Both major political parties seek
Latino support in tight election race

WASHINGTON (CNS)—The conventions for the two major political parties in the United States have wrapped up, but the fight for votes is nowhere near over.

In an election that promises to be tight, what’s clear is that both parties are emphasizing their respective support of Latinos in the United States. One party showed off its Latino backing with the voice of Republican Sen. Marco Rubio of Florida, while the other featured the Democratic mayor of San Antonio, Julian Castro, as a keynote speaker. Those men were just two in a long lineup of Latino speakers prominently featured by both sides.

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

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

However, Pilonieta said, it’s rare to encounter an active Republican Latino.

Start talking about immigration and that’s what will get the attention of a Latino voter most of the time, said Pilonieta. “It adds a lot and creates major sympathy toward [the Democrats],” he said.

Tony Yapias, director of an immigration advocacy group, Proyecto Latino de Utah in Salt Lake City, said the reason the immigration topic attracts Latinos has to do with the way the party addresses marriage either, he added.

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

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

Esmeralda Gomez and John Gause both know what it means to struggle, to need help. They both have a desire to make a dream come true for someone else. These qualities connect Esmeralda Gomez and John Gause even though the two Indianapolis residents have never met.

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

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

Living a dream

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

By John Shaughnessy

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

Aylee Gomez made a card in appreciation of the Educational CHOICE Charitable Trust scholarship that allowed her to attend a Catholic school.

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

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

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

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

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

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

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

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

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

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

Aylee was enrolled as a kindergarten student at St. Philip. Aylee also benefited from an Indiana law that allows eligible, kindergarten and first-grade students in Catholic schools to receive a tax credit scholarship that can make them eligible for a voucher the following school year. When asked for financial help, Aylee’s mother wouldn’t have been able to have her daughter attend St. Philip.

“I’m a single mother,” says Gomez, a member of the parish. “I never knew I was going to have the opportunity to be involved in it. When they told me I qualified, it was great news for us. It’s a great school. We just love the principal and the teachers. They treat the children with love.”

The school also offers Aylee the future that her mother wants for her daughter. “She now knows she will be the very best we can be and be a professional. She wants to be an art teacher. I think she could be terrific.”

A smile flashes across Aylee’s face when she talks about school.

“It’s a very good school,” she says. “The teachers are really nice, and the people are good. We play together and do our homework together and we sit together at lunch.”

Aylee displayed her budding artistic talent in a card she drew as a “thank you” note to the scholarship.

“Thank you for the opportunity to be involved in it. You have her daughter attend St. Philip because of that grant that she received from the Educational CHANCE Charitable Trust.”

By John Shaughnessy

Changes will mark celebration of Catholic education

Several changes will be introduced when the archdiocese holds its 17th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event.

“A new format this year will be introduced that marks the event, which takes place from 6 p.m. to 8 p.m. on Oct. 30 at the Crowne Plaza Grand Hall at Union Station in Indianapolis. Instead of a formal dinner, there will be a large reception and a shortened program honoring the three people who will receive this year’s awards.”

This year’s Career Achievement Award recipients are Providence Sister James Michael Kesterson, retired principal of St. Jude School in Indianapolis, and Dennis Sponsel, chairman of the Mother Theodore Catholic Academies board.

For more information about the Educational CHANCE Charitable Trust, visit www.ChoiceTrust.org.
Upcoming meetings will help men learn about the diaconate  

By Sean Gallagher

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

The seven sessions will occur on a monthly basis at locations across central and southern Indiana, and will be held from 2 p.m. to 4 p.m.

The learning and discernment that each meeting will facilitate will lead to the formation of the archdiocese’s third class of deacon aspirants that will begin its formation in August 2013.

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

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

Deacon Blandford said that he would then expect the number of men attending subsequent sessions to be smaller. He said the maximum number of men in the new class will be 25.

Each session will cover various topics related to the diaconate—the diaconate in the Archdiocese of Indianapolis, the uniqueness of the vocation, its relationship to family and ministry, and the various spheres of deacon formation.

Several deacons and their wives will give presentations at the meetings.

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

“We really ask that the men and their wives attend these sessions so that the wife understands what this means for them and the various spheres of deacon formation.”

Deacon Blandford is looking forward to meeting Deacon information and discernment sessions.

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

- Sept. 23—St. Lawrence Parish, 6944 E. 46th St., in Indianapolis
- Oct. 14—Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany
- Nov. 11—St. Andrew Parish, 235 S. 6th St., in Richmond
- Dec. 16—St. Patrick Parish, 1807 Poplar St., in Terre Haute
- Jan. 13—St. Barnabus Parish, 8300 Rahke Road, in Indianapolis
- Feb. 10—Holy Angels Parish, 740 W. 28th St., in Indianapolis
- March 10—St. Joseph Parish in Jennings County, 1875 S. County Road 700 W., near North Vernon

Deacon information and discernment sessions
W e would like to believe that, by now, every Catholic in central and southern Indiana has heard that Pope Benedict XVI has proclaimed the Archdiocese of Indianapolis is addressing this communications challenge in an exciting and innovative way by asking every parish in central and southern Indiana to reach out to parishioners through a process that is designed to be both engaging and practical.

