



The

Criterion

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Respect Life Sunday

Archdiocese honors pro-life supporters for their service, page 3. See related column, page 4.

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'We cannot forget the Resurrection'

Photo by Sean Gallagher

Patriarch Fouad Twal greets Lumen Christi Catholic School students on Sept. 28 on the steps of Our Lady of the Most Holy Rosary Church in Indianapolis after celebrating Mass with them. Patriarch Twal, the Latin Patriarch of Jerusalem, visited Indianapolis for a meeting of the Equestrian Order of the Holy Sepulchre of Jerusalem, an international Catholic organization that supports the Church in Cyprus, Israel, Jordan and the Palestinian territories.

During trip to Indianapolis, Latin Patriarch of Jerusalem speaks of hope for the Holy Land

By Sean Gallagher

Three weeks ago, Patriarch Fouad Twal of Jerusalem was in Lebanon during the historic visit by Pope Benedict XVI and thousands of Catholics who gathered there from across the Middle East.

The visit took place in a region embroiled in violence—from a civil war raging in nearby Syria to violent protests in front of American embassies in several Middle Eastern countries.

This past weekend, though, Patriarch Twal, who oversees the Latin Rite Church in Cyprus, Israel, Jordan and the Palestinian territories, had a very different kind of meeting in a setting that greatly contrasted from Lebanon.

He was in Indianapolis from Sept. 27-30 to meet with hundreds of members of the Equestrian Order of the Holy Sepulchre.

The order, which dates back nearly

1,000 years, is today made up of clergy and lay Catholic men and women from around the world who show special care for the Latin Patriarchate of Jerusalem.

In an interview with *The Criterion*, Patriarch Twal reflected on both of these trips and his hopes for the future of the Church in the Holy Land despite the many challenges that it faces in the 21st century.

The following is an edited version of that interview.

Q. What was it like to see so many Catholics from so many countries gathered together to worship with the Holy Father?

A. "We were in Lebanon. But really, our thoughts and our prayers were for Syria.

"We already have hundreds of thousands of refugees in Lebanon and in Jordan. We said to the pope, 'You cannot not mention the atmosphere in Syria.' That's why there

was an appeal to the politicians to do their best to stop this war."

Q. Was it encouraging that the pope decided to come to Lebanon in spite of the violence that was so close?

A. "They [people in the pope's entourage] called me from Rome three weeks ago, asking me what I thought about whether or not the pope should come.

"I said that it was a must. He must come. If the papal delegation was afraid to spend two or three days with us in the Middle East, how can I encourage my faithful not to leave? So his presence was an example of courage and faith.

"But the pope himself personally never put in question his coming or not coming."

Q. Please speak about your experience of seeing the difficult living

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New world evangelization: Synod's agenda includes America

VATICAN CITY (CNS)—When Blessed John Paul II launched the project he called the new evangelization, he made it clear that it was aimed above all at reviving the ancient faith of an increasingly faithless West—"countries and nations where religion and the Christian life were formerly flourishing," now menaced by a "constant spreading of religious indifference, secularism and atheism."

Those words are commonly taken to refer to Christianity's traditional heartland, Europe.

Yet, Pope Benedict XVI, who has enthusiastically embraced his predecessor's initiative, has made it clear that the new evangelization extends to other secular Western societies, including the United States.

In a series of speeches to visiting U.S. bishops last fall and earlier this year, Pope Benedict reflected on the "spiritual and cultural challenges of the new evangelization," giving special emphasis to a "radical secularism" that he said has worn away America's traditional moral consensus and threatened its religious freedom.

The world Synod of Bishops dedicated to the new evangelization, which meets at the Vatican on Oct. 7-28, will include seven U.S. bishops as full members, and 10 other Americans as official experts or observers. Experts advise the bishops during the synod, and observers are allowed to address the entire assembly.

Looking ahead to that gathering, several of the U.S. participants spoke with Catholic News Service about the obstacles that the new evangelization faces in their country and some of the particular strengths that the Church brings to the task.

"We seem to be approaching a tipping point in how we encounter an increasingly militant atheism and secularism in our society," said Carl Anderson, supreme knight of the Knights of Columbus, who will be attending the synod as an observer. "We have

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Pope Benedict XVI

Cardinal Wuerl says the Year of Faith is a time for Catholics to deepen and share faith with others

WASHINGTON (CNS)—As the Catholic Church prepares to celebrate the Year of Faith and bishops from around the world gather in Rome for a synod dedicated to the new evangelization, Washington Cardinal Donald W. Wuerl called on Catholics to deepen their faith and to share it with others.

"All around us are people who should truly be with us at Mass, who should be with us at church, who should be with us in the parish," Cardinal Wuerl said on Sept. 30 in an address at the John Carroll Society's annual brunch following the Red Mass.

The cardinal addressed the group of Catholic professionals and business men and women on the eve of his departure for Rome, where he will attend and serve as "relator," or general secretary, for the Oct. 7-28 Synod for the New Evangelization for the Transmission of the Christian Faith.

He said the synod—which will draw about

200 bishops from around the world—will consider "how do we re-propose for a hearing all over again our faith."

Lamenting that some Catholics "did not get that type of [religious] education we got when we were growing up," Cardinal Wuerl said the new evangelization and the Year of Faith are opportunities to reach those "who really don't know a lot about the faith and those who drifted away because they think they know the faith and it offers nothing for them."

He called on the faithful to "renew our

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Cardinal Donald W. Wuerl of Washington and Chief Justice John Roberts leave the Cathedral of St. Matthew the Apostle following the annual Red Mass in Washington on Sept. 30. The Mass traditionally marks the start of the court year, including the opening of the Supreme Court term.



CNS photo/Christopher Newsum

SYNOD

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been able to avoid the downside of what has happened in Europe, but for how much longer is a continual question. This synod may be the best opportunity to answer that.”

Sister Sara Butler, a professor of theology at the University of St. Mary of the Lake in Mundelein, Ill., who will serve as a synod expert, said a common American understanding of “tolerance” views “any attempt to share the faith ... as a kind of ‘imperialism.’” and the U.S. media celebrate an idea of freedom defined as “freedom from restraints of any kind.”

This leaves many Catholics “shy about revealing their faith, much less sharing it with others,” said Sister Sara, a member of the Missionary Servants of the Most Blessed Trinity, who sits on the Vatican’s International Theological Commission. “They find the idea that they are commissioned to proclaim the Gospel to the world challenging and implausible.”

Changing that attitude will require more than improved instruction in the tenets of the faith, said synod expert Ralph Martin, president of Renewal Ministries in Ann Arbor, Mich., and director of graduate programs in the new

evangelization at Sacred Heart Seminary in Detroit.

“Orthodoxy isn’t enough. We really need an infusion of God and the Holy Spirit,” said Martin, who has been a leader in the charismatic renewal movement since the 1970s.

“You can’t have a new evangelization without a new Pentecost,” he said.

Edward N. Peters, a canon lawyer who teaches at Sacred Heart Seminary and will serve as an expert during the synod, draws encouragement from what he calls the relatively “up-front” manner of American Catholics by comparison to their European counterparts.

“Conversations about the faith by rank-and-file Catholics, participation in the Church’s public rites and devotions, reading Catholic literature, and so on, all of these seem to me much more common on this side of the Atlantic,” said Peters, author of the blog “In the Light of the Law.”

Synod observer Peter Murphy, executive director of the Secretariat of Evangelization and Catechesis at the U.S. Conference of Catholic Bishops, said an American culture capable of generating a fashion for “What Would Jesus Do” bracelets is also a natural environment for traditional expressions of Catholic identity, such as religious medals.

He said ordinary Catholics can turn even mundane occasions, such as a child’s soccer practice, into

opportunities for sharing their faith.

Bishop Gerald F. Kicanas of Tucson, Ariz., said the Church’s charitable activities are some of its most effective vehicles for the new evangelization.

“Works of charity and justice are one of the most powerful ways to inspire people to see what the Church is, and think about why they might want to re-engage with it or ... meet the Lord for the first time,” said Bishop Kicanas, chairman of the board of Catholic Relief Services, who will attend the synod instead of Cardinal Francis E. George of Chicago, who is undergoing chemotherapy.

For Cardinal Donald W. Wuerl of Washington, the synod’s general secretary, the primary mission field for the new evangelization in the U.S. will be its vast network of Catholic schools, colleges and universities because the key to success lies in reviving faith among the young.

“The focus is truly on this generation that we’re dealing with right now because what we’re looking to is the future of the Church,” the cardinal told CNS earlier this year.

Archbishop Joseph E. Kurtz of Louisville, Ky., is taking that principle to the ultimate level—the earliest stages of human life. In his presentation to the synod, the archbishop plans to highlight the rite of Blessing of a Child in the Womb,



Pope Benedict XVI is seated next to Archbishop Timothy M. Dolan of New York, left, and Cardinal Angelo Sodano, dean of the College of Cardinals, during opening prayer as the world’s cardinals meet in the synod hall at the Vatican in this on Feb. 17, 2012, file photo. The Synod of Bishops on the new evangelization will begin Oct. 7 at the Vatican.

which he first proposed in 2008 and which the Vatican approved for use in the U.S. earlier this year.

“The blessing is a first evangelization of the child and a re-evangelization or new evangelization of the family,” Archbishop Kurtz said. “It’s also a positive and hope-filled way to announce to society our wonderful teaching on the great gift of human life.”

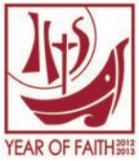
As a sacred celebration that emphasizes a widely contested ethical teaching, the blessing reflects the “creative tension” that another synod father, Cardinal Timothy M. Dolan of New York, has said is inherent in the new evangelization, which seeks to be “embracing, understanding [and] conciliatory” toward disaffected Catholics without compromising on “certain clear moral truths” that they may reject.

As the cardinal told CNS late last year, Blessed John Paul II offered a “graceful” resolution of that tension in his maxim that the Church should “preach the truth, always with love.”

“Love would require that we never soft-pedal the truth,” Cardinal Dolan said. “Truth would require that we never forget compassion and patience.” †

What do you love about being Catholic?

Last year, Pope Benedict XVI announced a special Year of Faith to begin on Oct. 11, 2012, and conclude on Nov. 24, 2013.



The start of this yearlong celebration marks the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the promulgation of the

Catechism of the Catholic Church.

The Holy Father announced the Year of Faith to help Catholics appreciate the gift of faith, deepen their relationship with God and strengthen their commitment to sharing their faith with others.

As our Church begins this special observance, we invite readers to share what they love about being Catholic.

Is it the way the faith has helped you move closer to God? Is it the sacraments and the way they have touched your life at an important time? Is it the feeling of community you get at your parish? Is it the blessings of a Catholic school education?

Or maybe it’s the priests and religious who have nurtured your faith over the years. Or the opportunity to serve others. Or the experiences and faith lessons from participating in the Catholic Youth Organization. Or ...

Submit your thoughts and stories concerning “what you love about being Catholic” to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include a daytime phone number where you can be reached. †

Msgr. Peter Vaghi, pastor of the Church of the Little Flower Parish in Bethesda, Md., and chaplain to the John Carroll Society, also addressed the brunch. He said that the “two firm anchors” to making the Year of Faith a success are to understand the teachings of the Second Vatican Council and to read the *Catechism of the Catholic Church.*

Msgr. Vaghi said that Pope Benedict proposed the Year of Faith because he saw a need for Catholics “to recover a sense of joy in our faith.

“Accept and embrace the challenge to see faith as a lifelong journey,” the priest urged those at the brunch. “Rediscover the power, the beauty and life-giving nature of our faith.” †

Official Appointments

Effective immediately

Rev. Eric “Rick” P. Nagel, administrator of St. John the Evangelist Parish in Indianapolis and chaplain of Indiana University-Purdue University Indianapolis (IUPUI), to pastor of St. John the Evangelist Parish in Indianapolis and continuing as chaplain of Indiana University-Purdue University Indianapolis (IUPUI).

Rev. Jeremy M. Gries, administrator of St. Mary (Immaculate Conception) Parish in Rushville, sacramental minister of St. Rose Parish in Knightstown and dean of the Connersville Deanery, to pastor of St. Mary (Immaculate Conception) Parish in Rushville and continuing as sacramental minister of St. Rose Parish in Knightstown and dean of the Connersville Deanery.

Rev. Aaron M. Jenkins, administrator of St. Teresa Benedicta of the Cross Parish in Bright, to pastor of St. Teresa Benedicta of the Cross Parish in Bright.

Rev. Msgr. William F. Stumpf, administrator of St. Michael Parish in Greenfield, to pastor of St. Michael Parish in Greenfield.

Rev. John J. Meany, O. P., administrator of St. Paul Catholic Center

in Bloomington, to pastor of St. Paul Catholic Center in Bloomington.

Rev. Robert T. Hausladen, administrator of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis, to pastor of St. Joseph Parish in Indianapolis and St. Ann Parish in Indianapolis.

Rev. Kevin J. Morris, administrator of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and chaplain of Seton Catholic High School in Richmond, to pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and continuing as chaplain of Seton Catholic High School in Richmond.

Rev. Glenn L. O’Connor, administrator of St. Susanna Parish in Plainfield, to pastor of St. Susanna Parish in Plainfield.

Rev. Todd M. Riebe, administrator of St. Mark the Evangelist Parish in Indianapolis, to pastor of St. Mark the Evangelist Parish in Indianapolis.

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

WUERL

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own faith ... have confidence that what we believe is actually true ... [and] share the faith with one other person.”

The Year of Faith begins on Oct. 11 and coincides with the 50th anniversary of the opening day of the Second Vatican Council and the 20th anniversary of the day that the *Catechism of the Catholic Church* was promulgated. Pope Benedict XVI has asked Catholics to spend this year studying, professing and demonstrating their faith.



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Respect Life Sunday

Archdiocese honors pro-life supporters for their service

By Mary Ann Garber

Our Lady of Perpetual Help parishioner Sandra Bierly of New Albany and St. Michael parishioner Patrick Stutz of Greenfield will receive distinguished pro-life volunteer service awards from the archdiocese on Respect Life Sunday.

