Francis

Hospital location at 8111 S. Emerson Ave. in Indianapolis.

Scheduled to be complete by mid-March of 2012, the move is one that Massing won't be making, but she still plans to continue sewing items that the auxiliary has always sold to help the hospital—for everything from pledges to build a chapel to college scholarships for high school students who volunteer at the hospital.

She started as a volunteer at the hospital in 1983 after she had raised her children, and after she had retired from 15 years of work as an elementary school clerk.

When her daughter, Paula Curseaden,

See MASSING, page 8

Vatican partners with company to discuss stem-cell research

VATICAN CITY (CNS)—New biotechnologies raise questions in the fields of medicine, economics, ethics and philosophy, and the Vatican plans to look at all of them during a three-day conference devoted to adult stem-cell research, officials said.

The Pontifical Council for Culture partnered with NeoStem Inc., a U.S. company researching and marketing adult stem-cell therapies, to sponsor the Nov. 9-11 international conference, "Adult Stem Cells: Science and the Future of Man and Culture."

Cardinal Gianfranco Ravasi, council president, said that in the modern field of research all sorts of potential interests

intertwine, including health care and economic interests.

In searching for a partner to promote research and discussion about adult stem cells, the Vatican sought a collaborator whose ethical practices fit in with the Vatican's own views, he said.



Cardinal Gianfranco Ravasi

Father Tomasz

Trafny, who works with the cardinal on issues of religion and science, said, "We struggled to find the right partner," and while NeoStem is a business, "it is one that has a very clear ethical statement" that it will not destroy human embryos to obtain stem cells.

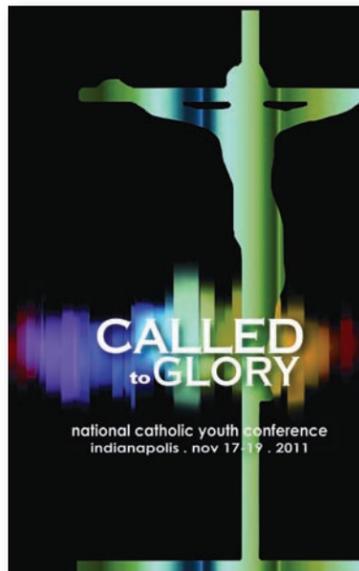
Stem cells have the potential to develop into many different types of cells and are used primarily to regenerate damaged tissue or systems in the body. NeoStem executives said adult stem cells are being used to treat leukemia and other cancers, heart disease and autoimmune disorders.

At a Vatican news conference on Nov. 8 to discuss the stem-cell meeting, Cardinal Ravasi and Father Trafny were joined by Dr. Robin L. Smith, CEO of NeoStem, and Tommy G. Thompson, the former U.S. secretary of Health and Human Services and a Republican candidate for the

See STEM CELL, page 8

Participant and organizers say National Catholic Youth Conference will be a 'life-changing event'

By Mary Ann Garber and John Shaughnessy



For 18-year-old Brian Ross, his excitement about the upcoming National Catholic Youth Conference in Indianapolis stems from two amazing moments at the last gathering of Catholic high school students from across the country.

"The first time I walked into the conference [at Kansas City in 2009], they were playing the theme song 'Christ Reigns,' and everyone was having a blast," recalled Ross, a senior at Bishop Chatard High School and member of St. Simon the Apostle Parish, both in Indianapolis. "They were singing, dancing, clapping, laughing, and the conference hadn't even started yet."

"The other moment was on the second day when I randomly decided I wanted to give my confession to a priest. I don't know why, but I pulled a priest off the street, and I asked him if I could give him a confession. He said yes. It was

right by a street lamp, and I gave a five-minute confession while a bunch of teenagers were walking around. After that, I felt a big load had been lifted off my shoulders."

During the conference, he also felt the thrill of being Catholic.

"It was really neat to see all the people who were there because they cared about their Catholic faith," said Ross, a member of the Archdiocesan Youth Council. "It wasn't like they had to be in a religion class. They wanted to be there. I'm just looking forward to another great experience to grow even closer to my faith. I'm looking forward to being with all the people who are excited about being Catholic."

That opportunity will happen on Nov. 17-19 when 23,000 high school students come together for the National Catholic Youth Conference at the Indiana Convention Center.

At the same time, the National Catholic

See NCYC, page 8

Seven billion and counting—counting on help from somewhere

WASHINGTON (CNS)—The United Nations chose Oct. 31 as the date of the birth of the 7 billionth person inhabiting the planet.



WASHINGTON LETTER

The exact date when that number was reached may be in dispute. How many people really live in Lebanon, which hasn't taken an official census in nearly 80 years? How do little brothers and sisters born surreptitiously under China's strict "one family, one child" policy get counted?

Dates aside, though, how do we provide for the care and feeding of 7 billion people—not to mention their dignity?

"What will it take for them to produce enough food?" asked Bob Gronski, a policy adviser with the National Catholic Rural Life Conference. "And the economic question: If they don't have enough income to produce the food, then what do they do? That's where we will see the stress."

"And then energy becomes more expensive—scarce in some cases—water resources become more expensive," he said.

It becomes an issue then, he said of "feeding not the total 7 billion per se, but you've got to feed the local conditions."

Under that scenario, according to Gronski, Americans must ask, "Are we really able to take care of our own needs?"

"One kind of food cannot feed a population. All kinds of food have to be grown here. In the United States, we depend on these imports from Mexico and other places. But are they [in Mexico] able to take care of their own needs? ... These are the questions we should have been asking all along," Gronski said.

According to the United Nations, it took just a dozen years for the world population to climb to 7 billion. The planet is expected to peak at 10 billion by 2050.

It's worth noting that the planet's population grew despite the loss of tens of millions of lives in World War I, followed by an influenza epidemic and the carnage of World War II, which included the incineration of two Japanese cities with atomic bombs.

"We no longer have that really terrible way of reducing populations by having epidemics," noted Dr. Kevin Cahill, director of the Institute of International Humanitarian Affairs at Fordham University in New York and president of the Center for International Humanitarian Cooperation.

"But there are epidemics of noncommunicable diseases like obesity and diabetes. Society is no longer as lean or as mean. People are sitting in countries where

these noncommunicable diseases are going to be the major killers in short order," he said.

Cahill said the world would be better off if the United States, the world's largest supplier of small arms, "invested our energies and our monies in the health and welfare of these 7 billion people and not the bombing of them."

"Natural disasters are probably going to occur with increasing frequency, [and] there are conflict disasters that are going to continue in our unhappy world," he said, citing Somalia, which he visited annually for 35 years to practice medicine.

Some things are predictable, he said, such as the recent flooding in Thailand, but that is because "they've deforested the area."

Part of Cahill's work at Fordham is training students in "disaster risk reduction," with, by his count, 1,600 graduates now working in 33 nations. "We train humanitarian workers to work in complex humanitarian disasters, earthquakes, floods, conflict zones."

Abdi Kusow, an associate professor of sociology at Iowa State University, tackled the issue of overpopulation and the chicken-and-egg question of whether development or political stability needs to come first in order to rein in population numbers.

"In several examples, in Africa and in Asia, the areas that are experiencing the most extreme poverty may be areas that are politically unstable," Kusow said. The Democratic Republic of Congo finished last among 187 nations measured by the 2011 Human Development Index issued on Nov. 2 by the U.N. Development Program, followed by Niger and Burundi.

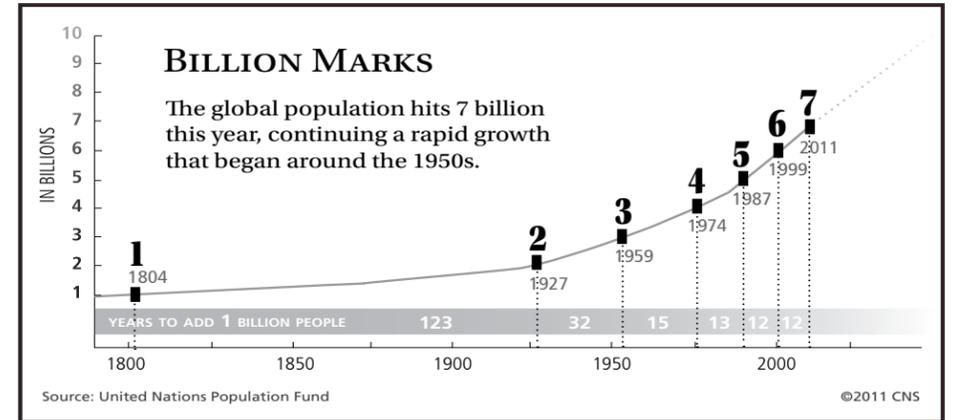
The index measures national achievement in health, education and income. The United States finished fourth overall, but when internal inequities in those three areas were factored in, it dropped to 23rd.

Kusow said the goal of some countries is to persuade families to have fewer children. "How it's done I'm not sure. What China did and what India may do could be radically different ... but the target may be the same." China's one-child policy is still law. India had to scrap a forced sterilization program shortly after its start in 1976 because of a severe backlash.

"When people look at this 7 billion baby thing, they're looking at the dark side of it rather than the possibilities side of it. It's not something to be frowned on and discouraged," said Jesuit Father Richard Ryscavage, director of the Center for Faith and Public Life at



Newborn baby Juwanda sleeps after being taken to a nursery at Wyckoff Heights Medical Center in Brooklyn, N.Y., on Oct. 31. The United Nations set that day as the date that the planet's population reached 7 billion people.



Fairfield University in Connecticut, who recently took some students to the United Nations.

"They're not welcoming the 7 billionth baby. They're calling attention to the negative side of it. They show the population rising and the numbers every day. It's a scare thing," Father Ryscavage said. "The United Nations is not approaching children as a resource in our age. They see babies as liabilities. ... The U.N. has responsibilities in this area. Since they express such rhetoric on this issue and not represent other perspectives on this, it's a scandal."

"To me," Father Ryscavage said, "it's such a striking contradiction to the central premise of Catholic social teaching. Every human being has a dignity and value that has to be respected and becomes a resource."

Hand-wringing over the dangers of overpopulation has gone on since at least as far back as the 18th-century philosopher Thomas Malthus, when the world

population was well under 10 digits, according to Father Ryscavage. Instead, leaders should tackle "distribution of food, and control and corruption, and issues in the developing world. These are the issues that should be addressed, not the negative alarmism we're seeing now."

The U.N. population report noted that while the planet's population is getting younger, it's getting older, too.

Fordham's Cahill noted that U.S. babies born today have a 70 percent chance of living to age 100.

Barbara Pagula, wife of the founder of Catholic Golden Age, an AARP-style organization that has enrolled about 1 million Catholics since its founding in 1974, would rather do her work than think about an aging population.

"I don't even think about it, really, to tell you the truth," Pagula said. "I've got a lot of other things on my mind other than getting older," she added, laughing.

"We're all going down the same road. Nobody's turning around." †

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 or 800-382-9836, ext. 1495. †

Official Appointments

Effective Nov. 23, 2011

Rev. Msgr. William F. Stumpf, moderator of the curia and sacramental minister of Holy Trinity Parish in Edinburg, to administrator of St. Michael Parish in Greenfield. He will continue as priest moderator of St. Agnes Parish in Nashville, St. Peter Parish in Franklin County and St. Mary-of-the-Rock Parish in Franklin County.

Effective Jan. 1, 2012

Rev. John Joseph Meany, O.P., a member of the Province of St. Albert the Great in Chicago, to administrator of St. Paul Catholic Center in Bloomington.

These appointments are from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †



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Retired archbishop's legacy of stewardship praised at meeting

By Sean Gallagher

The legacy of Archbishop Emeritus Daniel M. Buechlein in promoting stewardship as a way of life in the Church in central and southern Indiana was praised during the annual meeting of the board of trustees of the Catholic Community Foundation (CCF) on Nov. 2 at the Archbishop

Archbishop Emeritus Daniel M. Buechlein

Edward T. O'Meara Catholic Center in Indianapolis.

The CCF oversees endowments that support parishes, schools, agencies and other ministries across the archdiocese.

When Archbishop Buechlein began his leadership of the archdiocese in 1992, the CCF managed 72 endowments whose net assets totaled \$9.4 million.

"Isn't it extraordinary today to be able to remember that we [now] have 393 endowments and net assets of \$171 million," said Msgr. William Stumpf, moderator of the curia, at the meeting.

"Under Archbishop Daniel, the net assets of the foundation increased an outstanding amount—1,719 percent."

In the past fiscal year alone, the CCF's assets grew by 18.75 percent from \$144 million to \$171 million. Approximately \$7 million from those endowments was distributed over the past year to support ministries across southern and central Indiana.

"We have accomplished a lot of good for all of our parishes, our schools and for our agencies throughout the archdiocese," said Msgr. Stumpf, who was also the principal celebrant during a Mass at SS. Peter and Paul Cathedral that began the CCF meeting. "And it's happened through the work of the Catholic Community Foundation. And I'm confident ... that the direction in which we're headed is a very, very bright one and a very positive one."

Part of that hope is based on the current strong financial state of the archdiocese that Jeffrey Stumpf, chief financial officer, discussed during the meeting.

He noted that the archdiocese ended its eighth consecutive year of having either a surplus or break even operating budget on June 30.

"And believe me," Stumpf said, "in the Church in the United States today and in non-profit organizations in general in our economic climate, we're very pleased to be

Historic estate gift announced at Catholic Community Foundation meeting

By Sean Gallagher

A historic estate gift to the Archdiocese of Indianapolis was announced during the annual meeting of the board of directors of the Catholic Community Foundation (CCF) at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

Donald Horan, a member of St. Mary Parish in Greensburg and president of the CCF board, told meeting attendees on Nov. 2 that land given to the archdiocese was recently sold for \$7.5 million.

This estate gift—the largest in archdiocesan history—was made possible through the generosity of

James P. Scott, who died in 1979 while a member of St. Joan of Arc Parish in Indianapolis.

A successful businessman involved in Indianapolis politics, Scott established a trust in the 1970s to ensure care for his disabled son, John Scott, after he died.

After John Scott died in 2009, the assets of the trust were dispersed to several organizations as directed in James Scott's will. The Archdiocese of Indianapolis was notified that it was one of the designees in early 2010. It took nearly 18 months to work through the process of settling the estate and selling the land at auction.

When the archdiocese was informed of the



James P. Scott

unrestricted gift, Archbishop Emeritus Daniel M. Buechlein directed that at least \$5 million of the gift be used to create the James P. Scott Endowment. Funds distributed from it annually—totaling approximately \$250,000—will support capital projects in parishes, schools and agencies throughout central and southern Indiana.

"James P. Scott has created a legacy that will have an effect on our parishes and schools, and the people of the archdiocese for generations to come," Horan said.

