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Our Lady of Providence Jr./Sr. High School girls' soccer team wins state title, page 16.

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Bishops discuss religious liberty, marriage, finances at annual meeting

BALTIMORE (CNS)—At the start of their annual three-day fall assembly in Baltimore, the U.S. bishops were urged to restore the luster, credibility and beauty of the Catholic Church in the hearts of its members.

Archbishop Timothy M. Dolan of New York called on his fellow bishops on Nov. 14 to communicate to the world that the sinfulness of the Church's members is not "a reason to dismiss the Church or her eternal truths, but to embrace her all the more."

In his first presidential address since his election as president of the U.S. Conference of Catholic Bishops last November, he opened and closed with the words: "Love for Jesus and his Church must be the passion of our lives."



Archbishop Timothy M. Dolan

He noted that the Church still has plenty to say to the modern world.

"She dares the world ... to foster and

protect the inviolable dignity of the human person and human life, ... to protect marriage and family, to embrace those suffering and struggling, to prefer service to selfishness, and never, ever to stifle the liberty to quench the deep-down thirst for the divine."

Archbishop Dolan later pointed out that he was encouraged by a Nov. 8 private meeting with President Barack Obama at the White House.

He said he found the president to be "very open to the sensitivities" of the Catholic Church in the U.S. on issues related to religious freedom that they discussed. He said the current issues related to religious liberty and government might be an area where there is room for compromise.

Bishop William E. Lori of Bridgeport, Conn., chairman of the new Ad Hoc Committee for Religious Liberty, outlined some of the issues at stake in a report to the bishops.

He said several situations involving Church and government are related to policies of the Department of Health and Human Services.

They include draft HHS regulations that

See BISHOPS, page 8

'I see her everywhere'



After the death of her mother, Kate Duffy Sim left her 32-year teaching career to focus her talents on painting images of the Blessed Mother. Here, she displays a painting of Mary pregnant with Jesus, a painting she titled "The Ark of the New Covenant."

Blessed Mother plays key role in woman's journey to embrace the Catholic faith

By John Shaughnessy

For days, she stayed by the side of her dying mother, trying to make the most of the time they still had together, trying to let her mother know that their bond as parent and child would always endure.

As she struggled watching her mother suffer, Kate Duffy Sim thought about the years when a rift had separated them. It had also been a time that left her feeling so abandoned by her Christian church that she turned to a Jewish faith community for healing—a part of her life that lasted for 15 years.

Feeling helpless that she couldn't do

anything to ease her mother's pain, Sim said a Jewish prayer, but it didn't help.

Then came the moment that changed everything for Sim, a moment that led her back to her childhood when she knelt by her bed and prayed the rosary.

"I reached a point where I was beyond words and beyond prayer," Sim recalls. "That's where I just rocked back and forth and said, 'Hail Mary, full of grace.' That just filled me up. I think that was the Blessed Mother reaching back to me and letting me know I wasn't without a mother, and she was there to help.

"I put my head on my mother's shoulder and started to sob, and she was gone.

I think she needed to see I needed her one last time."

'I see her everywhere'

In the moment that her mother died on Nov. 12, 2009, Sim started a new life and a renewed relationship with the Blessed Mother that has led her to embrace the Catholic faith.

"I was just going through the motions with my religion before that," she says. "There were family members I wanted to connect with. And I realized my job wasn't fulfilling me the way I wanted. Everything just hit the wall."

See FAITH, page 8

Parishes use a variety of means to prepare members for implementation of new translation of the Mass

By Sean Gallagher

In a little more than a week, parishes across central and southern Indiana will be using the new translation of the Mass for the first time.

It is the first major change to the words prayed at Mass in a generation. Many parish leaders have been hard at work preparing their parishioners for the new *Roman Missal*, and trying to help them come to a greater appreciation of the Mass at the same time.

But because of the diversity of parishes, a variety of approaches have been implemented to prepare archdiocesan Catholics for the new Mass translation.

SS. Peter and Paul Cathedral Parish is in the heart of Indianapolis, but, with 157 households, it is a relatively small parish community.

At the same time, Father Noah Casey, the cathedral's rector, says its parishioners come from more than 50 zip codes.

"I have to get them when they're here," Father Casey said.

See TRANSLATION, page 2



Father Eric Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany, prays the eucharistic prayer during a Sept. 17 Mass at his parish's church. Our Lady of Perpetual Help and other parishes across central and southern Indiana have taken many approaches to preparing archdiocesan Catholics for the new Mass translation to be implemented on the weekend of Nov. 26-27.

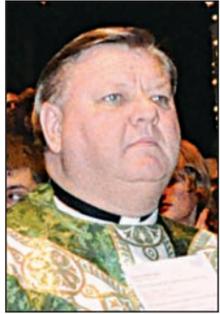
TRANSLATION

continued from page 1

“They’re not just going to drive over in the evening and come to extra stuff. They may be driving from miles away. I’ve got to do it in a user-friendly manner, and get them while they’re here.”

The pastor planned three “15 Minutes with Father Noah” sessions after Sunday Masses in August and November to explain the new *Roman Missal*. A fourth session will take place in December to answer questions after the new missal has been in use for a few weeks.

Cathedral Parish has also used pamphlets inserted in its weekly bulletin and letters in the bulletin from Father Casey to help parishioners prepare for the new Mass translation.



Fr. Noah Casey

Many of the parishes in the Tell City Deanery are small as well. But their members live closer to their parishes, and still maintain a strong tradition of having Wednesday evenings free to attend parish events.

So Benedictine Father Anthony Vinson, pastor of St. Boniface Parish in Fulda and St. Meinrad Parish in St. Meinrad, helped plan presentations on the new missal on Wednesday evenings that were open to Catholics across the deanery. They were held in three of its parishes—St. Augustine in Leopold, St. Boniface and St. Paul in Tell City.

In his own parishes, Father Anthony preached a series of homilies on liturgy and the new Mass translation during last Advent and Lent. His parishes have also been using new musical settings of the new translation since September.

For Father Anthony, the Wednesday evening workshops were “the last piece” to help get Catholics in the Tell City Deanery prepared.

More than 250 people of various ages from more than six parishes, including some from the nearby Evansville Diocese, attended the workshop on Oct. 19 at St. Boniface Parish.

“I was shocked that fifth-, sixth- and seventh-graders had some really good questions,” Father Anthony said. “They really did listen. I was amazed at what people were drawing [from the presentations].”

Unlike SS. Peter and Paul Cathedral Parish and the small parishes in the

Tell City Deanery, Our Lady of Perpetual Help Parish in New Albany is one of the archdiocese’s largest parishes with more than 1,300 households.

Because so many families call the New Albany Deanery parish their spiritual home, Father Eric Augenstein, the parish’s pastor, used a variety of means to help parishioners prepare for the new Mass translation.

Like Father Anthony, Father Augenstein preached a series of homilies on liturgy, and recordings of all of them are available as podcasts on the Internet.

“Of those who attend Mass regularly or at least occasionally, I would say that virtually everyone is aware of what’s happening,” Father Augenstein said. “It has been mentioned often enough at Masses and in bulletins that I would think that everyone would know what’s coming.”

But for those who attend Mass less often, the August issue of the parish’s bi-monthly newsletter—which is mailed to all registered parishioners—was entirely dedicated to the new *Roman Missal*.

A session of Our Lady of Perpetual Help’s intergenerational catechetical program “Week One” was dedicated to the new Mass translation as was a session of its adult faith formation series, “Soup and Soul Food.”

And Father Augenstein planned to have parishioners practice the new prayers prayed at each Mass on Nov. 16.

“The idea is to have a core group of parishioners who are familiar with the prayers and the text,” he said. “We’ll have some confidence with them in that first weekend.”

Lori Hamilton, Our Lady of Perpetual Help Parish’s director of faith formation, sees the implementation of the new *Roman Missal* as an excellent chance to help parishioners learn more about the Mass and the Church’s liturgy.

“This is a great teachable moment,” Hamilton said. “It’s an incredible opportunity to enlighten parishioners, and to see the beauty of the Mass. I think anytime you are able to understand a bit more about why we do what we do, it just enhances that worship experience.”

Father Casey was a seminarian at the time that the initial liturgical reforms following the Second Vatican Council were implemented. He sees a big difference between the catechesis occurring now in preparation for the new Mass translation, and what happened in the late 1960s and early 1970s.

“We didn’t do a thing—literally,” Father Casey said. “There were just a few parishes that might have had some explanation in the context of

Mass Prayers and Responses

(Text in bold represents the wording that has changed in the *Roman Missal*.)

Greeting

Priest: *The Lord be with you.*
 People: **And with your spirit.**

Gloria

Glory to God in the highest, and **on earth peace to people of good will.**

We praise you, we bless you, we adore you, we glorify you, we give you thanks **for your great glory,** Lord God, heavenly King, **O God, almighty Father.**

Lord Jesus Christ, **Only Begotten Son,** Lord God, Lamb of God, **Son of the Father,** you take away the **sins** of the world, have mercy on us; **you take away the sins of the world, receive our prayer;** you are seated at the right hand of the Father, **have mercy on us.**

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Penitential Act, Form A (Confiteor)

I confess to almighty God and to you, my brothers and sisters, that I have **greatly sinned** in my thoughts and in my words, in what I have done and in what I have failed to do, **through my fault, through my fault, through my most grievous fault;** **therefore** I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Penitential Act, Form B

Priest: **Have mercy on us, O Lord.**
 People: **For we have sinned against you.**
 Priest: **Show us, O Lord, your mercy.**
 People: And grant us your salvation.

This is the updated language in the third edition of the *Roman Missal* from a pew card published by Our Sunday Visitor. The new English version of the *Roman Missal* will be implemented in the U.S. on the first Sunday of Advent, Nov. 26-27.

Sunday Mass. But you came one weekend and the Communion rail was there, and then you came the next [weekend] and the Communion rail was gone.

“We did a very poor job of catechizing people for all those changes. And those were much more dramatic than what we’re

experiencing now.”

(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.) †

‘Share a story’ about why you love Catholic schools

As *The Criterion* begins to prepare for its annual Catholic Schools Week Supplement in January, we are inviting teachers and administrators in the archdiocese to share short stories and comments about their joy of teaching and administering in a Catholic school.

Students are also invited to respond to this request, “Share a story, comment or moment that shows your joy of being a student at a Catholic school.”

Schools are also invited to submit photographs that

capture the joy of the Catholic school experience, whether it’s in the classroom, in service, in the church, on the playground, in sports moments or in other extracurricular activities.

Submissions should be sent to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. The deadline for submissions is Jan. 13. †

Correction

In the “Be Our Guest” column in the Nov. 11 issue, Project Rachel was incorrectly identified as Project Gabriel, which is a pro-life ministry for women experiencing crisis pregnancies. Bernadette Roy, a post-abortion reconciliation facilitator for the archdiocesan Rachel’s Vineyard Retreats and Rachel’s Network, can

be contacted at 317-452-0054 for confidential assistance to women and men harmed by abortion. Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, can be reached at 317-236-1521 or 800-382-9836, ext. 1521, for confidential help with post-abortion reconciliation. †

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Father Donald Quinn served Greenwood parish, helped with campus ministry

By Mary Ann Garber

Father Donald A. Quinn, who had ministered at Our Lady of the Greenwood Parish in Greenwood since 2007, died on Nov. 13 at Indiana University Hospital in Indianapolis. He was 55.



Fr. Donald A. Quinn

The Mass of Christian Burial will be celebrated at 10 a.m. on Nov. 18 at Our Lady of the Greenwood Church in Greenwood. Burial will follow on Nov. 19 at the Priests' Circle at Calvary Cemetery in Indianapolis.

Bishop Christopher J. Coyne, apostolic administrator, is the principal celebrant. The homilist is Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish.

Father Quinn had been hospitalized for a month with complications from liver disease. He also had suffered from heart disease for 25 years, which required heart bypass surgery several years ago.

Msgr. Svarczkopf said Father Quinn provided sacramental assistance and helped with hospital ministry at the large Indianapolis South Deanery parish.

"He always used to say that a priest, more than anything else, needed to be kind, and he was a kind man," Msgr. Svarczkopf said. "His assignment here was really to be a hospital visitor more than an associate pastor. We take care of [parishioners at] six hospitals and numerous nursing homes, and he said that [pastoral ministry] really gave him joy. ... Lots of people at our parish are very grateful and appreciative of the work that he did on the campus.

"He was also very generous in substituting [for other priests as a sacramental minister at Masses]," Msgr. Svarczkopf said. "He helped out a lot at [St. Thomas More Parish in] Mooresville. ... His last Mass was substituting for Father [James] Wilmoth at St. Roch Parish [in Indianapolis] about a month ago."

Father Daniel Donohoo, a longtime friend, said

Father Quinn enjoyed serving God and his people as a priest.

"What struck me the most about Father Quinn was he had a great joy that really reflected his love of God and love of the priesthood," Father Donohoo said. "That joy really manifested itself often in his very unique sense of humor. I think he was, as we used to say, 'sui generis,' which is Latin meaning 'one of a kind,' in that regard."

Father Quinn also enjoyed helping with the Catholic campus ministry to college students, Father Donohoo said. "He really loved people across the spectrum of life from the young to the aged.

"He was a tremendous sports fan," Father Donohoo said. "He had season tickets for many years to Butler [University] basketball games and Indiana Pacers games. He had partial season tickets to the Indianapolis Colts games for many years as well."

Despite his health challenges, Father Quinn kept active, Father Donohoo said. "He was quite a racquetball player, and he exercised every day. He was very faithful to his exercise [program]."

Donald Anthony Quinn was born on March 12, 1956, in Seymour to Leo A. and Wilma (Ling) Quinn, and grew up in St. Ambrose Parish.

He attended St. Ambrose School, the Latin School in Indianapolis, the former Saint Meinrad College in St. Meinrad, and Mount St. Mary's Seminary at The Athenaeum of Ohio in Cincinnati.

He was ordained to the priesthood on May 21, 1983, by the late Archbishop Edward T. O'Meara at SS. Peter and Paul Cathedral in Indianapolis.