Bishop Christopher J. Coyne, apostolic administrator, is inviting all Catholics in the archdiocese to contribute to the writing of a pastoral resource called “10 Things We Want You to Know about the Catholic Faith.” The process starts with a call to read, prayerfully reflect on and discuss one of the foundational documents of the Second Vatican Council, the “Dogmatic Constitution on the Church,” known as “Lumen Gentium” (“Light of the Nations”), one of the main documents produced by the council.

We hope that the soon-to-be-written “top 10” list (what the faithful wants all Catholics to know) will be a welcome treat to the Church’s teaching and her pastoral practice. As Cardinal Timothy M. Dolan wrote recently on his blog, “The Gospel in the Digital Age,” our cultural identity is a gift from God that unites—inextricably—what we believe (our faith) and what we do (our works). As our Emeritus Archbishop Daniel M. Buechlein likes to say, “There can be no divorcing doctrine (what we believe and teach) from the practice of our Catholic faith (what we do in our daily lives).”

Decision regarding discontinuing dialysis may be contemplated carefully.

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

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

While every person is obligated to use ordinary and proportionate means to preserve his or her life, no person is required to submit to a health care procedure that he or she has judged, through a free and informed conscience, to be morally illicit. We are called to lead lives that provide us our very identity. We do so by living our faith on a practical basis. Our faith has been handed down to us through our Church’s teaching and her pastoral practice.

Editorial

The Spencer Catholic, the official newspaper of the Archdiocese of Indianapolis, is a ministry of the Archdiocese of Indianapolis.

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**Letter to the Editor**

Positive changes in society require ‘formation in the spirit,’ reader says

If we really want to make the world a better place to live in, we have to become better people. Regardless of who becomes our next president, neither he nor she can do anything to build a better nation without the consent of the people.

But we the people need a new formation in the spirit. We need a radical simplification of life, a detachment from stuff, and things that stiffen our hearts against love, peace, patience, kindness, goodness, faithfulness, gentleness and self-control against which there is no law.

In order for us to change the world, we have to die to self and be born anew in the spirit of love and truth.

Our problem as a nation is our crisis as a people. We seek happiness in power, control and esteem. We base our self-worth on cultural or group identification. Our habitually indulging in inordinate desires kills the needy of the world. It makes the world slaves of our addiction to wants, which in turn leads us to believe that our wants are indeed needs. Our immediate pleasure has brought tragedy to ourselves, and to everyone around us and connected to us.

From a Christian viewpoint, Jesus calls us as his followers to complete renunciation of everything we own before we can become his true followers. It goes beyond the materialism of our days. It is a renunciation of things and stuff that impede our growth in a new spiritual way of life. By the gradual destruction of our inordinate desires, we bring life and health to ourselves, our family and those with whom we share our life.

We have to be a people of home and abroad, but this time in the realm of will and spirit. We can show the world that less can be more, and that in our charity we are receiving far more than we give.

Kirth N. Roach

Order of Carmelite Discalced Secular Indians

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**Making Sense of Bioethics**

Fr. Tadeusz Pacholczyk

Decision regarding discontinuing dialysis may be contemplated carefully.

Long-term dialysis can cause bone and joint damage from a host of complications known as arthropy, in the wrists, hands and neck. Cost may represent yet another challenge for families on limited personal finances and insurance situation.

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

Dialysis can prolong and save a patient’s life, but can also impose significant burdens.

Depending on the various side effects and problems associated with the procedure, and depending on how minimal the benefits may be in light of other medical conditions that the patient may be struggling with, dialysis may become reasonable, in some cases, to discontinue dialysis.

The burdens of hemodialysis can sometimes be lessened by using a different kind of dialysis known as peritoneal dialysis, which is infused in the abdomen via a permanently positioned catheter and later drained. Peritoneal dialysis can be performed by the patient at home.

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

We need further details. What is the reason for the father’s ‘sick of it’? Is it the extremely serious complications and significant burdens from dialysis? Does he have other medical problems besides kidney failure? Is he suffering from depression for which he could be treated?

We must never choose to bring about our own or another’s death by euthanasia, suicide or other means. But we may properly recognize, on a case by case, detail-dependent basis, that at a certain point in our struggle to stay alive procedures like dialysis or other medical treatments that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.

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

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

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37 percent as independents and 16 percent as Republicans. “Democrats have done a 100 percent better job” of treating Latinos as part of this country, said Yapias, who identifies himself as an independent voter.

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

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

“I am very conservative,” said Yapias, a member of the Church of Jesus Christ of Latter-day Saints. “But I tend to watch out for the interest of Latinos.” He sees himself as being welcomed by the Democrats, even with his conservative views, and tends to support them at the voting booth because of the way they embrace Hispanics, he said.

He sees the numbers of independent Latino voters, whom he described as not quite Democrats, but not feeling welcomed by the Republicans.

“I vote for those who seek me,” Yapias said, meaning that if a politician wants his vote or the vote of his kin to stop “acting stupid” toward Latinos, Yapias said.