The remaining funds will be used to address pressing needs in the archdiocese.

Aside from affirming the historic nature of this large estate gift, David Milroy, executive director of stewardship and development for the archdiocese, thinks that James Scott's example is a great one to learn from.

"If you want to talk about stewardship as a way of life, it's really tough to come up with a better case example than [his]," Milroy said.

Scott was born in Indianapolis in 1893. As a boy, he delivered newspapers. After graduating from Arsenal Technical High School, he served in the U.S. Navy during World War I.

After the war, Scott returned to Indianapolis and used the knowledge of logistics that he gained in the Navy to start a trucking company from scratch, delivering copies of the former *Indianapolis News* to substations around the city.

Scott's business grew, and he eventually branched out into real estate, buying farmland on the outskirts

of Indianapolis.

Although Scott died more than 30 years ago, the stewardship that he lived will now benefit the ministries of parishes and schools across central and southern Indiana for decades to come.

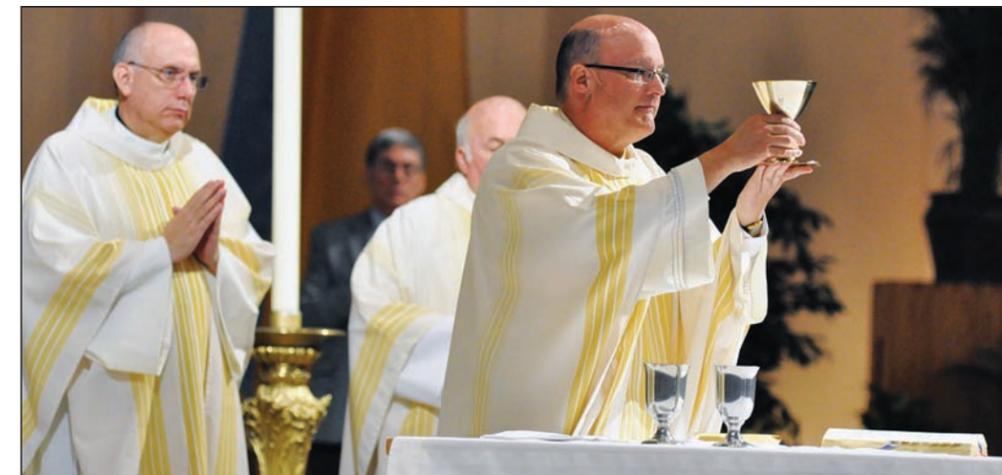
"Most of those people [in those parishes and schools] will have no idea who Mr. Scott was," Milroy said. "But he's going to fix a roof here or a parking lot there or help with a recreation center here."

After he died, those charged to care for the trust that Scott established for his son invested its assets well, and they continued to grow it considerably over the past 30 years, Milroy said.

For Ellen Brunner, archdiocesan director of planned giving, that is a clear example of how even small gifts can reap significant benefits over time.

"Planned giving is something that everyone can do—whether it's a small gift or a \$7.5 million gift," Brunner said. "This is an example of someone who grew their assets over time. There was also some good decision making on behalf of those involved in managing the assets [after Scott died]."

(To learn more about planned giving opportunities that would assist the ministries of parishes, schools and agencies across central and southern Indiana, call Ellen Brunner at 317-236-1427 or 800-382-9836, ext. 1427, send an e-mail to ebrunner@archindy.org or log on to www.archindy.org/ccf and click on "Planned Giving.") †



Above, Jeffrey Stumpf, left, archdiocesan chief financial officer, gives a presentation during the annual meeting of the board of directors of the Catholic Community Foundation on Nov. 2 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

Left, Msgr. William Stumpf, right, moderator of the curia, elevates a chalice during a Mass celebrated on Nov. 2 at SS. Peter and Paul Cathedral before the annual meeting of the board of directors of the Catholic Community Foundation. Concelebrating the Mass was Father Stephen Giannini, left, vicar for clergy, parish life coordinators, formation and personnel.

able to say that."

He also reported that, except for one year when there was a slight decline, Sunday and holy day collections continue to grow steadily in parishes across central and southern Indiana.

"You read in the paper about many non-profit organizations suffering revenue declines," Stumpf said. "It's not uncommon to read numbers in the 25 to 30 percent range. But our parishes, in fact, have been incredibly resilient."

At the same time, Stumpf acknowledged some challenges in the archdiocese's financial status. One is the pension fund for

retired priests, which he said is currently underfunded by \$10 million.

"That plan is funded through the annual Christ Our Hope appeal," he said. "As we mark celebrations of the sacraments in the Church, a Church that requires priests to celebrate our sacraments, we ask that you continue to support that appeal to support our seminarians and our retired priests through this retirement plan."

Nonetheless, Stumpf said he believes that the overall financial strength of the archdiocese, combined with the strong legacy of stewardship left behind by Archbishop Buechlein, will allow the next

shepherd of the Archdiocese of Indianapolis to lead from this strength.

"While it's too early to predict what the priorities of our next archbishop will be," Stumpf said, "certainly this legacy of fundraising success throughout our archdiocese leaves a solid groundwork for the next archbishop to come in and continue the aggressive priorities on our archdiocesan ministries that Archbishop Buechlein has helped fund."

(For more information on the Catholic Community Foundation, log on to www.archindy.org/ccf.) †



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Editorial



Photo by Sam Lucero/The Compass

Catholic schools in the Diocese of Green Bay participated in an all-school Mass on Oct. 14, 2010, at the Resch Center in Green Bay. Auxiliary Bishop Robert Morneau blesses a student. Bishop Morneau recently was among the keynote speakers at an international stewardship conference in Orlando.

November is 'gratitude month'

Robert Morneau is the auxiliary Bishop of the Diocese of Green Bay, Wis. He is also the pastor of one of his diocese's largest parishes, a Green Bay Packers fan—some might say fanatic—and an inspiring poet and preacher. He shares all these gifts—with warm humor and keen insight—whenever he speaks on stewardship at diocesan, regional and international conferences.

If Bishop Morneau is listed as a speaker at a conference that you are thinking about attending, do whatever is necessary to get there. You will come away deeply satisfied by the power of his message, by his evident spirituality and by laughter, which truly is the best medicine for the physical and spiritual ills that beset us all.

At the annual meeting of the International Stewardship Council held in Orlando last month, Bishop Morneau told the more than 1,200 participants that we have two choices in life. We can be grateful for all that God has given us or we can be perpetually dissatisfied.

"Perpetual dissatisfaction describes my golf game," the bishop said. "It's what our society encourages. My dissatisfaction prompts me to buy a new set of golf clubs, and to tell myself that these will make me happy. Instead of being grateful for what I have—a perfectly good set of slightly used clubs—I want more. Will the new clubs improve my game? Perhaps. Will they make me a happy man? Never."

Gratitude is the path we should choose if we want to be fully satisfied as human beings. Why? Because saying "thank you" to God, to family members and friends, and to all those who have sacrificed so much to obtain our freedom and prosperity as citizens of this great nation is the only effective way to shake off the perpetual dissatisfaction that weighs us down as individuals and as a society.

Gratitude is the soul of stewardship. The solution to our alienation, anxiety and unhappiness as human beings is to be grateful for what we have as opposed to coveting what our neighbors have.

Two of the Ten Commandments affirm this truth. Desiring what others have—a neighbor's spouse or material possessions—leads to profound unhappiness, and often to serious sin and tragic consequences.

On the other hand, awareness of God's abundant blessings changes our whole attitude toward life. The ability to accept what we have, to say thank you from the heart, brings healing and hope.

We no longer live as slaves to desire, but as free women and men who thank God for his goodness and love.

As Bishop Morneau reminded his audience last month, the primary task of stewardship education is to help people recognize their gifts with a grateful heart so that they can cultivate them responsibly and share them generously with others.

Bishop Morneau was one of the authors of the American bishops' 1992 pastoral letter, "Stewardship: A Disciple's Response." This pastoral letter speaks of three convictions or principles that are at the heart of Christian stewardship.

The first conviction is that stewardship is not impulsive or short-lived. It is carefully considered, deliberately chosen, and lived day-in and day-out in the concrete circumstances of our lives.

Stewardship is serious business. It is a way of life that is only undertaken by mature men and women who can accept the risks and who are willing to pay the price.

The second conviction is that stewardship requires a radical change of attitude and lifestyle. It is not something that can be accomplished once and for all, but requires a lifelong commitment. And what is committed is not something incidental or extra.

Stewardship demands a total commitment—heart and mind, body and soul, intentions and actions. Indeed, the bishops say, stewardship means committing one's very self to the Lord!

The third conviction of the bishops' pastoral letter is that "stewardship is an expression of Christian discipleship with the power to change how we understand and live our lives."

It is not enough to make a conscious decision to become a disciple of Jesus Christ. It is not enough to make a total commitment of ourselves to a new way of life. We must actually change.

Above all, we must live differently and make new choices about developing and sharing all the gifts that God has given us.

November is "gratitude month." It is the time of year when we celebrate the distinctively American feast of Thanksgiving.

This year, let us follow Bishop Morneau's advice and choose gratitude rather than perpetual dissatisfaction. This Thanksgiving—and throughout the holiday season—let's choose to be content with what we have instead of coveting what our neighbors have.

—Daniel Conway

Be Our Guest/Sr. Diane Carollo, S.G.L.

We must continue our peaceful, prayerful battle against abortion and the culture of death in society

Every third Saturday, at St. Michael the Archangel Church in Indianapolis, the archdiocesan Helpers of God's Precious

Infants gather for Mass at 8:30 a.m.

Following the Mass, they drive to the Clinic for Women abortion facility on West 16th Street.

While some of the Helpers of God's Precious Infants

remain in the church for eucharistic adoration, others pray the rosary at the site of death while sidewalk counselors from a pro-life group called Truth and Compassion Ministries offer life-giving options to teenage girls and women experiencing crisis pregnancies.

Walter T. Bowers is one of the abortion practitioners at the Clinic for Women. His obstetrical practice license has been revoked for five years after "gross mismanagement" of a pregnancy that resulted in the death of a baby in Kentucky.

Bowers paid \$250,000 in a court settlement to the parents for his negligence. Further restrictions on Bowers may be pending in Ohio, where he works with late-term abortionist Martin Haskell, the infamous promoter of partial-birth abortions.

Other discrepancies about Bower's credentials in obstetrics and gynecology have been raised by the Ohio Department of Health.

Currently, Bowers is being investigated by the Indiana Attorney General's office since his license status is under review in the state.

Abortion is always a tragic event—fatal for the unborn child and heartbreaking for the mother. Too many women are seduced into thinking that abortion is a quick fix for a crisis pregnancy.

However, the aftermath of abortion—known as post-abortion syndrome—serves as a painful reminder that the destruction of the unborn child fixes absolutely nothing.

Rather, abortion brings women and men to experience a whole array of symptoms akin to post-traumatic stress syndrome.

The choice to abort an unborn child is nothing short of choosing an inherently evil act that wreaks havoc in the individual's soul and psyche.

Abortion practitioners, including Bowers, offer only death and destruction to pregnant women in crisis pregnancy situations.

With tighter regulations on the abortion industry and greater attention given to the medical and legal records of abortion practitioners, more vulnerable women may discover that their only real choice is for life.

If you are experiencing a crisis pregnancy or are suffering from past abortions—or know someone who is—contact me at the archdiocesan Office for Pro-Life Ministry at 317-236-1521 or toll-free at 800-382-9836, ext. 1521.

Callers may also contact Bernadette Roy, one of the Project Gabriel post-abortion reconciliation facilitators, at 317-452-0054.

Help is available, and all calls are confidential.

If you wish to join the Helpers of God's Precious Infants ministry, the next Mass is at 8:30 a.m. on Saturday, Nov. 19, at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis.

Please join us in this peaceful, prayerful battle against the culture of death.

(*Servants of the Gospel of Life*
Sister Diane Carollo is director of the archdiocesan Office for Pro-Life Ministry.) †

Letter to the Editor

Rationale for new Mass translation is 'weak and made up,' reader says

Father Peter Daly's column in the Oct. 28 issue of *The Criterion* on the new Mass translation gave the rationale that it will be a better sign of unity in the Church of the Roman rite.

After examining Mass translations into German, Italian, French and Spanish, I conclude that this reason is false.

Father Daly says "and with your spirit" makes us "conform to the translation in other languages."

It's easy to use "spirit" in Romance languages which flow from Latin, but German uses "*Geist*." Since English is a Germanic language, to be consistent, we should use "Ghost" like we used to for the third person in the Trinity.

Obviously, the special commission appointed to force through this retranslation thought that use of "spirit" with its unclear meaning in this context was preferable to what we have used for 40 years—"and also with you."

The three culpae: English, German, Italian, Spanish yes, French no.

Who did Christ die for? English says "many," from the Latin "*multis*." But Italian says "*tutti*"—all. German says "*Alle*"—all. French says "*La multitude*," and Spanish says "*vosotros y por todos los hombres*"—you and for all men.

The use of "many," ignored in all other translations, ought to make John Calvin and believers in predestination very happy.

Enter under my roof: German does use

"*Dach*"—roof, but Italian says "*participare alla mensa*"—participate at the altar. French uses "*parole*"—say the word, and Spanish invites "*en mi casa*"—into my house. Does retranslation of the centurion's words show unity?

The true reason for the new translation is ideological and political. Vatican conservatives seek to undo Vatican II and its liturgical norms.

That pre-empts Father Daly's three reasons—and all of the weak, made-up reasons that you publish in weekly columns on the retranslated Mass.

James J. Divita
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

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.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

CCHD rebuts new charges that funded groups violate Catholic teaching

WASHINGTON (CNS)—Officials with the Catholic Campaign for Human Development (CCHD) rebutted a report that 55 agencies funded by the U.S. bishops' anti-poverty program in 2010-11 were in conflict with Church teaching.

Bishop Jaime Soto of Sacramento, Calif., Bishop Stephen E. Blaire of Stockton, Calif., and Ralph McCloud, CCHD executive director, said the charges



Bishop Jaime Soto

leveled in an American Life League study against all but one of the agencies were unfounded.

McCloud told Catholic News Service on Nov. 4 that funding was withdrawn from one organization cited in the report.

That case involved the immigrant rights group Centro Campesino in Owatonna, Minn., which was found to be distributing condoms.

McCloud acknowledged the league's role in pointing out the organization's practice.

McCloud also said the 54 remaining agencies were found in compliance after a follow-up investigation by CCHD staff that involved contacting each named group.

The 212-page report—completed in March but not made public until October when it was posted on the American Life League's website, according to its primary researcher—accused the grass-roots organizations of promoting abortion, homosexuality and Marxist ideology contrary to Church doctrine.

