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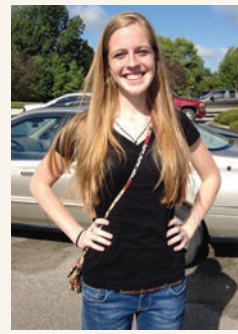
Criterion

Serving the Church in Central and Southern Indiana Since 1960

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NCYC will offer youths chance to connect with God, page 7.

'The wisdom of the faithful'



File photo by Mary Ann Garber

Madison family business wins challenge to HHS mandate

By Sean Gallagher

A Catholic family in Madison that owns a vehicle lighting manufacturing company won an important religious liberty victory in a Nov. 8 ruling handed down by a three-judge panel of the 7th U.S. Circuit Court of Appeals in Chicago.

U.S. Circuit Judge Diane Sykes, writing the majority opinion in the 2-1 decision, said that members of the Grote family and Grote Industries, which they own, cannot be compelled to provide abortion-inducing drugs, sterilizations and contraceptives to their employees in their company health plan—a U.S. Department of Health and Human Services' (HHS) mandate that is a part of the Affordable Care Act.

"We hold that the plaintiffs—the business owners and their companies—may challenge the mandate," Judge Sykes wrote (emphasis in original). "We further hold that compelling them to cover these services substantially burdens their religious exercise rights."

The Grote's case was combined with a similar suit filed by members of the Korte family of Highland, Ill., which own a contracting company there. Like the Grotes, the Kortes are Catholic and object on grounds of conscience to the HHS mandate.

The Grote family originally filed suit on Oct. 30, 2012, in the U.S. District Court of the Southern District of Indiana in New Albany. Federal Judge Sarah Evans Barker denied the Grotes relief from the mandate in a decision handed down on Dec. 27, 2012.

The Grotes then appealed to the 7th Circuit earlier this year, and were granted a preliminary injunction against the mandate on Jan. 30. Oral arguments were made before a three-judge panel on May 22. The decision of the panel in favor of the Grotes and the Kortes was handed down on Nov. 8.



Matt Bowman

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National Catholic Youth Conference emcee Valimar Jansen, left, speaks to Brogan Resch, a participant at the gathering that took place in November of 2011 in Indianapolis. The "10 Things We Want You to Know about the Catholic Faith," a faith-sharing resource produced by the archdiocese during the Year of Faith, affirms that Christ is at the heart of the Catholic faith.

Year of Faith in archdiocese capped by release of faith-sharing resource

By Sean Gallagher

Pope Benedict XVI launched the Year of Faith more than a year ago halfway around the world at the Vatican.

In the months that followed, Catholics across central and southern Indiana met in their parishes to learn more about their faith and to share with each other what it is that they love about being Catholic.

Archbishop Joseph W. Tobin celebrates Mass at Bishop Simon Bruté College Seminary in Indianapolis. In the "10 Things," it says that the Mass allows Catholics to be present at Christ's sacrifice of himself on the Cross.



File photo by Sean Gallagher

Now, with the end of the Year of Faith a little more than a week away on Nov. 24, the fruit of these meetings can be seen in a new resource of the archdiocese that is intended to help Catholics learn more about their faith and share it with others: "10 Things We Want You to Know about the Catholic Faith."

The resource in various formats can be viewed both in English and in Spanish by logging on to www.archindy.org and clicking on "10 Things We Want You to Know about the Catholic Faith." It is also featured in both languages on page 9 in this week's issue of *The Criterion*.

"It was produced with outreach and

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Second collection to aid survivors devastated by Super Typhoon Haiyan in the Philippines

Criterion and CNS reports

Archbishop Joseph W. Tobin has asked parishes in the Archdiocese of Indianapolis to have a second collection this weekend to aid those affected by Super Typhoon Haiyan in the Philippines.

More than 10,000 people are feared dead as a result of the storm.

During the annual fall meeting of the U.S. Conference of Catholic Bishops in Baltimore on Nov. 11, a Catholic Relief Services (CRS) official told the bishops that they had committed \$20 million in emergency aid for the typhoon, expecting that the funds will come from a second collection that the agency asked U.S. bishops to take in their dioceses before the end of the year.

"Our goal is to serve 100,000 families, about a half million people," CRS president Carolyn Woo said.

The typhoon's destructive winds and 15-foot high storm surge devastated communities and scattered bodies throughout the central Philippines on Nov. 8.

The bishops' international relief and development agency was assembling assessment teams on Nov. 11 to head into the disaster zone. Woo said the teams must be completely self-sufficient because little

See TYPHOON, page 3



A boy with a wound on his eye gathers coins and other salvageable materials with others from the ruins of houses on Nov. 10 after Super Typhoon Haiyan battered Tacloban, Philippines. The typhoon, one of the strongest storms in history, is believed to have killed more than 10,000, but aid workers were still trying to reach remote areas.

CNS photo/Erik De Castro, Reuters

HHS

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Matt Bowman, senior legal counsel of Alliance Defending Freedom, has helped represent the Grote family in their suit.

"We're very glad that the court recognized that all Americans have religious freedom, including when they try to earn a living in business," Bowman said.

Alliance Defending Freedom, until recently known as the Alliance Defense Fund, is a Christian legal organization founded in 1994 that advocates for the religious liberty of Americans and people around the world.

Bill Grote, chairman of the board of his family's business, received a phone call around 8:30 p.m. on Nov. 8 from a lawyer affiliated with Alliance Defending Freedom who told him of the legal victory.

"He said, 'You've got a big win.' That was great news to hear," said Grote, a member of Prince of Peace Parish in Madison.

Bill's son, Dominic Grote, president and chief executive officer of Grote Industries, was also elated at the news. At the same time, he was also realistic.

"It was just a lot of satisfaction. We were excited," Dominic said. "But it was somewhat guarded

also because I fully expect this to move its way up [to the U.S. Supreme Court]."

The nine justices of the Supreme Court are currently considering four petitions asking it to review lower court rulings related to the HHS mandate.

Bowman said that the fact that the ruling in the Grote case was handed down during the Supreme Court's considering of the petitions might persuade the justices to take up one or more of the cases, perhaps including the Grote case.

"The timing of this case adds importance to the issue, and shows that the government is trying to deny religious freedom to people in businesses all over the country," Bowman said. "The U.S. Courts of Appeals are, by and large, not letting the government do that."

Whether or not the Supreme Court chooses to hear the Grote case in particular, though, Bowman is confident that it will take up one or more cases related to the HHS mandate.

"The same issue is in front of the court in those other three cases," he said. "So the Supreme Court is most likely going to decide by June whether to deny religious freedom to people in most of their daily working lives."

Dominic Grote understands that the legal action taken by his family might have national implications. But he said that he and his relatives did not file their suit to make a name for themselves.

"It really hasn't sunk in," said Dominic about the



Mike Grote, left, Dominic Grote, Bill Grote and Rick Grote pose on May 13 in front of the factory of their family business located in Madison. Mike and Rick are nephews of Bill. Dominic is Bill's son. Grote Industries won an important religious liberty victory in a Nov. 8 ruling handed down by a three-judge panel of the 7th U.S. Circuit Court of Appeals in Chicago.

importance of his family's case. "The way that we've kind of walked through this whole effort has been low key in terms of how we've been communicating about it. We're standing up for what we believe in, but we're not at the top of the mountain shouting. That's just not how we act." †

Law professor says Grote case opinion explores religious liberty questions

By Sean Gallagher

Several business owners across the country have filed suit in federal courts seeking relief from the U.S. Department of Health and Human Services' (HHS) mandate that requires nearly all employers to provide abortion-inducing drugs, sterilizations and contraceptives to their employees in their company health plan.

A decision was handed down on Nov. 8 in cases brought by members of the Grote family in Madison, Ind., and the Korte family in Highland, Ill. According to University of Notre Dame law professor Richard Garnett, the decision goes further in exploring various legal questions involved in the mandate suits than in previous decisions involving the mandate.

In the 2-1 decision, U.S. Appeals Court Judge Diane Sykes authored the majority opinion.

Garnett, who teaches constitutional law, is an expert on religious liberty questions and has written widely on the topic. Judge Sykes cited two of Garnett's legal journal articles on religious liberty in her opinion.

