New study shows restrictions on religious practice up in U.S., worldwide

WASHINGTON (CNS)—The increase of restrictions on religion are up worldwide—and, for the first time, those restrictions increased markedly in the United States, according to a new Pew report.

For the United States, it was the first time in the study’s four-year history that both government restrictions and social hostility were up by at least one point on a scale of 0 to 10, according to the Pew Forum on Religion & Public Life, which issued the study on Sept. 20. The United States was one of 16 countries with such large measurable increases in both categories.

The increases pushed the United States from a ranking of “low” to “moderate” in terms of restrictions on religion, according to the study, “Rising Tide of Restrictions on Religion.”

The period studied was mid-2009 to mid-2010. On the 10-point scale, social hostilities in the United States climbed from 2.0 to 3.4, while government restrictions jumped from 1.6 to 2.7. The government restrictions score in each of the past three years had been 1.6, while the social hostilities number fell between 1.8 and 2.0.

In terms of government restrictions, the Pew study found 51 cases of governments applying zoning laws or regulations to prevent religious groups from building houses of worship, schools or other facilities. Of those 51 instances, 31 involved Christian denominations.

Oklahoma voters approved a change to the state constitution restricting the use of Islamic law, or sharia, in the state in November 2009, but a federal appeals court struck down the measure last January. The federal Justice Department had to intervene on behalf of a Sikh prisoner in California, who was under threat of having his facial hair cut off. A United Nations official recounted the case of a New York prisoner, who was off. A United Nations official recounted the case of a New York prisoner, who was

Bishop Christopher J. Coyne, apostolic administrator, blesses members of the congregation at the conclusion of the March 25 Mass of Dedication at the new St. Mary-of-the-Knobs Church in Floyd County.

On the eve before the first anniversary of that historic day, Bishop Coyne spoke with The Criterion and reflected on his time leading the archdiocese. He also offered observations about the overall health of the archdiocese, the upcoming Year of Faith and when we can expect Pope Benedict to appoint a new archbishop.

The following is an edited version of that interview.

Q. How is Archbishop Buechlein’s health at present, and how is he doing in his day-to-day life at Saint Meinrad Archabbey?

On Sept. 21, 2011, Pope Benedict XVI accepted the early resignation of Archbishop Daniel M. Buechlein because of the ongoing effects of a stroke he had suffered earlier that year and other previous health challenges.

On that same day, the Holy Father appointed Bishop Christopher J. Coyne as apostolic administrator of the Church in central and southern Indiana.

The year that the Archdiocese of Indianapolis has been without an archbishop is the longest such period in its 178-year history.

On anniversary, Bishop Coyne reflects on the strength and prayers of archdiocesan Catholics

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On September 28, 2012
all those—togo help them, to teach them, to see them grow,” says Sister James Michael, who also served as principal of Our Lady of the Assumption School in Greenwood and as a teacher at the former St. Andrew the Apostle School in Indianapolis. The measure of Sister James Michael’s life can also be taken in the ways she has continued to live her faith since she retired in 2010. She teaches in the after-school, religious education program at St. Philip Neri Parish in Indianapolis. She is on the planning committee for the 175th anniversary celebration of St. John the Evangelist Parish in Indianapolis. And she volunteers part-time in the Archives of the archdiocese.

“The way you have to stay active,” says Sister James Michael, who will be 84 on Nov. 21. “My family, my faith, my community and the children have been my priority in life. God has blessed me, and he continues to bless me.”

Dennis Sponsel
Dennis “Denny” Sponsel remembers his dad and the parents of seven children—starting every weekday by receiving Communion at 5:15 a.m. at St. Philip Neri Church in Indianapolis.

He recalls his Catholic Youth Organization football coach, who always stressed mental toughness in overcoming challenges. And he has never forgotten, he says, religious sisters, teachers and other parents from his childhood who, for an ever increasing example of doing the right thing, gave him the heart and courage about others. “Those were the values I believe in and try to live by,” says Sponsel, a member of St. Barnabas Parish in Indianapolis.

Sponsel credits foundation of Catholic and Catholic education for his commitment to numerous volunteer efforts, including the United Way of Central Indiana and the Mother Theodore Catholic Academies, a consortium of Central Catholic School, Holy Angels School, Holy Cross School and St. Philip Neri School, all in Indianapolis. “I’ve never let go of my connection to St. Philip Neri and the near east side being a major part of my life,” says Sponsel, who is also a graduate of the former Latin School in Indianapolis. “The area is still strong. I realize the needs of the inner city, and that’s what drove me to helping those schools today.” Those roots and values have also shaped his approach as the president and owner of RFI Business Interiors, an office furniture dealer that he founded.

“I sincerely would not trade my Catholic school education for anything,” says Sponsel, a father of four and a grandfather of six, who has been married for 30 years to his wife, Cathy. “Everything I am today is because of my parents and my Catholic school education.”

Fred Klipsch
Fred Klipsch could just focus on his own life, telling the story of how “I have been successful beyond belief.” It would be the story of how a boy who grew up on New York Street in Indianapolis became the owner of several companies in the healthcare industry, and how he served for 22 years as chairman and chief executive officer of Klipsch Group Inc., a world-class speaker company based in Indianapolis. Yet, Klipsch is more concerned about creating success stories from the lives of underprivileged children in Indiana.

“When every child has the right—and should have a privilege—to get a good education that should be made available to them no matter where they live,” he says.

Klipsch has made that goal his passion as chairman of School Choice Indiana and the Educational Choice CHART Trust, two programs that offer children from low-income families the chance to attend the school of their choice, including Catholic schools.

“Through Educational Choice Trust, we’ve given out 20 million in scholarships to 20,000 children in the first 20 years,” he says. “School Choice Indiana is helping 9,500 children this year get an average of a $4,500 scholarship or voucher.”

A product of public schools in Indianapolis, Klipsch chose a Catholic school education for his children at St. Pius X School and Bishop Chatard High School, both in Indianapolis. For him, Catholic schools offer a spiritual view that makes life more rounded. Still, his push for school choice for children and their parents is open-ended.

“I am concerned about public schools as I am about private schools and charter schools,” says Klipsch, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese, who often attends St. Luke the Evangelist Parish in Indianapolis. “Every parent should have more than one choice.”

Klipsch views his work for school choice as a way to be Gonzaga, Washington. “I had a lot of positive support in my lifetime that not every child has access to today,” he says. “We’re all influenced by people who stand up and do the right thing on a regular basis.”

Tickets, sponsorships available for celebration of Catholic education
Criterion staff report
A new format and focus will be introduced when the archdiocese celebrates Catholic School Values: Scholarship and Career Achievement Awards event.

Instead of a formal dinner, there will be a large reception and a shortened program honoring the three people who will continue to be a part of the archdiocese for the next 12 years—a potential $54,000 to $64,000.”

Contributing to the tax credit scholarships also provides a great tax reward for donors, Peters said. Donors can get credit for up to 50 percent of their state tax liability for a contribution 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.

There are several levels of sponsorships available for this year’s 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 317-236-1568 or 800-382-9836, ext. 1568.

Restrictions
Restrictions continued from page 1
while aboard a Detroit-bound flight in December 2009, and the May 2010 bombing at a New York restaurant run by Faisal Shahzad, a Pakistani-born resident of Bridgeport, Conn.

Also residents near Murfreesboro, Tenn., tried to block construction of a mosque, and although the mosque opened in August, a federal courtchallenge remains.

Employment discrimination complaints to the federal Equal Employment Opportunity Commission rose more than 10 percent from 3,386 to 3,790, but the number that the EEOC determined had “reasonable cause” to suggest discrimination more than doubled from 136 to 314.

On the world scene, Christians— as with the rest of the past year’s studies—were more frequently the target of religious restrictions.

