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Generations of faith

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'Yearning for peace'



Youths carry a large cross during a meeting with Pope Benedict XVI in Bkerke, Lebanon, on Sept. 15.



In Lebanon, pope tells Christians to stay and foster reconciliation

BKERKE, Lebanon (CNS)—Pope Benedict XVI urged young Christians in the Middle East not to flee violence and economic insecurity through emigration, but to draw strength from their faith and make peace in their troubled region.

The pope spoke on Sept. 15 to some 20,000 young people from several Middle Eastern countries gathered outside the residence of the Maronite patriarch in

A young man holds up Lebanon's flag, an olive branch and a copy of the *YouCat* Catholic catechism as people wait for the arrival of Pope Benedict XVI for his meeting with young people in Bkerke, Lebanon, on Sept. 15. Copies of *YouCat*, recently translated into Arabic, were distributed at the event.

Bkerke during a celebration that included fireworks, spotlights, singing and prayer.

The event was part of a three-day visit the pope made to Lebanon during which he signed an apostolic exhortation that reflected upon the 2010 special Synod of Bishops dedicated to Christians in the Middle East.

The visit concluded on Sept. 16 with an open-air Mass on Beirut's waterfront, which drew approximately 350,000 people.

The crowd for the youth event began to form hours before Pope Benedict arrived in the popemobile a little after 6 p.m. After passing through the metal detector and the gates of Bkerke, visitors were greeted by

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Group follows saint's lead connecting faith, law and life

By John Shaughnessy

Like most people, Mark McKinzie has faced moments in life when he had to choose between what he knew in his heart was the right thing to do, and another choice that would benefit him in some way and that no one would question.

In those moments, McKinzie has sometimes drawn inspiration from St. Thomas More—the Catholic lawyer and martyr who chose his faith instead of his life when he refused in 1535 to publicly acknowledge King Henry VIII as the head of the Church in England.

Asked to share a moment when his faith has shaped a choice in his life, McKinzie stressed that the situations he has faced as a lawyer are far less dramatic than the one that St. Thomas More confronted.

Then the father of three grown children shared one of those moments—a moment that entailed extensive injuries to one of his daughters after she fell from a diving board

ladder at a public pool years ago.

"She was 7 at the time," he recalls. "She broke both of her arms, her nose and both cheekbones. She was in the hospital for 10 days. The insurance company said we'd really like to settle with you. They offered \$5,000. I said, 'No, it was an accident.' Somebody called her name, she slipped on the ladder and it was an accident. They thought it was a ploy, with me being an attorney who works in insurance. They increased it to \$10,000. I said, 'No, it was an accident.'

"By the end, I could have signed a paper and made \$15,000. But I knew it wasn't right."

McKinzie's story reflects a desire to connect faith and life—principle and the law profession—that has led to a resurgence in the past two years of the St. Thomas More Society, an organization of Catholic legal students and professionals in the archdiocese.

"Sometimes in the hubbub of secular life,



Nancy Gargala



Mark McKinzie

it's easy to not pay attention and reflect on the gift of our Catholic faith, and how we need to celebrate it and share it with others," says McKinzie, a member of the society. "The St. Thomas More Society brings all those things together."

The society's Indiana chapter will mark its main event on Oct. 9 with a celebration of the Red Mass at 5:30 p.m. at St. John the

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LEBANON

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Scouts who gave them an olive branch to wave to welcome the pope, and a knapsack containing water, snacks, an Arabic Bible and a new edition of the youth catechism—*YouCat*, a gift from Pope Benedict.

A giant rosary fashioned from yellow and blue balloons hovered over the crowd, its colors blending in with the cloudless sky and Mediterranean Sea below the hillside.

Pope Benedict asked young Christians, whose population is diminishing across the Middle East, not to abandon their homelands.

“Not even unemployment and uncertainty should lead you to taste the bitter sweetness of emigration, which involves an uprooting and a separation for the sake of an uncertain future,” he said. “You are meant to be protagonists of your country’s future, and to take your place in society and in the Church.”

Warning against escapism, the pope urged his listeners not to “take refuge in parallel worlds like those, for example, of the various narcotics or the bleak world of pornography.”

He acknowledged that online social networks are interesting, but said they “can quite easily lead to addiction and confusion between the real and the virtual.” He called

money a “tyrannical idol which blinds to the point of stifling the person at the heart.”

Offering encouragement, the pope invoked the inspiration of the first Christians, inhabitants of the Middle East who “lived in troubled times, and their faith was the source of their courage and their witness.

“Courageously resist everything opposed to life—abortion, violence, rejection of and contempt for others, injustice and war,” Pope Benedict said. “In this way, you will spread peace all around you.”

Maronite Patriarch Bechara Rai, in his welcoming speech, told the pope, “These youths suffer from social, political and economic crises that negatively affect their faith and cause some of them to lose the real meaning of their Christian identity.”

Two youths spoke to the pope, basing their remarks on input from young Christians from all over Lebanon.

The Middle East’s young Christians, they said, “yearn for peace and dream of a future without wars, a future where we will play an active role, where we work with our brothers, the young people of different religions, to build a civilization of love ... homelands where human rights and freedom are respected, where each one’s dignity is protected.

“We are looking for a culture of peace,” they said, calling for the condemnation of violence. “We



Pope Benedict XVI waves as he arrives in the popemobile to celebrate Mass on the waterfront in Beirut on Sept. 16.

want to be living bridges, mediators of dialogue and cooperation.”

The crowd cheered when the pope said he did not forget the Syrian people, stressing that he is always praying for them and that he is glad there were some Syrian people at the gathering.

Syria’s civil war has left thousands dead, and displaced hundreds of thousands of refugees since March 2011.

“The pope is saddened by your sufferings and your grief,” he said, his first public reference to the Syrian conflict since he arrived in

Lebanon. “It is time for Muslims and Christians to come together so as to put an end to violence and war.”

Pope Benedict also offered a word of thanks to the Muslims in attendance, urging them to work with Christians to build up the region.

“Muslims and Christians, Islam and Christianity, can live side by side without hatred, with respect for the beliefs of each person, so as to build together a free and humane society,” the pope said.

After young people presented prayer intentions, fireworks

erupted from all corners of Bkerke, taking the pope by surprise. Sparklers cascaded from the roof of the outdoor chapel facing the stage, lighting up the sky.

At the conclusion of the gathering, spotlights atop the chapel illuminated the courtyard. The huge inflatable globe that had been placed earlier under the cross was sent airborne with young people bouncing it like a volleyball.

A light show flashed “take-home” reminders on the walls—“love,” “missionaries of peace” and “pray.” †

In Lebanon, Pope Benedict’s presence was the message

BEIRUT (CNS)—When Pope Benedict XVI stepped off the plane in Beirut on Sept. 14, he said he had come to Lebanon, and to the Middle East in general, as a “pilgrim of peace.”

During five major talks over the next three days, the pope repeatedly called for peace and underscored the role of Christians in promoting it. Yet, his most eloquent message of hope to the troubled region lay not in the diplomatic language of his public statements, but in his very presence and the response it evoked from his hosts.

Throughout his trip, Pope Benedict limited himself to general statements of principle on the most contentious political issues, and he avoided some topics altogether.

His insistence that religious freedom is a basic human right and prerequisite for social harmony was a bold statement in the context of a region where most countries

restrict and even prohibit the practice of any faith besides Islam.

But like the apostolic exhortation he came to Lebanon to present—a collection of his reflections on the 2010 special Synod of Bishops dedicated to Christians in the Middle East—the pope said nothing specific about where and how the region’s Christians are regularly deprived of that right.

The pope twice deplored the human cost of the civil war in neighboring Syria, but his only practical recommendation for an end to the fighting there was a neutral call to end the importation of military arms, which he called a “grave sin.”

With regard to religiously inspired violence, the pope made a single generic reference to terrorism and a possible allusion to the subject in the statement that “authentic faith does not lead to death.”

Pope Benedict said nothing at all about the incendiary subject that dominated news coverage in the run-up to his trip—an American-made, anti-Islamic film that had inspired often violent protests in at least a dozen Muslim countries, including Lebanon.

Awareness of that furor no doubt heightened the caution with which the pope treated the most volatile topics during his trip. Ironically, the crisis may also have helped him to get his message across.

With turmoil over the movie spreading across the Middle East, the papal visit suddenly became a much more dramatic and thus more appealing story to the secular press, which probably gave it more coverage as a result, observed Msgr. John E. Kozar, president of the Catholic Near East Welfare Association, who attended the papal events.

For the Lebanese, the pope’s willingness to travel in spite

of security concerns—he told reporters on the plane from Rome that he had not considered canceling the trip and that no one had advised him to do so—powerfully underscored his commitment to the country and the region.

“The mere fact that the Holy Father came at this difficult moment is an indication that Christians here are not forgotten,” said Habib Malik, a professor of history at Lebanese American University.

The pope’s visit served as a showcase for Lebanon, which for years was a model of peaceful coexistence and religious freedom in the Middle East. The show of enthusiasm across sectarian and political lines, in a nation still recovering from the 1975-90 civil war, was a dramatic statement of unity to the outside world and to the Lebanese themselves.

Epitomizing the welcome by Muslim leaders, Lebanon’s grand mufti gave Pope Benedict a written message stating that “any attack on any Christian citizen is an attack on Islam.” And as Lebanon’s *Daily Star* newspaper reported on Sept. 17, Lebanon President Michel Suleiman cited the unanimity among political factions over the weekend in arguing that the “way to capitalize on the pope’s visit is via dialogue.”

Pope Benedict would no doubt agree, while limiting his short-term expectations. As he told the president in his arrival speech, Lebanese society’s “equilibrium, which is presented everywhere as an example, is extremely delicate. Sometimes it seems about to snap like a bow, which is overstretched or submitted to pressures which are too often partisan, even selfish, contrary and extraneous to Lebanese harmony and gentleness.”

What precisely those pressures might be, the pope prudently declined to say. †



People holding flags of Lebanon and the Vatican and images of the pope wait along a parade route for Pope Benedict XVI’s arrival at the Baabda Presidential Palace southeast of Beirut on Sept. 15.



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New grant application process to make more funds available to parishes

By Sean Gallagher

Starting next month, a new grant application process for parishes across central and southern Indiana will be launched.