She also used an analogy of the government denying the right of a kosher deli to follow Jewish dietary laws as a way to understand that businesses owners can exercise their religious freedom in how they

run their businesses.

Archbishop William E. Lori of Baltimore used this analogy to make the same case when testifying on Feb. 16 before a congressional committee on religious liberty issues related to the HHS mandate.

"Judge Sykes is very engaged and widely read," said Garnett. "It doesn't surprise me that she'd be somebody who would be looking at legal scholarship and keeping up with other kinds of discussions about [religious liberty]."

The suit filed by the Grote family, and similar ones brought by private business owners who object to the HHS mandate, focus on the Religious Freedom Restoration Act (RFRA), a federal law enacted in 1993 that codifies the religious freedom enshrined in the First Amendment to the U.S. Constitution.

According to Garnett, RFRA "says that the government shouldn't burden religious exercise unless it has to. And by 'has to,' it means for a good reason and there's no alternative." He also noted

that the statute requires that when the government can establish valid reasons for burdening religious liberty, it must use the most minimal means possible.

The cases regarding private business owners objecting to the HHS mandate, Garnett said, deal with two questions related to RFRA. Are government regulations related to business corporations affected by RFRA? And is there a "compelling interest" that would justify the government burdening the religious liberty of the business and its owners?

Garnett noted that Judge Sykes made various arguments that business owners like the Grotes can seek religious freedom protection from RFRA. One of the points she raised, Garnett said, is that RFRA does not explicitly exclude business regulations.

In the second question—whether or not there is a compelling interest in the HHS mandate that would allow the government to substantially burden a business owner's religious liberty—Judge Sykes makes a more detailed argument than judges in similar cases, Garnett said.

"The other courts haven't gone as much into detail about those questions, I think it's fair to say," Garnett said. "Judge Sykes says there is a burden here. What's the compelling interest that justifies this burden? The government says that the compelling interest is

gender equality in health care.

"And her point is that that's too broad, that's too general. You have to focus a little bit more on what the compelling interest is in applying the mandate to these claimants."

Even if the government can establish a compelling interest, Judge Sykes, according to Garnett, says that the means it uses in the HHS mandate to meet that interest are too wide to make it comply with RFRA.

"She says that [we should] think of all the other ways that are available to the government to pursue these interests," Garnett said. "The government could have just paid for the coverage itself. It could provide a voucher. It could provide a tax credit. All of these kinds of things."

Garnett, who served as a clerk for the late Chief Justice of the United States William H. Rehnquist, said that the nine justices of the U.S. Supreme Court will know about the Grote case as they consider whether or not to hear arguments in a mandate case in the coming months.

If they do choose to rule on the matter, the Grote case might or might not be included.

"One option is to combine all of the cases," Garnett said. "Another option they sometimes take is that they hold the other cases pending their decision in one case." †



Richard Garnett

SS. Peter and Paul Cathedral releases its Advent and Christmas schedule

There will be expanded opportunities for the sacrament of reconciliation at SS. Peter and Cathedral, 1347 N. Meridian St., in Indianapolis, on Saturdays and Sundays during Advent.

Confessions will be heard in the Blessed Sacrament Chapel from 4:30-5 p.m. each Saturday, followed by the weekly anticipation Mass at 5 p.m. Additional time for confession, if needed, will be available after the liturgy.

On the Sunday mornings of Advent, confessions will be heard from 10-10:30 a.m. Mass will be celebrated at 10:30 a.m., and additional confessions, if needed, will be heard after Mass.

Daily Mass is celebrated at 8 a.m., and confessions are heard from noon to 1 p.m. each Friday.

The cathedral has also released its Christmas Mass schedule.

Christmas Eve Mass will be celebrated at 5 p.m. on Dec. 24, with Father Noah Casey, rector, presiding.

The Liturgy of the Hours: Readings and Carols, will begin at 11:20 p.m., with Father Casey presiding.

Archbishop Joseph W. Tobin will preside at the midnight Mass.

Mass on Christmas Day will be celebrated at 10:30 a.m. Father Joseph Newton will preside. †



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Archbishop Kurtz of Louisville elected USCCB president

BALTIMORE (CNS)—Archbishop Joseph E. Kurtz of Louisville, Ky., was elected as president of the U.S. Conference of Catholic Bishops (USCCB) by a wide margin.

The archbishop, the current USCCB vice president, received 125 votes during the first round of balloting during the fall general assembly of the U.S. bishops on Nov. 12.

In the voting for vice president, Cardinal Daniel N. DiNardo of Galveston-Houston was elected to the post during the third round of voting.

He defeated Archbishop Charles J. Chaput of Philadelphia, 147 to 87.

During the first day of the U.S. bishops' fall general assembly in Baltimore on Nov. 11, the bishops discussed protecting religious liberty, providing typhoon relief in the Philippines and supporting efforts to defend traditional marriage.

New York Cardinal Timothy M. Dolan of New York, in his final address as president of the U.S. Conference of Catholic Bishops, stressed the importance of protecting religious freedom around the world and outlined action steps the bishops could take on the issue.

In his Nov. 11 remarks, he urged the bishops to create an awareness of "today's new martyrs" persecuted for their beliefs by writing and talking about the issue in diocesan newspapers, blogs, speeches and pastoral letters. He also said the bishops should contact their political leaders, and urge them to make the protection of "at-risk Christians a foreign policy priority."

"Our good experience defending religious freedom here at home shows that, when we turn our minds to an issue, we can put it on the map," Cardinal Dolan said. "It's time to harness that energy for our fellow members of the household of faith hounded for their beliefs around the world."

The cardinal cited the words of Pope Francis who, in a Sept. 25 general audience, invited the world to examine its conscience with regard to the plight of Christians around the world. The pope asked people to ask themselves if they were indifferent to the suffering of Christians, and if they offered prayers for them.

The pontiff's questions must be answered not just by individual believers, but by the bishops "collectively as a body," Cardinal Dolan said.

Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, reflected on Pope Francis' call to have a Church built on Christ's love.

"The Holy Father wants bishops in tune with their people," he said.

When he met with the pope this summer, he noted, the pontiff made "a special point of saying that he wants pastoral bishops, not bishops who profess or follow a particular ideology."

In a brief report on the extraordinary Synod of Bishops on the family, called by Pope Francis for October, 2014, Cardinal Dolan said it has been drawing great interest from everyday Catholics, many of whom are anxious to weigh in on questions the Vatican has sent out in preparation for the session.

He said he was awaiting clarification from the Holy See about how preparatory material, such as the answers to a questionnaire sent to the world's bishops' conferences, will be used.

Several bishops said they had already begun

consulting with their priests' councils or other diocesan organizations about ways Catholics can respond to the Vatican's questions.

In a report on USCCB efforts to promote and defend traditional marriage, San Francisco Archbishop Salvatore J. Cordileone said the Supreme Court's ruling that rendered parts of the federal Defense of Marriage Act (DOMA) unconstitutional and the Senate's passage on Nov. 7 of the Employment Non-Discrimination Act (ENDA) put the legal defense of marriage "at a critical point in this country."

The archbishop, who heads the U.S. bishops' Subcommittee on the Promotion and Defense of Marriage, said the DOMA decision is now being used to judicially challenge marriage laws in more than a dozen states that still recognize marriage as the union of one man and one woman.

He also noted that "ENDA-like laws have contributed to the erosion and redefinition of marriage at the state level."

The bishops voted 203-17, with five abstentions, to extend through 2016 a "Call to Prayer for Life, Marriage and Religious Freedom," originally intended to coincide with the Year of Faith, which is scheduled to end with the feast of Christ the King on Nov. 24.

A report on the work of Catholic Relief Services (CRS) highlighted what the agency is doing for survivors of Super Typhoon Haiyan.

CRS president Carolyn Woo said the agency's goal is to serve about a half million people.

Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the CRS board, said it is expected that some funds will be set aside for the reconstruction of Catholic churches, schools and agencies, but the immediate need was for relief services.

In a report on the U.S. bishops' priorities for 2013-16, Archbishop J. Peter Sartain of Seattle, chairman of that committee, said the bishops were continuing to "make important progress" in their efforts to protect the life and dignity of the human person, to strengthen marriage and family life, to promote religious liberty, and to improve faith formation and sacramental practice.