In the latest study, there were 111 countries found to have harassed Christians, up from 97 in the previous year under study in mid-2009. Muslims placed second with 90 countries harassing them, and Jews were third with 68 countries harassing them. No religious group was found to have a decrease in the number of countries harassing them.

On a 10-point “social hostilities index,” 15 countries registered scores of 7.2 or higher. Pakistan registered the highest score followed by India, Iraq, Sri Lanka, Bangladesh, Somalia and Israel—all of whom were on the list in the first year of the study.

But not all of the governments created new restrictions, Egypt toppled the list followed by Indonesia, Maldives, Saudi Arabia, Afghanistan, Iran, Uzbekistan, Eritrea, China and Syria.

The report noted that as of mid-2010— six months before the outbreak of protests and other civil unrest that would become known as the Arab Spring—the Middle East and North Africa had “by far the world’s highest levels of social hostilities involving religion as well as government restrictions on religious beliefs and practices.”

In all, 37 percent of countries have high or very high restrictions on religion compared with 12 percent that were found to have moderate restrictions, and 35 percent with low restrictions.

However, 75 percent of the world’s citizens live in countries with high or very high religious restrictions, up from 70 percent from year-to-year numbers, compared with 19 percent living in countries with moderate restrictions and 6 percent with low restrictions. ❀
Longtime married couples renew their vows at Golden Jubilee Mass

By Mary Ann Garber

On their wedding day 72 years ago, St. Gabriel parishioners Robert and Wannetta Hilbert of Connersville promised to love and cherish each other for the rest of their lives. They were married on April 20, 1940, at St. Gabriel Church in their hometown of Connersville. Father Robert Minton, assistant pastor, officiated at their nuptial Mass.

During seven decades of marriage, the Hilberts were blessed with four children, nine grandchildren and nine great-grandchildren. The secret to their many years of marital happiness is simple, they said in separate interviews after the 29th annual archdiocesan Golden Jubilee Mass on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis. “I tell him, ‘Yes, dear,’” Wannetta Hilbert said with a smile. “I always just say, ‘Yes, honey.’” Robert Hilbert responded with a laugh a few minutes later.

They always talk through any disagreements, the Hilberts said, and try to settle their differences amicably every day through communication and a willingness to compromise, which has served them well over nearly three-quarters of a century. The Hilberts were the longest married couple among 120 couples from parishes in central and southern Indiana at the special anniversary Mass celebrated by Bishop Christopher J. Coyne, apostolic administrator, who also presided as they renewed their nuptial vows. Three diocesan priests were concelebrants, and two deacons assisted with the Mass.

The couples attending the liturgy represented 6,470 years of marriage, said David Bethuram, two deacons assisted with the Mass.

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Catholic business leaders show profit and ethics can go together

It being a successful business leader compatible with being a good Catholic? Or do you sometimes have to compromise Catholic principles in order to be successful in business?

The Vatican is convinced that the answer to the first question is a definite yes. In fact, it believes that being a business man or woman should be considered a vocation. The Pontifical Council for Justice and Peace has published a booklet titled "Vocation of the Business Leader". In a foreword to the 32-page booklet, Cardinal Patronite of the council, wrote, "Business leaders are called to engage the contemporary economic and financial world in light of the principles of human dignity and the common good."


Consulting firm Mundell and Associates and Sofia Violin work hard to turn a profit, but choose to use some of those earnings to develop businesses in Third World countries. Through these efforts and those focused on building up local community organizations, Economy of Communion business owners also try to use their enterprises to foster a greater communion among all people, both on a local and global scale.

Because of this, Economy of Communion, which was featured in the May 6, 2011, issue of The Criterion in its annual evangelization supplement, was specifically cited for praise by Pope Benedict in Caritas in Veritate ("Love in Truth").

The booklet "Vocation of the Business Leader" addresses an obstacle that some business leaders may have—leading a divided life. "This split is not necessarily the case, it is the result of a choice," the author writes. "We have the power to choose whether to be divided or not."

The mission of Legatus, Latin for "ambassador," is "to study, live and spread the faith in our business, professional and personal lives." There is a chapter of Legatus in the archdiocese that is based in Indianapolis. Other similar Catholic business organizations in central and southern Indiana include the Catholic Business Exchange and Lumen Dei.

Also present in the archdiocese is a group of business owners that follow the principles of the Economy of Communion, a program of Focolare, an international lay movement in the Church.

"I think the booklet says that the principles of the Economy of Communion are compatible with being a good Catholic," said Mike Krokos, editor of Catholic Business Exchange and the archdiocese that is based in Indianapolis-based environmental publishing.""
New Brebeuf leader stresses faith in school’s 50th year
By John Shaughnessy

He has quickly gained a reputation for his dynamic personality, his personal connection with students and his emphasis on prayer being a constant part of the school day.

As the new president of Brebeuf Jesuit Preparatory School, Jesuit Father Jack Dennis has also been quick to make changes at Brebeuf, and has also made an love of exercise. And while he has hit the ground running morning. He said, “I don’t think of myself as different going to own our identity. The Jesuits run Catholic schools. “We’re a traditional, Catholic Jesuit high school with a non-traditional student body,” Father Dennis says. “We’re talking to a Muslim student this morning. He said, ‘I don’t think of myself as different because no one here thinks of me as different.’”

At 59, Father Dennis has a lean build that reflects his love of exercise. And while he has hit the ground running with making changes at Brebeuf, he has also made an immediate impact on the school community with his outgoing personality.

“He’s amazing,” says Sean Bueller, 17, a senior from Carmel, Ind., who plays football and is president of the school’s student-athlete leadership team. “He’s always smiling. That’s awesome because it really brightens up the school. He makes a real effort to go to the sporting events and into the classrooms. Everyone loves him so far.

“He’s also been making a lot of pushes in the school to make more of a focus on the Jesuit education and the Catholic education as a whole. People are realizing the value of it.”

Father Dennis’ approach shined through during a Mass in August when he was inaugurated as Brebeuf’s president, according to Providence Sister Jeanne Hagelkamp, a member of the school’s board of trustees and the presidential search committee.

“At his inauguration Mass, he had students speaking about their experiences at Brebeuf,” says Sister Jeanne, who is also the principal of Providence Cristo Rey High School in Indianapolis. “It showed his focus is on the students and not himself. He wants Brebeuf to be the very best school it can be.”

Father Dennis is already impressed by the school, which is celebrating the 50th anniversary of its founding this year.

“The kids add a diversity I haven’t experienced before. It’s such a positive thing,” says Father Dennis, who previously served as director of campus ministry at Loyola University Maryland in Baltimore, his hometown. “I’ve watched the white kids and the black kids, the biracial kids, the Latino kids and the Asian kids—and how they socialize together. At the heart of this school—of every Ignatian school—is inclusion. And I find this school includes everyone.”

He also views Brebeuf as a school that challenges students academically, as a place where they can learn to develop their talents.

“I want them to learn to discover who God wants them to be,” he says. “I want them to learn to love themselves for who they are. I want them to lead a higher, moral, ethical life. That’s really important to me.”

So is wearing his Roman collar as a sign of his priesthood.

“I wear a collar every day,” he says. “I feel it matters that the kids see it every day. It says a lot to the students, the parents and the community. I went to a Jesuit high school. I would say definitively that the young Jesuits had a huge impact on me. Somewhere in my heart, my mind, my soul, I wanted to be like them.”

He hopes to have that same impact on Brebeuf students. They have already had that impact on him, he says.

“My faith has become stronger since I came here,” he says. “[On a recent weekend,] there were thousands of Special Olympics athletes on campus, and 75 percent of our students were here to help. It was all volunteer. They didn’t get service hours for it. In the end, that’s a valuable part of our education, of who we are.”

“I’m excited to be here. I tell people, ‘Every day is good here. I know that won’t last, but every day has been good here. I think about how do we move into the future and not lose the great things we have.’”