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

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

Opportunities to experience silence in several ways…~Preached Silent Retreats for Advent~

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

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<td>...or call us for availability to stay for a night.</td>
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<td>Join Fr. John Mark Ettensohn for a weekend or Mary Schaffner for one or more days to experience a guided or preacheed retreat where one or more daily conferences are offered to help lead you into deeper prayer and connection with God.</td>
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Young men carry a statue of Mary during the sixth annual Worldwide Children’s Eucharistic Holy Hour at the Basilica of the National Shrine of the Immaculate Conception in Washington on Oct. 3, 2008. A recent conference at the Vatican discussed the role of Mary in the life of the Church since the Second Vatican Council. Holy Cross Father James Phalan said a misinterpretation of the council’s teachings on Mary led to a “collapse” of Marian devotion in parts of the United States.

**MARY**

**continued from page 1**

Blessed Virgin Mary ever written,” and made it the final chapter of the 1964 Dogmatic Constitution on the Church (“Lumen Gentium”). Its placement within a document about the Church as the body of Christ underlines the council fathers’ vision of Mary “in relation to Christ and the Church,” not as someone separate or independent of Christ and the Church, he said.

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

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

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

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

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

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

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

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

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

**LATINO**

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

But that’s not to say he doesn’t favor some Republicans. Yapias supported Chris Cannon in 2006 in his bid for U.S. Representative for Utah’s 3rd congressional district.

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

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

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

“Serving One Another—Hispanic Presence in the Archdiocese,” a day of enforcement, celebration, worship and sharing, will be held on Sept. 29 at Cardinal Ritter High School, 3360 W. 30th St., Indianapolis.

The event starts at 9 a.m. and is intended for all those who minister, serve or volunteer at a parish or school with a Latino presence.

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

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

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

For more information, contact Franciscan Brother Moises Gutierrez at 317-592-1443 or mgutierrez@stm-church.edu.

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

The annual “Friends of the Poor—Walk a Mile in My Shoes” event is being held by the Society of St. Vincent de Paul fundraiser to benefit Indianapolis’ neediest citizens, is Sept. 29 at Washington Park, 3130 E. 30th St., in Indianapolis.

Registration for the walk begins at 1 p.m. and the walk starts at 2 p.m. After the walk, refreshments will be served and participants will be able to take a guided tour of the society’s Food Pantry.

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

The “Friends of the Poor” walk is one of the few programs that is completely self-sufficient. All proceeds go directly to those being helped by SSVDP.

To sign up for the walk, visit www.SSVDPWalk.org and create an account, or go to www.SSVDPWalk.org.

The walk is also promoted on Facebook at “Indy SSVDP Walk for the Poor” and Twitter at @IndySSVDPWalk.

Rosary makers

Catherine Jane Rene Mbassi of St. Monica Parish in Indianapolis, right, helps Keith Wagner, a participant in the Special Religious Education (SRE) program and member of St. Malachy Parish in Paoli, left, to make a rosary. They were among 32 SREN friends and 29 catechists from 32 parishes who gathered on Aug. 11-12 for the annual SREN retreat at the Benedictine Retreat Center and Conference in Beech Grove. The theme of the retreat, “Lighting the Torch for Christ,” reflected the Olympics, which was “Lighting the Torch for Christ.” Retreat participants played games, sang praise and worship music, offered prayers tied to balloons and learned how to make rosaries.
A passion for service

By John Shaughnessy

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

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

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

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

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

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

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

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

Still, many people say they’re afraid to take a retreat, or do not know how to initiate a retreat, yet that’s one of the main reasons why people should, according to Father James Farrell, director of Our Lady of Fatima Retreat House in Indianapolis and pastor of St. Pius X Parish in Indianapolis.

“Retreats help people find themselves because we’ve lost our sense of how much we live at a frenetic pace,” Father Farrell says. “We have to recognize that we can’t constantly go from home to work to dinner to sitting down with the family to watching some TV to catching up with the news without paying for it somehow. We lose touch with the deepest parts of ourselves—presence to the moment, presence to God, and our awareness of the presence of God in us.”

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

See RETREATS, page 9

Retreats offer special paths to closer ties with God, friends and family

The Criterion

Your year is a Year of Faith

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

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

Here’s how:

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

1. That’s right. Help us produce a resource you can use to share with friends and neighbors.

2. How do you help produce this resource? Please see Step 2.

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

**WEB RESOURCE**

www.vatican.va/archive II Vatican Council

Sacred Tradition!

Please see Step 2.

“Lumen Gentium” (“Light of the Nations”) and click on [Image 23x1170 to 41x1195]"Council regarding our Church."

Both sacred Scripture and sacred tradition are important in listening to God. Because the Year of Faith celebrates 50 years since an important chapter in sacred tradition—the Second Vatican Council—we invite each Catholic in the archdiocese to read, prayerfully reflect on and discuss a key document from the Council regarding our Church.

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

3. Enjoy your parish town-hall meeting.

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

The goal of this meeting is to facilitate a great discussion that will surface—you guessed it—10 things we want you to know about the Catholic Church.

