Both major political parties seek Latino support in tight election race

WASHINGTON (CNS)—The conventions for the two major political parties in the United States have wrapped up, but the fight for votes is nowhere near over. In an election that promises to be tight, what’s clear is that both parties are emphasizing their respective support of Latinos in the United States. One party showed off its Latino backing with the voice of Republican Sen. Marco Rubio of Florida, while the other featured the Democratic mayor of San Antonio, Julian Castro, as a keynote speaker. Those men were just two in a long lineup of Latino speakers prominently featured by both sides.

What’s foremost in the minds of some is not the immediate effect of the Latino vote in the 2012 election, but its impact beyond. Line up the Republican and Democrat platform side by side, and Latinos in the United States would tend to check off more boxes favorable to the Republicans’ most prominent conservative views, said Gabriel Plonieta Blanco, editor of El Tiempo Hispano, a bilingual, Spanish-English newspaper in the Philadelphia area.

Since they tend to be practicing Catholics, “many [Hispanics] are against abortion and are pro-life,” Plonieta said. They don’t tend to favor the redefinition of marriage either, he added.

However, Plonieta said, it’s rare to encounter an active Republican Latino. Start talking about immigration and that’s what will get the attention of a Latino voter most of the time, said Plonieta.

“It adds a lot and creates major sympathy for the Demoerats,” he said.

Tony Yapias, director of an immigration advocacy group, Proyecto Latino de Utah in the Philadelphia area, agreed.

“Since they tend to be practicing Catholics, it’s a participation issue,” he said.

For him, the most effective way to get the Latino vote is for both major political parties to make a more concerted effort to get their latino clients to the polls.

At the heart of the issue is whether the immigration topic attracts Latinos has to do with what will get the attention of a Latino voter by both sides.

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By John Shaughnessy

They both know what it means to struggle, to need help.

They both also have a desire to make a dream come true for someone else.

These qualities connect Esmeralda Gomez and John Gause even though the two Indianapolis residents have never met.

As a young single mother, Gomez wants to give her 7-year-old daughter, Aylee, the best education possible—a Catholic school education that she believes will help her child attend college and become the art teacher she longs to be.

As a successful businessman and the father of three young children, including his 7-year-old daughter, Maggie, Gause remembers growing up in a family of eight children, and how his parents worked tirelessly—and still needed help at times—to give their children the Catholic education that formed their lives.

As Gomez dreams and Gause remembers, their lives have become connected through a program that offers children from low-income families the opportunity to attend a Catholic school—the Educational CHOICE Charitable Trust program that also offers potential donors the opportunity to fulfill those dreams.

Living a dream

A second-grade student at St. Philip Neri School in Indianapolis, Aylee is one of the 2,298 children in Catholic schools across the archdiocese who have been granted an Indiana Choice Scholarship, commonly known as a voucher.

One parent’s hope, another parent’s help leads to a child’s choice of Catholic school

Esmeralda Gomez and her daughter, Aylee, are all smiles because of the girl’s experiences at St. Philip Neri School in Indianapolis. Aylee has been able to attend the school through the generosity of people who contribute to the Educational CHOICE Charitable Trust.

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See CHURCH, page 2

Misreading of Second Vatican Council led to ‘collapse’ in Marian devotion and studies, expert says

VATICAN CITY (CNS)—Devotion to Mary “collapsed” in some parts of the United States after the Second Vatican Council even though the council fathers had upheld her critical place within the Catholic faith, said a leading American expert in Marian studies.

The council’s decision to integrate a draft text on Mary into a larger dogmatic text—“Lauren Gentilu”—“Light of the Nations”—rather than publish it as a separate document—sent an unintended message to the rest of the Church, Holy Cross Father James Phalan, president of the Mariological Society of America, said in a presentation at an academic conference in Rome.

Even though bishops felt Mariology, like the Church as a whole, needed to be renewed in light of tradition, liturgy and the Bible, later an “overly rationalist’” historical approach reduced the role of the Holy Spirit and marginalized most forms of devotion, Father Phalan said.

Worsening the problem, he said, was the timing—the period after Vatican II coincided with the upheaval of the 1970s when religious traditions and beliefs were being intensely questioned or completely dismissed by society.

Marian devotion “was caught up in this confusion,” and there was a drop-off in practice and study, he said.

“The apparent change in emphasis on the Blessed Virgin contributed to a full-scale collapse of Mariology that has had very notable effects on the life of the Church,” he said in his talk on “Mary and the Second Vatican Council.”

Father Phalan, who is also director of Family Rosary International, was one of the scholars, experts and theologians speaking at the 23rd Mariological Marian International Congress held in Rome on Sept. 4-9.

In light of the upcoming 50th anniversary of the opening of the Second Vatican Council, the talks focused on “Mariology since the Second Vatican Council: Reception, Results and Perspectives.” More than 300 people from 37 countries attended the meeting, which was sponsored by the Pontifical Marian International Academy.

The council fathers had drawn up what Father Phalan called “the most complete and conclusive doctrinal statement about the
CHANCE continued from page 1

State-funded vouchers cover the tuition and fees at accredited private schools in Indiana to a maximum of $4,500 per year in grades 1 to 8.

“I started at Little Flower School and graduated from Our Lady of Lourdes,” he recalls. “There were two years, based on finances, when my parents took us out of the Catholic school system. That was third- and fourth-grade for me. My parents saw the difference, and I felt the pain. My dad worked two jobs, and my mom worked part-time while raising eight kids. I know we got help, too.”

“I look at the sacrifice my parents made. I look at all my brothers and sisters have been able to accomplish. I credit that background and that education to basically everything I have today.”

Part of Gause’s success story includes being president of Apex Benefits, an employee benefit firm in Indianapolis that he started. Much of his life story includes “giving back.” He has coached sports at Our Lady of Lourdes Parish. He has stayed involved and committed to Father Thomas Sciecco Memorial High School in Indianapolis, where he graduated in 1980. And he is the chairperson of the archdiocese’s Celebration Catholic School Values: Scholarship and Career Achievement Awards event on Oct. 30.

He also contributes to the Educational CHOICE Trust. This year’s Career Achievement Award recipients are Providence Sister James Michael Kempf of the Ursuline Congregation of St. Jude School in Indianapolis, and Dennis Sponsel, chairman of the Mother Theodore Catholic Academies board. Fred Klipsch will receive the Community Service Award for his leadership as the president of School Choice Indiana and the Educational CHOICE Charitable Trust.

This year’s event will also focus on promoting the importance of Indiana tax credit scholarships as a way to make a Catholic education possible for children from lower and moderate income families.

“The goal of the archdiocese is to have Catholic schools identify each and every eligible potential kindergarten or first-grade student, and offer the opportunity for a CHOICE Tax Credit Scholarship so that the student may be eligible for an Indiana state school voucher,” noted G. Joseph Peters, associate executive director of the archdiocese’s Office of Catholic Education.

“Eligibility can only be established during the first year of enrollment in the Catholic school, and could qualify a student for a state voucher of $4,500 or more annually for the next 12 years—a potential $54,000 to $64,000.”

Contributing to the tax credit scholarships also provides a tax credit reward for donors, Peters said.

Donors can get credit for up to 50 percent of their state tax liability for a qualifying donation to the scholarships plus a federal tax deduction.

“This year’s event will raise money through our approved Scholarship Granting Organization and for general scholarships for our most needy students,” Peters said.

More than $270,000 has already been raised as the result of 11 regional breakfast meetings across the archdiocese with potential individual and business donors.

There are several levels of sponsorships available for this year’s event and scholarship program. Platinum sponsorships are available at $15,000, gold at $10,000, silver at $5,000 and bronze at $2,000. Individual tickets to the event are $75. For more information about the event, tickets or sponsorships, contact the archdiocese’s Office of Stewardship and Development at 317-236-1508 or 800-382-9363, ext. 1568.
Upcoming meetings will help men learn about the diaconate

By Sean Gallagher

Starting on Sept. 23, the archdiocesan Office of Deacon Formation will start a series of meetings to help interested men learn more about the diaconate and discern if God might be calling them to this vocation.

The seven sessions will occur on a monthly basis at locations across central and southern Indiana, and will be held from 2 p.m. to 4 p.m. the learning and discernment that each meeting will facilitate will lead to the formation of the archdiocese’s third class of deacon aspirants that will begin its formation in August 2013.

Men potentially interested in applying to be a part of the class are asked to attend all sessions.

“The first meeting will probably be for those who really feel that they have a call, plus many of those who are just curious,” said Deacon Kerry Blandford, director of deacon formation for the archdiocese. “Guys will have had the chance to process things and say ‘This is for me’ or ‘Maybe this is for me, but not at this time’—things like that.”

Deacon Blandford said that he would then expect the number of men attending subsequent sessions to be smaller. He said the maximum number of men in the new class will be 16.

Each session will cover various topics related to the diaconate—the diaconate in the Archdiocese of Indianapolis, the uniqueness of the vocation, its relationship to family and ministry, and the various spheres of deacon formation. Several deacons and their wives will give presentations at the meetings.

Deacon Blandford said that wives of potential deacon candidates should attend the sessions with them.