What was in the news on Sept. 28, 1962? Final preparations from the Second Vatican Council and what Catholics expect

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. 28, 1962, issue of The Criterion:

- Issue by logging on to our archives at www.CriterionOnline.com

**VATICAN CITY—On the morning of October 11, Pope John XXIII will intone the Eucharist—before the 2,500 cardinals, patriarchs, archbishops and bishops gathered in the great Hall of the Benedictions of the Vatican Palace. The prelates will then move in procession down the hall, pass under a staircase through a bronze door leading to the great square of St. Peter’s Basilica and finally enter the great mother church of Catholicism. This, the Vatican Radio reported, is how the long-awaited Second Vatican Council, more than three years in preparation, will begin.

- Moral complexities in surgery cited
- Vatican cautions on use of mass media
- Open experiment in ‘shared-time’
- The laity reveal their hopes: Results of U.S. survey on the Council
- To capture some of the hopes and expectations of American Catholics, Enchanted magazine conducted a sample survey of their opinions on some of the subjects which will be discussed. The most important conclusion of this survey is that Americans are ready to follow the Holy Father and the bishops on the road to renewal. They are looking for a strong voice to lead and guide them, and another mother willing to trust their generosity, and to use their talents.
- Airport center to serve bishops
- Three-year ND project: Indiana diocese will be pilot for U.S. Catholic school study
- Catholic Action groups under attack in France
- Ecumenical World Series
- First bishop consecrated in Sweden in centuries
- World’s largest mosaic installation underway
- Nothing sacred about football
- Parents and First Communion
- 14-man fire department keeps watch in Vatican
- Support prayer ruling ‘with reservations’
- Prayer in schools: Predict clarification of High Court ruling
- Magazine articles explain Jewish stand

(Read all of these stories from our Sept. 28, 1962, issue by logging on to our archives at www.CriterionOnline.com.)
September 28-30

October 5-7

September 29
Our Lady of Fatima Retreat House, 5377 Acorn Dr., Indianapolis. “Solo Seniors, Catholic, educational, chapter and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

September 29-30
Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. St. Francis of Assisi retreat, “Rebuild My Church.” Information: 317-293-9237 or retreits@mountsaintfrancis.org.

October 4

October 4
St. Joseph Parish, 1347 N. Meridian St., Indianapolis. Respect Life Sunday, Mass, 1 p.m., Central Indiana Life Chain, 2-3 p.m. Information: 317-236-1521 or mbarros@archindy.org.

VIPS

George and Margaret (Stah) Strack, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 29. The couple was married on Sept. 29, 1962, at Sacred Heart of Jesus Church in Indianapolis. They are the parents of four children, Andrea Carver, Theresa Changtsa, Jeanine Curran and David Strack. They also have six grandchildren.

Catholics who were disappointed by this year’s temporary cancellation of the annual “Italian Street Festival” in Indianapolis may be happy to hear that Our Lady of the Most Holy Rosary Parish in Indianapolis now have a reason to celebrate.

In addition to the long-term parish festival returning next June, a special “Taste of Italy” street festival, hosted by Iozzo’s Garden of Italy, will take place from 3 p.m. until midnight on Oct. 13 in the parish parking lot.

The festival will feature live music all day, various Italian foods, products, beer and wine. Admission is free.

As part of the cancellation of this year’s June street festival, Iozzo’s owners felt that it was important to continue celebrating Indianapolis’ Italian culture. Some of the funds raised at the event will be donated to the parish to help sponsor the annual “Italian Street Festival” on June 14-15, 2023.

For more information, log on to www.ssvdpfriends.org or call 317-974-5077.

First Saturday devotion begins on Oct. 6 at Holy Guardians Angel Parish in Cedar Grove

First Saturday devotion begins on Oct. 6 at Holy Guardians Angel Parish in Cedar Grove

Holy Guardian Angel Parish, 405 U.S. Highway 52, in Cedar Grove is hosting an ongoing series of devotions on the first Saturday of each month at 8 a.m. The devotion includes Mass, recitation of the Blessed Sacrament, recitation of the rosary, confession, meditation and petitions. Refreshments will be served following the prayer time.

The devotion of ‘First Saturdays’ traces back to the apparition of the Blessed Virgin Mary in Fatima, Portugal when she asked for devotion to her Immaculate Heart and for reparations for the harm caused sin worldwide.

The devotion is to be kept for five first Saturdays, in which Catholic are to confess their sins, receive Communion, recite five decades of the rosary and meditate for 15 minutes on the 15 mysteries of the rosary—all with the intention of making reparations to the Virgin Mary.

Among the promises attached to this devotion by Our Lady is to assist the person with the grace necessary for salvation at the time of his or her death.

All are welcome to attend this series of devotions at Holy Guardian Angel Parish. For more information, call 765-647-6981.

Benedictine Sister Carol Falkner, left, administrator of the Benedict Inn Retreat and Conference Center in Beech Grove, joins Beech Grove Mayor Dennis Buckley and Benedictine Sister Julianne Babbock, prioress of Our Lady of Grace Monastery in Beech Grove, to cut the ribbon during a Sept. 22 ceremony to bless and open the new entrance and parking facility at the Benedict Inn. Sixty people joined the Sisters of St. Benedict for the ceremony. The Benedict Inn has provided retreat and conference facilities for individuals and groups for more than 30 years. The renovation marks the sisters’ commitment to their reception ministry in Beech Grove. The new pavilion stands in the place of the former activity center, which served the sisters and community from 1965 until it was closed in 2011.

Ribbon cutting at Benedict Inn
Teachings make Mormons different from Protestants

WASHINGTON (CNS)—With Mitt Romney at the top of the Republican Party’s presidential ticket and Rep. Paul Ryan as his running mate, the Republicans for the first time do not have a Protestant on the ticket. Ryan, the vice presidential candidate, is Catholic.GOP presidential hopeful Romney is a member of the Church of Jesus Christ of Latter-day Saints, and as the Catholic News Service Stylebook on Religion notes, “It is not a Protestant church.”

“Protestant” is the proper term for the new churches of Western Christianity formed during the Reformation, for the branches of those churches and for their members. The main branches of Protestantism include Baptist, Congregationalist, Lutheran, Methodist, Quaker, Presbyterian and Reformed denominations.

Some significant differences in belief and practice between Mormonism and Protestantism come into play.

“Well, it probably would refer mainly to the teachings on baptism,” said Bishop John C. Wester of Salt Lake City, which is home to the Church of Jesus Christ of Latter-day Saints, often referred to as “LDS.”

“In 2001, the Vatican conclusively determined that we do not accept LDS baptisms, and the LDS church does not accept Catholic baptisms, so there’s no surprise in that,” the bishop said.

In explaining its decision, the Vatican said that even though the Mormon baptismal rite refers to the Father, Son and Holy Spirit, the LDS beliefs about the identity of the three persons are so different from Catholic and mainline Christian belief that the rite cannot be regarded as a Christian baptism.

Catholics and other Christians believe that God, Jesus and the Holy Spirit are three persons of a triune God, while Latter-day Saints believe them to be separate persons.

Another point that distinguishes them from Catholics and Protestants is their Book of Mormon, four books that are appended to their religion’s Bible. The books are considered “extra-canonical” by Christians, and are not included in Catholic or Protestant Bibles.

Most evangelicals and Catholics consider Mormons to be only Christian in name, and of course the main distinction there has to do with authority,” said Carl Raschke, a religious studies professor at the University of Denver. “It comes down to the Book of Mormon.” Those books were written by a 19th-century frontiersman named Joseph Smith, considered the Mormons’ founder.

He claimed to have a special revelation that supplements the biblical canon that would show the destiny of the new people he was called to lead in America that other Christians don’t consider to be valid, let alone authoritative,” Raschke told Catholic News Service.