It will make funds available twice a year through the St. Francis Xavier Home Mission Endowment Fund and the Growth and Expansion Endowment Fund. Additionally, new grants will also be made from the James P. Scott Endowment Fund.

In the past, the Home Mission grants were awarded only in the spring and the Growth and Expansions grants were awarded only in the fall. Now, funds from both will be distributed in the spring and fall.

A committee made up of parish leaders, archdiocesan staff members and lay volunteers will review the grant applications.

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

The James P. Scott grants will also be awarded twice a year at the same time as the other grants.

The Scott grants have been made possible by a generous gift from the late James P. Scott and will be used to support the capital needs in the archdiocese.

Stacy Harris, director of financial analysis in the archdiocese's Office of Finance and Administrative Services, said that the new combined grant application process will give the grants a "bigger impact" on parishes in central and southern Indiana.

"It combines the dollars, and we can give more significant grants," Harris said. "And, depending on the applications, that can be really important for some parishes."

Each of the grant funds were established through endowments. Each year, a percentage of that endowment is distributed as grants.

In the case of the Home Mission grant, the funds from the endowment are increased by contributions made to parishes that exceed their goal for the "Christ Our Hope: Compassion in Community" archdiocesan appeal and choose to make those funds available as grants.

Approximately \$200,000 is available annually through the Home Mission grants, which are awarded to parishes that cannot meet their ordinary needs or are experiencing an emergency need.

The Growth and Expansion grants support archdiocesan parishes, schools and agencies that are growing or expanding. Their needs that can be met through the grants can include capital requests, staffing or programming.

Approximately \$140,000 is available annually through the Growth and Expansion grants.

The new James P. Scott grants will provide matching grants or awards to support capital projects at archdiocesan parishes, schools or agencies that have the potential to have a significant influence within a local area or on the archdiocese as a whole. These grants can also fill a fundraising gap or provide an incentive to donors in a capital project.

Approximately \$250,000 per year will be available through the James P. Scott grants.

Ellen Brunner, director of planned giving for the archdiocese, helped shepherd the bequest from the James P. Scott estate to the point where now grants will be awarded from it.

"We're growing the funds available significantly by adding this additional new endowment fund," Brunner said. "This gift will support many different ministries around the archdiocese in capital projects."

She is glad to be able to see the positive influence that a planned gift can have for the Church in central and southern Indiana.

"You're just reminded of how someone can have an impact after they're gone from this Earth,"

Brunner said, "and how we have the opportunity to be good stewards of that gift."

Being a good steward in part means making the funds



Ellen Brunner



Alex Ogbuh, a maintenance worker at St. Rita Parish in Indianapolis, looks at a book on Sept. 17 in the parish's library. In 2011, St. Rita Parish received a Growth and Expansion grant from the archdiocese to expand the holdings of the library. Recent changes to the application process for archdiocesan grants will make more funds available more often to parishes across central and southern Indiana.

more easily available to parishes across the archdiocese, which Harris said the new combined application process does.

"It allows us to make larger, more impactful grants to people," she said. "Combining them makes it easier for the parishes. There have been several times over the past few years that applicants were turned away or their grant request wasn't awarded because it didn't quite fit the criteria of one versus the other grant."

"This kind of takes that guessing part out of the parishes. The committee will kind of do that. We'll steer them to the right grant."

(For more information on the new combined grant process, log on to www.archindy.org/finance, send an e-mail to Stacy Harris at sharris@archindy.org or call her at 800-382-9836, ext. 1535, or at 317-236-1535.) †

SOCIETY

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Evangelist Church in Indianapolis. A dinner reception will follow at 6:30 p.m. at the Crowne Plaza Hotel. During the reception, Bishop Christopher J. Coyne, apostolic administrator, is scheduled to present the society's "Man for All Seasons" Award to Daniel Elsener, president of Marian University.

The liturgy is known as a "Red Mass" because it is typically a votive Mass of the Holy Spirit when the celebrant would wear a red chasuble. It is celebrated at the start of the new legal year, which is similar to an academic year. The Holy Spirit is invoked to aid lawyers and judges in their work.

"The opportunity to celebrate Mass and seek God's guidance in the administration of justice with my colleagues of all faiths is one I look forward to each year," says

Nancy Gargula, a member of Immaculate Heart of Mary Parish in Indianapolis, who is an attorney and a United States trustee. "The meetings and gatherings are a source of renewal and a reminder of what is important."

Gargula has been a member of the society and its board for more than 20 years. She remembers how it was "a big event in the Indianapolis legal community with hundreds of judges, elected officials and attorneys of all faiths" forming a standing-room-only presence during the Red Mass. In comparison, participation "had almost disappeared" two years ago. That's when Marion County Superior Court Judge David Certo led an effort that has revitalized the organization.

"The real bonus is the chance to spend time with friends and colleagues who share our Catholic faith," Gargula says. "It is easy to get caught up in the fast-paced, demanding and conflicting deadlines that often accompany the practice of law. The St. Thomas More Society and its members have been a source of inspirational respite and affirmation of

my beliefs."

The society has also had an impact on McKinzie's life, work and faith.

"The St. Thomas More Society certainly reaffirms that I'm not the only one out there who takes their faith seriously," says McKinzie, a member of Our Lady of Mt. Carmel Parish in Carmel, Ind., in the Lafayette Diocese. "The society brings together men and women of all ages and demographics who want to practice our faith together and enjoy our faith together. It attracts from the heart."

(For more information about the Red Mass and tickets for the dinner reception on Oct. 9, contact Ida Lamberti by phone at 317-236-1502 or by e-mail at ilamberti@ndlegalclinic.org. For information about membership in the St. Thomas More Society, contact Patrick Olmstead by phone at 317-822-4400, ext. 106, or by e-mail at palmstead@hooverhull.com.) †

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Editorial



New York Cardinal Timothy M. Dolan, president of the U.S. Conference of Catholic Bishops, delivers the closing prayer at the Republican National Convention in Tampa, Fla., on Aug. 30. He offered a similar prayer on Sept. 6 at the Democratic National Convention in Charlotte, N.C.

Faith in the public arena

The Republican and Democratic national conventions have both come and gone, and we're just about six weeks from election day, the day on which people across the nation—including millions of Catholics—will choose the man who will lead this nation during the next four years.

In the various petitions that made up his prayers that concluded both conventions, Cardinal Timothy M. Dolan of New York mentioned issues that Catholics in central and southern Indiana—as well as all of our brothers and sisters in faith across the country—should study, reflect upon and pray about in these days leading up to Nov. 6 when they go to the polls.

Indeed, these matters are relevant to our everyday lives and not simply the fodder for political debates.

Cardinal Dolan, who also serves as president of the U.S. Conference of Catholic Bishops, alluded to the poor and suffering, unborn and elderly, religious liberty and traditional marriage in his closing prayer at both conventions, among other things. Both of the cardinal's prayers can be found on his blog at <http://blog.archny.org>.

He also prayed for government leaders, those currently serving in President Barack Obama's administration and those seeking to win the White House from the Republican Party.

"Thus do we praise you for the gift of life. Grant us the courage to defend it, life, without which no other rights are secure," he prayed on Sept. 6 in Charlotte. "We ask your benediction on those waiting to be born, that they may be welcomed and protected. Strengthen our sick and our elders waiting to see your holy face at life's end, that they may be accompanied by true compassion and cherished with the dignity due those who are infirm and fragile."

Concerning religious freedom, Cardinal Dolan prayed in Tampa on Aug. 30, "Almighty God, who gives us the sacred and inalienable gift of life, we thank you as well for the singular

gift of liberty.

"Renew in all of our people a respect for religious freedom in full, that first most cherished freedom. Make us truly free, by tethering freedom to truth and ordering freedom to goodness."

The cardinal used similar language at both gatherings in an apparent reference to the Church's unwavering commitment to its teaching on traditional marriage.

"May we know the truth of your creation, respecting the laws of nature and nature's God, and not seek to replace it with idols of our own making," Cardinal Dolan prayed in Tampa.

"Empower us with your grace so that we might resist the temptation to replace the moral law with idols of our own making, or to remake those institutions you have given us for the nurturing of life and community," he prayed in Charlotte.

Just as important, the cardinal included a petition for government leaders, who undoubtedly need our prayers each day as they face the difficult challenges of leading our nation.

"Oh God of wisdom, justice and might, we ask your guidance for those who govern us: President Barack Obama, Vice President Joseph Biden, Congress, the Supreme Court, and those, including Gov. Mitt Romney and Congressman Paul Ryan, who seek to serve the common good by seeking public office.

"Help them remember that the only just government is the government that serves its citizens rather than itself."

It is not easy being a person of faith these days, especially since many in government are striving to make secularism the norm.

May we all have the courage and convictions of Cardinal Dolan, and not be afraid to bring our lives of faith into the public square and in all that we say and do.

—Mike Krokos

Be Our Guest/Fr. William J. Byron

Catholic students are caught in the crossfire of a battle of differing values

We tend to forget that all of our thoughts, actions and feelings are culturally conditioned. The values that predominate our secular culture influence all of our thinking, acting and feeling within that culture.

So a very practical question that all Catholics, especially young ones, should be considering these days is: Whose values or which values dominate my thoughts, actions and feelings? Do Catholic values dominate my life?

Culture and its dominant values are transmitted socially, not genetically. Learning is therefore important if a shared way of life—a culture—is to be preserved. Formal education is part, but only part, of the process of enculturation. Entertainment, recreation, imitation and observation also play a big role.

John Lennon was harshly criticized when he remarked that The Beatles were more popular than Jesus. But he did have a point.

Catholics can find themselves caught in a crossfire between the influence of Catholic values and broader cultural forces that are hostile to those Catholic values. Although she did not have Catholics in mind when she wrote the following words, the famed anthropologist Margaret Mead recognized that there are hostile forces at work against the preservation of culture and she posed the problem this way:

"In small societies, children learn by imitating their parents, relatives and neighbors. In our huge society, we use our mass entertainments to instruct our children on how they should express their emotions and what values they should have. ... We are showing our youngsters exactly the opposite of what we want them to imitate. We are showing them men who brutally attack others when angry. We show people who murder

because of hatred and expediency. We show that love is expressed only by hunger for another's body and we show them little else."