“We really ask that the men and their wives attend these sessions so that the wife understands what this will mean to them,” he said. “A deacon’s wife can be very involved [in ministry] or maybe not as involved.”

It’s up to the individual.”

The first two times that information sessions about the diaconate were held in the archdiocese there were very few permanent deacons ministering at parishes. So few of the men attending them had had any experience of deacons in the life of their parishes.

This time will be different since two classes of deacons have been ordained, and are ministering at parishes across central and southern Indiana.

“I think we’re going to have inquirers who will come with more of a basic knowledge of what the diaconate is,” said Deacon Blandford. “They may have seen deacons in action. Maybe they’ve had a chance to sit down and talk with deacons about the process of discernment.”

Deacon Blandford said that men from parishes that have not yet had a deacon assigned to them are welcome to attend the sessions and apply to become an aspirant.

He said he learned about the permanent diaconate on his own in the mid-1990s, several years before it was implemented in the archdiocese.

At the time, Deacon Blandford, who also serves as parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, said he was doing research on the diaconate for a Rite of Christian Initiation of Adults presentation.

“You get on the Internet, and suddenly I realized that I had spent three hours bouncing all over the place reading about the permanent diaconate and saying, ‘I think I could do this,’” he said. “So when it later popped up in The Criterion, I said, ‘OK. This is it.’ ”

Deacon Blandford is looking forward to meeting men who are now in the position he was in years ago—interested in learning more about the diaconate and wondering if God might be calling them to it.

“There’s going to be a certain joy in seeing guys who are looking seriously at this vocational call in their lives,” said Deacon Blandford, “and helping them discern if this is for them or if it is for them at this time.”

(For more information about the upcoming deacon information meetings, call Deacon Kerry Blandford at 317-236-1492 or 800-382-9836, ext. 1492, or send an e-mail to kblandford@archindy.org.)

Deacon Formation will start a series of meetings to help men learn about the diaconate and discern if God might be calling them to this vocation.

The second class of men to be ordained as permanent deacons for the Archdiocese of Indianapolis lay prostrate in prayer on June 23 at St. Peter and Paul Cathedral in Indianapolis. Meetings will start soon to help men learn about the diaconate and discern if God might be calling them to this vocation.

Deacon information and discernment sessions

All meetings will take place from 2 p.m. to 4 p.m. For more information, call Deacon Kerry Blandford, archdiocesan director of deacon formation, at 317-236-1492 or 800-382-9836, ext. 1492, or send an e-mail to kblandford@archindy.org. Do not call the host parishes for information about the meetings.

• Sept. 23—St. Lawrence Parish, 6944 E. 46th St., in Indianapolis
• Oct. 14—Our Lady of Perpetual Help Parish, 1752 Schiller Lane, in New Albany
• Nov. 11—St. Andrew Parish, 235 S. 6th St., in Richmond
• Dec. 16—St. Patrick Parish, 1807 Poplar St., in Terre Haute
• Jan. 13—St. Barnabas Parish, 8300 Rahle Road, in Indianapolis
• Feb. 10—Holy Angels Parish, 740 W. 28th St., in Indianapolis
• March 10—St. Joseph Parish in Jennings County, 1875 S. County Road 700 W., near North Vernon
Bishops fill St. Peter’s Basilica at the Vatican as Pope Paul VI presides over a meeting of the Second Vatican Council. During the upcoming year of Faith, Catholics across central and southern Indiana will be called and referred to “Lumen Gentium” (“Light of the Nations”), one of the main documents produced by the council.

Archdiocese prepares to celebrate the Year of Faith

“A good thing is true and hard to do, but it is not always easy to explain to others. We would like to believe this, but that would be too great a ‘leap of faith.’ In spite of all the technological wonders of our modern age, it’s often hard to get the word out about all the things that are important to our Catholic way of life. The Archdiocese of Indianapolis is addressing this communications challenge in an exciting and innovative way by asking every parish in central and southern Indiana to reach out to parishioners through a process that is designed to be both engaging and practical.

Bishop Christopher J. Coyne, apostolic administrator, is inviting all Catholics in the archdiocese to contribute to the writing of a pastoral resource called “10 Things We Want You to Know about the Catholic Faith.”

The process starts with a call to read, prayerfully reflect on and discuss one of the foundational documents of the Second Vatican Council, the “Dogmatic Constitution on the Church,” known as “Lumen Gentium” (“Light of the Nations”). Bishop Coyne describes “Lumen Gentium” as a gift from God that unites—inextricably—we believe our faith (and what we do with our works). Or, as our Emeritus Archbishop Daniel M. Buechlein likes to say, “There can be no divorcing doctrine (what we believe and teach) from the practice of our Catholic faith (what we do in our daily lives).”

We hope that the soon-to-be-written “top 10” list (what the faithful wants all people of good will to know about the Church’s teaching and its pastoral ministry) will be a compendium of the practical wisdom and spirituality found in the way of life lived by Catholics. Christians for the past 2,000 years.

That list deserves to be shared with our sisters and brothers in all regions of our archdiocese! But according to Bishop Coyne, we cannot effectively share our faith with others until we first spend a period of time bolstering our own faith in Jesus and our love for His Bride, our Church.

Let’s observe the Year of Faith by prayerfully reflecting on what it means to be Catholic as well as by contributing to the archdiocesan effort to articulate the “10 Things We Want You to Know about the Catholic Faith,” and—most importantly—by living our faith on a daily basis.

—Daniel Conway

Making Sense of Bioethics

Decision regarding discontinuing dialysis must be communicated carefully

Patients and families sometimes struggle with the question of whether dialysis is “worth it.” A young woman wrote about her experience on a website addressing dialysis patients’ concerns, “My father has been on dialysis for three years, and he’s 62 years old. A few days ago, he said he was too tired to stop going because he was ‘sick of it.’ We talked to him and told him it would hurt us if he stopped, but now I’m thinking that he shouldn’t have talked him out of it. This isn’t about me and my feelings. This is about what he wants to do.”

When would discontinuing dialysis be a reasonable and morally acceptable choice? Could discontinuing dialysis ever be tantamount to suicide?

While every person is obligated to use ordinary and proportionate means to preserve his or her life, no person is required to submit to a health care procedure that he or she has judged to be a free and informed consent, to provide little hope of benefit or to impose significant risks and burdens. Withholding benefits and Bar’s is at the heart of the question of starting, continuing or stopping dialysis. As the U.S. Conference of Catholic Bishops has noted, “We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute for we may reject prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.”

The benefits of the commonly used procedure known as hemodialysis (filtration of the blood) are well known. As kidney function declines, dialysis performs part of the work that healthy bodies normally perform—they cleanse our body from the blood. Dialysis can serve as a bridge to a kidney transplant, which can offer the patient a new lease on life. Discontinuing dialysis during complete kidney failure usually means that the patient will die in a matter of days or weeks.

The burdens of dialysis vary from patient to patient. The procedure can be time-consuming, requiring patients to drive to a dialysis center through the week for three to four hours at a stretch with additional time for transportation. Patients can also feel extremely tired the next day. Other burdens may include sharp drops in blood pressure during or after the procedure. Fainting, nausea, muscle cramps, temporary loss of vision, irritation and fatigue can occur. Some patients manifest abnormal heart rhythms from electrolyte imbalance, while others may experience allergic reactions or bleeding problems from the chemicals or blood-thinning medicines used during the dialysis.

Long-term dialysis can cause bone and joint problems and a host of other conditions known as amyloidosis in the hands, wrists, and shoulders. Neck can cost may represent another concern on top of other personal finances and insurance situation.

Still other burdens may include problems with the access point made for the dialysis—called a fistula—which usually occurs in the arm. This is a surgical connection made under the skin as an access point, allowing needles to access blood flow for dialysis. As many as 25 percent of hospital admissions among dialysis patients are due to problems with fistula malfunction, thrombosis, infection and access. Multiple surgeries may be required to assure that a fistula continues to function during the time it is used.

Dialysis can prolong and save a patient’s life, but can also impose significant burdens. Depending on the various side effects and problems associated with the procedure, and depending on how many of the minimal benefits the patient may be in light of other medical conditions that the patient may be struggling to manage, it can become reasonable, in some cases, to discontinue dialysis.

The burdens of hemodialysis can sometimes be lessened by using a different kind of dialysis known as peritoneal dialysis, which is similar to being instilled in a permanently positioned catheter and later drained. Peritoneal dialysis can be performed by patients at home.

It’s not possible with the limited information we have to draw any moral conclusions about the case of the father who is “sick of it” and wants to stop dialysis.

We need further details. What is the reason for his request? Is it the continuing serious complications and significant burdens from dialysis? Does he have other medical conditions, besides kidney failure? Is he suffering from depression for which he could be treated? or was he ever given a choice to not to go?

We would never choose to bring about our own or another’s death by euthanasia, suicide or other means. But we may properly recognize, on a case by case, detail-dependent basis, that at a certain point in our struggle to stay alive procedures like dialysis become unreasonable or medically unnecessary. Certain treatments that are no longer obligatory.

In these cases, it’s always wise to consult every available source of medical expertise, particularly in these often difficult bioethical issues.

(Father Tadeusz Pucholczyk, 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)
LATINO
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37 percent as independents and 16 percent as Republicans.

