



The

Criterion

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Differing doctrines

Mormon belief differs from Protestant teachings, page 7.

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

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

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

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

The period studied was mid-2009 to mid-2010.

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

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

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

High-profile incidents dominated the social hostilities category, including the November 2009 shooting spree by Army Maj. Nidal Hasan that killed 13 people and wounded 32 others at Fort Hood, Texas; the "underwear bomber," Umar Farouk Abdulmutallab, who tried to set off a bomb

See RESTRICTIONS, page 2

File photo by Mary Ann Garber



'Built on a strong foundation of rock'

Bishop Christopher J. Coyne, apostolic administrator, blesses members of the congregation at the conclusion of the March 25 Mass of Dedication at the new St. Mary-of-the-Knobs Church in Floyd County. Bishop Coyne has now led the Church in central and southern Indiana for more than a year since the Sept. 21, 2011, resignation of Archbishop Emeritus Daniel M. Buechlein.

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

By Sean Gallagher

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

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

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

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

The following is an edited version of that interview.

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

A. Archbishop Daniel's health is fine. He's not sick or dealing with any kind of chronic illness. He's just continuing to recuperate from the effects of the various illnesses and ailments that he had prior to the even more serious reality of the stroke that he suffered in March of 2011.

He's well taken care of at Saint Meinrad. The monks and the staff there are doing a fine job for him. And he's continued to keep himself busy with his writing and his prayer.

Q. When should we expect the Holy Father to appoint a new archbishop for us?

See ANNIVERSARY, page 8

'Doing the right thing' guides award recipients

By John Shaughnessy

It's one of the best compliments ever given. In describing Providence Sister James Michael Kesterson, a friend once said, "She



Scholarship and Career Achievement Awards

must have a direct line to heaven. Whenever I ask her to pray, it goes well."

Sister James Michael prefers to put the focus on God, believing in this approach to life: "Do your best. God will do the rest."

It's a philosophy that has marked her 83 years of living and more than 60 years of giving to others as a Catholic educator in the archdiocese. It's also a way of life for the two other Catholics from the archdiocese who will join Sister James Michael in being honored during the Celebrating Catholic School Values: Scholarship and Career Achievement Awards

event in Indianapolis on Oct. 30.

This year's Career Achievement Awards recipients are Sister James Michael and Dennis Sponsel, chairman of the Mother Theodore Catholic Academies board. Fred Klipsch will receive the Community Service Award for his leadership as the president of School Choice Indiana and the Educational CHOICE Charitable Trust.

Here is a glimpse of the three recipients and the differences they make for others.

Sister James Michael Kesterson

The measure of Sister James Michael's life can be taken in this anecdote she once shared from her days as a teacher at a Catholic school in Illinois, in the affluent community of Evanston. After school, many of her students chose to stay with her because their parents weren't home. Some told her that the only person they had to go home to was the maid.

"They would come over on Saturdays, too, because they knew I would be listening to the

Notre Dame games," she recalls. "We'd listen to the game together, and then I'd take



Sr. James Michael Kesterson

them over to the gym to play. They came from good homes. They just needed extra attention."

The measure of Sister James Michael's life can also be taken in her remarkable career of 60 years in education, including 32 years as the principal of St. Jude School in Indianapolis. During that time, the school earned two Blue Ribbon School awards for excellence from the U.S. Department of Education.

"My blessing was to be with the children

See EDUCATION, page 2

EDUCATION

continued from page 1

all those years—to help them, to teach them, to see them grow,” says Sister James Michael, who also served as principal of Our Lady of the Greenwood School in Greenwood and as a teacher at the former St. Andrew the Apostle School in Indianapolis.

The measure of Sister James Michael’s life can also be taken in the ways she has continued to live her faith since she retired in 2010.

She teaches in the after-school, religious education program at St. Anthony Parish in Indianapolis. She is on the planning committee for the 175th anniversary celebration of St. John the Evangelist Parish in Indianapolis. And she volunteers part-time in the Archives of the archdiocese.

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

Dennis Sponsel

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

He recalls his Catholic Youth Organization football coach, who always stressed mental

toughness in overcoming challenges. And he has never forgotten the priests, religious sisters, teachers and other parents from his childhood and youth, who set an ever-present example of doing the right thing, giving from the heart and caring about others.

“Those are the values I believe in and try to live by,” says Sponsel, a member of St. Barnabas Parish in Indianapolis.

Sponsel credits that foundation of Catholic faith and Catholic education for his commitment to numerous volunteer efforts, including the United Way of Central Indiana and the Mother Theodore Catholic Academies, a consortium of Central Catholic School, Holy Angels School, Holy Cross Central School and St. Philip Neri School, all in Indianapolis.

“I’ve never let go of my connection to St. Philip Neri and the near east side being a major part of my life,” says Sponsel, who is also a graduate of the former Latin School in Indianapolis. “The roots are deep and strong. I realize the needs of the inner city, and that’s what drew me to helping those schools today.”

Those roots and values have also shaped his approach as the president and owner of



Dennis Sponsel

RJE Business Interiors, an office furniture dealership.

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

Fred Klipsch

Fred Klipsch could just focus on his own life, telling the story of how “I have been successful beyond belief.”

It would be the story of how a boy who grew up on New York Street in Indianapolis became the owner of several companies in



Fred Klipsch

the healthcare industry, and how he served for 22 years as chairman and chief executive officer of Klipsch Group Inc., a world-class speaker company based in Indianapolis.

Yet, Klipsch is more concerned about helping to create success stories from the lives of underprivileged children in Indiana.

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

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

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

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

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

Klipsch views his work for school choice as a way of sharing his blessings.

“I had a lot of positive support in my lifetime that not every child has access to today,” he says. “We’re all influenced by people who stand up and do the right thing on a regular basis.” †

Tickets, sponsorships available for celebration of Catholic education

Criterion staff report

A new format and focus will be introduced when the archdiocese holds its 17th annual Celebrating Catholic School Values: Scholarship and Career Achievement Awards event.

Instead of a formal dinner, there will be a large reception and a shortened program honoring the three people who will receive this year’s awards during the event from 6 p.m. to 8 p.m. on Oct. 30 at the Crowne Plaza Grand Hall at Union Station in Indianapolis.

This year’s Career Achievement Award winners are Providence Sister James Michael Kesterson, retired principal of St. Jude School in Indianapolis, and Dennis Sponsel, chairman of the Mother Theodore Catholic Academies board. Fred Klipsch will receive the Community Service Award for his leadership as the president of School Choice Indiana and

the Educational CHOICE Charitable Trust.

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

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

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

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

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

There are several levels of sponsorships available for this year’s event and scholarship program. Platinum sponsorships are available at \$15,000, gold at \$10,000, silver at \$5,000 and bronze at \$2,000. Individual tickets to the event are \$75.

For more information about the event, tickets or sponsorships, contact the archdiocese’s Office of Stewardship and Development at 317-236-1568 or 800-382-9836, ext. 1568. †

RESTRICTIONS

continued from page 1

while aboard a Detroit-bound flight in December 2009; and the May 2010 bombing attempt in New York’s Times Square by Faisal Shahzad, a Pakistani-born resident of Bridgeport, Conn.

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

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

On the world scene, Christians—as with

each of the past years of the study—were more frequently the target of religious restrictions.

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

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

Likewise, on the 10-point government restrictions index, Egypt topped the list followed by Indonesia, Maldives,

Saudi Arabia, Afghanistan, Iran, Uzbekistan, Eritrea, China and Syria.

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

In all, 37 percent of countries have high or very high restrictions on religion compared with 28 percent, which were found to have moderate restrictions, and 35 percent with low restrictions.

However, 75 percent of the world’s citizens live in countries with high or very high religious restrictions, up from 70 percent from year-before numbers, compared with 19 percent living in countries with moderate restrictions and 6 percent with low restrictions. †

Official Appointments

Effective immediately

Rev. Richard M. Ginther, pastor of St. Margaret Mary Parish in Terre Haute and St. Patrick Parish in Terre Haute, and dean of the Terre Haute Deanery, appointed director of the archdiocesan Office of Ecumenism and continuing as pastor of St. Margaret Mary Parish in Terre Haute and St. Patrick Parish in Terre Haute, and dean of the Terre Haute Deanery.

This appointment is from the office of the Most Rev. Christopher J. Coyne, apostolic administrator of the Archdiocese of Indianapolis. †

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Longtime married couples renew their vows at Golden Jubilee Mass

By Mary Ann Garber

On their wedding day 72 years ago, St. Gabriel parishioners Robert and Wannetta Hilbert of Connersville promised to love and cherish each other for the rest of their lives.

They were married on April 20, 1940, at St. Gabriel Church in their hometown of Connersville.

Father Robert Minton, assistant pastor, officiated at their nuptial Mass.

During seven decades of marriage, the Hilberts were blessed with four children, nine grandchildren and nine great-grandchildren.

The secret to their many years of marital happiness is simple, they said in separate interviews after the 29th annual archdiocesan Golden Jubilee Mass on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis.

"I tell him, 'Yes, dear,'" Wannetta Hilbert said with a smile.

"I always just say, 'Yes, honey,'" Robert Hilbert responded with a laugh a few minutes later.

They always talk through any disagreements, the Hilberts said, and try to settle their differences amicably every day through communication and a willingness to compromise, which has served them well over nearly three-quarters of a century.

The Hilberts were the longest married couple among 120 couples from parishes in central and southern Indiana at the special anniversary Mass celebrated by Bishop Christopher J. Coyne, apostolic administrator, who also presided as they renewed their nuptial vows.

Three diocesan priests were concelebrants, and two deacons assisted with the Mass.

The couples attending the liturgy represented 6,470 years of marriage, said David Bethuram, executive director of the archdiocesan Office of Family Ministries, which sponsors the Mass and a reception each September.

"In total, they have 452 children, 876 grandchildren, 225 great-grandchildren and 15 great-great-grandchildren," Bethuram explained at the conclusion of the liturgy.

After sharing a few stories about his parents in Massachusetts, Bishop Coyne thanked the large gathering of elderly Catholic couples for their inspirational witness to others by overcoming the tests of time, trials of economic hardships and challenges of health problems as they raised their families in cities, towns or rural areas.

"It is always a joy to be able to celebrate Mass," he said, "and to be able to come to a celebration like this is even a more joyful moment for all of us."

Photos by Mary Ann Garber



St. Gabriel parishioners Robert and Wannetta Hilbert of Connersville laugh at a joke by Bishop Christopher J. Coyne, apostolic administrator, during his homily for the 29th annual archdiocesan Golden Jubilee Mass for longtime married couples on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis. The Hilberts have been married for 72 years. He is 96 and she is 93.

Bishop Coyne praised the couples for honoring their love for—and daily commitment to—each other by faithfully upholding the sacrament of marriage even during the difficult times.