Archbishop Sartain said the effort also included several "planning lenses," especially with new evangelization efforts through strengthening intercultural competency, supporting priestly and religious vocations, training pastoral leaders and creating more effective communication strategies.

Retired Archbishop Joseph A. Fiorenza of Galveston-Houston, a former president of the U.S. bishops, asked if the priorities could also include recognition of the priority for the poor outlined by Pope Francis.

The U.S. bishops' National Advisory Council, a 48-member group that meets in tandem with meetings of the bishops' Administrative Committee, gave "strong agreement" to the major items on the bishops' agenda for the fall meeting, and added a few more items that members thought the bishops should consider.

Renee Miller, the council's chair, said the group felt a concerted effort should be made "to make Catholic education more available to underserved populations," and it also had concerns about the federal government's Common Core State Standards initiative "and its impact on [the] Catholic school curriculum."



Archbishop Joseph E. Kurtz of Louisville, Ky., is elected the new president of the U.S. Conference of Catholic Bishops on Nov. 12 in Baltimore. Archbishop Kurtz, the current vice president, succeeds New York Cardinal Timothy M. Dolan, right.



Archbishop Joseph W. Tobin of Indianapolis listens during the opening session of the fall meeting of the U.S. Conference of Catholic Bishops on Nov. 11 in Baltimore.

The council also resubmitted a recommendation "for comprehensive and long-term mentoring and training programs," Miller said, to support newly ordained priests as they transition from the seminary to active ministry.

The bishops elected three new members of the Catholic Relief Services board—Bishops William P. Callahan of La Crosse, Wis., Frank J. Dewane of Venice, Fla., and Cirilo B. Flores of San Diego.

By voice vote, the bishops approved the advancement of the sainthood cause of Mother Mary Teresa Tallon, who founded the Parish Visitors of Mary Immaculate, an order focused on contemplation and door-to-door, personal ministry. †

TYPHOON

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remains in the worst-hit communities.

"They must be able to live in the field without any support," she explained.

In addition to the collection in parishes in the archdiocese, donations are being taken online at www.crs.org. Donations also can be sent to CRS, P.O. Box 17090, Baltimore, Md., 21297-0303 or via phone by calling 1-877-435-7277.

International and local groups were poised to get aid to the worst-hit areas of the typhoon-stricken central Philippines, but the challenges of getting help to



Typhoon victims wait in line for free rice at a businessman's warehouse in Tacloban, Philippines, which was devastated by Super Typhoon Haiyan. Aid agencies faced challenges getting food and water to the hundreds of thousands of Filipinos affected by the storm.

communities growing desperate for food and water went beyond just making sure roads were clear.

For the Jesuits who wanted to help, security was the priority.

Jesuit Brother James Lee, head of the Church That Serves the Nation, the social justice arm of the Philippine Jesuit province, said before anyone could take food and other supplies to the worst-hit areas, his organization would send someone to make sure there was a secure way that goods get to the right destination.

"Because even the military cannot pass and go to different areas," Brother Lee told Catholic News Service. "They still have difficulty with communications as well as managing the people there, because they're [Filipinos] really looking for food, and they're asking the trucks [for food] and limiting their access."

Brother Lee said he had heard from other nongovernmental agencies that partner with his organization that hungry people were demanding food in return for letting the trucks pass.

About 600,000 people have been made homeless by Super Typhoon Haiyan. In one of the worst-hit cities, Tacloban, a day after the storm hit, officials said the displaced started to loot grocery stores and shopping malls, picking them clean of food, water, medicine and even goods that were not basic necessities.

To try to restore order, the government sent hundreds of police and military backup and also imposed a curfew. But on Nov. 12, the Armed Forces of the Philippines said communist rebels ambushed its trucks on their way to Tacloban. The military said two rebels were killed in the incident.

Brother Lee explained that managing the potential

danger of making a delivery would entail a step-by-step process. He said it was crucial that his organization first make contact with either another nongovernmental agency or the local parish to work out the logistics of moving the goods.

He said supplies would have to be taken in via military or humanitarian truck as they were being transported, and a representative from his organization in Manila should keep in constant contact with the local parish that would be receiving them.

"We'll work together," said Brother Lee. "We'll communicate how to distribute, and make sure it will be very orderly and very peaceful also."

Other Catholic aid agencies also sent in people to do initial assessments. CRS sent an initial assessment team to Leyte island on Nov. 10, and the first wave of staffers were scheduled to arrive on Nov. 11 and 12. However, CRS staffers said a tropical depression was bringing more rain to the area hit by the typhoon.

The logistics of how to get help to people were also highlighted by the United Nations at the Nov. 12 announcement of its appeal for about \$300 million to support crisis management efforts of the Philippine government.

Valerie Amos, U.N. undersecretary-general for humanitarian affairs and emergency relief coordinator, called the situation a "major emergency," saying it was at the "very top" of the U.N.'s scale for measuring the severity of various crises.

The U.N. and other aid agencies said the greatest needs were food, water, medication, sanitation, hygiene and the clearing of roads. The U.N. also spoke of the necessity of coordinating efforts of those trying to meet those needs. †



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Editorial

Being faithful disciples beyond the Year of Faith

During the final weeks of this Church year, we complete our observance of the Year of Faith proclaimed by Pope Emeritus Benedict XVI in the last year of his pontificate and enthusiastically continued by his successor, Pope Francis. During this special time, we have asked ourselves in many diverse ways: What do we Catholics believe, and what difference does it make in our daily lives?

It might seem too obvious to mention, but we believe in God. Not just any god. We believe in the God of Abraham and the chosen people of Israel. More specifically, we believe in God as he has revealed himself to us through the life, death and resurrection of his Son, Jesus Christ, through the power of the Holy Spirit.

What do we believe about God, and why is our faith in him so important?

We believe that God is a mystery beyond our comprehension. But we also believe that he has reached out to us and communicated with us through his creation, through sacred Scripture, through the life and ministry of Jesus, through the witness of saints, martyrs and evangelists, and through the sacraments of the Church—especially the holy Eucharist. We will never know everything about God in this life, but because of our faith we do know some very important things.

We know that God is all powerful (omnipotent), and that he created everything that exists (visible and invisible, material and spiritual). In the Apostles' Creed, we proclaim this fundamental truth of our faith when we say, "I believe in God the Father almighty, creator of heaven and Earth."

However, when we make this statement, we clearly state our belief that this all powerful God is not something abstract or remote from us—like a "life force" or an impersonal, cosmic being. The God we profess is a person, a Father, who creates from nothing out of an abundance of goodness and generosity. We believe that this God knows us, and loves us, personally and by name.

How do we know this? Jesus has shown us the Father. He has revealed that God is his Father, and ours, through his teaching, but also through his actions. He has also shown us that the Father cares deeply about each one of us, that he hears our prayers and responds to us.

In the Apostles' Creed, we clearly connect our faith in God the Father with our faith "in Jesus Christ, his only Son, Our Lord." Jesus shows us the Father. Our faith-filled confession that Jesus is Lord makes it possible for us to "see" the Father and to pray the Lord's Prayer asking that, "Thy kingdom come, Thy will be done on Earth as it is in heaven."

When we profess our faith in God the Father and his Son, Jesus Christ, we say some very important things about our world and about ourselves.

First, we affirm our belief that the world and everything in it is the creative result of a good and loving God. Evil exists, but it is not dominant. God's love overcomes all evil, and his grace has the power to transform us and our world according to God's plan.



Pope Francis touches the head of a child as he addresses pilgrims in St. Peter's Square at the Vatican on Oct. 26. He addressed an estimated 100,000 people taking part in a Year of Faith celebration of family life.

Second, we acknowledge that we are members of the one family of God. As sisters and brothers of Jesus Christ, a man like us in all things but sin, we possess an inestimable dignity. All life is sacred—from the moment of conception to the time of natural death—because each and every one of us is made in the image and likeness of God. No one can deprive us of our profound dignity as sons and daughters of God.

Third, we are called to proclaim Jesus Christ as Lord. By professing our faith in him, we accept the call to conversion. We agree to become disciples who witness to him in our words and actions, and who agree to follow him on a lifelong journey to his Father's house, our heavenly home.