“Democrats have done a 100 percent better job” of treating Latinos as part of this country, said Yapias, who identifies himself as an independent voter.

The Republican Party may have a platform of social issues that appeals to Latinos but the problem is the lack of respect they have shown toward them in this country, even those who are citizens, he said. Take Arizona, for example, said Yapias.

Listen to the rhetoric of Republican Arizona Gov. Jan Brewer, who along with her state’s Maricopa County Sheriff Joe Arpaio, regularly take to the airwaves using language that makes Latinos, even those who are U.S. citizens, feel as if they will be targeted as illegal or undocumented, Yapias said. That doesn’t make anyone feel comfortable, no matter what social issues they may espouse, he added.

“I am very conservative,” said Yapias, a member of the Church of Jesus Christ of Latter-day Saints. “But I tend to watch out for the interest of Latinos.”

He sees himself as being welcomed by the Democrats, even with his conservative views, and tends to support them at the voting booth because of the way they embrace Hispanics, he said. Though Republican presidential candidate Mitt Romney is a Mormon like Yapias, the latter doesn’t feel that Romney will embrace Hispanics, he said.

“Of course, as an independent voter, he said. “I vote for those who seek me,” Yapias said, meaning that if a politician wants his vote, he or she must find a respectful way to address Latinos. So far, he sees former Florida Gov. Jeb Bush as the only prominent Republican making a plea to his kin to stop “acting stupid” toward Latinos, Yapias said.

But as the numbers of Latinos adding to the independent roster grow, it’s a voting bloc that’s complex and that no one can afford to take for granted.

Recently, Pilonieta said, he has heard more grumblings from Latinos about the Democrats’ support for redefining marriage. He also said he has heard from many Latinos who are not happy with the Health and Human Services’ mandate, and who believe the Obama administration had overturned its stipulations. They view the mandate requiring religious institutions to pay for health insurance covering abortifacients, contraceptives and sterilization as a religious freedom issue, he said.†

“People say, ‘I want a job, I want those who will create jobs, but I want to be treated well, too’,” Yapias said.

But that’s not to say he doesn’t favor some Republicans. Yapias supported Chris Cannon in 2008 in his bid for U.S. Representative for Utah’s 3rd congressional district.

“I’m an independent,” Yapias said. “Don’t take my vote for granted.”

And that may explain the growing numbers of independent Latino voters, whom he described as not quite Democrats, but not feeling welcomed by the Republicans.

“I vote for those who seek me,” Yapias said, meaning that if a politician wants his vote, he or she must find a respectful way to address Latinos. So far, he sees former Florida Gov. Jeb Bush as the only prominent Republican making a plea to his kin to stop “acting stupid” toward Latinos, Yapias said.

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Young men carry a statue of Mary during the sixth annual Worldwide Children’s Eucharistic Holy Hour at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 3, 2008. A recent conference at the Vatican discussed the role of Mary in the life of the Church since the Second Vatican Council. Holy Cross Father James Phalan said a misinterpretation of the council’s teachings on Mary led to a “collapse” of Marian devotion in parts of the United States.

MARY
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Blessed Virgin Mary ever written,” and made it the final chapter of the 1964 Dogmatic Constitution on the Church (“Lumen Gentium”).

Its placement within a document about the Church as the body of Christ underlines the council fathers’ vision of Mary “in relation to Christ and the Church, not as someone separate or independent of Christ and the Church,” he said.

“The council fathers wanted us to see Mary as identified with the Church,” a notion that Pope Benedict XVI has often repeated, saying that Mary, as a personification of the Church, should be appreciated and imitated in her contemplative and personal relationship with Christ, Father Phalan said.

Cardinal Angelo Amato, president of the congress and prefect of the Congregation for Saints’ Causes, said Vatican II was a “momentous watershed moment for Marian discourse” — steering it away from “every undeserved doctrinal and devotional exaggeration,” which would put Mary on equal ground with the Lord. Rather, it upheld her unique, yet human role in God’s plan of salvation. She “is the living vessel who, in receiving, transmits the salvation of Christ,” he said.

The Church teaches that salvation only comes from God in Jesus Christ, he said, but the human being must still be open and receptive to that grace. Any sense of Mary being “co-redeemer” must be understood as “co-opportunities,” not being “equal to,” Jesus because God the Father generates salvation, and Mary, the mother, is the recipient of that gift.

“This is the theological reason to affirm the reality of Mary and the ‘Marian principle’ in the Church,” the Italian cardinal said.

While popular piety may have suffered in some parts of the West, Cardinal Amato said Pope Paul VI, John Paul II and Benedict did much to enrich and invigorate Marian reflection and tradition.

Pope Benedict has promoted attachment to Mary as a way for the faithful to draw closer to Christ. While Catholics must not exaggerate or over-sentimentalize her role, the pope has said that Mary “is a creature of courage and of obedience — an example to which every Christian — man and woman— can and should look.”

In light of the upcoming Year of Faith and the call for new evangelization, Mary can again play a critical role, Father Phalan said.

“She was the first evangelist,” showing Jesus to the world, starting with the shepherds and wise men. And she is a model for all Christians in understanding what faith is, and how to accept and participate in salvation, Father Phalan said.

Given the troubled world of today, he said, “the love and mercy of God that flows through Mary” must be “even more present as part of evangelization today.”

†

(A CNS video interview with Holy Cross Father James Phalan can be seen at www.youtube.com/watch?v=d6txRzhvvPg)
**Events Calendar**

**September 14-15**
St. Mary School, 5355 E. Troy Ave., Indianapolis. “Applefest,” free clinic, 5 run/walk, 8:30 a.m., $15 per person, proceeds to those being helped by SSVdP. Information: 812-658-0988 or noodle.soup@kimball.com.

**September 16**
St. Meinrad Archabbey, 200 Hill Drive, St. Meinrad. “Prayer–What Is It Really?” and Beggars for the Poor ministry. The event starts at 9 a.m. and is intended for all those who minister, serve or volunteer at a parish or school with a Latino presence. Dr. Timothy Matovina, professor of theology and executive director of the Institute for Latino Studies at the University of Notre Dame, is the keynote speaker.

**September 17**
Benedict Inn Retreat and Conference Center, 4020 Southern Ave., Beech Grove. “Catholic Identity and Doctrine–Praying the Liturgical Year: session two of four, Father James Farrell, presenter. 6:30-9 p.m. $25 per session includes dinner. Information: 317-708-7551 or www.benedictinn.org.

**September 18**
Greenbush, 902 N. Holmes Ave., Columbus. “Oktoberfest,” 1 p.m. and the walk starts at 2 p.m. After the walk, refreshments will be served and participants will be able to take a guided tour of the city’s Food Pantry. All proceeds from the “Friends of the Poor—Walk a Mile in My Shoes” fundraiser will benefit the families and individuals served at the Indianapolis SVSVdP Food Pantry, Distribution Center and Beggars for the Poor ministry.

The “Friends of the Poor” walk is one of the few programs that has no administrative fees. All proceeds go directly to those being helped by SVSVdP. To sign up for the walk, sperson become a “virtual walker” or get more information, log on to www.indySVSVdPWalk.com. The walk is also promoted on Facebook at “Indy SVSVdP Walk for the Poor” and Twitter at @IndySVSVdPWALK.

**Rosary makers**

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**Day of enrichment for those in Hispanic ministry is set for Sept. 29**

“Serving One Another—Hispanic Presence in the Archdiocese,” a day of enrichment, celebration, worship and sharing, will be held on Sept. 29 at Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. The event starts at 9 a.m. and is intended for all those who minister, serve or volunteer at a parish or school with a Latino presence.

Dr. Timothy Matovina, professor of theology and executive director of the Institute for Latino Studies at the University of Notre Dame, is the keynote speaker.

Topics to be explored during the day include the history and principles of Hispanic ministry; Latino families and youth; ministering to first, second and third generations of Latinos; faith expressions; Hispanic spirituality; and intercultural ministry.

In addition to Matovina’s keynote address, highlights of the event include an opening prayer with Bishop Christopher J. Coyne, apostolic administrator, as well as two group sessions, panel discussions and the chance toaltar the rosary.

For more information, contact Franciscan Brother Moises Gutierrez at 317-592-4068 or mona.wagner@kimball.com.

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**Retreats and Programs**

**September 14-16**


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**Retreats**

**Event Calendar**

**September 14-15**

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. “Applefest,” Fri. 5-10 p.m., Sat. all day, rides, food, entertainment, car show, 5 p.m. Information: 317-831-4142 or eblair@saintm-church.org.

St. Lawrence Parish, 6944 E. 66th St., Indianapolis. “Fall Festival,” food, rides, games, music, Fri. 5-11 p.m., Sat. 3-11 p.m., Sun. 1-5 p.m. Information: 317-546-4015.

St. Michael the Archangel Church, 3534 W. 33rd St., Indianapolis. Helpers of God’s Precious Infants, pro-life Mass, Father John McCusker, celebrant, 8 a.m. 30, 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. Thomas More Parish, 1200 N. Indiana St., Mooresville. “Applefest,” free clinic, 5 run/walk, 8:30 a.m., $15 per person, proceeds directly to those being helped by SSVdP. Information: 812-690-4210 or tesse johnson@ssvdp.org.