By your unconditional love for each other, he said, "you show us what God's love is like."

It was love at first sight for the Hilberts, who met at a baseball game with friends on a farm near Connersville.

He was the catcher, and after the game he caught her eye then later won her heart.

They began their married life on his \$1 a day income as a hired hand on a farm. He also worked as a mechanic then they bought 40 acres of her parents' farmland to grow corn and milk dairy cows while raising their four daughters.

When their twins graduated from high school in 1960, they moved to town, where he worked at the Ford automotive factory and she was employed at a school cafeteria.

After 27 years with the automaker, he retired at age 62.

Now 96 and 93, they have enjoyed a long and happy retirement together.

Newly married couples need to "have faith in God and not argue with each other," he said. "We talk over everything until we can agree on it. I don't think we have ever missed a morning kiss or a kiss goodnight. I'd feel bad if we couldn't be together."



Bishop Christopher J. Coyne, apostolic administrator, congratulates St. Barnabas parishioners John and Rosemary Mackell of Indianapolis during the archdiocesan Golden Jubilee Mass on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis. The Mackells have been married for 61 years.

(Photos of the archdiocesan Golden Jubilee Mass are posted online at www.archindy.org/photos. Pictures can be viewed and prints purchased at that link.) †

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Respect Life Sunday focuses on ending abortion

By Mary Ann Garber

Respect Life Sunday will be celebrated in the archdiocese on Oct. 7 with a Mass, awards presentation and prayer vigil for an end to abortion.

The archdiocesan events are part of the U.S. bishops' annual respect life campaign at dioceses throughout the country as well as the national Life Chain, an interdenominational, outdoor, pro-life prayer service.

This year's Respect Life Sunday theme—chosen by the bishops' Secretariat of Pro-Life Activities in Washington, D.C.—is "Faith Opens Our Eyes to Human Life in All Its Grandeur and Beauty."

In a statement announcing the annual pro-life observance, the bishops noted that, "The 40th anniversary of *Roe v. Wade* lands squarely within the Year of Faith. It is as if the Holy Father has given the Church in the United States a focused time to acknowledge the great sin of abortion with all its manifold consequences, and to embrace a time of penance and conversion.

"Above all, in this Year of Faith," the bishops stated, "may the Church and all its members become living witnesses to God's longing to forgive and to pour out his healing mercy upon all those who have promoted or been wounded by the culture of death."

Next year marks the tragic anniversary of four decades of legalized abortion in the U.S., which permits unborn babies to be killed during all nine months of pregnancy.

Prayers for an end to abortion will begin with the

archdiocesan Respect Life Mass at 1 p.m. on Oct. 7 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Father Stephen Giannini, vice chancellor and archdiocesan vicar for clergy and parish life coordinators, is the principal celebrant.

At the conclusion of the archdiocesan pro-life liturgy, an adult and youth will be honored for their distinguished volunteer service to the cause of life.

Catholics attending Respect Life Masses at parishes in central and southern Indiana will also pray for an end to abortion during the weekend liturgies on Oct. 6-7.

Pro-life prayers will continue during the Central Indiana Life Chain from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis as well as at other Life Chain observances throughout the state and nation.

Paula Stahl of Columbus, the Central Indiana Life Chain coordinator and member of Our Lady of the Most Holy Rosary Parish in Indianapolis, said the T-shirt this year is red and has a patriotic theme. The design features a baby, American flag and the message "Life, liberty and the pursuit of happiness—not just for some, but for all."

Other Life Chains in the archdiocese are scheduled for one hour at various times on Oct. 7 in Bedford, Bloomington, Brazil, Brookville, Columbus, Connersville, Greencastle, Milan, Richmond, Rockport and Terre Haute. These locations are among an estimated 1,500 cities and towns scheduled to conduct the pro-life prayer vigil on Respect Life Sunday. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994
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 John F. Fink, Editor Emeritus

Editorial

Catholic business leaders show profit and ethics can go together

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

The Vatican is convinced that the answer to the first question is a definite yes. In fact, it believes that being a business man or woman should be considered a vocation. The Pontifical Council for Justice and Peace has published a booklet titled *Vocation of the Business Leader*.

In a foreword to the 32-page booklet, Cardinal Peter Turkson, head of the council, wrote, "Business leaders are called to engage the contemporary economic and financial world in light of the principles of human dignity and the common good."

Earlier, in 2011, the Vatican had a seminar titled "*Caritas in Veritate: The Logic of Gift and the Meaning of Business*." The booklet grew out of that seminar on Pope Benedict XVI's 2009 social encyclical.

In reporting about the booklet and the seminar, the national Catholic newsweekly *Our Sunday Visitor* said that the booklet states that "businesses, at their root, are contributors to the common good, communities in which the human dignity of all members is recognized and respected, and instruments for the just distribution of wealth in society."

Undoubtedly, as has been demonstrated too often, business leaders can be subject to corruption when the only important thing is "the bottom line." Companies must make a profit or they will go out of business—to the detriment of their workers and customers.

However, it is possible to make a profit while integrating ethical principles in the policies of a company. Today, more and more Catholic businessmen and women are learning how to do that.

Legatus is an organization which is proving that successful business and Catholicism are compatible. It's composed of chief executive officers, chairmen, presidents, controlling owners, managing directors, managing partners and publishers—the men and women at the top of business organizations and their spouses.

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

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

Businesses such as the Indianapolis-based environmental



John Welch, the owner of Sofia Violins in Indianapolis, poses in his company's workshop on April 18, 2011. A member of St. Joan of Arc Parish in Indianapolis, Welch runs his business according to the principles of the Economy of Communion.

consulting firm Mundell and Associates and Sofia Violins work hard to turn a profit, but choose to use some of those earnings to develop businesses in Third World countries.

Through these efforts and those focused on building up local community organizations, Economy of Communion business owners also try to use their enterprises to foster a greater communion among all people, both on a local and global scale.

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

The booklet "*Vocation of the Business Leader*" addresses an obstacle that some business leaders might have—leading a divided life. "This split between faith and daily business practice can lead to imbalances and misplaced devotion to worldly success," it says.

It continues, "The alternative path of faith-based 'servant leadership' provides business leaders with a larger perspective, and helps to balance the demands of the business world with those of ethical social principles, illumined for Christians by the Gospel."

The booklet can be downloaded at www.stthomas.edu/cathstudies/cst/VocationBusinessLead/.

The article in *Our Sunday Visitor* gives examples of business men and women who put their faith into action in their work. It quotes Dave Cyr, a financial adviser, who said, "I get up every day and try to have my reflection or meditation every morning about what's important in life. When I get into my workday, I see numerous opportunities to practice my faith."

Thomas Muldowney, chairman of the board of Savant Capital, said, "If you set out to do the right thing, you will do very well. We don't have to do anything furtive or sneaky."

And Fran Morrissey, who, with her husband, John, runs The Morrissey Family Businesses in Rockford, Ill., said, "Definitely, God is the leader of our business."

—John F. Fink

Be Our Guest/John Garvey

Students would do well to spend time outside our 'linguistic empire'

Hablas espanol?

What do you call someone who speaks two languages? Bilingual. And three languages? Trilingual. And someone who speaks just one language? An American, of course.



It's an old joke that speaks for itself, but behind it there's a long back story. We Americans are victims of our own success—with a bit of the credit going to our British forebears.

By the 19th century, the sun never set on the English language. And its world dominance came with the rise of America's military and then economic power in the mid-20th century. It has turned us all into linguistic imperialists.

English is the mutt of European languages, having borrowed heavily from nearly every linguistic family on the continent. Its diversity of background has made it one of the most subtle, nuanced and difficult languages in the entire world. English spelling, which has been settled for only a couple of centuries, nonetheless contains nearly as many exceptions as rules.

It is also perhaps the most entrepreneurial language. Unlike others—French, for example, whose purity is strictly guarded by an established authority—English vocabulary remains a virtual free-for-all, with thousands of new words simply invented and widely accepted every year. The same is true of English usage and even English grammar, whose evolution over short periods is shockingly fast.

Nearly every European learns English in school. So do many Asians, Africans and Latin Americans. It has become the language of commerce and world culture, much like Latin in the Middle Ages and common Greek in the ancient Mediterranean world. It is the only approved language for pilots and air-traffic controllers to use when airplanes take off and land in 157 countries around the world.

This has struck me during my visits to universities in Italy, Spain, Argentina and

Chile, and in receiving visitors from Taiwan, China, Ukraine and Poland. We almost always speak English to one another.

Oddly, that's why I come away from these visits feeling inadequate. How is it that the rest of the world speaks several languages, and we Americans know only our own? Our success as linguistic imperialists has moved other people to learn our language, but Americans feel almost no need to learn theirs.

The demand for learning foreign languages among our young people varies with the prominence of the countries where they are spoken. When I was young and the Cold War was hot, everyone wanted to learn Russian. Today, it's Chinese and Spanish, the two most widely spoken native tongues in the world.

There is a growing demand for Chinese and Arabic in our Department of Modern Languages and Literatures at The Catholic University of America, but the most popular is Spanish, the second most commonly used language in the United States and the most widely used in the Catholic Church.

Almost 40 percent of the world's Catholics live in Latin America, and 40 percent of Catholics in the United States are Hispanic.

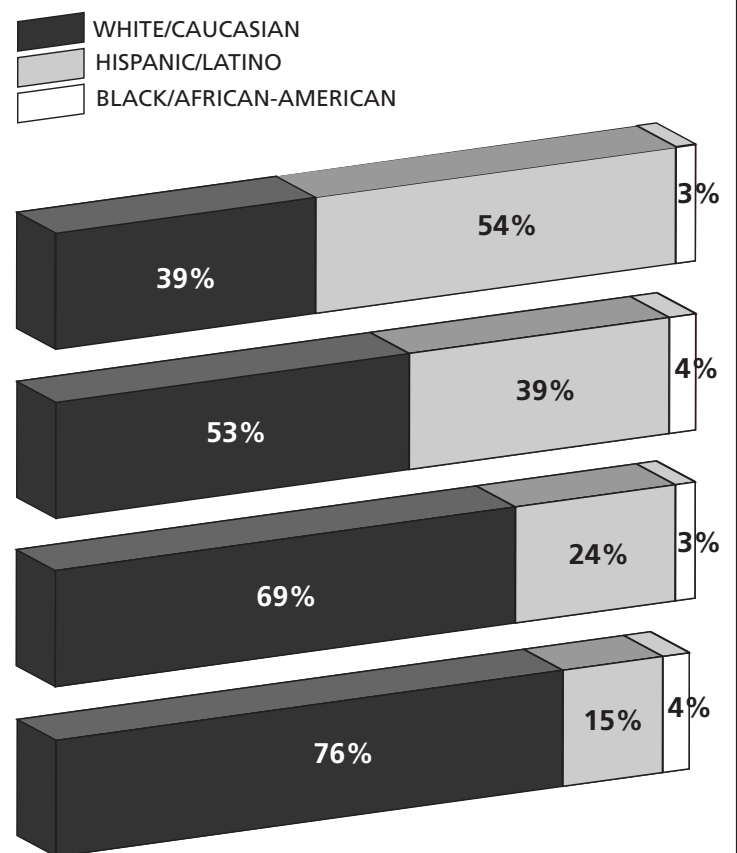
It's my job to think about how to educate our children, and this prompts me to think about two things.