Father Quinn celebrated his Mass of Thanksgiving on May 22, 1983, at St. Ambrose Church.

His first assignment on July 6, 1983, was as associate pastor of American Martyrs Parish in Scottsburg, St. Patrick Parish in Salem, St. Mary Parish in Mitchell and St. Francis Xavier Parish in Henryville.

On July 5, 1984, he was appointed associate pastor of the former St. Catherine of Siena Parish in Indianapolis and the former St. James the Greater Parish in Indianapolis.

Father Quinn was named associate pastor of St. Patrick

Parish in Indianapolis and Our Lady of the Most Holy Rosary Parish in Indianapolis on July 8, 1987.

He also served as the Catholic chaplain of the Newman Apostolate at the University of Indianapolis while continuing as associate pastor of the former St. Catherine and St. James parishes in Indianapolis.

On July 6, 1988, he was named to his first pastorate at St. Patrick and Holy Rosary parishes in Indianapolis while continuing as the Catholic chaplain of the Newman Apostolate at the University of Indianapolis.

On July 5, 1989, Father Quinn was assigned as chaplain at Bishop Chatard High School in Indianapolis and associate pastor of St. Lawrence Parish in Indianapolis while continuing as the Catholic chaplain of the Newman Apostolate at the University of Indianapolis.

He was appointed associate pastor of St. Simon the Apostle Parish in Indianapolis on July 3, 1991, and continued as the Catholic chaplain of the Newman Apostolate at the University of Indianapolis.

On July 7, 1993, Father Quinn was assigned to pastoral care of the Newman Centers at Indiana University-Purdue University Indianapolis and Butler University in Indianapolis while continuing his assignment at the Newman Center at the University of Indianapolis.

He was appointed pastor of St. Joseph Parish in Shelbyville on July 2, 2003, and continued his Newman Center ministry as the Catholic chaplain at the University of Indianapolis.

On July 3, 2007, he began his last assignment in sacramental assistance and hospital ministry at Our Lady of the Greenwood Parish.

Surviving are his mother, Wilma Quinn Abney of North Vernon; three brothers, Dale Quinn of Myrtle Beach, S.C., David Quinn of North Vernon and Jerry Quinn of Richmond; three sisters, Jane Bradley of Findlay, Ohio, Linda Allen of Ames, Iowa, and M. Sue Camp of Phoenix; several nieces and nephews; and several great-nieces and nephews.

Memorial gifts may be sent to Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, IN 46143. †

Despite plea from bishops, committee passes bill to repeal Defense of Marriage Act

WASHINGTON (CNS)—The Senate Judiciary Committee voted on Nov. 10 to repeal a federal law defining marriage as a union between a man and a woman.

But according to a number of lawmakers, it does not appear the legislation would have enough votes to pass the full Senate or the House if it makes it that far.

The committee, which began debate on the measure on Nov. 3, voted 10-8 along party lines to repeal the Defense of Marriage Act (DOMA).

The U.S. bishops had urged the committee not to vote to repeal the legislation, calling it important for human rights and the common good.

"DOMA advances the common good in a manner

consistent with the human dignity of all persons," Bishop Salvatore J. Cordileone of Oakland, Calif., chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, wrote in a Nov. 2 letter to committee members.

DOMA defines marriage as a union between one man and one woman, and gives states the authority to reject same-sex marriages that may have been legally recognized in other states.

Called the Respect for Marriage Act, the proposed legislation would end what its supporters consider illegal discrimination against legally married same-sex couples.

However, advocates for traditional marriage said the Senate bill, S. 598, and an identical House bill, H.R. 1116,

would open the door to redefining marriage, and would eventually force states where same-sex marriage is illegal to recognize such unions. The House Judiciary Committee has not yet taken up consideration of the bill.

The repeal measure would allow legally married same-sex couples to take advantage of the same benefits that married heterosexual couples receive under federal law. It was introduced in the Senate by Sen. Dianne Feinstein, D-Calif., and is co-sponsored by 29 other senators. The House companion bill has 129 sponsors.

This past summer, the Obama administration announced it supported legislation to repeal DOMA, which passed with bipartisan support in 1996 and was signed into law by President Bill Clinton. †

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Editorial



U.S. voters cast their ballots in a 2002 election. In preparation for the 2012 general election, the U.S. bishops recently reissued "Forming Consciences for Faithful Citizenship."

Bishops and political responsibility

Finally, the elections are over for this year. The negative commercials on TV are no longer being broadcast. But they will be back sooner than we will wish since next year we have elections for president and Congress.

In fact, campaigning for them has been going on for a long time, especially among the Republican candidates for president.

Every four years for nearly 35 years, the American bishops have issued a document on political responsibility. They do so more than a year before presidential elections to try to avoid the accusation that they are involved in partisan politics.

This year, they made "Forming Consciences for Faithful Citizenship" public on Oct. 4. This time, it was a reissue of the document the bishops issued four years ago, but with a new introduction.

When *The Criterion* reported, in our Oct. 21 issue, on the reaction to the reissue of this document, the article noted that few Catholics pay much attention to it.

A survey conducted by the Center for Applied Research in the Apostolate found that only 16 percent of Catholics had even heard about "Faithful Citizenship" before the 2008 election. Less than 1 percent of adult Catholics said they had read the document, while 2 percent said they had read a short-form version.

Well, you who are reading this now know about the document. If you would like to read it, you can find it on the website of the U.S. Conference of Catholic Bishops at www.usccb.org.

Since we suspect that few of you will do that, here is some of what the new introduction says.

First, it emphasizes that the document is not a voter's guide, and it doesn't tell Catholics how to vote.

Rather, "It applies Catholic moral principles to a range of important issues, and warns against misguided appeals to 'conscience' to ignore fundamental moral claims, to reduce Catholic moral concerns to one or two matters, or to justify choices simply to advance partisan, ideological or personal interests."

It lists six fundamental issues:

- Abortion "and other threats to the lives and dignity of others who are vulnerable, sick or unwanted."
- Conscience threats to Catholic ministries in health care, education and

social services.

- Efforts to redefine marriage or to undermine it as "the permanent, faithful and fruitful union of one man and one woman."

- An economic crisis that has increased unemployment, poverty and hunger.

- "The failure to repair a broken immigration system."

- "Serious moral problems" raised by wars, terror and violence, "particularly the absence of justice, security and peace in the Holy Land and throughout the Middle East."

The document does not, though, give equal importance to each of those six issues. It differentiates between issues that "involve the clear obligation to oppose intrinsic evils which can never be justified," and those that "require action to pursue justice and promote the common good."

But why do the bishops keep issuing a document about political issues when nobody seems to be paying attention to it? And doesn't the separation of Church and state forbid the bishops from being involved in politics in the first place?

They issue a document like this because they believe that it is both their duty and their privilege.

It is their duty because bishops are the Church's teachers and this is a teaching document. It tells Catholics that they have an obligation to be faithful citizens and pay serious attention to what the Church teaches regarding human life and dignity, marriage and family, justice and peace, care for creation and the common good.

It is the bishops' privilege because, as the document says, American Catholics "are blessed with religious liberty which safeguards our right to bring our principles and moral convictions into the public area."

The bishops take great pains not to be involved in partisan politics as much as both conservatives and liberals would like them to be. The document sticks to moral principles that should be taken into consideration when we exercise our citizenship. The fact is that no political party agrees with everything that the bishops teach.

As next year's political campaigns heat up, we hope that Catholics will keep in mind the principles that the American bishops teach us.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Should we vaccinate our children for sexually transmitted diseases?

Last month, an advisory committee of the Centers for Disease Control and Prevention (CDC) in Atlanta recommended that 9-



12-year-old boys be vaccinated against the human papillomavirus (HPV), a virus transmitted through sexual contact. The goal of the recommendations was to prevent cancers caused by HPV, such as certain

cancers of the digestive tract.

The same committee had already recommended, back in March of 2007, that girls and young women between the ages of 9 and 26 be vaccinated against HPV to help prevent various cancers of the reproductive tract, such as cervical cancer.

While the motivation to prevent cancer and diseases is clearly good, a universal recommendation of this type raises ethical concerns.

Because the recommendations of the committee relate to important aspects of human behavior and sexuality at formative ages for children and adolescents, parents need to look at the psychological and social messages they might be conveying by choosing to vaccinate their children against HPV.

Beyond all the medical considerations, parents also have a duty to inoculate their children against harmful and immoral behaviors. Thus, decisions about vaccinations ultimately need to be made on a case-by-case basis within a particular family.

Parents are often rightly concerned that getting their children vaccinated for a sexually transmitted virus could be taken to signal tacit approval of premarital sex. Young people might surmise that their parents and physicians do not believe they can remain chaste, but instead begrudgingly expect them to become sexually active prior to marriage.

The widespread phenomenon of condom distribution among youths certainly conveys the same message, and young people today are not fools. They perceive how the culture around them has caved in on this behavior, no longer insisting, or even believing, that they have the wherewithal to refrain from premarital sex.

Girls and boys are no longer treated as free individuals who can make higher and better choices when encouraged and supported, but instead are treated as mere creatures of sexual necessity.

I recall one time speaking with a middle-aged woman about the CDC vaccination recommendations.

"When I was a girl, if my mom had taken me to get vaccinated for a sexually transmitted disease, I would have been horrified," she said. "I would have wondered to myself, 'What does she suppose I am, a tramp or something?'"

Parents do need to be careful about conveying a sense of fatalism when it comes to questions of the sexual behavior of their

children. Against the backdrop of a highly permissive culture, parents, who are the first educators of their children in sexual matters, are right to be concerned about sending conflicting messages.

Pursuing universal vaccination for sexually transmitted diseases like HPV could have the unintended effect of setting up a false sense of security, a kind of mental "safety net," for boys and girls who are potentially sexually active.

In the hormonally charged environment of adolescence, young people might come to believe that the risks of premarital sex would be reduced by the vaccination, to the point that they would be "protected" and could risk promiscuous behaviors when, in fact, they would be increasing their odds of contracting sexually transmitted diseases of any kind.

To consider an example where using the HPV vaccine might be sensible, we could consider a young woman who had been chaste all her life, but who was preparing to marry a man whom she suspected had been sexually active—and might therefore expose her to HPV in their marriage.

She could decide, prior to marriage, that receiving the HPV vaccination would be reasonable, and even without any suspicions about her future spouse's past behavior, she might still prefer to leave nothing to chance.

Evaluating the potential risks and benefits of vaccinating boys or young men would similarly indicate various situations where the HPV vaccination would be reasonable.

Also, at younger ages, children may not need to know the exact purposes behind a vaccination. They could simply be told by their parents—if they even asked—that the vaccine would protect them against possible cancers in the future.

Parents themselves, however, might still have doubts about the safety of the HPV vaccine, given that its side effects and complications are still being actively debated and studied. They might still have questions about its long-term benefits since it affords only a five-year window of protection, and has only been surmised, but never scientifically demonstrated, to prevent cancer at a timepoint far in the future.

Many factors need to be considered. Rather than a universal mandate, a careful, case-by-case risk/benefit analysis ought to be made by each family to determine whether the HPV vaccine is a reasonable choice, not only medically, but also in terms of where a young person may be in his or her life as a "moral agent."

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

Letter to the Editor

Teacher touched by video during Celebrating Catholic School Values program

As a Catholic school teacher since October 1980, the Celebrating Catholic School Values: 2011 Scholarship and Career Achievement Awards Dinner videos on Oct. 26 touched my heart.

When I first began teaching at St. Malachy School in Brownsburg, I was not a Catholic.

In fact, I had only been in a Catholic church once in my life before I began my teaching career at St. Malachy School.

I believe it was only by the grace of God that I was hired that October day in the early 1980s. The spirit of family and community changed my life. I joined the Catholic Church in 1984. Holy Angels School in Indianapolis has a

special place in my heart because, during the early years of my career, my fourth-grade students were pen pals with the students at Holy Angels.

The St. Malachy bus would travel to Indianapolis and pick up the students at Holy Angels. Then we would travel to various destinations for our field trip.

The students, parents and teachers clasped hands and prayed together. It was such a bonding moment for the students, parents and teachers.

I admired the spirit of Holy Angels. It was a wonderful sight to witness the breaking of the ground for their new school on the video. It brought tears of joy to my eyes.

After watching the video, I thought I was honored to experience the magnificent revival of Catholic schools.

Thank you, Archdiocese of Indianapolis, for the vision.

God bless.

Beth Lewis
Brownsburg

Pope: Embryos cannot be destroyed even for important research

VATICAN CITY (CNS)—In rejecting research using embryonic stem cells, the Catholic Church is not trying to impede science or delay treatment that can save lives, Pope Benedict XVI said.

The Church's opposition to the use and destruction of embryos flows from the conviction that all human life is sacred, and that destroying the most defenseless will never lead to a true benefit for humanity, the pope said on Nov. 12 to participants in a Vatican-sponsored conference on research using adult stem cells.

"When the end in view is so eminently desirable as the discovery of a cure for degenerative illnesses, it is tempting for scientists and policy-makers to brush aside ethical objections and to press ahead with whatever research seems to offer the prospect of a breakthrough," the pope said.

However, "the destruction of even one human life can never be justified in terms of the benefit that it might conceivably bring to another," he said.

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

The 30 speakers, along with patients who had been treated with stem cells, looked not only at the scientific progress

being made with adult stem cells, but also at the cultural, ethical and political issues surrounding the research, its use and its availability.

Pope Benedict told conference participants that "in drawing attention to the needs of the defenseless, the Church thinks not only of the unborn, but also of those without easy access to expensive medical treatment.

"Illness is no respecter of persons, and justice demands that every effort be made to place the fruits of scientific research at the disposal of all who stand to benefit from them, irrespective of their means," he said.

The pope said the Church supports research with adult stem cells, which have the possibility of developing into a variety of specialized cells and can alleviate degenerative illnesses by repairing damaged tissues.