And controversy over the Mormons’ posthumous rebaptism of the dead—even the deceased of other faiths, and at times with no baptism present—may make it easier to see why Catholics and other Christian faiths do not recognize Mormonism as they might each other.

Latter-day Saints are not active in any official ecumenical dialogue, even at their headquarters in Salt Lake City.

Bishop Wester noted, however, that unofficial meetings have occurred there over the decades and that Mormons have supported Catholic charitable programs.

Catholics and Latter-day Saints worked together on California’s voter-approved Proposition 8, barring the redefinition of marriage. The constitutionality of Proposition 8 has been tangled up in the courts almost since it passed.

Even though Latter-day Saints number only 6.2 million in the United States and 14.4 million worldwide, they make up the majority of Utah’s population.

“I think for the Catholics, being in the minority in Utah is something that makes the Catholics more energetic about their faith,” Bishop Wester said. “There’s no accidental Catholic in Utah. You want to be, you love being, a Catholic. Human nature being what it is, we would gravitate toward the majority religion … if we had no strong ties.”

The University of Denver’s Raschke noted that Mormonism has grown more mainstream.

One case in point: During the 1976 Democratic presidential primaries, Detroit Mayor Coleman Young, an ardent supporter of eventual winner Jimmy Carter, accused one of Carter’s opponents—Morris Udall, a Mormon and then a representative from Arizona—because the LDS did not allow blacks to serve in the priesthood.

The backlash by white Democrats against the black Young very nearly pushed Udall over the top in Michigan. But two years after the primary, in 1978, the LDS’ policy on African-Americans was changed.

LDS members realized the doctrine had been based on Joseph Smith’s own prejudices, and was “not a case of ‘we have to hold on to it,’” Raschke said.

“Mormonism has been mainstream for quite some time. It’s operating and acting like many of the mainstream Protestant and Catholic organizations,” he added. “The more followers it has, the less weird it becomes in the eyes of people.”

According to a poll by the Pew Forum on Religion and Public Life released in January, most Latter-day Saints feel that Americans don’t know enough about their religion.

They also think public perception of them is becoming more positive with their religion being in the spotlight in recent months.

“Evangelization is not a work for a few specialists, but for the whole people of God under the guidance of pastors,” he said.

What is now called “the new evangelization,” an effort to re-propose the faith in places where religious practice is waning, actually began with the Second Vatican Council’s efforts to respond with faith to the questions and problems of the modern world, the pope said.

Bishops must courageously proclaim the Gospel, pope tells new bishops

CASTEL GANDOLFI, Italy (CNS)—Bishops today must be courageous in proclaiming the Gospel, encouraging others to grow in faith and working to ensure the unity of the Church based on adherence to its teaching, Pope Benedict XVI said.

The pope met on Sept. 20 with 95 new bishops attending a seminar in Rome on their new roles and responsibilities. The group included 17 bishops from the United States and eight from Canada. Most of the bishops had been ordained in the past year.

Pope Benedict told them that as members of the College of Bishops, “you always must have a special concern for the universal Church—in the first place by promoting and defending the unity of the faith.”

Beginning their ministry as bishops close to the frontiers of a triune God, Jesus and the Holy Spirit are three persons of a triune God, while Latter-day Saints believe them to be separate persons.

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Bishops must courageously proclaim the Gospel, pope tells new bishops

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Christmas/Crafts
Bakery Booth
Bars & Bells
Tiptop Breads
Turkey Booth
A letter from Bishop Coyne to the people of the Archdiocese of Indianapolis

My dear brothers and sisters in Christ:

Peace be with you. It gives me great joy to address you in this letter on the one-year anniversary of your being named Apostolic Administrator of the Archdiocese of Indianapolis.

My joy is founded on the manner of Catholic life and the faithful people throughout the archdiocese, in the people, religious and clergy of this great archdiocese. We are truly a Catholic people who seek to spread the good news wherever we go. We seek to express our faith in the power of the Spirit that has helped me grow in those areas as a bishop.

Q. How widely have you traveled in the archdiocese as Apostolic Administrator? What office do you hold as an auxiliary bishop and later as apostolic administrator?
A. I’ve gone from the northern point of Indianapolis to the southern point of Tel Civy and from the western point of Terre Haute and beyond to the eastern point of Richmond.

I’d say that I’ve visited more than half of the archdiocese, where we have 90 percent of the parishes through confirmations and deanery gatherings.

Q. Given your travels around the archdiocese over the past 18 months and especially since becoming apostolic administrator, what observations do you have?

All of this is to assure you of the continuing health and well-being of the Catholic community here in central and southern Indiana as we faithfully carry out the mandate Jesus gave us to build his Church as your bishop, alongside such good and holy priests, administrators, staff and religious.

Please continue to support the work of our faith, especially through the annual United Catholic Appeal, and to involve yourselves in the wider community of Indiana and the United States through your thoughtful and Catholic involvement in electing our next government officials.

May God bless you all, and may God bless America.

+ Christopher J. Coyne

Most Rev. Christopher J. Coyne, S.L.D.
Apostolic Administrator
Archdiocese of Indianapolis

Prayer for a New Archbishop

O God, eternal shepherd, who governs your flock with unfailing care, bless the Church in central and southern Indiana with a new archbishop who will peacefully lead it with wisdom and show you our watchful care. We ask this through your Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.
Same-sex marriage is an issue for voters on state level this November

WASHINGTON (CNS)—This November, voters in a handful of states across the country will decide if state law should uphold traditional marriage or allow same-sex marriage. Four states—Maine, Maryland, Washington and Minnesota—have ballot initiatives on the issue.

Supporters are hoping for victory in those states, saying it could be the start of a new momentum for legalizing same-sex marriage—which in previous years has lost more than 30 ballot initiatives. Opponents of same-sex marriage say legalizing such unions undermines the traditional roles of marriage and family.

The U.S. Catholic bishops, in their document “Forming Consciences for Faithful Citizenship”—which outlines Church teaching on contemporary issues for Catholic voters—states that “marriage must be defined, recognized and protected as a lifelong commitment between a man and a woman, and as the source of the next generation and the protective haven for children.”

“Even as we believe that marriage, the union of one man and one woman, must be upheld as the foundational standard, a goal to stand for ... we embrace the principle that all Americans should be treated with respect and dignity,” it said.

The Democratic Party platform says it supports “marriage equality” and “the movement to secure equal treatment under law for same-sex couples.” It also supports repealing the Defense of Marriage Act and passage of the Respect for Marriage Act.

The party platform also stressed the need for “churches and religious entities to decide how to administer marriage as a religious sacrament without government interference.”

Earlier this year, laws were passed in Washington state and Maryland to legalize same-sex marriage, but opponents in both states gathered enough signatures to force a referendum on the law, placing it before voters this November.

Bishop Blase J. Cupich of Spokane, Wash., released a pastoral statement on the referendum. If the new marriage law is accepted, it said, the civil meaning of marriage would be lost and replaced by a “genderless contract without reference to children.”

It also said the “foundational nature of marriage for the good and the strength of human society will be harmed beyond repair.”

The statement stressed that the bishops’ support for traditional marriage “is not born out of bias or intolerance toward anyone,” and hoped the vote on the issue would provide an “opportunity to debate this social issue in an atmosphere of respect, honesty and conviction.”

In a letter to Catholics in his diocese, Bishop Cupich urged that debate on the issue be “marked by civility and clarity.” He noted that the law would not create any new legal rights for same-sex couples since the state already extends rights to registered domestic partners.

He also said the vote could be a “major shift in an institution that serves as the foundation stone of society.”

In Minnesota, where a constitutional amendment to ban same-sex marriages comes before voters in November, Archbishop John C. Nienstedt of St. Paul and Minneapolis has urged Catholics to “stand up for the truth always with love;” especially when it may be difficult.