The word "show" or "showing" is used by Mead five times in that brief scan of the forces that shape the minds and actions of the young. Obviously, "showtime"—on stage, television, movie screen, computer monitors, handheld digital devices and, by extension, "radio shows"—is an element to be examined when exploring the question of the formation of values.

In a very real sense, "schooltime" is in competition with "showtime." Catholic "schooltime" should create a mindset or climate of opinion that is clear on central principles and critical of false values. As fewer Catholics experience Catholic education, the issue of conveying and preserving Catholic culture looms all the larger.

Catholic college students should be encouraged to ask themselves in the face of magazine, television and online advertising not, "What does this ad invite me to buy?" but rather, "What does this ad presume me to be?"

Behind the ad stands a value waiting to be confronted by the values that define one's Catholic culture. The young are indeed caught in a crossfire. Without realizing it, they are on a battleground.

All Catholics should be open to change, of course, but only for the better. They should be perceptive enough to avoid being seduced away from their Catholic values, and from the thoughts, actions and feelings that their Catholic values might reasonably be expected to foster.

And all of us should want to be sure that those Catholic values are getting through in the first place.

(Jesuit Father William J. Byron is university professor of business and society at St. Joseph's University in Philadelphia. He can be contacted by e-mail at wbyron@sju.edu.) †

Letters to the Editor

Reader wonders if history shows that Church leaders may be wrong today about some issues

In a July 13 editorial, John Fink argues that dissent and discontent among Catholics is caused by relativism.

Perhaps he should give equal attention to the effects of education. An educated public knows that, for centuries, the Catholic hierarchy tolerated and even promoted those great social evils—

slavery, religious persecution and anti-Semitism.

Isn't it possible that the hierarchy is now equally mistaken on matters like contraception and gay marriage?

**John Moore
Bloomington**

Labor unions harm economic renewal, reader says

Bishop Blaire's article in the Aug. 31 issue of *The Criterion* deserves comment.

Once upon a time, labor unions were necessary to help workers gain a living wage and decent working conditions. Today, however, is not that time any more. Today, unions are more interested in membership numbers than in members themselves.

Over the past year, at least four cities in California have declared bankruptcy because they could not continue paying into the outrageous pension plans forced on them by unions.

Economic renewal does not occur because of unions, but occurs when businesses, the heart of the opportunities of this country, are allowed to thrive and create jobs. That is not happening today, and unions and government interference into the business sector have contributed to our economic downturn and our broken economy.

The bishop mentions immigrants and their families being especially vulnerable. Does he mean immigrants or does he mean illegals? Those not going through proper channels when entering the United States are not immigrants. I am a granddaughter of immigrants and am offended by this.

Is the bishop aware that many union pensions are underfunded by, in some cases,

as much as 40 percent or more, yet these same unions, over the past six years, have donated more than \$4 billion to various Democratic Party political campaigns? Shouldn't that money go first to see that their members' pensions are fully funded? Shouldn't the members have a say in what political party gets their money?

According to a report issued in September 2009, there were at that time 108 pension plans seriously underfunded—below 65-80 percent.

Is the bishop also aware that in order to cover that shortfall they are trying to force non-union workers to help cover the money under project labor agreements (PLAs)? Is this the American way?

This country became strong through the free enterprise system. We have gotten away from that, from people being held responsible for their own actions or lack thereof, and from having it be the people, not the government that sets the standards. You do not really help someone by taking from someone else what they have worked for to even the playing field. The field will never be even because all people are not the same.

**Barbara L. Maness
Vevay**

New athletic field increases pride at Cardinal Ritter

By John Shaughnessy

Greg Perkins has noticed a different look in the eyes of the student-athletes at Cardinal Ritter Jr./Sr. High School in Indianapolis when they stride onto the school's new nearly \$1 million athletic field and track.

"They don't say much, but you can see it in their faces," says Perkins, the president of the Indianapolis West Deanery inter-parochial high school. "There's a sense of excitement and pride in protecting their home turf."

Perkins has noticed that same sense of pride and excitement in the voices of the parents and alumni who have seen the new facility, which has already been used extensively for football practices, girls' and boys' soccer games, and Catholic Youth Organization sporting events.

"There have been a lot of parents who come up to me and say, 'I just can't believe it! This is fabulous!'" Perkins recalls. "It just shows that when you get a group of people together and say, 'This can happen,' it happens. We're very proud of our place."

That pride also extends to the school building where improvements in recent years have included a new chapel, library, band room, art room and updates in lighting, carpeting, furniture and air conditioning to many classrooms.

"When people select a school, academics is the most important part for many people. And we always emphasize the difference that our faith approach makes. But people also look at facilities," Perkins says. "With our athletic field, we're able to use it for a lot of activities. The band practices on it. The [physical education] classes are on it. CYO will use it for football, soccer and track. Now, our facilities are as high quality as our education."

Students rave about the new turf athletic field, according to senior Bryan Schmidt of Avon. As a football player, he remembers practicing on the old field, which became

mostly dirt, dust and rocks by mid-season. As a track athlete, he recalls running on the old cinder track.

"From last year to this year, you'd think it was a miracle," Bryan says. "Last year, you would worry about getting a rock in your elbow. This year, it's just some turf in your cleats. It's nice to play on. It's a big change."

He has also noticed the effect the field has had on student-athletes in other sports.

"Before we had this field, we didn't have home games for soccer," Bryan says. "They like playing at home. You have a little more pride when you play at home. Overall, it just makes the school look even better than it did before. It really stands out."

Another point of pride is that the athletic field project was originally supposed to be done in 2014 as a key part of the school's Create Campaign, a four-year fundraising effort that started in 2010. The campaign also has the goals of raising money for financial aid, teacher compensation and technology improvements.

One reason the field was completed two years ahead of schedule is because of the savings from a cooperative approach between Cardinal Ritter and Bishop Chatard High School in Indianapolis, which also unveiled its new athletic complex this summer. The schools saved money by sharing supplies and using some of the same vendors, Perkins noted.

"It was very beneficial for both of us," he says.

One of the people most pleased by Cardinal Ritter's new athletic field is longtime physical education teacher Mary Crum. After enduring years of dust, mud and cinders from the previous field and track, she exudes joy when talking about the new facility.

"The students are unbelievably proud, and even past students are excited when they see it," she says. "It's a feeling of, 'This is my high school and look what they are doing.' It's awesome." †



Members of the football team of Cardinal Ritter High School in Indianapolis practice on the school's new multi-sport athletic field on Sept. 12. The field is a source of pride for the Cardinal Ritter community.



The longtime cinder track and grass field at Cardinal Ritter Jr./Sr. High School in Indianapolis are just memories now as the school replaced them this summer with a new nearly \$1 million turf field and track.

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Location: Washington Park, 3130 E. 30th St., Shelter 1

Time: Registration 1-2 PM, walk starts at 2 PM

Distance: 1 mile

Register: Online at www.SVDPFriendsOfThePoorWalk.org, or print paper registration and pledge form at www.SVDPIndy.org (scroll to the bottom of the homepage)

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Events Calendar

September 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "The Road Less Traveled," James Danko, president of Butler University in Indianapolis, 6:30-8:30 a.m., \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

September 21-22

St. Vincent de Paul Parish, 1723 I St., Bedford. **"Oktoberfest,"** Fri. 4-11 p.m., Sat. 8:30 a.m.-11 p.m., polka Mass, 5 p.m., German dinner, games. Information: 812-275-6539.

St. Teresa Benedicta of the Cross Parish,

23455 Gavin Lane, Lawrenceburg. **Parish festival**, 5-11 p.m., Fri. fish fry, Sat. hog wild meal, rides. Information: 812-656-8700.

September 22

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **"Taste of St. Rita,"** 6-10 p.m., food, silent auction, \$30 per person. Information: 317-632-9349.

St. Vincent de Paul Parish, 4218 E. Michigan Road, Shelbyville. **Knights of Columbus, pork chop supper**, 3:30-6:30 p.m., \$10 adults, \$6 children 6-12. Information: 317-392-3082 or weimar63@mach1.pc.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave.,

Beech Grove. **Blessing and ribbon cutting ceremony for renovated grounds**, 2 p.m., reception to follow. Information: 317-788-7581 or benedictinn@benedictinn.org.

September 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order meeting**, noon. Information: 317-545-7681.

St. Michael Parish, 11400 Farmers Lane, N.E., Bradford. **Parish picnic**, 10:30 a.m.-5 p.m., dinner, booths, games, silent auction. Information: 812-364-6646.

September 26

Planned Parenthood, abortion facility, 8590 N. Georgetown Road, Indianapolis. **"40 Days for Life" candlelight service**,

opening prayer vigil, 6 p.m.

St. Mary Parish, 777 S. 11th St., Mitchell. **"Persimmon Festival,"** Main Street, Mitchell, Italian dinner, \$6 adults, 11 a.m.-7 p.m. Information: 812-849-3570.

September 27

Riverwalk Banquet Center, 6729 Westfield Boulevard, Indianapolis. **Guardian Angel Guild, luncheon and style show**, 11 a.m., \$40 per person. Information: huston5959@aol.com.

September 28-29

SS. Francis and Clare Parish, 5901 Olive Branch Road, Greenwood. **"Fall Festival,"** Fri. 5 p.m.-midnight, Sat. noon-midnight, rides, art in the park, music. Information: 317-859-4673.

September 29

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Chili Cook-Off and Festival,"** chili cook-off, noon-3 p.m., festival, 6-11 p.m., games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

Washington Park, 3130 E. 30th St., Indianapolis.

Society of St. Vincent de Paul, fifth annual "Friends of the Poor Walk," registration, 1 p.m., walk, 2 p.m. Information: www.SSVdPFriendsOfThePoorWalk.org.

Oldenburg Academy, auditorium, 1 Twister Circle, Oldenburg. **Alumni concert featuring Antsy McClain and the Trailer Park Troubadours**, 7:30 p.m.

\$25 per person. Information: 812-934-4440, ext. 240, or www.oaalumni.org.

September 30

Most Holy Name of Jesus School, 1301 Main St., Beech Grove. **Homecoming**, noon-4 p.m., football game, food. Information: 317-865-3051 or tradermark@juno.com.