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**Society of Saint Vincent de Paul to host “Friends of the Poor” walk on Sept. 29**

The annual “Friends of the Poor—Walk a Mile in My Shoes,” the Society of St. Vincent de Paul fundraiser to benefit Indianapolis’ neediest citizens, is Sept. 29 at Washington Park, 3130 E. 30th St., in Indianapolis. Registration for the walk begins at 1 p.m. and the walk starts at 2 p.m. After the walk, refreshments will be served and participants will be able to take a guided tour of the society’s Food Pantry.

All proceeds from the “Friends of the Poor—Walk a Mile in My Shoes” fundraiser will benefit the families and individuals served at the Indianapolis SVSVdP Food Pantry, Distribution Center and Beggars for the Poor ministry.

The “Friends of the Poor” walk is one of the few programs that has no administrative fees. All proceeds go directly to those being helped by SVSVdP. To sign up for the walk, sperson become a “virtual walker” or get more information, log on to www.indySVSVdPWalk.com. The walk is also promoted on Facebook at “Indy SVSVdP Walk for the Poor” and Twitter at @IndySVSVdPWALK.

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**VIPS**

**Lawrence and Charlene (Towell) Butcher, members of Most Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on Sept. 15. The couple was married on Sept. 15, 1962, at St. John Church in Logansport, Ind.**

They are the parents of three children: Laurie Lundy, David and Steven Butcher. They also have three grandchildren. †

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**Rosary makers**

Catherine Jane Rene Mbassi of St. Monica Parish in Indianapolis, right, helps Keith Wagner, a participant in the Spiritual Development Program and member of St. Malachy Parish in Indianapolis, make a rosary. They were among 32 SPRED friends and 20 catechists from around the archdiocese who gathered on Aug. 11-12 for the annual SPRED retreat at the Benedict Inn Retreat and Conference Center in Beech Grove. The theme of the retreat centered on the Olympics, which was “Lighting the Torch for Christ.” Retreat participants played games, sang praise and worship music, offered prayers tied to balloons and learned how to make rosaries.
Your year is a Year of Faith

This is your year. You are personally invited to participate in the Year of Faith. Without your personal involvement, this year won’t achieve its most important goal for you—your faith being refreshed so your joy can be complete and you can have life in its fullness!

You’re invited to join a united archdiocesan effort from the convenience of your own home. Here’s how:

Help us write a pastoral resource called “10 Things We Want You to Know about the Catholic Faith.”

1. That’s right. Help us produce a resource you can use to share with friends and neighbors. How do you help produce this resource? Please see Step 2.

2. Treat yourself to a healthy helping of Sacred Tradition! Both sacred Scripture and sacred tradition are important in listening to God. Because the Year of Faith celebrates 50 years since an important chapter in Sacred Tradition, we invite each Catholic to read and discuss a key document from the Council regarding our Church.

The document is called “Lumen Gentium ("Light of the Nations")” and is available online as well as in low-cost booklets. For starters, log on to www.vatican.va/archive and click on Vatican Council II.

3. Enjoy your parish town-hall meeting. Each parish is asked to have a kind of town hall meeting some time before Advent or shortly after the Christmas season.

The goal of this meeting is to facilitate a great discussion that will surface—yes, you guessed it—10 things we want you to know about our Catholic faith. The 10 facets of our beautiful faith that you should find most important to share with friends and neighbors will be one fruit of this engaging parish gathering. Additional parish activities will mark the Year of Faith in various ways.

Our Year of Faith runs from Oct. 11, 2012, through Nov. 24, 2013. Details about our archdiocesan process will be announced by your parish leaders and on the archdiocese’s website. Clearly, your Year of Faith will energize you to engage in sharing your Catholic faith with friends and neighbors. This evangelization activity has in recent years been referred to as the new evangelization.

Throughout the Year of Faith, you will notice references to evangelization, and certainly this year will better prepare us to share the Good News of salvation in Jesus Christ.

The Year of Faith also celebrates 20 years since the Catechesis of the Catholic Church was published, and began to clarify what we believe and specifically who we must know to be saved from sin and death.

The United States Catholic Catechism for Adults, which flows from and refers back to the Catechesis of the Catholic Church, is being well-used this year by teachers, catechists, principals and additional Catholic education leaders in a recently launched certification effort by the archdiocesan Office of Catholic Education.

Please enjoy this supplement’s great information on catechetical certification and a host of other efforts meant to share the faith in the Year of Faith and beyond.

(Ken Ogorek is archdiocesan director of catechesis.)

A passion for service

By John Shaughnessy

Cathy Dearing’s list includes the major hopes that many people have for their lives:

• Stronger relationships with family and friends.
• A better sense of feeling rested and well, physically, mentally and emotionally.
• A greater awareness of how special life is.
• A deeper relationship with God.

Dearing not only shares those hopes from her own life, she also shares the path that has helped her reach them in the past 12 years. She sums up her advice in three words: Take a retreat.

“[I]f I didn’t go on retreats, my life would be different,” says Dearing, a member of St. Barnabas Parish in Indianapolis. “I feel more connected with living because of retreats. They help me as a mom, a wife, a daughter. They help remind me that God needs to be more central in my daily life. I was always connected to God, my faith and the Church, but retreats have brought me to a deeper level. It’s more personal with God now. It’s a relationship.”

She also credits retreats with helping her to balance and make the most of her many roles as a wife, a mother of three teenagers, the daughter of aging parents, and in her work as a physical therapist and college instructor.

“A retreat is also such a great self-care thing,” Dearing says. “I always leave rested from a retreat. We all need to rest more. It’s a loving thing for your body and wellness. If your body is more rested, it helps you emotionally and spiritually. You’re able to recognize day-to-day gifts, day-to-day blessings. It’s increased my awareness of small acts of kindness and that God is with you all the time.”

Dearing offers her testimonial as the seven retreat centers across the archdiocese renew their emphasis on the difference that retreats can make to people’s faith and lives. That renewed emphasis ties in with Pope Benedict XVI’s call to Catholics to enrich their spiritual lives during the Year of Faith that begins on Oct. 13.

“The people who take retreats love them,” says Franciscan Sister Olga Wintekind, director of the Oldenburg Franciscan Center in Oldenburg. “It’s a time of peace and quiet to talk with God, and nurture their love of prayer and Scripture. It’s a time to deepen our healing, our faith and our union with God.”

Still, many people say their lives are too busy to schedule a retreat, yet that’s one of the main reasons why people should, according to Father James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis and pastor of St. Pius X Parish in Indianapolis.

“Retreats help people find themselves because themselves are worth the time and the cost. “We have to recognize that we can’t constantly go from home to work to dinner to sitting down with the family to watching some TV to catching up with the news without paying for it somehow. We lose touch with the deepest parts of ourselves—presence to the moment, presence to God, and our awareness of the presence of God to us.”

The results of being in deeper touch with ourselves and forming a deeper bond with God are worth the time and the cost.

Young adults discover that acts of service enrich and deepen their lives of faith

By Sean Gallagher

Four years ago, Jonathan Higgins was not motivated by high ideals when he signed up for Homeland Mission, an annual week of service for archdiocesan teenagers.

The member of Our Lady of Lourdes Parish in Indianapolis simply saw it as a quick chance to fulfill the service hours requirement in his parish’s confirmation preparation program.

A lot can change in four years, though. When Higgins graduated from Father Thomas Scissena Memorial High School in Indianapolis, he received its John Henninger Christian Service Award that honors one senior for his or her service in the school and the broader community.

And today, Higgins is a freshman at the University of Dayton in Dayton, Ohio pursuing training for a career dedicated to service as a music therapist.

“Originally, I was thinking a lot about engineering,” Higgins said. “That was the reason why I came here to Dayton. But as I started thinking about my other job options, I realized how much I liked helping others. It’s something that I’m truly passionate about.”

Young adults who spent time at Fatima, saying they draw her closer to God, friends and family.

Cathy Dearing says a prayer before an icon of Jesus in the chapel of Our Lady of Fatima Retreat House in Indianapolis. Dearing takes several retreats a year at Fatima, saying they draw her closer to God, friends and family.

By John Shaughnessy

Cathy Dearing says a prayer before an icon of Jesus in the chapel of Our Lady of Fatima Retreat House in Indianapolis. Dearing takes several retreats a year at Fatima, saying they draw her closer to God, friends and family.
Certification process will help catechists, teachers know the faith better

By Sean Gallagher

In her many years of catechetical ministry, Nancy Fahringer has seen many new resource materials come across her desk. Many end up gathering dust on her bookshelf. But when the resource and program administrator for the Batesville Deanery saw the United States Catechism for Adults (USCCA) for the first time soon after it was released in 2006, she knew that something special was in her hands.

Fahringer and the parish administrators of religious education in the deanery studied the adult catechism during monthly meetings over the course of two years.

“It was really a wonderful experience,” she said. “It helps you to formulate the thoughts in your mind about something that you do know, but maybe you didn’t have the words to share it with others. I think it’s wonderful just for the new evangelization and the Year of Faith.”