Michael Hitchborn, director of the league's Defend the Faith project and the report's author, said his research showed that the organizations violated Church doctrine either through specific activities or through coalitions addressing a broad array of social concerns.

The agencies in question received nearly \$1.9 million in 2010-11, according to CCHD records. Overall, CCHD funded 229 organizations with national grants from a collection that netted about \$9.5 million for both national and local diocesan distribution during the period.

The report is the latest salvo from the American Life League and a small group of vocal critics, which, since 2008, have questioned the thoroughness of CCHD's process for vetting grant applications from poverty-fighting agencies. It was released just weeks before the annual CCHD collection in parishes, which is set for the weekend of Nov. 19-20.

The persistent questions were among the factors that led CCHD to revise its review process in October 2010 in an effort to renew the grant-making program.

Capuchin Father Daniel Mindling, a moral theologian at Mount St. Mary's

Seminary in Emmitsburg, Md., also joined the program as a consultant on moral and ethical issues.

McCloud referred to a Sept. 28 memorandum from Bishop Soto, chairman of the bishops' Subcommittee on the Catholic Campaign for Human Development, and Bishop Blaire, chairman of the bishops' Committee on Domestic Justice and Human Development, to their fellow bishops that outlined the concerns they had with the report.

The bishops said the American Life League's charges "are without substance."

"CCHD staff has met repeatedly with representatives of the American Life League to explain CCHD's mission, requirements and processes," the memo said. "They [league officials] simply do not agree with CCHD's mission, and how we apply our guidelines and requirements."

The memo also said the grant awards are based on the judgment of local bishops and the vetting process of each diocese, "not the repeated accusations of those with clear ideological and ecclesial agendas."

McCloud said his staff discovered that the charges were based on information obtained from outdated websites and without contacting most of the cited agencies for verification or were incorrect assessments of the poverty-fighting program's guidelines regarding memberships in coalitions.

"We did several things. We contacted the diocese, contacted the group. We did due diligence on looking into what the complaints and allegations were," McCloud said of the follow-up investigation.

Fourteen of the organizations, the report said, were involved in activities directly in opposition to Church teaching, while the remaining 41 were part of coalitions in which some activities contradict Catholic moral and social teaching.

Hitchborn told CNS that CCHD officials have not adequately addressed the concerns raised by the research.

"They issue a very sweeping blanket dismissal of the report, never once addressing the specifics. They don't go into any of the information we have in our report. They just say, 'It's wrong,'" he said.

"We would go over and over and over our facts, but they didn't really have any answers for us," Hitchborn added.

McCloud and Hitchborn confirmed that the two parties met twice—in April and September—to review the report's findings. The meetings began after American Life League sent its study through to Bishop Soto in March.

Hitchborn said that the report subsequently was sent in July to Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops.

After the September meeting, the

This ad from the U.S. Conference of Catholic Bishops promotes the Catholic Campaign for Human Development. Officials with the CCHD refuted a report that 55 agencies funded by the U.S. bishops' anti-poverty program in 2010-11 were in conflict with Church teaching.

American Life League sent the report to all U.S. bishops. A few weeks later, the document was posted on the league's website promoting CCHD reform—www.reformcchdnow.com—and made available to its membership.

"What we told the bishops and what we told CCHD is, 'Look, we're not out here to give the Catholic Church a bloody nose. We're out here to help the Church maintain the Catholic identity of this program,'" he said.

"First of all, the information is owed to the bishops because they're the ones who have the authority over the program," Hitchborn explained. "Secondly, the information is owed to the people who are paying into it."

Hitchborn denied that the league wants to end CCHD altogether because of an ideological opposition to community organizing or the fact that the program's beneficiaries work for political and social change on behalf of poor and marginalized people.

"The only thing we're advancing is

pro-life, pro-family ideals, and if that's against what they're doing, then they are only indicting themselves," he said.

Hitchborn also told CNS the report was reviewed by William H. Marshner, professor of theology at Christendom College in Front Royal, Va. Marshner said he concurred with the findings after reviewing them for a week in an Oct. 13 letter to Paul E. Rondeau, the league's executive director.

Marshner did not immediately return calls seeking comment.

(The American Life League report can be found online at www.reformcchdnow.com. The correspondence from Bishop Soto and Bishop Blaire is online at www.usccb.org/about/catholic-campaign-for-human-development/Who-We-Are/soto-blaire-cchd-memo.cfm and www.usccb.org/about/catholic-campaign-for-human-development/Who-We-Are/cchd-report-9-28-2011.cfm.) †

What was in the news on Nov. 10, 1961? Father Hesburgh says denial of civil rights is an act of subversion, and Pope John XXIII promises a new encyclical

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 Nov. 10, 1961, issue of *The Criterion*:

• **Calls denial of civil rights 'most dangerous subversion'**

"WASHINGTON—Americans who concentrate on Red subversion at home should give equal energy to extending civil rights to all U.S. citizens because denial of these rights is 'the most dangerous subversion.' This opinion was expressed by Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame and a member of the U.S. Civil Rights Commission. ... He said that the 'true crisis' today is not Red activity overseas,

but what Americans are doing at home to deepen and extend the convictions of human dignity and rights which are the foundation of democracy and the basis of the American image abroad."

• **Canadian lay leaders give views on Council**

• **Pope pledges encyclical to honor Leo the Great**

"VATICAN CITY—A new encyclical was promised by His Holiness Pope John XXIII at the combined celebration of his 80th birthday and the third anniversary of his coronation. The encyclical, he said, will mark the 15th centenary of the death of Pope Leo the Great on Nov. 11, and will center upon his relation to the Church's history. The pope also used the occasion to make what he

called an 'anguished appeal' for world peace."

• **Pope lauds function of diplomats**
• **Ruling bars bus rides to parochial children**

• **Parochial school pupils present colorful United Nations Festival**

• **How to be an anti-Communist**
• **Do's and Don'ts of fighting Communism**
• **Orthodox set to tackle modern day problems**

• **Keep school system intact, Bishop of Worcester urges**

• **Wisconsin acts to stem obscenity**
• **Respect others' beliefs, Catholics are reminded**

• **Faith, tolerance seen inseparable**
• **Protestants aid Catholic school**

• **Today's teens worst ever? Here's nun who disagrees**

• **'Basically Dishonest': Even Audrey can't save 'Breakfast at Tiffany's'**

• **Pope John creates new Texas diocese**
• **Teleprompters used in church**

• **Several parishes slate festivals and dinners**

• **Brands U.S. prisons 'a colossal failure'**

• **'Union labor only' policy of Bishop lauded by Meany**

• **Pope makes another appeal for world peace**

• **Speaker deplores stand of ultra-conservatives**

• **State high court upholds Sunday sales law in N.J.**

(Read all of these stories from our Nov. 10, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



Events Calendar

November 11

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Veterans Day Mass**, 11 a.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 11-12

Oldenburg Academy, auditorium, 1 Twister Circle, Oldenburg. Drama Club, **The Sound of Music**, 7 p.m., \$7 adults, \$5 youths 18 and under, advance sale tickets suggested. Information: 812-934-4440, ext. 221.

November 12

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis. **Reflection and discussion on "Singles Living the Catholic Life,"** Father Noah Casey, presenter, 10 a.m.-noon. Information: 317-236-1586 or drpcrawford@aol.com.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting**, 1 p.m., age 50 and over. Information: 317-784-4207.

Slovenian National Home, 2717 W. 10th St., Indianapolis.

"Grape Arbor Dance and Dinner," 6-11 p.m., \$10 per person includes dinner. Information: 317-632-0619 or slovenianindy@gmail.com.

Carmelite Monastery, 59 Allendale, Terre Haute. **Helpers of God's Precious Infants, prayer vigil,** 7:30 a.m., Mass, prayers at Planned Parenthood, 9 a.m.-1:30 p.m., 9:30 a.m. Divine Mercy Chapel, St. Patrick Parish, 1807 Poplar St., Terre Haute.

St. Mary-of-the-Knobs Parish, Geis Activity Center, 3033 Martin Road, Floyds Knobs. **"Shopping Extravaganza,"** Santa Claus, local performers, booth space available. Information: 812-989-8514 or melanie.hartlage@yahoo.com.

Scott County Knights of Columbus, 1460 N. Gardner St., Scottsburg. **"Taste of the Vine,"** wine tasting, 3-10 p.m., \$10 per person. Information: 812-752-5632 or tcozart5@frontier.com.

November 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disclaled Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. John the Baptist Parish, 8310 St. John Road,

Floyds Knobs. **"Harvest Breakfast,"** 8:30 a.m.-noon, free-will donation to C.J. Smith Endowment. Information: 812-945-2000 or debbie@nadyouth.org.

November 14

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **"Celebrate Recovery Mass,"** 7 p.m. Information: 317-501-7149 or SAMteam@seas-carmel.org.

November 14-December 19

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **"Divorce and Beyond,"** six-week program, 7-9 p.m., \$30 per person. Information: 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

November 15

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. **Catholic Faith Update, "Perspectives on Catholic Practice—Catholic Perspectives of Scripture,"** session five of five, Franciscan Father Francis Bryan, presenter, 7 p.m. Information: 317-638-5551.

November 16

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

317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **"Theology on Tap" series, "Mass Confusion,"** 7 p.m. Information: www.indytot.com or indytheologyontap@gmail.com.

St. Susanna Parish, 1212 E. Main St., Plainfield. **Women's Club, "Holiday Social,"** 6 p.m., no charge. Information: 317-839-3333.

November 17

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholics United for the Faith, Abba, Father chapter, meeting,** 6:30-8 p.m. Information: 317-236-1569, 800-382-9836, ext. 1569, or parthur@archindy.org.

November 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange, Mass, breakfast and program, "A Super Opportunity to Witness to the World,"** Chris Gahl, vice president of

marketing and communications for Indianapolis Convention and Visitors Association, presenter, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

Athenaeum Ballroom, 401 E. Michigan St., Indianapolis. **St. Mary Parish, art auction,** 6:30-7:30 p.m. Information: 317-371-2728.

November 19

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

St. Mary Parish, 311 N. New Jersey St., Indianapolis. **Continuing formation workshop, "Transformative Waiting—Advent as a Model for Prophetic Change,"** Tim Gonzales, presenter, 9:30 a.m.-3 p.m. Information: 317-637-3983.

Nativity of Our Lord Jesus Christ Parish,

7225 Southeastern Ave., Indianapolis. **Knights of Columbus Council #13105, Beer and Wine Tasting,** 6:30-8:30 p.m., \$10 per person. Information: christophermaples@yahoo.com.

St. Michael Parish, 11400 Farmers Lane N.E., Bradford. **Spaghetti supper and Christmas bazaar,** 4-7:30 p.m., \$8 adults, \$4 children 4-11. Information: 812-364-6646 or darlenec@insightbb.com.

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

November 20

Oldenburg Academy, 1 Twister Circle, Oldenburg. **Open house,** 1-3 p.m. Information: 812-934-4440, ext. 231.

Saint Meinrad Archabbey and School of Theology, 200 Hill Drive, St. Meinrad. **Instrumental music concert,** Evansville Brass Quintet and organist Mark X. Hatfield, 3 p.m., no charge. Information: 800-682-0988 or news@saintmeinrad.edu. †

Retreats and Programs

November 13

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk—St. Thérèse of Lisieux, the Little Flower,"** Franciscan Sister Sharonlu Sheridan, presenter, following 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

November 14

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** 7-8:30 p.m. Information: 812-933-6437 or center@oldenburgosf.com.

November 15

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine—The Best Kept Secret in the Church Today,"** session four, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 per person. Information: 317-788-7581 or www.benedictinn.org.

November 18-20

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Be Angry, But Do Not Sin,"** Benedictine Brother Zachary Wilberding, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

November 20

Oldenburg Franciscan Center, Oldenburg. **"Youth Night at the 'Burg,"** 6:30-8 p.m. Information: 812-933-6437 or center@oldenburgosf.com. †

12th annual Interfaith Thanksgiving Service is Nov. 22 at cathedral

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., in Indianapolis will host its 12th annual Interfaith Thanksgiving Service on Nov. 22.

Bishop Christopher J. Coyne, apostolic administrator, will preside at the service and present a reflection.

The prayer service is co-sponsored by Cathedral Parish and the Christian Theological Seminary in Indianapolis.

Prelude music will begin at 6:30 p.m.,

and feature the Indianapolis Children's Choir, the cathedral's *Laudis Cantores* choir and the choir of the Congregation Beth-El Zedeck.

The Buddhist, Christian, Hindu, Jewish, Muslim and Sikh communities in Indianapolis will be represented at the service. A collection of money and food will assist the Interfaith Hunger Initiative and Gleaner's Food Bank in Indianapolis.

For more information, call 317-634-4519. †



Walk for the Poor

Dorothy and Don Striegel of Indianapolis, volunteers in the Indianapolis Society of St. Vincent de Paul, collect trash on Sept. 24 while participating in the society's fourth annual "Walk for the Poor: Walk a Mile in My Shoes." The fundraising event took place at Oscar Charleston Park in Indianapolis, which is adjacent to the society's Pratt-Quigley Center/Food Pantry. More than \$3,000 was donated to the society through the event. For more information on the Indianapolis Society of St. Vincent de Paul, log on to www.svdindy.org.



Relationship renewed

Holy Cross Brothers Charles Drevon, left, and Joseph Fox lead other members of their order in the offertory procession during a Sept. 13 Mass at Cathedral High School in Indianapolis. The Brothers of Holy Cross staffed Cathedral High School for several decades before passing on the leadership to a lay board of trustees in 1973. Cathedral recently renewed its relationship with the Brothers of Holy Cross, pledging to embody the order's educational spirit and mission.

Musicians to play key role in implementing new Mass translation

By Sean Gallagher

COLUMBUS—Parishes across central and southern Indiana are in the final stages of preparations for implementing the new translation of the Mass that will take place on the weekend of Nov. 26-27, the first Sunday of Advent.

Some of the people that are the busiest getting ready for the changes are pastoral musicians, who will lead parishioners in singing new translations of various parts of the Mass, including the *Gloria*, the *Sanctus* and memorial acclamations during the eucharistic prayer.

In response to the new translation, liturgical music composers have prepared new settings of various parts of the Mass or adapted older settings. Pastoral musicians have thus been busy learning the new music.

Musicians from several parishes across the archdiocese gathered on Sept. 19 at St. Bartholomew Church in Columbus to practice some of these settings together.

They focused much of their work on learning the *Storrington Mass*, a new composition by Marty Haugen, and a chant setting of the Mass that is included in the *Roman Missal* and in all new missalettes and hymnals.

The archdiocese's Office of Worship has recommended both settings for use in parishes across central and southern Indiana.