Fayette County Fairgrounds, 2690 N. Park Road, Connorsville. St. Gabriel Parish, Connorsville. **"Fall Festival,"** fried chicken dinner, games, pumpkins, 11 a.m.-4 p.m. Information: 765-825-8578.

St. Mark Parish, 5377 Acorn Road, Tell City. **Parish picnic**, 9 a.m.-6 p.m., ham shoot, quilts, games, chili. Information: 812-836-2481. †

Retreats and Programs

September 28-30

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Beauty As a Pathway to God—Religious Art and Symbols in the Spiritual Life, Part II,"** Benedictine Brother Martin Erspamer, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

September 30

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 2-4

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"To Pray as Jesus Prayed—The Psalms in Prayer and Worship,"** Benedictine Father Vincent Tobin, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 5-7

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Be Angry But Do Not Sin,"**

Benedictine Brother Zachary Wilberding, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

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.

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 Coyne, concelebrant, 8 a.m.-5 p.m., free-will offering. Information: 317-545-7681 or cmcsweeney@archindy.org. †

St. Francis Health sponsors memorial walk and events to remember babies who died

Franciscan St. Francis Health will host its 27th annual "Walk to Remember" on Oct. 6.

The walk begins at 11 a.m. at Holy Name of Jesus Church, 89 N. 17th St., in Beech Grove and proceeds to nearby Sarah T. Bolton Park.

The program at the park lasts about 90 minutes. Participants are encouraged to bring blankets, chairs and a picnic lunch.

The event is a chance for hundreds of families from central Indiana who have lost children through miscarriage, stillbirth or newborn death to gather and remember

their babies. The service includes music, poetry, a reading of the infants' names and a balloon release.

Representatives of Franciscan St. Francis Health will be available to discuss ways to cope with infant loss and explain the hospital's "Memories to Hold" support group for grieving families.

For more information, call 317-528-5199. To register for the memorial service, log on to www.franciscanalliance.org and search for "Walk to Remember." †

'Eucharistic Rosary Rally for Religious Liberty' is Sept. 30

A "Eucharistic Rosary Rally for the Protection of Our Religious Liberties" is scheduled on Sept. 30 at Marian University in Indianapolis.

A procession will begin at 2 p.m. from the Bishop Chartrand Memorial Chapel in Marian Hall followed by recitation of the rosary and a sung Divine Mercy chaplet at 3 p.m.

Before those events, a Mass will be offered at 11:30 a.m. in the chapel then adoration will follow until the time of the procession.

The speaker for the event will be Father Jerry Byrd, associate pastor of

St. Barnabas Parish in Indianapolis. Father Byrd is the archdiocese's newest priest and was ordained in June.

Participants are welcome to bring images of Our Lady to carry in the procession.

"I offer my sincere encouragement to you in this endeavor, and thank you for the work that you are doing to pray for and support religious freedom," said Bishop Christopher J. Coyne, apostolic administrator.

For more information about this event, call 317-888-0873. †

Hispanic ministry is focus of Sept. 29 event at Cardinal Ritter High School in Indianapolis

"Serving One Another—Hispanic Presence in the Archdiocese," a day of enrichment, celebration, worship and sharing, is Sept. 29 at Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., in Indianapolis.

The archdiocesan event begins at 9 a.m., and is intended for people who minister, serve or volunteer at Catholic parishes and schools with a Latino presence.

Bishop Christopher J. Coyne, apostolic administrator, will welcome participants and offer the opening prayer.

A fiesta at 5 p.m. concludes the program, which is sponsored by the archdiocesan Office of Multicultural Ministry's Hispanic Ministry.

The keynote speaker is Dr. Timothy

Matovina, a professor of theology and executive director of the Institute for Latino Studies at the University of Notre Dame in northern Indiana.

Timothy Gonzalez will assist with the bilingual sessions.

Presentations and group discussions throughout the day will focus on the growth of Hispanic ministry in the third millennium, the history and principles of Hispanic ministry, Latino families and youth, ministering to different generations of Latinos, faith expressions, Hispanic spirituality, intercultural ministry and the call to serve one another.

For more information, call Franciscan Brother Moises Gutierrez at 317-592-4068 or Gloria Guillen at 317-236-1443. †

What was in the news on Sept. 21, 1962? An archbishop warns about the threat of government programs intruding on the work of private charities

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.



Here are some of the items found in the Sept. 21, 1962, issue of *The Criterion*:

- Chicago daily paper asks government aid for parochial schools

- Rural life official: Urges establishment of world food bank
- Threat of government intrusion in private charities criticized

"ATLANTIC CITY, N.J.—Archbishop John J. Krol of Philadelphia spoke out here against the threat of

government encroachment on private charities. ... The growth of public programs at the expense of private charities was one of the several 'disturbing trends' in the charities field noted by the Archbishop... 'They focus all attention on the physical and material needs of the recipient, but ignore his spiritual needs as well as those of all the people who contribute or are engaged in welfare work.' He cautioned against ignoring 'the essential fact that Christ's commandment of love was a twin commandment—the first and greatest of which was to love God—without which there can be no true or enduring love of neighbor.' He also warned that unless developments which menace private charities are halted, 'there is a danger that, while we denounce the evils of communism, we will drift into a communistic pattern of totalitarian management of the lives of individuals by government.'

- Urges trust in government

- Hits 'narrow mentality' about welfare program
- West Side Story: Plight of the Latin immigrant
- 4,500 baptisms a year: St. Peter's Basilica has 'busy' baptistry
- Stresses charity on global scale
- Vatican prelate urges just pay for farmers
- Won't use segregated park
- Pontiff gives advice on seminary training
- Desire for truth seen on campuses
- Catholic psychologists discuss religious life
- Official lauds work of papal volunteers
- Aussie prelate stirs up ruckus over school aid
- Ask couples to volunteer for missions
- Catholic and Anglican prelates at dedication

(Read all of these stories from our Sept. 21, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Modern-day followers of St. Francis step into action

By Maureen Daly

Genesis begins with a lesson on the goodness of creation. On each of the six days of creation, Genesis repeats, “God saw that it was good” (Gn 1:10, 12, 18, 21, 25).

All creatures, not just humans, receive a blessing from God at creation. Male and female humans, created in the divine image, also receive a charge to care for creation: “Be fertile and multiply; fill the earth and subdue it,” and “have dominion over the fish of the sea, the birds of the air, and all the living things that crawl on the earth” (Gn 1:28).

Last, God provides food, not just for the humans, but also for all creatures (Gn 1:29-30). The first creation account ends, “And so it happened. God looked at everything he had made, and found it very good” (Gn 1:30-31).

St. Francis of Assisi is the saint most closely associated with this praise of the goodness of creation and concern for all creatures.

His love of creation is first described in print in 1229, just a year after the saint’s canonization and less than three years after his death, in Thomas of Celano’s *First Life of St. Francis*.

The biographer wrote, “Who would be able to tell of the sweet tenderness he enjoyed while contemplating in creatures the wisdom, power and goodness of the Creator? This man, full of the spirit of God, never stopped glorifying, praising and blessing the Creator and Ruler of all things in all the elements and creatures. ... He used to call all creatures by the name of ‘brother’ and ‘sister’ and in a wonderful way, unknown to others, he could discern the secrets of the hearts of creatures like someone who has already passed into the freedom of the glory of the children of God.”

In modern times, those who aim to follow Francis’ example keep on track with this charisma, or defining trait, of the Franciscan order’s founder by taking action. To carry out their beliefs, they have organized global and local educational programs, not just in the name of creation, but also keeping in mind the poor whom Francis embraced and loved.

The Franciscan Action Network has produced a small-group, adult

faith formation program focused on environmental justice. Called “C4C: Franciscan Care for Creation,” the program is designed “to prepare communities to put faith into action by addressing important ecological issues.”

The program of six sessions begins with “telling the Franciscan story,” a look at the order’s perspective on relationships in creation. The “opening the book of creation” and “hearing the cry of the poor” sections present the most pressing environmental issues of today, such as climate change, environmental health and clean water, and their effects on humans, especially the poor.

The last three sessions, “speaking in the public square,” “reading the signs of the times” and “doing what is now ours to do,” present a Franciscan “ecosocial” analysis tool, discuss processes of civic engagement and suggest ways to put faith into action by caring for God’s creation.

With prayer, storytelling, science and Scripture, the program seeks to engage people in environmental justice work, nurture growth in “ecospirituality” and increase awareness about the “ecological vocation” in the Franciscan tradition. The storytelling includes selections from Scripture, Catholic tradition, Franciscan history and personal experience.

Other efforts include the Rio+20 United Nations Conference on Sustainable Development convened in Brazil in June.

Franciscans International, a non-governmental organization, attended the conference and, along with other Catholic groups and religious orders, issued a critique of the conference recommendations.

They wrote, “We reaffirm the importance of Principle 1 of the Declaration of Rio which states: ‘Human beings are at the center of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.’ We also recognize that all human beings are part of an ecosystem comprising all living beings on earth, therefore both humans and nature must be at the center of our attention when we work for human development in a sustainable way. All living beings are entitled to a healthy and productive life in harmony with each other.”

Policies of sustainable development must be guided by principles of justice and the



An image of St. Francis of Assisi preaching to birds is displayed in St. Stephen’s Episcopal Church in Orinda, Calif. For centuries, people around the world have honored the 13th-century saint for his love of creation.

common good, including a floor of support for the poor of the world, the religious orders said.

A true “green economy” would focus less on economic growth and more on “equity and shared benefits,” they said.

They noted that “in the context of a liberal market ideology, everybody works for his/her own interest primarily. Some will profit and many others will not. As long as free markets and maximization of profit are the only agreeable basis for a

market economy, greed and non-solidarity are necessary prerequisites for its functioning.

“We call for all states to ensure that the shared benefits of the economy assure the common good and are not merely for personal profit,” the religious observers wrote.