Starting this fall, all catechists, school teachers, youth ministers, parish administrators of religious education and principals will study the USCCA as the doctrinal component of the basic certification program for people involved in ministries overseen by the archdiocese’s Office of Catholic Education. They will study the USCCA over the course of two years, turning in brief reflections on a quarterly basis on what they have read.

“I’m just thrilled,” said Fahringer of the new certification program. “I think it’s wonderful, first, that there is a standard for us to meet and, second, that it’s been presented in this way. (The USCCA) is an excellent tool. And the fact that this is our standard brings us all up into a higher level of learning the faith and to be able to articulate the faith well.”

Ken Ogorek, archdiocesan director of catechesis, has helped implement the certification program, which also involves basic training specific to individual ministry fields. Every part of the process has the potential to improve the ministry of everyone in the archdiocese who seeks to form the life of people in God’s image. “Every catechist needs a deep well to draw from,” Ogorek said. “When you’re teaching the faith, you never know what’s going to come up. You never know which question a person is going to have. So you need a deep well. And I think it’s the practical way for people to replenish and deepen their well on a regular ongoing basis so that when that opportunity arises you can seize it by God’s grace and use it for his glory.”

The reflections are turned in and reviewed by the certification supervisors of those involved in the certification process. So parish administrators of religious education will read the reflections of their catechists and principals will read the reflections of their teachers.

Peggy Elson, principal of Immaculate Heart of Mary School in Indianapolis, did this in the 2011-12 academic year after her school had been chosen to participate in a pilot program of the process.

“As a reader of their reflections, I’m wowed in reading just a few sentences by the impact that the book has had on the teachers,” Elson said. “Learning this should impact how you teach in the next week.”

Ogorek echoed Elson’s hopes, saying that the schedule of the readings from the USCCA for the certification process has been formulated to correspond as well as possible to the order in which various subjects are taught in religion classes in schools and catechetical programs.

“I’m looking forward to seeing our administrators continue to grow in their own knowledge of the faith,” Ogorek said, “and in their confidence in witnessing to the power and beauty of our faith.”

Both Elson and Fahringer said studying the USCCA as a group has many benefits and, in their opinion, is superior to studying it individually.

“There’s something about the shared experience of you and I reading the same thing,” Elson said. “When we’re reading the same thing and you see something in it that I don’t see, I begin to look at you and think, ‘What great insights you have.’ It opens our eyes to the expertise of the people in the room.”

Ogorek agreed that there are advantages to a group study, but that he was hesitant to require such a format.

“We can’t micromanage that,” he said. “Every program is a little bit different.”

In addition to the two-year study of the USCCA, catechists, teachers, youth ministers, parish administrators of religious education and principals will also be required to renew their certification every three years.

This will happen by reading books, watching videos, exploring more deeply areas of personal interest, going on a retreat or day of reflection or studying methodologies. A list of approved options available in the renewal process will be supplied to all involved in it. Ogorek said that the list is open to expansion.

“We want to give people lots of options in both content and format,” he said. “So we will start with a list of approved resources and experiences. And there will be a mechanism to propose additions to that list.”

Ogorek said that the certification and renewal processes ultimately involve faith formation activities that all adult Catholics should make their own.

“Catechists need to be people of faith who are constantly learning and growing in their faith,” Ogorek said. “So what we’re asking people to do are simply those things that adult Catholics ought to do anyway. We’re just asking people to be more mindful of it.”

The United States Catholic Catechism for Adults (USCCA) was released by the U.S. Conference of Catholic Bishops in 2006. The Archdiocese of Indianapolis’ Office of Catholic Education is using the USCCA as the centerpiece for the doctrinal component of the basic certification process for all catechists, school teachers, youth ministers, parish administrators of religious education and principals.

Catholics across archdiocese will partake in the Year of Faith

The Criterion   Friday, September 14, 2012

By Ken Ogorek

The United States Catholic Catechism for Adults (USCCA) was released by the U.S. Conference of Catholic Bishops in 2006. The Archdiocese of Indianapolis’ Office of Catholic Education is using the USCCA as the centerpiece for the doctrinal component of the basic certification process for all catechists, school teachers, youth ministers, parish administrators of religious education and principals.

The Archdiocese of Indianapolis will help Catholics in central and southern Indiana take advantage of this opportunity by encouraging them to read and reflect on “Lumen Gentium” (“Light of the Nations”), one of the main documents of Vatican II.

Copies of this document and a study guide for it are available through the archdiocesan purchasing office for $4.75 each. For more information, call 317-236-1451 or 800-382-9836, ext. 1451, send an e-mail to lumen@archindy.org or log on to www.archindy.org/purchasing.

There will also be a series of meetings to discuss this document and the basic teachings of the Church. The meetings will start at parishes and continue on the deanery and archdiocesan levels.

These discussions are aimed at producing a faith-sharing resource to be used in “10 Things We Want You to Know about the Catholic Faith.”

There will also be an archdiocesan Mass to conclude the Year of Faith. The homily to be delivered during that Mass will be informed by the discussions in the meetings described above.

The date for the Mass has not been determined, but it is likely to take place in October or November 2013.

The box at right lists the timeline for the Year of Faith events in the archdiocese.

For more information about the Year of Faith, log on to www.archindy.org/yearoffaith.
A glimpse of the retreat experience

Retreat centers in the archdiocese strive to help people deepen their faith and their relationship with God. The staffs of these centers are always willing to help people learn more about the variety of retreat experiences that could change their lives.

For people who want a “taste” of a retreat experience, at least two programs this fall offer the opportunity.

“A Taste of Fatima” — Our Lady of Fatima Retreat House in Indianapolis will hold an open house on Oct. 13. The event will feature several sessions that will introduce people to the amenities of the retreat center and the various programs that are offered throughout the year. Mass will be celebrated, lunch will be served, and tours of the house and grounds will be given. For more information, call 317-545-7681 or check Fatima’s website at www.archindy.org/fatima.

“Busy Persons Retreat” — The archdiocese’s vocations office will hold a “Busy Persons Retreat” for young adults — ages 18 to 35 — during the evening hours of Dec. 9-14 at St. Barnabas and Immaculate Heart of Mary parishes, both in Indianapolis. One emphasis of the retreat will be an introduction to the options and information about the retreat, contact Elizabeth Jamison at the vocations office at 317-236-1490 or 800-382-0836, ext. 1490, or by e-mail at ejamison@archindy.org.

Retreat centers in the archdiocese

Here is a list of six retreat centers in the archdiocese.

Our Lady of Fatima Retreat House is owned by the Archdiocese of Indianapolis.

- Saint Meinrad Archabbey Guest House 200 Hill Drive, St. Meinrad, IN 47577 For more information, call 812-357-6585 or log on to www.saintmeinrad.org/retreats.

- Benedict Inn Retreat and Conference Center 1402 Southern Ave., Beech Grove, IN 46107 For more information, call 317-788-7581 or log on to benedictinn.wix.com/benedict-drift-1.

- Our Lady of Fatima Retreat House 5353 E. 56th St., Indianapolis, IN 46226 For more information, call 317-545-7681 or log on to www.archindy.org/fatima.

- Mother of the Redeemer Retreat Center 821 W. Hendricks Road, Bloomington, IN 47403 For more information, call 812-825-4642 or log on to www.maryschildren.org.

- Mount St. Francis Center for Spirituality 101 St. Anthony Drive, Mount St. Francis, IN 47146 For more information, call 812-923-8817 or log on to www.mountsaintfrancis.org.

- Sisters of St. Francis Oldenburg Franciscan Center Olivia Hall, P.O. Box 100, Oldenburg, IN 47036 For more information, call 812-933-6437 or log on to www.oldenburgfranciscancenter.org.

The grounds of the Oldenburg Franciscan Center in Oldenburg offer many beautiful settings that help retreat participants focus on their life, faith and relationship with God.

RETRAITS

continue from page 5

Jonathan Higgins, left, poses on June 29, 2011, with Pam, who is a participant at A Caring Place, an adult daycare center operated by the archdiocesan Catholic Charities. His visit there was part of Homelind Mission, an annual week of service for youths in central and southern Indiana sponsored by the archdiocesan Office of Youth Ministry.

of a retreat, Father Farrell says.

“I think if people had the experience of a retreat it would become so valuable to them that they would use vacation time to take a retreat,” he says. “Here at Fatima, we have a wide variety of retreats that meet the needs of people in various circumstances.”

Ranging from several hours to entire weekends, retreats at Fatima help people deepen their faith, strengthen their marriage, heal from the loss of a loved one, and deal with divorce and separation. Other retreats focus on art, silence, poetry, spiritual direction, and the joys and challenges of being a mom.

Some retreats are geared toward Advent and Lent. There’s also a New Year’s Eve retreat that includes a gourmet dinner, spiritual talk, celebration of Mass, welcoming the New Year with champagne and strawberries, and an overnight stay.

Day retreats range from $15 to $38 while weekend retreats generally cost $153 for a single person to $286 for a couple, with meals and a room included.

“Advent and Lent are good times to try a retreat if you’ve never been on one before,” Father Farrell says.