"It's good to go out to people throughout the archdiocese because we are all one," said Patty Brown, music director of St. Jude Parish in Indianapolis, who led the practice session in Columbus. "These two Mass settings will connect us all. I enjoy meeting other cantors and musicians and directors. We learn from each other."

"And the beauty of the sound when everyone is together is just so lovely and truly glorifies God."

Following the OK given by archdiocesan leaders, some parishes have already been using some of the new musical settings of the Mass since September.

One is Prince of Peace Parish in Madison, which has been using the *Storrington Mass*.

Bonnie McDonough is involved in music ministry at the Madison parish, and attended the practice session in Columbus.

"I could not believe the response that we got [from the congregation]," McDonough

said. "I expected it to be a little quiet, but they were singing it out. We went through it before Mass started. It's easy to learn. They picked it up, and they seemed to really like it."

"I feel excited when I cantor it. It's like 'Wow. This is giving glory to God.'"

Also participating in the session in Columbus was Father Daniel Staublin, pastor of Our Lady of Providence Parish in Brownstown and St. Ambrose Parish in Seymour. He came with a group of pastoral musicians from St. Ambrose Parish.

"Music is such an important part of our liturgy," Father Staublin said. "Since there will be some newness to the

music, the pastoral musicians will play a key role in helping all of the pastoral leaders and the people of God pray better."

Charlie Gardner, archdiocesan executive director for spiritual life and worship, was interviewed after the Columbus practice session and echoed Father Staublin's comments.

"Since many of the new texts of the 'Order of Mass' are meant to be sung, the use of music can help to facilitate the transition," Gardner said. "This is already happening in parishes that

have begun to learn new settings of the *Gloria* like the one from the *Storrington Mass*. The singing of a new melody—including an easy refrain—is helping people to learn the revised text with a minimum of confusion."

Gardner has worked with pastoral musicians across the archdiocese, and appreciates the hard work they have put in to be ready for the implementation of the new Mass translation.

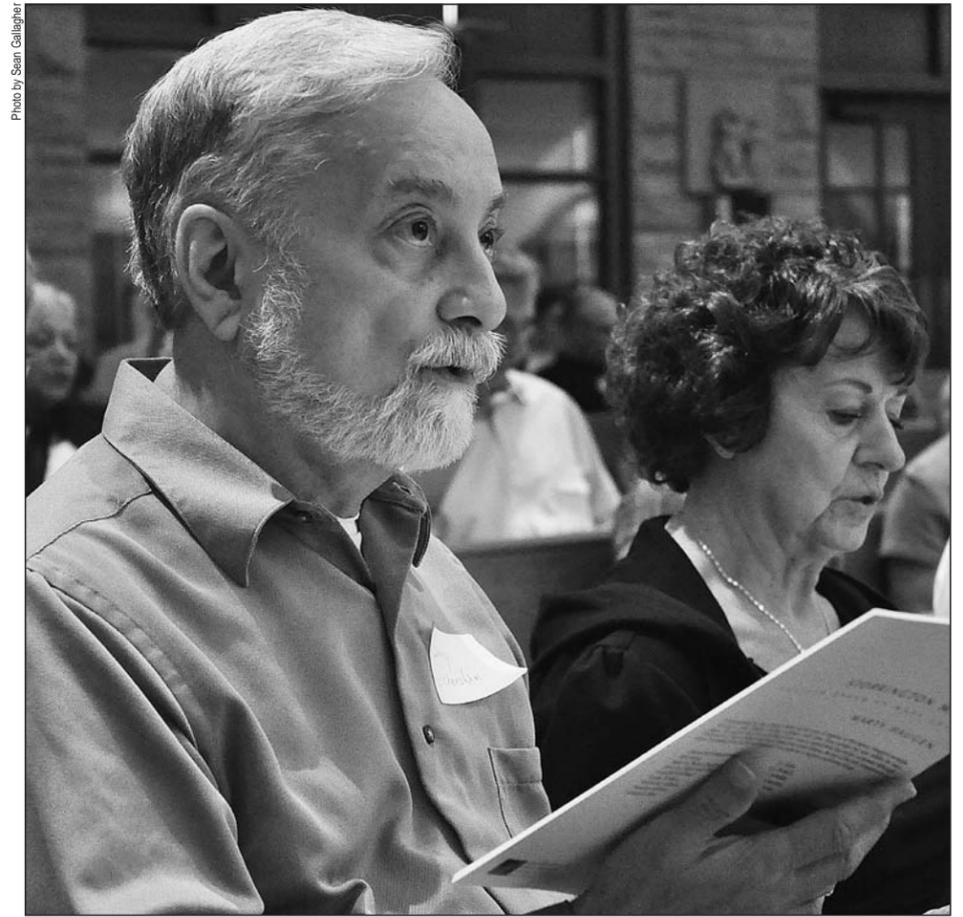
"I have been impressed by the dedication and positive attitude of our pastoral music leaders," he said. "Most of them have risen to the challenge, and see



Fr. Daniel Staublin



Charlie Gardner



Larry Wickersham, left, and Mary Drake, both members of Prince of Peace Parish in Madison, sing during a workshop for pastoral musicians on Sept. 19 at St. Bartholomew Church in Columbus. The workshop was one in a series sponsored by the archdiocesan Office of Worship to help pastoral musicians across central and southern Indiana become acquainted with new and adapted settings of parts of the new translation of the Mass. Wickersham helps oversee liturgical music at Prince of Peace Parish.

this as an opportunity to renew our musical worship."

Larry Wickersham oversees liturgical music at Prince of Peace Parish in Madison. Although he has put in many hours to prepare the vocalists and instrumentalists in his parish for the new Mass settings, he has enjoyed his work.

"I think it's an exciting time," Wickersham said. "It's always fun as a musician to learn new music, and to help the choir and the people sing something new and do it really well. It's always a challenge that's fun to work on."

At the same time, it has been a little nerve-racking for Wickersham and his cantors and choirs to lead hundreds of parishioners in singing a new Mass setting that they are just learning themselves.

"We may be struggling learning the

music or worrying about singing perfect notes, but we need to project to the people that this is the right thing," Wickersham said. "We set that example."

Brown shares many of Wickersham's experiences, but had good advice for him and other pastoral musicians who gathered in Columbus.

"We just need to be prepared," Brown said. "We need to be calm for the congregation. We need to be positive and explain to the congregation that change is a good thing because it allows us to speak new words to glorify God."

(For more information about the new Mass translation and what parishes can do to prepare for it, log on to www.archindy.org/worship or www.usccb.org/romanmissal.) †



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MASSING

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began volunteering, Massing joined her, starting a family tradition that now includes another daughter, Mary Sturm, and a daughter-in-law, Grace Massing.

"They're part of the fabric of the hospital that you don't see every day," says Sherri Walker, director of service excellence and volunteer services at Franciscan St. Francis Health-Beech Grove. "They work here, volunteer here, make crafts, sell crafts and raise money for the hospital through the auxiliary. Everything they do touches St. Francis in some way. I've never seen such dedication to St. Francis from a family, and it's all led by this one woman."

Massing smiles politely as she hears the praise from Walker, but she prefers to talk about her love for the hospital and her appreciation for other volunteers. As she walks into the craft room, her eyes light up and her smile widens as she introduces the women who are making baby blankets, infant hats and Christmas items for the sales that are held every other Friday at the hospital.

Massing brags about each of the women's talents, and they return the praise.

"She's a worker," says Barbara Cox, a

volunteer. "She just sews and sews and sews. She just does everything for this hospital."

The people are one of Massing's two favorite parts about the hospital. The other one is the faith that she believes resonates there.

"The faith is in every aspect of this hospital," says Massing, a member of Sacred Heart of Jesus Parish in Indianapolis for 65 years. "There's a dignity about the hospital. It's in the people who work here and what we stand for."

Walker sees that strong faith in Massing.

"The spirit of volunteerism is so strong in the Catholic faith," Walker says. "This family stands out, but the mission of the hospital draws so many other like-minded people. The volunteers live the mission, and this family definitely exemplifies the mission. St. Francis is unique to me. People show their joy. We still have a lot of sisters here. I'm not Catholic so it was foreign to me at first. Now, I have a deep appreciation for all who live their faith here."

Massing has lived that faith through her 58 years of marriage to her late husband, Leo. She lived her faith in raising her children. And the great-great-grandmother has lived her faith as a



Kathryn Massing stands in front of some of the Christmas decorations that the auxiliary of Franciscan St. Francis Health-Beech Grove will sell to raise money for special projects at the hospital. Massing has been making crafts and volunteering at the hospital for 28 years.

hospital volunteer for 28 years.

"In the first few years [that] I volunteered here, I was probably working 40 hours a week," she says. "Now, I volunteer three or four hours a day for three to four days a week. I like getting

up every day and having something to do. And there's always something different to do. It helps that I've had good health."

It's all part of a life that she feels thankful for as she nears her 90th birthday. "God has been good to me." †

NCYC

continued from page 1

Collegiate Conference will be held in Indianapolis for hundreds of young adults aged 18 to 23.

"We're really excited about this," said Bob McCarty, executive director of the National Federation for Catholic Youth Ministry, during a press conference on Oct. 19 at the Indiana Convention Center in Indianapolis to promote the events. "There will be wonderful opportunities during the

conference for our young people to develop a much deeper relationship with Jesus. You will see opportunities that young people have to learn skills for discipleship, to literally begin to live this out in the broader arena."

McCarty shared the examples of two youths who were motivated by the last conference to find ways to reach out to

other people. One spent a summer working with the poor in Haiti. The other saw an opportunity to make a difference in her school cafeteria by sitting and talking with students who were eating alone.

The conference, which has the theme "Called to Glory," should also have another major impact.

"That image of the Church—that this is a Church that loves and values young people—that image will stay with them," McCarty predicted. "Our young people need to be part of something bigger, and NCYC is as big as it gets in the Catholic Church for our young people in the United States."

The youth of the Church are considered so important that at least 25 bishops from dioceses in the United States will attend the conference, including Bishop Christopher J. Coyne, apostolic administrator for the archdiocese.

"We're all coming from a very long meeting in Washington that we have every year around this time," Bishop Coyne said at the Oct. 19 press conference. "Instead of going home, they're coming here to take care of business, and that business is being with the young people, and that's just great to see. It's an opportunity for them to

engage the young people, to dialogue with them, and talk to them and share the sacraments."

Bishop Coyne said he believes the youth will also be able to teach the bishops some new ways of sharing the faith.

"One of the most exciting things for us is to learn how to use the new social media for more ways of spreading the Good News, whether it be through Facebook or Twitter or any of the other tech things that are out there for us to really begin to dialogue with young people," Bishop Coyne said.

The opportunity for service and sacrifice will be another defining part of the conference.

"We'll be asking the kids to give up what they normally would give for a coffee or soft drink to an organization that helps with water purification in Haiti," said Kay Scoville, archdiocesan director of youth ministry and one of the leaders of the NCYC

in Indianapolis.

"We also hope to impact the local agencies as well. We'll be collecting food for St. Vincent de Paul Society and books for Literacy for All. The kids will have an opportunity to make Christmas cards for

holiday cheer. For the program Foster the Love, they will be giving out duffel bags for the kids in foster homes."

It's all a part of living the faith at what Scoville calls "a life-changing event" for young people.

"Our hope is that they are going to see Christ in others," she says, "and others will see Christ in them by the end of the conference."

(The NCYC sessions will also be offered by live feed via the Internet this year. For more information or to access the website for the live feed, log on to <http://ncyc.nfcym.org> or www.archindy.org.) †



Brian Ross



Bishop Christopher J. Coyne



Kay Scoville

STEM CELL

continued from page 1

Senate from Wisconsin.

Thompson, a Catholic, told reporters the discovery of stem cells—and of the ability to obtain them from embryos—created "a great deal of confusion, a lot of heartache, some promise and a lot

of discussion."

Fortunately, he said, science already has proven the usefulness of adult stem cells, which can cure human beings without having to destroy a human embryo.

"I just don't believe that man can engineer something superior to what the good Lord has already given us—our bodies. That's what I love about this

science and this conference. It's about adult stem cells," he said. Stem-cell therapy relies on "the divine wisdom inside of us to supercharge our bodies and go down that road to try to wipe away disease."

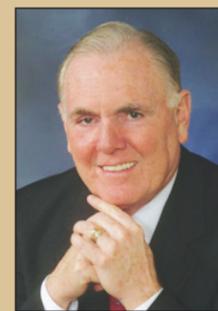
Thompson was invited to the conference to speak about the political implications of medical research, especially regarding stem cells. He said politically and economically it makes sense to support adult stem-cell research.

For example, the United States spends about \$200 billion a year managing diabetes, which affects one out of eight Americans, he said.

"We're wasting money managing a disease instead of finding a cure for it," he said.

Cardinal Ravasi said researchers and politicians won't be the only ones at the Vatican conference. They will be joined by physicians, theologians, philosophers and patients who have been treated with adult stem cells.

The Catholic approach to the sick and suffering always has had a multidisciplinary approach—usually medical care and spiritual support, he said. But when dealing with technologies "on the



'When the Catholic Church took a strong stand against embryonic stem-cell research, it closed the door on one kind of research—and I agree, you can't take a life to give life. But people think the Church is against all stem-cell research, and that's not true.'

—Raymond Flynn



Tommy G. Thompson, former secretary of the U.S. Department of Health and Human Services, speaks at a press conference on adult stem cell research at the Vatican on Nov. 8. At left is Dr. Robin L. Smith, CEO of NeoStem, a U.S. biopharmaceutical company that has collaborated with the Vatican to promote the use of adult stem cells. Thompson said it makes sense politically and economically to support adult stem-cell research.

frontiers" of research, the ethical and cultural implications also should be discussed, he said.

Raymond Flynn, former U.S. ambassador to the Vatican and career politician, signed up to attend the conference for a much more personal reason.

He told Catholic News Service he is hoping to find some answers, or at least people who may be able to help him find answers, to help his 5-year-old grandson, Braeden, who has been diagnosed with a rare neurological disorder.

"He walks three steps and falls and cuts his head. He can't talk,"

Flynn said. "I've kind of dropped everything to try to focus on him."

"When the Catholic Church took a strong stand against embryonic stem-cell research, it closed the door on one kind of research—and I agree, you can't take a life to give life. But people think the Church is against all stem-cell research, and that's not true," he said.

"This conference will open the door to understanding the possibilities of adult stem-cell research. Will it help people like Braeden? I don't know. But I'm studying, talking to people and not giving up," Flynn said. †

Saint's humility and concern for the poor worth emulating, priest says

By Mary Ann Garber

In today's economically challenged world, the holy life of St. Martin de Porres reminds us that the needs of impoverished people must never be ignored by those who have the means to help them, Divine Word Father Sam Cunningham emphasized during his homily for the Peruvian saint's feast day liturgy on Nov. 3 at St. Luke the Evangelist Church in Indianapolis.