Our Catholic faith is not something small or insignificant. It is the core of our being, the very heart of who we are as disciples of Jesus Christ. Faith is not something we only acknowledge on weekends. It is deeply personal, but it is never "private."

What do we believe? We believe in God. What difference does that make? All the difference in the world because it profoundly changes how we see ourselves, our sisters and brothers and the world we live in.

Casual faith is weak and ineffective faith. To really make a difference in our personal lives, our families and communities and in our world, our faith must be rock solid. It's true we all have doubts, and even the strongest among us wavers in his or her belief, but the stronger our faith is the better prepared we are to withstand fear, temptation and the power of evil. With faith, all things are possible for us.

As we conclude the Year of Faith, let us recommit ourselves to knowing, loving and serving the God in whom we believe. Let us be faithful disciples of Jesus Christ who follow him without counting the cost to ourselves. And may the Holy Spirit strengthen us in our faith—now and always and forever.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk Sex, truth and the illumination of our guilt

Guilt has gotten a lot of bad press recently. We live in an age where guilt is practically always something bad, something to get past with the help of a psychiatrist.



Particularly when discussing sex, people will declare that religion and morality do nothing more than make people feel guilty.

Andrew Aaron, a sex and marriage therapist in New Bedford, Mass., seems to subscribe to this view.

"Through centuries," he writes, "religious education has associated sex with what is wrong and sinful rather than what is sacred. Instead of an expression of the divine, sex is suspiciously regarded as weakness of the flesh. The result of this influence is that sexuality, a natural part of being human, is tainted with shame, guilt and ambivalence."

Every instance of erotic satisfaction, sexual activity or orgasm, however, cannot be automatically branded as sacred or as a divine manifestation. We all recognize how easily the unbridled pursuit of sexual gratification can become an exploitative, self-centered and demeaning enterprise.

"Context" matters critically when it comes to getting sex right, and it is too easy in the sexually permissive environment of today's society to miss the core truth that the unique context for human sexual activity is a very specific one, namely, the beautiful setting of marriage, with its mutual commitment and openness to children.

Jesuit Father Thomas O'Donnell, in his *Medicine and Christian Morality*, distills the matter to its essence in this way. "In the moral order, all deliberately induced venereal pleasure is restricted to marriage and related in some way, either immediately or remotely, to a proper marital act."

From this perspective, the real harms we bring upon ourselves and others when seeking to satisfy the sexual impulse outside of its specific context *should*, in fact, elicit feelings of guilt on our part. To put it simply, there is such a thing as "good guilt," which manifests our own inner awareness of how we have acted against what is good for us, and violated the objective moral order.

I recall a story of a woman who committed adultery, and over time she struggled with feelings of guilt. What she ended up doing was to rationalize her guilt away with the help of her therapist. He managed to convince her that she was a "genius of friendship." The woman became

"spiritually thinner" in her relationships with men, and ceased to grow humanly and personally. Simply put, she entered into the worst possible state of spiritual affairs.

The potential that she had for any deep relationships with members of the opposite sex was dashed by the way she resolved her guilt—men became objects for her crafty genius, and her relationships were reduced to power plays and manipulation. She gradually became an empty shell of a woman, with little left that was genuine inside of her.

She had encountered real guilt in her life, but had failed to engage it in a way that could lead to growth, conversion and fulfillment, and her therapist likewise failed her because he was not sensitive to the value of true guilt and the deepest human needs reflected in that guilt—the need to forgive and to be forgiven.

A few years ago, Naomi Wolf wrote about a friend of hers who was a "Cornell-educated, urban, Democratic-voting 40-year-old cardiologist." This friend had once had an abortion, and afterward she said something Wolf found very interesting. "You know how in the Greek myths when you kill a relative you are pursued by furies? For months, it was as if baby furies were pursuing me."

No matter what our education or background, no matter what our level of sophistication may be, we have all received the gift of conscience, and the gift of "good guilt" that is ordered to helping us confront ourselves and turn away from wrongdoing. Pushing away our good guilt or hiding it under the rug only makes our situation worse. We are the only creatures in the animal kingdom capable of illuminating our guilt, of asking why we feel guilty.

Guilt is like a pain of the soul, and pain often indicates that something is wrong and we should see a doctor.

Our guilty feelings about wrongs or evils we have committed should lead us to seek the divine physician, in the sacrament of reconciliation, where God's healing touch is personally experienced.

Forgiveness from God and neighbor leads us to healing and wholeness. In this sense, "good guilt" points to possibilities of inner renewal and freedom. By becoming attuned to our guilt, and addressing it honestly, we discover a real cause for hope.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Input of laity is needed for preparatory document for Synod of Bishops, reader says

Pope Francis has called for a general assembly of the Synod of Bishops to be held in October of 2014, with the theme, "Pastoral challenges of the family in the context of evangelization."

In preparation for this consultation of the world's bishops, a preparatory document was sent to national bishops' conferences, with the request that it should be distributed as widely as possible "to deaneries and parishes so that input from local sources can be received."

The *Criterion* would be doing a service for its readers if it published or made available on the archdiocesan website a copy of the questions being asked of our bishops. The poll is not intended to be a ballot, and it would be foolish to base Church doctrines on public opinion.

But if the response to the questions

shows overwhelmingly that the people of the Church no longer accept certain moral teachings, the bishops need to know the scope and depth of that rejection.

If Catholics have stopped listening to the bishops on some matters, that certainly amounts to a "pastoral challenge."

How are the Church's teachings on the family understood by people today? Do divorced Catholics feel marginalized or suffer from being unable to receive the sacraments? What is the Church doing to reach out to divorced and remarried members? If the bishops are going to discuss pastoral challenges of the family, they need to seek input from families.

The general news media presented this request for information as a survey on moral teachings.

The *Criterion* owes it to its readers to provide the full story, and to give members of the Church an opportunity to provide input on these important questions.

Peg Polanski
Greensburg

New boundaries help parishes, pastors ID communities to be served

By Natalie Hoefler

Imagine a jigsaw puzzle with overlapping pieces and even a gap in the middle.

The end result would be an obscure picture.

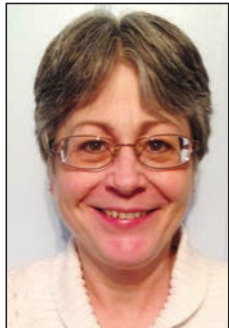
Such was the image of the Terre Haute deanery after the closing of four parishes in 2011-12.

"It was assumed the receiving parishes would absorb the boundaries of the closed parishes," said Barbara Black, parish life coordinator of Sacred Heart of Jesus Parish in Terre Haute.

"But when we actually drew out the boundaries, we realized we had some parish boundaries overlapping. We even discovered a few blocks that didn't fall into any parish boundaries at all."

As a result, priests and parish life coordinators of the parishes in the deanery spent the last year determining new boundaries for the 10 parishes in the deanery. The results were announced at the end of October.

"We mostly used common sense [in determining the boundary lines]," said Father Rick Ginther, dean of the Terre Haute deanery and pastor



Barbara Black

of St. Patrick and St. Margaret Mary parishes, both in Terre Haute. "We used things like county lines, townships and major streets."

Knowing parish boundaries is of primary importance to parishes for several reasons.

"First," said Father Ginther, "canon law requires that parishes either be national with no boundaries, like St. Benedict [Parish in Terre Haute], which is historically the German national parish in the area, or that they be territorial and have specific boundaries. So we had to make sure the parish boundaries for the territorial parishes were clear and not obscure."

"Second, [boundaries] make clear to a parish's staff and pastor the area they are responsible for and the folks who live in their boundaries," Father Ginther continued.

"If a person in the boundary has no parish but is Catholic, we're the first responders."

"Also, when we have a nursing home or health care facility in our boundary, we're responsible for the pastoral care of those facilities, like visiting, bringing Communion or having Mass there. So boundaries are very important to how [parishes] provide pastoral care."

Father Stephen Giannini, vice chancellor for the archdiocese, explained the process.