They will be honored at the conclusion of the archdiocesan Respect Life Mass on Oct. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Father Stephen Giannini, vice chancellor and archdiocesan vicar for clergy and parish life coordinators, is the principal celebrant for the pro-life Mass, which begins at 1 p.m. He will represent Bishop Christopher J. Coyne, apostolic administrator, during the liturgy and awards ceremony.

After the Mass, Catholics will participate in the ecumenical Central Indiana Life Chain prayer vigil from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis.

Both Respect Life Award recipients have participated in a number of pro-life projects in recent years.

'Pro-life to the core'

Bierly will receive the 2012 Archbishop Edward T. O'Meara Respect for Life Award for outstanding service to the cause of life.



Sandra Bierly

"Sandra Bierly is pro-life to the core," Our Lady of Perpetual Help staff members Katelyn Walker and Laurie Slusser of New Albany explained in their nomination letter.

"Her words, actions and prayers all point to a final goal of greater respect for all human life from conception to natural death," Walker and Slusser wrote. "... Sandy is constantly thinking of ways to open people's minds and hearts to the value of life at our parish. Through

her efforts, our parish now has a petition that prays for greater respect for life at every weekend Mass."

Walker, director of music, and Slusser, parish secretary,

noted that Bierly has headed "an ever-growing pro-life committee for over five years."

Bierly also coordinates a media advertising campaign to promote respect for life, student pro-life essay project, Mother's Day rose sale and baby bottle fundraiser in the New Albany Deanery parish to benefit pro-life organizations.

Each Monday, Bierly helps present an hour of eucharistic adoration and "Rosary for Life" at Our Lady of Perpetual Help Church. She also devotes many hours to peaceful prayers outside an abortion facility without time off for food or rest.

Last year, Bierly made nearly 500 rosaries to promote the parish's weekly "Rosary for Life" effort among school families. To facilitate that devotion, she helped the pro-life committee organize a "Meet Me at the Benches" time for parents to gather outside the school on weekday afternoons and pray the rosary before picking up their children.

She also promotes the Life Chain and Respect Life Sunday Mass each year by encouraging parishioners to travel from southern Indiana to Indianapolis for the archdiocesan pro-life observance.

This year, a large group of Our Lady of Perpetual Help parishioners will be at the cathedral to pray for the cause of life and applaud as Bierly accepts her award.

She also participates in the National March for Life in Washington, and volunteers as a pro-life counselor at Choices for Women and the Pregnancy Resource Center in southern Indiana.

Bierly also makes time to help with Right to Life of Southern Indiana projects as well as visit sick and homebound Catholics to bring the Eucharist to them as an extraordinary minister of holy Communion.

She and her husband, Rich, are the parents of three grown children. They have eight grandchildren.

When she learned of her award, Bierly offered her thanks to Bishop Paul D. Etienne, the former pastor and now bishop of the Diocese of Cheyenne, Wyo., who asked her to serve as parish pro-life coordinator in 2006.

"As I look back at the last six years, I see how I have grown as a person and how we have grown as a parish in our awareness of the sacredness of all life and the reality of abortion," Bierly said. "I am so grateful for our pro-life team,

our parishioners and the support of our pastor, Father Eric Augenstein. Without their help, we would not have the vivacious and perseverant, life-promoting parish that we now have."

'Truly an advocate for pro-life'

Patrick Stutz, a senior at Greenfield Central High School, will receive the 2012 Our Lady of Guadalupe Pro-Life Youth Award for his exemplary efforts to promote respect for life as a teenager.

He is the son of St. Michael parishioners John and Michelle Stutz of Greenfield, and has four siblings.



Patrick Stutz

Paula Richey, coordinator of youth and family ministries at St. Michael Parish, said Patrick is "passionate about the dignity and sanctity of human life, ... very strong in his beliefs [and] truly an advocate for pro-life" who leads other youths by his dedication to service.

Two years ago, he participated in a summer mission trip with the Indianapolis East Deanery parish's youth group to help impoverished people displaced by flooding in Nashville, Tenn.

Patrick and three friends recently organized a concert to raise funds for a local soup kitchen that serves the poor.

He keeps busy as a student-athlete, four-year member of the swim team, All-State Honor Choir member and cantor for Masses, Richey said, but always finds time to participate in pro-life projects, including praying outside abortion facilities with his father to try to save lives and souls.

Patrick enjoys studying science, and said the reality that life begins at conception is "a proven scientific fact."

The Catholic Church teaches the truth about the sanctity and dignity of life from conception to natural death, he said. "I firmly believe that [unborn babies] should be respected as human life just as we respect each other as humans. ... We need to stand up for those who don't have a voice." †

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Editorial



A protester stands in front of riot police in Cairo on Sept. 13 during clashes over an anti-Islam film produced in the U.S.

Riots in Muslim countries

Perhaps Salman Rushdie, who knows something about the anger of extremist Muslims, said it as well as anyone. "It's not OK to kill someone if you declare you're offended by something."

Rushdie, of course, was accused of offending Islam with his 1988 novel *The Satanic Verses*. For years, he was in hiding because of a 1989 judgment, or *fatwa*, by Ayatollah Khomeini, the spiritual leader of Iran at the time, that Rushdie should die because he judged his novel to be blasphemous.

Rushdie made the statement above in an interview with Steve Inskeep on National Public Radio. He also said that "something's wrong inside the Muslim world" that permits extremists to riot and kill whenever they think that the prophet Mohammed has been defamed.

Muslim extremists have rioted throughout the Middle East because of a film produced by someone in the United States that portrayed Mohammed as a sex-crazed simpleton. The fact that the film has been condemned by President Barack Obama has had no effect as anti-American Muslims used it as a pretext for violent protests.

The most serious incident was the killing of the U.S. ambassador to Libya, Christopher Stevens, who had been a great friend of the Libyan people, and three colleagues. That riot might or might not have had anything to do with the film. The violence spread to Egypt, Yemen, Lebanon, Tunisia, Gaza, Afghanistan, Pakistan and other countries.

All this violence, which was immediately condemned by the Vatican, has Middle Eastern Christians on edge. They fear that the film's association with the Christian West makes them possible targets of extremists.

Bishop Adel Zaki of Alexandria, Egypt's vicar for Latin-rite Catholics, said, "What happens outside the country is very dangerous for us because it is perceived to be related to us inside."

In Pakistan, Catholic leaders quickly condemned the film, hoping to avoid possible anti-Christian backlash. And in Niger, the Islamic Council of Niger felt it necessary to ask Muslims not to attack Christian churches to protest the film.

We have to agree with Rushdie that there is something wrong with the

Muslim world that makes it seem all right for people whose religious sensibilities are offended to respond with destruction and murder. It's difficult to know what Americans and Christians can do to put a stop to all this insane violence.

We feel sympathy for American Muslims who often feel the brunt of their religion's extremists in other parts of the world. Let's hope and pray that there isn't a backlash against them, most of whom have learned to appreciate American values like freedom of speech and religion.

American Muslims have not rioted even though the film was made in the United States. They know that the United States is not anti-Muslim. Indeed, our country is far more welcoming to Shia Muslims than Saudi Arabia is.

Should the United States get out of the Middle East as those Muslim extremists want? That's certainly tempting, considering the amount of money the United States has contributed to some of the countries.

The Economist is one periodical that doesn't think so. "In general, America should do more in the Middle East, not less," it said in its Sept. 15 issue. It opined that "the Arab Spring, for all its messiness, is still broadly moving in the right direction," and "if the Arab economies fail, the cost to the world of ever more angry young men being turfed out of work could be immense."

Pope Benedict XVI has the right idea. He has called on Muslims and Christians to work together to combat the secularism that has taken over much of the world.

One place where Muslims and Christians do work together is in Palestine, thanks largely to efforts by the Franciscan Foundation for the Holy Land and Bethlehem University.

As easy as it might be to become anti-Muslim because of what is happening in the Middle East, we must not succumb to those feelings.

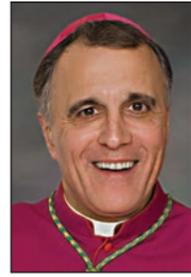
As Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the board of Catholic Relief Services, said on Sept. 12, "We need to understand what faith groups hold dear." He said that violence in the name of faith is not in keeping with the teachings of Islam, Christianity or other religions."

—John F. Fink

Be Our Guest/Cardinal Daniel N. DiNardo

'Human life in all its grandeur and beauty'

This October, the Catholic Church throughout the United States will observe Respect Life Month. This annual tradition is now in its 41st year.



Beginning on Oct. 7, Respect Life Sunday, our nation's Catholics will be called to renew their personal commitment to defend all human life, especially the most

vulnerable members of the human family. They will demonstrate this commitment in a variety of ways—by participating in prayer services and educational conferences, engaging in public witness and advocacy, and helping to offer Church and community services to those in need.

The theme of this year's Respect Life Program is one often expressed by Pope Benedict XVI: "Faith opens our eyes to human life in all its grandeur and beauty."

He reiterated this insight during his recent visit to Lebanon.

"The effectiveness of our commitment to peace depends on our understanding of human life. If we want peace, let us defend life! This approach leads us to reject not only war and terrorism, but every assault on innocent human life, on men and women as creatures willed by God. ... The grandeur and the *raison d'être* of each person are found in God alone. The unconditional acknowledgement of the dignity of every human being, of each one of us, and of the sacredness of human life is linked to the responsibility which we all have before God. We must combine our efforts, then, to develop a sound vision of ... the human person. Without this, it is impossible to build true peace."

These links among faith, the inherent dignity and rights of human beings, and a just and peaceful society were also understood by America's Founding Fathers.

As George Washington remarked in his "Farewell Address," "Let us with caution indulge the supposition that morality can be maintained without religion. ... Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

How can people coexist, much less flourish, in a society lacking the shared belief that we are called to care for those unable to care for themselves, not to neglect, abuse or kill them? Such basic moral principles have served civilization well for millennia.

Yet, in recent decades, many people who influence public policy have promoted various exceptions to these principles.

Initially, medical neglect of the most vulnerable people at the beginning and end of life—those with disabilities or a potentially fatal disease—was tolerated as an exception to accepted standards of care. In time, neglect led to the acceptance of active measures to end the lives of such human beings, whose existence came to be viewed as a "burden." Now, early induction and late-term abortion for "fetal anomalies," and doctor-assisted death by overdose for the sick and elderly are not only state-approved but even publicly funded in some states.

Nationwide, even healthy unborn children are at risk of being killed at any time before birth under *Roe v. Wade*.

Many fertility procedures used to help couples take home a baby result in many dead human embryos for each one who is born. When "excess" babies successfully implant and develop in a mother's or surrogate's womb, fertility specialists often propose "selective reduction," inducing a heart attack in each "excess" child. The National Institutes of Health still funds human embryonic stem-cell (hESC) research, which involves killing human embryos to harvest their stem cells, despite the remarkable track record of adult and cord blood stem cells in helping patients with some 72 diseases and the lack of

similar results from hESCs.

Until recently, at least accommodation was made for health care providers who, as a matter of faith or conscience, will not take part in killing or in other procedures they believe to be gravely wrong. Yet now, many government officials believe that maximum access to the full range of "reproductive rights"—abortion, sterilization, contraceptives and abortifacient drugs—trumps the right of believers to live and act according to their faith.

Under the "preventive services" mandate of the Affordable Care Act, Catholic employers and most Catholic institutions offering health coverage to their employees will be forced to cover all these objectionable items. Under the administration's rule, even individuals who work for these Catholic institutions will have no right to reject such coverage for themselves or their minor children.

The nationwide death toll from abortions since 1973 is staggering—equal to the entire combined populations of California, Oregon, Washington, Idaho, Utah and Nevada. Put another way, it is as if every man, woman and child now living in the Gulf Coast states from Texas to Florida, or every person living in the Atlantic Coast states from Maine through Virginia, had perished from the Earth.

And yet, the number of deaths alone cannot begin to convey the full impact of the loss to families and to our nation of each unique, unrepeatable human being, who was created with the capacity to love, learn, share and contribute to their families and to our country. Nor can numbers convey the depth of grief and pain experienced by the parents and grandparents of aborted children, many of whom contact the Catholic Church's post-abortion ministry—Project Rachel Ministry—for relief from their suffering, and for healing, forgiveness and hope.

Can anyone claim that our country is better off now because of *Roe v. Wade* than it was 40 years ago? The close bonds, commitments and sacrifices for others, once modeled in families and carried into neighborhoods, civic organizations and communities, have gradually eroded.

Thankfully, positive signs are emerging that give reason for hope. Polls show that Americans increasingly identify themselves as pro-life. At the state level, the shift has resulted in the passage of scores of pro-life laws in recent years, no doubt contributing to the steady decline in the number of abortions. The youths who have come of age since Blessed Pope John Paul II inaugurated World Youth Day not only embrace the cause of life, they are actively involved in promoting life through social media and services to those in need. Adult Catholics as well, exposed for years to the media's caricatures of Catholic teaching, are often surprised by the wisdom and rightness of those teachings when they are given an opportunity to learn more about them.

That is why Respect Life Month and the Year of Faith are vitally important. During October, and throughout the Year of Faith announced by Pope Benedict and set to begin on Oct. 11, Catholics are invited to gain a deeper understanding of the teachings of our faith. For our part, we need to live out these teachings more faithfully, witness them more radiantly in our actions, and propose them to others in fresh and engaging ways.

By our unflinching defense of human life and religious freedom, by our witness to the transcendent nature of the human person, and by our compassionate service to our brothers and sisters in need, may we spark a renewal of love and commitment to the true good of others. Only a love that seeks to serve those most in need, whatever the personal cost to us, is strong enough to overcome a culture of death and build a civilization worthy of human beings made in God's image.

(Cardinal Daniel N. DiNardo is chairman of the Committee on Pro-Life Activities for the U.S. Conference of Catholic Bishops.) †

Seventh annual Catholic men's conference set for Oct. 20

By Sean Gallagher

Hundreds of Catholic men from across the state will gather on Oct. 20 at the Indiana Convention Center in Indianapolis for the seventh annual Indiana Catholic Men's Conference.