One is what a great gift it is for children to grow up in a home where people speak a language other than English. It is the easiest way to pick up a second language. It comes naturally, without tests or homework, and gives one a flawless accent.

The other thing is that every college student should study a foreign language. Even better, everyone should spend a year of his or her academic career in a non-English-speaking country. There exists in the academic world a tension between the two goals of broadening students' cultural horizons and preparing them for future careers. I cannot think of anything else that advances both goals so well as time spent outside our linguistic empire.

(John Garvey is president of The Catholic University of America in Washington, D.C.) †

Catholic Population by Generation



Source: CARA Catholic Poll 2010

©2012 CNS

New Brebeuf leader stresses faith in school's 50th year

By John Shaughnessy

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

As the new president of Brebeuf Jesuit Preparatory School, Jesuit Father Jack Dennis has also been quick to make changes and add touches that stress the Catholic character of the north side Indianapolis private high school.

He has changed the school's religion curriculum to connect more closely with the directives of the bishops in the United States, teaching the foundations of Catholic community to freshmen, the study of Scripture to sophomores, social justice and morality to juniors, and world religions to seniors.

He has taken a painting of St. Ignatius Loyola—the founder of the Jesuits—that was on the floor of the school's chapel and hung it prominently on a wall of the school's main entrance.

He has required teachers to begin each class with a prayer. And he also has plans to showcase the statue of St. Ignatius that stands outside the school's entrance, a statue that he views as being hidden among too many surrounding shrubs, trees and plants.

"We're a traditional, Catholic Jesuit high school with a non-traditional student body," Father Dennis says. "We're going to own our identity. The Jesuits run Catholic schools. And Catholic comes before Jesuit. We're owning that. There's a place at the table for everyone—Catholics and non-Catholics. I was talking to a Muslim student this morning. He said, 'I don't think of myself as different because no one here thinks of me as different.'"

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

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

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

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

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

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

"The kids add a diversity I haven't experienced before. It's such a positive thing," says Father Dennis, who previously served as director of campus ministry at Loyola University Maryland in Baltimore, his hometown.

"I've watched the white kids and the black kids, the biracial kids, the Latino kids and the Asian kids—and how they socialize together. At the heart of this school—of every Ignatian school—is inclusion. And I find this school includes everybody."

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

"I want them to learn to discover who God wants them to be," he says. "I want them to learn to love themselves for who they are. I want them to lead a higher, moral, ethical



Jesuit Father Jack Dennis, second from left, the new president of Brebeuf Jesuit Preparatory School in Indianapolis, poses on Sept. 19 with sophomores Michael Vieth, Levante Bellamy and Olivia Malatestinic.

life. That's really important to me."

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

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

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

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

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

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

By Brandon A. Evans

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

Here are some of the items found in the Sept. 28, 1962, issue of *The Criterion*:



- Pope pays special tribute to Archbishop [Schulte] on jubilee
- Colorful procession will open Council

"VATICAN CITY—On the morning of October 11, Pope John XXIII will intone the *Veni, Creator Spiritus*—the ancient hymn of intercession to the Holy Ghost—before some 2,500 cardinals, patriarchs, archbishops and bishops gather in the great Hall of the Benedictions of the Vatican Palace. The prelates will then move in procession down the hall, pass under a staircase through a bronze door leading to the great square of St. Peter's Basilica

and finally enter the great mother church of Catholicism. This, the Vatican Radio reported, is how the long-awaited Second Vatican Council, more than three years in preparation, will begin."

- Moral complexities in surgery cited
- Vatican cautions on use of mass media
- Open experiment in 'shared-time'
- The laity reveal their hopes: Results of U.S. survey on the Council

"To capture some of the hopes and expectations of American Catholics, Eucharist magazine conducted a sample survey of their opinions on some of the subjects which will be discussed. The most important conclusion of this survey is that Americans are ready to follow the Holy Father and the bishops on the road to renewal. They are looking for a strong voice to lead and guide them, a mother willing to trust their generosity, and to use their talents."

- Airport center to serve bishops
- Three-year ND project: Indiana diocese will be pilot

for U.S. Catholic school study

- Bar distortion in church art
- Catholic Action groups under attack in France
- 'Ecumenical World Series'
- First bishop consecrated in Sweden in centuries
- World's largest mosaic installation underway
- Nothing sacred about football
- Parents and First Communion
- 14-man fire department keeps watch in Vatican
- Support prayer ruling 'with reservations'
- Public school officials in St. Louis 'worried'
- Britain sees council aid to conversion efforts
- Shared-time draws doubt
- Prayer in schools: Predict clarification of High Court ruling
- Magazine articles explain Jewish stand

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

Our Lady of Fatima Retreat House



Prayer as Attentiveness
A Celebration of the Ministry of
Our Lady of Fatima Retreat House
with

Pastor Philip Gulley

November 5, 2012

6:00 pm - 9:00 pm

**Knights of Columbus Hall
2100 East 71st Street,
Indianapolis**

Author, gifted story-teller, and Quaker Pastor Philip Gulley will be with us sharing his thoughts on the gift of prayer as our keynote speaker for this evening of thanksgiving.

Enjoy a wonderful dinner and entertainment provided by the Southside Jazzers

Reservations are requested no later than Monday, October 28th No charge-goodwill donations gratefully accepted.

Contact us at Fatima@archindy.org or (317) 545-7681 (ask for Mary Lechtanski)



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Our Lady of Fatima Retreat House



**The Spiritual Exercises of
St. Ignatius of Loyola**

A Day of Reflection with
**Mary Schaffner &
Fr. Peter Marshall**

**October 20, 2012
8:30 am - 2:30 pm**

Mary Schaffner, Associate Director of Spirituality Ministries for Our Lady of Fatima Retreat House, and Fr. Peter Marshall, Administrator of Holy Rosary Parish, will present this day on Spirituality within the context of St. Ignatius of Loyola.

Learn more about what Ignatian Spirituality is and how it can become an integral part of your prayer life leading to a deeper connection with God and with others—a way to 'find God in all things'.

\$38 per person includes continental breakfast, the program, and materials.



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Events Calendar

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.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **"Chili Cook-Off and Festival,"** Fri. 5-10 p.m., Sat., chili cook-off, noon-3 p.m., festival, 6-10 p.m., games, food, music, silent auction, festival times may change closer to event. Information: 317-356-7291.

September 29

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Archdiocesan Office of Multicultural Ministry, Hispanic Ministry, "Serving One Another—Hispanic Presence in the Archdiocese,"** for all who minister, serve and volunteer at a parish or school with a Latino presence, 9 a.m.-5 p.m., Dr. Timothy Matovina, keynote speaker. Information: 317-592-4068 or 317-236-1443.

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.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **"A Cup of Coffee with a Dose of Conscience,"** 9:30 a.m.-12:10 p.m., Dr. Kevin Schemenauer, assistant professor of theology at Marian University in Indianapolis, and others, presenters, snacks provided. Information and reservations: 317-403-5219 or estumpfjr@comcast.net.

September 30

Marian University, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **"Eucharistic Rosary Rally for Protection of Our Religious Liberties,"**

2-3:30 p.m. Information: 317-888-0873.

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

Fayette County Fairgrounds, 2690 N. Park Road, Connersville. St. Gabriel Parish, Connersville. **"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.

Knights of St. John Hall, 312 S. Wilder St., Greensburg. **St. Lawrence Parish Ladies Auxiliary and Knights of St. John, "Fall Festival,"** 10:30 a.m.-2 p.m., turkey and roast beef dinners. Information: 812-663-7893 or bertha.head@gmail.com.

October 2

St. Joan of Arc School, Doyle Hall, 500 E. 42nd St., Indianapolis. **Family seminar and workshop on ways to end**

bullying, Jodee Blanco, presenter, 7-8:30 p.m., no charge. Information: 708-873-9225 or melissa@jodeeblanco.com.

Northside Christian Church, 4407 Charlestown Road, New Albany. **Right to Life of Southern Indiana, semi-annual "Proudly Pro-Life Banquet,"** Joyce Oglesby, keynote speaker, 6 p.m., \$20 per person. Information: 812-945-1116 or rtlsoin@att.net.

October 3

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors,** Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "The Rosary—Praying the Gospel,"** Franciscan Sister Joan Miller, presenter, 7 p.m. Information: 812-379-9353, ext. 241, or tracanelli@yahoo.com.

October 4

St. Joan of Arc Parish, Doyle Hall, 4217 N.

Central Ave., Indianapolis. **"Religion and Politics—Contradictory or Compatible?"** 7 p.m., Glenn Tebbe, executive director of Indiana Catholic Conference, presenter. Information: 317-283-5508.

October 5

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

October 6

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

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

October 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday,** Mass, 1 p.m., Central Indiana Life Chain,

2:30-3:30 p.m. Information: 317-236-1521 or mbarnes@archindy.org.

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

St. Joseph University Parish, Georgian Room, 113 S. 5th St., Terre Haute. **Pro-life presentation, viewing of Bella,** popcorn and drinks provided, 4 p.m. Information: 812-232-7011.

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

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

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

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.

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mount St. Francis. **St. Francis of Assisi retreat, "Rebuild My Church."** Information: 812-923-8817 or retreats@mountsaintfrancis.org. †

'Celebrate Life' concert is Oct. 6 at St. Bartholomew Parish in Columbus

A 'Celebrate Life' concert will be held at 7 p.m. on Oct. 6 at St. Bartholomew Parish, 1306 27th St., in Columbus. The concert is sponsored by the St. Bartholomew Parish Teens for Life group and features a celebration of life in song. The event is free.

Various local talents as well as the St. Bartholomew Choir will perform popular and sacred music filled with life-affirming messages. Each song will

have a pro-life introduction written by the Teens for Life members.

Songs will include Whitney Houston's "Miracle," Josh Groban's "You Raise Me Up" and a regular church song, "The Servant Song."

The concert commemorates Respect Life Week and is part of parishioner Mariel Padilla's high school senior project.

For more information, call 812-379-9353. †

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

Holy Guardian Angels Parish, 405 U.S. Highway 52, in Cedar Grove is hosting an ongoing series of devotions on the first Saturday of each month at 8 a.m.