Adult stem cells are obtained not from fertilizing and destroying human embryos, but from "the tissues of an adult organism, from the blood of the umbilical cord at the moment of birth or from fetuses who have died of natural causes," he said.

By calling for respect for the ethical limits of biomedical research, the pope said, the Church does not seek "to impede scientific progress, but on the contrary to guide it in a direction that is truly fruitful and beneficial to humanity." †



Pope Benedict XVI waves to participants in a Vatican conference on research using adult stem cells on Nov. 14.

What was in the news on Nov. 17, 1961? Warnings about false ecumenism and praise for youth in the fights against racism

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. 17, 1961, issue of *The Criterion*:

• Warns of 'faulty methods' in pursuing Christian unity

"WASHINGTON—Archbishop Karl J. Alter of Cincinnati warned here about faulty methods of pursuing Church unity and an erroneous understanding of its true nature. ... He asserted that a primary objective of the pope in convoking the ecumenical council 'is to take advantage of the favorable opportunity to advance the cause of Christian unity.' ... 'It must be

made clear to our separated brethren that unity, to be genuine, must be unity of faith, of worship and of discipline. It is something which can never be created by human ingenuity.' Archbishop Alter warned that there is 'a false irenicism which seeks to dissolve vital differences of belief through compromise, and which often substitutes a mirage of unity for the reality.'"

• Episcopal head visits with pope

- A life of service: Widowed grandmother follows unique calling
- Can't agree on religion and schools
- Protestant report cites growth in U.S. Catholics
- Hits 'time and the law' approach to

civil rights

- Pope makes old GIs laugh, cry
- UNESCO opens doors to literacy,

learning

- Bus ruling appeal set by Oklahoma parents
- Annual NCWC reports reflect Church growth
- Pope John defines 'priestly spirit'
- Free Korea's Chang from house arrest
- At CYO stadium:

Cadet football title on the line Sunday

- Catholic, non-Catholic youths join in prayers
- Cites youth leadership in civil rights fight

"WASHINGTON—American young people are setting the pace for their elders in the field of human rights, a Catholic educator and interracial leaders said here. 'American youth are succeeding admirably in seizing the mantle of leadership in race relations from the racist and the bigot,'

declared Dr. John J. O'Connor, professor of history at Georgetown University and president of the National Catholic Conference for Interracial Justice. It is young people who are alerting American adults 'to assume their fair share of responsibility for assuring basic human rights for all Americans.'"

- Buddhist Burma generous toward Christian schools
- Needed: Negro foster homes
- Council Commission explores major issues

- 13-century-old prayer opens Council meetings
- Speculation again rife about new cardinals
- A 'friendly' omen: Observers at New Delhi hailed as breakthrough
- Prayers are asked for non-Catholics
- NCCM sets session to discuss crisis in lay leadership

(Read all of these stories from our Nov. 17, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



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Our Lady of Fatima Retreat House

December 2-4, 2011

'From Darkness to Light'

A retreat for those who are grieving

Facilitated by:

Fr. Jim Farrell

Director of Fatima Retreat House

Pastor of St. Pius X Parish

Mary Weber

Grief and Consolation Minister

Marilyn Hess

Bereavement Minister

Grief often plunges us to the depths of darkness. Uncertain of the way through, we look for a path forward, hoping to find our way. Our loneliness is crushing and our emotions overwhelming. And where is God in all of this pain?

This weekend will offer an opportunity to explore the grief that shadows you presently along with offering a listening ear and consolation with the comforting light of Christ.

\$153 per person * 7:00 pm Friday – Lunch Sunday

Our Lady of Fatima Retreat House

5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima

A place to be...with God!

Events Calendar

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. **"Transformative Waiting-Advent as a Model for Prophetic Change," continuing formation workshop**, 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.

Saint Meinrad Archabbey Church, St. Meinrad. **Indiana University vocal ensemble concert**, 3 p.m., no charge. Information: 812-357-6501 or

news@saintmeinrad.edu.

November 20

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Altar Society bazaar and chicken noodle dinner**, 12:30-6 p.m., dinner served 12:30-4:30 p.m., crafts, baked goods, games for children, Santa arrives at 3 p.m. Information: 317-784-5454, ext. 2.

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

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Bake sale**. Information: 812-535-2810 or media@spsmw.org.

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.

November 22

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Memorial Mass for deceased bishops and priests**, 4 p.m. Information: 317-236-1495.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **12th annual Interfaith Thanksgiving Service**, 6:30 p.m., prelude music, 7 p.m., prayer service. Information: 317-634-4519.

November 29

Marian University, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis.

Marian's Adult Programs (MAP) information meeting, 6 p.m. Information: 317-955-6271 or kwebb@marian.edu.

December 3

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Shop INN-Spiced Christmas/Holiday Shoppportunity,"** photos with Santa, pick-up for pre-ordered Springerle cookies, handmade items, Nativity sets, 9 a.m.-3 p.m. Information: 317-788-7581 or www.benedictinn.org.

Holy Family Parish, 129 W. Daisy Lane, New Albany. **New Albany Deanery, young adult mini-retreat**, 9:30-11:30 a.m. Information: 812-945-2000 or marlene@nadyouth.org. †

Retreats and Programs

November 20

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

November 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile," silent reflection day**, 8 a.m.-4 p.m., \$30 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

November 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Friends of Fatima**

Monthly Mass and Social," 9 a.m., breakfast following Mass. Information: 317-545-7681 or marcia.johnson@archindy.org.

November 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Advent," Faith Building Institutions (FBI) program**, 5:15 p.m. evening prayer, 6 p.m. dinner and program. Information: 317-788-7581 or www.benedictinn.org.

December 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"From Darkness to Light,"** Father Jim Farrell and Mary Weber, presenters, \$153 per person. Information: 317-545-7681 or marcia.johnson@archindy.org. †

SS. Peter and Paul Cathedral to change daily Mass schedule

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis will soon make changes to its daily Mass schedule.

Beginning on Nov. 28, Mass will be celebrated in the Blessed Sacrament Chapel at the cathedral on Monday through Friday at 8 a.m.

Mass will also be celebrated in the chapel at 5:15 p.m. on Tuesdays, Wednesdays and Thursdays.

There will no longer be a noon

Mass celebrated at the cathedral.

Confessions will be heard in the Blessed Sacrament Chapel at the cathedral after the 5:15 p.m. Mass on Tuesdays and from noon to 1 p.m. on Fridays.

Exposition and Benediction of the Blessed Sacrament will take place on the first Friday of each month beginning at noon with Benediction starting at 12:45 p.m.

For more information, call the parish office at 317-634-4519. †

VIPs



Roland L. and Ruth Ann (Williams) Fegan, members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 50th anniversary on Nov. 23.

The couple was married on Nov. 23, 1961, at St. John

Church in Loogootee, Ind., in the Evansville Diocese.

They are the parents of five children: Rhonda Koehl, Renee Metzelaar, Rosemary, Roland Jr. and Ryan Fegan. They also have 17 grandchildren. †

St. Joan of Arc School to host Founder's Day Celebration

St. Joan of Arc School, 500 E. 42nd St., in Indianapolis will celebrate its 90th anniversary at its first Founder's Day Celebration on Jan. 13.

Mass will be celebrated at 5:30 p.m. with a reception following Mass in Doyle Hall.

Providence Sister Kathleen Desautels, a member of the Class of 1952, will receive the National Catholic Educational Association's Distinguished Graduate Award at the event.

An original icon of St. Joan of Arc, created by world-renowned iconographer Jan Isham, is on display in the church and available for the auction at the event.

The school would like photographs of graduations, May crownings and first Communion to display in the Heritage Hallway.

For more information or to make reservations, call 317-283-1518 or send an e-mail to mpsharpe@sjoa.org or echrapla@sbcglobal.net. †



60th birthday

Students of Our Lady of Providence Jr./Sr. High School in Clarksville, including senior Abby Ueding, far right, enjoy meeting members of the school's first graduating class who volunteered to serve birthday cake to the students during the 60th birthday celebration of the New Albany Deanery school on Sept. 12. Members of the Class of 1955 included, from left, Claudia (White) McGloshen, Evelyn (Kruer) Lilly, Donna (Beswick) Detrick and Janet (Fougerousse) Paris.

First-ever Grandparents Day



Carol Anne Wunder of North Judson, Ind., works with her granddaughter, Anne Marie King, a third-grade student at St. Malachy School in Brownsburg, on a craft project during the Indianapolis West Deanery grade school's first Grandparents' Day on Nov. 3. Hundreds of grandparents and other relatives of St. Malachy students participated in the event. Some of the guests traveled hundreds of miles to share a school day with the children.

Wanted: Prayers, pledges, participants for 2012 Race for Vocations team

By Sean Gallagher

When the OneAmerica 500 Festival Mini-Marathon and the Finish Line 500 Festival 5K are held on May 5, 2012, in Indianapolis, a team of runners and walkers will participate for a fifth consecutive time joined together by a common goal—promoting the belief that everyone has a vocation from God.

Father Rick Nagel, administrator of St. John the Evangelist Parish in Indianapolis, began the Race for Vocations team in 2008. In addition to the Archdiocese of Indianapolis, the team now has support from the dioceses of Evansville and Lafayette, and draws members from across the state.



Fr. Rick Nagel

The night before the Mini and 5K, they gather for a Mass for Vocations at St. John the Evangelist Church, followed by a pasta dinner.

During the race, team members wear shirts that read, "Vocation... everyone has one. What's yours?"

After completing the Mini or 5K, they gather at a team tent at Military Park in Indianapolis to celebrate and learn how to promote vocations.

"Our hope is that thousands of people have been touched by the Race for Vocations," said Father Nagel, "by either participating themselves, pledging prayers for vocations, attending the Mass for Vocations or by simply seeing the shirts and banners along the way on race day and thinking about their own vocation, and the call for all to live lives of charity."

Since next year will be the fifth year that the Race for Vocations team participates in the Mini and 5K, Father Nagel has set some goals to go along with the anniversary—50 groups of participants on the team, 500 team members, \$5,000 raised for vocations and 50,000 prayers for vocations pledged.

"The annual Race for Vocations team is an important way for all Catholics to promote vocations throughout central and southern Indiana," Father Nagel said. "It is everyone's responsibility to pray for vocations in the Church, and to encourage others to build a greater culture of vocations in families, parishes and communities."

"The Race for Vocations is just one small way to join hands and hearts to ... pray for and invite others to discern their vocation, and live it to the greatness to which we are all called."

Jose Samperio, a member of St. Mary Parish in Indianapolis, has been a Race for Vocations team member for the past three years. He thinks it is a great way to get people to think about vocations.



Wearing a team jersey, a member of the Race for Vocations team rests after completing the OneAmerica 500 Festival Mini-Marathon on May 8, 2010, in Indianapolis. The Race for Vocations team is gearing up for what will be its fifth participation in the Mini-Marathon and the Finish Line 500 Festival 5K, which will take place on May 5, 2012.

"When you're running the Mini for a couple of hours, people have time to think about things and reflect," Samperio said. "So by sending that message [about vocations], they have the chance to read your shirt. Who knows? They might reflect on their lives. I think it's a great way to promote vocations."

Father Joseph Moriarty, a former archdiocesan vocations director and currently associate director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, has been a Race for Vocations team member since its inception.

"It engages young people," Father Moriarty said. "It meets them where they're at in their lives, doing an activity that they're already doing. If we didn't have the Race for Vocations, they may still participate [in the Mini or 5K]. But they may not necessarily bring to that participation a faith perspective."

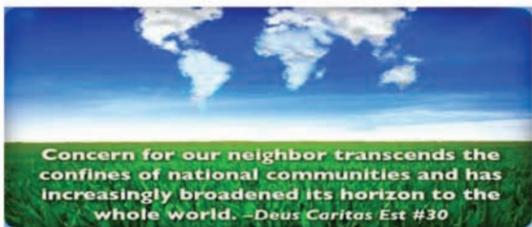
Samperio said he would like people to join him on the Race for Vocations team, and put a spiritual purpose behind their training and participation in the Mini or 5K.

"To train for the Mini, you have to change your lifestyle for a few months," he said. "You have to sleep well. You have to eat well. And you have to train. You have to have discipline."

"It can be a nice [spiritual] offering for a good cause. When you cross the finish line, you accomplish more than just [completing] a race."

(Registration for the OneAmerica 500 Festival Mini-Marathon is expected to close in late November. Those who would like to participate in the Mini should log on to www.500festival.com/marathon. To sign up for or learn more about the Race for Vocations team, log on to www.archindy.org/vocations/race.html.) †

Archdiocese of Indianapolis Global Solidarity Gathering



Saturday, December 3

10:00 a.m. – 4:00 p.m. (lunch included)

Our Lady of the Greenwood Parish

335 S. Meridian St., Greenwood, IN 46143

Join the Archdiocese of Indianapolis, Catholic Charities of Indianapolis, and Catholic Relief Services for a day of reflection, learning and skill building with leaders from across the archdiocese working to build God's Kingdom on earth through prayer, solidarity and witness.

Topics to be covered include:

Theological reflection on solidarity

Catholic Relief Services: Building the Kingdom of God through Global Solidarity

Think Globally, Act Locally: Integrating Global Solidarity in the Archdiocese of Indianapolis

What would global solidarity look like in your parish?

Catechism of the Catholic Church and global solidarity

RSVP to Theresa Chamblee:
Email: tchamblee@archindy.org
Phone: 317.473.0413



Twelfth Annual Interfaith Thanksgiving Service

Most Reverend Christopher J. Coyne
Apostolic Administrator, Archdiocese of Indianapolis
presider

Reflection will be provided by
Bishop Christopher J. Coyne

Tuesday, November 22, 2011

Cathedral of Saints Peter and Paul
1347 N. Meridian Street, Indianapolis, IN 46202
317-634-4519

(parking behind the cathedral, on Meridian Street, and in the Catholic Center lot--NW corner of 14th and Meridian)

6:30 p.m. prelude music
featuring

**Indianapolis Children's Choir, Laudis Cantores (choir of the cathedral),
Choir of Congregation Beth-El Zedeck**

7:00 p.m. Procession of Religious Leaders

Sikh, Hindu, Muslim, Jewish, Christian, and Buddhist faiths represented.