The 10 facets of our beautiful faith that your fellow parishioners find most important to share with friends and neighbors will be one fruit of this engaging parish gathering. Additional parish activities will mark the Year of Faith in various ways.

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

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

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

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

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

(Ken Ogorek is archdiocesan director of catechesis)
Certification process will help catechists, teachers know the faith better

By Sean Gallagher

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

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

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

Starting this fall, all catechists, school teachers, youth ministers, parish administrators of religious education and principals will study the USCCA as the doctrinal component of the basic certification program for people involved in ministries supervised by the archdiocese’s Office of Catholic Education.

They will study the USCCA over the course of two years, turning in brief reflections on a quarterly basis on what they have read.

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

Ken Ogorek, archdiocesan director of catechesis, has helped implement the certification process which also involves basic training specific to individual ministry fields.

“Every program has the potential to improve the ministry of everyone in the archdiocese who seeks to form the faith of people of all ages.”

“Every catechist needs a deep well to draw from,” Ogorek said. “When you’re teaching the faith, you never know what question a person is going to have. So you need a deep well of content and the practice way for people to replenish and deepen their well on a regular ongoing basis so that when that opportunity arises you can seize it by God’s grace and use it for his glory.”

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

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

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

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

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

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

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

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

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

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

This will happen by reading books, watching videos, exploring more deeply areas of personal interest, going on a retreat or day of reflection or studying methodologies.

A list of approved options available in the renewal process will be supplied to all involved in it. Ogorek said that the list is open to expansion.

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

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

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

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

Catholics across archdiocese will be part in the Year of Faith

By Sean Gallagher

The Catholic Church is observing two significant anniversaries this year.

Fifty years ago, Blessed John XXIII opened the Second Vatican Council. And in 1992, the Catechism of the Catholic Church was promulgated.

To celebrate these anniversaries, Pope Benedict XVI has called for a Year of Faith that begins on Oct. 11 and concludes on Nov. 24, 2013. He intends for the year to be an opportunity for all Catholics to deepen their faith and their relationship with Christ.

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

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

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

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

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

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

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

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

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

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

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

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

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

Retreat centers in the archdiocese

Here is a list of six retreat centers in the archdiocese. Our Lady of Fatima Retreat House is owned by the Archdiocese of Indianapolis.

- Saint Meinrad Archabbey Guest House 200 Hill Drive, St. Meinrad, IN 47577. For more information, call 821-357-6585 or log on to www.saintmeinrad.org/retreats.
- Benedict Inn Retreat and Conference Center 1402 Southern Ave., Beech Grove, IN 46107. For more information, call 317-788-7581 or log on to benedictinn.wix.com/benedict-draft-1.
- Our Lady of Fatima Retreat House 5353 E. 56th St., Indianapolis, IN 46226. For more information, call 317-545-7681 or log on to www.archindy.org/fatima.
- Mother of the Redeemer Retreat Center 821 W. Hendricks Road, Bloomington, IN 47403. For more information, call 812-923-4642 or log on to www.maryschileten.org.
- Mount St. Francis Center for Spirituality 101 St. Anthony Drive, Mount St. Francis, IN 47146. For more information, call 812-825-4642 or log on to www.mountsaintfrancis.org.
- Sisters of St. Francis Oldenburg Franciscan Center Olivia Hall, P.O. Box 100, Oldenburg, IN 47036. For more information, call 812-933-6437 or log on to www.oldenburgfranciscancenter.org.

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

RETRIEVES

continued from page 1

of a retreat, Father Farrell says.

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

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

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

Day retreats range from $15 to $38 while weekend retreats generally cost $153 for a single person to $286 for a couple, with meals and a room included. “Advent and Lent are good times to try a retreat if you’ve never been on one before,” Father Farrell says.

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

“It would be great if this helps young adults acknowledge that prayer is possible with a busy career and personal life,” says Elizabeth Jamison, associate director of vocations for the archdiocese. “The retreat will focus on discernment. For a couple, it could be how to pray better together. For a single person, it could be what vocation is right for me.”

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

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

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

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

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

By Mary Ann Garber

Welcoming children with special needs to religious education classes is one goal of St. Jude Parish’s new inclusion ministry. St. Jude’s faith formation commission also wants to promote more awareness and acceptance of Catholics of all ages who have a large spectrum of special needs and are members of the Indianapolis South Deanery parish.

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

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

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

“We talked to the parents of children with special needs,” Strange said. “We asked, ‘How do we start making the whole parish more inclusive?’ Tell us about your child. Tell us what things go well for your child, and maybe we can make our classes more like that.’ Then we began with religious education.

…I think a lot of this effort is about having a positive approach, and recognizing the gifts of every child in the classroom.”