The devotion includes Mass, exposition of the Blessed Sacrament, recitation of the rosary, confession, meditation and petitions. Refreshments will be served following the prayer time.

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

The devotion is to be kept for

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

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

All are welcome to attend this series of devotions at Holy Guardian Angels Church.

For more information, call 765-647-6981. †

VIPs



George and Margaret (Stahl) Strack, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 29.

The couple was married on Sept. 29, 1962, at Sacred Heart of Jesus Church in Indianapolis.

They are the parents of four children, Andrea Carver, Theresa Chaniga, Jeanine Currans and David Strack. They also have six grandchildren. †

'Taste of Italy' street festival is Oct. 13 at Our Lady of the Most Holy Rosary Parish

Catholics who were disappointed by this year's temporary cancellation of the annual "Italian Street Festival" at Our Lady of the Most Holy Rosary Parish in Indianapolis now have a reason to celebrate.

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

The festival will feature live music all

day, various Italian foods, products, beer and wine. Admission is free.

After the cancellation of this year's June street festival, Iozzo's owners felt that it was important to continue celebrating Indianapolis' Italian culture.

Some of the funds raised at the event will be donated to the parish to help sponsor the original "Italian Street Festival" on June 14-15, 2013.

For more information, log on to www.facebook.com/TasteofItalyFestival or call 317-974-5077. †



Ribbon cutting at Benedict Inn

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

Teachings make Mormons different from Protestants

WASHINGTON (CNS)—With Mitt Romney at the top of the Republican Party's presidential ticket and Rep. Paul Ryan as his running mate, the Republicans for the first time do not have a Protestant on the ticket.

Ryan, the vice presidential candidate, is Catholic. GOP presidential hopeful Romney is a member of the Church of Jesus Christ of Latter-day Saints, and as the Catholic News Service *Stylebook on Religion* notes, "It is not a Protestant church."

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

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

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

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

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

Catholics and other Christians believe that God, Jesus and the Holy Spirit are three persons of a triune God, while

Latter-day Saints believe them to be separate persons.

Another point that distinguishes them from Catholics and Protestants is their *Book of Mormon*, four books that are appended to their religion's Bible. The books are considered "extracanonical" by Christians, and are not included in Catholic or Protestant Bibles.

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

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

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

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

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

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

courts almost since it passed.

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

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

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

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

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

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

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

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

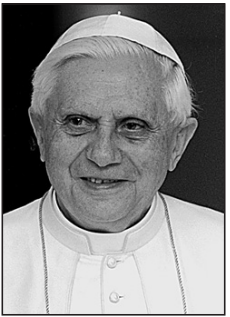


The temple of Jesus Christ of Latter-day Saints in downtown Salt Lake City is seen illuminated in late January. With Mitt Romney, a Mormon, at the top of the Republican Party's presidential ticket and Rep. Paul Ryan, a Catholic, as his running mate, the Republicans for the first time do not have a Protestant on the ticket.

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

In the poll, 46 percent of U.S. Latter-day Saints say they face a lot of discrimination, and six in 10 think that Americans are uninformed about their religious beliefs. Sixty-three percent also think that Americans are "becoming more likely to see Mormonism as part of mainstream society," and 56 percent feel the country is ready for a president who belongs to the Church of Jesus Christ of Latter-day Saints. †

Bishops must courageously proclaim the Gospel, pope tells new bishops



Pope Benedict XVI

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

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

Pope Benedict told them that as members of the College of Bishops, "you always must have a special

concern for the universal Church—in the first place by promoting and defending the unity of the faith."

Beginning their ministry as bishops close to the 50th anniversary of the Second Vatican Council and the opening of the Year of Faith on Oct. 11, the new bishops must focus on being "teachers and heralds" of the Gospel and of the Catholic faith, the pope said.

"Your priority concern is that of promoting and sustaining a stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith," the pope said.

Pope Benedict told the bishops that their call to lead was not a call for them to try to do everything themselves or find a few close associates to help.

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

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

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ANNIVERSARY

continued from page 1

A. Over the past four or five years, it's been taking between 10 to 15 months for bishops to be named to dioceses. This is an archdiocese, which means that you're looking at the appointment of somebody who has some responsibility for all of the dioceses in the state of Indiana.

Usually, it would not be a junior bishop like myself. You'd probably settle on someone who'd be a little bit older because he would have some more experience of being the bishop of a diocese. Because if they're going to oversee other diocesan bishops, they should have some experience themselves in that matter.

We're at 12 months now. So I expect that we should be receiving the call within the next few months. If we don't, that may be for the Holy Father's own reasons, which I'm not privy to.

But the archdiocese is doing fine. We're continuing to move forward in doing the good work of Christ as Catholics, but also moving forward into the Year of Faith.

Q. How might this Year of Faith be a preparation for Catholics in central and southern Indiana to receive our new archbishop when he is appointed?

A. If the new archbishop is received in the manner that I was received as an auxiliary and now as apostolic administrator, he will be a lucky man. The people of southern and central Indiana in the Archdiocese of Indianapolis have been nothing but kind and welcoming and affirming to me as a bishop, especially as someone who comes from a foreign land like New England.

I would see that, in the normal course of things, people would continue to pray for our next archbishop, but also work to be people that are welcoming and open to the new possibilities that this man is going to bring as archbishop to our archdiocese—new endeavors, a new way of thinking perhaps about old ways of doing things.

That would be done regardless of whether this was the Year of Faith. I think the Year of Faith does offer us an opportunity to move beyond just those things that we would do in the normal course of events, and begin to explore who we are as Catholics and, most especially, who we are in our relationship to the Lord Jesus Christ as the second person of the Trinity, but also as the Body of Christ in the Catholic Church.

Q. Now that we have passed the first anniversary of Archbishop Buechlein's retirement, how have things changed in the archdiocese and how have they stayed the same?

A. The Holy Father appointed me as apostolic administrator, which pretty much means that I was given the normal authority of governance and administration. So, for the most part, the archdiocese has been able to move forward as if there was a normal archbishop in place to govern, lead, pray and worship with the community.

The one thing that does change as a result of the one year anniversary is that I can now name pastors. Prior to this, I was only allowed to name administrators of parishes. Canon law does require me to consult with the Board of Consultors of the archdiocese [a group of priests who advise the archbishop] about this, which I've done. And they have approved the naming of the eight men who are eligible to move from administrator to pastor. So we'll be installing a few of them in various parishes across the archdiocese.

But the few restricted areas that I have as apostolic administrator, such as not inviting new religious communities into the archdiocese, and also not having authority in the normal course of events to suppress parishes, those things still remain in place.

So, for example, while most of the work in the

Batesville Deanery has been completed, the recommendations that have been made can't be acted upon until a new archbishop has been named and he has an opportunity to look over the work.

Q. Catholics in the Batesville Deanery, like those in the Terre Haute Deanery before them, have been involved in a pastoral planning process called Connected in the Spirit. And Catholics in the deaneries in Indianapolis will participate in it next. Can we expect any actions to come forth from this process before a new archbishop is appointed and installed?

A. The Terre Haute Deanery work was done, and Archbishop Daniel had already made his decisions to affirm the recommendations of the men and women who had done the work in the deanery and had pretty much finished the canonical work of closing parishes. So that was able to be finished up in spite of his stroke.

The Batesville Deanery work had also begun prior to his stroke. And that has been completed, in terms of all the consultations that, up to this point, are necessary.

In Indianapolis, what's going to happen is that we're going to work with the priest and the parish life coordinators and the clergy leaders of the parishes to get the process up to the point where we would normally then go and meet with the lay folk. But we're probably not going to take it any further than that because to do so is to perhaps begin a process that can't be completed in any reasonable time frame until we have a new archbishop.

Q. What has it been like for you to serve the archdiocese over the past year as its apostolic administrator? What have been the blessings? And have there been any challenges for you?

A. It's been a very fast year. Honestly, I can't believe that it's already been a year since I was named apostolic administrator.

What I've learned over the past year and a half, and most especially in my time of being apostolic administrator, is to rely on a more consultative approach with the good people of the management council, chancery, and the priests and lay staff of the archdiocese, to be careful to listen more and make decisions that are more collegial than, perhaps, personal. So that's been a growth area for me.

The biggest blessing is how many people who constantly come up to me and tell me that they're praying for me. I've seen changes in my life that, for me, are miraculous in the sense that the person that I was when I came here to the Archdiocese of Indianapolis back in February of 2011 is still very much the same priest, the same man of the Church and a bishop now.

But I've noticed that there's a certain amount of charity and patience and forbearance in my life that I really have to believe has come out of all the people who are praying for me in the power of the Spirit that has helped me grow in those areas as a bishop.

Q. How widely have you traveled in the archdiocese both since coming here as an auxiliary bishop and later as apostolic administrator? Is there a way to measure that, perhaps in terms of miles driven or parishes visited?

A. I've gone from the northern point of Indianapolis to the southern point of Tell City and from the western point of Terre Haute and beyond to the eastern point of Richmond.

I'd say that I've visited more than half of the archdiocese. But I've probably encountered 90 percent of the parishes through confirmations and deanery gatherings.

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



Deacon Donald Dearman, left, and Bishop Christopher J. Coyne, apostolic administrator, elevate the Body and Blood of Christ during a Dec. 4, 2011, Mass at St. Rita Church in Indianapolis.

have about the life of faith of Catholics and their parishes in central and southern Indiana?

A. Two observations spring to mind immediately. One is the sincere Catholic faith that is present within the people of the Archdiocese of Indianapolis.

I think it's a part of the environment of the whole state, which is actually a very spirit-filled state. It treats religion and worship as a very serious and important part of people's lives.

I think the state of Indiana, in total, is ripe for the evangelization of Catholicism because it is such a fertile ground for religion in general. If we can bring the message of the truth of Catholicism to more people, we're going to see some good results in terms of people becoming a part of our true Catholic faith.

Second, what I see in the Archdiocese of Indianapolis is not a diocese that is shrinking, but one that is growing.

What we're experiencing, though, is a shift in demographics. While over the next few years we'll see some shrinkage in many parts of the archdiocese where parishes will be merged or clustered or closed, that's more because the number of people are simply no longer present in the farm communities and counties that have been in the past.

But we're also seeing growth, not just around Indianapolis, but around New Albany. We're seeing growth in and around towns like Greensburg, where I just blessed a new school. And hopefully we'll see the construction of a new and larger church there.

You look at the growth in some of the outlying areas around Indianapolis like Brownsburg, Greenwood, Greenfield and Shelbyville. The numbers are going up there. The numbers of Catholics as a percentage of the people in the counties of southern and central Indiana are growing as well.

Q. How can this time of transition be a time of hope for Catholics in central and southern Indiana?

A. It's a time of hopefulness about the future because it's shown how well the archdiocese can continue to function in a healthy way even in spite of the present apostolic administrator.