This year's conference will feature several speakers, including George Weigel, distinguished senior fellow at the Washington-based Ethics and Public Policy Center and a biographer of Blessed John Paul II.

Father Michael Lightner, a priest of the Archdiocese of Milwaukee, will also be a speaker at the conference. Before discerning a call to the priesthood, Father Lightner was a National Football League prospect as a standout offensive lineman at Eastern Michigan University.

A Marian pilgrimage that he went on, however, changed his life forever.

Mark Houck, co-founder and president of The King's Men, an organization dedicated to helping Catholic men grow deeper in their faith, will also speak at the conference.

Gus Lloyd, host of "Seize the Day" on Sirius XM satellite radio, is another conference speaker.

Although raised in the Catholic faith, Lloyd left the Church for a time. He and his family later returned after one of his daughters almost drowned.

Mike Fox, a member of St. Pius X Parish in Indianapolis, has been a conference organizer since its inception. Although he has participated in six conferences, he knows from experience that he will learn something new and be strengthened in his faith with each new gathering.

"I have said from the beginning that the conference is Holy Spirit driven, and we are not in charge," Fox said. "We seem to always have the right speakers for the time and year even though we often wanted to bring in a different speaker. After the talks, we often say, 'Wow, now we know why that speaker was to be in Indianapolis to give a talk.'"

Fox said he thinks this year's conference can be especially helpful for Catholic men to respond to the growing challenge to the Church and religious freedom in society and governments at various levels.

"We are seeing a very big challenge to our Church all over the world and, of course, in our country—the Church and its charities as well as schools are under direct attack by the HHS [Department of Health



Mark Houck



Fr. Michael Leitner



Gus Lloyd



George Weigel

and Human Services] mandate, the demeaning of the institution of marriage and, of course, the taking of innocent of human life," Fox said. "Many good Catholics do not know why the Catholic Church stands firm with many issues. It is all of our responsibility to learn why. I am sure that some of this will be addressed in some of the talks at the conference."

The 2012 Indiana Catholic Men's Conference will begin at 8:30 a.m. and conclude at 4:30 p.m. In addition to the speakers, the conference will also include Mass, eucharistic adoration and the opportunity for the sacrament of reconciliation.

For men who register before Oct. 8, the cost of the conference will be \$45 per person or \$40 per person for groups of 10 or more. The registration fee increases to \$50 on Oct. 9.

Student registration is \$25 per person. Seminarians and priests can attend the conference free of charge.

Lunch is guaranteed for all who register before the day of the event.

(For more information about the 2012 Indiana Catholic Men's Conference or to register, log on to www.indianacatholicmen.com or call 317-924-3982 or 317-888-0873.) †

True marriage is 'part of natural law,' archbishop says in pastoral letter

NEWARK, N.J. (CNS)—Marriage is "not created by law or the state" because it is "a natural and pre-political institution," Archbishop John J. Myers of Newark said in a pastoral reflection issued on Sept. 25.

"Governments rightly recognize it in law, and protect and support it for the sake of the common good," but "the truth of marriage is ... part of the natural law," Archbishop Myers said in his reflection.

Titled "When Two Become One," the document discusses the definition, meaning and sanctity of marriage as a union of man and woman.

A news release said the reflection, which "is consistent with the teaching and tradition of the Catholic Church," was aimed at helping "the faithful of the archdiocese form their

consciences, discern their vocations and, for the married, fulfill their vows."

He also addressed the push for legalization of same-sex marriage and spoke out against the use of contraception in marriage.

"Many young people today have not experienced permanence and faithfulness in the familial relationships around them," Archbishop Myers wrote. "This impedes their appreciation of the truth about marriage, and makes it difficult for them to make serious and permanent commitments which overcome self-regard in favor of the good of others and the common good."

The pastoral reflection was published in the Sept. 26 issue of *The Catholic Advocate*, the archdiocesan newspaper.

The archbishop said that although "sexual difference and complementarity" have always been part of God's plan for marriage, "the current state of marriage in our Church and in our society often acts as a countersign."

Responding to claims that equality and justice demand the recognition of same-sex marriages, he said, "This argument might be stronger if the Church's opposition were based solely on religious beliefs, and same-sex relationships were equivalent to conjugal partnerships that have historically been denoted by the word 'marriage.' Neither is true."

(To read Archbishop Myers' entire pastoral, log on to www.rcan.org/archbishop/jjm_letters/wtbo.pdf.) †

The Holy Name
Oktoberfest
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 Saturday, October 13th

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 5 pm **Tap Ceremony** with Jimmy "Mad Dog" Matis
 5:30 to 7pm **Authentic German Dinner by Fireside Brewhouse***
 5:00 to 10pm **Kid Zone** - games, food, prizes and inflatable bounce fun
 5:00 to Midnight **Biergarten (Flat 12) and Live Music**
 5:30 to 6pm Das Norden (German Folk Dance Band)
 6:00 to 9pm Alpine Express (German Band)
 9:00 to Midnight **The Flying Toasters** (Dance Band)
 8:00 to 11pm **Monte Carlo** (Hartman Hall)

Saturday:
 4:00 pm **Mass at Holy Name Church** (All are welcome!)
 5:00 to 10pm **Kid Zone** - games, food, prizes and inflatable bounce fun
 5:00 to Midnight **Biergarten (Flat 12) and Live Music**
 5:00 to 5:30pm Fledermauschen Tanzegruppe (German Folk Group)
 5:30 to 6:30 pm Indianapolis Maennerchor (Folk German Choir)
 6:30 to 8pm High Horse (Blues/Rock Band)
 8:00 to Midnight **Third Generation** (Dance Band)
 8:00 to 11pm **Monte Carlo** (Hartman Hall)
 9:00 pm **Raffle Winner Announced!** License #128942

***Raffle and Fireside Brewhouse dinner tickets must be purchased in advance. \$25,000 Raffle tickets are \$100/ticket - only 1000 to be sold; you need not be present to win. Call the parish office at 317-784-5454 to purchase your raffle and dinner tickets. For more details, visit us at www.holyname.cc**

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Events Calendar

October 5

Marian University, chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: rhumper69@yahoo.com.

October 6

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Franciscan St. Francis Health, 27th annual "Walk to Remember" for families grieving from infant loss**, 11 a.m. Information: 317-528-5199.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Altar Society, craft fair**, 9 a.m.-3 p.m. Information: 317-271-5234 or barnett8739@att.net.

October 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday**, Mass, 1 p.m., Central Indiana Life Chain, 2:30-3:30 p.m. Information: 317-236-1521 or mbarnes@archindy.org.

Franklin County Courthouse, 459 Main St., Brookville. **Life Chain**, 2-3 p.m.

St. Susanna Parish, 1210 E. Main St., Plainfield. **"Living Rosary for Respect of All Life,"** 7 p.m. Information: 317-838-7722 or kswaner@saintsusanna.com.

Vigo County Courthouse, 121 Oak St., Terre Haute. **Life Chain**, 2-3:30 p.m.

Holy Family Parish, Main St., Oldenburg. **"Fall Festival,"** 9 a.m.-7 p.m., chicken and roast beef dinners, games. Information: 812-934-3013.

St. Joseph Parish, Clark County, 2605 St. Joe Road West, Sellersburg. **"Fall Festival,"** 11 a.m., turkey shoot, food, games, quilts. Information: 812-246-2512.

Saint-Mary-of-the-Woods, White Violet Center, garden, St. Mary-of-the-Woods. **Barbecue dinner**, 5 p.m., \$40 per person, reservations required. Information:

812-535-2932 or rmorton@spsmw.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage, "Our Lady of the Table-Mary and the Eucharist,"** Benedictine Father Meinrad Brune, presenter, 2 p.m. Information: 812-357-6501 or news@saintmeinrad.edu.

October 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, meeting, 12:30 p.m. Information: 317-885-5098.

October 11

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. Franciscan St. Francis Health, Spirit of Women program, Girls' Night Out. **"Reinvention through Fashion-Creating Image Confidence with New Fashion Trends,"** 6-8:30 p.m., \$10 per person, reservations required. Information: 317-528-5866.

Chef Joseph's Connoisseur Room, 115 E. Ohio St., Indianapolis. **Italian Heritage Society of Indiana, Columbus Day Dinner**, 7-9 p.m. \$60 per person. Information: 317-767-7686 or www.Italianheritage.org.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Speaker series, "Chews and Views-Faithful Citizenship,"** Glenn Tebbe, executive director, Indiana Catholic Conference, presenter, 6:30-8 p.m., no charge. Information: 317-838-7722 or kswaner@saintsusanna.com.

October 12-13

Most Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **"Oktoberfest,"** food, music, 5 p.m.-midnight. Information: 317-784-5454.

October 13

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

Our Lady of the Most Holy Rosary Parish, parking lot, 520 Stevens St., Indianapolis.

"Taste of Italy," street festival, Italian food, music, 3 p.m.-midnight. Information: 317-636-4478.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Year of Faith-Reflection Day,"** continental breakfast and lunch served, tours of house and grounds, 8 a.m.-5 p.m., free-will offering, Mass, 4 p.m., Bishop Christopher J. Coyne, apostolic administrator, celebrant. Information: 317-545-7681 or Fatima@archindy.org.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **"Philipfest 2012,"** Mass, 5 p.m., dinner following Mass, \$30 per person in advance or \$35 per person at the door. Information: 317-631-8746.

Rama Service Station, 560 N. State Road 135, Greenwood. **"America Needs Fatima," rosary rally**, noon. Information: 317-882-1970.

St. Mary Parish, 415 E. Eighth St., New Albany. **"America Needs Fatima," rosary crusade**, noon.

October 14

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **"St. Andrew Fest,"** homecoming, Mass, 4:30 p.m., dinner, entertainment, games, 5:30-8 p.m. Information: 317-546-1571.

Marian University, theatre, 3200 Cold Spring Road, Indianapolis. **Pax Christi Indianapolis and Center for Interfaith Cooperation, public discussion, "Moral Implications of Public Budgets,"** Most Precious Sister Mary Wendeln, presenter, panel discussion following presentation, 7-8:30 p.m., no charge. Information: <http://www.paxchristiindy.org>.

October 17

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "Heaven, Hell and ... Purgatory?"** 7 p.m. Information: tracanelli@yahoo.com or 812-379-9353, ext. 241. †

Retreats and Programs

October 7

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Working Hands and Healing Hearts-A Prayer Shawl Ministry,"** Beth Hirtzel, presenter, 2-6 p.m., \$35 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **"Coffee Talk-The Man Born Blind,"** Franciscan Sister Clare Teixeira, presenter, 10:45 a.m.-noon, free-will offering. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

October 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will offering. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

October 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection,"** Father Michael McKinney, presenter, \$38 per person includes continental breakfast and lunch. Information: 317-545-7681 or cmcsweeney@archindy.org.

October 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Taste of Fatima," day of celebration and guided meditation**, Father James Farrell, presenter, Mass, 4 p.m., Bishop Christopher J. Coyne, apostolic administrator, concelebrant, 8 a.m.-5 p.m., free-will offering. Information: 317-545-7681 or cmcsweeney@archindy.org.

October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Power of the Holy Spirit,"** session three of four, Benedictine Sister Sharon Bierman, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or www.benedictinn.org.

October 17

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister

Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

October 19

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **"Come and See" vocation retreat**, single women ages 18-44. Information: 317-787-3287, ext. 3032, or vocations@benedictine.com.

October 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Reflection: Ignatian Spirituality-The Spiritual Exercises of St. Ignatius of Loyola,"** Father Peter Marshall and Mary Schaffner, presenters, 9 a.m.-2:30 p.m. \$38 per person. Information: 317-545-7681 or marcia.johnson@archindy.org.

October 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre Cana Conference," marriage preparation program**, 1:15-6 p.m., \$45 registration fee. Registrations: www.archindy.org/fatima.

October 22

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms-Treasures of Motherhood,"** Mary Jo Thomas Day, presenter, \$35 per person, child care available. Information: 317-545-7681 or marcia.johnson@archindy.org.

October 22-26

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Priests' Retreat: The Biblical Prophets-What They Have to Say to Priests Today,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 26-28

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **"Male Spirituality 101,"** Information: 812-923-8817 or retreats@mountsaintfrancis.org.

November 2-4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Worldwide Marriage Encounter Weekend."** Information: www.WorldwideMarriageEncounter.org. †

Catholic Charities to host 'Intake Day' for immigrants eligible for deferred action

Catholic Charities Immigration Legal Services and the Local Organizing Committee at St. Monica Parish in Indianapolis are hosting an "Intake Day" for immigrants eligible to apply for deferred action.

The event will take place from 10 a.m. to 4 p.m. on Oct. 6 in the cafeteria at St. Monica Parish, 6131 N. Michigan Road.

The Obama administration announced on June 15, 2012, that it will stop deporting young adults who came to the U.S. as children, and it will use its administrative authority to grant, on a case-by-case basis, deferred action and work authorization to young people.

Those who will be eligible for such deferred action for two years—subject to renewal—include people who arrived in the U.S. before age 16 and younger than 30, have been in the U.S. for at least five continuous years, graduated from a U.S. high school or earned a general education degree (GED) or served in the U.S. armed forces, and "have not been convicted of a felony offense, significant misdemeanor offense, multiple misdemeanor offenses or pose a threat to national security or public safety."

There is no deadline to apply for deferred action.

Catholic Charities recommends that each person take their time, collect all of the required documents, and fill out the application completely and correctly.

(For more information about what to bring to the meeting, log on to www.archindy.org/cc/refugee/news.html. For questions, call 317-236-1596, the Spanish help line, or 317-236-1517, the English help line.) †

New grant applications for parish funds are now available from the archdiocese

The archdiocesan Finance Office and Office of Stewardship and Development have consolidated and streamlined the process for awarding grant dollars to the parishes, schools and agencies of the Archdiocese of Indianapolis.

Through the generosity of the parishioners of the archdiocese, there are now three endowment funds that support an annual or twice-annual grant-awarding process. Applications are now available for the grants.