Sponsored by



**Cathedral of
SS. Peter and Paul**
Living Tradition, Promising Hope
since 1892.



A collection of food and cash donations will be gathered for
Interfaith Hunger Initiative and Gleaners Food Bank

FAITH

continued from page 1

The most visible evidence of Sim's transformation hangs on the walls of the dining room in the north side Indianapolis home where she lives with her husband, Charles, and their two dogs. The walls are graced with a series of paintings of the Blessed Mother that Sim has created—a collection she calls "I See Her Everywhere."

That artwork—and the sale of note cards and Christmas cards depicting those scenes—has now become her focus after 32 years as a teacher in high school and college.

"I took a leave without pay from IUPUI [Indiana University-Purdue University in Indianapolis] last January," Sim says as she sits at the dining room table. "I was just extremely exhausted. My intention was to finish the book I'm writing about my trip to Ireland. I was completely blocked. One night, I was sitting in my living room, and I was thinking of a photograph of my grandmother holding me in her lap. As I thought of it, I thought of the Blessed Mother holding me, and that she has been holding me my whole life.

"My first thought was to paint that. I hadn't painted in 10 years, but I knew I wanted to paint again. To me, it's a visual form of prayer. All the paintings have come from a moment of tenderness and closeness that I feel with the Blessed Mother. I pray before I start every day. I always ask her to show me the face that she wants revealed."

A longing for a deeper peace

Part of Sim's revelation is that she has been called to be a Catholic. It's a destiny that has been a lifetime in the making for the 55-year-old mother of two grown daughters.

"I grew up as half Catholic," she says. "I had a Catholic father and a Protestant mother. I think my father was traumatized by his experiences in World War II. He left my religious upbringing to my mother so I was in the Protestant Church. But there was always that Catholic influence in the family as I was growing up. I remember as a very small child playing 'nun.' I would kneel at my bedside and pretend I was praying the rosary. I wanted that connection."

Her connection with her family was damaged about 20 years ago in a situation that Sim prefers not to share. When that same situation caused her to seek help from Christian Churches, she felt rebuffed and abandoned. So she turned to the Jewish faith.

"I couldn't be without a faith community," she recalls. "I had a lot of Jewish friends. I was always attracted to the vitality and warmth of the Jewish community. For a long time, it was a good fit. I found a place where

I could heal and serve. I don't regret having done it."

Still, touches of Christianity stayed in her life.

"There was a part of me that I could never turn off," she says. "I passed a traffic accident and made the sign of the cross. I went to a store and bought a rosary. There became a longing more and more for a deeper peace."

The breakthrough came after the death of her mother when she visited Ireland a month later with one of her daughters.

"As someone of Catholic Irish ancestry, I came home and said, 'Who am I kidding? It's in my DNA.'"

Baptized as a Protestant, Sim wanted to become a member of the Catholic faith. She began taking Rite of Christian Initiation of Adults classes at St. Thomas Aquinas Parish in Indianapolis through the help of a longtime friend, St. Thomas Aquinas parishioner Wanda Strange of Indianapolis.

"She was confirmed in our church," Strange says. "She's such a strong person. When she embraces something, she does it wholeheartedly."

Sim's connection with the Blessed Mother also brought her closer to Christ.

"I think of her relationship with him," she says. "And that led me to be drawn into relationship with him. I really think she has brought me to a place where I think I can have a full appreciation for the role of Christ in my life."

A tribute to two mothers

One of Sim's favorite paintings depicts Mary pregnant with Jesus, a painting she titled "The Ark of the New Covenant."

"I just wanted to express the humanity of the situation," she says. "This is a marriage of God and humans."

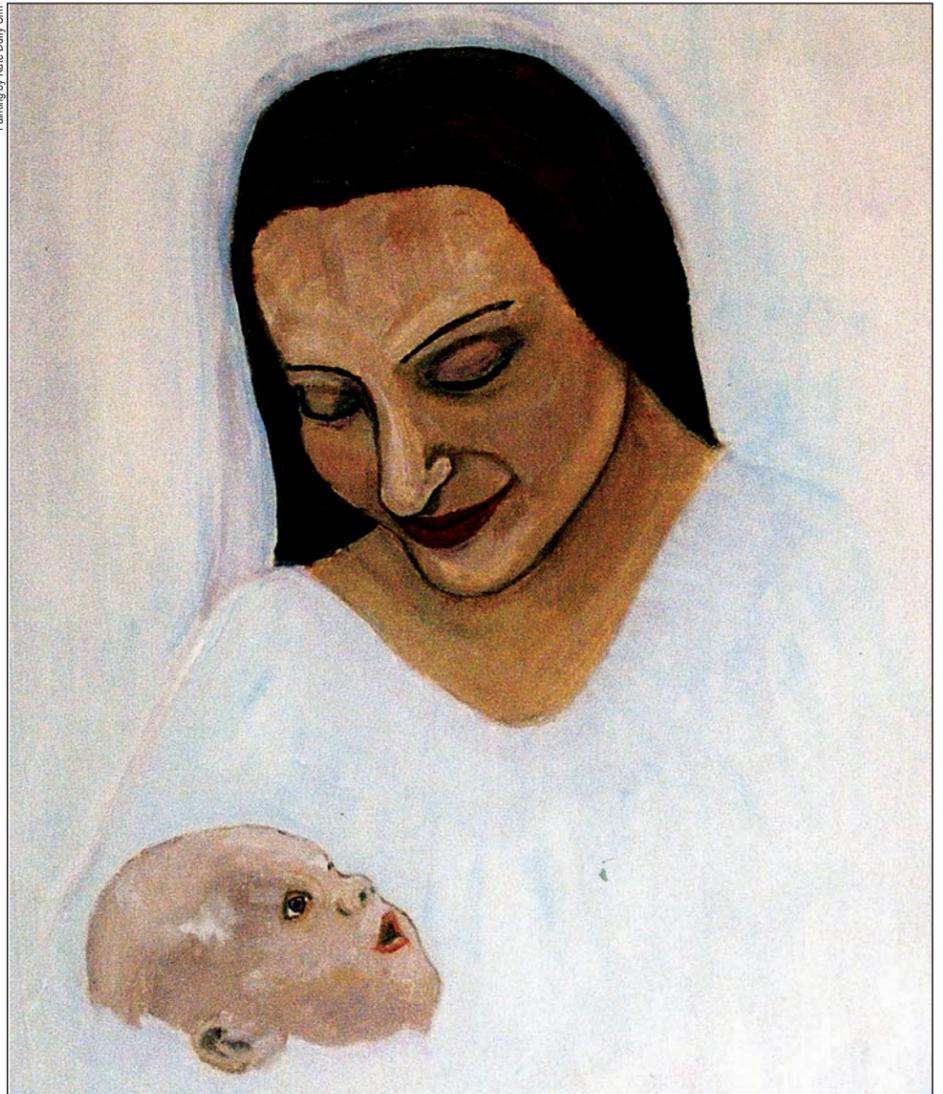
Her own marriage has also been touched by her return to Christianity. Her husband, Charles, is a member of the Jewish faith. They were married in a Jewish ceremony, a ceremony in which her additions of Irish songs and Irish blessings made the rabbi smile. Making the choice to become a Catholic added another element to their marriage.

"The hardest part was negotiating it with my husband," she says. "Once he saw the change in me for the better, he couldn't have been more supportive. I couldn't have done any of this without him. He's my biggest fan."

That support is at the heart of their marriage, Charles Sim says.

"I know [becoming Catholic] is something she thought about a great deal before she made her decision," he says. "I saw this was a very important change for her in her life, particularly after the death of her mother. I'm very impressed by her commitment to the work she's doing. She sees it as very important in recognizing the role of Mary in the Catholic religion."

Painting by Kate Duffy Sim



Submitted photo



Above, Kate Duffy Sim's painting of Mary and the baby Jesus reflects the artist's devotion to the Blessed Mother—a devotion that led her to become a Catholic.

Left, as a tribute to her late mother, artist Kate Duffy Sim plans to showcase some of her mom's artwork on the website, www.mymothersgrace.com. Before she died at 89 in 2009, Rose Marie Duffy, right, Sim's mother, poses with Sim's daughter, Sharon Grinnell.

Charles Sim also suggested that his wife give part of her earnings from the sales of her note cards and Christmas cards to a charitable cause. She has decided to donate 10 percent of her sales to Catholic Charities USA.

"I consider him to be my moral compass," Sim says about her husband. "It just seems sort of hypocritical to present her image and not do her work."

While Sim has deepened her faith, she has also developed a better appreciation of the woman who gave her life. She believes her mother would embrace the changes she has

made and notice the grace that has filled her since those changes.

As a tribute to her late mother, Rose Marie Duffy, Sim plans to showcase some of her mom's artwork on her website, www.mymothersgrace.com. The website will soon honor both the Blessed Mother and her biological mother.

"I do feel that I now have both my mothers' blessings," Sim says. "It shows the fact that there is no perfect human parent. If you want a perfect parent, you have to look higher up." †

BISHOPS

continued from page 1

would require all private health insurance plans to provide coverage for sterilization and contraception.

HHS also recently denied a one-year grant to the U.S. Catholic bishops' Migration and Refugee Services to aid foreign-born human trafficking victims. The attention has focused on requirements in the guidelines for the new grants that called for agencies to offer the "full range of reproductive service," including abortion and contraception, to trafficking victims.

Bishop Lori also cited the Department of Justice's shift from defending the Defense of Marriage Act to opposing it in court "as an act of 'bias and prejudice' akin to racism, thereby implying that Churches which teach that marriage is between a man and a woman are guilty of bigotry."

He said the bishops see a pattern in culture and law to treat religion "as merely a private matter between an individual and

one's own God. ... Some decisions and some administrative regulations treat religion not as a contributor to our nation's common morality, but rather as a divisive and disruptive force better kept out of public life."

The U.S. bishops' campaign to strengthen marriage has reached a large audience, and also has garnered awards from professional advertising organizations, the chairman of the Committee on Laity, Marriage, Family Life and Youth reported to the bishops on Nov. 14.

In a presentation on the work of the Subcommittee for the Promotion and Defense of Marriage, Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., said the public service announcements with messages about marriage had been measured as having 1.3 billion "audience impressions" since they began several years ago. He said the campaign won a national public relations award in 2009, and has been the most successful effort of its kind ever sponsored by the USCCB.

Public service announcements with the theme of "a good marriage goes a long way" were released in September to 1,600 television stations and 7,000 radio stations, he said.

During a news conference after the morning session, Archbishop Dolan spoke about Penn State University's sex abuse scandal, which he said shows both the scope of the abuse problem and the value of safe environment training.

He said the indictment of several Penn State officials and the firing of the university's president and its longtime football coach have "reopened a wound in the Church as well.

"It shows that the scourge [of sex abuse] is not limited to any one faith and certainly not limited to priests," he said. "It's in organizations, in universities, all over the place, in families and, yes, in priests."

Archbishop Dolan said the Church's own sex abuse scandal "makes us a little timid about wanting to give advice," but he said the Church's experience with providing safe environment training to help children and their parents, as well as clergy and

Church volunteers, become more aware of the warning signs of child sex abuse has been "phenomenally advantageous" over the past decade.

During the first day's session, the bishops also met Archbishop Carlo Maria Vigano, new apostolic nuncio to the United States, who said he was pleased to be with them for the first time. He told the bishops the pope puts great hope in this country for the future of the universal Church.

In votes during the day, the bishops approved a \$217.4 million budget for 2012 and a 3 percent increase in diocesan assessments for 2013. They gave preliminary consideration to a resolution that would extend a call to bishops to adhere to sound financial reporting within their dioceses.

In other voting, Archbishop J. Peter Sartain of Seattle was elected USCCB secretary-elect. Bishop Richard E. Pates of Des Moines, Iowa, was elected chairman of the Committee on International Justice and Peace.

Bishops also elected new committee chairs including: Bishop John C. Wester of Salt Lake City, communications; Bishop Daniel E. Flores of Brownsville, Texas, cultural diversity; Archbishop John C. Nienstedt of St. Paul and Minneapolis, doctrine; Archbishop Dennis M. Schnurr of Cincinnati, national collections; and Cardinal Sean P. O'Malley of Boston, pro-life activities.

The bishops voted 154-2 to add Oct. 22 as an optional memorial for Blessed John Paul II in the proper of saints calendar for the United States. The bishops also were to vote on an optional memorial for Blessed Marianne Cope.

Another worship-related item on the bishops' agenda—a new English translation of the Rite for Blessing the Oil of Catechumens and the Oil of the Sick, and for Consecrating the Chrism—was deferred until the Vatican develops new texts. The bishops were advised to use the texts currently found in the *Sacramentary* for the year 2012. †



Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., addresses a question during a press conference at the annual fall meeting of the U.S. Conference of Catholic Bishops in Washington on Nov. 14.

Many Americans OK with religion in politics as long as it's their own

WASHINGTON (CNS)—The old adage that people should refrain from talking about religion and politics in public has long been thrown out the window.



WASHINGTON LETTER

But questions about the direction that this conversation is going remain unanswered. Voters are trying to figure out how much religion they want in a candidate, and are also concerned about the potential impact this religion could have if the candidate is elected.

Two-thirds of Americans think it is important for a presidential candidate to have strong religious beliefs, and one in five would prefer if these beliefs were similar to their own, according to a survey released on Nov. 8.

The American Values Survey, conducted by the Public Religion Research Institute, found American voters have differing degrees of comfort picturing government leaders of a variety of faith traditions. Their degree of discomfort with an evangelical Christian president, for example, is 28 percent. This level of discomfort jumps to 64 percent for a Mormon leader, and 67 percent for a Muslim president.

Although the Constitution forbids a specific religious test for office, a candidate's religious beliefs seem to go through a variety of hurdles each election season.