While we're waiting avidly for our next archbishop and we'll love him and embrace him when he comes, the health of the body of Christ is not dependent on one member alone, no matter how important he may be in the long term.

I like to think back to the story in Matthew 7 about the house that's built on a strong foundation of rock that, when the winds blow and the rains come, the house stands still.

Well, that's what the Archdiocese of Indianapolis is. It's built on a strong foundation of rock of all the people who have gone before us marked with the sign of faith, and all the thousands of people who now worship in all of our Catholic churches across our great archdiocese in southern and central Indiana. †

A letter from Bishop Coyne to the people of the Archdiocese of Indianapolis

My dear brothers and sisters in Christ:

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

My joy is founded on the manner of Catholic life and faithfulness that I have encountered in the people, religious and clergy of this great archdiocese. We are truly a Catholic people who seek to spread the good news wherever we are that Jesus is Lord to His praise and glory forever.

I am deeply grateful for everything you do for your parish and for the greater Church in central and southern Indiana.

As you are aware, we are still in a state of transition as we await the announcement of who our next archbishop will be. I, like you, continue to pray for the Holy Father, Pope Benedict XVI, as he discerns who will be our next Ordinary, but as to who it will be and when he will be named I have no idea. In the meantime, things are fine.

When I was named Apostolic Administrator, I was basically given normal powers of administration and governance, which has allowed for the regular course of ministry and work. I have been able to ordain priests and deacons, name priests as administrators of parishes, and direct the proper ecclesial and financial activities of the archdiocese for the past year. With this one-year anniversary, I am now able to name pastors and have subsequently named eight parish administrators as pastors. In addition, the long process of finding a new Chief Financial Officer for the archdiocese is just about completed, and I hope to be able to appoint him or her in the very near future.

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

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

and Catholic involvement in electing our next government officials.

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

Christopher J. Coyne

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

Prayer for a New Archbishop

O God, eternal shepherd, who governs your flock with unfailing care, bless the Church in central and southern Indiana with a new archbishop who will please you by his holiness and show us your watchful care. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen. †

Same-sex marriage is an issue for voters on state level this November

WASHINGTON (CNS)—This November, voters in a handful of states across the country will decide if state law should uphold traditional marriage or allow same-sex marriage.

Four states—Maine, Maryland, Washington and Minnesota—have ballot initiatives on the issue.

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

Opponents of same-sex marriage say legalizing such unions undermines the traditional roles of marriage and family.

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

So far, the economy, the budget, Medicare and the health care law have been the focus of the presidential race, and whether same-sex marriage is an issue that will carry much weight remains to be seen.

Former Massachusetts Gov. Mitt Romney, the Republican candidate, and President Barack Obama, the Democratic candidate, hold opposite views on legalizing same-sex marriage as do the platforms of their respective political parties.

Romney has stressed the need to preserve traditional marriage between one man and one woman. In May, Obama announced his support for same-sex marriage as a matter of civil rights, but polls have shown that his stance on this issue has had little effect on people’s voting plans.

The GOP platform calls the institution of marriage the “foundation of civil society.”

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

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

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

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

Archbishop J. Peter Sartain of Seattle and Bishop Blase J. Cupich of Spokane, Wash., released video statements urging Washington Catholics to reject

CNS photo/Peter Lockley



People in support of defining marriage as between one man and one woman attend a rally in front of the Maryland State Capitol on Jan. 30 in Annapolis, Md. This fall, voters in four states, including Maryland, will decide if their state’s laws should uphold traditional marriage or allow same-sex marriage.

the bill to legalize same-sex marriage in their state.

In early September, the Washington Catholic Conference, the public policy arm of the state’s bishops, published a pastoral statement on the referendum. If the new marriage law is accepted, it said, the civil meaning of marriage would be lost and replaced by a “genderless contract without reference to children.”

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

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

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

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

In Minnesota, where a constitutional amendment to

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

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

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

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

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

Twelve states permit civil unions. †

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



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

By Mary Ann Garber

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

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

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

On the third anniversary of her canonization, the humble saint’s life story will be presented in central Indiana in an original musical tribute written by Marty and Lorita Doucette, members of the Association Jeanne Jugan and Our Lady of Mt. Carmel Parish in Carmel, Ind.

“A Work Which Is Still Unknown—The Story of St. Jeanne Jugan” will be performed at 7 p.m. on Oct. 11 at The Palladium, a 1,600-seat auditorium in the Center for the Performing Arts at 355 City Center Drive in Carmel.

Admission and parking are free, but tickets are required by calling The Palladium’s box office at 317-843-3800.

A free-will offering will be collected at the conclusion of the performance as an opportunity for audience members to

participate in the Little Sisters’ ministry.

Last October, Mother Mary Vincent Mannion, superior of the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis, felt called by God to share the story of St. Jeanne Jugan’s life and ministry with a larger audience.

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

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

The Little Sisters operate 30 homes in the U.S. in addition to homes in 32 countries on five continents. In Indianapolis, 10 sisters, staff members and volunteers care for 96 residents.

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

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

Twenty-three years later, he is still healthy at age 74.

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

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

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

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

“... By God’s grace, she was able to fill a gap that existed because there was no social safety net for the poor at a time when France was going through a depression following the French Revolution,” Doucette said. “... She just happened to be the woman that God called to awaken people to the needs of the poor.”

(For more information about the Oct. 11 performance at The Palladium, log on to www.littlesistersofthepoorindianapolis.org.) †

Americans must defend their legacy of religious freedom, cardinal says

WASHINGTON (CNS)—Religious freedom has been an essential part of the United States since its beginning and is essential to its future, Washington Cardinal Donald W. Wuerl said in a Sept. 13 talk at Georgetown University. “The voice of faith has served and continues to function as the conscience of society,” the cardinal said in his keynote address.

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

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

“Our religious beliefs stand, as they have from the beginning, ready to serve our country in the public square, shedding the light of God’s wisdom into the heart of the great American experiment in religious pluralism and liberty, while at the same time contributing to the common good and fostering the natural and spiritual prosperity of our people,” Cardinal Wuerl said.

The cardinal’s address, titled “Religious Liberty in a Pluralistic Society: The Legacy of *Dignitatis Humanae*,” examined key principles from the Second Vatican Council’s Declaration on Religious Freedom, and how those ideas offer insight to the nation’s continuing legacy of religious freedom in a country with people of many different faiths who are united as American citizens.

That Vatican II document emphasized that “religious liberty proceeds from the dignity of the human person,” the cardinal noted. “*Dignitatis Humanae*” states, “in matters religious, no one is to be forced to act in a manner contrary to his own beliefs ... whether privately or publicly, whether alone or in association with others, within due limits.”

The implications of everyone’s shared human dignity and shared right to religious freedom mean that “it is the duty of every Catholic, then, to defend our own religious liberty and that of others,” the cardinal said.

Cardinal Wuerl warned of a “single monolithic secular point of view” that dominates much of the mass media and that would relegate religious faith to houses of worship, and

that even labels traditional moral teaching on issues like marriage as “discrimination” and “hate speech.”

He said in the face of that “increasingly bold, intolerant secular humanism,” Catholics can turn to *Dignitatis Humanae* as a map, guiding their defense of religious freedom.

“Religious liberty protects not only worship, but the good works that arise from faith,” the cardinal said, articulating another key principle of that Vatican II document. He said religious liberty is not only about praying or going to Church, but also having the ability to contribute to the common good through teaching the faith at religious-sponsored schools, and by performing works of charity at faith-based hospitals, health care institutions and social service agencies.

The Declaration on Religious Liberty, the cardinal said, emphasized that “the role of government is neither to bestow nor hamper that liberty, but rather to protect it.”

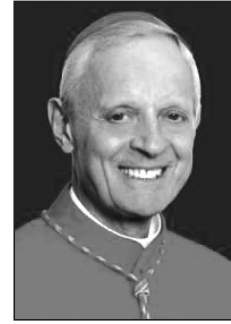
Religious freedom, he said, “is a natural right. Hence, it must be protected, not treated as a benefit granted us, but as something inherently ours.”

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

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

On religious freedom grounds, the cardinal and the nation’s other Catholic bishops have been outspoken critics of a mandate from the U.S. Department of Health and Human Services that would force Catholic institutions to provide health insurance coverage to employees for abortion-producing drugs, sterilization procedures and contraceptives that are opposed by Church teaching.

The mandate’s narrow exemption would protect houses of worship and institutions that primarily hire or serve members of their own faith, but would not exempt the vast majority of the nation’s Catholic schools, hospitals and charitable outreach programs. The Archdiocese of Washington and Catholic institutions



‘Religious liberty protects not only worship, but the good works that arise from faith.’

—Cardinal Donald W. Wuerl

across the country have filed lawsuits against the mandate.

The cardinal said the nation’s founders recognized the importance of religious freedom and the vital role that faith plays in our nation’s prosperity. He said that point was made by President George Washington in his farewell address in 1796, and has been underscored in recent years by Pope Benedict XVI.

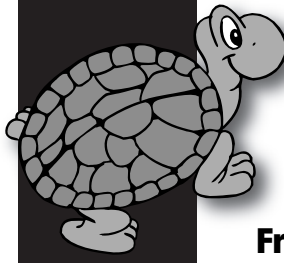
Cardinal Wuerl noted how people of faith helped move the nation to end slavery, adopt labor laws, enact civil rights legislation, and now work to defend the rights of the unborn.

“Politics, law and faith are mingled because believers are citizens. Both the Church and state are home to the same people,” he said.

Since the beginning of the United States, Catholics have been engaged in educational and charitable outreach, and should not be forced to abandon their principles as they carry out that work, said Cardinal Wuerl.

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

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




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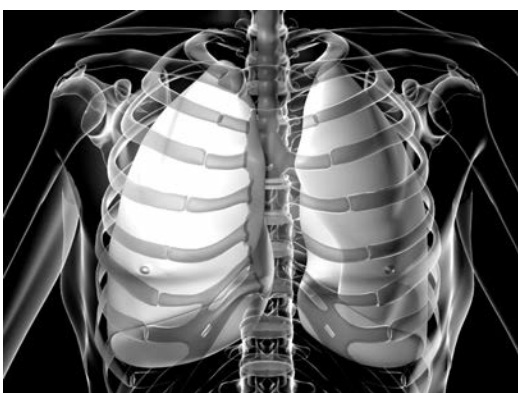
The Clinical Research Center of Indiana is conducting an asthma research study for individuals with asthma.

Adults may qualify for one of these studies if they:

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To see if you or your child qualifies, call:

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3266 North Meridian St. Ste. 900
Indianapolis, IN. 46208

Principal Investigator:
Clinical Research Center of Indianapolis
Phone: 317-924-8295 x224
M-F 9:00am-5:00pm

Church councils have had great variety over history

By Joseph Kelly

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

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

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

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

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

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

Most bishops have heavy administrative duties, and may not be current with theological trends. Therefore, the Vatican arranges for theological *periti*, Latin for "experts," to assist the bishops.