The three endowments are:

- Home Mission Endowment Fund, which is used to support parishes and schools that qualify as home missions;
- Growth and Expansion Endowment Fund, which is used to support growth and expansion initiatives throughout the archdiocese in parishes, schools and agencies; and
- James P. Scott Endowment Fund, made possible by a generous gift from James P. Scott, which will be used to support capital needs in the archdiocese.

Grant applications for the fall review process are due on Oct. 31.

For more information or to download the grant application form, log on to www.archindy.org/finance.

Send questions to Stacy Harris at sharris@archindy.org. †

St. John Academy alumnae will gather for Mass and reunion brunch on Oct. 14

The St. John Academy Alumnae Reunion will take place on Oct. 14 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

The reunion will begin with Mass at 11 a.m. and continue with a brunch at the Indiana Convention Center across the street from the historic church.

Particular recognition will be given to the classes of 1942, 1947, 1952 and 1957 as well as all the early classes up to 1941.

Friends of the academy, including clergy, former students and spouses, are invited to attend the Mass and brunch.

St. John Academy was opened in 1859 adjacent to St. John the Evangelist Church, and was closed in 1959.

For more information, call Mary Jane (Maxwell) Biro at 317-780-7087. †

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September 22

Grand View University | 1 p.m.
Homecoming

October 13

University of Saint Francis in Indiana | 1 p.m.
Youth Football, Catholic Schools, and Sisters of St. Francis, Oldenburg, Indiana Appreciation Day

October 20

Concordia University | 1 p.m.
Business/Community Leaders, Band Day, and Taste of Fall in Indy

October 27

Menlo College | 1 p.m.
Hometown Hero Day

Home games are played at St. Vincent Health Field.
All game times are eastern daylight time.

Find more game dates at www.marian.edu/athletics.

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Purchase tickets on campus at the Marian University Business Office or Police Department, or go online to www.marian.edu/tickets.

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Celebrating Our Past and Our Future | 75th Anniversary Gala | October 19, 2012

Join us on Friday, October 19, 2012 for our 75th Anniversary Gala. We will celebrate Marian University's 75 years of history in Indianapolis and honor this year's Franciscan Values Award recipients—the Lilly Family and Archbishop Emeritus Daniel Buechlein.

JW Marriott Indianapolis
Reception at 6:30 p.m., Grand Ballroom Foyer
Dinner at 7:30 p.m., Grand Ballroom
Black tie optional

For more information, contact Dana Rizzi at 317.955.6207 or drizzi@marian.edu.

History is alive at 175-year-old St. Mary-of-the-Woods Parish

By Sean Gallagher

On Oct. 22, 1840, Mother Theodore Guérin and five other members of the Sisters of Providence arrived in the wilderness of west central Indiana to begin their ministry of education and missionary work among the Catholics along the edge of the American frontier.

The first thing that these women religious did after their long and arduous journey from France was to pray before the Blessed Sacrament in a nearby parish church.

They visited St. Mary-of-the-Woods Parish, which had been founded three years earlier by Father Louis Buteux.

Today, 175 years after its founding, the parish still serves the faithful in an area northwest of Terre Haute. And the Sisters of Providence of Saint Mary-of-the-Woods are still centered at their motherhouse on the original grounds of the parish, which moved down the hill from the sisters in 1867.

There have also been members of the Thralls family in the parish from its beginning to the present day.

Scott Thralls is the sixth generation of his family to be a member of St. Mary-of-the-Woods Parish. His great-great-great-grandfather, Joseph Thralls, donated the land for the original parish and helped build its first church.

He also welcomed Mother Theodore and her sisters into his family's home upon their arrival in western Indiana.

Scott Thralls naturally feels pride in his family's heritage at his parish. But that pride almost turns to awe when he considers how many other parishes in nearby Terre Haute and throughout west central Indiana ultimately grew from it.

"It's just amazing to think that that happened in a small place like this—outside of the big city and across the woods and the river," he said. "It's amazing to think that the Catholic community [in west central Indiana] all started around here. It's mind boggling."

Thralls' pride about his

family's past also leads him to work toward securing the parish's future.

"It makes me feel like it's my duty to keep it up, to make sure the parish keeps going on," Thralls said. "There's quite a bit of pride and a little bit of feeling of duty in it."

In particular, he wants the seventh generation of his family in the parish, and the children and teenagers of fellow parishioners to find life for their faith there like he and his ancestors have over the years.

"We strongly support the kids and all of the children's activities through the years," said Thralls, 49, the father of three sons. "We feel strong about making the kids feel welcome at church and know that that's their home. That's where they belong."

A story shared by Bob Warn, a St. Mary-of-the-Woods parishioner, shows that at least some of the efforts to reach out to children and youths are working.

Warn and his family became parishioners in 1975 when he was hired as the head baseball coach at Indiana State University in Terre Haute.

After the team made it to the College World Series in 1986, he had the chance to move on to bigger, more prestigious schools.

"But I said 'No,'" said Warn, who retired from Indiana State in 2006. "And one of the reasons was that our kids didn't want to leave our parish."

Warn has helped to organize several events in the parish to mark its historic anniversary. They included a special anniversary Mass and banquet on June 30.

On May 6, various parishioners dressed in costumes as early members of the parish and stood by those members' graves. As other parishioners walked through the parish's cemetery, the people in costume told stories about the faith community's early days.

On Oct. 6, the parish is sponsoring a 1.5-mile fun run and walk on the grounds of the Sisters of Providence motherhouse to benefit the

congregations' Providence Pantry, a food pantry on the property of the former St. Leonard of Port Maurice Parish in nearby West Terre Haute.

"It's been a thrill," said Warn of the anniversary events. "It gives us momentum to get even more people involved. We're trying to show the way and get them to realize how much fun it is to do things side-by-side. It's been a major accomplishment so far to show people what we can do as a parish."

One of the most significant events connected to the 175-year history of the parish was the 2006 canonization of Mother Theodore as Indiana's first saint.

"It had a tremendous impact on the parishioners," said Providence Sister Joan Slobig, parish life coordinator of St. Mary-of-the-Woods Parish. "It's like she's one of our own. She walked these grounds. So to be able to experience that recognition of her—someone that they feel that they know—was quite a profound experience."

What also deepened this historic event was the close ties that parishioners have had with the sisters over several generations.

"Through the years, many of the families who are still active members worked for the Sisters of Providence," Sister Joan said. "You hear story after story of the interactions between parishioners and the Sisters of Providence. There is still a close bond."

Sister Joan, who has ministered in the parish since 2005, is proud to be a living symbol of that historic connection that dates back to the parish's earliest days.

"It certainly is a privilege to serve this community and to be enmeshed in that common history that we share," she said, "and know that the generations have continued to worship in this parish from the very beginning."

(Registration for the fun run and walk sponsored by St. Mary-of-the-Woods Parish will begin at 9 a.m. on Oct. 6 on the grounds of the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, with the run and walk starting at 10 a.m. For more information, call 812-535-1261.) †



Scott Thralls, a member of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, stands next to the tombstone of Joseph Thralls, his great-great-great-grandfather, on Aug. 30. Joseph Thralls donated the land on which St. Mary-of-the-Woods Parish originally stood. It later became the grounds for the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. The Terre Haute Deanery parish is celebrating the 175th anniversary of its founding this year.



Providence Sister Joan Slobig, parish life coordinator of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, poses with Father Bernard Head, the parish's sacramental minister, during a "cemetery walk" sponsored by the parish on May 6. During the event, parishioners dressed in costumes as early members of the parish stood by their tombstones and told stories about the early days of the parish to people who walked past. Sister Joan dressed as Mother Theodore Guérin, the foundress of her religious community.

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Knights, ladies of Holy Sepulchre work half a world away for peace in Jerusalem

By Sean Gallagher

Indianapolis can seem like a world away from Jerusalem.

But last weekend, some 400 Catholics from across the Midwest who strive to be spiritually close to the Church there gathered in Indianapolis to learn more about the plight of Christians in the Holy Land and to pray with Fouad Twal, the Latin Patriarch of Jerusalem.

They were members—known as knights and ladies—of the Equestrian Order of the Holy Sepulchre of Jerusalem, an organization in the Church that dates back nearly 1,000 years.

Today, its worldwide members commit themselves to giving spiritual and financial support for the Latin Patriarchate of Jerusalem, which oversees the Church in Cyprus, Israel, Jordan and the Palestinian territories.

In a keynote address that he gave on Sept. 30 at the meeting, Patriarch Twal challenged the knights and ladies “to make a difference in the life of the Church.

“Many dismiss the Church as irrelevant,” he said. “Others say it lacks vitality and dynamism. But you are the evidence that the Church is vibrant and alive.”

In particular, Patriarch Twal encouraged the knights and ladies to be advocates for peace in the Holy Land because, he said, America “has the key to peace in the Israeli-Palestinian conflict.

“You have a great responsibility toward the implementation of peace,” he said. “It is important, though, to realize that

working hard for true peace is to everyone’s advantage. In our region, the peace is either for all the inhabitants of the Holy Land or for no one.”

During a break at the meeting, Trudy Koci of West Bloomfield, Mich., a member of the order, said that she prays for peace in Jerusalem.

“I love supporting the Church in Israel,” Koci said. “We’re converts to the Church, so we studied the Old Testament very intensely as Protestants.”

Patriarch Twal also asked his listeners to pray for peace in Syria, which has been wracked for more than a year by a bloody civil war.

He also expressed concern about the call that various countries, including the United States, have made for regime change in Syria because the new rulers might not be as favorable to the Christian community there as the current government headed by Bashar al-Assad.

“Syria needs reforms, I am sure,” Patriarch Twal said, “but I’m asking if this violence is the way to have reform in Syria. We don’t want to have Syria as another Iraq. We wait. We pray. We are against any kind of violence.”

The severe challenges faced by the Church in Syria, the Holy Land and elsewhere in the Middle East makes knight Adam Scurti of Steubenville, Ohio, realistic about the potential positive effects of the efforts of the knights and ladies to support the Christians there.

But he knows that they are not working alone.

“I think that God, in his Providence,

will take care of them ...,” said Scurti.

“God’s in charge, and I do firmly believe that it will be what he wants it to be. We just need to be open to that grace and, hopefully, have the courage to go forward.”

Although the faithful in Jerusalem is reduced in number, Patriarch Twal noted in a homily during a Sept. 30 Mass at St. John the Evangelist Church in Indianapolis with the knights and ladies that, as the mother of all local Churches around the world, the Church there continues to be relevant.

“The Church of Jerusalem is the Church from where all the events in the universal Church started and must start again to be authentic,” he said.

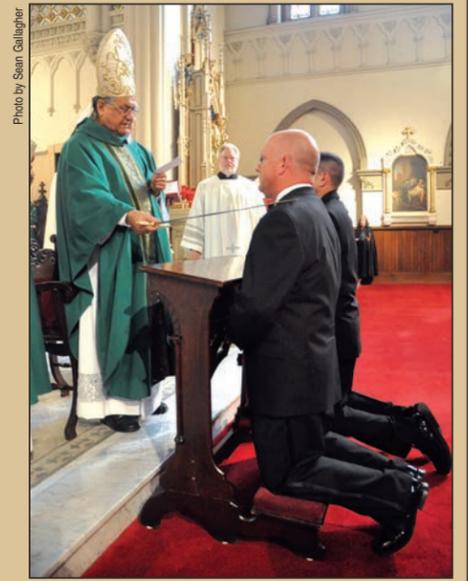
Patriarch Twal spoke about the upcoming meeting at the Vatican of the Synod of Bishops, which will have as its theme the “New Evangelization for the Transmission of Christian Faith.”

“Evangelization, to be new, efficient and modern, must go back 21 centuries,” Patriarch Twal said. “[It must] go back to the first Christian community in Jerusalem, known by its love of the Lord, known by its solidarity where everything was held in common among the faithful.”

Mark Ford, a knight of the Holy Sepulchre and member of Our Lady of the Most Holy Rosary Parish in Indianapolis, helped to organize the meeting of knights and ladies from across the Midwest.

He said that the faith which he strives to live out every day is consciously tied to the Church in Jerusalem.

“As a knight of the Holy Sepulchre,



Patriarch Fouad Twal, the Latin Patriarch of Jerusalem, touches Jerry Hatley with a sword in an investiture ceremony that made Hatley a member of the Equestrian Order of the Holy Sepulchre of Jerusalem. The ceremony took place during a Sept. 30 Mass at St. John the Evangelist Church in Indianapolis. Hatley is a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

I pray daily for the Church in the Holy Land,” he said. “I offer daily sacrifices so my brothers and sisters living there will have the strength and perseverance to continue to live the faith and keep Christ’s presence there alive—knowing that my sacrifices are nothing in comparison to theirs.” †

RESURRECTION

continued from page 1

conditions of the people in your flock.

A. “It is normal for it to be difficult in our region. The fact that we are responsible for [the Church in] four states—Jordan, Palestine, Israel and Cyprus—complicates an already complex situation. I have to work everywhere to assure services in all of these states. We have borders. We have a lack of freedom of movement, which is normal.

“In Bethlehem and in the Palestinian territories, they [often] cannot find any work. And so the first option that they have is to emigrate.

“At the same time, I have often said that if we are in charge of Calvary, then we must accept all of the challenges that we have. We are also a Church of hope, of the Resurrection, so we must have enthusiasm and hope and joy in our work.

“This joy doesn’t come from the geopolitical circumstances. It comes from a very spiritual dimension, from the Lord. He’s the one who said, ‘I am with you.’ He suffered before we did. He knew very well these narrow streets of Jerusalem before we did. He knew what Calvary was. He knew the cross. He knew Gethsemane.

“So this agony of the Lord goes on as the agony of our people, of our faithful. And we must understand that. At the same time, we cannot forget the Resurrection.

“So one day, we’ll have justice. One day, we will have freedom. One day, we will have peace.

“When will this one day come? I don’t know. But we never lose hope.”

Q. When you are far away from your home and you meet with the knights and ladies of the Holy Sepulchre, do you find hope for the Church in the Holy Land?