(Maureen Daly is a freelance writer in Baltimore and a former editor at Catholic News Service.) †

St. Francis of Assisi’s care for creation can help us today

By Fr. Lawrence E. Mick

On or near Oct. 4, the feast of St. Francis of Assisi, many parishes celebrate a blessing of pets. People bring all kinds of pets to church for the blessing—dogs and cats, gerbils and hamsters, birds and horses, sheep and



Serena Shea kisses her Yorkshire terrier, Champ, following the blessing of pets at Immaculate Conception Church in North Easton, Mass., in 2010. Such blessings often occur close to or on Oct. 4, the feast of St. Francis of Assisi, who was known for his love of creation.

potbellied pigs.

Parishes do this because St. Francis is remembered for having a special way with birds and animals. He is said to have preached to the birds and to have removed a thorn from the paw of a wolf terrorizing the Italian town of Gubbio.

While this custom is a good one, we would do well to remember that Francis’ concern for creation extended far beyond pets. He had a deep sense of connection to all of creation. In his famous “Canticle of the Sun,” he praises God for brother sun and sister moon, for brother wind and sister water, for brother fire and mother earth, for the gift of life, for dusk and dawn, for touch and scent and song.

Francis did not see himself as over creation, but as part of the ecosystem. It was not surprising that Blessed John Paul II in 1979 proclaimed Francis as the “heavenly patron of those who promote ecology.”

The pope went on to say, “He offers Christians an example of genuine and deep respect for the integrity of creation. As a friend of the poor who was loved by God’s creatures, St. Francis invited all of creation—animals, plants, natural forces, even brother sun and sister moon—to give honor and praise to the Lord.”

Pope Benedict XVI has repeated some of Pope John Paul’s teaching on ecology in various speeches and documents. His message for the World Day of Peace

in 2010, was titled, “If You Want to Cultivate Peace, Protect Creation.”

In it, he insisted that “we are all responsible for the protection and care of the environment. This responsibility knows no boundaries.”

In 2011, he also called for an international response to the dangers of climate change.

Francis saw continuity between the natural world and the transcendent, sacred order of creation. He saw every creature as sacred because it was created by God and could reveal God to anyone. This led to his sense of oneness with creation for humans also were created by God and can reveal God’s presence.

This oneness with all of creation is the basic principle of ecological awareness.

As early as 1971, Pope Paul VI noted that “by an ill-considered exploitation of nature [man] risks destroying it and becoming in his turn the victim of this degradation.”

We face unprecedented challenges because of abuse of the environment. There is much work to do if we are to change our destructive ways. St. Francis has much to teach us about respecting all the works of God’s hand.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

Biblical readings: Second half of the Book of Ezekiel

The biblical readings in the Office of Readings next week are from the second half of the Book of Ezekiel. As I explained last week, the first half of the book included Ezekiel's visions and prophecies concerning the approaching destruction of Jerusalem.

That happened in 587 B.C. After that, Ezekiel's visions and prophecies are focused on the restoration of Judah. Chapters 25-32 are oracles against Israel's neighbors, but the Office skips those and goes right to Chapter 34 on Monday.

This chapter contains the parable of the shepherds. The idea of kings as shepherds was hardly new to Ezekiel. It was also found in the books of Samuel, Micah and Jeremiah. They remain in the books of the New Testament and, of course, Jesus referred to himself as the Good Shepherd.

Ezekiel says that God would pasture his sheep, bringing them from the foreign lands

and back to Israel.

Furthermore, God said, he would appoint his servant David to pasture his sheep, a prophecy of a messianic king who would rule over the restored Israel.

Chapter 36, read next Tuesday, is another prophecy concerning the restoration of Israel. It's somewhat repetitious, but here God says that he wasn't going to restore Israel for Israel's sake, but rather "for the sake of my holy name, which you profaned among the nations to which you came" (Ez 36:22).

The first 14 verses of Chapter 37 are the well-known vision of the dry bones that inspired the song "Dem Dry Bones." It's a prediction of the restoration of Israel under the figure of a resurrection from the dead as the bones come together and are then covered with skin. It should not, though, be seen as a prediction of the final resurrection.

God said that he would put his spirit into those dry bones, which stood for the house of Israel: "I will put my spirit in you that you may live, and I will settle you upon your

land; thus you shall know that I am the Lord. I have promised, and I will do it, says the Lord" (Ez 37:14).

In the second 14 verses of Chapter 37 (Ez 37:15-28), Ezekiel is told to take two sticks. On one of them, he is to write "Judah" and on the other "Israel." He is then to join them together so they form a single stick in his hand. Just so, God said, the old kingdoms of Judah and Israel will be joined together, never again to be divided.

God said, "My servant David shall be prince over them, and there shall be one shepherd for them all; they shall live by my statutes and carefully observe my decrees" (Ez 37:24), again prophesying a messianic king.

The readings then move to excerpts from Chapters 40-44, which tell of Ezekiel's visions concerning the restoration of the temple in Jerusalem.

The final reading is the first 12 verses of Chapter 47, and Ezekiel's vision of a wonderful and superabundant stream flowing from the temple, restoring to fertility land that is usually arid. †

For the Joureny/Effie Caldarola

God patiently waits while we escape from prayer

It's easy to escape from prayer. But why would I want to do that? Maybe it's because true prayer goes to the very center of things,

the center where God speaks the truth. Sometimes that's a scary place to go.

It also requires time and discipline, and sometimes I'm lazy.

There are many ways to escape prayer. To do it blatantly, pick up the morning paper or turn on the news at the time you set aside for silence and prayer. That escape route has been well-traveled by me. Often, there are things in the morning news I find myself praying about, such as people enveloped in tragedy or a Syrian child caught in the crossfire of oppression.

But my prayer then is a brief lifting up. It's an opening to God, surely, something I should do at any moment of my day. But do I pause and wait in the silence for God's answer? Or do I turn to the editorial page?

Once, I belonged to a parish that had a perpetual eucharistic adoration chapel. What a wonderful way to encourage prayer. But the adoration room had shelves filled with

books. Was this, I wondered, a prayer room or a reading room? It could hardly be both.

That's not to deny that spiritual reading can be a great aid to my prayer life. The spiritual masters guide me away from my own sophistries and crack open my heart. Spiritual reading prepares me to pray and opens the door. But in the end, to pray is to put down the book and wait for God. If I spend an hour at adoration reading, I have escaped again.

Recently, a man that I knew died. Nearly everyone considered him a saint. Following an accident as a young adult, he became a quadriplegic. While others might have dissolved into self-pity, he did remarkable things with his life. He graduated from law school, married a lovely woman and built a career.

Most important, he became a man of deep prayer. He grew into an easy contemplation. He was unafraid of the silence where God spoke the truth about his broken body.

As a spiritual director, this man taught others to pray and to learn the truth about themselves. Others might have sought to escape from the stark reality of the cross he bore, but he instead became a person whose interior life was based on an understanding of the Cross.

Coming of Age/Erick Rommel

Perspectives on the world can change quickly

You can often judge a person's age by learning about the toys that he or she played with as a child.

Some toys, such as Barbie, have appealed to multiple generations. Others will always be associated with a certain moment in time. Children of the 1980s fondly remember the furor over Cabbage Patch Kids and Transformers. Those born a decade later know those toys, but their fanaticism waned more toward interactive toys, including Furby and Tickle Me Elmo.

It's not just toys that create our bond to childhood. It's everyday things that we take for granted—except when we don't.

A few weeks ago, two professors from Beloit College in Wisconsin released the annual Mindset List. The list began 14 years ago as a way to educate college professors about how their freshman students see the world.

You may have heard about this list on the news. Reporters were amazed that the college Class of 2016 has never lived without the Internet in their lives or that they have never seen professional football played in Los Angeles but remember a team

always being located in Jacksonville, Fla.

The list is full of many other interesting tidbits. When today's college freshman are asked about Robert De Niro's films, they mention *Meet the Parents*, not *The Godfather: Part II*, *Taxi Driver* or *Raging Bull*. This only tells half the story.

In four years, when these students graduate, they will find jobs. Some of their bosses will be those about whom the first Beloit College list was written in 1998—the Class of 2002. As much as they have in common, they will also find that they grew up in different worlds.

The Class of 2002 grew up with an hour of music on a CD. The Class of 2016 has weeks of music available on a variety of handheld digital devices. When the Class of 2002 sees pictures of a floppy disc, a phone handset and an envelope on their smartphone to indicate save, make a call and send a message, they remember routinely using the actual items that the icons represent. The Class of 2016 does not.

When members of the Class of 2002 think about the *Star Wars* movies, they can remember a time before the poor prequels existed. The Class of 2016 cannot.

The Class of 2016 and the Class of 2002 will also share some memories. Both lived during a time when there were always blue M&M's in the regular package but never tan, MTV rarely played music and the

expression, "You sound like a broken record" had little or no meaning.

It's said that those in high school and college act as if they know everything. In many ways, that's true. A college student today doesn't think twice about streaming a movie or downloading a book. To those who are older, I say embrace, and do not fear, the abilities of those younger than you. If you're younger, have pity on those who don't have skills that you take for granted.

To the Class of 2016, I leave you with this. You are the most advanced college freshman class in the history of the world. You have more opportunity available than any previous college freshman ever. You are at the pinnacle of knowledge—for now, at least.

In 12 short months, the Class of 2017 will come along, and before you realize it the Class of 2030 will take your spot. They will have just as much in common with you as you have with the Class of 2002.

Keep that in mind the next time you see a 4-year-old. They may not be in kindergarten yet, but when they graduate from college you're going to be their boss, and they will question how you grew up not knowing the things they take for granted.

(Erick Rommel is a columnist for Catholic News Service.) †

Catholic Evangelization Outreach/
Harry Plummer

Living out the faith in the public square requires fortitude

When I was asked to write about witnessing to our Catholic faith in the public square for this column, the first thing that came into my mind was a story I heard years ago about a man faced with a dilemma involving a large wedge of gourmet cheese.

He was returning to the U.S. from Europe, and was told he could not bring it into the country. He was polite, but would not agree to give up the cheese.

Finally, after every appeal he made was rejected, the man removed himself from the line, sat down in a chair, unwrapped the cheese and began eating it, proudly announcing to those nearby, "I will too bring this cheese into the country!"

It's a pretty entertaining story. But on a deeper level, it almost reads like a parable with respect to some of the challenges we are currently facing as Catholics trying to bring our faith into the public square.