Often working behind the scenes,

periti are rarely well-known, although one Vatican II *peritus*, Father Joseph Ratzinger, is certainly well-known now as Pope Benedict XVI.

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

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

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

In the fourth century, all Church leaders vigorously debated the nature of the Trinity. How could Christians be monotheists and still believe in a divine Father, Son and Holy Spirit?

In 325, the Roman emperor Constantine called a council of the bishops to meet in a town named Nicaea.

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

The Council of Nicaea succeeded, creating the word "consubstantial"—now familiar to all Catholics—to describe the relation of the persons in the Trinity. It was a great step forward, which only an ecumenical council could have achieved.

Despite the success of Nicaea, councils have been rare. Only eight were held before the 12th century, and all were summoned by Greek-speaking Byzantine emperors. These councils used Greek for discussions and for the documents. The popes sent emissaries to the councils to



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

make sure that Rome's Church helped to guide the discussions.

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

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

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

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

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

Simply put, the councils have always manifested considerable variety.

One important constant has been the growing geographical range of the dioceses represented. Medieval councils

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

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

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

(Joseph Kelly is professor of Church history at Jesuit-run John Carroll University in Cleveland and the author of *The Ecumenical Councils of the Catholic Church: A History*.) †

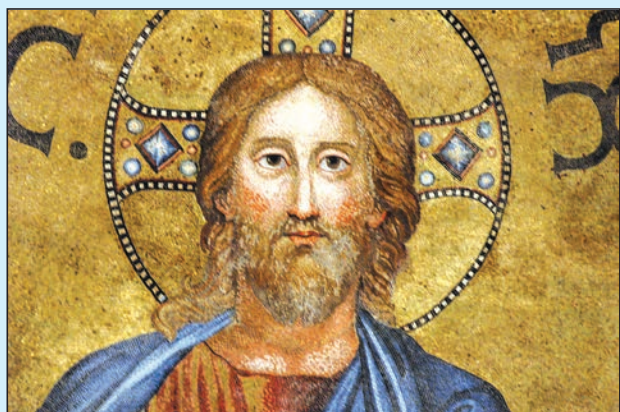
The Church's first four councils helped define key dogmas

By Christopher M. Bellitto

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

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

So it is best to consider Nicaea I (325), Constantinople I (381), Ephesus (431) and Chalcedon (451) all together. After all, no less an authority than Pope St. Gregory the



This image of Christ is found in the apse of the Basilica of St. Paul Outside the Walls in Rome. The Church's first four ecumenical councils defined key dogmas about Christ and the Trinity.

Great described these first four councils as being on the same level as the four Gospels.

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

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

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

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

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

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

Still, some wondered how the human in Jesus was related to his divinity. Was Jesus sometimes one or the

other? And what about Mary? Nestorius, a patriarch of Constantinople in the fifth century, was the protagonist of the next council to consider these questions—Ephesus in 431.

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

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

For the first time, a pope took a major role when St. Leo the Great sent his *Tome* as a statement of orthodox faith. Bishops shouted, "Peter has spoken through Leo!" Chalcedon settled centuries of doctrinal development and decades of debate by asserting a fundamental mystery of the Christian faith—Jesus is one person with two natures linked in a "hypostatic union." His human and divine natures are separate and equal.

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

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

From the Editor Emeritus/John F. Fink

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

For the past year, I have written about the biblical readings that appear in the Office of Readings, part of the Church's Liturgy of the Hours. Most of the readings serialize books of the Bible over a period of a week or more. However, there are also some readings that appear only for special feasts or other occasions.



St. Paul's First Letter to the Corinthians is one of them. Selections from that letter are read on Trinity Sunday; feasts of Apostles, doctors of the Church, virgins, and those who work with the underprivileged; and in the Office for the Dead.

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

Paul first went to Corinth, Greece, around the year 51. At the time, Corinth was an important seaport and commercial crossroads with various pagan cults and a good share of moral depravity. Paul began to preach about Christ to the Jews there, but they rejected him. Therefore, he turned to the Gentiles, where he had more success.

Paul was in Ephesus about the year 56 when he received word of factionalism and abuses among the Christians of Corinth. Even the majority of the community who were faithful had questions. That's why he wrote this letter.

In the first four chapters, Paul tries to correct divisions in the Church. He praises the work of Apollos, who preached about Christ after Paul left Corinth, but chastises those who said they belonged to him. They must belong just to Christ, he says, because he was crucified for them.

Chapters 5 and 6 concern moral disorders that were reported to Paul, including a case of incest. He tells the Corinthians that an immoral person sins against his own body, which is a temple of the Holy Spirit.

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

Chapters 11 through 14 concern the liturgy, including Paul's exposition of Christ's institution of the Eucharist at the Last Supper. He warns the Corinthians that "whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord" (1 Cor 11:27).

Chapter 13 is Paul's great paean to love, read frequently at weddings.

Chapter 15 is Paul's teaching about Christ's resurrection followed by his teachings about the resurrection of the dead. These are the readings that are read in the Office for the Dead. He tells us that our natural body will be raised as a spiritual body.

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

Cornucopia/Cynthia Dewes

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

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



Benedictine Father Julian Peters led a lively discussion after we viewed the movie, which is based on a short story by

Isak Dinesen. This famous Danish author is herself the subject of another popular film, *Out of Africa*.

Babette's Feast is about two older spinsters in a past century who continue leading an austere Protestant religious community long after the death of their father, who founded it.

The members practice self-denial as the righteous path to salvation, denying themselves all sensual pleasures. No alcohol, no rich food, no music except for somber hymns. To emphasize the mood of austerity, their home is a tiny village on the bleak northern seacoast of Denmark, marked by frigid, violent weather.

The beautiful and talented sisters abandon youthful dreams in order to satisfy what they perceive as their Christian duty as defined by their father.

One gives up marriage to a dashing young army officer with whom she has

fallen in love. The other girl's suitors summarily dismissed by the father, whose displeasure also causes her to reject a promising singing career in a distant city.

Instead, the girls embrace Christian virtue by bringing daily food to shut-ins and conducting prayer services for the community.

Into this strict group suddenly appears Babette, a refugee from France's civil wars, whose husband and son have been murdered. She prevails upon the sisters to give her room and board in return for her services as a cook and servant. They agree.

Unknown to them, Babette is an accomplished French chef, and her culinary talent soon pleases the sisters as well as thrilling their charity clients who enjoy tasty meals instead of the sisters' wretched gruel. The townspeople profit from Babette's skills as well since she is a shrewd shopper whose efforts soon improve the quality and prices of local food.

Years later, Babette learns one day that she has won the lottery for a fortune of 10,000 francs. The sisters expect that she will leave them now that she has means, but she surprises them by asking if she may create a feast for them and their community in honor of their late father and in gratitude for their kindness in taking her in. They agree reluctantly, not wishing her to spend her money on them.

Babette orders strange foods and wines,

linens, crystal and china. As the preparations progress, the sisters fear their community's virtue may be jeopardized by partaking of the luxurious food, not to mention wine. Their friends assure them that they will politely eat Babette's feast, but not corrupt themselves by enjoying it.

On the appointed evening, the guests arrive, including a lady accompanied by her nephew, the previously rejected army officer. Cautiously, they begin the meal with fresh turtle soup and a choice wine.

The worldly officer, now a general, appreciates the superb food and exclaims over the high quality of the wine. So the others, who are secretly enjoying everything, start to loosen up.

With course after course, wine after wine, the guests come to realize that pleasure can accompany God's grace. As they chatter and laugh, old rivalries are smoothed over and old sins forgotten. Tenderness, warmth and reconciliation fill the room.

Babette's feast is, in fact, a metaphor for the eucharistic feast in which God nourishes us with love and joy so that we might share these things with one another. And watching this movie is truly a religious experience.

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

Emmaus Walk/Debra Tomaselli

Evangelization 101 and a special delivery with everlasting benefits

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

"Stop running," I shouted at my daughter as she raced through the living room.

"What can we do?" she asked, wrestling her younger sister, Jenna, to the floor. "Can we watch TV?"

"Sure, you can watch cartoons," I mumbled.

Lynn, 7, flipped on the television set and Jenna, 3, jumped into the bean bag chair.

The baby was napping, and I was relieved that the TV would entertain the girls. I flopped onto the sofa, oblivious to the dirty dishes in the sink, smelly clothes in the hamper and stack of mail accumulating on the table.

Suddenly, there was a knock at my door. I jumped up, wondering who it could be. I ran my fingers through my tangled hair, smoothed my wrinkled shorts and searched for my shoes, surprised that anyone would have stopped by, unannounced, on a Sunday morning.

Certainly it was nobody important. I considered ignoring the caller, but the kids raced for the door and swung it open before I could stop them.

"Hi Deb," Wendy said. She was standing on my doorstep, surrounded by sunshine and blue skies. The rush of a cool breeze ushered its way in as I stood there, staring at her.

I barely knew Wendy. At least, she had never been to my home before. We met recently while volunteering in our children's computer classes at St. Mary Magdalen School.

Like me, she has three children, the oldest of whom attended school together. Like me, her husband traveled on business. Like me, she enjoyed chatting after Mass while the children played tag in the grotto.

But she was just an acquaintance. I didn't really know Wendy well, and I was surprised to see her on my doorstep. I just stood there, speechless.

"I noticed you weren't at Mass today," she said, "so I brought you this." Wendy handed me the weekly bulletin from our parish.

With that, I invited her in. She didn't stay long, and I don't even recall what the conversation was about. Perhaps I admitted

that I am struggling with grief from the recent death of my younger brother. Maybe I never mentioned it. I don't remember.

What I do recall is that someone cared enough to show up on my doorstep. Someone, in the name of the Lord, extended a hand to me when I needed it most. Someone stepped out of their comfort zone to bring the Church to me.

I was angry at God when Jim died. I often skipped Sunday Mass. I doubted my faith.

It was a long and perilous journey back. Many glorious moments lit the way but, even now, some 20 years later, Wendy's simple act of evangelization shines brightly. Her humble gesture provided direction, hope and inspiration during a critical crossroad in my life. I doubt that Wendy had a clue.

This Sunday, they will be distributing bulletins after Mass. Maybe it's time for me to make a special delivery—one with everlasting benefits.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Lessons can be learned during bedtime reading

I enjoy reading to my sons at bedtime. At present, I'm reading C.S. Lewis'



The Magician's Nephew to my 7-year-old son, Raphael, and 5-year-old son, Victor.

In years past, my 10-year-old son, Michael, liked it so much that I probably read it to him two or three times. Raphael and Victor have been lapping it up.