A. “Before I find hope, I am a family with them. They are my knights. They are my ladies. They are my order. And I am their patriarch. The link must be strong more than ever. I have come for them.”

Q. The knights and ladies, as well as other supporters of the Church in the Holy Land, work to support various projects to help the Church there, such as the American University of Madaba, the first Catholic university in Jordan, which was established in 2009.

What are the prospects for that school? How is it going to be an important institution for the Christians in the Holy Land?

A. “First of all, it is, in a certain way, a continuation of the education we’ve given for 150 years with the many primary and secondary schools that we operate.

“Second, this university can be a center for more dialogue. In Jordan, we have a more or less unique country where we have stability. People can come there from all the Arab countries with no problems.

“This place will teach them moderation, how to be understanding of Christianity and of peace, and how they can co-exist with us in the Arab world.”

Q. How important are the American University of Madaba, other schools and other institutions in the Latin Patriarchate to keeping Christians in the Holy Land and in other areas of the Middle East?

A. “They’re important, first of all, as a source of jobs for them. We give them priority for this work. Already, the American University of Madaba has given at least 130 jobs

to families.

“As long as they work, as long as they have a house, as long as they have hope, they stay. If they haven’t any work, they will leave.

“We are few in number—2, 3, 4 percent of the population. Others can know us only through these institutions. Our strength, our power, doesn’t come through our reduced numbers. They come from these institutions.

“We are few in number, but with huge institutions. And this link to the international community and to the universal Church gives us this credit.”

Q. How can the Catholics in central and southern Indiana help the Christians in the Holy Land and elsewhere in the Middle East?

A. “The answer is not only for the Catholics but for the others, for non-Catholics. They must think about the Holy Land where we have our roots, where we have our mother Church. All are invited to think about us.

“I’ve often talked about the ways that they can help. First of all, prayer, prayer, prayer, prayer.

“Second, advocacy about the situation. When you go to Jerusalem and to Jordan and come back here, speak about your experience, speak about what you saw, what you felt. We need this advocacy because a lot of people are ignorant about the situation.

“And third is solidarity. Help us to go on with our situation, with our projects, with our Church, with our schools, with our hospitals, with our new American University of Madaba.”

(For more information on the Latin Patriarchate of Jerusalem, log on to <http://en.lpi.org>. For information about the American University of Madaba, log on to <http://aum.edu.jo/en>.) †

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Religious freedom at home and abroad is election-year issue for many

WASHINGTON (CNS)—Over the past several months, the U.S. Catholic bishops and other religious leaders have urged Americans to defend religious liberty in the United States in the face of what they see as threats to that freedom.



And the issue continues to gain momentum as the November election draws near.

It has been at the forefront for the Catholic bishops since the U.S. Department of Health and Human Services (HHS) announced in January that it would require most religious employers to provide free

contraceptive coverage, abortifacients and sterilization against their moral objections. The bishops have repeatedly described the mandate, which violates Church teaching, as a restriction on religious liberty.

Theologians and Catholic leaders discussed the issue of religious freedom at recent seminars at The Catholic University of America and Georgetown University in Washington, and a forum at St. John's University in New York.

At both of the national political conventions this summer, Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, mentioned religious liberty in his closing prayers.

At the close of the Republican National Convention on Aug. 30 in Tampa, Fla., he gave thanks for the "singular gift of liberty," and prayed for a renewed "respect for religious freedom" and a "new sense of responsibility for freedom's cause."

During a closing benediction on Sept. 6 at the Democratic National Convention in Charlotte, N.C., the cardinal prayed that God would "renew in all our people a profound respect for religious liberty—the first, most cherished freedom bequeathed upon us at our founding."

In April, the U.S. bishops' Ad Hoc Committee on Religious Freedom issued a 12-page statement on threats to religious liberty, including the HHS mandate but also highlighting other examples:

- Immigration laws in Alabama and other states that

"forbid what the government deems 'harboring' of undocumented immigrants."

- Government actions in Boston, San Francisco, the District of Columbia and the state of Illinois that have "driven local Catholic Charities out of the business of providing adoption or foster care services" because the agencies would not place children with same-sex or unmarried heterosexual couples.

- Changes in federal contracts for human trafficking grants that require the U.S. bishops' Migration and Refugee Services to refer clients "for contraceptive and abortion services in violation of Catholic teaching."

On the state level, ballot measures dealing with religious freedom protections have emerged in North Dakota, Missouri and Florida.

In North Dakota's June primary election, voters ultimately rejected a ballot measure to broaden state constitutional religious freedom provisions.

Meanwhile, Missouri voters in their August primary approved a similar measure which guaranteed that people could pray and worship in all private and public areas, including schools, as long as the activities are voluntary and subject to the same rules and regulations that apply to all other types of speech.

Missouri legislators voted to override the governor's veto of a religious liberty bill specifying that no one should be forced to pay for abortion drugs and similar items in their health insurance when it violates their religious beliefs.

The Missouri law addresses the federal contraception mandate that became effective on Aug. 1. The Missouri Catholic Conference noted that federal law supersedes state law. However, several lawsuits challenging the HHS mandate as unconstitutional have been filed in various federal courts, and if the mandate is ultimately found to be unconstitutional, the new Missouri law will stand.

In November, Florida will vote on a constitutional amendment to prohibit discrimination against individuals and institutions on the basis of religious beliefs, and remove a long-standing ban on public funding "in aid of any church, sect or religious denomination or in aid of any sectarian institution."

Supporters of the amendment say it is necessary to ensure that social service organizations with religious affiliations can compete on an equal footing with other

organizations providing similar services. Opponents have argued the amendment is an attempt to lay the groundwork for Catholic school vouchers when faith-based organizations already receive government funding for public services they provide.

Both political parties mention religious liberty in their platforms. The Democratic Party platform states the Affordable Care Act "ensures that women have access to contraception in their health insurance plans," adding that President Barack Obama "has respected the principle of religious liberty."

The HHS mandate does have a religious exemption, but its critics say it is so narrow it would protect only those religious employers who seek to inculcate their religion, and who primarily employ and serve people of their own faith.

The GOP platform uses the phrase "war on religion" to describe the Obama administration's "attempt to compel faith-related institutions as well as believing individuals to contravene their deeply held religious, moral or ethical beliefs regarding health services, traditional marriage or abortion."

The U.S. Catholic bishops, in their document "Forming Consciences for Faithful Citizenship"—which outlines Church teaching on contemporary issues for Catholic voters—speaks broadly on the issue of religious freedom by stating, "U.S. policy should promote religious liberty and other basic human rights."

The broader implications of religious freedom were addressed by Pope Benedict XVI in his mid-September visit to Lebanon, where he called religious freedom a basic human right and a prerequisite for social harmony.

The pope said peace requires a pluralistic society based on "mutual respect, a desire to know the other and continuous dialogue." He also said that "religious freedom is the basic right on which many rights depend."

At a Sept. 12 forum at Catholic University on what the Catholic Church can do to defend religious freedom abroad, Cardinal Dolan stressed the urgency of the issue.

"Many need to be respectful of other religious traditions at the same time that we unequivocally proclaim that violence—violence in the name of religion—is the ultimate oxymoron," he said. †

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Second Vatican Council engaged the world in a pro-active manner

By Edward P. Hahnenberg

On Jan. 25, 1959, before a small group of cardinals gathered in the Basilica of St. Paul Outside the Walls, the newly elected Pope John XXIII announced his intention to call an ecumenical council. It would become the Second Vatican Council.

The announcement caught everyone by surprise. First of all, an ecumenical or “worldwide” council, such as Vatican II, is a rare event in the life of the Church. Catholics count only 21 such councils in the Church’s 2,000-year history. Since the Protestant Reformation 400 years ago, there have been only two such councils. An announcement like Pope John’s does not come along every day.

Another cause for surprise had to do with the reason for a new council. Previous councils were all called to respond to some threat facing the Church.

The Council of Nicaea, for example, was convoked in 325 to address the Arian heresy that was tearing the Church apart. Similarly, the Council of Trent (1545-63) was an attempt to answer the challenge of the Reformation.

When Pope John made his announcement, no such threat loomed on the horizon. No obvious enemy mobilized Vatican II.

Instead, Pope John said that the idea for the council came to him as a divine inspiration, “like a flash of heavenly light.”

In his announcement, he chose not to identify problems. Rather, he named two positive goals. The first was to promote “the enlightenment, edification and joy” of the entire Church. The second was to reach out to other Christians in a spirit of reconciliation.

The reason for the council was proactive, not reactive. Pope John framed its purpose in the positive terms of hope and opportunity rather than the negative terms of danger and threat.

This basic posture gave the bishops who attended Vatican II the freedom to consider a wide array of concerns.

One of the first things that Pope John did was send an open-ended letter to all of the world’s bishops asking for suggestions for the agenda. As the council unfolded, the language of collaboration, cooperation and dialogue took center stage. In the end, the breadth of topics treated and the positive tone of its final documents set Vatican II apart from all previous ecumenical councils.

When Vatican II began in October of 1962, the Catholic Church was seen by many as a bulwark against the world. At the grass-roots level, the Catholic experience was marked by a rich devotional life, regular sacramental practice and consistent catechesis. Vocations climbed, religious life flourished. The postwar boom, particularly in the United States, brought a period of construction and institutional expansion for schools, hospitals, seminaries and parishes.

If this grass-roots vitality fed the faith of thousands, it also kept Catholics somewhat on the margins, separated from the broader society within which they lived.

At the upper levels of the Vatican, this separation took the form of a defensive and reactionary stance toward all things “modern.” Ever since the French Revolution, with its violent and anticlerical cast, the papacy had thrown up the defenses. Statements from the Vatican condemned new democratic movements, new

scientific theories, and new currents in art and culture.

All of these developments were seen as an assault on the authority of the Church and a threat to the ancient truths of the tradition. Such a siege mentality continued well into the 20th century.

In this context, Pope John’s vision came as a breath of fresh air. In his opening speech at the council, the pope publicly disagreed with those “prophets of gloom” around him who saw in modern times only “prevarication and ruin.”

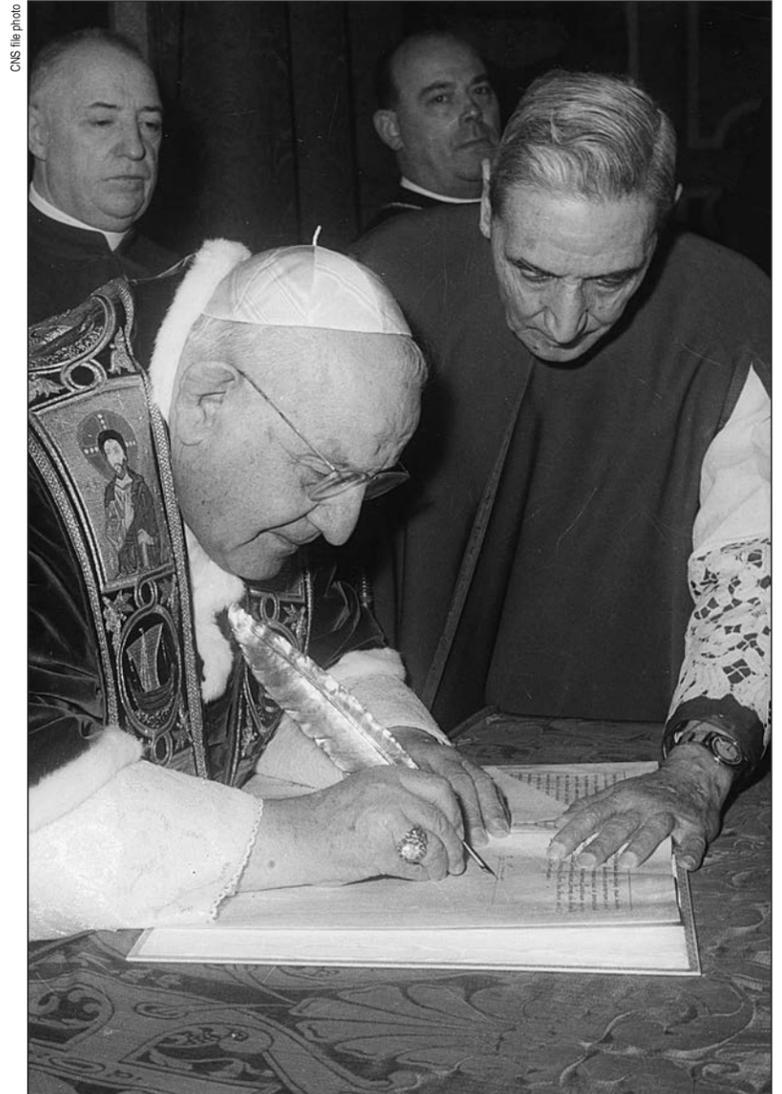
Instead, the pope believed, God was moving humanity to a new order of human relations. The Church needed *aggiornamento*—or “updating”—not because the Church felt threatened, but because of its great desire to share Christ with others.

John XXIII was no naive optimist. As a papal diplomat in Bulgaria, Turkey and postwar France, he had seen the horrors of war and the tremors shaking Europe to its core. He became pope in the shadow of the Holocaust, amidst the dismantling of colonialism, the rise of the Cold War and on the cusp of a technological transformation unlike anything the world had seen since the Industrial Revolution.

What is remarkable is that Pope John—and by extension the Second Vatican Council—did not retreat from the challenges of the times. His experience taught him that the Church cannot escape the world or simply pronounce judgment on it.

Instead, the Church must engage the world in a positive way, he said. He encouraged the council to use “the medicine of mercy rather than of severity.”

We must demonstrate the truth of our teaching and not simply condemn those who



Pope John XXIII signs the bull convoking the Second Vatican Council on Dec. 25, 1961. The document said modern society was advancing with technological and scientific progress for which there was no corresponding advance in morality. He wrote that he would convene the council so that the Church would contribute positively to the solution of modern problems. The council assembled for its first session on Oct. 11, 1962.

disagree, he thought.

In the end, he said that the Church should “show herself to be the loving mother of all, benign, patient, full of mercy and goodness” toward all.