The man represents each of us. The cheese represents our Catholic faith. And the customs agent represents those in our country who seek to delegitimize the Church's participation in giving public witness concerning the issues which are determining the future of American society.

Our U.S. Catholic bishops have reminded us with increasing clarity and seriousness that religious liberty is not only about our ability to worship at church on Sunday or pray the rosary at home. It is about whether we can make our contribution to the common good of all Americans.

And make this contribution we must because the love of God urges us not only to bring the Good News of Jesus Christ into our hearts, but also into this world precisely because, as Jesus proclaimed, it is the liberating Gospel of life: "I came that they might have life, and have it abundantly" (Jn 10:10).

All this was made vividly clear by Pope Benedict XVI in his address to some American bishops last January when he said, "The Church in the United States is called, in season and out of season, to proclaim a Gospel which not only proposes unchanging moral truths, but proposes them precisely as the key to human happiness and social prospering" (cf. *Gaudium et Spes* #10).

The Holy Father noted that "to the extent that some current cultural trends contain elements that would curtail the proclamation of these truths, whether constricting it within the limits of a merely scientific rationality, or suppressing it in the name of political power or majority rule, they represent a threat not just to Christian faith, but also to humanity itself and to the deepest truth about our being and ultimate vocation, our relationship to God" (*Ad limina* address to bishops of the United States, Jan. 19, 2012).

Being faithful to this mission takes fortitude. As an exemplar to motivate myself in this regard, I have been calling to mind a rather unsettling contrast that St. Thomas More wrote about while in the Tower of London awaiting his martyrdom for giving public witness to our faith. He drew an analogy from the evening of Christ's betrayal between the sleepy Apostles who didn't follow through with their intentions and the wide awake Judas who did.

So as we prepare for the upcoming Year of Faith, let's ask our Lord to give us fearless, faithful hearts—ready to give public witness to our Catholic faith as gladly as one beggar telling another beggar where to find bread.

Or maybe even cheese.

(Harry Plummer is executive director of the archdiocese's Secretariat for Catholic Education and Faith Formation.) †



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

The Sunday Readings

Sunday, Sept. 23, 2012

- Wisdom 2:12, 17-20
- James 3:16-4:3
- Mark 9:30-37

The Book of Wisdom provides this weekend with its first reading.

This book is one of several in the Old Testament that has been classified as "Wisdom Literature." These books were attempts made by pious Jews several centuries before Christ to affirm the reasonableness of their ancient religion.



They felt the need to assert this reasonableness because of the surroundings in which they found themselves. They were not in the Holy Land, having left their ancestral homeland to find better living conditions elsewhere.

But living elsewhere meant that they were in the midst of pagans. These pagans had all the advantages, and were firmly in control of everything. They were the sophisticated people, the achievers and the smart people.

Arguing with them about their pagan philosophies was not easy. The Jews seemed absurd, but still they held firm to their belief in the One God of Israel. They insisted that, considering everything, their belief in God made sense while paganism made no sense.

So the Jews wrote these books called the Wisdom Literature.

Incidentally, many of these books do not appear in all editions of the Bible. At the time of the Reformation, scholars of the new Protestant traditions turned to quite rigid standards to judge the validity of Scriptural works concluded by Jewish divines as far ago as the first century A.D.

Because some of these books were written in Greek, a language other than the sacred Hebrew, and they were written outside the Holy Land, the land given by God to the Chosen People, they simply did not qualify for inclusion in the Bible.

This weekend's reading very clearly illustrates the struggle between good and evil. Evil has no place in the presence of God, and vice versa.

For the second reading, the Church turns to the Letter of St. James.

This clear and frank message speaks of those human activities that are at the root of evil. The epistle warns that hardness of heart and wicked intentions lead humans to unholy and destructive behavior.

St. Mark's Gospel supplies the last reading.

Jesus predicts the Crucifixion. He forecasts being seized and delivered to evil persons. He also declares that, after the Crucifixion, in three days will come the Resurrection. He will prevail!

Important in this reading, as was so often described in all the four Gospels, Jesus gathers together the Apostles as special students and special companions. They all have been called to build the Church.

Still, they are humans, vulnerable to sin and human pettiness. Jesus reminds them that each Apostle must be a servant to all. Success is through humility, and through living in the model of Jesus.

Reflection

Through the biblical readings at Mass in recent weeks, the Church has explained discipleship to us. It has not led us down any primrose path. If we truly follow Christ, we must walk through a hostile world to our own Calvary.

In this weekend's first reading from the Book of Wisdom, we are reminded once more that today, like centuries upon centuries ago, the world stands away from or in conflict with God.

We cannot stand with Christ and tolerate or yield to evil. We must choose one or the other.

Following Jesus is difficult, but Jesus is always with us.

He is with us in the teachings of the Apostles, whom the Lord commissioned to continue the work of salvation.

We hear their teachings, applied even now in the visible, institutional Church.

He is with us in the sacraments, also conveyed to us through the Twelve.

The first step in discipleship is to acquire the genuine humility to know who we are and what we need. We are indeed humans with all the dignity belonging to us as creatures of God. Still, sin limits us.

We need God, and God is in Jesus. Only with Jesus in our hearts can we achieve our true potential. †

Daily Readings

Monday, Sept. 24

Proverbs 3:27-34

Psalms 15:2-5

Luke 8:16-18

Tuesday, Sept. 25

Proverbs 21:1-6, 10-13

Psalms 119:1, 27, 30, 34-35, 44

Luke 8:19-21

Wednesday, Sept. 26

St. Cosmas, martyr

St. Damian, martyr

Proverbs 30:5-9

Psalms 119:29, 72, 89, 101, 104, 163

Luke 9:1-6

Thursday, Sept. 27

St. Vincent de Paul, priest

Ecclesiastes 1:2-11

Psalms 90:3-6, 12-14, 17

Luke 9:7-9

Friday, Sept. 28

St. Wenceslaus, martyr

St. Lawrence Ruiz, martyr

and companions, martyrs

Ecclesiastes 3:1-11

Psalms 144:1b, 2abc, 3-4

Luke 9:18-22

Saturday, Sept. 29

St. Michael the Archangel

St. Gabriel the Archangel

St. Raphael the Archangel

Daniel 7:9-10, 13-14

or Revelation 12:7-12a

Psalms 138:1-5

John 1:47-51

Sunday, Sept. 30

Twenty-sixth Sunday in

Ordinary Time

Numbers 11:25-29

Psalms 19:8, 10, 12-14

James 5:1-6

Mark 9:39-43, 45, 47-48

Question Corner/Fr. Kenneth Doyle

Rite of Christian Initiation of Adults process is tailored to individual needs

QI would like to know the appropriate duration for receiving instructions in the Church's Rite of Christian Initiation of Adults program.



Some people have told me that it is three years, but other people say that it is less. (Ibadan, Nigeria)

AThe Rite of Christian Initiation of Adults (RCIA) is a process of education, faith-sharing and rituals for welcoming new members into the Catholic Church.

The answer to the question "How long does it take?" is "It depends."

Adults interested in joining the full communion of the Church or completing their Christian initiation are at varying stages in their understanding of the Catholic faith and in their spiritual readiness so, as much as possible, the program of preparation must be tailored to suit the individual.

The RCIA process embraces two major groups:

- First, those people who have never been baptized. They are called "catechumens."

- Second, those people who have been baptized in another Christian community. They are referred to as "candidates."

The RCIA can also be helpful for those people who have been baptized as Catholics as infants, but who have never received any instruction in the faith. They can also be called "candidates."

The RCIA process is normally offered in a group setting. This opportunity for faith-sharing develops bonds among the catechumens and candidates, and can result in small Christian communities, which continue to meet long after reception into the Church.

Although the RCIA is structured for the three distinct groups mentioned above, limitation in parish staffing and the number of catechetical volunteers often results in a "one-size-fits-all" program of instruction and formation.

The RCIA is intended for catechumens to be a 12-month process. However, they typically run for about nine months, usually with weekly meetings. Some programs begin in September and end at Pentecost in the late spring.

The first few months of study focus on learning the Gospels and are considered as

simply a period of inquiry.

Catholic beliefs and practices are the subject of the next several months with a view toward making a firm commitment to Christ and to the Church.

The next period coincides with Lent, and is devoted to prayer, fasting, reflection and continued learning, culminating in the Easter Vigil with the sacraments of baptism for those who need to be baptized, confirmation and first Communion.

Finally, over a seven-week period after Easter, deeper reflection is given to the sacraments and the Catholic life.

Although the nine-month program may be the "core program," parishes can and do adapt its length to suit individual needs.

A woman who is married to a Catholic man and has been attending Mass with her husband for many years may need only a few individual sessions with a priest or adult education director before being ready to receive the sacraments.

On the other hand, a catechumen with practically no familiarity with Catholic faith and practice may require an extended inquiry phase of two or three years before feeling ready to commit to being received into the full communion of the Church.

People have different starting points and have their own journey to make, and parish religious education staff members do well to be flexible in sponsoring and guiding that faith journey.

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

My Journey to God

Seasonal Reflections

We have seen the cold, windy days of winter
And the beauty of spring,
And the long, hot days of summer
As God touches everything.

The gray, long days and evenings
When what's been sown, we reap,
The twilight of autumn
When the flowers and trees sleep.

Our lives are much like the seasons,
Happy with all we see and do
As we watch our little babies,
Then our children go off to school.

And soon they're adults
With families of their own,
Enjoying the seasons
Around their own homes.

Before we know it, it's time to say goodbye
To all things in the past
Because it's fall again,
And our lives won't forever last.

By Linda Ricke



Photo by Mary Ann Garber

(Linda Ricke is a member of St. Mary Parish in Greensburg. As summertime fades to autumn, an intricate spider web graces a planter filled with rust-colored chrysanthemums on Sept. 3 in Lebanon, Ind.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, Indianapolis, IN 46202-2367 or e-mail to critterion@archindy.org. †

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.

BARNETT, Barbara (Burns), 82, St. Lawrence, Indianapolis, Aug. 22. Wife of Donald Meyers. Mother of Diana Beal, Stacy Bucherl, Sherry Calloway, Robin Kark, Darcy, Donlyn and Ellyn Meyers. Sister of Sally Burns. Grandmother of 17.