And I'm glad because it teaches in an entertaining way some crucial lessons about faith and morality.

Early in the book, one of the seven volumes of Lewis' *The Chronicles of Narnia*, a boy named Digory and his friend, Polly, have an encounter with Digory's strange Uncle Andrew. He tricks the children into being guinea pigs in his experiments with magic rings which he has made—rings that make anyone who touches them disappear into a strange world.

Uncle Andrew tells Digory that he got the material for the rings from his godmother while she was on her deathbed. She made him promise to destroy the material after she died.

"That promise I did not keep," Andrew told Digory, at which he responded, "Well then, it was jolly well rotten of you."

Uncle Andrew's reply is a classic line from the book. "Rotten?" said Uncle Andrew with a puzzled look. "Oh, I see. You mean that little boys ought to keep their promises. Very true: most right and proper, I'm sure, and I'm very glad you have been taught to do it.

"But of course you must understand that rules of that sort, however excellent they may be for little boys—and servants—and women—and even people in general, can't possibly be expected to apply to profound students and great thinkers and sages. No, Digory. Men like me, who possess hidden wisdom, are freed from common rules just as we are cut off from common pleasures. Ours, my boy, is a high and lonely destiny."

Uncle Andrew here tries to justify his treachery in forcing the children to be his guinea pigs by saying how much he has to sacrifice by possessing his "hidden wisdom." In actuality, it's the children who make the sacrifice by being sent into some unknown place while Uncle Andrew sits quietly in his attic study.

This scene eloquently reveals the contradictions and often unacknowledged dark side of moral relativism. Many people desire to be so tolerant of moral views different from their own that they say there are no universal rights or wrongs. What is true for one person isn't necessarily true for another.

Yet, it seems an instinctual part of the human condition to fight back against double standards. When celebrities, politicians, our bosses or even our neighbors seem to get away with doing wrong, we don't like it. We want people like Uncle Andrew to keep their promises. In his classic *Mere Christianity*, Lewis uses this strong inborn moral sense as an argument for the existence of God.

But if in our tolerance we become relativists, then we have to accept such a situation, which is a logical outcome of this moral worldview. As the saying goes, "In for a penny, in for a pound."

The acceptance of moral absolutes should not, however, make us intolerant bigots. In fact, in the same breath that we acknowledge the existence of universal rights and wrongs, we should affirm that humans are universally prone to making bad choices.

Bringing these two realities together without believing in a forgiving God who gives us the help that we need to do good and avoid evil would easily lead us to despair and even to holding to the simple but cruel principle that might makes right.

Thankfully, our belief in God—which is, I might add, a well-reasoned belief—makes all the difference and fills our days with hope and love.

If my sons can learn that lesson by listening to *The Magician's Nephew*, then bring bedtime on! †

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

The Sunday Readings

Sunday, Sept. 30, 2012

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

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

Numbers is the fourth book in the sequence of the Bible as the Bible now appears.



It is the fourth book in the series of five books called the "Pentateuch," borrowing its name from the Greek word for "five."

These five books, called in Hebrew the "Torah," form the basic law for Judaism, and together contain what came traditionally to be seen as the revelation of God to Moses primarily given during the Hebrew people's long and difficult trek across the Sinai Peninsula in search of the Promised Land.

As is so well evidenced elsewhere in these five books, at times people rebelled against Moses. They even deserted the One True God on occasion. Still, God forgave them and, through Moses, God guided them.

In the incident told in this reading, God inspired not only Moses, but also 70 elders who were wise and experienced men among the people. Impelled by this holy inspiration, the elders prophesied as, of course, did Moses.

Then two other men came onto the scene. They had not been among the 70 elders. Yet, God's spirit also inspired them, and they began to prophesy.

The people protested to Moses. How could anyone outside Moses and the 70 wise elders presume to speak with God's authority?

Moses refused to silence these two men, saying that he wished that all the people would be so inspired, so willing and so eager to proclaim the greatness of God.

For its second reading this weekend, the Church chooses a selection from the Letter of St. James.

As is usual in the New Testament, the identity of the author is not given in any detail. What was of primary importance in the early Church was that the authors of the Scriptures were from the generation of the Apostles. They believed that the author of

this letter was part of that generation.

This reading is very frank. It reminds us of the impermanence and, in the end, the uselessness of material things. The lure of material things can be not only a waste of time, but also deadly if it becomes our only objective.

St. Mark's Gospel furnishes the last reading.

St. John, an Apostle, approaches Jesus with the news that strangers are expelling demons, invoking the name of Jesus as their authority. Are they authentic? Or must they be stopped?

Jesus then says that anyone who truly believes in what he is preaching—and therefore believes in him—must be accepted.

His disciples must give water to the thirsty because the thirsty belong to Christ.

Reflection

Always in reading the Gospels, it is important to realize that these four great fundamental documents of Christianity came not from the time of Jesus, but from the Christian community as it existed decades after Jesus.

This Christian community included Jews—as did the audiences first to hear Jesus—but also gentiles.

As is inevitable in human gatherings, many instincts and traditions came forward. What transcends all these? It is the Gospel.

The Gospel this weekend calls us away from self-interest and struggle. It calls us to God. God empowers people to believe, to understand and to love.

Without God, we can do little. Genuine reward in life is in being with God and living for God. It requires faith and strength.

It also requires guidance. This guidance usually does not come singularly within ourselves. It never comes without God's grace and help.

Unwilling in divine love to see us go astray, God sends us messengers to lead us home.

Listen and watch. Hear God. Remember that God has sent the Apostles to us, and that they live in the Church.

The messengers may present advice that immediately is not acceptable to us. We often respond by questioning the messengers.

We must follow God's word. As Christians, we depend on God. †

Daily Readings

Monday, Oct. 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church

Job 1:6-22

Psalm 17:1-3, 6-7

Luke 9:46-50

Tuesday, Oct. 2

The Holy Guardian Angels

Job 3:1-3, 11-17, 20-23

Psalm 88:2-8

Matthew 18:1-5, 10

Wednesday, Oct. 3

Job 9:1-12, 14-16

Psalm 88:10-15

Luke 9:57-62

Thursday, Oct. 4

St. Francis of Assisi

Job 19:21-27

Psalm 27:7-9, 13-14

Luke 10:1-12

Friday, Oct. 5

Job 38:1, 12-21; 40:3-5

Psalm 139:1-3, 7-10, 13-14

Luke 10:13-16

Saturday, Oct. 6

St. Bruno, priest

Blessed Marie Rose Durocher, virgin

Job 42:1-3, 5-6, 12-17

Psalm 119:66, 71, 75, 91, 125, 130

Luke 10:17-24

Sunday, Oct. 7

Twenty-seventh Sunday in

Ordinary Time

Genesis 2:18-24

Psalm 128:1-6

Hebrews 2:9-11

Mark 10:2-16

or Mark 10:2-12

Question Corner/Fr. Kenneth Doyle

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

QI attend a small parish in a small town. I moved here recently, and am surprised at the low-cut tops, short shorts and short skirts worn by women at Mass.



Isn't there some kind of dress code for Mass attendance? (Iowa)

AOn the topic of proper dress for Mass, there are probably as many different

opinions as there are readers of this column.

I am not aware of any universal Church rule as to what constitutes appropriate dress for Mass attendance.

The closest reference that I can find is in the *Catechism of the Catholic Church*, which says, in reference to the reception of the Eucharist, "Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest" (#1387).

Later on, in discussing the virtue of purity, the catechism notes that, "Modesty is decency. It inspires one's choice of clothing" (#2522).

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

First, there are those who note that going to Mass is different from going to the mall.

If we were invited to meet the president at a dinner at the White House, says this opinion, we would certainly wear our nicest clothes.

So we should "dress up" in the same way when we go to meet Jesus in the Eucharist.

In the other camp are those who are reluctant to do anything that might discourage people from coming to church, and who feel that clothing for Mass can be casual and comfortable as long as it is decent.

I lean toward the second view and feel that in the summer men who come to Mass in collared golf shirts and Bermuda shorts are presentable.

However, I would certainly ask for more formality from Catholics who are serving as lectors or extraordinary ministers of holy Communion during the Mass.

Judgments on acceptable attire are probably best left to parishes because standards vary from culture to culture and place to place.

Often, parishes mention some general guidelines in their bulletins or on their websites.

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

- "any clothing that bares midriffs or cleavage,"
- "tight clothing meant to accentuate—to

draw attention to—various body parts that God considers, and that we ought to consider, sacred,"

- "short shorts—above the knee—or miniskirts."

That same parish cautions men against wearing "shorts"—yes, even during the summer months—and "tank tops."

The Vatican insists that tourists who are visiting St. Peter's Basilica in Rome adhere to a certain dress code, which is explained at the entrances by pictorial signs.

Men or women with bare shoulders—wearing tank tops—or dressed in shorts are routinely turned away from the basilica by the guards.

QI am aware of a dying man who resides in a city not far from me.

A devout Catholic, he is on his deathbed and wishes to receive holy Communion under both species.

The priest in his parish has apparently determined that Communion may not be brought to him in the form of wine, and the priest notes that the host alone suffices in order to receive Christ completely.

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

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

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

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

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

It might be helpful, here and elsewhere, to ask oneself, "What would Jesus do?"

Here is what I would do. Like many priests, I have a compact Mass kit that I use when traveling. In that kit are two small glass vials, with secure caps, for transporting the water and the wine.

I would put an ounce or two of wine into that vial and consecrate it at Mass at the same time that I consecrate the wine in the chalice. Later, I would bring that vial along with the host—or have an extraordinary minister of holy Communion do so—so that the dying man could receive the Eucharist under both species. †

My Journey to God

Teach Me, Lord

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

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

I take her gnarled hand in mine. Her lips speak not a word to me. In this moment, we become one

in the presence of the Holy Trinity!

My soul whispers, "Teach me, Lord, to caress each soul along the way, to quietly drink my pain in the cup you've poured, as I walk the same path as this gentle soul."

We seem to ignore those who journey ahead as if we are traveling different roads but this gentle Spirit next to me is your holy witness to what is—the shadow of my soul!

By Madelyn Denniston Keach

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

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.

ABEL, Patricia Ann, 81, Most Holy Name of Jesus, Beech Grove, Sept. 14. Mother of Donna DiSano, Pam Everitt, Pat Massimini, Joan Showalter, Ed and Steve Abel. Grandmother of 17. Great-grandmother of 13.

ANSPAUGH, Frederick, 72, St. Joseph, Shelbyville, Aug. 28. Husband of Lou Anne Anspaugh. Father of Christopher, Douglas, Jeffrey and Rodney Anspaugh. Grandfather of nine.

BARBARICH, Sophie, 94, Holy Trinity, Indianapolis, Sept. 8. Sister of Mary Barbarich.