(Edward P. Hahnenberg is Breen Chair of Catholic Systematic Theology at John Carroll University in Cleveland and the author of *A Concise Guide to the Documents of Vatican II*.) †

16 documents were approved by Church leaders during Second Vatican Council

The Second Vatican Council approved the following 16 documents:

- “Constitution on the Sacred Liturgy” (*“Sacrosanctum Concilium”*)—One of the four major documents of the council, it ordered an extensive revision of worship so people would have a clearer sense of their involvement in the Mass and other rites.
- “Decree on the Instruments of Social Communication” (*“Inter Mirifica”*)—This decree called on members of the Church, especially the laity, to instill “a human and Christian spirit” into newspapers, magazines, books, films, radio and television.
- “Dogmatic Constitution on the Church” (*“Lumen Gentium”*)—Another of the council’s four principal texts, it presented the Church as a mystery, as a communion of baptized believers, as the people of God, as the body of Christ and as a pilgrim moving toward fulfillment in heaven, but marked on Earth with “a sanctity that is real, although imperfect.”
- “Decree on Ecumenism” (*“Unitatis Redintegratio”*)—This document said that ecumenism should be everyone’s concern, and genuine ecumenism involves a continual personal and institutional renewal.
- “Decree on Eastern Catholic Churches” (*“Orientalium Ecclesiarum”*)—This decree stated that variety within the Church does not harm its unity and that Eastern Catholic Churches should retain their traditions.
- “Decree on the Bishops’ Pastoral Office in the Church” (*“Christus Dominus”*)—In this document, the

council participants taught that each bishop has full ordinary power in his diocese, and is expected to present Christian doctrine in ways adapted to the times. It urged conferences of bishops to exercise pastoral direction jointly.

- “Decree on Priestly Formation” (*“Optatam Totius”*)—This decree recommended that seminaries pay attention to the spiritual, intellectual and disciplinary formation necessary to prepare priesthood students to become good pastors.
- “Decree on the Appropriate Renewal of the Religious Life” (*“Perfectae Caritatis”*)—This document provided guidelines for personal and institutional renewal of the Church’s religious orders and their individual members.
- “Declaration on the Relationship of the Church to Non-Christian Religions” (*“Nostra Aetate”*)—In this document, the council participants taught that the Catholic Church rejects nothing that is true and holy in non-Christian religions, called for an end to anti-Semitism and said any discrimination based on race, color, religion or condition of life is foreign to the mind of Christ.
- “Declaration on Christian Education” (*“Gravissimum Educationis”*)—This document affirmed the right of parents to choose the type of education that they want for their children, upheld the importance of Catholic schools, and defended freedom of inquiry in Catholic colleges and universities.
- “Dogmatic Constitution on Divine Revelation” (*“Dei Verbum”*)—The third of the council’s major documents, it said the Church depends on Scripture and

tradition as the two channels through which God reveals himself, and commended the use of modern scientific scholarship in studying Scripture.

- “Decree on the Apostolate of the Laity” (*“Apostolicam Actuositatem”*)—This decree said that the laity should influence their surroundings with Christ’s teachings.
- “Declaration on Religious Freedom” (*“Dignitatis Humanae”*)—This document said that religious liberty is a right found in the dignity of each person and that no one should be forced to act in a way contrary to his or her own beliefs.
- “Decree on the Ministry and Life of Priests” (*“Presbyterorum Ordinis”*)—In this document, the council participants taught that the primary duty of priests is to proclaim the Gospel to all, approved and encouraged celibacy as a gift and recommended fair salaries.
- “Decree on the Church’s Missionary Activity” (*“Ad Gentes”*)—This decree said that missionary activity should help the social and economic welfare of people and not force anyone to accept the faith.
- “Pastoral Constitution on the Church in the Modern World” (*“Gaudium et Spes”*)—The last of the four major documents of the council, it taught that the Church must talk to atheists, a continual campaign must be waged for peace, nuclear war is unthinkable and aid to underdeveloped nations is urgent. It said that marriage was not just for procreation, condemned abortion and urged science to find an acceptable means of birth regulation. †

From the Editor Emeritus/John F. Fink

Biblical readings: Romans, Ephesians and Acts

This is the last in this series of columns about the biblical readings in the Office of Readings because next week I plan to begin a new series of columns to coincide with the beginning of the “Year of Faith” proclaimed by Pope Benedict XVI.

The Office of Readings includes six excerpts from St. Paul’s Letter to the Romans as the biblical readings for some feasts—Easter, Pentecost, the Immaculate Conception, the Sacred Heart, martyrs during Ordinary Time and holy men.

Paul’s Letter to the Romans is his masterpiece of theology, which is one reason why it is placed first among the New Testament letters. It stresses the importance of faith in Jesus Christ which, he says, has been given by God to both the Jews and the Gentiles.

Paul wrote this letter to introduce himself to the Christians in Rome. He

longed to go there and then be sent by that community to present-day Spain. First, though, he had to make himself known to the Christians in Rome.

Therefore, he sent his associates Priscilla—or Prisca—and Aquila ahead as sort of his advance team. The married couple were among Jews who had been forced out of Rome by the Emperor Claudius 13 years earlier so they were anxious to return home.

After he heard from Prisca and Aquila the names of the leaders in the Roman community, he wrote this letter. It ends with greetings to 26 individuals, 24 of them by name, that he learned about from Prisca and Aquila.

Five excerpts from St. Paul’s Letter to the Ephesians are included as biblical readings in the Office of Readings for certain feasts.

Ephesus was a great seaport on the Aegean Sea in modern Turkey, where Paul labored for more than two years. Today, it is a popular tourist destination because its restored ruins are among the most interesting in the world.

Paul wrote the letter while he was in

prison, probably in Rome near the end of his life. There is doubt, though, that the letter was sent only to the Ephesians, despite its greeting, because it seems too impersonal. It might have been sent to several local Churches in Asia Minor with the bearer of the letter designating each place in the greeting.

The letter is about the Church. Its six chapters discuss the unity of the Church in Christ, the Church’s world mission and Christians’ daily conduct.

Finally, the Office of Readings includes excerpts from the Acts of the Apostles on special feasts—those for the Chair of Peter on Feb. 22, St. Lawrence on Aug. 10, St. Luke on Oct. 18, St. Stephen on Dec. 26 and those of a pope or bishop.

We should all be familiar with Acts since it is the earliest history of the Church. Written by the same author as the Gospel of St. Luke, it picks up the story told in his Gospel. It begins with Christ’s ascension into heaven, and continues until St. Paul’s first imprisonment in Rome—a period of about 35 years. †



the Office of Readings because next week I plan to begin a new series of columns to coincide with the beginning of the “Year of Faith” proclaimed by Pope Benedict XVI.

The Office of Readings includes six excerpts from St. Paul’s Letter to the Romans as the biblical readings for some feasts—Easter, Pentecost, the Immaculate Conception, the Sacred Heart, martyrs during Ordinary Time and holy men.

Paul’s Letter to the Romans is his masterpiece of theology, which is one reason why it is placed first among the New Testament letters. It stresses the importance of faith in Jesus Christ which, he says, has been given by God to both the Jews and the Gentiles.

Paul wrote this letter to introduce himself to the Christians in Rome. He

It’s All Good/Patti Lamb

Earning those points for our eternal reward in heaven

Recently, a national pharmacy introduced a new points card, and I feverishly read through the introductory flyer, calculating ways that I could rack up points and earn my first reward.

If I purchased featured weekly sale items and got my flu shot there, I was almost halfway to a \$5 gift card.

Later that same afternoon, I redeemed my fuel points at the pump—from a separate grocery store points card—and saved 10 cents per gallon. I was on top of the world.

I suppose I have a foolish weakness for points, and everyone seems to be giving them away. Credit card companies, airlines, hotels and retailers constantly offer consumers ways to accumulate points and revel in the rewards.

I find much joy—possibly too much—in earning “free” merchandise, travel rewards, gift cards and discounts. Collecting points feels so productive and lucrative, especially on days when I accomplish little else.

Talk of points came up at church the

other day, and it caused me to think of them in a whole different way. A group of volunteers walked out of church, and one woman in the group bemoaned the fact that she had to do some tedious—and basically thankless—work. It had to be done, though, and if she didn’t do it, it wouldn’t get done. Then a wise person in the group piped up and said something I won’t forget.

“Ah, yes, but consider the points you’re earning in heaven,” she said.

She briefly explained that acts of kindness and service for which there will be no earthly payback do, in fact, earn us points in heaven.

My thoughts turned to a time when I bent down to tie my elderly aunt’s shoe for her because it would have hurt her back to do it herself. She said, “Do you know that you just got a point for that?”

At the time, I didn’t understand that she was referring to points in heaven.

So now when I must photocopy church bulletin inserts, scrub crock pots after the school’s chili cook-off or sew buttons back onto my husband’s shirts, I try to remember my wise friend Katie’s three little words—points in heaven.

I hope you will say them to yourself the next time you shuttle the kids to practice, baby-sit for your neighbor’s

child or decorate cookies for a bake sale. You are busy building the kingdom of God even if you’re doing it in a hairnet or sweatpants. Not all of God’s work is high-profile. It often goes unnoticed and underappreciated, which can make us feel unimportant.

But we should realize that points in heaven are the most important kind of points there are. They buy us far more than our credit card points ever could.

St. Paul told us that no mind has conceived what God has prepared for those who love him (1 Cor 2:9). And eternal rewards never expire.

I am reminded of the Bible verse from the Gospel of St. Mark, “But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be” (Mt 6: 20-21).

God notices all the little things we do for him and others. One day, he will thank us for being His hands and feet here on Earth. So we should do our best to rack up those points in heaven. It will all be worth it.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †



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Faith, Hope and Charity/

David Siler

Brewing up good reasons to support fair trade

As I type this column, I am enjoying a piece of delicious fair-trade chocolate.



This morning, my wife, Cathy, and I enjoyed our daily ritual that is shared by a large majority of people all over the world—a cup of hot coffee. This particular cup—also a fair-trade

product—was brewed from beans grown by small coffee farmers in Sumatra, Indonesia.

How many of you know where your coffee or cocoa beans were grown and by whom? Do you know if the coffee and cocoa farmers were paid a fair price for their beans or if the pickers of the beans were treated fairly?

October is Fair Trade Month, a great opportunity to raise awareness about how some of our buying decisions have a direct impact on our brothers and sisters all over the world. So just what does fair trade mean?

I have cited the two most common products that are often associated with this term—coffee and chocolate. Did you know that following oil, coffee is the most traded commodity in the world? In addition to coffee and chocolate, arts, crafts and clothing have become widely traded fair-trade products.

Fair trade is a term which indicates that the owners of a farm or company and their employees are paid a fair price for their products, that they follow fair labor practices, and pay careful attention to the impact of their production on the environment.

Typically, fair-trade products come from small family farms or cooperatives that normally cannot compete on price with the huge corporate giants that dominate the markets of the world.

Most of us, when making any type of purchase, know nothing about what it took to bring that product to market. I suggest that as Catholics seeking to live out the social mission of Jesus that it is important to know something about how the money that we spend impacts others. We all impact the economy by the decisions that we make, and the economy impacts every one of us.

Every once in a while, we read in the news about some gross violation of labor practices. For instance, a few years ago, we heard about a certain shoe manufacturer that was using children in another country in the production of their shoes.

The intense desire to keep products sold in the United States priced as low as possible and, oftentimes, just plain greed cause companies to not only send manufacturing to other countries that pay much lower wages than in the U.S., but also often turn a blind eye to just how deplorable the working conditions may be and how the workers are paid and treated.

Seeking out and buying products that are fair-trade certified from organizations that do their due-diligence to ensure fair labor practices and proper attention to environmental impact is one important way that we can help ensure the quality of life for struggling farmers and artisans around the world.

To learn more about fair trade and how you can hold a fair trade sale at your parish, visit www.crsfairtrade.org

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. Send an e-mail to him at dsiler@archindy.org.) †

Your Family/Bill and Monica Dodds

Caring for the frail and sick is also part of being pro-life

It’s good to be reminded, or to realize for the first time, that caregiving is pro-life.

What seems so obvious can be easily overlooked, especially if you are a caregiver. So busy—at times so overwhelmed—with your

caregiving duties, you may tend to think that you no longer can contribute to normal duties. But you can also fail to notice what you are doing.

You are the light of the world in a moment of darkness when it comes to the value of life.

The world needs this “light”—the example of love and selfless giving—that family caregivers offer to loved ones.

The growing darkness doesn’t solely refer to promoters of euthanasia and assisted suicide in our time. It also refers to the public’s increasing willingness to accept that a human life

has little or no value if that person isn’t seen as a contributing or productive member of society. Those who need care are viewed as burdens on taxpayers and families. And some who need care start to see themselves that way, too.

In the words of the Gospel, family caregivers are “the light of the world, a city set on a mountain” (Mt 5:14), and the lamp placed on a stand where it gives light to all in the house, in the words of St. Matthew.

Your compassion, dedication and hard work are testimonies to the value of human life.

You are in our prayers as you live out your vocation of caring for your loved one.

Caregivers exemplify what we write about in *The Principles of Catholic Caregiving*:

• Love and respect—Whether you are caring for an aging parent or other older family member, a spouse, a child with special needs or a friend, the bond between you and your loved one is like no other. You probably realize that this relationship, though seldom ideal and never perfect, remains a tremendously

important part of your life. You are now being given the opportunity and challenge to honor your mother and father, to love your spouse, or to care for your child or friend in a new, different and more demanding way.

• Caregiving is pro-life—The “culture of life” includes providing care for a loved one who is sick, elderly, disabled or frail. A cornerstone of respect for human life is compassionate care for the most vulnerable among us at all stages of life from the moment of conception until natural death.

• The spirituality of caregiving—Caring for a loved one is a vocation, a calling from God. It is a mission and a role that a caregiver accepts in the name of love, and it is love itself which accompanies both the caregiver and the care-receiver on this journey.

An awareness of the presence of God, fostered by a turning to formal and informal prayer, helps you offer loving and compassionate care.

(Bill and Monica Dodds can be contacted at BillandMonica@BillDodds.com. Their website is www.BillDodds.com.)