In an Aug. 30 column in The Catholic Spirit, archdiocesan newspaper, he said the Church’s “effort to support God’s unchanging plan for marriage is not a campaign against anyone, but rather a positive effort to promote the truth about marriage as a union between one man and one woman.”

He also said that ensuring this definition of marriage remains intact “does not take away anyone’s existing rights or legal protections.”

In Maine, the same-sex marriage issue in this election is whether to keep in place a 2009 ballot measure that banned same-sex marriage after the state legalized same-sex marriage.

Currently, six states and the District of Columbia allow same-sex couples to marry. Thirty states have constitutional amendments banning same-sex marriage, and some of those also prohibit civil unions and other approaches that grant legal rights to such couples.

Twelve states permit civil unions.†

Oct. 11 tribute honors the life and ministry of St. Jeanne Jugan

In this religious icon, St. Jeanne Jugan is depicted as Sister Mary of the Cross, the foundress of the international Little Sisters of the Poor, caring for an elderly poor man and woman. Admission and parking are free for an Oct. 11 musical tribute to her life and ministry to be performed at The Palladium in Carmel, Ind. Tickets must be reserved in advance by calling 317-843-3800.

By Mary Ann Garber

Sister Mary of the Cross lived a simple, quiet life devoted to God and caring for poor, elderly people in France.

Now known throughout the world as St. Jeanne Jugan, the foundress of the international Little Sisters of the Poor never sought attention for the lifesaving ministry that she began during the winter of 1839 when she brought an elderly, blind and infirm woman into her home.

Yet, after her death, God worked through her intercession. She was beatified by Pope John Paul II on Oct. 3, 1982, and canonized by Pope Benedict XVI on Oct. 11, 2009.

On the third anniversary of her canonization, the humble saint’s life story will be presented in central Indiana in an original musical tribute written by Marty and Lorita Doucette, members of the Association Jeanne Jugan and Our Lady of Mt. Carmel Parish in Carmel, Ind. A Work Which Is Still Unknown—The Story of St. Jeanne Jugan” will be performed at 7 p.m. on Oct. 11 at The Palladium, a 1,600-seat auditorium in harmond for the Performing Arts at 355 City Center Drive in Carmel. Admission and parking are free, but tickets are required by calling The Palladium’s box office at 317-843-3800.

A free-will offering will be collected at the conclusion of the performance as an opportunity for audience members to participate in the Little Sisters’ ministry. Larry Kubier, Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, felt called by God to share the story of St. Jeanne Jugan’s life and ministry with a larger audience.

Our Lady of Mt. Carmel Parish choir members had just presented a musical tribute to the 19th-century saint at the St. Augustine Home Chapel.

It was such a beautiful performance for the residents, Mother Mary Vincent said, and she wanted more people to be able to learn about St. Jeanne Jugan’s love for God as well as her order’s ministry to the elderly poor.

The Little Sisters operate 30 homes in the U.S. in addition to homes in 52 countries on five continents. In Indianapolis, 10 sisters, staff members and volunteers care for 96 residents.

The Doucettes expanded their script, and invited other vocalists, actors and dancers to join Our Lady of Mt. Carmel choir members and St. Theodore Guerin High School students in Noblesville, Ind., in a larger production. The choir now has 180 members.

As part of the performance, the Little Sisters invited Dr. Edward and Jeanne Gatz of Omaha, Neb., to share their story of how prayers for St. Jeanne Jugan’s intercession to God on his behalf led to a miraculous cure from terminal esophageal cancer in 1989.

Twenty-three years later, he is still healthy.

“I was so touched with the script,” Mother Mary Vincent said. “I was moved to tears. It’s really wonderful. So many people are working very hard to present this.”

“I would like everybody to know a little bit more about St. Jeanne Jugan’s life,” she said “... The way this has been working out, I know it is God’s design because it’s miraculous the way it has all happened.”

Mother Doucette said the celebration of the life and ministry of St. Jeanne Jugan features narrative, music and dance.

“We tell the story of Jeanne Jugan from her childhood all the way to her canonization,” he said. “With this story, we have the opportunity to see into the heart and the mind of a saint.”

“By God’s grace, she was able to fill a gap that existed because there was no social safety net for the poor at a time when France was going through a depression following the French Revolution,” Doucette said.

“... She just happened to be the woman that God called to awaken people to the needs of the poor.”

(For more information about the Oct. 11 performance at The Palladium, log on to www.littlesistersofthepoorindianapolis.org)
Americans must defend their legacy of religious freedom, cardinal says

WASHINGTON (CNS)—Religious freedom has been an essential part of the United States since its beginning and is essential to its future, Washington Cardinal Donald Wuerl said in a Sept. 13 talk at Georgetown University.

“The voice of faith has served and continues to function as the conscience of society,” the cardinal said in his keynote address.

His talk was part of a conference on “Catholic Perspectives on Religious Liberty” sponsored by the Maryland Catholic Conference—the public policy arm of Maryland’s Catholic bishops—and the Religious Freedom Project of Georgetown University’s Berkley Center for Religion, Peace and World Affairs.

The cardinal said the Catholic Church in the United States must continue to be a voice of conscience to a culture that needs a north star to guide its moral compass in the face of an increasing secular society that seeks to remove the influence of faith from the public square.

“Our religious beliefs stand, as they have from the beginning, ready to serve our country in the public square, shedding the light of God’s wisdom into the heart of the great American experiment in religious pluralism and removing the influence of faith from the public square,” the cardinal said.

The Declaration on Religious Liberty, he said, “is a natural right. Hence, it must be protected, not treated as a benefit granted us, but as something inherently ours.”

Cardinal Wuerl noted how in 2009, he participated in a ceremony in St. Mary’s City, Md., where the doors to the rebuilt chapel there were unlocked.

He pointed out how the Maryland colony, founded in 1634, became the birthplace of religious freedom in the English colonies, but devolved into a place where, by 1704, Catholic chapels were locked. The ceremonial unlocking of that rebuilt chapel, he said, serves as a reminder of “the fragile nature of freedom of conscience and freedom of religion.”

On religious freedom grounds, the cardinal and the nation’s other Catholic bishops have been outspoken critics of the Obama administration’s mandate that requires employers to provide health insurance coverage to employees for abortion-producing drugs, sterilization procedures and contraceptives that are opposed by Church teaching.

The mandate’s narrow exemption would protect faith-based hospitals, health care institutions and charitable outreach programs.

As it was at the nation’s founding and as it is today, religious freedom “is one of those things worth standing for,” the cardinal added.

Cardinal Wuerl encouraged today’s Catholics to take up the work of the New Evangelization, renew their commitment to learning and living the truths of their faith, and be willing to share it. Young Catholics have a key role to play in that work, he said, encouraging a spirit of joy as they and their fellow Catholics “recognize the gift that faith brings to our culture, and live it to the best of our ability.”

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Church councils have had great variety over history

By Joseph Kelly

As the Church gets ready to celebrate the 50th anniversary of the opening of the Second Vatican Council, it seems as if the workings of such a gathering are second nature. But that’s not so, especially for those born after the council and even for those who experienced the changes at the time.

Many of the faithful are left wondering: What exactly is an ecumenical council? How do they come together, and what do they do?

An ecumenical council is a meeting of the world’s bishops with the pope to discuss serious matters pertaining to the Church. Only the pope can call a council, and he must approve the final form of any documents that the council produces.

He also has the right to amend the documents. When the documents have final form, they are published for all Catholics to read, ponder and act on.

They are also used by theologians, who will reflect on the implications of the documents’ doctrinal elements. Since Vatican II addressed not just the Roman Catholic Church but also all Christian communities of the world as well as non-Christian religions, its documents have had a wide ecumenical and interreligious influence.