BREUNIG, Anna Marie, 78, St. Pius X, Indianapolis, Sept. 13. Mother of Brenda Hayes, Nancy Pyle and Tim Breunig. Sister of Kathleen Ellis, Mary Willman, Bernard, John and Michael Seifert. Grandmother of 11.

BURRIER, Dale George, 67, St. Agnes, Nashville, Sept. 2. Husband of Janice Burrier. Father of Elizabeth Meek and Rebecca Wehrle. Grandfather of three.

CROSSEN, James B., D.D.S., 72, former member of St. Michael the Archangel, Indianapolis, Sept. 7. Husband of LaDawn Crossen. Father of seven surviving children. Brother of Barbara Wesling. Grandfather of 18.

ECKSTEIN, Herbert, 81, St. Nicolas, Sunman, Aug. 18. Husband of Marceda Eckstein. Father of Donna, Kevin, Larry, Nick and Philip Eckstein. Brother of Leonard and Mark Herbert. Grandfather of six.

ELIASON, Donald, 90, Holy Family, Richmond, Sept. 13. Father of Kathy

Huntington, Beth King, Donna Pay, Rebecca and Doug Eliason. Grandfather of 14. Great-grandfather of 17.

EMERSON, Elfrieda T. (Steffen) McCain, 91, former member of Our Lady of the Greenwood, Greenwood, Aug. 29. Mother of Ann Albertsen, Joyce Smith, Judith Williams and David McCain. Grandmother of 10. Great-grandmother of 21. Great-great-grandmother of four.

ENGLE, Juanita M., 85, St. Mary, New Albany, Sept. 3. Mother of Jan Burks and Karen Wells. Sister of Delores Krementz. Grandmother of six. Great-grandmother of 10.

FLETCHER, George Hardy, 81, St. Barnabas, Indianapolis, Sept. 1. Husband of Eleanor Fletcher. Brother of Gail Hayes and Bruce Fletcher. Grandfather of four. Great-grandfather of five.

GIBSON, Alois Eugene, M.D., 78, St. Thomas Aquinas, Indianapolis, Sept. 9. Husband of Jean Gibson. Father of Susan Albert, Karen Ruhl, Dan, David, Mark and Paul Gibson. Brother of Erna Meert. Grandfather of six.

GIGAX, Geneva, 100, St. Matthew the Apostle, Indianapolis, Aug. 30. Mother of Connie, Penny and Ken Gigax.

GONZALES, Fidel, 88, St. Joseph, Indianapolis, Sept. 4. Father of Linda Brewer, Anna Martin, Juanita Shamblin and Mickey Juan Gonzales. Brother of seven.

HERBERT, Melvin, 75, St. Mary, Rushville, Sept. 10. Husband of Belinda Herbert. Father of Candy Dougherty and Wanda Pile. Brother of Jane, Mary and Paul Herbert. Grandfather of four. Great-grandfather of nine.

HOLLKAMP, George Patrick, 70, St. Joseph, Clark County, Sept. 16. Husband of Ivy (Robinson) Hollkamp. Father of Patty Bringle and Barbara Renners. Brother of Phyllis Burkholder, Wilma Smith, Elizabeth Williams, Norma and

Eugene Hollkamp. Grandfather of three.

JOHNSON, Linda (Rodgers), 65, Most Sacred Heart of Jesus, Jeffersonville, Sept. 6. Wife of Edward Johnson. Mother of Carol Edwards, Tami Lyons, Coley Rodgers, Kimberly Taylor, Sandra and Donald Johnson. Sister of LaVerne Dooley. Grandmother of 10. Great-grandmother of three.

KELP, Dallas Norman, 77, St. Agnes, Nashville, Sept. 1. Husband of Barbara Brown. Father of Ann Johnson, Andrew, Dak and Kris Kelp. Stepfather of Tammy Roberts, Teresa and Tim Brown. Brother of Maxine Hedrick, Mary Snale, Julie Schroeder, Don, Jerry, Jim and John Kelp. Grandfather of seven. Great-grandfather of five.

KIRKHOFF, Susann M., 76, St. Jude, Indianapolis, Sept. 13. Wife of Robert Kirkhoff. Mother of Marni Fey, Jeff, Kevin, Mark and Mike Kirkhoff. Sister of Karen Evans and Thomas Eckstein. Grandmother of 14.

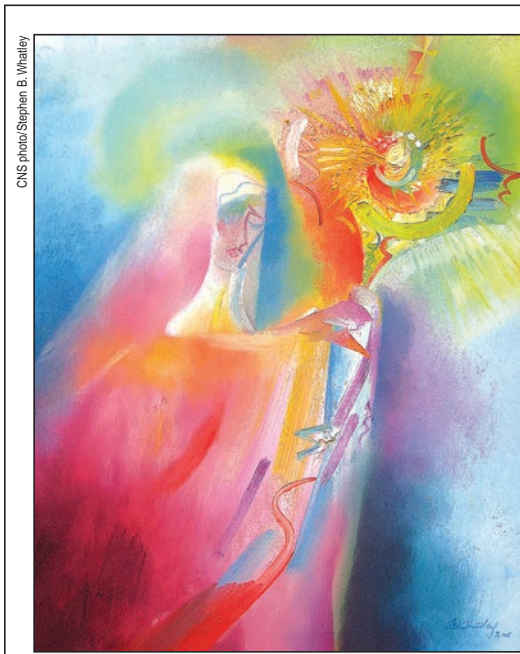
KNOTT, Mabel, 84, Sacred Heart, Clinton, Sept. 10. Mother of Karen Judson, Patricia Steward and William Knott Jr. Sister of Joseph Melega. Grandmother of six. Great-grandmother of 16.

KURDZIEL, Chad Allen, 42, St. Bartholomew, Columbus, July 23. Father of Jake and Sam Kurdziel. Son of John and Sheri Kurdziel. Brother of Tanya Boyer and Adam Kurdziel. Grandson of Charles and Ruth Kurdziel.

LACLAVE, Helen Agnes, 102, St. Matthew the Apostle, Indianapolis, Aug. 20. Mother of Helen Jilbert, John, Joseph and Thomas Laclave. Grandmother of 14. Great-grandmother of 13. Great-great-grandmother of three.

LALLY, Alice C., 84, Our Lady of Perpetual Help, New Albany, Sept. 11. Mother of Sharon Jenkins, Edmond, Kevin and Michael Lally. Grandmother of 14. Great-grandmother of eight.

LORENZ, George Joseph, 94, St. Joseph, Shelbyville, Sept. 7. Husband of Helen Marie (Fleming) Lorenz. Father of Richard and Robert Lorenz. Grandfather of two. †



St. Clare of Assisi

St. Clare of Assisi is depicted in a modern painting by Stephen B. Whatley, an expressionist artist based in London. This year marks the 800th anniversary of her consecration. She founded the Poor Clares—a contemplative order of nuns with 20,000 sisters around the globe. St. Clare was born on July 16, 1194, in Assisi and died there on Aug. 11, 1253.

Providence Sister Jane Marie Osterholt recently served on congregation's leadership team

Providence Sister Jane Marie Osterholt died on Sept. 14 while en route from Union Hospital in Terre Haute to Mother Theodore Hall at Saint Mary-of-the-Woods. She was 68.

The Mass of Christian Burial was celebrated on Sept. 19 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

Mary Jane Osterholt was born on Sept. 3, 1944, in Celina, Ohio.

She entered the congregation of the Sisters of Providence on Sept. 17, 1962, and professed her first vows on Aug. 15, 1965, and final vows on Sept. 16, 1973.

Sister Jane Marie earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College, master's degree in religious studies at Marygrove College in Detroit, and doctorate in ministry and theology at the University of St. Mary-of-the-Lake in Mundelein, Ill.

During 50 years as a Sister of Providence, she ministered as a teacher at Catholic schools

for eight years then served as a religious education teacher.

In the archdiocese, Sister Jane Marie taught at St. Thomas Aquinas School in Indianapolis from 1967-68.

After earning her doctorate, she also ministered as a consulting author with Harcourt religious publications, and was a frequent speaker at conferences on catechetics.

The focus of her catechetical work was the formation of children's spiritual lives.

In 2006, Sister Jane Marie was elected to a five-year term on the congregation's leadership team. Last year, she enjoyed sabbatical time.


Surviving are six sisters, Theresa Dirig of Fort Wayne, Ind.; Nancy Hessler of Payne, Ohio; Karen Palmer of Fort Wayne, Ind.; Agnes Osterholt-Polston of Fort Wayne, Ind.; Ruth Ann Proctor of Alachua, Fla.; and Audrey Woods of Sugar Land, Texas.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Vatican synod to examine when divided Christians can preach together

VATICAN CITY (CNS)—The potential power, but also the limits, of an ecumenical proclamation of the Gospel and defense of Gospel values is likely to be a key topic during October's world Synod of Bishops on the new evangelization.

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

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

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

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

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

Ecumenical cooperation is crucial when trying to transmit the faith in the modern world and to re-propose Christianity in areas, especially Europe and North America, which had a Christian tradition, but are becoming increasingly secularized.

"The mission that the Lord entrusted to the Apostles, to preach the Gospel to the ends of the Earth, has not been fulfilled—mostly because of divisions among his followers," Bishop Farrell said.

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

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

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

Bishop Farrell said the change in the Church's attitude reflected an "education of the bishops at the council because most of the bishops came with the kind of theology that considered our Protestant brothers and sisters, and the Orthodox to a certain degree, as just outside the Church."

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

The ecumenical task, embraced by the Catholic Church, involves prayer and dialogue to move that communion "from imperfect to perfect," he said.

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

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



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

—Bishop Brian Farrell

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

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

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

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

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Annual youth volunteer effort assists Brown County residents

Special to *The Criterion*

BROWN COUNTY—Each summer, a group of teenagers from St. Agnes Parish in Nashville, and St. Ann, St. Benedict and Sacred Heart of Jesus parishes in Terre Haute come together with adult leaders to help people in need in Brown County.

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

This year, the camp took place on July 27-31, and included 15 teenagers, four young adults and 14 adults.

Each teenager and adult leader provided an average of 36 hours of intensive hard labor in just four days, equaling 1,188 hours of volunteer service. Team leaders were youth ministry coordinator Adrienne Spahr from St. Agnes Parish and Janet Roth, youth ministry leader at the three Terre Haute parishes.

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

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

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

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

In 1994, the program was started in Brown County by youth ministry leaders in Nashville and Terre Haute.

“The appreciation of the people served by these outstanding youths and adult leaders is impressive and heartfelt,” said Carol D. Nathan, publicity coordinator for Indiana Nazareth Farm. “The service the youths provide and the caring that pours from their hearts is felt by all. The Nazareth Farm project will continue each summer.”

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



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

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


†

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