CASPERSON, Catherine A., 68, St. Bartholomew, Columbus,

Aug. 30. Mother of Anne Spicer and Nicole Caspersen. Sister of Margaret Brannigan and Richard Pawlowski. Grandmother of two.

COOKSON, Jack Louis, 75, St. Bartholomew, Columbus, Sept. 6. Husband of Pam Cookson. Brother of Lourena Richie and Robert Cookson.

FREEMAN, William R., Sr., 76, St. Rita, Indianapolis, Aug. 14. Husband of Norma (Quarles) Freeman. Father of Joseph, Karriem, Richard and William Freeman Jr. Brother of Marie Saunders. Grandfather of six. Great-grandfather of seven.

GALLE, David, 47, St. Bartholomew, Columbus, Aug. 28. Husband of Jamie Galle. Father of Megan, Alex and Luke Galle. Son of Eugene and Rosemary Galle. Brother of Sandy Rohde, Cindy Wanstrath,

John, Michael, Rick, Ron and Steve Galle.

KINKER, Lillian E., 83, St. John the Evangelist, Enochsburg, Sept. 5. Mother of Douglas, Robert Jr. and Stephen Kinker. Grandmother of two. Great-grandmother of one.

KLOTZ, Mary T., 84, St. Mary, New Albany, Sept. 7. Mother of Mary Applegate, Kathy Dezern, Rose Ann Klotz, Jeanie Samuel and Irene Schmidt. Sister of Helen Atkins, Alma Schneller, Margaret Shaffer, Charles, Raymond and Tony Korte. Grandmother of seven. Great-grandmother of seven.

MYERS, Jason Michael, 34, St. Pius, Ripley County, Aug. 27. Husband of Tanya (Agapie) Myers. Father of Haley and Alex Myers. Son of William and Sandi Myers. Brother of Susan Hill.

NIESE, Eugene H., 72, St. Louis, Batesville, Sept. 8. Father of Eugenia Feiler, Eva Lunsford, Patrick and Thomas Niese. Brother of Sharon Lewis, David, Dennis, Gerald, Joseph,

Robert and William Niese Jr. Grandfather of six.

QUATTROCCHI, Mary Jane (Krebs), 76, Holy Trinity, Indianapolis, Aug. 30. Wife of Charles Quattrocchi. Mother of Teresa Ann, Anthony and Phillip Quattrocchi. Sister of Jeanette Gandolf, Joanna Konechnik and Rod Krebs. Grandmother of five. Great-grandmother of three.

RIDER, Katherine F. (Burke), 94, St. Paul Hermitage, Beech Grove, Sept. 8. Aunt of several.

ROUSE, Walter L., 70, St. Rita, Indianapolis, Aug. 18. Husband of Domoni (Chatmon) Rouse. Stepfather of Jamila Barney, Dawn, Kenneth and Leonard Rhem, Kaliah, Simonna and John Woodson. Brother of Barbara Wiggins. Grandfather of 20. Great-grandfather of eight.

RULON, Jane Marie, 59, Christ the King, Indianapolis, Aug. 22. Sister of Elizabeth Keele. Aunt of several.

THAYER, Marian L., 94, St. Luke the Evangelist,

Indianapolis, Aug. 24. Aunt of several.

THOMAS, Jimmie Dean, 69, St. Joseph, Clark County, Aug. 24. Husband of Clara Thomas. Father of Chad, Christopher and Shawn Thomas. Brother of two. Grandfather of five. Great-grandfather of two.

TIMBERLAKE, Frank R., 80, St. Joseph, Corydon, Aug. 23. Father of Trinita Piet, David, Jeff and Ron Timberlake. Brother of Judy Harbaugh, Garnell Melton and Paula Rainbolt. Grandfather of 12. Great-grandfather of 16.

TOEPFER, Linda, 58, St. Paul, New Alsace, July 27. Wife of Robert Toepfer. Mother of Joseph and Robert Toepfer. Sister of Ellen Bess, Susan Dunaway, Barbara Gooding, Amy McCathy, Sharon Shreve and Robert Gooding.

VERBRYKE, David Lee, 24, St. Mary-of-the-Rock, Franklin County, Aug. 11. Son of James and Karen Verbryke.

VONDENHUEVEL, Donald E., 81, St. Barnabas, Indianapolis, Aug. 23. Husband

of Edith Vondenhuevel. Brother of Patricia Petersimes, Chester, Richard and Thomas Vondenhuevel.

WAIZ, James W., 78, St. Paul, Sellersburg, Jan. 30. Brother of Carl Waiz. Uncle of several.

WESTLAKE, Robert Douglas, 87, St. Bartholomew, Columbus, July 31. Husband of Jeannette (Nolan) Westlake. Father of Janice Blanchard, Dianne Dickerson, Mary Liz Hyer, John Nolan III, Wendy and Michael Westlake. Grandfather of 23. Great-grandfather of 24.

WILSON, Mike, 65, St. Paul the Apostle, Greencastle, Aug. 29. Father of Bernadette Wilson. Brother of Michele, Eric, Jerry and Reid Wilson. Grandfather of three.

YAGER, Aaron, 94, St. Mary, Rushville, Sept. 3. Brother of Alberta Neuman, Esther Nieman, Alice Nobbe, Alfred, Frances and Henry Yager. †

Cardinal Dolan traces historic role of religious freedom in U.S.

WASHINGTON (CNS)—To the enthusiastic reception of an audience of John Carroll Society members on Sept. 10, New York Cardinal Timothy M. Dolan traced the historic origins of U.S. religious freedom in light of a current battle with the government over those rights.

The cardinal, who earned a doctorate in history, said in his speech that the purpose of his reflection was to put the current battle with the government over those rights in a broader context.

Saying that he wanted to “restore the luster” on “this first and most cherished freedom,” Cardinal Dolan, who also is president of the U.S. Conference of Catholic Bishops (USCCB), said he was afraid “that the promotion and protection of religious liberty is becoming caricatured as some narrow, hyper-defensive, far-right, self-serving cause.”

Rather, he said, “freedom of religion has been the driving force of almost every enlightened, unshackling, noble cause in American history.”

This year, the U.S. bishops have waged a campaign to draw attention to what they describe as “religious liberty under attack” through a variety of governmental policies

and societal trends.

Chief among the issues they have cited is a mandate from the Department of Health and Human Services that employers provide insurance coverage for contraceptives, including some that can induce an abortion, and sterilization procedures. The USCCB and other religious organizations say an exemption to the mandate for religious employers that consider such services morally objectionable is too narrow.

Other concerns highlighted by the USCCB’s summer “Fortnight for Freedom” events included court rulings and policies—such as allowing adoption by same-sex couples—that have pushed Catholic institutions out of adoption, foster care and refugee services. They also cited threats abroad, including attacks on churches in Iraq, Nigeria and Kenya.

Cardinal Dolan, who holds a doctorate in American Church history, said a historical perspective can help explain that the defense of religious freedom “is not some evangelical Christian polemic, or wily strategy of discredited Catholic bishops, but the quintessential American cause, the first line in the defense of and protection of human rights.”

Speaking in Washington to a standing-room-only audience at a 450-seat theater in the Newseum, Cardinal Dolan noted that religious freedom has always been understood in the United States as one of the fundamental freedoms, “spheres of free thought and action essential to individual liberty and a civil society.”

A 74-foot marble display outside the entrance of the Newseum, a museum of news, enshrines the five freedoms of the First Amendment—religion, press, speech, assembly and petition.

In pressing for religious rights, Cardinal Dolan said, “We citizens of any and all faiths, or none at all, are not just paranoid and self-serving in defending what we hoard as ‘ours,’ but we are, in fact, protecting America. We act not as sectarians, but as responsible citizens. We act on behalf of the truth about the human person.”

His audience, members of the John Carroll Society, a Catholic lay organization composed largely of legal professionals, applauded enthusiastically, giving standing ovations before and after Cardinal Dolan’s speech.

He ran through a list of historic events from the American Revolution through the abolition, temperance, civil rights and peace movements, citing them as campaigns whose leaders were acting out of religious convictions.

Among secular leaders who recognized the importance of religious freedom, Cardinal Dolan quoted Thomas Jefferson: “Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God?” He also quoted Alexis de Tocqueville: “Despotism may govern without faith, but liberty cannot. Religion ... is more needed in democratic republics than in



‘We act not as sectarians, but as responsible citizens. We act on behalf of the truth about the human person.’

—Cardinal Timothy M. Dolan



New York Cardinal Timothy M. Dolan speaks to an audience of John Carroll Society members on Sept. 10 in Washington at the Newseum, a museum of news. Cardinal Dolan traced the historic origins of U.S. religious freedom in light of a current battle with the government over those rights.

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Perry County parish celebrates 175 years of faith

By Patricia Happel Cornwell
Special to The Criterion

LEOPOLD—Members of St. Augustine Parish in Leopold celebrated the 175th anniversary of their Perry County faith community on Sept. 16 with a special Mass followed by a dinner and displays of historic photographs. The parish, founded in 1837, is five years older than the town.

Retired Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey in St. Meinrad was the principal celebrant at the Mass. Father Brian Esarey, current pastor, and Father Mark Gottemoeller, former pastor, concelebrated. Benedictine Father Julian Peters was master of ceremonies.

The parish was established when Father Julian Benoit built a log church and called it "The Chapel." He was succeeded in 1840 by Father Auguste Bessonies, who then founded the town in 1842 with funds provided by Bishop Simon Bruté of Vincennes. The present stone church was completed in 1872.

In his homily, Archabbot Lambert noted that the first pastors in southeastern Indiana were circuit riders who served the people in far-flung communities, traveling on horseback with only "directions carved on trees."

Archabbot Lambert referred to a difficult period of anti-immigrant and anti-Catholic sentiment in the 1850s. "There was open rebellion in Leopold, and people ridiculed the Church and the pastor," he said. "The Know-Nothing Party decided there was too much religion being taught so they set fire to St. Augustine Church and rectory. The townspeople rushed to extinguish the flames. The parish only grew stronger.

"What has held it all together?" the archabbot said. "The answer is in the Gospel. When Jesus asked, 'Who do you say I am?' Peter replied, 'You are God. You are the Savior of the world' (Mk 8:29).