Although popes call councils, they rarely preside at the sessions in which the assembled bishops discuss the matters at hand. Normally, a pope delegates presidents of the council—“president” here used in its literal meaning as “one who presides.” The presidents are always bishops and are often chosen from those familiar with the workings of the Vatican, but the popes also like to place diocesan prelates in that role.

Many of the popes have heavy administrative duties, and may not be current with theological trends. Those bishops, therefore, are the experts for theological peri, Latin for “experts,” to assist the bishops.

Often working behind the scenes, periti are rarely well-known, although one Vatican II peritus, Father Joseph Ratzinger, is certainly well-known now as Pope Benedict XVI.

Councils also have committees of bishops, some appointed by the pope, others chosen by the council fathers who, as members of the magisterium, have input on the documents and shape their final form.

Eccumenical councils continue an ancient tradition. Church history recounts how, about the year 50, the surviving Apostles along with St. Paul met to decide whether Gentile believers should be required to follow the law of Moses.

By the second century, only bishops took part in councils of prelates from particular provinces. But these regional councils discussed only regional issues.

In the fourth century, all Church leaders vigorously debated the nature of the Trinity. How could Christians be monotheists and still believe in a divine Father, Son and Holy Spirit? In 325, the Roman emperor Constantine called a council of the bishops to meet in a town named Nicaea.

He did so upon recommendation of a regional council that had looked into this doctrinal matter. Although Constantine, as a secular leader who initiated the Council of Nicaea, popes throughout history have always reserved the right to evaluate council teachings and to amend or even reject some of these teachings.

The Council of Nicaea succeeded, creating the word “cousin(s)ubstantial” now familiar to all Catholics—to describe the relation of the persons in the Trinity. It was a great step forward, which only an ecumenical council could have achieved.

Despite the success of Nicaea, councils have been rare. Only eight were held before the 12th century, and all were summoned and conducted by the Constantinine emperors. These councils used Greek for discussions and for the documents. The popes sent emissaries to the councils to make sure that Rome’s Church helped to guide the discussions.

From the 12th century onward, only popes have called ecumenical councils—13 so far—and so the Church officially recognizes 21 of them.

Looking at all these, can we speak of a “typical” council? Not really.

Some were very small. In contrast to Vatican II’s 2,000-plus participants, most medieval councils had between 100 and 300 bishops, while the opening session of the Council of Trent in 1545 saw only 31 bishops in attendance.

Nor is there a typical time frame. The first papal council, Lateran I in 1123, met for less than two weeks. By contrast, the Council of Basel-Ferrara-Florence met for 14 years, from 1431 to 1445, while Trent met off and on for 18 years from 1545 to 1563.

All met in Rome, right? Nope. Three were in France—Lyons I (1245) and II (1274) and Vienne (1311-12), two in Switzerland—Constance (1414-18) and Basel, and one in the Italian city of Trent.

Simply put, the councils have always represented the geographical range of the dioceses represented. Medieval councils consisted almost completely of Western European bishops. The 16th-century, missionary bishops from the Americas attended Lateran V (1512-17) and the Council of Trent. By Vatican I (1869-70), the Americas were represented by their own bishops rather than European missionaries, while Vatican II welcomed native bishops from all parts of the Catholic world.

What about a future council? If a pope decides to call one, it will, like all the others, reflect the Church of its era. More and more of the bishops will surely come from Africa, Asia and Latin America, while the U.S. delegation likely would include many Hispanic bishops.

Some have suggested that the Church does not need councils any more since modern technology allows the popes and bishops to communicate easily without the burdens of a gathering in Rome. That may be so, but ecumenical councils have served the Church well since 325.

Surely they can, if need be, serve the Church again.

Joseph Kelly is professor of Church History at Loyola University in Cleveland and the author of The Ecumenical Councils of the Catholic Church: A History.

The Church’s first four councils helped define key dogmas

By Christopher M. Bellitto

The 50th anniversary of the opening of the Second Vatican Council is an opportune time to look at some of the Church’s earlier councils.

The best way to approach the Church’s first four councils is to see them as one long council in four acts. As each one ended, it offered solutions to key questions—but each also left hanging the next questions that came from its statements of doctrine.

So it is best to consider Nicaea I (325), Constantinople I (381), Ephesus (431) and Chalcedon (451) all together. After all, no less an authority than Pope St. Gregory the Great described these first four councils as being on the same level as the four Gospels.

It took more than 300 years for the Church to hold a general council because Christianity was an illegal religion until the Roman emperor Constantine decided to favor the faith. But he wanted one faith as a unifying glue, and was dismayed to find that different Christians in various cities of his empire spoke of Jesus in conflicting ways.

Under his leadership, more than 200 bishops met to settle this controversy sparked by a priest from Alexandria, named Arius, who said Jesus was not divine.

For Arius, Jesus was not uncreated and eternal like God the Father. To use the phrase attributed to Arius, “There was a time when [Jesus] was not.” This made Jesus the Son inferior to the Father; so Jesus could not truly be the Savior since only God can be a Savior.

The hero of Nicaea was St. Athanasius, a deacon who was also from Alexandria. Using Greek, the first language of Christianity, Athanasius persuaded the bishops to adopt a creed using the Greek word “homo-ousios” to describe Jesus as “one in being” or “co-essential” with the Father. Father and Son are co-equal and co-eternal. Jesus is “begotten” of the Father and not created.

Questions immediately surfaced. What about the Holy Spirit? The Holy Spirit council met, this time in Constantinople in 381, to take up where Nicaea had left off.

Constantinople’s creed added to Nicaea—and it is this creed that we proclaim on Sunday, though it’s often called the Nicene Creed. Constantinople’s bishops declared that the Holy Spirit is on the same level as the Father and Son.

Still, some wondered how the human in Jesus was related to his divinity. Was Jesus sometimes one or the other? And how about Mary? Nestorius, a patriarch of Constantinople in the fifth century, was the protagonist of the next council to consider these questions—Ephesus in 431.

He said that Mary was the mother of the human Jesus, but not the mother of God. But St. Cyril, the patriarch of Alexandria at that time, overawed a rancorous council and eventually carried the day—Mary is indeed the mother of God. Jesus has a fully human as well as a fully divine nature, but he is at the same time just one person.

Just 20 years later, another council at Chalcedon in 451 had to meet because some Christians were overemphasizing Jesus’ divinity so much that they seemed to say it cancelled out his human nature, which is known as monophysitism.

For the first time, a pope took a major role when St. Leo the Great sent his Tome as a statement of orthodox faith. Bishops shouted, “Peter has spoken through Leo!”

Chalcedon settled centuries of doctrinal development and decades of debate by asserting a fundamental mystery of the Christian faith—Jesus is one person with two natures linked in a “hypostatic union.” His human and divine natures are separate and equal.

For the bishops of Chalcedon, the case was closed. They declared, “No one is permitted to produce, or even to write down or compose, any other creed or to think or teach otherwise.”

(Christopher M. Bellitto is chair and associate professor of history at Kean University in Union, N.J., and the author of Church History 101: A Concise Overview and The General Councils.)

Bishops of the world line the nave of St. Peter’s Basilica during the opening session of the Second Vatican Council on Oct. 11, 1962. Throughout history, Church councils have been held in a variety of places and discussed a broad range of topics.
Faith and Family

Biblical readings: St. Paul's First Letter to the Corinthians

For the past year, I have written about the biblical readings that appear in the Office of Readings, part of the daily Liturgy of the Hours. Most of the readings serialization briefly mentions one or more people, over a period of a week or more. However, there are many people in the readings that appear only for special feasts or other liturgical occasions.

St. Paul’s First Letter to the Corinthians is one of them. Selections from that letter are read during Ordinary Time. Apostles, doctors of the Church, virgins, and those who work with the trumped-up charge, and in the Office for the Dead.