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

Commission members learned that some parishioners with disabilities do participate in religious education classes, Masses and other parish activities because of physical and behavioral challenges, she said, “and that was heavy on my heart.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(For more information about providing inclusive ministries in parishes, call Kara Favata at the archdiocesan Office of Catholic Education in Indianapolis at 317-296-1448 or 800-352-9836, ext. 1448, or send an e-mail to her at kfavata@archindy.org.)
Social media can be powerful tools of evangelization

By Marcellino D'Ambrosio

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

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

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

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

Using free smartphone apps such as “Laudate” and “iMissal,” people can now carry around the Church’s liturgical calendar and the Liturgy in their pocket. “Laudate” also features daily Mass readings, the Liturgy of the Hours, hundreds of prayers, novenas and the rosary available with the touch of a finger. I once corrected one of my teens for looking at her smartphone during Mass only to find out that she was following along with the Scripture reading.

How many lay people have been put off by jumping around the breviary between all the ribbons and given up using the Liturgy of the Hours? That’s no longer an impediment. Online websites and phone apps now put the day’s Divine Office readings available virtually anywhere via computer, tablet or phone to prayer.

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

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

As people who share our faith with others, we can and should use technology on a small scale to feed, instruct and inspire others. The task of the new evangelization is to share the Gospel with the entire world. And for the first time, the ability to speak to virtually the whole world is available to the average person through the global reach of social media.

Some stars of stage and screen have more Twitter followers than the combined population of Norway, Israel and Holland. People can share a post that I make on Facebook or retweet something I send on Twitter. A famous “like” button, but also has options to comment on a post or to share it. You can know whether you are hitting your target. A second hallmark of social media is that its use is not subject to a fixed schedule. It is not limited to a class that meets three times per week or a TV show that you have to allocate 30 minutes to Thursday evenings. It is everywhere, always. This is exactly where we want to get the truth of the Gospel—back into daily life and back to people for whom it has become irrelevant.

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

(www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.)
Next week and the following week, the biblical readings in the Office of Readings are from the Book of Ezekiel. The book contains 48 chapters, but the readings in the Office of Readings are selected to emphasize Ezekiel's visions. Ezekiel was the first prophet to prophesy outside the Holy Land. He is one of the 10,000 people exiled from Jerusalem to Babylonia by Nebuchadnezzar in 597 B.C. after the Babylonian conquest. $1 each of the book, he writes in the first person, but about four years after his exile in 593 B.C. 10,000 people exiled from Jerusalem to the Holy Land. He is one of the 10,000 people exiled from Jerusalem to Babylonia by Nebuchadnezzar in 597 B.C. after the Babylonian conquest. Bishop Jacobs pointed out.

Vocation Seminar in Rosemont, Ill. kicked off the J.S. Paluch 25th annual minoritites, people of other races, religions who appeared to us to be decent. It was a physically and sexually abused by a man abused others. As the lecture

### Concupis/cynthia Dewes

Owning abuse should be a natural Christian effort

We’ve all been shocked over the past few years by stories of abuse—abuse of children. The abuse of minorities, you name it. At first, my smug7y might have me wonder what dark hole these abused people are coming from since they didn’t sound like anyone I’d ever known.

For that matter, I didn’t feel much sympathy for the victims. Yes, they were abused, but I was never personally involved. But I had certainly read about it and seen it in movies. I knew about abuse only in the abstract, at the bar of my childhood.

Not only that, but because of my well-protected childhood and contented life, it was difficult for me to imagine being either a victim or a perpetrator of abuse. I couldn’tathom why any woman would stay with her abuser, or why anyone would even want to hurt someone else, especially if they were a family member, family friend or even a trusted friend. Acting on mean prejudices against people of other nationalities seemed to me to be a European thing since I had the typical American point of view as a citizen of a unified melting pot. As for minorities, they always appeared to me as second-class citizens, and only secondarily as Jews, blacks, Hispanics or whatever. And hurting children, well, who would want to hurt a child? I simply wasn’t capable of understanding.

My ignorance and unwitting indifference actually aided the abuse of minorities, people of other races, religions etc. because I didn’t know anyone personally involved. But I had certainly been aware of the Church’s abuse of power—the abuse of the Church’s sacred power. When those in charge of anyone or anything betray the trust bestowed on them by their authority, it is simply wrong. It causes moral harm to the people as well as a victim.

This includes parents or teachers in charge of kids, or employers or supervisors of others’ work. It means the child, stronger, bigger, more powerful in any way than another. It includes animal abuse and kids or adults to the mistreatment of the elderly, to bureaucratic, or anyone who can impact the natural environment.

Sounds like a big responsibility, doesn’t it?

Well, it is.

This is where the Christian moral ethic kicks in or at least humanitarian good will toward others. Of course, that’s why the Church’s sexual abuse scandal is so truly scandalous—because it opposes Christian morality.

Unless we were raised by wolves in the wilderness, we all know how we should behave toward others. Namely, “Do unto others as you would have them do unto you.” (Lk 6:31). That’s still good advice, and it comes straight from God.

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

### The Human SideFr. Eugene Hemrick

Renewed faith and convictions are born in burning of hearts

“You can’t recruit vocations to the religious life unless you have burning love in your heart.”

These words by keynote speaker Bishop Sam G. Jacobs of the Diocese of Housa-Thombulaur, La., recently kicked off the Diocesan Vocation Seminar in Rosemont, Ill.