"Martin would say, 'You can never forget about the poor,'" said Father Cunningham, associate pastor of St. Patrick Parish in Fort Wayne, Ind., in the Diocese of Fort Wayne-South Bend. "He would ask, 'What about them?'"

Sponsored by the archdiocesan Office of Multicultural Ministry, the Mass brought Catholics from many cultures together to honor God and pay tribute to the humble, biracial Dominican brother who was born in 1579 in Lima, Peru, and dedicated his life to serving the poor.

"Martin showed people how to live—not for himself, but for others," Father Cunningham said. "... Martin reached out with his life and with his healing to show that God was present to the people on the fringes" of society.

"He took on the full meaning of the Scriptures about how we need to live the covenants of the Old [and New] Testaments," Father Cunningham explained. "... He humbled himself and took the form of a slave."

Martin's father was a Spanish gentleman and his mother was a freed black woman from Panama.

Because of his mixed race, Martin was scorned by many people in 16th century Peru. He joined the Dominican order as a lay brother at age 15, and worked as a barber, farm laborer and infirmary aide among other chores.

His love for people and animals was all-embracing, and in response to his faithful service it is said that God endowed him with spiritual graces as well as the gifts of bilocation, elevation and healing.

Martin was a friend of St. Rose of Lima. He died on Nov. 3, 1639, and was canonized on May 6, 1962.

Our lives may be difficult at times, Father Cunningham said, but St. Martin de Porres calls us to remember that "there are always others that suffer more than we do," and then to respond with charitable acts to help them.

St. Monica parishioner Percy Consiglieri of Indianapolis, a native of Peru who immigrated to the United States 20 years ago, works as a teacher and translator for Hispanics and Latinos.

The festive, multicultural Mass "is one of the few expressions of our universal Catholic Church," Consiglieri said after the liturgy.

"The Latino population in the United States comes here to serve," he said. "... They look for a job—they look to serve—to help their families [by sending money to their home countries]. ... They give of themselves."

Franciscan Sister Jannette Pruitt, project coordinator for the National Black Catholic Congress XI to be held on July 19-22, 2012, in Indianapolis, said celebrating the St. Martin de Porres feast day Mass "brings the African-Americans and Hispanics together" in praise and worship of God each year.

"We are bringing people together through the glory of God, praising him together," Sister Jannette said. "We are not off in our little corners. ... All of the cultures are coming together to praise God." †



Divine Word Father Sam Cunningham, associate pastor of St. Patrick Parish in Fort Wayne, Ind., in the Diocese of Fort Wayne-South Bend, elevates the Eucharist during the St. Martin de Porres feast day Mass on Nov. 3 at St. Luke the Evangelist Church in Indianapolis. Father Steven Schwab, left, pastor of St. Thomas Aquinas Parish in Indianapolis, and Father Kenneth Taylor, right, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, concelebrated the liturgy.



Above, Franciscan Sister Jannette Pruitt offers the Blood of Christ to St. Monica parishioner Percy Consiglieri of Indianapolis during the St. Martin de Porres feast day Mass on Nov. 3 at St. Luke the Evangelist Church in Indianapolis.

Left, St. Monica parishioner Jesus Jimenez, an Indianapolis Public Schools fourth-grader, sings and claps with other choir members during the St. Martin de Porres feast day Mass on Nov. 3 at St. Luke the Evangelist Church in Indianapolis.

Vatican's top ecumenist assesses ecumenical progress, future prospects

WASHINGTON (CNS)—The Vatican's top ecumenist offered a frank assessment of recent ecumenical progress and future prospects in a Washington talk on Nov. 3.

Cardinal Kurt Koch, the Swiss-born president of the Pontifical Council for Promoting Christian Unity, said different types of divisions affect Catholic relations with the Orthodox Churches and with those communities that were born from the Protestant Reformation, but both can be resolved with dialogue.

He also criticized the "anti-Catholic attitude" displayed by some Pentecostals, and said Catholics must resist a temptation to adopt the "sometimes problematic evangelical methods" of those churches.

The cardinal spoke at The Catholic University of America before an audience of about 100 people, including Cardinal Donald W. Wuerl of Washington, who serves as university chancellor. The title of his talk was "Fundamental Aspects of Ecumenism and Future Perspectives."

Cardinal Koch said progress toward Catholic-Orthodox

unity became nearly "shipwrecked by the problem" of differences over papal primacy.

Churches that arose from the Protestant Reformation, on the other hand, sometimes diverge from the Catholic Church on the handling of ethical questions, he said, mentioning homosexuality as a "fundamental problem" in particular between the Catholic and Anglican communities.

Some Anglican churches, including the Episcopal Church in the U.S., have ordained openly gay priests and bishops.

Cardinal Koch said Protestant churches have in the past generally agreed with the Catholic Church on ethical issues while disagreeing on matters of faith. "Today that has been turned on its head, and we can say that ethics divide but faith unites," he said.

Christian unity would be advanced if all churches could "speak with one voice on the great ethical questions of our time," the cardinal added.

He said Pentecostals make up the second largest Christian grouping in the world after Catholics and present a "serious challenge."

Cardinal Koch also expressed regret that some Christian churches, which he did not name, insisted on conferring baptism again on new members, even if they

have been baptized in another Christian church.

"Ecumenism stands or falls on mutual recognition of baptism," he said.

In a separate interview with Catholic News Service during a visit to the headquarters of the U.S. Conference of Catholic Bishops before the talk, Cardinal Koch said American Catholics—like other Catholics around the world—need to demonstrate greater solidarity with their fellow Christians who face persecution, especially in the Middle East and China.

Harkening back to an address he delivered in Munich in September, the cardinal said 80 percent of all those persecuted because of religion today are Christians, leading to the possibility of a new "ecumenism of martyrs" among Christians of all denominations.

"This can be a seed for the new unity," Cardinal Koch said. "There is not enough solidarity among all the Christians of the world."

He said that message has had a good reception among the Catholic Church's Christian dialogue partners, who appreciate "that our Church does say that martyrdom is not only the property of the Catholic Church."

He singled out for special praise German Lutheran theologian Dietrich Bonhoeffer, who was executed by the Nazis. †



Cardinal Kurt Koch

Catholics, Jews urged to work together to promote religious freedom

NEW YORK (CNS)—Catholics and Jews can most effectively capitalize on five decades of progress in their relations by joining forces to promote religious freedom, defend immigrants, face a common threat from fanatics and advocate for civility in politics and society, said New York Archbishop Timothy M. Dolan.

He addressed more than 250 Jewish leaders assembled in New York on Nov. 3 for the annual meeting of the Anti-Defamation League, an organization that fights anti-Semitism.

Reflecting on the current state and future of Catholic-Jewish relations, Archbishop Dolan said both groups must “continue to rejoice in how far we’ve come,” but not take the progress for granted. He dated the beginning of positive change to “*Nostra Aetate*,” the Second Vatican Council’s declaration on relations with non-Christian religions.

He said “*Nostra Aetate*” was “one of the most enlightened documents” of the council, and it “set the bar high.”

It also opened the door to unprecedented visits to synagogues and Israel by Popes John Paul II and Benedict XVI. “To have the man we call the vicar of Christ go to a synagogue is of earthquake proportions,” Archbishop Dolan said.

Archbishop Dolan said Pope Benedict’s Oct. 27 meeting in Assisi, Italy, with leaders of other faiths could not have happened 50 years ago.

Among “areas that call for rejoicing,” Archbishop Dolan said, is that both groups have grown in sensitivity to one another since Vatican II.

One of the characteristics of progress is the willingness to speak candidly about issues that cause “tension and neuralgia,” including Pope Pius XII; Holocaust denier British Bishop Richard Williamson, a member of the traditionalist Society of St. Pius X; and the wording of prayers offered on Good Friday for the well-being of the Jews.

Archbishop Dolan said progress and friendship that began at the local level have now been institutionalized in both

faiths. He cited the Catholic-Jewish dialogues that take place through the Holy See and the U.S. Conference of Catholic Bishops, which the archbishop heads as president.

Going forward, Archbishop Dolan said Catholics and Jews should work together for religious freedom. He warned of “possible movement by the government that would dangerously tread on issues of conscience and religion that our two families hold very dear.”

“Internationally, all believers are in the crosshairs of fanatics around the world. Somewhere, someplace, somebody’s being persecuted to the point of blood because of their faith and we need to stand together in defense of those people,” he said, to applause.

He said it is time for both faith groups to “face realistically the common threat we have from fanatics, especially in the Islamist community.”

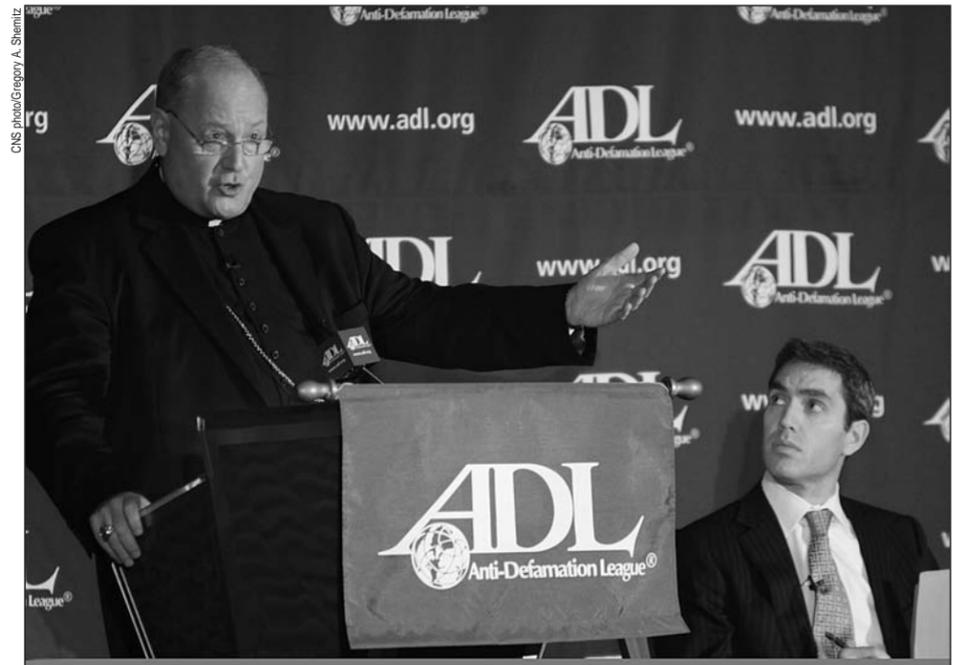
Stressing that fanatics do not represent “pure, noble Islam,” Archbishop Dolan said, “It would take an ostrich not to see that religious fanatics have in their cross hairs Jews and Catholics. Perhaps you and I are going to be drawn closer together as we defend each other, as we try very creatively and energetically to reach out to moderate Islamic leaders to build mutual defense of religious rights.”

Archbishop Dolan said Catholics and Jews must be united in defense of immigrants.

Both Jews and Catholics are the children, grandchildren and great-grandchildren of immigrants, many of whom came to the United States to escape religious persecution. When they arrived, they carried little more than “the pearl of great price—their religion,” he said.

Archbishop Dolan said both groups have been on the receiving end of religious bigotry and could stand together as advocates for the return of civility to politics and religion.

Catholics and Jews share pastoral concerns that reflect the daily lives of their people, Archbishop Dolan said.



Archbishop Timothy M. Dolan of New York addresses the audience during the Anti-Defamation League’s annual meeting in New York on Nov. 3. Archbishop Dolan, pictured with Rabbi Elliot Cosgrove of New York’s Park Avenue Synagogue, participated in a presentation on Catholic-Jewish relations.

They include raising children in the faith, seeing children and grandchildren marry outside the faith, and the “severe hemorrhage of young people” away from the faith.

Asked about Vatican relations with Israel, Archbishop Dolan said, “The Holy See has a strong tradition of defense of sacred sites and certain Palestinian prerogatives.”

“The Holy See is a good friend of Israel and has taken a judicious, centrist approach, with credibility on both sides.”

Archbishop Dolan answered questions from Rabbi Elliot Cosgrove, senior rabbi at the Park Avenue Synagogue in New York.

They agreed that contact between people of the two faiths reduces tension and increases understanding. They said there has been a growth in sensitivity between those Archbishop Dolan called “meat and potatoes Catholics,” and those referred to as “Jews in the pews” by Rabbi Cosgrove.

Rabbi Cosgrove cited a survey by the Anti-Defamation League that showed Hispanic Americans born outside the U.S. are twice as likely as those born in the U.S. to hold anti-Semitic views. He asked Archbishop Dolan if the Catholic Church could foster sensitivity among young Hispanics.

Archbishop Dolan said children in Catholic schools and religious education programs receive “accurate, truthful instruction [about the Jewish community] with tender sensitivity.” With respect to Hispanic immigrants, “it’s not so much that we’re not training and forming them in Jewish-Catholic dialogue, we’re stumbling on catechizing them at all,” he said.

Only 4 percent of Hispanics Catholics attend Catholic schools, according to Archbishop Dolan. He added, “As we get more aggressive in educating our children for our own reasons,” the results will be good for the Jews, as well. †

Targeting Mormon faith should be off-limits in election, statement says

WASHINGTON (CNS)—Comments made recently about the religious affiliation of presidential candidates—notably the Mormon faith of former Massachusetts Gov. Mitt Romney—have no place in American political campaigns, say several dozen academics, diplomats and other prominent Catholics.

In a statement released on Nov. 2 at a Washington news conference led by former U.S. ambassador to the Vatican Thomas Melady, the statement says there is “significant danger to the goal of our forefathers; maintaining harmony and understanding among all faiths and rejecting bigoted questions and comments about personal religious beliefs.”

Melady said the impetus to issue the statement arose from comments made in early October at the Values Voter Summit in Washington by the Rev. Robert Jeffress, senior pastor of a megachurch, First Baptist Church of Dallas. Rev. Jeffress told reporters that Mormonism is a “cult,” and that Romney is not a Christian.

In their statement, the Catholic signers recalled the history of anti-Catholic rhetoric in elections, from the 1928 campaign of Al Smith through John F. Kennedy’s 1960 race and the 2004 campaign of Sen. John Kerry. It noted that there has been less expression of religious bias or bigotry in recent elections, but that the comments at the Values Voter Summit

“bring to the forefront the unfortunate prospect that the discussion of a man’s



Thomas Melady

particular religious belief may become a major divisive political issue.”

It said that as Catholics of different political persuasions, they “wish to cite our concern and our determination to assure that not only civility be maintained in the

public discourse, but that all inclinations to raise the issue of personal religious affiliation be avoided.