"We are all pilgrims wherever we come from. We are all on the road to heaven," Archabbot Lambert said. "In case you didn't know it, Leopold is not heaven. And St. Augustine's is not heaven. But they are gateways to heaven. Our ultimate reunion is in heaven, and then this town and this parish will certainly be 'on the map.'"

Fifteen miles north of the Ohio River, Leopold is an unincorporated village of fewer than 100 residents. Its main structures are the church, a general store and a restaurant. The biggest event of the year is the church picnic, which takes place on the last Sunday of July.

To the left of the altar in St. Augustine

Church is a shrine to Our Lady of Consolation, which has both spiritual and historical significance to the community.

According to history buff and parishioner Judy Edwards, during the Civil War three parishioners survived incarceration at the Confederacy's notorious Andersonville Prison in Georgia. The men vowed that if they were ever released, they would make a pilgrimage to their native Luxembourg and have a replica made of the statue of Mary in their ancestral church.

After the war, they made the voyage and returned with the components of the small, ornately dressed statue that is still displayed in the parish church.

"They came back with a head, a crown, two arms, baby Jesus, and a stone slab for a body," Edwards said.

In 1960, a larger replica of Our Lady of Consolation was installed outside the church. A grotto is under construction to preserve the marble statue from further weathering.

Several descendants of the Andersonville survivors, including some from Germany, came to Leopold for the anniversary weekend. A genealogy session was held on Saturday at the parish hall.

Most of the original settlers of Leopold were French-speaking, Catholic immigrants from southern Belgium, who came to America after their region came under Protestant rule in the 1830s as a result of the Belgian revolution. Father Bessonies named the town for the king of Belgium, Leopold I.

St. Augustine Parish is currently comprised of 156 households. Father Esarey also serves St. Martin of Tours Parish in Siberia with 62 households, and Holy Cross Parish in St. Croix with 60 households. The parishes are all in Perry County.

Father Esarey, a native of Perry County, was assigned to the three parishes a little over a year ago. He said he never expected to return to the region as a pastor.

"My own family is one of the oldest in the county," he said. "Being assigned here was like coming home, but it was a little challenging. Many of my parishioners are people I knew in my younger days." They include his high school principal, classmates and some of his cousins.

The pastor described his parishioners as "very kind and selfless people. If you ask them to help with something, they will. They are very dedicated to their parish and to their community. There's a great sense of history here."

Debbie Kelly, 60, a St. Augustine parishioner since she was 18, is the mother



Above, Father Brian Esarey, left, retired Benedictine Archabbot Lambert Reilly and Father Mark Gottemoeller pose on Sept. 16 with members of St. Augustine Parish in Leopold on the grounds of the Tell City Deanery faith community after the celebration of a Mass to mark the 175th anniversary of its founding. Father Esarey is its current pastor. Father Gottemoeller is one of its previous pastors. Archabbot Lambert was the principal celebrant at the anniversary Mass.

This statue of Our Lady of Consolation is displayed at St. Augustine Church in Leopold. It was a gift to the parish from parishioners who fought in the Civil War and survived incarceration at the notorious Andersonville Prison in Georgia. After they were liberated, they fulfilled a vow by traveling to their native Luxembourg, where they obtained components of the Marian statue.

of six children. "I taught fifth-grade catechism for about 10 years," she recalled. "My sister-in-law did, too. And my daughter started teaching catechism this fall. We're trying to get the next generation involved.

"By the time the town is 175 years old,"

she added, "we hope to have a big history book completed. It's amazing how much history is in this town."

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

Classified Directory

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Employment

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HUMOR

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comments short because Father Martin “has given me only 10 minutes, which could be the best joke of the evening—to think that a bishop would be so brief.”

Striking a serious note, he told Colbert, “Part of my admiration for you is that, while you often tease and joke about your faith and the Church, there’s no denying that you take your faith seriously, and look to the Church as your spiritual family.”

Cardinal Dolan said his assignment was to share “what you might call the theological reasons for laughter. Why would a person of faith be cheerful? Why is a crabby believer a contradiction?”

“Here’s my reason for joy—the cross. You heard me right—the cross of Christ!” he said.

When Jesus was crucified “on that Friday strangely called ‘Good,’ literally the ‘lights went out’ as even the sun hid in shame. ... Jesus, pure goodness, seemed bullied to death by undiluted evil; love, jackbooted by hate; ... life itself, crushed by death. It seemed we could never smile again.”

But then came “the Sunday called Easter” when the Son “rose from the dead” and God had the last word, Cardinal Dolan said. “Hope, not despair; faith, not doubt; love, not spite; light, not an eclipse of the sun; life, not the abyss of death.”

“He who laughs last, laughs best,” he added. “And we believers have never stopped smiling since that resurrection of Jesus from the dead!”

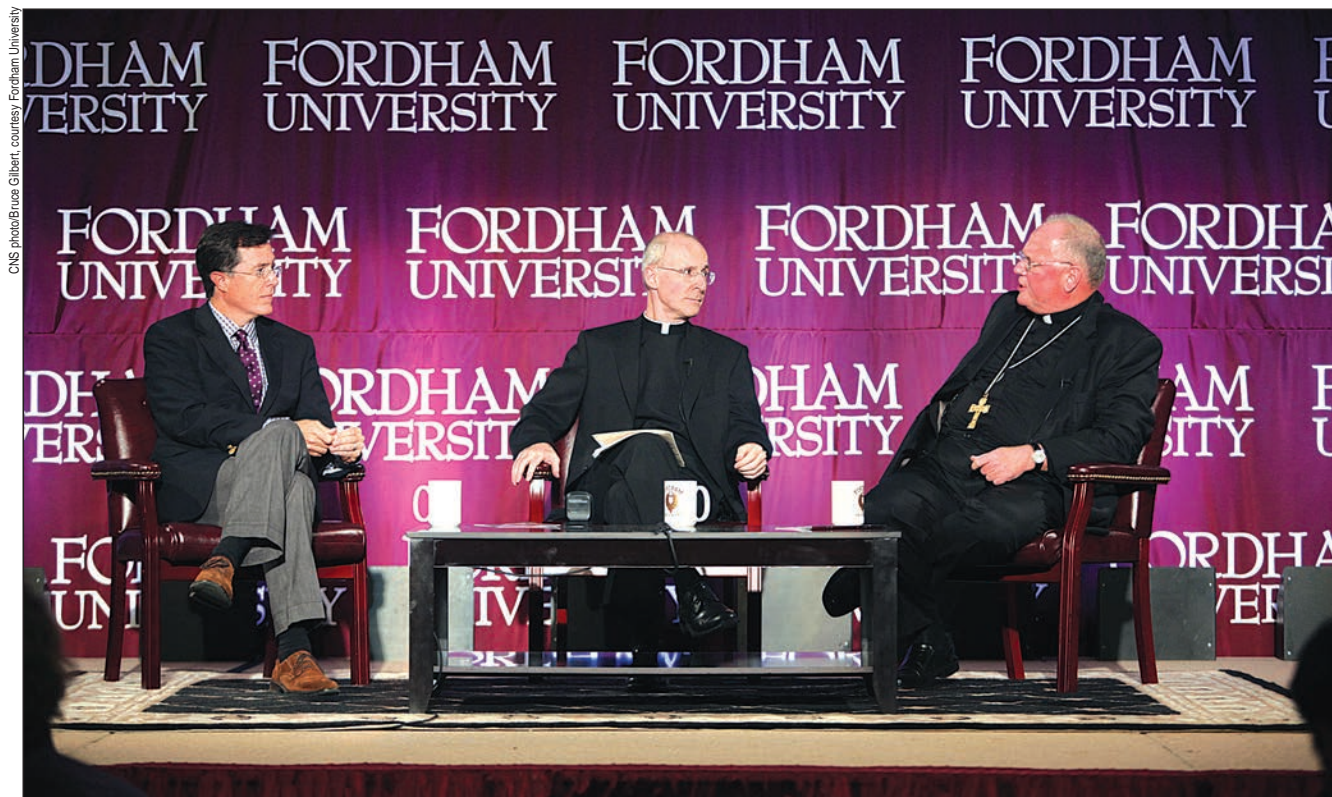
“Lord knows there are plenty of Good Fridays in our lives, ... but they will not prevail,” he said. “Easter will. As we Irish claim, ‘Life is all about loving, living and laughing, not about hating, dying and moaning.’”

In his remarks, Colbert said, “If Jesus doesn’t have a sense of humor, I’m in huge trouble.”

He said that although some comedians make jokes at the expense of religion, specifically Christianity, Colbert explained he only makes jokes about what he called “people’s misuse of religion” in politics and other arenas.

As part of the performance/discussion, Colbert joked with Cardinal Dolan about the new English translation of the *Roman Missal*, implemented last fall, calling the language stilted and overly formal.

He pointed out the translation of the Nicene Creed in which the phrase “one in being with the Father” was replaced with “consubstantial with the Father.”



Political satirist Stephen Colbert, Jesuit Father James Martin, moderator, and New York Cardinal Timothy M. Dolan are seen during a conversation about humor, faith, joy and the spiritual life on Sept. 14 at Fordham University in the Bronx section of New York.

“Consubstantial?” Colbert asked incredulously. “It’s the creed ... not the SAT prep,” referring to the national university entrance examination.

After the presentation, Father Martin said in an interview that the evening at Fordham “wildly exceeded anyone’s expectations. It was truly a once-in-a-lifetime event, and I think that the crowd sensed that as soon as the two men walked out on stage.

“I thought that the energy of those 3,000 students was going to lift the roof off of the Fordham gym.”

Afterward, several students remarked that they were especially moved because Colbert and Cardinal Dolan were honest and open about their deep love for the Catholic faith.

Father Martin added that toward the end of the evening, as Fordham’s president, Jesuit Father Joseph McShane, “was thanking Mr. Colbert, the cardinal leaned over to me and said, ‘This is the new evangelization.’ Amen to that.” †



Fordham University student Tim Luecke produced this artwork for the “Cardinal and Colbert” event at the university on Sept. 14. The conversation included humor, faith, joy and the spiritual life. Pictured in the illustration are political satirist Stephen Colbert, New York Cardinal Timothy M. Dolan and Jesuit Father James Martin, moderator.



REASON #10

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