"Voters have been considering religious convictions and professions from the very beginning of the nation," said John Vile, professor of political science and dean of the University Honors College at Middle Tennessee State University, who noted that during the 1800 election there were allegations that Thomas Jefferson was an atheist.



John F. Kennedy Sen. John Kerry

'Voters have been considering religious convictions and professions from the very beginning of the nation.'

—John Vile, professor of political science and dean of the University Honors College at Middle Tennessee State University

And Catholics specifically remember the anti-Catholic rhetoric in presidential elections, from the 1928 campaign of Al Smith through John F. Kennedy's 1960 race and the 2004 campaign of Sen. John Kerry.

This year's presidential campaign is no exception to the trend with some people focusing on the Mormon faith of Republican candidates Mitt Romney and Jon Huntsman. The other front-runners are Protestant, Methodist, Evangelical Lutheran, Baptist and Catholic.

Targeting the Mormon faith should be off-limits in an election, a group of Catholic academics and diplomats said in a Nov. 2 statement responding to recent comments made at the Values Voter Summit in Washington describing

Romney's religion as a cult.

The Public Religion Research Institute's study specifically sought people's views on Mormonism, and found that two-thirds of voters view religious beliefs of Mormons as different from their own and half of registered voters think the Mormon faith is a Christian religion.

The study also found that, despite a possible concern about the influence of the

Mormon faith on a potential leader, this concern cannot be widespread since only about 42 percent of Americans even know Romney is Mormon.

The survey was conducted by phone from Sept. 22 to Oct. 2 with 1,505 respondents. It had a margin of error of plus or minus 2.5 percent.

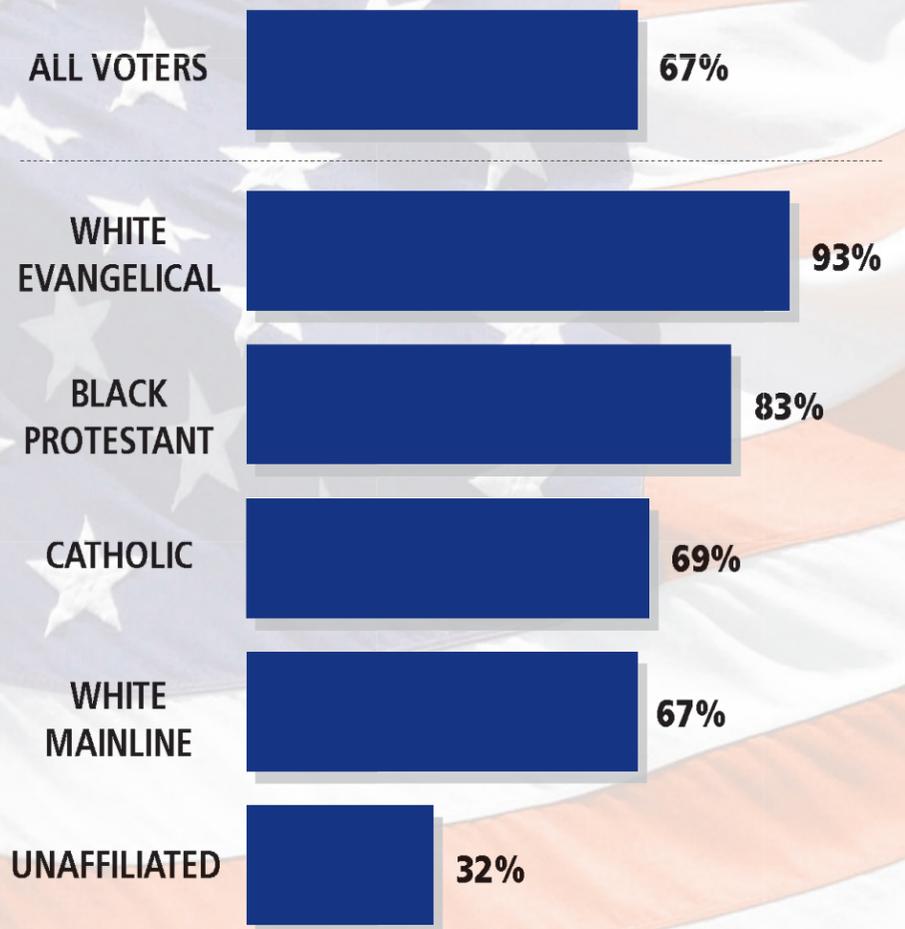
Kathleen Flake, an associate professor of American religious history at Vanderbilt University in Nashville, Tenn., said the concern about politicians from different faiths could lessen as people realize that members of other faiths are "capable of holding their religious beliefs privately while acting publicly for common good."

She told Catholic News Service on Nov. 10 that American voters want candidates to be "generally religious," but they also want that religion "to be held relatively privately." They want a president to be spiritual and moral, she said, but not exhibit an "overt sense of religious orthodoxy."

Joseph Valenzano III, assistant communications professor at the University of Dayton in Ohio, agreed. He said Americans like "generic Christian" presidents because they view

Presidential Religious Beliefs

Percentage of voters who say it is important for a presidential candidate to have strong religious beliefs



Source: Public Religion Research Institute

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the faith practice as "a really good barometer of a moral compass which people want to see in a leader."

That means non-Protestants typically have some explaining to do to assure the public that their faith won't interfere with their work, as Kennedy did in 1960 when he said he was not the Catholic candidate for president, but the Democratic candidate who happened to be Catholic.

Steve Schneck, director of the Institute for Policy Research and Catholic Studies at The Catholic University of America, said when most voters engage in politics, "they take their bearings from the micro-culture of their own everyday lives."

"If a voter is religious, then the voter prefers religiosity in the candidate. But the

preference that religious voters have for religious candidates breaks down and can even become a negative when a candidate's religion is perceived as too different or counter to their own."

He said the Smith and Kennedy presidential campaigns were "very careful about the candidates' Catholicism, and instead emphasized assimilation and 'American-ness.'"

Schneck said Catholics still have to do this to some extent in some parts of the country, and Mormon, Jewish and Muslim candidates face this as well.

Although this voter response can sometimes be categorized as religious bigotry, he said more often it is "the much subtler inclination of most of us to prefer candidates who fit our worldview." †

U.S. Supreme Court to hear challenges to federal health care reform law in March

WASHINGTON (CNS)—The Supreme Court on Nov. 14 agreed to take three separate cases challenging the constitutionality of the Patient Protection and Affordable Care Act, granting an unusually lengthy time period for oral arguments.

The court on Nov. 14 agreed to hear three cases out of Florida, each raising questions about different aspects of the national health care program signed into law in March 2010. It set aside five and a half hours for oral arguments, likely to occur in March.

Among the issues the court will review will be the constitutionality of the law's mandate that every American buy health insurance by 2014, whether parts of the law or all of it "must fail" if the mandate is struck down, and the constitutionality of expanding the Medicaid program for the poor and disabled.

Several federal courts have upheld key provisions of the law,

while at least one has found parts of it unconstitutional.

Earlier this year, on Jan. 10, the House voted to repeal the health reform law, but the Senate voted 51-47 on Feb. 2 against a Republican-led repeal effort.

For U.S. Catholic bishops, it has never been a question of whether to repeal or not repeal the law.

"Basic health care for all is a moral imperative, not yet completely achieved," said the chairmen of three committees of the U.S. Conference of Catholic Bishops in a January letter to members of Congress.

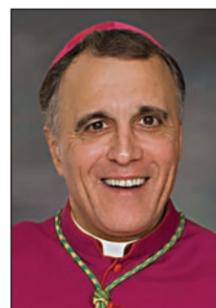
"Rather than joining efforts to support or oppose the repeal of the recently enacted health care law, we will continue to devote our efforts to correcting serious moral problems in the current law so health care reform can truly be life-affirming for all," said Cardinal Daniel N. DiNardo of Galveston-Houston, Bishop Stephen E. Blaire of

Stockton, Calif., and Archbishop Jose H. Gomez of Los Angeles in the letter.

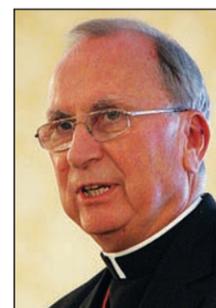
Just as they did during debate over the health reform legislation, the bishops identified three "moral criteria" that they believe our health system must reflect:

- "Access to quality, affordable, life-giving health care for all."
- Protection of the conscience rights of health providers and a ban on any federal funding of "elective abortions or plans that include them."
- Continued access to health care for immigrants and the removal of existing barriers to access.

"We will advocate for addressing the current problems in the Patient Protection and Affordable Care Act, as well as others that may become apparent in the course of its implementation," the USCCB leaders said in their letter.



Cardinal Daniel N. DiNardo



Bishop Stephen E. Blaire



Archbishop Jose H. Gomez

During the past several months, U.S. bishops and numerous other Catholic entities have raised objections to a mandate issued on Aug. 1 by the Department of Health and Human Services that requires no-cost coverage of contraception and sterilization in most health plans, saying that providing the coverage violates their conscience rights and that a proposed religious exemption is too narrowly drawn.

The mandate is what the

federal government terms an "interim final rule" that has "the full force and effect of law." A comment period on the proposed religious exemption has expired, but HHS has not made public its final decision on the exemption.

A White House spokesman said on Nov. 14 that the Obama administration was "pleased the court has agreed to hear this case."

"We know the Affordable Care Act is constitutional and are confident the Supreme Court will agree," the spokesman said. †

'Lions Breathing Fire'

Conference participants encouraged to evangelize and be men of Christ

By Bryce Bennett

Special to The Criterion

Called to be "lions breathing fire," more than 800 men and young men from across the state gathered at the Indiana Catholic Men's Conference on Oct. 29 in Indianapolis.

Various speakers during the six-hour session at the Indiana Convention Center challenged the men to recognize that "Jesus is alive" in their lives, and dared the men to embrace that power in their roles in the Church, the community and their families.

The first speaker was Tim Staples, director of apologetics and evangelization at Catholic Answers in El Cajon, Calif. He spoke of the "Truth or Consequences" that men experience when they choose not to follow Jesus and the teachings of the Church.

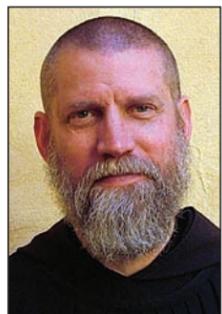


Tim Staples

Staples, a convert to Catholicism, also discussed the importance of Jesus as truth, and the effect that understanding has on faith.

"Truth is important," Staples said. "We are talking about a person, Jesus Christ. Jesus did not just preach truth. He is the truth."

Next was Benedictine Father Cassian Folsom, who spoke about how to "act like a man" according to Scripture. He offered his message of God as the representation of six figures in Scripture—God as father, son, king, shepherd, warrior and husband.



Fr. Cassian Folsom, O.S.B.

Father Cassian, who is currently prior of St. Benedict Monastery in Norcia, Italy—the birthplace of St. Benedict—then challenged everyone in attendance to emulate "real men created in the image of God." His last point on God as a husband resonated to those in the audience.

"The husband is the sacrificial lamb," explained Father Cassian, who professed vows as a Benedictine monk in 1980 at Saint Meinrad Archabbey in St. Meinrad. "The model husband is one who gives himself up with sacrificial love to his family."

The morning session concluded with Bishop Christopher J. Coyne celebrating Mass for the conference attendees.

During his homily, he warned against the dangers of the seven "deadly" sins of lust, gluttony, pride, envy, anger, greed and sloth. Embracing these sins leads to more sin, especially with the sin of pride, he said.

"Pride leads to other sins like envy and coveting," said Bishop Coyne, apostolic administrator of the archdiocese. "Pride is a gateway to a host of other sins."

Bishop Coyne then shared his cure for the sin of pride: "The remedy is the virtue of humility."

The afternoon sessions focused on the importance of family, the Blessed Mother and prayer.

Staples started the afternoon with a talk devoted to the

Photo by Bryce Bennett



Bishop Christopher J. Coyne, apostolic administrator, center, and Deacon Lawrence French, left, elevate the Eucharist at the conclusion of the eucharistic prayer during a Mass celebrated on Oct. 29 at the Indiana Convention Center in Indianapolis. The Mass was part of the Indiana Catholic Men's Conference that drew more than 800 men and young men from across the state.

example and glory of Mary.

"When we talk of the glory of Mary, we need to know our dignity," Staples said. "Each of us needs to look at our dignity in the likeness of Mary. We also need to understand its responsibilities."

Staples made a connection between men's willingness to sacrifice and the spiritual development of their children.

"How much are you and I going to sacrifice?" Staples asked. "How much you sacrifice is how your children are going to see Jesus in your and their lives."

Gus Lloyd, host of the Sirius XM radio program "Seize the Day" and author of *A Minute in the Church*—a collection of one-minute Catholic apologetics teachings—devoted his talk to the importance of prayer. He described it as "Jesus' saving power."

"We need to be men of prayer. It is our greatest weapon," Lloyd said. "How serious are you about your prayer life?"

Thomas Cashion of Our Lady of Greenwood Parish in Greenwood related to Lloyd's message.

"I thought the talk was inspirational," Cashion said. "The reminder of being leaders in the family and leading prayer life really struck a chord."

The conference concluded with Benediction and a talk by Father Michael Fritsch, pastor of St. John the Apostle Parish in Bloomington. He said that the Eucharist needs

to be at the center of our faith in Jesus Christ.

"Any parish or individual wanting to get closer to



Fr. Michael Fritsch

Jesus will not fail if it has adoration [of] the Eucharist," Father Fritsch said. He left the audience with one more word of wisdom before they continued their lives beyond the conference.

"As you leave today to your families, workplaces and parishes, be a knight for the holy Eucharist," he said.

A mix of individuals and groups attended the conference. One of the largest contingents

hailed from Good Shepherd Parish in Evansville, Ind., in the Evansville Diocese. Boarding buses at 4 a.m., 33 men traveled three hours to attend the conference.

"Throughout the ride, people were fired up and ready to go," said Ron Pohl, a member of Good Shepherd Parish and an organizer of the trip to the conference.