A different twist on the retreat experience is being offered this year during Advent by the archdiocese’s vocations office. “The Busy Persons Retreat” for young adults — ages 18 to 35 — will be held during the evening hours of Dec. 9-14 at St. Barnabas and Immaculate Heart of Mary parishes, both in Indianapolis.

“It would be great if this helps young adults acknowledge that prayer is possible with a busy career and personal life,” says Elizabeth Jamison, associate director of vocations for the archdiocese.

“The retreat will focus on discernment. For a couple, it could be how you pray together better for a single person, it could be what vocation is right for me.”

For Dearing, “what’s right” is helping people see how retreats can enhance their faith and their life.

“I tell people, ‘You can come for an hour and go home; if that’s all the time you have. Or you can stay longer,’” she says.

“We make time for what’s important in our lives. Retreats help me be more2 committed to a regular practice of prayer. I think about what Jesus really did for me. I notice God more. I feel an inner strength in dealing with things. My experiences in life are richer.”

SERV I CE

continued from page 7

passionate about.”

Over the past four years, Higgins’ passion for service has grown alongside his knowledge of the Catholic faith. Learning about the importance of the sanctity of life in the Catholic faith has been a motivation for Higgins to give of himself to others.

“The dignity of the human individual is a big part of it,” he said. “I’ve learned a lot over the past four years, about that and how to [respect] each life as being sacred.”

At the same time, Higgins’ service has enriched his life of faith.

“As I’m serving others, I kind of think about myself and how I act, how I influence others and what I can do in my own life of faith to change that,” he said. “I very much believe that my service is my prayer.”

Ken Ogorek, archdiocesan director of catechesis, definitely sees catechesis and service as able to enhance each other.

“When we serve our neighbor, we encounter Christ,” Ogorek said. “And without some catechetical background, we’re less likely to be aware of that reality.”

This can especially be the case, Ogorek said, when a service experience is difficult.

“It’s not always a warm and fuzzy experience,” he said. “We might be greeted with gratitude. We might not be. I think it’s catechesis that helps us realize that, even when the effort doesn’t go as we think it should, that doesn’t negate the value or the power of the effort.”

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Jonathan Higgins, left, poses on June 29, 2011, with Pam, who is a participant at A Caring Place, an adult daycare center operated by the archdiocesan Catholic Charities. His visit there was part of Homelind Mission, an annual week of service for youths in central and southern Indiana sponsored by the archdiocesan Office of Youth Ministry.

The Criterion   Friday, September 14, 2012

Religious Education Supplement  Page 9
By Mary Ann Garber

Welcoming children with special needs to religious education classes is one of the goals of St. Jude Parish’s new inclusion ministry.

St. Jude’s faith formation commission also wants to promote more awareness and acceptance of Catholics of all ages who have a large spectrum of special needs and are members of the Indianapolis South Deanery parish.

“We’re excited that we get to share Christ with these families,” St. Jude parishioner Casey Strange of Indianapolis said. “We want to respond to everyone’s [spiritual] needs.”

Strange serves on the parish’s faith formation commission, and also volunteers as a catechist for the third-grade religious education class there.

Working with Tanunya Stewart, administrator of religious education, and Father Stephen Banet, pastor, the commission members researched ways to better include people with disabilities in the life of the parish.

“We talked to the parents of children with special needs,” Strange said. “We asked, ‘How do we start making the whole parish more inclusive?’ Tell us about your child. Tell us what things go well for your child, and maybe we can make our classes more like that.’ Then we began with religious education. … I think a lot of this effort is about having a positive approach, and recognizing the gifts of every child in the classroom.”

Stewart said the parish’s new inclusion ministry was led by the Holy Spirit as commission members discussed religious education goals last November.

Commission members learned that some parishioners with disabilities do not participate in religious education classes, Masses and other parish activities because of physical and behavioral challenges, she said, “and that was heavy on my heart.”

Several months ago, Stewart met with Kara Forata, assistant director of special religious education for the archdiocesan Office of Catholic Education, about ways to enhance parish inclusion efforts.

Stewart also placed a notice in the parish bulletin inviting parishioners to join a new inclusion ministry team.

Twelve parishioners responded that have professional or personal experience assisting people with physical and developmental disabilities. Committee members include physical therapists, speech pathologists, special education teachers and parents of children with special needs.

To better serve each child’s individual learning styles, Stewart said, the religious education curriculum—based on the ‘Blest Are We’ catechetical series published by RCL Benziger—was adapted to provide more visual aids, greater flexibility, increased movement, outdoor time and additional “hands-on” activities for students with special needs as well as children who are typical learners.

“No, kids that were having trouble participating [in a traditional classroom setting] can be part of the group,” Strange said, “and it’s more fun for all the kids.”

Talking with parents about each child’s medical issues, unique challenges and learning styles helps build trust, he said, and parents can relax more during religious education class time on Sunday mornings because they know that their children’s needs are being met by the catechists.

“It doesn’t matter what the child’s disabilities are,” Stewart said. “Our concern is how we can meet their needs and respond to their learning styles. Some of the children haven’t been able to join the classes before because that required a lot of sitting down time for learning. Now that we are open to other instructional methods and ideas, it is such a gift to have children with special needs in the classroom.”

Nearby St. Mark the Evangelist Parish has offered inclusive ministries for years, she said, and their staff and volunteers suggested helpful ideas as did members of Indian Creek Christian Church in Indianapolis.

The National Catholic Partnership on Disabilities website at www.ncpd.org was another good training resource, Stewart said, so catechists could reassure “parents who have walked this very frustrating journey of wanting their children in religious education, but feeling that we weren’t prepared for their children’s needs.”

Catechists receive a list of helpful information about every child with special needs, she said, that explains what learning styles work best.

Stewart also arranged for high school students who are members of St. Jude Parish to assist volunteer catechists at classroom aides.

The commission’s inclusive efforts for persons with disabilities also encompass other aspects of parish life to encourage more faith-sharing and new friendships.

“Parents of children with special needs are often nervous about bringing their children to Mass,” Stewart said. “We want to educate the whole parish about inclusiveness.”

Forata’s archdiocesan special education ministry focuses on helping parishes increase awareness about disabilities and the need for inclusion as well as specialized approaches like Special Religious Development (SPRED) programs.

“The Catechism of the Catholic Church emphasizes that, ‘We are a single flock under the care of a single shepherd. There can be no separate Church for persons with disabilities,’” Favata said. “‘Persons with disabilities, especially children, are particularly beloved of the Lord and are integral members of the Christian community’” (catechism, #181).

“Making our parishes inclusive means being welcoming to all persons with disabilities,” she said. “If you know of parents who are not attending Mass together or at all because they have a child with a disability, reach out and make that phone call and welcome them to the Mass. Just because their child is making noise doesn’t mean that they are going to be rejected by the parish community.”

Parents might consider attending an early Mass, Favata said, that is less crowded and may not include music to minimize any sensory issues for their child with special needs.

“We are all a part of the Body of Christ,” Favata said. “We all have different gifts and abilities to bring to the Lord’s Table. Persons with disabilities have the same needs and desire to be loved and accepted and welcomed by others, especially at church.

“… It’s easy to be welcoming to parents and children with special needs at Mass by making eye contact and saying, ‘Hello. We’re glad you’re here,’” she said. “You don’t need any special skills to be inclusive. You just need to be loving, open and accepting. … Every parish can have a disabilities awareness committee, and parishioners can focus on making everyone feel welcome.”

(For more information about providing inclusive ministries in parishes, call Kara Forata at the archdiocesan Office of Catholic Education in Indianapolis at 317-236-1448 or 800-382-9836, ext. 1448, or send an e-mail to her at kforata@archindy.org.)
Social media can be powerful tools of evangelization

By Marcellino D’Ambrosio

In Matthew 16:13, Jesus remarked that the spiritual leaders of his day were good at forecasting the weather, but had at reading the signs of the times. As we approach the 50th anniversary of the beginning of the Second Vatican Council, let’s remember one of the key “signs of the times” that prompted the council is what Pope Benedict XVI called “the eclipse of God” in the Western Christian world.

Formerly Christian societies, by the mid-20th century, had adopted a sort of practical atheism. People were going about their daily lives as if God did not exist. But the council saw more than just problems in the hustle and bustle of contemporary life. It saw new opportunities, such as the development of the modern media.

In the last 15 years, there has been dramatic development in communications. First came the Internet then the more interactive blog. More recently, the social media world of Twitter, Facebook and YouTube arrived. Put together with smartphones, iPads and applications, “and you have a communications revolution.

Let’s begin with the potential of the new media to build up the faithful. One of the council’s goals was to make the entire liturgy, in its all richness, more central and accessible to the life of every Christian.

Using free smartphone apps such as “Laudate” and “iMissal,” people now can carry around the Church’s liturgical works in their pocket. “Laudate” also features daily Mass readings, the Liturgy of the Hours, hundreds of prayers, novenas and the rosary available with the touch of a finger.

I once corrected one of my teens for looking at her smartphone during Mass only to find out that she was following along with the Scripture reading. How many lay people have been put off by jumping around the Breviary between all the ribbons and given up using the Liturgy of the Hours? It’s no longer an impediment. Online websites and phone apps now put the day’s Divine Office just a tap away via computer, tablet or phone to prayer.