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Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

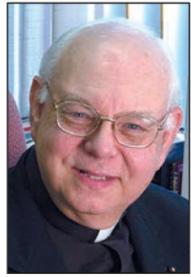
The Sunday Readings

Sunday, Oct. 7, 2012

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis is the source of the first reading for this weekend.

Among the first five books of the Bible, Genesis reveals great facts. God is the Creator of all. He gives life.



God created humanity in the genders of male and female. God willed that the two genders complement each other and live with

each other. Marriage was, and is, the most perfect union of a man and woman.

Unfortunately, the Scriptures at times are accused of belittling women. Certainly, the Scriptures were all developed with varying cultural contexts, and to an extent they were influenced by these different cultures.

Both the Old Testament and New Testaments are nothing less than revolutionary in their revelation that all humans, regardless of gender, possess equal dignity because all are created by God and infused with an eternal soul.

Throughout the history of salvation, from Genesis to the last moment recorded in the New Testament, paganism was a factor. Among pagans, women were considered as little better than animals.

The dignity of women, equal to that of men, is the meaning of the story that Eve was created from Adam's rib.

This reading also is a powerful testament—indeed from very ancient times—to the historic Jewish and Christian concept of marriage.

It is a union, created by God, and never should it be defiled by exploitation, selfishness or insincerity. It is the union that blesses procreation and places it within the divine plan.

For its second reading, the Church this weekend offers us a passage from St. Paul's Epistle to the Hebrews.

According to the reading, each person is created only "a little lower than the angels," although this condition will change.

Humans who love God, and are faithful to God, one day will rejoice in the presence of God, just as the angels rejoice

in heaven.

The key is Jesus. Jesus loves all people as brothers and sisters. Those who are loyal to God respond to this great love.

St. Mark's Gospel provides the third reading.

It is a familiar passage. The question centers upon the legality before God of divorce itself, not the grounds for divorce.

Often, it is assumed that this question put to Jesus opened an entirely new debate and that in replying Jesus set aside the Law of Moses.

Actually, the debate was vigorously underway even among those persons learned in the Mosaic tradition.

Jesus appeared in the role of the divinely constituted and divinely empowered representative of God the Father.

He put the question in its proper context. Marriage is God's creation, created for a man and woman to unite with each other ultimately in serving God.

In the same passage, although on another occasion, Jesus blesses the children.

God is the author of life. The coming of each new generation continues the dignity of humanity, and the coming of each new generation proclaims the majesty and love of God.

Reflection

Fundamentally, these readings call us to divinely revealed truths that are so often and so outrageously ignored in the world.

God, the Creator, is supreme. No one can follow a standard opposite God's will.

Since each human being is God's precious child, God's priceless masterpiece of creation, no one and no society has the right to demean or compromise this dignity.

It especially is a powerful thought in the face of legalized abortion on demand and the movement to allow euthanasia.

Secondly, marriage comes from God. Children are indispensable in any concept of marriage drawn from Christian Tradition.

The increasingly accepted option of divorce has clouded popular views of marriage. Years of accepting contraception has dulled for us the sense that children are God's gift and come from God.

We are called to see life, marriage and procreation in the light of God's will. †

Daily Readings

Monday, Oct. 8
Galatians 1:6-12
Psalm 111:1-2, 7-10
Luke 10:25-37

Tuesday, Oct. 9
St. Denis, bishop and companions, martyrs
St. John Leonardi, priest
Galatians 1:13-24
Psalm 139:1-3, 13-15
Luke 10:38-42

Wednesday, Oct. 10
Galatians 2:1-2, 7-14
Psalm 117:1-2
Luke 11:1-4

Thursday, Oct. 11
Galatians 3:1-5
(Response) Luke 1:69-75
Luke 11:5-13

Friday, Oct. 12
Galatians 3:7-14
Psalm 111:1-6
Luke 11:15-26

Saturday, Oct. 13
Galatians 3:22-29
Psalm 105:2-7
Luke 11:27-28

Sunday, Oct. 14
Twenty-eighth Sunday in Ordinary Time
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Question Corner/Fr. Kenneth Doyle

Lighting of unity candle during wedding is not part of Vatican-approved marriage rite

QI've heard that the Vatican does not approve of the lighting of the unity candle at wedding ceremonies. Is this true? (Albany, N.Y.)



AFor those unfamiliar with this practice, the ritual of the unity candle is sometimes inserted into a Catholic wedding ceremony

following the exchange of vows and rings.

The bride and groom each take a smaller lighted candle. Using those candles, they together light the larger candle in the middle. That is referred to as the "unity candle."

The bride and groom then blow out the smaller candles, showing in a symbolic way that their two lives are now blended into one.

As an added tweak, sometimes the mothers of the bride and groom will light the two smaller candles at the beginning of the wedding ceremony.

The lighting of a unity candle is not a part of the official Catholic wedding ceremony—i.e., it is not included in the Vatican-approved rite of marriage.

However, I am not aware of any Vatican prohibition of this "add-on," and most parishes allow it if the couple wants to light a candle.

Some parishes, though, do not permit it because they view it as a secular incursion into a sacred ceremony.

The origins of the unity candle ritual are unclear, but it seems to have developed in America over the past 30 to 40 years.

One theory is that the practice took off after it was done in a wedding on the TV soap opera "General Hospital" in 1981.

Parishes that disallow a unity candle argue that it takes the focus away from the central ritual, which is the exchange of vows, and they advise couples who want to use the unity candle to do so at the wedding reception rather than during the ceremony.

My approach is not to suggest the unity candle to couples, but to accede to their wishes if they should raise the issue.

I have the couple place the candles on a smaller table rather than on the altar so as to keep the altar table only for the Eucharist.

I take the same approach with couples who raise the possibility of bringing a floral bouquet to a Marian side altar after they exchange their vows and rings in

honor of the Blessed Mother.

In general, I think the Church fares best when we can grant a couple's wishes on their special day.

Sometimes, though, a line needs to be drawn.

I had one couple who thought it would be "neat" if their dog could carry the wedding rings up the aisle in the bridal procession.

I said I thought that might be inappropriate and that I would not be comfortable with it, which was my way of saying that I wouldn't allow it in a million years. They caught my drift.

QI have a question about the behavior of children at Mass.

In my old parish, the priest would stop Mass and have the ushers assist a mother with a crying baby to a separate—and soundproof—"cry room," which I thought was a good practice.

But at my new parish, toddlers—not so much crying infants—are forever making noise and causing disruptions, and nothing seems to happen.

Our priest is young and new to the parish, and I think he doesn't want to rock the boat.

Couldn't there be a particular area of the church set apart for parents with children? (Iowa)

AI think that a having a "cry room" is a good idea, both for crying babies and disruptive toddlers.

In our parish, the entire gathering area serves such a purpose, with a speaker system and large glass doors offering a full view of the interior of the church.

I would be leery though of stopping Mass and asking ushers to escort a noisy family to the cry room. Most parents, I think, would be grandly embarrassed at being singled out this way and might never come back to church.

In an ideal world, all parents would exercise infallible discretion as to when to take their child out during Mass, but nothing human is perfect.

An occasional notice in the parish bulletin can help with a simple reminder that a moderate amount of sound and movement are to be expected from small children, but if people nearby are distracted from worshipping attentively then the "cry room" is available.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God

Certain Faith

"Now faith is being sure of what we hope for, and certain of what we do not see" (Heb 11:1).

The way of the Beloved
Holds sway to certain faith;
Neither war nor peace the grail,
But God's will that shall prevail.

Faith is knowing God is Sovereign,
Shines the light of perpetual prayer.
Fullness of life in God alone
Transforms and touches hearts of stone.

"Not my will, but God's be done"
Lifts high intensity of our prayer.
In faith, we pray for those who don't,
In love, we love for those who won't.

The way of the Beloved
Breathes forth each earthen day.
We journey toward that kingdom place,
Faith grounds all life as sacred space.

By Mary Jean Wethington



Submitted photo by Charles Peñañosa

Mary Jean Wethington is a member of St. Teresa Benedicta of the Cross Parish in Bright. She wrote this poem for the Church's international Year of Faith, which begins on Oct. 11 and concludes on Nov. 24, 2013.

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ARKINS, Thomas J., 63, St. Barnabas, Indianapolis, Sept. 18. Husband of Kathy Arkins. Father of Adam, Austin, Bryan, Casey, Jason and Thomas Arkins. Brother of Carolyn Kinney. Grandfather of nine.

BARNES, Martha E., 86, St. Augustine, Jeffersonville, Sept. 19. Mother of Georgianna Wright. Grandmother of four. Great-grandmother of 10.

BARTZ, James Lawrence, 89, St. Luke the Evangelist, Indianapolis, Sept. 19. Husband of Elizabeth Bartz. Father of Kathleen Arbuckle, Susan Flanagan, Laura Huber, Jerome, Jim, John and Kevin Bartz. Grandfather of 16.

BURKHART, Carl Joseph, 75, St. Michael, Greenfield, Sept. 10. Husband of Elizabeth (Ley) Burkhardt. Father of Deanna Fox, Kathy Shields, Patricia Spaulding, Regina Treash and Michael Burkhardt. Brother of Luella Feldman, Charles and

William Burkhardt. Grandfather of 12. Great-grandfather of 10.

CURTIS, Delores M. (Grant) Walston, Spaulding, 83, St. Mary, Lanesville, Sept. 17. Mother of Diane Coddington, Jerrie Earls, Tina Lacey, Karen McMahan, Tammy Nay, Willie Spaulding, Jody Zapata, David, Pat, Mike and Vincent Walston. Sister of Peachie Cox and JoAnn Hartz. Grandmother of 32. Great-grandmother of 56. Great-great-grandmother of one.

GRUBB, Herbert E., Jr., 79, St. Louis, Batesville, Sept. 20. Husband of Mary (Mischler) Grubb. Father of Jean Marie Patterson, David, Herbert III, Michael and Robert Grubb. Brother of Donald and Richard Grubb. Grandfather of 11. Great-grandfather of seven.

HARMON, Nula A., 78, St. Pius X, Indianapolis, Sept. 17. Mother of Julie Ferrucci, Joseph III, Michael and Nicholas Harmon. Sister of Catherine Dugar, Carol, Joseph, Michael, Spiro and Stephen Purichia. Grandmother of 10.

HENSELY, Mary Elizabeth, 92, St. Denis, Jennings County, Sept. 11. Mother of Sharon Brubaker, Barbara Irani, Patti Witkemper, Jimmy Vannatta, David and Mike Hensley. Grandmother of 15. Great-grandmother of 17.

HOLLKAMP, George Patrick, 70, St. Joseph, Clark County, Sept. 16. Husband of Ivy Hollkamp. Father of Patty Bringle and Barbara Renners.

Brother of Phyllis Burkholder, Wilma Smith, Elizabeth Williams, Norma and Eugene Hollkamp. Grandfather of three.

HOPKINS, Sherry R., 72, Holy Angels, Indianapolis, Sept. 1. Mother of Gerald Shaffer. Sister of Laquita Anderson, Rita Burns, Rainelle Fletcher, Jane Harden, Leah Miller, Marsha Nelson and Phillip Williams. Grandmother of five. Great-grandmother of 13.

KENNEDY, Evelyn Marie, 100, St. Luke the Evangelist, Indianapolis, Sept. 19. Mother of Lynda Bates, Jane Finn, Kathy Jones, Larry and Philip Kennedy. Sister of Betty Bush and Edna Koontz. Grandmother of 16. Great-grandmother of 29.

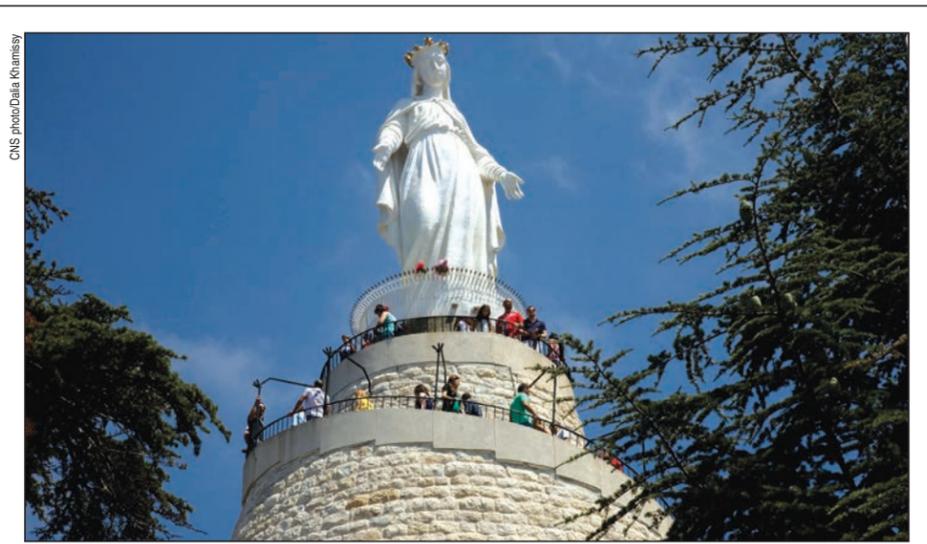
KIMBALL, Lloyd M., 81, St. Paul, New Alsace, Sept. 7. Father of Mark and Ronald Kimball. Stepfather of Cathy Glatt and Rebecca Hartung. Brother of Jeannette Opp. Grandfather of nine. Great-grandfather of one.

KRESS, Marie, 94, St. Paul, Tell City, Sept. 18. Mother of Joe Kress. Grandmother of two. Great-grandmother of two.

LEONARD, Dennis E., 64, St. Augustine, Jeffersonville, Aug. 19. Husband of Henrietta Leonard. Father of Lyndi and Dustin Leonard. Son of Helen Leonard.

LIGON, Tyler Scott, 25, Most Holy Name of Jesus, Beech Grove, Aug. 14. Father of Rayanah Ligon. Son of Scott and Tytiana Ligon.

LYON, William Guy, 69, Most Holy Name of Jesus, Beech Grove, Aug. 28. Father of Anthony and Gregory Lyon. Grandfather of five. Great-grandfather of two.