For Pohl, the best parts of the conference were the messages from the speakers, and the opportunities to live that advice in their communities.

"It is our job to evangelize," Pohl said. "We cannot just sit back." †

Young men attend conference to deepen their faith and draw closer to Christ

By Bryce Bennett

Special to The Criterion

One of the striking parts of the Indiana Catholic Men's Conference on Oct. 29 was the number of young Catholics who attended, wanting to develop their faith and draw closer to Christ.

"There is a renewal happening right now in the Church," said speaker Tim Staples, director of apologetics and evangelization at Catholic Answers, as he gave his "Truth or Consequences" talk.

Many young Catholics felt that sense of renewal during the conference at the Indiana Convention Center in Indianapolis.

"I try to come every year," said Paul Thoman, 18, a senior at St. Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese. "I liked this year because the speakers were engaging and interesting."

A major emphasis of the conference focused on what it means to be a Catholic male in the 21st century—and the dangers that can lead people away from God.

Some of the young men and the youths at

the conference said they believe that today's younger generation has different challenges in living their faith compared to their parents' generation. The issue of technology was prevalent in the discussions, ranging from being considered a force of good to an instrument that can lead the modern Catholic male to lose his faith.

"In this age of information, people have no idea of humanity and who God is," Staples said during the afternoon portion of the conference.

Asher McHaffie, 14, a freshman at Carmel High School in Carmel, Ind., in the Lafayette Diocese, agreed with Staples' assessment.

"Younger people have grown up in a different society," Asher said. "There are pressures every day, especially from technology. Modern technology can lead you astray from your faith."

The solution for many young men is a return to the Bible and a life devoted to prayer, Staples said. He concluded that to be a "lion breathing fire"—the theme of the conference—one must be in tune with the Bible and Jesus' teachings.

"We truly become lions breathing fire when we have the knowledge of the Bible within us," he said.

Gus Lloyd, host of the Sirius XM radio program "Seize the Day" and author of *A Minute in the Church*, called on the men to devote at least 60 seconds of each day to prayer. He led the audience in a demonstration that praying the Our Father, Hail Mary and Glory Be all could be done in less than 60 seconds.

"The 60-second challenge is something that is tangible, hands-on and will rock your world," Lloyd said.

Young Catholic men often struggle to grow in their faith, according to Steven O'Keefe, 25, youth minister at Our Lady of Mount Carmel Parish in Carmel, Ind.

The advice they hear at the conference can help them to discover the faith and truth in their lives, he said.

"There are many young people out there that want to understand why they are here, and this conference helps with that discovery," O'Keefe said. "As people learn more about the Church and its teachings, they become more faithful." †

Photo by Bryce Bennett



Gus Lloyd, host of the Sirius XM radio program "Seize the Day" and author of *A Minute in the Church*, encouraged people attending the Indiana Catholic Men's Conference at the Indiana Convention Center in Indianapolis on Oct. 29 to devote at least 60 seconds a day to prayer.

Faith *Alive!*

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Be wakeful and alert to discern God's will for your life

By David Gibson

It is not unusual or contradictory for Christians to express the strongest possible conviction that their lives have meaning and purpose in God's eyes, while—in virtually the same breath—expressing considerable frustration at their inability to grasp that purpose fully or to know what it means for their existence here and now.

One reason for wanting to grasp our life's purpose as clearly as possible is that we continually need to make decisions that influence the course of our lives or the well-being of our relationships or the future for family members. A measure of uncertainty weighs on us in making big decisions.

It would be so nice to know that our decisions fit with God's plan of salvation—a plan that, amazingly, invites us to make decisions about our life's course, yet calls us to consider whether the course we set is able to serve God's purpose and can help to fulfill his will.

Christians often discover when making important decisions that it is no fun to act self-sufficiently and that they are charged with making every possible effort to discern God's will in the matter at hand.

Of course, discerning God's will sometimes requires a difficult and even prolonged process of prayer, consultation and reflection—an unsettling reality for those seeking immediate solutions to big problems.

It is a basic of Christian prayer to ask that God's will be done as the Lord's Prayer says. And if sometimes we do not know specifically how to fulfill God's will or to serve his purposes in complicated situations, we know how not to further them, that is, through destructive or self-focused or mean-spirited or hateful actions.

The belief that one's world and one's life have meaning and purpose is reassuring, even comforting. It is not rare,

however, that Christians experience times when they struggle to hold this belief dear and to draw strength from it.

Perhaps they feel that people around them are acting in confounding or disappointing ways. The strongest of believers sometimes find themselves asking, "Why, God, why?"

And the perennial difficulty that many confront is to continue to recognize a divine purpose for life when they witness bad things happening to people, or when the young die, or when a family's financial prospects dwindle, or when an addiction to alcohol or narcotics exercises destructive power in a household, or when war claims another life.

One risk for people who strongly believe that life has purpose in God's eyes is to imagine that his vision and their own

are perfectly aligned. Their risk lies in assuming that they know just what should be done here and now because their approaches are God's approaches.

Some have said that, in making such assumptions, people fail to allow God to be God.

An opposite risk is to think that we do not know anything about

the God-given purpose of life or how to pursue it either in the long term or in the present moment. Actually, Christian tradition has much to say about living purposefully.

For starters, it says that people pursue the purpose of their lives by acting in God-like ways—following the example of the divine Creator by acting constructively to build up life in the world around them and imitating the God of love at every turn.

Following this way of love is very demanding, however. Endlessly, it calls into play the very best we have to offer to others as individuals and communities.

And the sacrament of baptism makes its own statement about the purposeful life. St. Paul said that Christians are baptized into the body of Christ and that this body relies upon all of its members,

'... baptized Christians live with purpose by participating in the work of Christ's body doing what Christ does.'



Peter Mottola, center, and other men who are discerning if they are called to a priestly vocation are seen in this April 2008 photo praying during daily Mass at Becket Hall, a Rochester, N.Y., residence for seminarians and other men considering the priesthood. Discerning the will of God for one's life is challenging but possible.

considering each one essential to the body's full functioning.

Thus, baptized Christians live with purpose by participating in the work of Christ's body doing what Christ does.

The Gospels show that Christ lived prayerfully, tended to the needs of others and fed them, recognized the dignity of everyone, overlooked no one and enjoyed the company of others. He lived for others and sacrificed his life for them.

It seems, moreover, that purposeful Christians are awake to the people and the world around them, not asleep at the switch, so to speak.

Possibly the reason that Christians were encouraged from the earliest times to be wakeful—attentive and alert—is that something or someone before our

very eyes always may be addressing us and calling out the best that we have to offer.

Quoting an ancient Christian hymn, St. Paul in his Letter to the Ephesians said to the early Christians, "Awake, O sleeper, and arise from the dead, and Christ will give you light" (Eph 5:14).

I'm certain that there often are unhealthy situations that wakeful people need to leave behind if they are to live out their life's purpose with integrity. But many also counsel that, to see our purpose clearly, we may need to cast our gaze more intently upon the world before us and the people given to us to love.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Faith in God's Providence can dispel our fear and anxiety

By Mary Eileen Andreasen

Dependence on God has been a constant challenge for believers throughout the centuries.



A woman smiles after receiving food from a volunteer on Jan. 13, 2009, at a pantry run by parishioners of the Cathedral of St. John the Evangelist in Boise, Idaho. Having an active faith in God's Providence can relieve us of fear and anxiety.

It was a notable struggle for our Hebrew ancestors who wandered aimlessly in the desert. It was also difficult for the early Christians facing persecutions.

Faithful people have always struggled with depending upon God when times got tough. It is still tricky today as we deal with catastrophic weather, unrest across the globe, turbulent domestic politics and a sluggish economy.

Relying on a God who is mysterious and unseen is a tough task. We know that the psalmist tells us that it is "better to take refuge in the Lord than to put one's trust in mortals" (Ps 118:8), but sometimes even that doesn't steady our nerves.

To rely on God's Providence involves a solid belief in God's existence, and a sense that he really cares for humanity and desires good things for us.

In the modern age, this sounds too good to be true. Life is so uncertain and blind trust can seem childish. Yet, so many times in Scripture we are told to not be afraid.

Adults resist this command and choose instead to drown in worry, obsessing about politics, money and health.

But God "fulfills the desire of those who fear him; he hears their cry and saves them" (Ps 145:19).

We need St. Matthew's Gospel (Mt 6:25-34) to remind us that, in God's eyes, we are loved more than lilies and sparrows, and that we should not fret about what to eat or wear.

We should follow the example of Blessed Pope John XXIII, who said, "It's your Church, Lord. I'm going to bed," as he shuffled off in his slippers.

It seems unthinkable to be that trusting. Yet, St. Paul tells us in his Letter to the Philippians to "have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God" (Phil 4:6).

It's not just the seas that God can calm, but our troubled hearts.

The key to having unshakable trust in God is the steadfast knowledge that we have always been surrounded by his Providence. He can, and indeed already has, delivered us countless times, bringing the right people and circumstances into our lives to help us.

We must believe Jesus when he tells us to "take courage ... do not be afraid" (Mt 14:27), for he is with us.

Through the prophet Jeremiah, God told his people, "With age-old love I have loved you" (Jer 31:3).

That deep, unending love and faithfulness should bolster us, and give us courage to meet whatever trials we face.

(Mary Eileen Andreasen has worked in a variety of ministry settings for 20 years. She lives in Omaha, Neb., with her husband and five children.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Letters of Peter and Jude

The Second Letter of St. Peter is read in the Office of Readings from Monday through Friday next week, the 34th and last week of Ordinary Time. The Letter of St. Jude is read on Saturday.

Did Peter, our first pope, really write this letter? That question has been debated ever since it first appeared, and the letter met with resistance when the New Testament canon was formed. Most modern scholars agree that, despite the fact that the opening verse attributes it to "Symeon Peter, a slave and Apostle of Jesus Christ," it was actually written well after Peter's death. It might be the latest work in the Bible.

The author certainly wanted people to believe he was Peter. Besides that opening verse, he also claims to have been an eyewitness to Jesus' transfiguration. Alluding to God's voice from heaven, he says, "We ourselves heard this voice come from heaven while we were with him on the

holy mountain" (2 Pt 1:18).

Why doubt that Peter wrote it? It refers to the Apostles as "our ancestors" (2 Pt 3:2-4) and to a collection of St. Paul's letters that appears to be well known, and that wasn't true during Peter's lifetime. There's also a passage about false teachers (2 Pt 2:1-18) that's very similar to the Letter of St. Jude (Jude 4-16), and biblical experts believe that Jude wrote it first.

Whether or not Peter wrote it, the letter, which is only three short chapters in length, contains good advice as well as earnest warnings. The Church eventually included it in the canon.

It begins with an exhortation for his readers to "make every effort to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with endurance, endurance with devotion, devotion with mutual affection, mutual affection with love" (2 Pt 1:5-7).

Chapter 2 is a condemnation of those false teachers who try to lead people astray. The letter warns his readers that God will punish those who follow them, just as he punished the fallen angels, the sinners of

Noah's day, and the inhabitants of Sodom and Gomorrah. He will, however, rescue the devout just as he did Noah and Lot.

Chapter 3 deals with the parousia, the promised second coming of Christ and the last judgment. The false teachers also denied the parousia to justify their licentiousness. The early Christians expected it to take place in their lifetimes, but, the letter says, they are all dead and it didn't happen.

However, the letter says, it will happen eventually, but "with the Lord one day is like a thousand years and a thousand years like one day" (2 Pt 3:8). Therefore, readers must be prepared at all times.

The Letter of Jude is a short 25 verses. In the first verse, the author identifies himself as "Jude, a slave of Jesus Christ and brother of James" (Jude 1). James was the leader of the Church in Jerusalem, and both of them were relatives of Jesus (see Mt 13:55 and Mk 6:3).

Jude felt himself forced by dangers from false teachers to write this warning against them. He concludes with a beautiful doxology. †



For the Journey/Effie Caldarola

The wonderful focus of Thanksgiving Day

When my kids were young, we lived far from relatives and Thanksgiving Day included a crew of friends with lots of children. Our traditional prayer before the meal included each person naming something for which he or she was thankful.

Easy enough. We were very blessed.

But as we would pray, the youngest members shied away from using their imaginations. Soon, several would repeat "my family" as their attention drifted to the turkey and trimmings.

Their reluctance to be creative was understandable. We had starved them all morning, and now we were putting them on the spot.

And besides, I think that true gratitude can be a complicated matter.

Thanksgiving Day is one of the United States' best traditions.

That is an idealistic perspective, of course. Historians have shown that all was not so placid between the Native Americans, whose own survival was suddenly at stake, and the interlopers from Europe, who struggled desperately to make it through the first brutal winters.

Nevertheless, the basic story is a good

and simple one. A group of immigrants, having already buried many loved ones in alien ground, thanked God for the harvest that might sustain their diminished group through another winter.

Over the years, the tradition evolved into today's holiday, possibly our nicest because it is less materialistic and overhyped than most.

There is a wonderful focus to Thanksgiving—faith, family, friends and food.

But occasionally, I sense an American attitude of generic gratefulness—not a bad thing, but not a great thing if it leaves out the Author of life to whom our gratitude is to be extended.

Sometimes being thankful can be a real challenge and, without God, it makes no sense.

The Catholic notion of stewardship, articulated by the U.S. bishops' pastoral "Stewardship: A Disciple's Response," makes clear that thankfulness lies at the very heart of being a disciple of Jesus.

The rub for many is that it is easy to say "thanks" when we get what we want—or what we think we want.

It is harder to thank God for God's presence in our lives when we most sincerely aren't getting what we want.

Only thanking God for the good stuff as we see it, or the answer to prayers as we posed them, is probably the "illusory

religion" that the Scottish philosopher John Macmurray was eluding to when he wrote this:

"The maxim of illusory religion runs: 'Fear not; trust in God and he will see that none of the things you fear will happen to you'; that of real religion, on the contrary, is, 'Fear not; the things that you are afraid of are quite likely to happen to you, but they are nothing to be afraid of.'"