As the lecture developed, we were reminded of a similar adoration: Jesuit Father Walter Burghardt: “Praecch with fire in your belly.”

“We have 17 million inactive Catholics known in the U.S.,” Bishop Jacobs pointed out. As I pondered his opening remark and the number of inactive Catholics, I wondered what would happen if they came in contact with priests, nuns, and Catholic laypeople who possessed burning love in their heart. To speak of this is one thing, but to practice it is another. How does one cultivate and maintain it, this fire in the belly?

In his schema on love, St. Thomas Aquinas tells us: love consists in four basic qualities—mercy, beneficence, almsgiving, peace, joy and fraternal correction. There are only three kinds of love, he says, and one of them is the love of God, and perhaps be an example of a person who has this fire in the belly. “Love is inferior, or "mercy" in Hebrew is "womb,” meaning to forgive from the very depths of our being.

What a mine I broke into a classroom at an Amish school and shot 10 children, killing five of them, to the surprise of the world the Amish community forgive the killer. Hate was absent. This very type of surprise creates burning love in the heart. E.g., war, terrorism, etc. The direct antithesis to a world that is often filled with resentments and jealousies. Kindness steers us to be well-disposed toward life, our neighbor.

One of the essential qualities of joy is self-sacrifice. It echoes the principle of the preposition “for” upon which Christianity is built—Christ came down to earth for us, lived for us, died for us and rose from the dead for us. It is love at its best, and our best means for cultivating lasting joy.

Today, we are everywhere. Although there is talk of peace, it seems to be only talk. We are in the midst of all the wars, within our own communities we are given the opportunity to practice peace even more. We are far from the tumultuous eruptions that erupt into a type of war.

In his lecture, Bishop Jacobs pointed out that the Amish, despite being in constant conflict with Christ, there was excitement—a loving heart touching a loving heart. Bishop Jacobs’ message was simple. Create a burning heart of love. The power of his message is its simplicity. And I have a hunch that if everyone were to be created to bring inactive Catholics back into the Church and to recruit vocations to the religious life, for these programs to succeed, burning hearts of love must run them.

It is as simple as that.

(Father Eugene Hemrick is a columnist for Catholic News Service.)

### Praying mothers support their gold-medal athletes

The one thing that may be harder than being an Olympian is being the parent of an Olympian. Twenty years ago, when I was the Chargé d’Affaires, I was swayed by the athletics and charmed by their parents.

Debbie Phelps, Michael Phelps’ mom, Debra, Phelps, her eyes filled with tears at his story, and I was momentarily mirroring a silver medal finish for a mother’s pride. I couldn’t help but feel a special rapport as a箔 of the effing sun in the sky.

But the parent who impressed me most was Rina Wieber, the Michigan mom who clutched her daughter, Jordyn, sailed across the uneven bars.

As the lecture

“Things don’t always end up as we think they should, but in the great design of God, there is a purpose and a plan. We just don’t always realize it,” she wrote.

Back home in Dewitt, she can proudly recite 2 Timothy 4:7: “I have competed well; I have finished the race. I have kept the faith.”

(The Criterion is published weekly by the Diocese of Lansing, Michigan. 

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

Two things in particular come to mind:

1. The Miracle of Kristi Yamaguchi

2. The Miracle of Jordyn Wieber

It is possible while seated—leaning back, rocking forward, bringing their lips as their 18-year-old daughter flipped across a 4-inch-wide beam. “I think they were more nervous than I was,” Aly told NBC sportscaster Bob Costas.

But her quest for gold involved heartbreak. Jordyn was favored to win the all-around title in the gymnastics competition, but she fell out of the all-around, and the image was broadcast everywhere—chips dropped into palms, fingers pressed to eyes. A symbol of defeat, a long dream snatched away.

More striking than the crying was the compatriots that she shared with her. Both Jordyn and Rina, who is a nurse, took to her Facebook page again, writing, “If I wrote an hour-by-hour timeline of my emotional status over the past two days, it wouldn’t begin or end anywhere near the reasons I had for being upset. Jordyn sad anymore.”

Rina went for a morning run and then to a CrossFit class the morning after her daughter was swept into the pew a familiar sensation how many times she had done so back at St. Jude Cancer Research Hospital in Memphis, the Atlantic, the Church universal, that sense of home.

“My parents always made going to church as a family important,” Jordyn had told Catholic reporter Eileen Gnaedig. “It’s a special family time and it means a lot to me.”

Seated in that pew, rosary in hand, altar before her. Rina was overcome by tears. She cried for two hours. Having darted around London with friends and relatives, watching and cheering on the gold medal likes, this was a dose of solitude, allowing the tangle of terror and thrill in her chest to unravel.

Soon it was time for the big meet, and as the U.S. women’s team increased their lead, from vault to bars to beam, Rina let herself go. “I couln’t even process it. It was the most obvious that God has a good plan,” she wrote.

Two days later, Jordyn faced another shot at glory. The time came to dive in the pool with a pit in her stomach. “I know the day could end up great, but if it didn’t,” she wrote in her blog, “at least I can say I could stand to see Jordan sad anymore.”