Our Lady of Lebanon

People visit the Shrine of Our Lady of Lebanon on Aug. 26 in Harissa, east of Beirut. Pope Benedict XVI visited Lebanon on Sept. 14-16.

LUKEN, Bertrand H., 85, St. Mary, Greensburg, Sept. 21. Husband of Mary Ann Luken. Father of Linda Reiger, Bill, Jim, Mike and Tom Luken. Brother of Rita Burkert, Marian Hunter, Dorothy Overpeck and Kenneth Luken. Grandfather of 16. Great-grandfather of 15.

McCARTHY, John H., 96, St. Pius X, Indianapolis, Sept. 15. Husband of Helen McCarthy. Stepfather of Janet Gillett. Uncle of one.

McKEEMAN, Rex, 75, St. Michael, Greenfield, Sept. 1. Father of Cathy Boso, Mary Houck, Kelly Wilson, Matt and Robert McKeeman. Brother of Margie Brooks, Bonnie Welbaum, Bill, Donnie and Joe McKeeman. Grandfather of 11.

McQUEEN, Maureen F., 71, St. Bernadette, Indianapolis, Aug. 29. Wife of Richard McQueen. Mother of Jeff McQueen. Daughter of Maurice and Esther Fitzpatrick. Sister of Marcia Anderson, Sharon Huber, Sandy Zander, Brian and Dennis Fitzpatrick. Grandmother of one.

MEYER, Matilda, 90, St. Paul, Sellersburg, Aug. 29. Mother of David, Donald, Joseph and Paul Meyer. Sister of Helen Meyer, Charlie, Henry, Joseph, Michael and Steve Rothbauer. Grandmother of 11. Great-grandmother of 20. Great-great-grandmother of four.

MOORE, Kenneth, 102, St. Mary, Richmond, Sept. 11. Father of Gary and Terry Brown. Stepfather of John Brown.

Brother of Vera Moore. Grandfather of two.

MOORE, Mary Lucille, 79, St. Anthony of Padua, Clarksville, Aug. 24. Mother of Marianne Hyden, Angie Lear, Terri Vance, Deb and Charley Moore. Grandmother of 13. Great-grandmother of nine.

NARWOLD, Raymond G., 84, St. Louis, Batesville, Sept. 14. Husband of Rosella (Obermeyer) Narwold. Father of Barbara Stapp and Lawrence Narwold. Brother of Pearl Lauber. Grandfather of four. Great-grandfather of one.

RISICO, Judy L., 73, Our Lady of Perpetual Help, New Albany, Sept. 7. Mother of Susan and Richard Williams III. Sister of William Schoening Jr. Grandmother of three. Great-grandmother of two.

ROUCK, Twila M., 94, St. Mary, New Albany, Sept. 9. Mother of Phyllis Ehalt, Rosemary Spray, Katherine Zahnd and Richard Rouck. Grandmother of 10. Great-grandmother of 14.

SALYERS, John, 83, American Martyrs, Scottsburg, Sept. 11. Husband of Janet (Holznecht) Salyers. Father of Lauri Neitherton, Sharon Perry, Heidi Turner, Lisa Verellen, Kim, Joseph Bodenbender, John, Kevin, Michael, Paul and R. David Salyers. Grandfather of 44. Great-grandfather of 23.

SCHROEDER, Dianne K., 67, St. Martin, Yorkville, Sept. 7. Wife of Edward Schroeder. Mother of Cynthia Yost and

Deborah Welsh. Sister of Edward Krebs. Grandmother of two.

SCHROEDER, Robert, 88, St. Mary, New Albany, July 12. Husband of Anna Schroeder. Father of Sondra Bolte, Anthony and James Schroeder. Brother of Helen Rudy. Grandfather of nine. Great-grandfather of 13.

SENZIG, Maynard Eugene, 85, St. Anthony of Padua, Clarksville, Aug. 22. Husband of Pauline Senzig. Father of Maggie Cyphers, Patricia Duncan, Laura Ehalt, Rob Hochadel, Susan Quesenbery and Lynn Wilson. Brother of Richard Senzig. Grandfather of 11. Great-grandfather of nine.

SHEEHAN, George Louis, 93, St. Joseph, Shelbyville, June 26. Husband of Doris (Liebert) Sheehan. Father of Carol Pogoni, Terri Strouse, Eileen, Maureen and Michael Sheehan. Brother of Charles Sheehan. Grandfather of one.

SMITH, Deanna R., 72, St. Mary-of-the-Knobs, Floyd County, Sept. 12. Wife of Shelby Smith. Mother of Lori Fenwick, Julie Ford, Caroline Krouse, David and Gary Smith. Sister of Earlene Dean, Ruthie King, Vada Thomas and Alvin Leidolf. Grandmother of nine. Great-grandmother of five.

THOMAS, Jimmie Dean, 69, St. Joseph, Clark County, Aug. 28. Husband of Clora Thomas. Father of Chad, Christopher and Shawn Thomas. Brother of two. Grandfather of five. Great-grandfather of two. †

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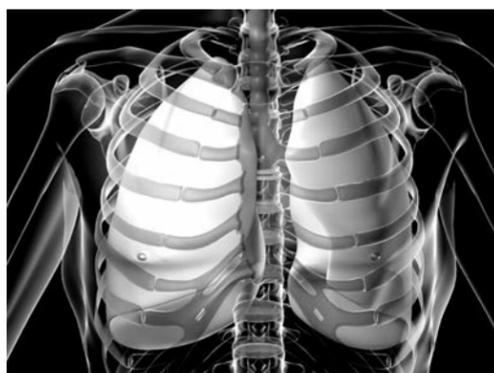
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Indiana superintendent of public instruction weighs in on issues

(Editor's note: During the month of October, the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, is offering area Catholics a three-part series of articles profiling statewide-elected officials, including the candidates for Indiana governor, U.S. Senate and Indiana superintendent of public instruction.

In each article, the candidates are asked pertinent questions that relate to the office which they seek to hold. The questions and answers will appear in their entirety. The articles are designed to serve as a resource for Catholics.

This week, we share a question-and-answer interview with incumbent Indiana Superintendent of Public Instruction Tony Bennett, a Republican.

After repeated attempts to contact Democratic challenger Glenda Ritz's campaign manager and the Indiana Democratic Party press staff—including offering a two-day extension to our deadline—Ritz did not provide any responses to the ICC's questions.)

By Brigid Curtis Ayer

The 2012 election brings an opportunity for Catholics to shape public policy.

"The Catholic Church does not and cannot tell voters which candidates or political party in which to vote," said Glenn Tebbe, Indiana Catholic Conference (ICC) executive director. "Rather, the Church encourages people to form their consciences on basic Church moral teachings, fulfill their moral duty and



Glenn Tebbe

exercise their right to vote.

"The Indiana superintendent of public instruction, in cooperation with the governor and state lawmakers, drive education policy," Tebbe said. "Education has a far-reaching impact on families and children and society as a whole and, because of that, it is an important issue for the Church to address."

Superintendent of Public Instruction Tony Bennett shares his responses to questions posed by the ICC on education issues and policy.

Q. What role does the Department of Education (DOE) have in ensuring that quality educational opportunities are available in urban and rural areas?

A. "I believe we must elevate the academic achievement and career preparation of all Indiana students to be the best in the United States and on par with the most competitive countries in the world.

"Through the hard work of Hoosier students and educators, we have found success—and I'm pleased to report that by every measure, our students are achieving more today than they were four years ago.

"Almost 86 percent of Indiana students graduated high school in 2011—the highest mark in Indiana's history. Student test scores have improved by more than 8 percentage points, and Indiana is second in the nation for student performance gains on advanced placement exams.

"We must continue to ensure that more quality educational opportunities are available to students in every area of the state."

Q. How do the Catholic and other non-public schools contribute to the common good and public instruction?

A. "As an alumnus of [Our Lady of] Providence High School [in Clarksville], Catholic education has had a profound impact on my life.

"This experience is a daily reminder for me that both non-public schools and



'One of the best ways to engage parents in education is through school choice. I want every parent to know that we're committed to providing families [with] as many high quality school options as possible.'

—Indiana Superintendent of Public Instruction Tony Bennett

Catholic schools are integral to the future success of Indiana.

"We are especially indebted to the multitude of great educators that serve in Catholic and non-public schools. There's nothing more critical than ensuring every Indiana classroom has a great teacher.

"Your system of schools serves students well by sharing this focus and priority."

Q. How should the State of Indiana protect and promote the right of parents to choose the most appropriate educational opportunity best suited to the needs of their children?

A. "One of the best ways to engage parents in education is through school choice. I want every parent to know that we're committed to providing families [with] as many high quality school options as possible. We don't need more of a certain type of schools—we need more good schools, period.

"As Indiana's superintendent of public instruction, I'm committed to promoting and protecting the right of parents to choose the school that best meets their child's needs."

Q. What is the proper relationship between the superintendent or Department of Education and non-public schools?

A. "I believe it's my job to make sure that we have the best education system in

the United States for the public of Indiana.

"My definition of public is all 1.2 million Hoosier children. It is not limited exclusively to public schools. It is every child in the State of Indiana who receives an education.

"With that in mind, I do believe that decisions are best made at the local level. It is the state's job to set high expectations, provide a menu of best practices, explain the consequences for success and failure, and then get out of the way so local schools and educators can get the job done."

(Brigid Curtis Ayer is a correspondent for The Criterion. For more information about the Indiana Catholic Conference, log on to www.indianacc.org. For more information on Indiana Superintendent of Public Instruction Tony Bennett, log on to www.tonybennett2012.com. For more information on Democratic candidate Glenda Ritz, log on to www.ritz4ed.com. The U.S. Conference of Catholic Bishops is again offering "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States." For more information on the document, log on to www.usccb.org/issues-and-action/faithful-citizenship/.) †

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Advent pilgrimage includes exhibit of Dead Sea Scrolls

By Mary Ann Garber

An archdiocesan Advent pilgrimage to Cincinnati and northern Kentucky on Dec. 12 will give pilgrims an opportunity to view some of the Dead Sea Scrolls, priceless relics from the Holy Land that have been described as “the most significant archaeological find of the last century.”

Bishop Christopher J. Coyne, apostolic administrator, will lead the one-day pilgrimage on the feast of Our Lady of Guadalupe.



Bishop Christopher J. Coyne

The pilgrimage will feature a visit to the Cincinnati Museum Center to view the “Dead Sea Scrolls—Life and Faith in Ancient Times” exhibit.

More than 600 items on display in the “once-in-a-lifetime exhibit” include the

oldest known copies of the Hebrew Bible as well as iconic objects from daily life, artifacts from the City of David and a 3-ton stone from the Western Wall in Jerusalem.

“I am looking forward to visiting Cincinnati and spending the day with some good folks from the archdiocese,” Bishop Coyne said of the pilgrimage. “It should be both informative and fun.”

The exhibit opens on Nov. 16 and continues through April 14, 2013.

In 1947, a shepherd found a hidden cave along the shore of the Dead Sea then discovered ancient scrolls inside it that had not been seen in more than 2,000 years.

Archaeologists excavated the site and 10 other caves in the area from 1947 through 1956, and uncovered 972 scrolls which are remarkably



This cave in the side of a rock formation is one of 11 caves along the northwestern shores of the Dead Sea in Israel where the Dead Sea Scrolls were found. The scrolls were discovered between 1947 and 1956.

well preserved.

These handwritten manuscripts date back to the development of Judaism and Western Judeo-Christian civilization.

Carolyn Noone, associate director of special events for the archdiocese, said the Advent pilgrimage is “a wonderful way to begin to participate in the Church’s international Year of Faith and prepare for the celebration of Christmas.”

The pilgrimage begins with Mass celebrated by Bishop Coyne at the historic St. Mary’s Cathedral Basilica of the Assumption, an ornate Gothic church dedicated in 1901 in Covington, Ky.

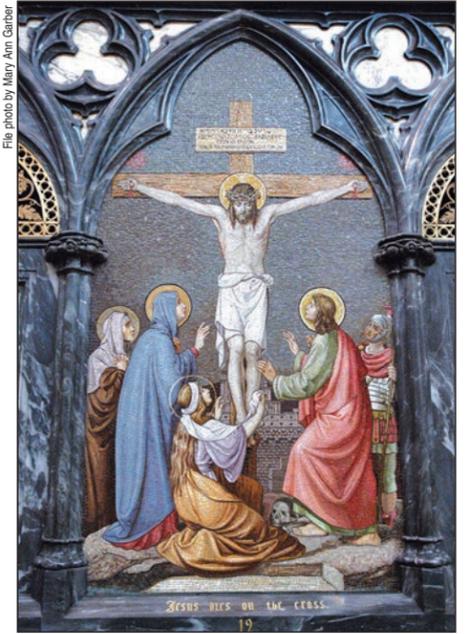
The cathedral is one of only 35 minor basilicas in the U.S. It has 82 stained-glass windows.

The pilgrims will also enjoy a hearty German lunch at America’s

first authentic Hofbräuhouse in Newport, Ky., which was modeled after the legendary restaurant of the same name built more than 400 years ago in Munich, Germany.

After lunch, the pilgrims will visit the Dead Sea Scrolls exhibit and “Holiday Junction” vintage model trains display at the Cincinnati museum then return to the Archbishop O’Meara Catholic Center in Indianapolis at about 6 p.m.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. The pilgrimage fee is \$109 per person, which includes deluxe motor coach transportation, light breakfast, lunch, and entrance fees to the museum and special exhibits. The trip will be filled on a first-come basis. To register online, log on to www.archindy.org/pilgrimage.) †



Above, the 12th Station of the Cross depicting Jesus on Calvary is among the ornate religious artwork at St. Mary’s Cathedral Basilica of the Assumption in Covington, Ky. The basilica has 82 stained-glass windows. It was dedicated on Jan. 27, 1901, and the facade was completed in 1910.

Left, this copper scroll is the only Dead Sea Scroll written on copper. It is among 972 scrolls discovered in 11 caves along the northwestern shores of the Dead Sea in Israel.

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