Moving from prayer to catechesis, we find that the new forms of media have made Church doctrine accessible everywhere by virtually anyone. Everything from the Scriptures to the Catechism of the Catholic Church to the writings of the priests, saints and popes can now be accessed by these devices.

But something that has always been true is even more true today—less is more. A tweet shared via Twitter is limited to 140 characters. Quotes are more likely to get attention than dissertations.

As people who share our faith with others, we can and should use technology on a small scale to feed, instruct and inspire others.

The task of the new evangelization is to share the Gospel with the entire world. And for the first time, the ability to speak to virtually the whole world is available to the average person through the global reach of social media.

Some stars of stage and screen have more Twitter followers than the combined population of Norway, Israel and Holland. People can share a post that I make on Facebook or retweet something I send out. When their friends or followers do likewise, my communication goes viral.

I recently used a group texting app to share Scripture quotes privately with seven people in my family. During the same week, I shared thoughts publicly through my Facebook page. Facebook statistics told me that my communications reached more than 293,000 people, and more than 15,000 of them were “talking about” what I shared.

This gets to a final and important point. Social media is not static, but dynamic. Its hallmark is interaction. Facebook has its famous “like” button, but also has options to comment on a post or to share it. You know whether you are hitting your target.

A second hallmark of social media is that its use is not subject to a fixed schedule. It is not limited to a class that meets three times per week or a TV show that you have to allocate 30 minutes to on a Thursday evening. It is everywhere, always.

This is exactly where we want to get the truth of the Gospel—back into daily life and back to people for whom it has become irrelevant.

Social media presents us with a great opportunity and a challenge. Dull content will never go viral even if it is true. We must use all the creativity at our disposal to communicate truth in text, image and video in witty, intriguing ways that make people want to hit the “retweet” and “share” buttons.

(Marcellino D’Ambrosio is co-founder of Crossroads Productions—www.crossroadinitiative.com—an apostolate of Catholic renewal and evangelization.)
Next week and the following week, the biblical readings in the Office of Readings consist of Ezekiel’s attempt to prepare his countrymen for Jerusalem’s destruction. Therefore, much earlier prophets in Judah had done, the first part of the book consists of reproaches for Israel’s past sins and warnings of further destruction. Those predictions came true when Nebuchadnezzar destroyed Jerusalem in 587 B.C.

The book begins with Ezekiel’s call to become a prophet with his vision of four living creatures of cherubim and God’s throne in heaven. God gives him a scroll to eat and then sends him to Jerusalem, to the house of Israel, knowing that they would refuse to listen to him. Not until Chapter 3 to Chapters 8 and 9 when Ezekiel has another vision, this time, he is transported in a vision to Jerusalem: where he witnesses the abominations in the temple followed by the destruction of Jerusalem.

Chapter 11 contains Ezekiel’s first prophecy concerning a new covenant that God would make with the exiles. God said that he would gather them from the nations to which they had been scattered and restore the land of Israel.

Unlike the former residents of the Holy Land. He said of the 10,000 people exiled from Jerusalem to Babylon by Nebuchadnezzar in 597 B.C. after the Babylonian army destroyed Jerusalem and the Chaldeans—conquered Jerusalem the first time.

apparently had a large following among the exiles. He began his prophecies about four years after his exile in 593 B.C. and continued to prophesy for about four years. He wrote the book, he writes in the first person, but it’s not really an autobiography.

When Ezekiel and the other exiles arrived in Babylon, they convinced that Jerusalem would be spared from destruction. God’s original promise to Abraham so was the first half of the book, which we read next week.
**The Sunday Readings**

**Sunday, Sept. 16, 2012**

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for this weekend in Ordinary Time.

This passage is one of several similar sections in Trito-Isaiah. These sections together are considered the Servant of the Suffering Servant.”

Poetic and expressive, they figure in the liturgies of Holy Week, especially Good Friday, because historically Christians have applied them to Christ, the Lamb of God.

Who was in the mind of the author of Trito-Isaiah as these sections were written? Was it the author? Was it another loyal and devoted follower of the Covenant who faced many difficulties? Was it the Chosen People, the servant being a collective symbol for them? In any case, the picture is complete. The servant is steadfast. Hardships and obstacles abound in the servant’s path to fidelity. God still provides strength and guidance unfailingly.

Assured of God’s help, and resolute in faith, the servant is undaunted in fidelity. God still provides strength and guidance unfailingly. Assured of God’s help, and resolute in faith, the servant is undaunted in obeying God.

For its second reading, the Church this weekend gives us a passage from the Epistle of St. James.

At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms the classic Roman Catholic interpretation of revelation. God gives us the healing and empowering grace so that we can believe.

However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it is to conduct ourselves so that in everything we do we replicate Christ. St. Mark’s Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi.

**Daily Readings**

**Monday, Sept. 17**
- 1 Corinthians 11:17-26, 33
- Matthew 19:5
- Luke 7:1-10

**Tuesday, Sept. 18**
- 1 Corinthians 12:12-14, 27-31a
- Psalm 100:1-5
- Luke 7:11-17

**Wednesday, Sept. 19**
- 1 Corinthians 12:31-13:13
- Psalm 33:2-5, 12, 22

**Thursday, Sept. 20**
- St. Andrew Kim Tae-gon, priest and martyr
- 1 Corinthians 15:1-11
- Psalm 118:1b-2, 16ab-17, 28
- Luke 7:36-50

**Friday, Sept. 21**
- St. Matthew, Apostle and Evangelist
- Ephesians 4:1-7, 11-13
- Matthew 9:9-13

**Saturday, Sept. 22**
- Isaiah 50:5-9a
- Psalm 50:10-14
- Luke 8:4-15

**Sunday, Sept. 23**
- Sunday obligation? (Sidney, Neb.)
- 1 Corinthians 12:12-14, 27-31a
- Psalm 118:1b-2, 16ab-17, 28
- Luke 7:36-50

**Question Corner**

**Fr. Kenneth Doyle**

The Society of St. Pius X is still not in full Communion with the Church

Q: have seen conflicting reports relative to the Masses celebrated by the clergy of the Society of St. Pius X.

A: or suggest in your letter, the “current status” is the hardest one to pin down because it is all so fluid.

New information seems to come almost weekly from the Vatican in Rome and from Switzerland, where the society has its headquarters. I am well aware that my response may be out of date before you even read it.

As I write this, the Vatican and the Society of St. Pius X (SSPX) are involved in a continuing series of high-level discussions in hopes of achieving reconciliation.

A bit of background might help you to better understand the situation.

The SSPX was established in 1970 by the French Archbishop Marcel Lefebvre to counter what he believed were errors in Church teaching and practice stemming from the Second Vatican Council, which was convened from 1962-65.

Relations with the Vatican were further strained in 1988 when Archbishop Lefebvre ordained four bishops despite being warned not to do so by Pope John Paul II, resulting in the excommunication of those bishops by the Vatican.

In 2009, as you indicate, Pope Benedict XVI lifted that excommunication in a clear invitation to the society to be reunited with Rome.

The SSPX has proposed that to the society a “disciplinary preamble” as a basis for reunion, but so far no formal response has come from the society.

The SSPX did, however, offer three conditions for reunion in a July 17 letter from its general secretary to the society’s Provincial Congresses.

Two of those conditions seem already to have been met.

In 2007, Pope Benedict gave permission to all priests to celebrate Mass using the 1962 Roman Missal, commonly known as the Tridentine Mass or the traditional Latin Mass.

Pope Benedict described it as the extraordinary form of the Mass.

The Holy See has offered to the SSPX that it be designated a “personal prelature,” similar to Opus Dei, which is a type of “diocese without geographical boundaries” with its own bishop.

The third condition, though, would seem to be the sticking point.

The SSPX wants “the freedom to accede and even to correct promoters of the errors or the innovations of modernism, liberalism, and Vatican II and its aftermath.”

The SSPX has consistently felt that the council’s themes of ecumenism, religious liberty, collegiality and liturgical reform were faulty approaches theologically.

As you suggest in your letter, the SSPX does accept the hierarchical structure of the Church in which, in the SSPX’s words, “the supreme power of government over the universal Church is only to the pope, vicar of Christ on Earth.”

Clearly, theological differences remain and will be the subject of further discussion.

Your question about the Sunday Mass obligation is a tricky one, too.

Since the SSPX priests are validly ordained, their Masses are valid. So, I suppose that, technically, you would fulfill your Sunday obligation.

The right thing to do is to attend, instead, a Mass celebrated by a priest in full communion with the Church of Rome since, at this moment, reconciliation has yet been achieved, and participating in an SSPX Mass would be an act of disobedience and defiance to the Vatican and the papacy.

(Questions may be sent to Father Kenneth Doyle at askfatherdovey@gmail.com and 40 HopeHel St., Albany, NY 12208.)

**My Journey to God**

**Desire**

Spirit of God, you move in me like the wind in the mountain pines—Howling, Groaning, Wailing and whistling, Murmurring whispers, Praying. And I, all unaware, press on in my days.

By Cindy Leppert

(Cindy Leppert is a member of St. Christopher Parish in Indianapolis. A glacier feeds a small alpine lake in the Andes Mountains in Peru. Pope Benedict XVI has said that nature could hold the key to teaching young people about Christian morality.)