Jordyn, mom, and gold-medal athletes

The American gymnasts clinched the gold medal in the all-around competition but since 1996, Rita, who is a nurse, took to her blog again, writing, “If I wrote an hour-by-hour tally of the past two days, it would include 48 hours, it would look like an EKG strip.”

Two days later, Jordyn was sitting in the stands, having delivered her daughter the greatest “cheerleader,” watching her teammate Gabby Douglas win the all-around individual gold medal. Jordyn, who had been cheering wildly and tapped out the 2012 London Games, cried for two hours. Jordyn, who had been cheering wildly and tapped out the 2012 London Games, cried for two hours. Jordyn, who had been cheering wildly and tapped out the 2012 London Games, cried for two hours.

But the American women were still ahead, and the gold medal was their for the taking. “You deserve it,” said Jordyn, “you deserve it,” said Jordyn, “you deserve it,” said Jordyn.

The gold medal Jordyn was so awed by the athletes and charmed by their parents.

Debbie Phelps, Michael Phelps’ mom, Debra, Phelps, her eyes filled with tears at his story, and I was momentarily mirroring a silver medal finish for a mother’s pride. I couldn’t help but feel a special rapport as a箔 of the effing sun in the sky.

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“Things don’t always end up as we think they should, but in the great design of God, there is a purpose and a plan. We just don’t always realize it,” she wrote.

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(The Criterion is published weekly by the Diocese of Lansing, Michigan. 

(Cynthia Dewes is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com)
**Daily Readings**

**Monday, Sept. 17**
- St. Robert Bellarmine, bishop and doctor of the Church
- 1 Corinthians 11:17-26, 33
- Psalm 40:7-10, 17
- Lkue 7:1-10

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

**Wednesday, Sept. 19**
- St. Januarius, bishop and martyr
- 1 Corinthians 12:31-13:3
- Psalm 33:2-5, 12, 22
- Lkue 7:31-35

**Thursday, Sept. 20**
- St. Andrew Kim Tae-gon, priest
- St. Paul Chŏng Ha-sang, martyr and companions, martyrs
- 1 Corinthians 15:1-11
- Psalm 118:1b-2, 16ab-17, 28
- Lkue 7:36-50

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

**Saturday, Sept. 22**
- 1 Peter 4:10-11, 12-19
- Psalm 50:10-14
- Lkue 8:4-15

**Sunday, Sept. 23**
- Twenty-fifth Sunday in Ordinary Time
- Wisdom 2:12, 17-20
- Psalm 54:3-4, 5, 6-8
- James 3:16-13
- Mark 9:30-37

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**Question Corner/Fr. Kenneth Doyle**

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

Q I have seen conflicting reports relative to the Masses celebrated by the clergy of the Society of St. Pius X. Their members, it seems, adhere to all the core beliefs of the Church, but do not agree with some of the teachings of the Second Vatican Council.

A Of the several questions that you ask or suggest in your letter, the “current status” is the hardest one to pin down because it is all so fluid.

New information seems to come almost weekly from the Vatican in Rome and from Switzerland, where the society has its headquarters.

I am well aware that my response may be out of date before you even read it.

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

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

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

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

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

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

The SSPX did, however, offer three conditions for reunion in a July 17 letter from its general secretary to the society, and stated:

Two of those conditions seem already to have been met.

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

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

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

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

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

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

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

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

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

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

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

(Queries may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)


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Blessed Teresa’s candle

An image of Blessed Teresa of Kolkata is seen on a candle on her tomb marking her 102nd birth anniversary in Kolkata, India, on Aug. 26. Mother Teresa, a Nobel Peace laureate who died in 1997, was beatified by Pope John Paul II in 2003 at the Vatican.

PAGE 14 The Criterion Friday, September 14, 2012

In 2001 at the Vatican.
Benedictine sisters to honor three women as ‘Angels of Grace’

By Mary Ann Garber

Indianapolis. WTHR Channel 13 city beat

St. Benedict’s fifth annual awards central Indiana will be honored as others through their community service in distinguished contributions that help life-saving transplants.

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

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

A 1975 graduate of the former Our Lady of Grace Academy, Moore and her husband also established the David S. Moore Foundation dedicated to community service.

Schrock is a busy mother of nine children and grandmother who has volunteered for hundreds of Church and community projects during the last 39 years.

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

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

(Registration fee is $35 per person or $425 for a table of eight before Sept. 15 deadline. After that date, call the Benedict Inn at 317-788-7584 for information about any available seating.)

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

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

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

The pope expressed concern specifically for those who, “in search of a peaceful place, leave their home.”

“The pope expressed concern specifically for those who, “in search of a peaceful place, leave their home.”

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

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

Pope Benedict will visit Lebanon from Sept. 14-16 to present his apostolic exhortation that is based on the discussion at the 2010 special Synod of Bishops, which was dedicated to Christians in the Middle East.

He will also meet with representatives of local Christian and Muslim communities, and address political and cultural leaders.

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

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

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

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

Schrock says she can do more with the help of volunteers who sort, shop and donate, … Sally has made a difference in the lives of hundreds of people.”