That we are prepared to be thankful, and indeed are thankful, as we see our lives unfold in ways we didn't plan is at the heart of Christian gratitude and "real religion."

It would have been tough for those children who sat around our Thanksgiving table to give thanks for the soccer goal they missed, and it is hard to say "thank you" to the God who opens the door to something that we didn't expect when we knocked.

How many of us have gone through crises in our lives, only to discover on the other end that what we saw as a tragedy was later revealed to be a blessing?

It is easy—and important—to thank God always for gifts as we perceive them. It is more challenging but more powerful to keep hearts of trust and thanksgiving open to that which we fear and didn't choose, and to believe that God will be with us through it all.

(Effie Caldarola writes for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

Purgatory on Earth: Making sense out of suffering

During my formative years, I was always asking parents and teachers to explain things that I didn't understand. I also learned more when eavesdropping on what grown-ups were discussing.

A term that I heard from our Catholic relatives and friends was "purgatory on Earth."

It was always used in conjunction with trials, tribulations and hardships. Soon enough, I learned about life on my own and now understand much better the term "purgatory on Earth."

Newspapers and TV reports bring suffering to us constantly. Pain and suffering in other areas of the world often get more coverage from the media than the suffering in our own country.

We need to know more about pain and sorrow in our own environments. That way others who are able can minister to those who are lonely or ill within our neighborhoods and parishes.

By the same token, neighbors or church members must ignore their pride and let others know that help is needed.

As I age, I am finding myself suffering, too. One day, I suddenly realized that I myself am the elder who is experiencing "purgatory on Earth" because of painful spinal compressions that began affecting me in June.

However, I am not bedridden and function fairly well in most areas of my life. Some "Faithful Lines" readers already know that I inherited the spinal problem that my mother had suffered from for years. Despite all the advice and precautions that I followed, those recommendations failed to stop the progression of osteoporosis.

One day, while cleaning a drawer, I found a pamphlet, "Making Sense Out of Suffering," by Franciscan Father Jack Wintz.

A label on the back of the pamphlet told me that we got it at St. Vincent Heart Center in Indianapolis when my husband was hospitalized there as a patient years ago. I read the pamphlet twice and immediately knew that this

was the positive solution to my long-term and hazy concept of "purgatory on Earth." It clarified for me what I've pondered for so many years.

The seven short topics in the pamphlet are "Working your way through," "Beware of ambush theology," "Recognize that we live in an imperfect world," "See God's will as desiring our healing," "Don't blame God for our choices," "Believe that good can come from suffering" and "Take heart." There are also sources for additional help.

On the cover of *CareNotes* is this short statement for those who find the pamphlets: "Take one—and take heart; give one—and give hope."

I checked to make sure that they are still available from One Caring Place, Abbey Press, St. Meinrad, IN 47577. Readers can order a variety of *CareNotes* pamphlets online at www.carenotes.com or by calling 800-325-2511.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

Catholic Evangelization Outreach/
Peg McEvoyAnnouncing
a 'Year of Faith'

Last month, Pope Benedict XVI announced a "Year of Faith" for the Church across the world from



October of 2012 through November of 2013. It is a "summons to an authentic and renewed conversion to the Lord, the one Savior of the world."

The Holy Father goes on to be very specific about his goals

for the year. Three of them are to:

- Awaken in every believer the desire to profess the faith in fullness ... with confidence and hope.
- Intensify the celebration of the faith in the liturgy, especially in the Eucharist.
- Intensify the witness of charity.

For the last goal, the pope offers not just the goal desired but the path toward that goal as well. He prays that "believers' witness of life may grow in credibility ..."

How do we grow in credibility? First, we need to "rediscover the content of the faith that is professed, celebrated, lived and prayed." In addition, we need to "reflect on the act of faith." These are tasks that "every believer must make his own, especially in the course of this year."

This is a year intended to encourage us to focus on our own faith in a way that it can be shared even more clearly and fully. This involves joy and hope and love.

"Faith grows when it is lived as an experience of grace and joy," the pope wrote. "It makes us fruitful because it expands our hearts in hope and enables us to bear life-giving witness. Indeed, it opens the hearts and minds of those who listen to respond to the Lord's invitation to adhere to his word and become his disciples."

We have an opportunity to see a witness of joyous faith this weekend in Indianapolis. The 23,000 youths attending the National Catholic Youth Conference (NCYC) will be expanding their hearts, and sharing the witness of their faith.

They will be professing in faith and confidence and, at the same time, deepening their faith. They will be celebrating their faith with prayer and liturgy, especially the celebration of the Eucharist. They will focus on sharing their faith through witness of word and charity. And through it all, they will be growing in credibility as true believers in Jesus Christ.

If we are fortunate enough to be volunteers, chaperones, presenters or participants, let us take a close look at how our faith is celebrated this weekend. Let us see what can be built upon in our parishes and carried into the "Year of Faith." If you can't be present, ask someone who attends NCYC to share their experiences.

However the planning for the "Year of Faith" is organized in your parish, be sure to talk to the youths and your youth minister, especially if they participated in NCYC. They will have experienced and learned much, and will have much to share about the very goals toward which Pope Benedict is leading us.

If you are on a parish evangelization team, consider how these goals for the "Year of Faith" can be encouraged in your parish. Start talking, brainstorming and planning.

If your parish doesn't have an evangelization team, talk to your pastor about setting up a "Year of Faith" team. Coordinate with staff, parish council members and various committees to bring this year to life in your parish. And by the grace of God, may all our parishes grow in faith and joy.

(Peg McEvoy is the archdiocesan associate director for Evangelization and Family Catechesis. For questions and/or help starting a parish evangelization team, send an e-mail to her at pmcevoy@archindy.org or call 317-236-1430 or 800-382-9836, ext. 1430.) †

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 20, 2011

Ezekiel 34:11-12, 15-17
1 Corinthians 15:20-26, 28
Matthew 25:31-46

On this weekend, the Church concludes its liturgical year of 2011.

Next week, a new liturgical year will begin with the First Sunday of Advent.



This weekend, the Church closes the year with an excited and fervent proclamation of Christ as the king of all.

The first reading comes from the ancient Book of Ezekiel.

In this reading, God speaks in the first person, promising

protection of the flock—the people of God. He is the shepherd, seeking the lost, caring for the injured and rescuing the imperiled.

God will distinguish between the sheep and those who assume other identities because of their voluntary unfaithfulness.

St. Paul's First Epistle to the Corinthians provides the second reading.

This selection is a proclamation of the Resurrection, and of the role of the Lord as the Redeemer of humankind.

He is the Risen Lord, the first of those who will rise to everlasting life.

Those who will follow Jesus in being raised from the dead are "those who belong" to Christ, those persons who have admitted God, through Jesus, into their lives, and who have received from the Lord the gift of grace, eternal life and strength.

The reading frankly admits that forces hostile to God are at work in the world. These forces cannot be dismissed as insignificant. However, they are by no means omnipotent.

In and through Jesus, the power and life of God will endure. God will triumph over all evil. No one bound to God should fear the powers of evil, although all must resist these powers.

For its final reading on this great feast, the Church offers us a passage from St. Matthew's Gospel.

It is a glance forward to the day when God's glory will overwhelm the world, to the day when Jesus will return in majesty

and glory.

This expectation was a favorite theme in the early Church, the community that surrounded and prompted the formation of the Gospels.

The reading repeats the description given in the Book of Ezekiel.

In Ezekiel, God, the shepherd, separates the sheep from the goats, the good from the unfaithful.

In this reading from Matthew, Jesus promises a final judgment that will separate the faithful from the sinful.

Beautifully, in this reading, the Lord defines who will be judged as faithful and who will be seen as unfaithful. The faithful will not be those who only give lip-service to their belief in God, but those who, in the model of Jesus, give of themselves to bring relief and hope to others.

Reflection

A popular motion picture of 2011—and a true story at that—was *The King's Speech*. The movie is about King George VI of England, who lived from 1895 to 1952 and served his country on the throne from 1936 until his death. The film relates his determined efforts to overcome a serious speech defect.

The king and his wife, known to most people now as the late Queen Mother, the mother of the current Queen Elizabeth II, were great figures as the British struggled against enormous odds during the Second World War.

At the height of the war, with the German *blitz*, or bombing, so relentless, and with great deprivation among the people, the rumor spread that the royal family as well as the government officials would flee the country.

One day, arriving on the scene of a horrendous bombing attack, the queen was confronted with the question of whether or not she and her husband would send their young daughters to Canada to ensure their safety during wartime. Indeed, would she and the king flee England?

The queen answered, "My daughters will not leave without me. I shall not leave without the king. And the king? The king will never, never leave you!"

For us Christians, our king will never, never leave us. He is with us now and will guide us to heaven. †

Daily Readings

Monday, Nov. 21
The Presentation of the Blessed Virgin Mary
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-56
Luke 21:1-4

Tuesday, Nov. 22
Cecilia, virgin and martyr
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, Nov. 23
Clement I, pope and martyr
Columban, abbot
Blessed Miguel Agustín Pro, priest and martyr
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Thursday, Nov. 24
Andrew Dũng-Lac, priest and martyr
and his companions, martyrs
Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28

Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 25
Catherine of Alexandria, virgin and martyr
Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Saturday, Nov. 26
Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

Sunday, Nov. 27
First Sunday of Advent
Isaiah 63:16b-17, 19b; 64:2b-7
Psalm 80:2-3, 15-16, 18-19
1 Corinthians 1:3-9
Mark 13:33-37

Go Ask Your Father/Fr. Francis Hoffman

Catholics do not need to genuflect before receiving holy Communion

Q What are the specific guidelines for receiving Communion? Is it appropriate to bow or cross yourself when receiving?



I have been genuflecting briefly just prior to reception, and then crossing myself afterward.

It is in my heart to do this practice. But recently at a Mass, the priest scolded me harshly for genuflecting. He said, "No genuflecting. You will not genuflect."

I found this to be very upsetting. Do the guidelines change by diocese or region?

A The guidelines do not call for a genuflection before receiving holy Communion, and some people get upset if you do. Personally, I think it's silly that they get upset.

For the record, here are the guidelines for receiving holy Communion that are normative for the United States and do not differ by diocese or region.

"The norm for reception of holy Communion in the dioceses of the United States is standing. Communicants should not be denied holy Communion because they kneel. Rather, such instances should be addressed pastorally by providing the faithful with proper catechesis on the reasons for this norm.

"When receiving holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated Host may be received either on the tongue or in the hand, at the discretion of each communicant" (*General Instruction of the Roman Missal*, #160).

So you should receive standing, you should bow before receiving and—maintaining an obvious tradition—you should say "Amen" before you receive even if that is not explicitly stated in the *GIRM*.

As for genuflecting and making the Sign of the Cross, however, the *GIRM* does not address that point.

Since it is silent—the practice is neither permitted nor prohibited—I would treat it similarly to the widespread custom of raising hands in the *orans* position while praying the Our Father or the other common practice of holding hands during the Our Father.

Don't mandate it, but don't get upset if people do it. Remember, liturgy is not a marching band and unity is not uniformity.

Q I am a practicing Catholic and have been invited to a Jewish friend's wedding.

Can I partake in the ceremonies? What specifically does the Church say about my taking part in the breaking of the bread portion of the ceremony?

My parents explained to me that it would be a mortal sin if I were to partake in the breaking of the bread.

My Jewish friends explained that it is not the same thing as the Eucharist. Is this true?

A As a practicing Catholic, you may attend your Jewish friend's wedding and partake in the ceremonies if invited to do so.

To my knowledge, a typical Jewish wedding does not include a "breaking of the bread" ritual.

Rather, after the couple is married, the wedding reception begins with a "blessing" of the *challah* bread, a braided egg bread usually eaten on *Shabbat*, the Sabbath, and in other Jewish ceremonies.

You may eat that bread because it has no sacramental significance, and the blessing over it is simply an act of thanksgiving to God. More than a religious ritual, the blessing and consumption of the *challah* bread is an ethnic ritual. So your Jewish friends correctly explained that it is not the same thing as the Eucharist.

Your parents' claim that it would "be a mortal sin to partake in the breaking of the bread" does not apply to this Jewish ritual, but it does have merit with respect to Catholics participating in Protestant communion services. Catholics are not allowed to do that.

According to canon law, "Christ's faithful for whom it is physically or morally impossible to approach a Catholic minister may lawfully receive the Sacraments of Penance, the Eucharist and the Anointing of the Sick from non-Catholic ministers in whose churches these sacraments are valid" (#844.2).

None of those sacraments are valid in the Protestant congregations, but they are valid in the Eastern Orthodox Churches. †

My Journey to God

Royalty

I saw her fashionable footwear first,
Descending the stairs, next a
brilliantly-hued skirt
That swished with every step, and then
She appeared.

Smiling, beautiful, polished,
Hair corn-rowed, gold hoops in her ears,
She looked like African royalty,
And I felt small in her presence.

She was gracious—so gracious!—as
She worked with me. Kind, engaging,
Professional. I learned
She had traveled the world in her work.

I felt smaller and smaller in the presence
Of her educated, accomplished self.
She was so bright, so full of success!
I felt like nothing in comparison.

As I drove home, sad, I felt
The weight of life's discrepancies,
And I wondered how, and why,
Life is so disparate.

And then, as I mused,
Sinking deeper and deeper into the

great abyss
Of self-pity—Oh, I was wallowing
there!—
I heard a beep.

Stopped at a light, I heard a beep,
Someone honking—at me? I froze,
Looked straight ahead, but then
A second beep, insistent.

I turned and looked against my will,
And saw, in the little red car next to me,
My son,
Smiling and waving at me.

In that instant,
As my heart leapt
At the unexpected sight of that
Dear face, I knew

That each soul's path is that soul's
Own, seen, given, by a wise and
gracious God,
And suddenly
I felt like royalty.

By Linda Abner

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis.)

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.

ALBRIGHT, Valera M. (Jenkins), 81, Annunciation, Brazil, Oct. 25. Mother of Rhonda Barr, Rita Nobles, Rhea, Charles and Rod Albright. Grandmother of 10. Great-grandmother of nine.