“As Catholics, we have felt the sting of bias in previous national elections. We share the concern of many of our citizens of all religious faiths that allowing the question of a candidate’s religion to be subject to public ridicule is a grave regression from what we have accomplished in our forward movement as Americans since the establishment of our Republic.”

Steve Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America, one of the signers, said at the news conference that discussion about whether someone of a particular religion is suitable to be elected has never really gone away, and that it has not only surfaced recently in relation to the Mormon faith of Romney and fellow candidate Jon Huntsman, the former governor of Utah.

Margaret Melady, former president of the American University of Rome and wife of the former ambassador, said she found particularly disturbing the subtext in Jeffress’ comments that “there is only an interest in electing a Protestant Christian,”

and that “Protestant” would be narrowly defined. She said it was troubling during the 1960 election when Catholics were told by some people that they had a religious obligation to vote for Kennedy because he was Catholic.

Instead, she said, people should feel free to make their election choices on where candidates stand on the issues, based on the moral values that one gets from the teachings of religion.

Coverage of the Jeffress comments has focused on the attack on Mormonism, she said, “but not on the other part of it.”

Signers of the statement also included Alfred E. Smith IV, great-grandson of the 1928 presidential candidate; Raymond Flynn and Corinne “Lindy” Boggs, both former U.S. ambassadors to the Vatican; former ambassadors Paul Russo, Aldona Wos, Sally Novetzke and Douglas Kmiec; former U.S. Sen. Larry Pressler, from South Dakota; former chairman of the Republican National Committee Frank Fahrenkopf, university presidents Mary Meehan of Alverno College, Thomas Powell of Mount St. Mary’s University, John J. Hurley of Canisius College, Brennan O’Donnell of Manhattan College and James Towey of Ave Maria University.

Other signers were former university presidents Daniel DeLuca of Alverno University, James Gallagher of Philadelphia University, and Lawrence DeNardis of the University of New Haven, Conn., also a former congressman from Connecticut.

Signers also included attorneys in private and public practice, and professors from schools, including The Catholic University of America, St. Joseph’s University, Georgetown University, Seton Hall University, Molloy College and the Institute of World Politics. †



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Give to those in need to build up treasure in heaven

By Mitch Finley

A bumper sticker seen on a car that had obviously seen better days read, “Don’t be fooled by the car. My treasure is in heaven.”

When Jesus instructs his disciples to “store up treasures in heaven” (Mt 6:20), he uses the word “treasure” as a metaphor.

Earlier generations of Catholics may have heard that, when they accomplished virtuous deeds, the result would be another jewel in their crown.

An old Gospel song, perhaps more familiar to evangelical Christians of various stripes, asks, “Will there be any stars, any stars in my crown/When at evening the sun goeth down?”

The metaphors of treasure, crowns, jewels and stars all refer to nothing that can be measured or quantified in earthly terms. They refer to spiritual goods that have meanings in both this world and the next.

Other texts from the Gospels shed light on how we may do good works in this life in ways that will result in amassed treasures in heaven.

Essentially, the “treasure” that we can look forward to in heaven comes from acting on Jesus’ command to love God and neighbor.

Jesus’ Sermon on the Mount that was addressed to his disciples, and so to us, lists several ways to act out our love for God and neighbor: Be merciful and poor in spirit, be a peacemaker, be single-hearted in following Christ and so forth (Mt 5).

The familiar parable of the Good Samaritan (Lk 10:29-37) was told by Jesus in reply to a question from a legalistic Pharisee. As such, it is also addressed to anyone who tends to think of faith largely in terms of religious laws and rules.

The parable illustrates that sometimes those who do not belong to our particular faith group do better at building up treasure in heaven than we do. Therefore, we would do well to follow a good example, even when that example is given by someone who isn’t approved of by “polite society.”

Prayer likewise figures in when it comes to doing good works on Earth that will result in treasure in heaven.

In the Gospel of Luke, Jesus tells his disciples—and any one of us who wonders what good prayer is—“a parable about the necessity for them to pray always without becoming weary” (Lk 18:1).

Persistence in prayer, Jesus explains, will bring good results here, and we may certainly conclude that such prayerful persistence will also have good results in the afterlife.

The other side of this coin shows itself when Jesus cautions his disciples to avoid the temptation to give one’s heart to the kinds of treasure that this world can



Amarillys Guzman passes out bread as volunteers from the St. Vincent de Paul Society distribute school supplies and food to families outside St. Gall School in Chicago on Aug. 17. Jesus clearly taught that we can build up treasure for ourselves in heaven by giving of ourselves to those in need.

offer. He warns that accumulating financial and material wealth on Earth could possibly lead to a lack of treasures in heaven: “Do not store up for yourselves treasures on Earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal” (Mt 6:19-20).

The point is not that it is impossible to be both wealthy and a disciple of Christ. Rather, the challenge for the wealthy Christian is to use one’s resources to do good works and help those who need the basic necessities of life.

And one need not be a millionaire to be wealthy. It’s a relative concept.

The Gospel even urges us to “store up treasure in heaven” by giving away the things that we ourselves could need some day.

There seems almost to be a ratio for Jesus, namely that the more treasure we give away in this world the more “treasure” we will have in heaven.

In St. Matthew’s Gospel, Jesus makes crystal clear the

connection between sharing one’s wealth in this life and the accumulation of treasure in heaven.

When a rich young man asks what he must do beyond obeying the commandments, Jesus replies, “If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven” (Mt 19:21).

New Testament epistles tend to “unpack” teachings of Jesus in ways that further illuminate the connections between actions in the world and consequences in the next.

The First Letter of St. John, for example, declares, “If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him?” (1 Jn 3:17).

It doesn’t take a theological rocket scientist to figure out that using one’s “worldly means” to show compassion for “a brother in need” will increase one’s treasure in heaven.

(Mitch Finley is the author of more than 30 books on Catholic themes, including a new revised edition of *The Joy of Being Catholic*, published by Crossroad.) †

Jesus took direct aim at our delusions of control over our lives

By Christopher Carstens

A myth of our popular culture is that you can control your own life’s outcomes.

Look at the magazine covers in your supermarket. They promise that eating right guarantees health, correct parenting makes kids emotionally stable and studious, and choosing right investments ensures retirement in comfort.

The future is all up to you!

Those promises are lies.

Your health depends largely on genetics and an



A board shows the final numbers of the New York Stock Exchange on Sept. 29, 2008. In his teaching, Jesus spoke about the uselessness of worrying.

avoidance of disease.

Even if you invest prudently, you could still end up in want. Just ask anyone with a 401K.

And raising kids?!

I am a child psychologist, and the research indicates that, at best, parents control about 25 percent of their children’s outcomes.

To make people deeply anxious, convince them that they are responsible for something really important when, in fact, they do not control the variables. It is like driving down the freeway in a car that has brakes that only work part of the time.

At 62, my mom was diagnosed with a particularly aggressive form of cancer. Along with regular medical care, she trotted off to a series of “healing workshops” that taught her to envision her white blood cells destroying the nasty little cancer cells. Facilitators of these workshops convinced her that, if she did it right, this practice would make her well.

“I’ve found out,” she told me then, “that it’s really all up to me.”

She meditated and meditated, and as she became sicker and sicker she began to believe that the growth of the cancer was her own fault. Anxiously trying to envision away her tumors, she felt like a failure.

In the Gospel of St. Luke, Jesus takes direct aim at the delusion of control.

“Can any of you by worrying add a moment to your

lifespan?” he asks. “If even the smallest things are beyond your control, why are you anxious about the rest?” (Lk 12:25-26).

With these words, Jesus demolishes the myth of personal control of your own future.

In another instance in the Gospel of St. Luke, the Lord chides the fretting, busy sister, Martha, by telling her, “‘Martha, Martha, you are anxious and worried about many things. There is need of only one thing. [Your sister] Mary has chosen the better part and it will not be taken from her’ ” (Lk 10:41-42).

Jesus also told his followers, “Where your treasure is, there also will your heart be” (Mt 6:21).

And what is that “one thing,” that “treasure” that Jesus was referring to?

It is found in right relationship with Christ, remembering that he is God—and you are not.

As my mother approached her death, she found peace, not in some delusion of self-determination, but in God’s promise that he would be with her, wherever life took her.

Her fears abated as she listened to these words of Psalm 23, “The Lord is my shepherd; there is nothing I lack. In green pastures he makes me lie down; to still waters he leads me; he restores my soul” (Ps 23:1-3).

(Christopher Carstens is a psychologist in San Diego, Calif.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Joel and Second Zechariah

The Book of the Prophet Joel and the second half of the Book of Zechariah are read in the Office of Readings next week, the 33rd week in Ordinary Time.



You can tell that we are coming to the end of the liturgical season since both books have a lot to say about “the day of the Lord” or the

beginning of the end times. They are the last Old Testament books read in the Office of Readings before the beginning of Advent.

Joel is a short four chapters. In it, the prophet foretells a time of cosmic destruction while Judah will experience a time of salvation. For Christians, it is notable mainly because Peter quoted it extensively, with some important modifications on the day of Pentecost when he began to preach to the Jews gathered in Jerusalem (see Acts 2:16-21).

Chapters 9-14 of the Book of Zechariah are called “Second Zechariah” because they are much different from the

first eight chapters that I wrote about in my Oct. 7 column. These chapters foretell the final battle for salvation, give us images of shepherds and sheep, and prophesy the final restoration of Jerusalem.

The chapters are a collection of oracles made at two different times, chapters 9-11 composed earlier than chapters 12-14. The first half speaks of an event within history when God will defeat Judah’s enemies while the second half describes God’s ultimate intervention at the end of history.

The evangelists found numerous texts in Second Zechariah to show that Jesus was the Messiah-Shepherd, who established God’s reign over the world through his Passion and death. I have space to mention only a few.

God will win that final battle for salvation, Zechariah says, and will defeat those nations that have oppressed Judah. He will send a Messiah who will come “meek, riding on an ass, on a colt, the foal of an ass” (Zec 9:9). This, of course, was exactly what Jesus did when he entered Jerusalem on Palm Sunday.

There are the images of the people of

Judah as sheep and their rulers as shepherds. Gentile rulers (shepherds) abuse the Jewish people (sheep) until a prophet comes along who cares for the flock in the name of God. But the people reject the prophet-shepherd. They dismiss him with 30 shekels of wages, which he throws into the treasury, much as Judas did.

In the New Testament, Matthew and Mark report that Jesus foretold that the Apostles would abandon him, quoting Zechariah’s text (Zec 13:7) describing the sheep’s scattering when the shepherd is struck (Mt 26:31, Mk 24:27). Jesus used that text just before his arrest. Then, just as Zechariah implies that God would restore Judah to a new relationship with him after a time of trial, Jesus says that he will reassemble his Apostles and form a new relationship with them after his resurrection.

Zechariah also has the passage about the Messiah, “And they shall look on him whom they have thrust through” (Zec 12:10). John’s Gospel quotes that passage (Jn 19:37), seeing in it a prophecy fulfilled in the piercing of Christ’s side. †

Cornucopia/Cynthia Dewes

Except for death and taxes, change is constant

Anyone over a certain age understands the metamorphosis which has occurred in today’s date—Nov. 11.



What began following World War I as “Armistice Day” is now called “Veterans Day.” This is a better choice since we all remember some war or other and those who fought in it—no matter how old we are.

Armistice is just temporary. Sad but true.

When they established Armistice Day on this date, it commemorated the end of The War to End All Wars at the 11th hour of the 11th day of the 11th month.

People like symbolism. But symbolic or not, the day lost its significance after World War II, the Korean War and the Vietnamese War followed. True, but even sadder.

The moral of this story is that things change over time—things like perceptions, definitions and even notions of what is important.

Think of gender roles, for example. Sixty years ago, teen magazines—which were themselves a new genre for a newly-defined generation—advised girls to act dumb and be cute in order to snag a

boyfriend and, later, a husband.

The idea was that boys liked to be dominant and smarter than their girlfriends so girls had to play games and manipulate the boys to get what they wanted from a relationship. This often led to unfortunate marriages, divorces and bad examples for their children.

Today, the popular notion is that women are the dominators and men are the second-class citizens in the relationship between the sexes, with marriage not necessarily a consideration. Wrong again, but that is a topic for another time.

What we used to believe was patriotism has also changed in some minds. The patriotism which meant pride in American ideals was sometimes eroded by forgetting that the ideal always contains concern for The Other. The ideal of personal freedom included the constitutional rights to life, liberty and the pursuit of happiness—as in the right to life, not the right to take an unborn baby’s life; the right to liberty, not license to do whatever we please; and the pursuit of happiness, not the guarantee of it.

Our society used to value education, which meant acquiring a body of knowledge and the ability to think critically as well as to learn useful skills. The object was to lead a more satisfying life and to contribute to the good of all.

We still say we value education, but that seems to mean earning a degree or certification with the least amount of effort in order to gain the most amount of money, the biggest house and the flashiest lifestyle.

Religion, or at least the practice of it, has changed as well. Widespread churchgoing and other religious observances used to involve real faith in God or, sometimes, just lip service due to social pressure. While true faith was the more ideal motive, respect for institutional religion was at least present.

Now we value “spirituality,” a rather vague idea which may or may not include believing in a power greater than ourselves.

Of course, there are both advantages and disadvantages to these changes. It’s good that women are recognized as men’s equals, but bad when it harms families. It’s good that people want to improve themselves, but bad when the object is merely material gain. And it’s good when people revere God, but bad when their reverence is hypocrisy.

On this Veterans Day, maybe we should remember the importance of free will in such changes.

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

Consider This/Stephen Kent

‘Faithful Citizenship’ helps us understand it’s how, not who

If Catholics entered the public square intent on influencing opinion but came unarmed for a battle of wits, they might be pitied.



But the fact is that Catholics are blessed with the time-tested solid foundation to put belief into action.

At a time when thinking is generally disparaged as something done by the “elite” rather than by the “average American,” religious thinking is even more disrespected.

That is because well-informed Christians are not making their case. They are abandoning the public square, allowing religion to be defined in the mind of the electorate by those poorly formed in Christian philosophy with only a slight grasp on its relation to public affairs.

If this shallow shell is perceived to be Christianity, then it is no wonder it becomes the object of scorn and is easily dismissed.

One of the most valuable tools available for restating and synthesizing the Catholic position on issues in political campaigns is “Forming Consciences for Faithful

Citizenship,” the current edition of a series of documents issued prior to every presidential election for almost 35 years by the U.S. bishops.

The document is interesting this year for being “reproposed” for 2011 rather than published anew. A new introduction lists six current and fundamental problems. It is guidance for Catholics in using their rights and duties as participants in democracy.

Had this been published under the name of some political action committee, it would find widespread approval for its thoughtfulness and solidity. But unfortunately, it risks being taken as “a Catholic thing” and disregarded for that reason.