"Once the group of priests and parish life coordinators from the Terre Haute deanery finalized their plan, they



'Second, [boundaries] make clear to a parish's staff and pastor the area they are responsible for and the folks who live in their boundaries. If a person in the boundary has no parish but is Catholic, we're the first responders.'

—Father Rick Ginther, dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute

presented the proposed boundaries to Archbishop [Joseph W.] Tobin.

"[The archbishop] then met with the Council of Priests [also known as the Archdiocesan Presbyteral Council]. With their input, the final decrees were then determined," Father Giannini said.

The 10 parishes of the Terre Haute deanery encompass



Fr. Stephen Giannini

five counties—Clay, Parke, Putnam, Vermillion and Vigo. Each of the counties except Vigo now has one parish.

Father Ginther emphasized that the boundaries were not set to dictate which parishes Catholics in the deanery should attend.

"After parishes were closed [a few years ago], many [of the affected members] went to the parish community they felt more drawn to. That's not going to change," he said.

(To read the official decrees for each affected parish, log on to www.archindy.org/connected.) †

CCHD, CRS collections help those in need, are constantly monitored by Church

By John Shaughnessy

David Siler views it as an opportunity for Catholics to help people in poverty "change their destiny."

It could happen through a program such as Hearts and Hands of Indiana, which makes houses available to first-time home buyers who wouldn't have the chance otherwise to own a home.

It could happen through Seeds of Hope, a program for women recovering from addiction that helps them turn their lives around and offers them a path to a better future.

It could also happen through the archdiocese's Refugee Resettlement Program, which assists people from around the world who come to the United States after fleeing their homelands because of war, persecution, civil conflict or natural disaster.

All those life-changing programs in the archdiocese have received grants through the Catholic Campaign for Human Development (CCHD)—the annual campaign that Catholics are being asked to support during collections at their churches on Nov. 23-24.

"The emphasis of CCHD is to break the

cycle of poverty," says Siler, executive director of Catholic Charities for the archdiocese. "The Church does an awful lot to provide direct services to people in need, but CCHD is really about changing the destiny of people who are poor by giving them some empowerment."

"CCHD is about giving them a voice by bringing them together and giving them leadership skills to speak up for themselves, and really try to change their circumstances in life. That's different from anything else we do in the Church."

Another CCHD-funded program that reflects the approach of "changing the destiny of people" is the Indianapolis Congregation Action Network (IndyCAN).

The organization is currently focused on three initiatives: reducing gun violence, working to improve immigration laws, and improving public transportation with the end goal of helping people get and keep jobs.

"It's about helping people see they can make a change, they have dignity, they have worth," says Theresa Chamblee, director of CCHD for the archdiocese.

Both Chamblee and Siler addressed the criticism that is sometimes directed at the CCHD and Catholic Relief Services (CRS), the international humanitarian agency of the bishops of the United States.

"Some of the things the American Life League have said is that we partner with organizations that will promote abortion, homosexuality, contraception—and that simply isn't true," Chamblee says. "People need to be informed."

She encouraged people who want more information on the issue to visit the website of the United States Conference of Catholic Bishops (USCCB) at www.usccb.org.

In a section titled "Truth about CCHD," the USCCB website states, "As the official anti-poverty agency of the Catholic bishops in the United States, CCHD is accountable to them and operates at the highest levels of fidelity to Church teaching, integrity and transparency in its mission to provide critical support to poor persons."

"CCHD monitors grant recipients through an exacting reporting process in cooperation with the local diocese. Only groups that have received formal approval from the local bishop may receive a CCHD grant."

The bishops' statement further notes, "If a group commits offenses against Catholic moral teaching, or undermines the Church's

defense of the unborn or her promotion of the family, a grant qualification is rescinded."

That same review and vetting system is noted in a section of the USCCB website that is titled "Support for Catholic Relief Services."

"CRS has a careful vetting system to ensure that its activities and partnerships with other groups or governments are forms of cooperation that do not violate Catholic teaching," it reads. "As CRS' work necessitates collaboration with a broad network of partners in complex environments with a regularly changing focus, the system is constantly reviewed and updated."

"The agency welcomes questions and concerns offered in a spirit of Christian charity. If any weaknesses or problems are found, assessment and action are undertaken to correct the problem."

A similar approach guides the awarding of CCHD grants in the archdiocese, according to Siler and Chamblee.

"The archbishop has to approve those grants, and we have a committee of people from the archdiocese that vet these groups to make sure the funds will be used for the purpose they were intended, and that they're in line with Catholic teaching," Siler notes. "We're very proud of the fact that we've had great success in ensuring that that happens. A few years ago, we found a group that was in violation of that contract and we terminated it immediately."

Chamblee monitors the grants and grant recipients through the year, following a policy that requires the organizations to submit reports of how the grant money is being spent.

"There are very strict guidelines," she says. "On the CCHD side, we will give grants pretty much to any faith-based organization, as long as they sign the stipulation that they will not promote anything that's counter to the moral and social teachings of the Church. With that being said, we do prefer giving to Catholic organizations." †



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—Theresa Chamblee, director of CCHD for the archdiocese

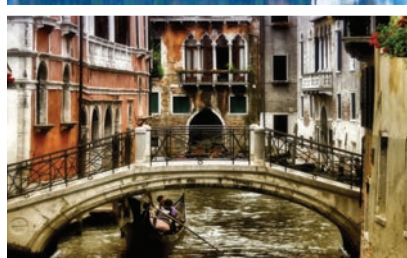


David Siler

Pilgrimage
Medjugorje, Croatia, Slovenia, Venice, Milan, & Turin
Mon April 28 - Fri May 9, 2014
\$3989 per person double occupancy including air. All gratuities & transport to O'Hare International Airport from SS Francis & Clare Parish included.
Trip Highlights Include:

- Adriatic sunset dinner cruise in Dubrovnik
- Medjugorje: site of Marian apparitions
- Bled Lake: one of Europe's most beautiful resorts/lakes
- The magnificent Postojna Caves
- Venice: including Venetian restaurant dinner
- Milan/Turin: Cathedral of St John The Baptist, home to the Holy Shroud

Hosted by Fr Vince Lampert, SS Francis & Clare, Greenwood.
For more info contact Theresa Siefker at tchsiefker@indyblue.com or 317-886-8186



Events Calendar

November 14-16

Roncalli High School, Fine Arts Center, 3300 Prague Road, Indianapolis. **"The Sound of Music,"** Thurs., Fri., Sat., 2 p.m. and 7 p.m., \$7 adults, \$3 Roncalli students and children under 14 years old. Information: 317-787-8277.

November 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program. "Preparing Tomorrow's Leaders for Total Success," Gina Kuntz Fleming, superintendent of Catholic Schools, Archdiocese of Indianapolis, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members, donate canned

goods for St. Vincent de Paul Food Pantry. Reservations and information: www.catholicbusinessexchange.org.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Charismatic Mass**, praise and worship 6:30 p.m., Mass 7 p.m. Information: 317-846-0705.

Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap, movie night, "Les Misérables,"** young adults ages 21-35, 7 p.m. Information: 317-592-4067 or ksahm@archindy.org.

November 16

Bishop Chatard High School, 5885 Crittenden Ave., Indianapolis. **Athletic Booster Club, chili**

cook-off and ho-down, 7 p.m., \$25 per person. Information: 317-251-1451 or bishopchatard.org.

Father Louis Gootee Council Knight of Columbus, 7225 Southeastern Ave., Indianapolis. **3rd Annual SIP for Scholarships**, 6-8 p.m., \$10 per person, must be 21. Information: 317-460-8488 or council13105@indianakofc.org.

November 17

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Organ recital**, Tom Nichols, organist; Danielle Hartman, guest artist soprano, 2 p.m., reception following recital. Information: 317-786-2261.

Catholic Community of Richmond, 701 N.

"A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

November 20

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "Am I my brother's keeper?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracanelli_stb@yahoo.com.

November 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m.

Information: 317-574-8898 or www.catholiccemeteries.cc.

Hendricks County 4-H Conference Center, 1900 E. Main St., Danville. **Hendricks County, Right to Life banquet**, 6-8:30 p.m. Information: 317-632-2242 or irtl@protectinglife.com.

November 22-23

St. Augustine Home, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, rummage sale**, 10 a.m.-4 p.m. Information: littlesistersofthepoorindianapolis.org.