Anyone who is interested in the life of an early Christian community would do well to read the 16 chapters in this letter, which can be done easily during a week’s time. In it, Paul responds to questions addressed to him and to situations he has learned about. In the process, he also reveals much about himself.

Concupiscia/Cynthia Dewes

Watching an all-time favorite film can be a religious experience

Our Lady of Fatima Retreat House in Indianapolis recently sponsored an evening centered on the 1987 Academy Award-winning film Babette’s Feast.

Benedictine Father Julian of St. Germaine, who brought the lively discussion after we viewed the movie, which is based on a short story by Isak Dinesen. This famous Danish author’s story, as well as a number of another popular film, Out of Africa.

Babette’s Feast is about two older spinster sisters who undertake a long journey leading an austere Protestant religious community long after the death of their father, who founded it.

The members practice self-denial as the righteous path to salvation, denying alcohol, no rich food, no music except for austerity, their home is a tiny village on the right of the wine. So the others, who are secretly enjoying everything, start to loosen up.

With that, I invited her in. She didn’t stay long and, wondering who she was, ran out the door and swung it open before I could stop them.

Then the spirit of God came upon him, so that he spoke, and came to Jerusalem. Without believing in a forgiving God who teaches the importance of humble gestures and that God’s grace is the only way to escape the chains of sin.

“Rotten?” said Uncle Andrew with a puzzled look. “Oh, I see. You mean that little boys—" Here, the world is the creation of God, and it is our duty to care for it and respect its beauty. We must take care of our planet and its inhabitants, and that includes the animals and the environment.

Evangelization 101 and a special delivery with everlasting benefits

It was such a simple gesture, really, but one with infinite dimensions.

"Stop running," I shouted at my daughter who was racing for the door and swinging it open before I could stop them.

In Chapters 7 through 10, he answers questions concerning marriage, virginity and other matters. Husbands and wives will be particularly interested in what he writes about the marriage and the first seven verses of Chapter 7 about marital sexual activity.

Chapter 11 shows concern for purity, including a case of incest. He tells the Corinthians that “whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and the blood of the Lord” (1 Cor 11:27).

Chapter 13 is Paul’s great paean to love, read frequently at weddings. Chapter 15 is Paul’s teaching about Christ’s resurrection followed by his teaching about the resurrection of the dead. These are the readings that are read in the Office for the Dead. He tells us that our natural body will be raised as a spiritual body.

He concludes the letter with a paragraph about the collection he is taking up for the Church in Jerusalem, and then tells of his travel plans.

In Debra Tomaselli writes from Alhambra Springs, Florida. She can be reached at debratomaselli@cfl的话语。
The Sunday Readings

Weekly Readings:

Sunday, Sept. 30, 2012

- Numbers 11:25-29
- Psalm 51:1-2, 3-4, 7-8
- Mark 9:38-43, 45
- Psalm 88:2-8

The Book of Numbers is the source of the first reading for this weekend. Numbers is the fourth book in the Pentateuch, borrowing its name from the Greek word meaning “five.” These five books, called in Hebrew the “Torah,” form the basic law for Judaism, and together contain what came traditionally to be seen as the revelation of God to Moses primarily given during the Hebrew people’s long and difficult trek across the Sinai Peninsula in search of the Promised Land.

Apostles. They believed that the author of the early Church was the apostles. What was of primary importance in the search of the Promised Land. Still, God

One True God on occasion. Still, God

did Moses. The people protested to Moses. How

difficult trek across the Sinai Peninsula in

revelation of God to Moses primarily given

the first reading for this weekend.

My Journey to God

Teach Me, Lord

In the stillness of this holy space, I watch her haltingly take each step, caressing each paw in a tender embrace, shuffling to her weekly place.

Her arthritic back arches forward as if bent in holy adoration. She reverently closes her eyes in prayer as I sit beside her in silent admiration.

I take her gnarled hand in mine. Her lips speak—no word to me.

In this moment, we become one

(Madelyn Denniston Keach is a member of St. Paul Parish in Sellersburg.)

Catechism states that gestures and clothing convey respect, solemnity and joy at Mass

Q I attend a small parish in a small town. I moved here recently, and am surprised at the low-cut, short shorts and short skirts worn by women at Mass. Isn’t there some kind of dress code for Mass attendance? (Iowa)

A On the topic of proper dress for the Eucharist, there are probably as many different opinions as there are readers of this column. I am not aware of any universal Church rule as to what constitutes appropriate dress for Mass attendance.

The closest reference that I can find is in the Catechism of the Catholic Church, which says, in reference to the reception of the Eucharist, “Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity and joy of this moment when Christ comes to us” (1391).

Opinions on the issue can be divided, basically, into two camps.

First, there are those who note that going to Mass is different from going to the mall. If we were invited to meet the president at a dinner at the White House, says this opinion, we would certainly wear our nicest clothes. So we should “dress up” in the same way when we go to meet Jesus in the Eucharist.

In the other camp are those who are reluctant to do anything that might discourage people from coming to church, and who feel that clothing for Mass can be casual and comfortable as long as it is decent. I lean toward the second view and feel that in the summer men who come to Mass in collared golf shirts and Bermuda shorts are presentable. However, I would certainly ask for more formality from Catholics who are serving as deacons or extraordinary ministers of holy Communion during the Mass.

Judgments on acceptable attire are probably best left to the parish pastor because standards vary from culture to culture and place to place. Often, parishes mention some general guidelines in their bulletin or on their websites.

One site that I have seen, in what is perhaps an overabundance of detail, lists these guidelines as among the types of dress that are “never acceptable” for women in church:

- “any clothing that bars midriffs or cleavage”;
- “light clothing meant to accentuate—to draw attention to—various body parts that God considers, and that we ought to consider, as sacred.

That same parish cautions men against wearing “shorts”—yes, even during the summer months—and “tank tops.” The Vatican insists that those who are visiting St. Peter’s Basilica in Rome adhere to a certain dress code, which is explained at the entrance of the basilica by guard.

I am aware of a dying man who resides in a city not far from me. A devout Catholic, he is on his deathbed and wishes to receive holy Communion under both species. The priest in his parish has apparently determined that the communicant may not be brought to him in the form of wine, and the priest notes that the host alone suffices in order to receive Christ completely.

I know that this is theologically true, but I’m not sure that the dying man is able to understand it. He dearly wants to receive the Eucharist under both forms.

Isn’t there a way to consecrate wine at Mass, and have a priest or lay minister bring it to the man? (Eldon, Mo.)

A Ordinarily, only the host is given in Communion to the sick and the homebound because of the danger of spilling the precious blood.

However, Church guidelines do allow an exception in a case where, as sometimes happens near death, the person is unable to consume even a small piece of the host.

The situation that you present, where the dying person is unable to understand that the host alone suffices, would seem to warrant a similar exception.

It might be helpful, here and elsewhere, to ask oneself, “What would Jesus do?” Here is what I would do. I would put an ounce or two of wine into a glass vial, with secure caps, for transporting the water and the wine. I would put an ounce or two of wine into that vial and consecrate it at Mass at the same time that I consecrate the wine in the chalice. Later, I would bring that vial along with the host—or have an extraordinary minister of holy Communion do so—so that the dying man could receive the Eucharist under both species.

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It might be helpful, here and elsewhere, to ask oneself, “What would Jesus do?” Here is what I would do. I have a compact Mass kit that I use when traveling. In that kit are two small glass vials, with secure caps, for transporting the water and the wine. I would put an ounce or two of wine into that vial and consecrate it at Mass at the same time that I consecrate the wine in the chalice. Later, I would bring that vial along with the host—or have an extraordinary minister of holy Communion do so—so that the dying man could receive the Eucharist under both species.
VATICAN CITY (CNS)—The potential power, but also the limits, of an ecumenical proclamation of the Gospel and defense of Gospel values is likely to be a key topic during October’s world Synod of Bishops on the new evangelization.