The new introduction for 2011 makes important distinctions among moral issues. It acknowledges that some involve the “clear obligation to oppose intrinsic evils which can never be justified,” and that others require action “to pursue justice and promote the common good.”

It warns against reducing moral concerns “to one or two matters, or to justify choices simply to advance partisan, ideological or personal interests.”

This is an important tool. Informed Catholics should be a powerful and respected

voice in the public square, speaking on the basis of admirable principles.

One of the greatest red herrings is that bishops tell their flock for whom to vote.

The Church does not say who, rather it provides resources to assist the conscience in arriving at a proper choice.

The distinction should be easily understood in a society that regularly uses the Internet to research product purchases by filtering with standards and guidelines.

Any candidate who does not oppose intrinsic evil or who fails to act to promote the common good does not justify support.

There is no excuse to be an uninformed Catholic during this interminable campaign leading to November of 2012. There is plenty of time for personal study and reflection, for joining parish programs to further appreciate this document.

Just as the Church is producing many aids to prepare for the coming changes in the liturgy to help us in worship, it is equally important to have assistance to move that worship to life in the world.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at considers@gmail.com.) †

Twenty Something

Christina Capecchi

Giving thanks for ‘all things in good plenty’

When Mary Chilton first spotted the New World in November 1620, the 13-year-old girl had been aboard the



Mayflower for 10 weeks, stuck in the same clothes, and cramped in dark, damp quarters among seasick passengers and dying goats. Each family was allotted one storage trunk for all their possessions.

Imagine the terror and thrill of squinting at Cape Cod’s thickets.

Mary earned the distinction of being the first European woman to set foot on Plymouth Rock.

The week before Christmas, her father died. Three weeks after Christmas, the illness they called the “general sickness” had claimed her mother. Only half of the Mayflower’s 102 passengers lived to see spring in Massachusetts.

Mary marked her 14th birthday as an orphan, grasping the ways of a foreign land where the Wampanoag Indians offered guideposts—how to grow corn, catch fish, extract maple sap and identify poisonous plants.

She was present at what we consider the first Thanksgiving, a three-day feast called for by Gov. William Bradford to celebrate a successful corn harvest. The Plymouth colonists were joined by their teachers, the Wampanoag, who arrived with five deer. They cooked wild duck over an open flame, feasted on seasoned corn and gave thanks—for their harvest, for their friendship and, ultimately, for their survival.

Gov. Bradford chronicled it all, writing: “Thus they found the Lord to be with them in all their ways and to bless their outgoings and incomings, for which let his holy name have the praise forever to all posterity. They began now to gather in the small harvest they had and to fit up their houses and dwellings against winter, being all well recovered in health and strength and had all things in good plenty . . .”

The general sickness had ceased. Their food was hot, their faith intact. It was hard for him to fathom what more they could possibly want. It was, to him, “all things in good plenty.”

It takes an awful lot to make 21st-century Americans decide that we have “all things in good plenty.” We haven’t really got there. We are still upgrading our vehicles, filling our basements and then paying to store the overflow.

It’s hard to see much of the first Thanksgiving in our 390th celebration this year, with stuffing and pie and football on big-screen TVs.

But I’m trying to look back. I have such awe for the pioneers who paved the way—saints and settlers, miners and mothers.

I’m praying with St. Francis de Sales, who said: “Give me one more thing, O Lord: a grateful heart.” I know that can cover and cure every matter, turning my portion into “all things in good plenty.”

I’m giving thanks while hoping for a life as full and rich as Mary Chilton’s, who married and delivered 10 children. She died an old woman who had raised a family, welcomed grandchildren and written a will. In it, she accounted for six white aprons, three pocket handkerchiefs, two leather chairs and a brass candlestick.

Mary understood what really counted. “Knowing the uncertainty of this present life and being desirous to settle that outward estate the Lord hath lent me, I do make this my last will and testament,” she wrote. “First and principally, I commend my soul into the hands of Almighty God, my Creator.”

Here’s to putting first things first.

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

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

The Sunday Readings

Sunday, Nov. 13, 2011

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs is the source of this weekend's first reading.



A major figure in the development of Western civilization was Alexander the Great, the young Greek king whose conquest of the eastern Mediterranean world left effects still visible.

Among these effects was the insertion of Greek thinking into Judaism and then into Christianity. This insertion largely was accomplished either by reacting to Greek philosophy or by using Greek philosophy to understand and explain Christian thought.

The Book of Proverbs came as a result of the need perceived by pious Jews to react to Greek philosophy and culture.

In the Greek culture, human logic was supreme, and the prevailing religion saw many gods and goddesses with a structure of values and assumptions that very often were quite opposite the revelation of the one God of Israel to the Chosen People.

Proverbs, along with other books in the Bible, was an attempt to say that the ancient ideals of Judaism were not contrary to but, in fact, expressive of the greatest human wisdom.

With this weekend's reading from Proverbs, it helps to remember that marriages under the Greek arrangement usually were contrived. Wives were not considered as much better than servants or even slaves. The concept of love, freely and gladly exchanged between spouses, hardly characterized Greek marriages.

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

In the early days of the Church, the general presumption was that Jesus momentarily would return to Earth to vanquish the evil and vindicate the good.

Paul had to remind the Christians of Thessalonica that following the Gospel

might be a long, tiring and difficult process because Christ might not appear as quickly as they would wish to see him.

For its third and last reading, the Church this weekend presents St. Matthew's Gospel.

The Scripture story, in essence, also appears in St. Mark's Gospel.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day. Life changes for individual persons as well as for our societies, and these changes may be sudden and often unwelcome.

This parable refers to talents, not to cash. Most commentators see in this a reference to personal, positive traits. God endows us all with good. Each person is different, but all people are gifted with some talents, and everyone can be constructive in daily life.

God has entrusted to us all the task of protecting the true wealth, namely the knowledge of God's revelation and a yearning to uplift all others.

How well does each of us succeed in this task? God has revealed to us the way to live. He has sent us Jesus as Redeemer.

Do we waste time? Are we hesitant and insecure? Do we ignore our gifts? Being good disciples is up to us.

Reflection

In just two weeks, the Church will conclude its liturgical year of 2011. Its great celebration and final message will be the feast of Christ the King.

Jesus is the only answer—the answer to every question, worry and need.

One day, at a time that none of us can predict, life will change for us individually. It will change for our societies.

Jesus has promised one day to return in glory. How and when his return will occur is not known, but the Lord will return.

As we approach the end of the liturgical year, the Church impresses upon us the reality that life is impermanent. Everything can, and will, change. We will die.

In the meantime, we possess God's gifts. In Jesus, we have the lesson of how to live. In Jesus, we are redeemed, heirs to heaven.

We must respond by Christian living. We must trust in the Lord. We must yearn for the salvation of all. †

Daily Readings

Monday, Nov. 14

1 Maccabees 1:10-15, 41-43, 54-57, 62-63

Psalm 119:53, 61, 134, 150, 155, 158

Luke 18:35-43

Tuesday, Nov. 15

Albert the Great, bishop and doctor

2 Maccabees 6:18-31

Psalm 3:2-8

Luke 19:1-10

Wednesday, Nov. 16

Margaret of Scotland Gertrude, virgin

2 Maccabees 7:1, 20-31

Psalm 17:1, 5-6, 8, 15

Luke 19:11-28

Thursday, Nov. 17

Elizabeth of Hungary, religious

1 Maccabees 2:15-29

Psalm 50:1-2, 5-6, 14-15

Luke 19:41-44

Friday, Nov. 18

The Dedication of the Basilicas of Peter and Paul, Apostles

Rose Philippine Duchesne, virgin

1 Maccabees 4:36-37, 52-59 (Response) 1 Chronicles 29:10-12

Luke 19:45-48

Matthew 14:22-33

Saturday, Nov. 19

1 Maccabees 6:1-13

Psalm 9:2-4, 6, 16, 19

Luke 20:27-40

Sunday, Nov. 20

Our Lord Jesus Christ the King

Ezekiel 34:11-12, 15-17

Psalm 23:1-3, 5-6

1 Corinthians 15:20-26, 28

Matthew 25:31-46

Question Corner/Fr. Kenneth Doyle

Catholic spouse in interfaith marriage must try to raise children in the faith

QIn a marriage between a Catholic and a Protestant, are both spouses required to make a solemn pledge to raise their children in the Catholic Church?



Many years ago, my parents had to do that.

If the non-Catholic party refuses, could they still be married by a priest? (Atlanta, Ga.)

AThe current policy of the Catholic Church is this: The Catholic partner must agree to two statements:

• "I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church."

• "I promise to do all in my power to share my faith with our children by having them baptized and raised as Catholics."

The non-Catholic partner does not have to promise anything, but the priest arranging the marriage must certify that the non-Catholic is aware of the commitment that the Catholic spouse has made.

This policy comports with the Church's *Code of Canon Law* as it was revised in 1983, and it represents a notable change in wording from the earlier *Code* of 1917, which required both parties to sign written promises that their children would be baptized and brought up as Catholics.

If the non-Catholic partner simply refuses and insists that the children will not be raised Catholic, a diocese could still grant permission for the marriage so long as the Catholic party agrees to do whatever he or she reasonably can, within the context of the marriage, to have the children be Catholic.

The Church's primary goal is to ensure the survival and stability of the marriage.

There are situations where the wife continues to attend Mass every Sunday and would love to pass her faith on to her children, but has conceded that, for the sake of peace in the family, she cannot insist on this over her husband's objection.

In such a setting, one might be inclined to ask whether the marriage was wise.

Religious beliefs are hopefully at the core of who a person is, and a wide gap might be hard to bridge.

But I have seen ecumenical or interfaith marriages work harmoniously with deep regard for each other's beliefs and the transmission of solid faith to the children.

What is essential is that the spouses, well

before the marriage, examine their religious issues deeply and with an understanding of each other's point of view.

It troubles me to find that a couple already engaged to be married has not discussed such a fundamental topic.

QMy 12-year-old granddaughter and I have "heart-to-heart" talks regularly. Recently, her aunt died of a brain tumor. That set my granddaughter to thinking about the afterlife so the other day she asked me these two questions:

• Will there be "real food" for us to eat in heaven?

• I know that we will see God face to face, but will we get to see our family and friends who have already gone to heaven?

I tried to answer her. Are there any Bible verses that would help? (Carroll, Ohio)

AKids ask the hardest questions, don't they?

As to food, you would probably get different opinions from theologians.

Some would say that, in heaven, we'll exist on an altogether different and spiritual plane, and won't need physical sustenance.

Others would point to Chapter 21 in St. John's Gospel, where in the weeks after Easter the resurrected Jesus cooked breakfast for the Apostles on the shore of the Sea of Tiberias and presumably ate it with them. Evidently, this opinion would say that, even in the resurrected state, our bodies profit from food.

Tell your granddaughter that the First Book of Corinthians (1 Cor 2:9) guarantees that heaven will be much better than we can imagine it.

As to a reunion with those we love, the *Catechism of the Catholic Church* (#1024) says that "heaven is the ultimate end and fulfillment of the deepest human longings."

Since friends and family members are so essential to our happiness here on Earth, it's hard to believe that those bonds are not meant to endure in heaven.

The Catholic doctrine of the communion of saints helps explain this.

The *Catholic Encyclopedia* says that the blessed in heaven "delight greatly in the company of Christ, the angels and the saints, and in the reunion with so many who were dear to them on Earth."

A number of recent accounts of "near-death" spiritual experiences tell of encounters that the narrators had with deceased people they had known on Earth. †

My Journey to God



Alleluia

How many shades of blue are there?
Iridescent, with rays suspended in air,
Reflecting on pearl gray ruffles of sea,
You cast a spell of hushed serenity.

Mountain-sized clouds hanging so quiet,
Patiently waiting for entrance of night.
And I am with God, in love with his art,
As refrains of "Alleluia" keep time in my heart.

By Antoinette Lojkovic

(Antoinette Lojkovic is a member of St. Barnabas Parish in Indianapolis. She enjoys writing poetry in praise of God's bounty. A man paints a tombstone at the Casabermeja cemetery near Malaga, Spain, on Oct. 26. The cemetery was being spruced up before All Saints Day, a Catholic holy day on Nov. 1.)

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.

CATT, Mary Jo (Lawson), 51, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 31. Wife of Larry Catt. Daughter of Mary Catherine Lawson. Stepmother of Larry Jr. and Shayne Catt. Sister of Cathy Schmidt, Dan, Joe and John Lawson. Step-grandmother of four.

DAUBY, Edward Eugene, 93, Sacred Heart of Jesus, Jeffersonville, Oct. 29. Father of Mary Margaret Ball, Mary Catherine Thompson, Dorothy Wycoff, Benedictine Sister Agnes Marie Dauby, Benedictine Sister Rosemary Dauby, John, Leo and Paul Dauby. Brother of Ethel Peters. Grandfather of 10. Great-grandfather of 10.

ECKSTEIN, Edna (Lipps), 87, St. Nicholas, Sunman, Aug. 16. Mother of Kathleen Bender, Rita Jacobs, Charles, Frank, Fred, Henry, Jeff, Kenneth, Len and Thomas Eckstein. Sister of Betty Eisen, Henrietta Grosjean, Mary Heister, Frieda Knolle, Agnes Ludwig, Charles and Ed Lipps. Grandmother of 24. Great-grandmother of 23. Great-great-grandmother of two.

ERLENBAUGH, Mary Alice (Cox), 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 29. Mother of Cynthia Akens, Sharon Corman, Jan Gaddis, Beverly Short, Carl, Kenneth and Thomas

Erlenbaugh. Grandmother of eight.

FORSTING, Dennis E., 68, St. Louis, Batesville, Oct. 30. Husband of Mariya Forsting. Stepfather of Andrej and Iryna Teslya.

GORE, Ruth, 84, St. Matthew the Apostle, Indianapolis, Oct. 17. Mother of Mary Jane Golan, Donna Olsen, Ruth Yacko, James Jr. and Robert Gore. Sister of Harold Lehnard. Grandmother of 16. Great-grandmother of six.

HUFFINE, Eleanor Carr (Dinnin), 77, Christ the King, Indianapolis, Oct. 23. Wife of Richard Huffine Sr. Mother of Laurie and Sally Breen, Amy Lezon, Brian, Joe, Matt, Nick, Rich Jr. and Steve Huffine. Sister of Mary Ann Forsee, Providence Sister Susan Dinnin, Bill and Michael Dinnin. Grandmother of 19.

KUHN, Andrew Dale, 36, St. Joseph, Shelbyville, July 16. Son of Stephan Kuhn and Sandra Kuhn. Brother of Michele Dicen, Kathleen Dolengo and Julia Weintraut. (correction)

LANDWERLEN, Robert L., 85, St. Roch, Indianapolis, Oct. 26. Father of Debbie, Chris and James Landwerlen. Brother of Richard and Father Paul Landwerlen. Grandfather of seven.