November 23

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and

process through the streets of downtown Indianapolis. Information: faithfulcitizens2016@gmail.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired Gift Shop**, pre-Black Friday sale spectacular, 9 a.m.-3 p.m. Information: 317-788-7581.

November 28

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis. **Irvington Community Thanksgiving dinner**, delivered meals available, noon-2 p.m., volunteers needed. Information: 317-356-7291 or parishsecretary@ollindy.org.

Retreats and Programs

November 17

Oldenburg Franciscan Center, Oldenburg. **Coffee talk: Called to Celebrate Our Place at the Table**, Dick and Millie Moorman, presenters, Mass 9:30 a.m., program following Mass 10:45 a.m.-noon. Information: 812-933-6437 or center@oldenburgosf.com.

November 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"What is Ignatian Spirituality and the Examen Prayer?"** Fr. Jeff Godecker and Mary Schaffner, presenters, 9 a.m.-2:30 p.m., \$39 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Chat 'n Chew presentation**, "Blessed are they who mourn, for they will be comforted," Benedictine Sr. Cindy Freese, presenter, lunch 11 a.m., program noon-1 p.m., \$15 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

November 23

Oldenburg Franciscan Center, Oldenburg. **Vulnerability: Opening to the Sacred**, Franciscan Sr. Barbara Leonhard, presenter, 9-11:30 a.m., \$20 per person, \$30 for CEU credit. Information: 812-933-6437 or center@oldenburgosf.com.

November 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided day of reflection**, 8 a.m.-1 p.m., \$31 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

November 29-December 1

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"O" Antiphons Retreat**, Benedictine Fr. Columba Kelly, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

December 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Faith Building Institutions (FBI)**, 5:15 p.m., \$30 per person includes dinner. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"From Darkness to Light: A weekend retreat for those who grieve,"** Fr. Jim Farrell, Mary Weber and Marilyn Hess, presenters, \$159 per person. Information: 317-545-7681

or cmcsweeney@archindy.org.

Oldenburg Franciscan Center, Oldenburg. **Meditation, Contemplation and Creativity retreat**, Lance Brunner, Ph.D., presenter. Information: 812-933-6437 or center@oldenburgosf.com.

December 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Thomas Merton Retreat**, Benedictine Sister Julie Sewell, presenter, 10:30 a.m.-4:30 p.m., Mass and Morning Prayer, 9 a.m., \$55 per person includes lunch. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina: Birth of Christ**, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$30 per person includes dinner and reflection guide book. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 13

Oldenburg Franciscan Center, Oldenburg. **Friday Night Film Series, "Les Misérables,"** 6:30-9 p.m., free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

December 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Praying with Icons**, Rev. Karen E. Scherer, presenter, 9 a.m.-3 p.m., \$45 per person. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 15

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: Called to Compassion**, Franciscan Sr. Clare Teixeira, presenter, 10:45 a.m.-noon. Information: 812-933-6437 or center@oldenburgosf.com.

December 18

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per person. Information: 812-933-6437 or center@oldenburgosf.com.

December 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided day of reflection**, 8 a.m.-1 p.m., \$31 per person. Information: 317-545-7681 or cmcsweeney@archindy.org.

Join Race for Vocations team, register for Mini-Marathon before cost rises on Dec. 1

Sponsored by the Office of Young Adult and College Campus Ministry and the Vocations Office of the Archdiocese of Indianapolis, the Race for Vocations welcomes people of all ages to run or walk in the OneAmerica 500 Festival Mini-Marathon or the Finish Line 500 Festival 5K on May 3, 2014, to both promote and pray for vocations to the priesthood, religious life, sacred married life and sacred single life.

While there is no charge to join the Race

for Vocations team, the cost to register for the Mini-Marathon or 5K increases on Dec. 1. Prior to that, registration for the Mini-Marathon is \$60, and \$35 for the 5K. Beginning on Dec. 1, the cost for registering for the Mini-Marathon is \$75, and \$40 for the 5K.

For more information and to register for the Mini-Marathon or 5K, log on to <http://raceforvocations.org/> or contact Matt Faley at mfaley@archindy.org.

Marriage on Tap hosts Catholic psychologist John Cadwallader on Nov. 16

Catholic psychologist and licensed mental health counselor John Cadwallader will be the guest speaker for Marriage on Tap at Sahn's Tavern, 433 N. Capital Ave. in Indianapolis, from 7-9:30 p.m. on Nov. 16.

Cadwallader will discuss building and maintaining a healthy marriage with a special focus on "A couple's survival guide for the holiday season."

Marriage on Tap, a ministry sponsored by St. Luke the Evangelist Parish in

Indianapolis, is designed as a relaxed, informative "date night" for couples of all ages and marriages of all lengths to enjoy food, fellowship and helpful talks by Catholic speakers.

Ample free parking is available for this event.

To register, log on to www.stluke.org. The cost is \$35 per couple. This includes heavy hors d'oeuvres and two drink tickets. Additional items may be ordered from the menu. †

Dr. Ray Guarendi of EWTN to speak at St. Joan of Arc Parish in Indianapolis

Dr. Ray Guarendi, author and nationally syndicated EWTN radio and television host, will speak in Doyle Hall at St. Joan of Arc Parish, 4217 Central Ave. in Indianapolis, at 10 a.m. on Nov. 16.

Guarendi will discuss using small steps to build better relationships.

The cost for the event is \$15 per person or \$25 per couple, and includes lunch at noon.

For details or to register by phone, call Carole at 317-225-8902 or e-mail carolewill@hotmail.com, or call the parish office at 317-283-5508. †



Permanent shrine to St. Theodora Guérin

The Sisters of Providence of Saint Mary-of-the-Woods gathered with friends and supporters to commemorate work beginning on the shrine outside the Church of the Immaculate Conception in St. Mary-of-the-Woods on Nov. 8. It is expected to be open to the public by the fall of 2014. Renderings of the \$1.5 million shrine are shown above. The shrine celebrates the life and mission of St. Theodora, whom the Sisters of Providence have been allowed to refer to as St. Mother Theodore Guérin. She came to Indiana from France in 1840 with five companions to provide education. She founded the Sisters of Providence and Saint Mary-of-the-Woods College, both at St. Mary-of-the-Woods. Mother Theodore was declared a saint by Pope Benedict XVI in 2006, the first person from Indiana to receive such distinction.

NCYC will offer youths chance to connect with God



By John Shaughnessy

At 17, Dana Wells has a special hope for the 21,000 youths who will attend the National Catholic Youth Conference (NCYC) in Indianapolis on Nov. 21-23.



Dana Wells

God, and NCYC gave that to me," says Dana, a member of St. John the

It's the same hope she had for herself when she first attended the event two years ago.

"I really didn't have a relationship with

Apostle Parish in Bloomington. "I feel that God was speaking to me through the weekend. There was a eucharistic adoration moment that was huge for me. It was my first really big moment with Christ. I felt he was calling me. I had the feeling I was his."

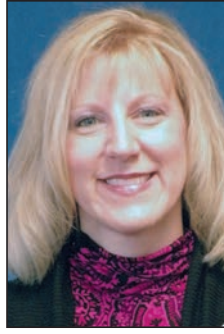
What made the conference even more powerful for Dana was sharing that faith experience with thousands of Catholic teenagers from across the country and even around the world.

"I was surrounded by so many teens who were Catholic and so passionate about their faith," says Dana, a junior at Edgewood High School. "I could count the number of Catholics who go to my school on one hand, and I live in a small town. So to be part of that many young Catholics, it was really overwhelming to see how big the Church is."

Dana's experience reflects the goals that organizers—and the 34 bishops who are expected to attend the event—have for this year's national conference.

"This year's conference falls on the feast of Christ the King, and is the conclusion of the Year of Faith," says

Kay Scoville, who leads the archdiocese's efforts for the conference. "We hope we can help the young Church start a faith journey that can lead to a relationship



Kay Scoville

with Jesus Christ, our King." The theme of this year's conference—"Signed, Sealed, Delivered"—will be featured during three days of workshops, faith experiences, music performances and activities at an interactive theme park at the Indiana Convention Center and Lucas Oil Stadium.