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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 archdiocese or have other connections to it; those are separate obituaries on this page.


Benedictine sisters to honor three women as ‘Angels of Grace’

By Mary Ann Garber

Three women who have made distinguished contributions that help others through their community service in central Indiana will be honored as “Angels of Grace” during the Sisters of St. Benedict’s fifth annual awards celebration on Sept. 29 in Indianapolis.

During the program, the Benedictines will honor Indianapolis Marion County Police Department Sgt. Jo Ann Moore of Indianapolis with the Angel Gabriel Award for being a messenger who shows hope and cheer to others; St. Roch parishioner Bonnie Schott of Indianapolis with the Angel Raphael Award for being a companion to those in need of help; and Second Stars founder Sally Schrock of Indianapolis with the Angel Michael Award for being a defender of the dignity and goodness of others.

The funders of the sisters’ Benedict Inn Retreat and Conference Center ministry adjacent to Our Lady of Grace Monastery in Beech Grove. A style show and luncheon will precede the awards ceremony at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis. WTTR Channel 13 city beat reporter Mary Milz will serve as emcee.

Sally Schott

Pope Benedict XVI

By Mary Ann Garber

Sgt. Moore and her husband, retired IMPD Lt. Spencer Moore, lost their 29-year-old son, David, also a police officer, who was shot in the line of duty on Jan. 23, 2011, and died three days later.

In the midst of their grief, the Moors arranged for many of their son’s organs to be donated to people in critical need of life-saving transplants.

They also requested that the court mercy to Thomas Hardy of Indianapolis, who pleaded guilty to their son’s murder, with a sentence of life in prison without parole rather than the death penalty.

“Recognizing that forgiveness is a process and comforted by the strength of her son, Jo Ann has asked everyone to find in it their heart to forgive Handy,” said Benedictine Sister Mary Luke Jones, director of honor development at the monastery.

“Through her public response to a very private matter, Jo Ann … has reminded us that life is precious, a gift from God, and not ours to take,” a 1975 graduate of the former Our Lady of Grace Academy, Moore and her husband also established the David S. Moore Foundation dedicated to community service.

Schott is a busy mother of nine children and grandmother who has volunteered for hundreds of Church and community projects and serves on theAngel Gabriel Community Council.

Angel Gabriel Award for being a defender of the dignity and goodness of others.

Angel Raphael Award for being a companion to those in need of help; and

Angel Michael Award for being a messenger who shows hope and cheer to others.

Sgt. Jo Ann Moore

Bonnie Schott

Sally Schrock

Schrock to found and volunteer for Second Starts, a nonprofit organization based at the Carmel United Methodist Church in Carmel, Ind.

Second Starts provides basic housewares free to people who have been homeless and need help staying over.

“Sally receives no payment for her selfless work,” Sister Mary Luke said.

“We help the volunteers who sort, shop, and donate,” Sally has made a difference in the lives of hundreds of people.”

(Vatican City CNS)—Less than a week before traveling to Lebanon, Pope Benedict XVI voiced solidarity with victims of war in the Middle East and called for continuing efforts to bring peace to the region.

“I understand the anguish of the many Middle Eastern women and children who are day immersed in sufferings of every kind,” the pope said on Sept. 9 after praying the Angelus with pilgrims at the papal summer villa in Castel Gandolfo, 18 miles southeast of Rome.

As he addressed the need for a Middle East peace process and comforted by the strength of her son, Jo Ann has asked everyone to find it in their heart to forgive Handy,” said Benedictine Sister Mary Luke Jones, director of honor development at the monastery.

“The pope expressed concern specifically for those who, “in search of a peaceful place, leave their family and professional life, and experience the precariousness of being exiles.”

“We must not resign ourselves to the violence and degradation of tensions,” the pope said.

“Commitment to dialogue and reconciliation should be a priority for all the parties involved, and should be supported by the international community.”

Pope Benedict will visit Lebanon from Sept. 14–16 to present his apostolic exhortation that is based on the discussion at the 2010 special Synod of Bishops, which was dedicated to Catholics in the Middle East. He will also meet with representatives of local Christian and Muslim communities, and address political and cultural leaders.

The visit occurs against the backdrop of unrest in neighboring Syria, where soldiers have been battling forces seeking an end to the rule of President Bashar Assad, leaving thousands of civilians dead and displacing hundreds of thousands of refugees since March 2011.

The pope’s remarks in Lebanon are likely to mention, or at least allude to, other regional conflicts as well, including the ongoing tensions between Israel and the Palestinian National Authority in the West Bank and Gaza Strip.

Preparing for Lebanon trip, pope laments ‘anguish’ of the Middle East

Employment Opportunity

Director of Worship & Music

St. Alphonsus Liguori Parish, a growing parish of 1,100 families located just northwest of Indianapolis, is seeking a full-time Director of Worship and Music. The Director will assist in the ministries of the pastor and commit to working with a professional parish staff. Duties will include liturgy and music planning, preparation and execution, as well as recruitment, training and scheduling of volunteers. Candidates will be Catholic in good standing, have a minimum of two years full-time experience in Catholic liturgy and sacred music, and a minimum of a Bachelors degree in a related field.

Please send a cover letter, resume, references and salary requirements by Friday, October 12. Submissions may be sent by electronic mail to: psilentes@zionvillagecatholic.com

or mailed to:
Director of Worship Search Committee
Saint Alphonsus Liguori Parish
114 W. Main Street
Zionsville, Indiana 46077

Education

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

• Courses on the Catechism of the Catholic Church from CDU
• Online classes for Lay Ministry Certificate in Lay Ministry
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For more information, please log on to www.archindy.org/layministry

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Bishop Finn is convicted on one charge of failure to report abuse

KANSAS CITY, Mo. (CNS)—Bishop Robert W. Finn of the Kansas City-St. Joseph Diocese was convicted on Sept. 6 of one count of failing to report suspected child abuse and acquitted on another count in a brief bench trial.

Jackson County Circuit Judge M. Torrence issued the verdict, and quickly set and suspended a sentence of two years’ probation. The charges carried a possible maximum sentence of one year in jail and a fine of up to $1,000.

“I will pledge, both personally and in my capacity as bishop, to take every reasonable step to protect children from any abuse or misconduct perpetrated by clergy, diocesan employees or volunteers,” Bishop Finn said in a statement after the verdict. “I regret and am sorry for the hurt that these events have caused.”

He is the highest ranking U.S. Catholic official to face criminal charges related to child sex abuse.

Bishop Finn, 59, was indicted last October on the misdemeanor charge of failure to report suspected abuse of a minor and was to be sentenced the next day when the Sept. 24 scheduled jury trial.

Bishop Finn’s attorneys entered a nine-page stipulation of testimony that would have been presented at a longer trial before a jury. It outlined how knowledge of Father Ratigan’s activities surfaced and how the decision was made on when to report him to state authorities.

“This could have been a lengthy and emotionally difficult trial for all persons affected,” said Gerald Handley, J.R. Hobbs and Marilyn Keller, attorneys for the bishop, in a statement.

The bench trial with a stipulation of testimony has avoided the need for live testimony from diocesan employees, parishioners and others,” they added.

The diocesan process and procedures as previously existed failed to adequately identify the necessity for informing the [state] children’s division of the child’s mortgage, they added. “For this, the bishop is truly sorry,”

Torrence set several conditions for Bishop Finn’s probation. The judge also told Bishop Finn to set aside $10,000 to pay for counseling for abuse victims, and to specifically direct all diocesan staff members, teachers, counselors and other staff to report any suspected child abuse immediately to government authorities.

What was in the news on Sept. 14, 1962?

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.

Here are some of the items found in the Sept. 14, 1962, issue of The Criterion:

• Pope John outlines rules to govern coming council
• Says council will probe social issues

VATICAN CITY—His Holiness Pope John XXIII has appealed for worldwide recitation of a Mass prayer for the coming ecumenical council and indicated the assembly will dig deeply into social questions. … Pope John said preparations for the council indicate that Rome will be the center of a new era in the history of the world. He said the council’s attraction to those interested in the [state] children’s division of the child’s mortgage, they added. “For this, the bishop is truly sorry,”

RICHMOND, Va.—The Bishop of Richmond said here sterilizations performed at a Virginia hospital are a “terrible evil” deserving of “utter protests and condemnation.” … Hospital officials [at Faxauer Hospital in Warrenton, Va.] disclosed that 63 mothers … had been sterilized since January 1960. They were among 201 patients unable to pay medical bills who were treated in the hospital’s maternity clinic. The clinic, hospital doctors said, administers a ‘comprehensive contraceptive program.”

Integration stand of Church lauded
• Plan TV coverage of council opening
• Evolutionary theories of Teilhard discussed
• Don’t be like Pharisees, prelate says

Catholic farmers map world organization
• Role of bishops religious exemption, lay apostolate are on council agenda
• ‘Fresco’s cathedral is gutted by fire

‘Trust’ called the key to youth development
• Emphasize parent’s duty to give sex instruction
• Skip bright pupils to higher grades

Convert work statistics called ‘very misleading’
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