McLEOD, Regina T., 81, St. Pius X, Indianapolis, Oct. 28. Mother of Karen Ellis and Lisa Martin. Grandmother of three.

SAUER, David M., 67, Our Lady of the Greenwood, Greenwood, Oct. 27. Father of Gina Campbell, Dede Hutmacher and David Sauer. Brother of Marianne Klobuchar. Grandfather of 10.

SHAVER, Robert M., 88, St. Pius X, Indianapolis, Oct. 25. Husband of Pauline Shaver. Father of Marie Holloway, Barbara, Charles, Mark and Kurt Shaver. Brother of Charles Shaver. Grandfather of five.

SOLIVEN, Lewellyn D., 66,



Austrian cross

Sunshine illuminates a cross at a cemetery in the western Austrian village of Absam on Oct. 31. Catholics in Austria mark All Saints Day, which is known there as "Allerheiligen," on Nov. 1 by visiting the graves of loved ones.

St. Gabriel the Archangel, Indianapolis, Oct. 14. Husband of Teresita Soliven. Brother of Jean Gonzales, Leopoldo Jr. and Levy Soliven.

SOLTIS, Margaret, 88, St. Joseph, Universal, Sept. 8. Aunt of several.

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

WEVER, Genevieve A., 67, St. Vincent de Paul, Bedford, Oct. 27. Mother of Jennifer Cepeda and Joey Wever. Sister of Mary Janz, Geraldine Rose and Gwendolyn Warner. Grandmother of three.

ZEISER, John, 74, St. Nicholas, Sunman, Aug. 21. Brother of Joan Pessler, Ruth Reif, Kathleen Reynolds and Virginia Stewart. Uncle of several. †

Providence Sister Charlotte Bruck ministered in Catholic education and guidance

Providence Sister Charlotte Marie Bruck died on Oct. 28 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 94.

The Mass of Christian Burial was celebrated on Nov. 3 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Murial Eileen Bruck was born on Sept. 30, 1917, in Peru, Ind.

She entered the congregation of the Sisters of Providence on July 22, 1937. She professed her first vows on Jan. 23, 1940, and her final vows on Jan. 23, 1946.

Sister Charlotte earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree in guidance at Marquette University in Milwaukee.

During 74 years as a Sister of Providence, she ministered in elementary education for 27 years at

Catholic schools in Indiana and Illinois.

In the archdiocese, Sister Charlotte taught at St. Joan of Arc School in Indianapolis from 1956-58.

She also served in the Office of Catholic Education in the Diocese of Fort Wayne-South Bend and the Diocese of Orlando, Fla.

Sister Charlotte also wrote a group guidance program for fourth- through eighth-grade students titled *Discovery through Guidance*.

In 1986, Sister Charlotte retired to the motherhouse, where she created calligraphy.

In 2002, she dedicated herself to the ministry of prayer with the senior sisters.

Surviving are several nieces and nephews.

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

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Help turn tragedy of abortion to grace, archbishop tells caregivers

WAUWATOSA, Wis. (CNS)—Archbishop Joseph F. Naumann of Kansas City, Kan., challenged and encouraged post-abortion caregivers to see those who seek their help “as the Lord sees them—beyond their weakness—and to call them to wholeness.”

He made his remarks during an Oct. 28 keynote address at the 13th annual Healing Vision Conference in Wauwatosa. Organizers characterized the Oct. 26-29 event as “a think tank conference of academics, medical professionals, mental health experts and caregivers gathered to share resources and research, and [to] network.”

The National Office of Post-Abortion Reconciliation organized the conference, which was sponsored by *Our Sunday Visitor*, the Knights of Columbus and Marquette University.

Archbishop Naumann, 62, employed personal stories and biblical passages as he urged his audience to help clients, “pained and in anger” after undergoing or being otherwise involved in abortions, to:

- Experience God’s mercy and be able to forgive themselves.
- “Be empowered to forgive others” who might have been instrumental in their abortions.
- Realize that God is able to turn “terrible tragedy” into “good in their lives—a great grace.”

The archbishop recalled a young couple who were parishioners when he was a newly ordained priest in his native St. Louis

more than 35 years ago. The couple’s toddler son was killed after darting into the path of a delivery truck and then-Father Naumann witnessed at close hand the parents’ “profound grief.” Sadly, there was also guilt, something women who experience abortions also often feel.

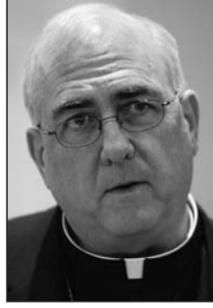
“I don’t believe there’s any greater human suffering,” Archbishop Naumann said, than the suffering generated by the death of one’s child “at whatever stage of life.”

In 1985, the future archbishop became the priest-moderator of his archdiocese’s pro-life committee, and visited parishes to preach “what we would call today the Gospel of Life.” Following an early pro-life homily, he was approached by an “attractive, professional, single woman who seemed tense and perhaps angry.”

Unexpectedly, he said, “she encouraged me to speak boldly and often” about the sanctity of life, and shared the tale of the “psychological and spiritual aftermath” of her own abortion a decade earlier. She had been a student at the time, “overwhelmed and scared” by the prospect of single parenthood, and was revealing her secret for the first time.

Although successful in her career, the woman felt “empty,” the archbishop said. She’d had trouble relating to men after choosing to end her pregnancy, and she was sad in the presence of little children and found it difficult to visit doctors and hospitals because such visits proved remindful of her abortion venue.

The woman hadn’t been to confession in



‘The only thing worse than her grief was [her] guilt. She considered herself unworthy of love. Most difficult of all, she wondered if God could forgive her ‘unforgivable’ sin.’

—Archbishop Joseph F. Naumann of Kansas City, Kan.

10 years and “the only thing worse than her grief was [her] guilt,” according to Archbishop Naumann. “She considered herself unworthy of love. Most difficult of all, she wondered if God could forgive her ‘unforgivable’ sin.”

The woman’s feelings of “post-abortion grief and guilt,” noted the archbishop, were “far from unique.” Her grief was “truncated.” The victim could not adequately mourn because of her shame, and could not reveal her secret even to her “natural support system of family and friends.”

As for guilt, some who have abortions “are able to suppress [it] for many years,” he noted, only to have the guilt resurface with an occurrence such as a miscarriage.

“Jesus spends a significant amount of time healing,” the archbishop reminded his audience of approximately 70 men and women during his hourlong address, and the

Lord healed spiritually as well as physically.

Archbishop Naumann cited healing and forgiveness stories in each of the four Gospels—among them the parable of the prodigal son, “or perhaps better titled ‘the forgiving father.’” The archbishop then posed the question, “Can there be any doubt that mercy is really at the heart of the Gospel of Jesus Christ?”

Archbishop Naumann defined mercy as “God’s response to our sin,” and pointed out that “post-abortion ministry imitates” the Gospels by conveying mercy and healing.

“Facilitating an encounter with Jesus Christ,” he added, is at the heart of all the Church’s ministries. Encountering Christ and being transformed is what Catholicism is all about, he said.

It is “not our [post-abortion caregivers’] skills, not our strategies that will liberate” persons suffering after being involved in abortions, but the grace of Christ, he said. †

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Pro-life memorial offers mourners a place to pray

By Mary Ann Garber

Ten pine trees planted in a circle in front of St. Michael the Archangel Church and School in Indianapolis have grown very tall during the years since the parish was founded in 1948.

The fir trees form a shady grotto at 3354 W. 30th St., and their needles carpet the ground around them.

Now, the trees frame a pro-life memorial called the Garden of Comfort and Life where people can come to grieve the loss of babies in abortion, miscarriage or stillbirth as well as mourn other sorrows.

Father Varghese Maliakkal, administrator of the Indianapolis West Deanery parish, said several parishioners had asked him about creating an outdoor pro-life memorial.

"Two years ago, we had a special ceremony in remembrance of the babies that are gone [because of abortion]," he said. "We erected a huge cross, and after the ceremony we did not want to put that cross away. We thought that it was very precious.

"One day, as I was saying my rosary," Father Maliakkal recalled, "I walked around the church and then God inspired me to go over to the grove of trees. I went there and was surprised to see those trees are planted in a circle. I said, 'This is the grotto of life.' Those trees were planted in 1948 when the parish was established. They are 63 years old, and they will stand forever for life."

It is a fitting place for a memorial, he said, because the pines symbolize the circle of life.

"Life belongs to God and only he can decide to take it to himself," Father Maliakkal said. "Those trees standing tall in a circle which has no end shows perpetuity and endlessness. Life is forever."

A large wood cross, adorned with a broken heart painted red and the word "aborted," was erected in the center of the circle of trees. The cross was made by Chris and Sally Welp, former St. Michael parishioners who moved to Ferdinand, Ind.

Near the cross is a framed image of Our Lady of Guadalupe, the patroness of life, built by St. Malachy parishioner Michael Geis of Brownsburg at the request of his parents, St. Michael parishioners Robert and Peggy Geis of Indianapolis.

A sign with the Marian image reads, "Mary's words of trust and love to Juan Diego at Guadalupe: 'Listen, my son, to what I will tell you now. Do not be troubled by anything. Do not fear illness or any disturbing occurrence or pain. Am I not your Mother? Am I not Life and Health? Have I not placed you in my care and made you my responsibility? Do you need anything else?'"

A stone bench in the grotto is engraved with a Scripture passage from the Gospel of St. Matthew, "Blessed are those who mourn for they will be comforted" (Mt 5:4).

Seasonal flowers add beauty and color to the shrine, which was blessed by Father Maliakkal on Respect Life Sunday.

"It is dedicated to the pro-life ministry of our parish because every third Saturday of the month we have a special pro-life Mass," Father Maliakkal said. "We host the [archdiocesan] Helpers of God's Precious Infants. After Mass, we expose the Blessed Sacrament. All those who are able go to the abortion clinic on West 16th Street to pray the rosary. The others stay in the church for adoration."

Robert and Peggy Geis helped design the memorial and plant flowers near the cross and Marian image.

"Two years ago, we put up 4,000 crosses in front of the church to represent the number of babies killed in abortions each day in the United States," Peggy Geis explained. "We found stuffed toys at the foot of some of the crosses. The next year, we put up the large cross with a broken heart [as a pro-life memorial], and we found toys at the foot of this cross."

"Father Varghese said we can't just take it down," she recalled. "He came up with the idea to place the cross in the middle of the trees so people have a place to come and pray and seek comfort."

"We hope it will be a place of comfort to all those who come here and are mourning a death or any other tragedy in their lives," Geis said, "not only women who have had abortions, but also people who have lost sons or daughters or spouses, those who have fallen away from the Church, those who are worried about sickness or family members who are ill, and those who have any kind of problems that they want to take to Jesus and Mary."

(Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, is the celebrant for the next archdiocesan Helpers of God's Precious Infants Mass at 8:30 a.m. on Nov. 19 at St. Michael the Archangel Church. The Mass is sponsored by the archdiocesan Office for Pro-Life Ministry.) †



Ten pine trees form a circle around the new Garden of Comfort and Life at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. The pro-life memorial also features an image of Our Lady of Guadalupe, and her words of comfort to St. Juan Diego.



Above, 3-year-old A.J. Bates traces the letters of a Scripture passage engraved in a stone bench on Sept. 23 at the new Garden of Comfort and Life at St. Michael the Archangel Parish in Indianapolis. He helped his mother, St. Michael parishioner Lara Bates of Indianapolis, plant flowers at the pro-life memorial.



Right, St. Michael the Archangel parishioners Robert Geis and Evelyn Mettalic of Indianapolis plant fall flowers at the Garden of Comfort and Life on Sept. 23 in front of St. Michael Church and School. The pro-life memorial was blessed by Father Varghese Maliakkal, administrator of the Indianapolis West Deanery parish, on Respect Life Sunday.

Turret at Catholic university falls as rare earthquake hits Oklahoma

WASHINGTON (CNS)—A turret fell from the main building at St. Gregory's University in Shawnee, Okla., during a rare earthquake on the night of Nov. 5.

The 5.6-magnitude quake also damaged the other three turrets that sat atop the 98-year-old building. All of the turrets will have to be taken down, said university president D. Gregory Main.

Classes were canceled on Nov. 7 as most of the classrooms at the 500-student school are in that building, Main added. The building also houses the college's library, administrative offices, president's office, and admissions and registrar offices. Classes resumed on Nov. 8.

"We are scrambling to find other places on campus" to conduct classes, Main told Catholic News Service in a Nov. 7 phone interview.

Main was calling from outside the university's cafeteria because the building was closed to protect students and staff from getting injured. "Any of those [turrets] could fall down at any time," Main said.

He added the turrets stand 24 feet in height from the roofline. "And they are masonry construction. There's no

reinforcement. That's why it fell," Main said.

The building at the Benedictine-sponsored university had originally been used to house a Benedictine monastery and an art museum. Both now have separate buildings on the campus.

Main said the only other damage sustained by St. Gregory's in the quake were "a few broken windows, exterior windows when a few [turret] bricks bounced after hitting the ground."

While there was no cost estimate for the damage, Main said he expected it to be low. However, removing the turrets "needs to be started in the next couple of days. I've got to put this building back in service," he said.

In the temblor, a section of highway buckled and, according to Main, "a few buildings were badly damaged, closer to the epicenter" 20 miles from Shawnee. But St. Gregory's damage, he said, was "the biggest, most visible damage, especially the iconic building that it is."

The quake, which hit at 10:53 p.m. local time, was centered in Sparks, Okla., about 44 miles northeast of Oklahoma City. People as far away as Wisconsin said they could feel the quake. A second, 4.7-magnitude earthquake

struck a few hours after the first on Nov. 6, with its epicenter about 50 miles east of Oklahoma City, and aftershocks continued through the weekend.

On the East Coast, parts of a statue of Our Lady of Lourdes damaged in a quake that rocked that part of the country on Aug. 23 were removed on Nov. 3 from atop a New Jersey Catholic hospital. The 30-foot, 15-ton statue has stood on top of Our Lady of Lourdes Medical Center since 1949. The quake caused sections of it to shift several inches, resulting in chipping and vertical cracking.

Officials at the Camden, N.J., hospital said that since the quake the statue had been secured with scaffolding while a decision was made on the best way to fix it. Three sections of the statue were brought down to be repaired, and the remaining sections also will be fixed.

In Washington at The Catholic University of America, Marist Hall remains closed because it sustained some structural damage during the August quake. Facilities for the School of Library and Information Science and various academic departments housed at Marist have been temporarily relocated to other buildings. †