"The youths will learn that they are signed by the waters of their baptism as children of God, sealed by the gifts of the Holy Spirit, and delivered by Christ's redemptive action on the cross," says Scoville, archdiocesan director of youth ministry. "They will learn that Jesus is a king like no other who loves them

unconditionally and wants to have a relationship with them."

She hopes the conference will connect with young Catholics who she realizes will be at different stages in their relationship with God.

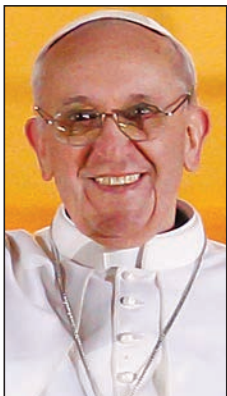
"For those questioning their faith, I hope that a seed is planted to help them have a better understanding of their Catholic faith, and a desire to embrace it," she says.

"For those with an acceptance of their faith, I hope the enthusiasm that this environment offers will light the fire within them to want to dig deeper and share with others when they return to their parishes and schools. And for those who are already on fire for their faith, I hope that they will be inspired to be the conduits for the new evangelization."

Scoville is especially excited that 2,000 youths from the archdiocese will be participating in the conference.

"I am impacted by the youths as I witness their embrace of their faith," she says. "Their willingness to share with others has offered me hope for our Catholic Church." †

God may scold, but he never slaps, Pope Francis says during morning Mass



Pope Francis

VATICAN CITY (CNS)—God's hands are never used for violence, Pope Francis said.

"I can't imagine God slapping us," the pope said. "Scolding us, yes, that I see, because he does do that, but he never, ever hurts us."

God shows love and tenderness, "even when he must scold us; he does it with a caress because he is [our] father," the pope said in his homily on Nov. 12 during his morning Mass in the Domus Sanctae Marthae.

"Let us put ourselves in the hands of God, like a child puts himself in his daddy's hands. That is a hand that is sure," the pope said, according to a report in Vatican Radio.

People should put their trust in God, who is

reliable, loving and firm, and brings people life and healing, Pope Francis said.

"Many times we hear from people who don't know whom to trust: 'I put myself in God's hands,'" which is good because it offers "maximum security," he said. "It's the security of our father who loves us very much."

"We have been in God's hands since the beginning," the pope said. The Bible gives "a beautiful image" of God fashioning man from clay with his hands—"God the artisan," who created humanity and will never abandoned his creation.

And the Bible stories show how, like a father, God accompanied his children, walking

with them, holding their hands, he said. God, "our father, like a father with his child, teaches us to walk. He teaches us to take the path of life and salvation."

God also uses his hands to comfort people, the pope said. "He caresses us in times of pain" because "he loves us very much."

That love came with a price when Jesus died for the sins of humanity, he said. "The hands of God are hands wounded out of love, and this gives us much consolation.

"We think about Jesus' hands when he touched the sick and healed them. They are the hands of God: They heal us," even healing people's "spiritual sickness." †

Defend human dignity
Take **POVERTY** off the map

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Our Lady of Fatima Retreat House
YEAR OF FAITH 2012-2013

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Above, Transitional Deacon Martin Rodriguez stands with his family on May 18 in SS. Peter and Paul Cathedral in Indianapolis during the liturgy in which he was ordained a priest. The Church's sacraments, says the "10 Things We Want You to Know about the Catholic Faith," are encounters in which we "personally experience the presence of Jesus."

Right, middle school volunteers serve food to people in need at the Cathedral Kitchen at SS. Peter and Paul Cathedral Parish in Indianapolis in June of 2012. Catholics, the "10 Things" resource says, "encounter Jesus when we serve with fellow Christians and all people of good will."



A mother kisses her child during a December 2012 Mass celebrated at Our Lady of the Greenwood Church in Greenwood. The "10 Things" resource says that Catholics want to work with all people of good will to build a "civilization of love."



A Burmese teenage girl prays during a Mass celebrated in Indianapolis on Nov. 5. Various points in the "10 Things" faith-sharing resource show how prayer is an essential aspect of the Catholic faith.

FAITHFUL

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invitation in mind," said Ken Ogorek, archdiocesan director of catechesis. "There are all sorts of great ways that it can be used. On the one hand, we're confident that parishioners will take the ball and run with it. In addition to that, we will, in all likelihood, be offering some additional formats."

Some of those other formats that are in the planning stage include having individual points among the "10 Things" printed on wristbands to be distributed to thousands of Catholic youths from across the nation who will attend the National Catholic Youth Conference (NCYC) on Nov. 21-23 in Indianapolis. Attendees will be encouraged to collect all 10 wrist bands. Bookmarks that feature the "10 Things" are also available for parishes in central and southern Indiana to be included with resources that they give to parishioners or visitors to their faith communities during Advent and Christmas. "This is not a project that we did and it's just going to sit on a shelf and collect dust," said Bishop Christopher J. Coyne, vicar general. "We're really going to try to use it in the time ahead as we do the work of reaching out to people." If "10 Things" is used as Bishop Coyne and others across the archdiocese involved in the process that produced it hope it will be, Ogorek said that parishes will need to be prepared for newcomers drawn to the faith by it. "We always hope that parishes will be welcoming," Ogorek said. "But if you're going to use a resource like this, you really need to have some eyes and ears open about

being especially welcoming." Parishes, Ogorek said, might consider offering question-and-answer sessions about the faith and to adjust their Rite of Christian Initiation of Adults (RCIA) process to help people who make inquiries about the Catholic faith at various times of the year. Drawing people to the faith through "10 Things" will only happen, however, if individual Catholics across central and southern Indiana take the initiative to use it, said Peg McEvoy, associate director for evangelization and family catechesis for the archdiocese's Office of Catholic Education. "It's going to take our faithful Catholics to step out to begin that conversation," said McEvoy. "I would not anticipate that someone that's been away for whatever reason would necessarily pick this up and begin wondering. ... We need to take the initiative to begin that conversation." Rob Doyle is ready to begin that conversation with the help of "10 Things." He thinks the resource can be especially helpful with Catholics who have left the practice of the faith. A member of St. Joseph University Parish in Terre Haute, Doyle was involved with Year of Faith study sessions in his parish and was among a group of Catholics from across the archdiocese who reviewed "10 Things" during a September meeting at St. Agnes Parish in Nashville. "I think it will help with the catechesis of the people in the pews," Doyle said. "And they, in turn, can reach out to their family members who may have left the faith." Part of the reason that "10 Things" may be effective in starting conversations about the faith is that it expresses the faith of many people across central and



Bishop Christopher J. Coyne

southern Indiana as they shared it during meetings in all 11 deaneries. "I think it's good that it was a grassroots effort," said Doyle. "I like the fact that it doesn't come from the top down." Bishop Coyne agreed. "It's something that has come out of the *sensus fidelium*, the sense of the faithful, the wisdom of the faithful," he said. At the same time, Nate Macmillan, a member of the archdiocesan Evangelization Commission, said that the process that resulted in "10 Things" challenged some Catholics—in a good way. Macmillan, a member of Our Lady of the Greenwood Parish in Greenwood, participated in the process at the parish, deanery and archdiocesan levels. When people would be asked to share what they like about the Catholic faith, many, Macmillan said, hesitated because they hadn't been asked that question previously. But once the question was posed and people gave it some thought, out flowed many beautiful reflections. Macmillan thinks focusing on the positive aspects of the Church and the Catholic faith can be a way to open doors with other people who aren't Catholic or who have left the practice of the faith. "That's something that, I think, people aren't afraid to talk about," Macmillan said. "It might be something that they haven't thought about. But once they start talking about it, they're not afraid at all. It kind of knocks down all of those barriers [to talking about the faith with other people]." Ogorek attended all 11 deanery meetings that took place earlier this year. He was encouraged by seeing how much the faith meant to Catholics across central and southern Indiana. "It was a beautiful experience," Ogorek said. "There's nothing quite like being with people face to face and not only hearing what they say, but seeing the joy and the love in their eyes as they talk about Jesus, as they talk about what a Catholic life means to them and their family."