ALTON, Charles E., 78, St. Joseph, Shelbyville, Nov. 3. Husband of Shirley (Gilbert) Alton. Father of Mary Behnke, Linda Gibson, Shirl McCrickard, James and John Alton. Brother of Betty Halter, Ann Houch and Rita Taylor. Grandfather of seven. Great-grandfather of two.

BACH, Robert, 95, St. Luke the Evangelist, Indianapolis, Oct. 30. Father of Robert O'Bannon Bach.

BURKHARDT, Mary Agnes, 91, Sacred Heart of Jesus, Indianapolis, Nov. 7. Mother of Kathy Michaelson, Betty and Leo Burkhardt. Grandmother of four.

BYERS, Mary, 86, St. Joseph, Rockville, Oct. 26. Mother of Catherine Cookson, Celeste Wheatfill, James and Jay Byers. Sister of Catherine Steven.

Grandmother of three. Great-grandmother of five.

COLLINS, Walton Albert, 84, St. Roch, Indianapolis, Nov. 6. Father of Eileen McCormick, Ed, Joe, Mike, Pat and Terry Collins. Grandfather of six. Step-grandfather of three.

CSESZKO, Elizabeth B., 104, St. Bartholomew, Columbus, Oct. 24. Mother of Robert Czeszko. Grandmother of seven. Great-grandmother of 10. Great-great-grandmother of three.

DWENGER, Dolores I., 89, St. Mary, Greensburg, Nov. 3. Mother of Donna Meyrose and Linda Klene. Sister of Dorothy Smith. Grandmother of three. Great-grandmother of two.

EICHER, Martha L. Vernia, 86, Our Lady of Perpetual Help, New Albany, Oct. 30. Mother of Martha True, Keith and Lee Eicher. Sister of Clarice Conrad, Anita Jones and Cleo Voyles. Grandmother of five.

FEDEROWICZ, Ella A., 90, St. Barnabas, Indianapolis, Nov. 1. Wife of Michael Federowicz. Aunt of several.

FEDEROWICZ, Michael B., 90, St. Barnabas, Indianapolis, Nov. 2. Uncle of several.

FREEMAN, Peggy, 86, St. Anne, New Castle, Oct. 28. Wife of Warren Freeman. Mother of Leesa Barton, Kathy Meyer, Linda Monty, Erin Murray and Bruce Freeman. Sister of Verna Coers, Jo Ditton, Marcia Harding and Jean Shallenberg. Grandmother of 13. Great-grandmother of several.

HALL, Charlotte, 93, St. Paul, Sellersburg, Sept. 27. Mother of Tom Hall.

HUGHEY, Olive, 100, St. Rose of Lima, Franklin, Oct. 29. Mother of Paul Hughey. Grandmother of 11. Great-grandmother of several.

JONES, Ann M., 51, St. Simon the Apostle, Indianapolis, Oct. 18.

LEAKE, Francis Gerald, 79, St. Mary, North Vernon, Oct. 25. Husband of Rose (Carrico) Leake. Father of Sandra Gregory, Cindy Paswater, Shari and Gary Leake. Brother of Janette Brown, Libby Palmer and Pat Roth. Grandfather of six. Great-grandfather of two.

McNALLY, Roland, 80, St. Mary, Richmond, Nov. 4. Father of Holly Butler, Shelley Erbse, Jayne Rheinhardt and Rand McNally. Brother of Charles, Donald and Mike McNally. Grandfather of 13. Great-grandfather of 11.

MOSES, Jack E., 77, St. Bartholomew, Columbus, Oct. 24. Father of Jon Akin, Julie Graham, Cassie Hill and Tracy Moses. Brother of Jayne Rosenbauer. Grandfather of nine. Great-grandfather of 11.

STITH, Ludy Louise, 92, Holy Angels, Indianapolis, Sept. 19. Mother of Rita McDonald, Joann Meadows, Russell and Stephen Stith. Grandmother of five. Great-grandmother of 10.

TRUEMAN, Roberta Lee, 84, St. Paul, Sellersburg, Oct. 29. Mother of Sarah Stengel, Suzanne Van Gilder and Marian Wright. Sister of Robert Shepherd. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of one. †



Autumn in Boston

Colorful fall leaves are reflected in the water as children cross a footbridge along the Esplanade in Boston on Nov. 8.

Franciscan Sister Mary Frank served as a teacher, principal and pastoral minister

Franciscan Sister Mary Frank, formerly Sister Annette, died on Oct. 30 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis, in Oldenburg. She was 86.

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

Sister Mary was born on Feb. 23, 1925, in Akron, Ohio.

She entered the Oldenburg Franciscans on Sept. 5, 1943, and professed her final vows on Aug. 12, 1949.

Sister Mary ministered as a teacher and principal at Catholic grade schools and high schools in Indiana and Ohio.

In the archdiocese, she served as assistant principal and taught religion at Cardinal Ritter Jr./Sr. High School in Indianapolis.

She also taught at the former Holy Trinity School in Indianapolis and the former St. Bernadette School in Indianapolis.

Sister Mary also served in pastoral ministry, hospital ministry and retreat ministry in Cincinnati.

In 1996, she began a new ministry as a communications secretary for the Franciscan Fathers of St. John the Baptist Province in Cincinnati.

Sister Mary retired to the motherhouse in Oldenburg in 2007.

Surviving are three sisters, Pauline Kline of Uniontown, Ohio; Rose Kline of Rootstown, Ohio; and Betty Robertson of Dunedin, Fla.; as well as a brother, George Frank of Cincinnati; and several nieces and nephews.

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

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THE SPIRIT OF CARING®

Palestinian Catholic visits Indiana to thank donors for scholarship

By Sean Gallagher

Zaki Sahlia is an intelligent, 27-year-old Palestinian Catholic.

With a degree in chemistry and plans to complete classes to receive a law degree, Sahlia wants to work in patent and intellectual property law, and could probably do so in many places around the world, including the United States where many of his cousins live.

But he has chosen to remain in the Holy Land despite the many challenges that he faces there as part of the small minority of Catholics who call the area home.

"This is the place where Christianity was born," Sahlia said. "So if I say that I am a Christian and I leave the Holy Land, what sense of Christianity do I have? I can't leave those places.

"I'm working 10 minutes from the Holy Sepulchre. I'm an hour's drive from Nazareth. To leave those places, even for money, is not worth it."

Sahlia recounted his hopes and dreams for himself and the Church in the Holy Land during a recent trip to Indianapolis. He came to the United States to visit and thank supporters of the Franciscan Foundation for the Holy Land (FFHL), which provided scholarships for him to study chemistry and law at universities in Israel.

"I'm very glad that I got the scholarship," Sahlia said. "Even if I thanked every day the people who gave me this scholarship, it wouldn't be enough. It's changing my future and my family's future."

Sahlia needed a scholarship for his college studies because his father had a debilitating stroke when Sahlia was 8.

As a child, Sahlia received tuition assistance from the FFHL to attend one of the Franciscans' Terra Sancta Schools near his home in Jaffa, Israel.

Franciscan Father Peter Vasko, president of the FFHL, said the foundation has provided college scholarships for Catholics in the Holy Land since 1996. For this academic year, 25 scholarships were awarded.

The foundation gives scholarships to Palestinian Catholics to help them find jobs that make it economically feasible to stay in the Holy Land and keep the Church there alive.

"None of them have left [the Holy Land]. This is the key," Father Peter said. "They sign a contract that they'll stay for three years after they receive their degree. Yet, none of all of those graduates has left [after that period]."

The funds for the scholarships come from donors to the FFHL, many of whom live in Indiana.

"For me, it's a joy bringing somebody [like] Zaki here and to tell the people what they have done for him, and asking for others to help the remaining students who are still there," Father Peter said.

Sahlia and other students like him are building a brighter future for the Church in the Holy Land, not only by earning professional degrees, but also by handing on the faith to the next generation.



Franciscan Father Peter Vasko, left, president of the Franciscan Foundation for the Holy Land, poses on Sept. 21 at the Archbishop O'Meara Catholic Center in Indianapolis with Zaki Sahlia, a Palestinian Catholic from Israel. Sahlia was visiting the United States to visit with and thank donors to the foundation who made possible college scholarships for himself and other young adult Palestinian Catholics.

He helps lead a youth group at his home parish, and also serves as a catechist. And he keeps in touch with other scholarship winners, and knows that they do the same.

"Most of them share my story," Sahlia said. "They had a difficult economic situation in their families. They have good jobs now in society. They're more productive for the Christians in the Holy Land. Two of my friends work in youth groups in other parishes. They're trying to help them in schools and in [learning] skills."

He and fellow young adult Catholics who have received FFHL scholarships are motivated to be active in the Church because they know so well how they have been blessed.

"God has given me a gift," Sahlia said. "And this gift came through the scholarship. I will not forget this gift. So I'm trying to give back to help my Church, my people, to help them stay there."

(To learn more about the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.) †

2012 papal trip to Mexico, Cuba being studied seriously, spokesman says



Pope Benedict XVI

VATICAN CITY (CNS)—Vatican officials are at an advanced stage in studying the possibility of a papal trip to Mexico and Cuba in the spring of 2012, the Vatican spokesman said.

Jesuit Father Federico Lombardi, the spokesman, told reporters on Nov. 10 that the nuncios to Mexico and Cuba have been told to inform those governments that "the pope is studying a concrete plan to visit the two countries, responding to the invitations received" from them.

Father Lombardi said a definite decision regarding a trip in the spring should be made

within a few weeks. The fact that the nuncios were asked to inform the governments demonstrates the advanced nature of the planning, he said.

The Mexican government and Mexican Catholics repeatedly have said they would like Pope Benedict to visit, "and he is happy to finally be able to respond," the Jesuit priest said. The pope went to Brazil in 2007, but would like to visit a Spanish-speaking country in the region and Mexico is the largest of them.

"Cuba is another country [where Catholics] really want to see the pope," he said, and a papal visit could

offer great encouragement to the people and the country "in an important period of their history."

Father Lombardi said the timing would be related to the 400th anniversary of the discovery of the image of Our Lady of Charity of Cobre, the patroness of Cuba.

"Just looking at a map, you see that Cuba and Mexico are in the same direction from Rome, so it's logical to combine in a single trip these two countries, rather than others that would require a longer and more complex itinerary," the spokesman said. †

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Our Lady of Providence High School girls' soccer team wins state title

School scores first IHSAA state crown in a team sport

By John Shaughnessy

During the weeks leading up to the state championship game, head coach Dave Smith kept stressing one point to the players on the girls' soccer team at Our Lady of Providence Jr./Sr. High School in Clarksville.



Dave Smith

He told the girls they had a great opportunity to give something special to so many people in a year when Providence—a school that had never

won an Indiana High School Athletic Association state championship in any team sport—is celebrating its 60th anniversary.

"We talked in our practices about giving our community a gift that couldn't be bought," Smith recalls. "This was a way of giving back to your parents, your school, your community. A lot of teams and a lot of players had given everything they had for their school and each other through the years. The team really bought into it—to give something back."

As they rode their school bus north to Indianapolis for the championship game on Oct. 29, the girls had already achieved a record of 20 wins, no losses and two ties in the season.

They had also won a lot of hearts and a growing number of fans as they successfully made their way through the sectional, regional and semi-state stages of the first ever Class A state soccer tournament—for schools with less than 756 students.

"We had a tremendous crowd from Providence show up for the championship," says Smith about the game against the team from Marian High School in Mishawaka, Ind. "We just took over the stands. We had fans who had never been to a soccer game before. We had fans come in from Chicago and New York. It was just a great thing to see the community rally behind the girls' soccer team."

Naturally, part of the reason for the huge turnout was the team's success, but Smith heard from enough fans to know there was another reason for the large crowd—the character of the girls on the team.

"One of the reasons a lot of people got on the bandwagon is that they see the girls as wonderful representatives of Providence and Catholic schools," says Smith, who is also the school's director of admissions. "The girls had an unselfish attitude. They're



Above, members of the girls' soccer team at Our Lady of Providence Jr./Sr. High School in Clarksville show their joy and their trophy after winning the Class A state championship on Oct. 29. It is the first time in the 60-year history of the school that a Providence team has won an Indiana High School Athletic Association state championship in a team sport.

Left, the players and coaches of the girls' soccer team at Our Lady of Providence Jr./Sr. High School in Clarksville pray before the Indiana High School Athletic Association Class A state championship on Oct. 29. Providence and Marian High School in Mishawaka, Ind., played to a scoreless tie through 80 minutes of regulation and two overtime sessions before Providence won the game by scoring more penalty kicks.

humble. They don't talk trash. Teachers would stop me in the hallway and say, 'I just love the girls on your team. They're just fantastic in the classroom.'"

In the tense state championship game, the Providence girls needed that character as much as the quality of play that had made them undefeated. After 80 minutes of regulation, the championship game was scoreless. The score stayed the same after two overtime sessions of seven minutes each.

So the game came down to penalty kicks, where five players from each team took turns trying to score against the other

team's goalkeeper. When it ended, Providence had scored three goals to Mishawaka's one.

For the first time in 60 years, an Indiana High School Athletic Association state championship trophy was handed to a Providence team.

"There was a lot of jumping up and down, a lot of hugs, a lot of girls screaming," Smith says. "I definitely had a moment of being overwhelmed. I bent over and put my head down. Then I looked at the sky and just said, 'Thank you.'"

Later, he found his wife, Yvonne, a Providence graduate who has taught for

20 years at Most Sacred Heart of Jesus School in Jeffersonville.

"She told me that after the game, she was crying," Smith recalls. "I said, 'Why were you crying?' She said that a lot of Providence people were crying. It just meant a lot to our community. Our people tend to be really tight-knit. Blue Pride still runs through the people here."

Smith cherishes that sense of Providence pride as much as he savors the state championship that the girls' soccer team earned.

"It was really kind of humbling," he says. "It was just a beautiful thing." †

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