The ecumenical focus will particularly be sharp on Oct. 10 when—at the personal invitation of Pope Benedict XVI—Anglican Archbishop Rowan Williams of Canterbury will deliver a major address to synod members.

While popes have long invited other Christians to be “fellow delegates” and make brief speeches at the synod, Pope Benedict has begun a tradition of inviting important religious leaders to deliver a major address.

In 2008, Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Chief Rabbi Shear-Yashuv Cohen of Haifa, Israel, addressed the Synod of Bishops on the Bible. Another rabbi and two Muslim leaders gave speeches at the 2010 special synod on the Middle East.

Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity, said the invitations demonstrate the pope’s recognition that the “challenges facing religious belief itself and Church life are common—no Church, no religion, is an island—and we need one another, and can learn from one another.”

In addition, he said, ecumenical and interreligious cooperation shows the world that “we stand together in promoting the values of belief and the moral-ethical values that we stand by.”

Ecumenical cooperation is crucial when trying to transmit the faith in the modern world and to re-propose that we stand by.”

“Ecumenism is already a huge element of real communion in the faith.” The ecumenical task, embraced by the Catholic Church, involves prayer and dialogue and moves that communion “from imperfect to perfect,” he said.

Until the process is complete, however, there will be some limits to the possibilities for ecumenical cooperation in evangelization because Catholics, Orthodox, Anglicans and other mainline Christians aren’t just inviting people to profess faith in Jesus Christ, but to live that faith in his body, the Church.

There is a kind of superficial ecumenism that says, ‘it doesn’t matter what Church you belong to.’” Bishop Farrell said, but the Catholic Church and most of its dialogue partners reject that view.

The beginnings of the modern ecumenical movement usually are traced to a 1910 conference of missionaries “who had the experience of being seen as preaching against each other instead of preaching Christ,” he said. The missionaries recognized the scandal they were causing as they “exported their divisions” to Asia, Africa and other parts of the world.

The missionaries saw “their work being undermined by their own divisions” which they increasingly acknowledged were violations of the will of Jesus that his followers be one, the bishop said.

Meanwhile, among some Catholics in the early 1900s, “there were the beginnings of a spiritual interest in the idea of prayer for Christian unity,” he said, but the quantum leap in the Catholic Church’s commitment to ecumenism came with the 1962-65 Second Vatican Council.

Bishop Farrell said the church’s attitude reflects an “education of the bishops at the council” because most of the bishops came with the kind of theology that considered our Protestant brothers and sisters, and the Orthodox to a certain degree, as just outside the Church.

Through discussions and studies at the council, he said, the bishops gained “a new perspective. We have a common faith in Jesus Christ, we have a common baptism, and this is already a huge element of real communion in the faith.”

Because Christians aren’t passing on “some Gospel of their own making,” but a faith they have received, “sharing one’s faith means sharing one’s belonging to a particular community that has given us our faith.” It means sharing the conviction, in conscience, that the Gospel comes to me in its fullness in this particular community, the bishop said.

The role of the Church and, in fact, the definition of what it means to be fully Church is at the heart of the ongoing, sometimes difficult, theological ecumenical dialogues, he said.

For the Catholic Church, Bishop Farrell said, “we can’t work for a common minimum denominator, nor can we say, ‘Let’s keep our differences and just accept one another as we are.’

“We have to aim at whatever is required for the fullness of incorporation into Christ and into the one Church he founded. But where is that Church?” he said. “That is the question that will trouble us until Christian disunity becomes Christian unity—not uniformly, but true, grace-filled communion in faith and Christian life.”

—a bishop Brian Farrell

“Challenges facing religious belief itself and Church life are common—no Church, no religion, is an island—and we need one another, and can learn from one another.”

Vatican synod to examine when divided Christians can preach together

By Carol Zinn, CNA, CNA for Catholic News

The Vatican Synod of Bishops on the New Evangelization, which opened Oct. 5, has begun to examine when divided Christians can preach together.

“While the Church does not wish to recognize explicit ecumenical declarations in the homilies, she does not exclude the need for a common minimum denominator,” the Vatican said.

The synod, which will meet until Oct. 28, has been called to help the Church respond to the challenges of the modern world, including the loss of religious faith, the proliferation of new cults and the crisis of the family.

The Synod also will be considering the mission of the laity in the wider community and the tasks of the Pope in building a Christian community.

The synod is under the chairmanship of Cardinal Walter Kasper of Switzerland, former president of the Pontifical Council for Promoting Christian Unity, and will be attended by some 210 bishops, cardinals, religious superiors, lay people and experts.

“While this synod is held in the context of the new evangelization, it is not intended to be an event of the new evangelization,” the Vatican said.

The synod is to examine a number of issues, including the teaching on the Church, the laity, religious and all who are called to serve the Church, as well as the situation of the world’s Christian communities.

The synod will be considering the role of the Holy Spirit in the Church and the task of the Holy Spirit in the mission of the Church.

The synod also will be considering the relationship between the Church and the other Christian denominations, as well as the relationship between the Church and the other religious communities.

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At Marian University we decided the time for talk was over. So we took action to address the state’s doctor and nursing shortages. We are building the Michael A. Evans Center for Health Sciences to house our College of Osteopathic Medicine and School of Nursing. Here medical and nursing students will work side by side, just as they will once they graduate. This initiative is not only a great step toward solving a pressing issue, it will also have a significant economic impact on our state.

Marian University has taken action and contributed to the Indianapolis community for 75 years. On Friday night, October 19, we will celebrate three-quarters of a century in the city we’re proud to call home. Please join us, and see all the ways we are becoming a great Catholic University for a great American city.

marian.edu/gala

Indiana Nazareth Farm is an annual service camp sponsored by St. Agnes Parish and the three Terre Haute parishes. It is based on four cornerstones—community, prayer, simplicity and service.

This year, the camp took place on July 27-31, and included 15 teenagers, four young adults and 14 adults. Each teenager and adult leader provided an average of 36 hours of intensive hard labor in just four days, equating 1,188 hours of volunteer service. Team leaders were youth ministry coordinator Adrienne Spahr from St. Agnes Parish and Janet Roth, youth ministry leader at the three Terre Haute parishes.

As in years past, the youths and their leaders reached out to the Brown County community, and provided their spiritual and physical strength to enrich the lives of residents and ease their day-to-day challenges.

Some of the projects included painting the inside and outside of residences, building repairs, yard work and cleanup, mulching, constructing a small chicken coop and tunneling under a sidewalk for a propane pipe.

In addition, the youths and leaders shared prayers and reflections every morning and evening.

The original Nazareth Farm was formed as an association of the Catholic Church, and is located in the Diocese of Wheeling-Charleston in West Virginia. Its purpose is to provide volunteer service to the people of Appalachia.

In 1994, the program was started in Brown County by youth ministry leaders in Nashville and Terre Haute. “The appreciation of the people served by these outstanding youths and adult leaders is impressive and heartfelt,” said Carol D. Nathan, publicity coordinator for Indiana Nazareth Farm. “The service the youths provide and the caring that pours from their hearts is felt by all. The Nazareth Farm project will continue each summer.”

Brown County residents who need assistance are encouraged to keep this outreach in mind for themselves or if they know of others who might benefit from the gift of service provided by these youths and their leaders.

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Above, teenagers and youth ministry leaders from St. Agnes Parish in Nashville, and St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute spent four days in late July assisting people in need in Brown County.

Left, volunteers work outside a Brown County home during Indiana Nazareth Farm, an annual service camp sponsored by St. Agnes Parish in Nashville, and St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute.

INDIANA’S DOCTOR SHORTAGE WASN’T SOLVING ITSELF, SO WE DECIDED TO BUILD THE STATE’S FIRST NEW MEDICAL SCHOOL IN MORE THAN 100 YEARS.

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