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Sally Schrock

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

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

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

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

The function benefits the sisters’ Benedict Inn Retreat and Conference Center ministry adjacent to Our Lady of Grace Monastery in Bexley Grove.

A style show and luncheon will precede the awards ceremony at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis. WTHR Channel 13 city beat reporter Maryzell Wilms will emcee as well.

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis, PO Box 1410, Indianapolis, Indiana 46206-1410

317-236-1540 or 317-236-1548, ext. 1548
dhull@archindy.org

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

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

psifuentes@zionsvillecatholic.com or mailed to: Director of Worship Search Committee Saint Alphonsus Liguori Parish 1870 West Oak Street Zionsville, Indiana 46077

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Director of Worship & Music

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Robert W. Finn
Bishop

Father Shawn Ratigan and turned it over child pornography on a computer used by after a computer technician discovered state authorities. The Diocese of failing to report suspected child abuse to October on the misdemeanor charges of child sex abuse. 

The Jackson County Circuit Court announced on Sept. 5 that a bench, or non-jury, trial would be held on the next day rather than the Sept. 24 scheduled jury trial. Bishop Finn’s attorneys entered a nine-page stipulation of testimony that would have been presented at a longer trial before a jury. It outlined how knowledge of Father Ratigan’s activities surfaced and how the decision was made on when to report him to state authorities. “This could have been a lengthy and emotionally difficult trial for all persons affected,” said Gerald Handley, J.R. Hobbs and Marilyn Keller, attorneys for the bishop, in a statement. “The bench trial with a stipulation of testimony has avoided the need for live testimony from diocesan employees, parishioners and others,” they added. The diocesan process and procedures as previously existed failed to adequately identify the necessity for informing the [state] children’s division of Father Ratigan’s behavior in a more timely manner,” the lawyers said. “For this, the bishop is truly sorry.”

The Jackson County Circuit Court Judge John M. Torrence issued a statement after the verdict. “I regret and am sorry for the hurt that these events have caused.” He is the highest ranking U.S. Catholic official to face criminal charges related to child sex abuse. Bishop Finn, 59, was indicted last December on the misdemeanor charges of child pornography.

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Bishop Finn told investigators that he was aware of Father Ratigan’s activities, but lacked specific knowledge. “I was just not clued in to what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the Sept. 14, 1962, issue of The Criterion.

C R I T I C I O N

Catholic farmers map world organization
Role of bishops religious exemption, lay apostolate are on council agenda

“Frisco’s cathedral is gutted by fire
‘Trust’ called the key to youth development
Emphasize parent’s duty to give sex instruction
Skip bright pupils to higher grades
Convert work statistics called ‘very misleading’
Solution to prayer issue
‘Peaceful’ integration in Atlanta is lauded
Secessah condition without Church schools
Lay and priests differ on role of clergy

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

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the Sept. 14, 1962, issue of The Criterion.

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

RICHMOND, Va.—His Holiness Pope John XXIII has appealed for worldwide revocation of a Mass prayer for the coming ecumenical council and indicated the assembly will dig deeply into social questions. Pope John said preparations for the council indicate that Rome will be the center of a new era in the history of the world. He said the council’s attraction to those interested in reunion with the Church causes him “serene joy.” The council, he indicated, will explain the fundamental equality of all people in the exercise of rights and duties within the entire family of nations. It will also make a “strenuous defense” of the sacred character of marriage, he said.

• Unique apostolate: Catholic laymen operate a home for alcoholics
• Virginia sterilization practice draws condemnation of bishops

The Virginia sterilization practice performed at a Virginia hospital are a ‘terrible evil’ deserving of ‘utter protest and condemnation.’ Hospital officials at Fauquier Hospital in Warrenton, Va., disclosed that 63 mothers … had been sterilized since January 1960. They were among 201 patients unable to pay medical bills who were treated in the hospital’s maternity clinic. The clinic, hospital doctors said, administers a ‘comprehensive contraceptive program.’

ST. MICHAEL CHURCH PICNIC

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BY BRANDON A. EVANS

Bishop Robert W. Finn was convicted on Sept. 6 of one count of failing to report suspected child abuse and acquitted on another count in a brief bench trial. Jackson County Circuit Judge John M. Torrence issued the verdict, and quickly set and suspended a sentence of two years’ probation. The charges carried a possible maximum sentence of one year in jail and a fine of up to $1,000.

“I will pledge, both personally and in my capacity as bishop, to take every reasonable step to protect children from any abuse or misconduct perpetrated by clergy, diocesan employees or volunteers,” Bishop Finn said in a statement after the verdict. “I regret and am sorry for the hurt that these events have caused.” He is the highest ranking U.S. Catholic official to face criminal charges related to child sex abuse. Bishop Finn, 59, was indicted last December on the misdemeanor charges of child pornography.

Bishop Finn told investigators that he was aware of Father Ratigan’s activities, but lacked specific knowledge. “I was just not clued in to what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion. Here are some of the items found in the Sept. 14, 1962, issue of The Criterion.