Macmillan said that "the sky is the limit" as to the ways in which "10 Things" can be used. "Whether it be a small group in a parish community or a parish itself or a neighborhood community, there are different ways that you can disseminate the information and get it out to people," he said. "You have to consider your audience and what means you want to use to get there." One of the means that Bishop Coyne thinks could be effective would be through social media outlets like YouTube, Facebook and Twitter. He also thinks they could be used in Catholic Charities in the archdiocese to help its volunteers and clients know about the beliefs behind the Church's outreach to those in need. "We have a lot of volunteers who aren't Catholic," said Bishop Coyne. "We also have a lot of clients who aren't Catholic. Why not put these '10 Things' in pamphlet form [available to them]?" "We have to be, in a sense, more ambitious or intentional in how we use this. It's not a threatening thing. ... It just says, 'Here are 10 things we want you to know about our faith.'" Bishop Coyne, other archdiocesan leaders and Catholics across central and southern Indiana recognize that "10 Things" is not a comprehensive statement of the Catholic faith, and that it is only one means of sharing the faith. "They're just the fruit of conversation amongst Catholics," Bishop Coyne said. "And I think they're an opportunity to further conversation, to further dialogue with people." Still, Bishop Coyne said that "10 Things" is something that Catholics in central and southern Indiana can be proud of. "This is the summation of what we've done, among other things, during the Year of Faith," Bishop Coyne said. "Now it's launching us into going out to the mission." †



ARCHDIOCESE OF INDIANAPOLIS
The Church in Central and Southern Indiana

Catholic Faith 10 Things We Want You to Know



We are Catholics in southern and central Indiana. We love God and strive to be good neighbors. Here are 10 things we'd like you—our friends, neighbors and relatives—to know about our Faith.

Knowing about the Catholic faith is one thing; experiencing it is another. Feel free to contact a Catholic parish near you. We love our Faith, we're confident that a Catholic life is a beautiful life, and we'd love to have you visit us!

Information about Catholic parishes in southern and central Indiana is at the webpage archindy.org (Parishes) or just call 1 800 382-9836 ext. 1431.



ARQUIDIÓCESIS DE INDIANÁPOLIS
La Iglesia Católica en el Centro y Sur de Indiana

FE CATÓLICA 10 Cosas que queremos que sepas



Somos los Católicos del Centro y Sur de Indiana. Amamos a Dios y tratamos de ser buenos vecinos. Aquí presentamos algunos puntos que nos gustaría que ustedes—nuestros amigos, vecinos, parientes—sepan acerca de nuestra Fe.

Saber acerca de la fe Católica es una cosa; vivirla es otra cosa. Siéntanse libres para contactar la parroquia Católica que está más cerca de ustedes. Amamos nuestra Fe, estamos seguros que una vida Católica es una vida hermosa, y nos encantaría que nos visitaran.

Información sobre parroquias Católicas en el sur y centro de Indiana se encuentra en nuestra página web www.archindy.org o llamar al 317 592-4060.

- We're Christian...**
"Are you Christian or are you Catholic?" We hear that a lot, and our answer is—yes! Yes we're Catholic and yes we're Christian. Jesus is the center of our lives and our Catholic faith calls us to a personal relationship with Him as well as membership in His Body, the Church.
- We love the Bible...**
The Catholic Church is Bible-based! We proclaim Sacred Scripture at daily Mass and even more on Sundays. The prayers of the Mass and many of our personal prayers use the words of the Bible. Holy Scripture is incorporated with our lifelong religious education.
- A lot of good things get done when we work in faith...**
Catholics feed more people, clothe more people, shelter more people, educate more people and provide medical care for more people than all religious groups on earth. It's not a contest. We encounter Jesus when we serve with fellow Christians and all people of good will.
- We don't always live up to our high calling...**
We're supposed to be friendly, welcoming and joyful. But we don't bat a thousand in those areas. If you've ever visited a Catholic parish and felt unwelcome, please come back. Through prayer and service of others we try to show the love of Christ in all we do.
- Although we don't worship her, we think that the Mother of Jesus—Mary—is very special...**
When you have a good friend, chances are you know her or his mother and probably appreciate her role in helping your friend be the person that she or he is. The Person of Jesus has a mom. In the same way you'd ask a family member to pray for you, we ask the Blessed Virgin Mary to pray for us and all who seek her Son, our Lord.
- Our authority structure helps us offer clear and consistent teaching...**
Jesus promised that the Holy Spirit would keep His Church free from error in her doctrinal and moral teaching. That's a tall order, but Jesus keeps His promises and calls the successors to the Apostles—our bishops throughout the world—to teach in His name with authority and love.
- We believe that one way Jesus keeps His promise to be with us is through the 7 Sacraments...**
We can see, touch, taste and smell as well as hear; God made us that way! In the Sacraments we personally experience the presence of Jesus in ways that complement our encounter with Him in the Bible. In Word and Sacrament Jesus has a personal relationship with us as our Savior.
- Our worship is unique in a good way...**
God loves us too much to leave us guessing about how He wants to be worshipped. While Jesus died and rose just once to save us all from sin and death, the Mass allows us to be present for that most pleasing sacrifice, and to please our heavenly Father by our worship. Prayer services are great. Talks can inspire. But the Mass is how we fulfill Jesus' command to "Do this in memory of me."
- We want all people of good will to work with us so that together we can build a civilization of love...**
A person of good will knows that some behaviors are better than others and wants to work with all people not based on opinions about right and wrong but on truly discerning the best courses of action for individuals and communities. People of good will come in all shapes, sizes, colors and faiths. We love and respect you. Let's work together to know and do God's will.
- We would love to have you visit us—and maybe even stay a while...**
"My house is your house!" This phrase expresses the welcoming, joyful attitude that we aspire to in all our parishes. Catholic churches are houses of worship where visitors often find a quiet place to pray. At Mass when the community worships—and it isn't quiet—booklets at every seat usually explain what to do at various points in the experience, especially when it's time for Holy Communion. Please stop by and visit; we'd love to see you.

- Somos Cristianos...**
"¿Eres Cristiano o eres Católica?" Esta pregunta la escuchamos muy seguido y nuestra respuesta es – ¡sí! Si, somos Católicos y si, somos Cristianos. Jesús que es el centro de nuestras vidas y de nuestra fe Católica nos llama a una relación personal con El y también con todos los miembros de Su Cuerpo, la Iglesia.
- Amamos la Biblia...**
La Iglesia Católica tiene sus bases en la Biblia! Proclamamos las Sagradas Escrituras en la Misa diaria y aún más en la Misa del domingo. Las oraciones de la Misa y muchas de nuestras oraciones personales usan palabras de la Biblia. Las Sagradas Escrituras son parte de nuestra educación religiosa, la cual dura toda la vida.
- Muchas cosas buenas se llevan a cabo cuando trabajamos en fe...**
Los Católicos alimentan a más personas, visten a más personas, dan hogares a más personas, educan a mas gente, y proveen cuidado médico para más personas que cualquier otro grupo religioso en el mundo. No es una competencia. Nos encontramos con Cristo cuando servimos con nuestros hermanos Cristianos y con toda persona de buena voluntad.
- No siempre respondemos a nuestro llamado más alto...**
Aunque debemos ser amigables, hospitalarios, y alegres, podría ser que nos quedamos cortos en esas áreas. Si alguna vez han visitado una parroquia Católica y no se sintieron bienvenidos, por favor regresen. A través de la oración y el servicio de otros, tratamos de mostrar el amor de Cristo en todo lo que hacemos.
- Aunque no damos culto a María, creemos que María, la Madre de Jesús, es muy especial...**
Cuando tienen un buen amigo/a es muy posible que conozcas a su mamá y probablemente aprecian todo lo que ella hizo para que su amigo/a sea la persona que es. La persona de Jesús tiene una mamá. De la misma manera en que usted pide a un miembro de su familia que ore por usted, así nosotros pedimos a la Virgen María que rece por nosotros y por todos los que busquen a su hijo, nuestro Señor.
- Nuestra Estructura de Autoridad nos ayuda a ofrecer una clara y consistente enseñanza...**
Jesús nos prometió que el Espíritu Santo mantendría Su Iglesia libre de errores en sus enseñanzas doctrinales y morales. Esto es una exigencia difícil, pero Jesús mantiene Sus promesas y llama a los sucesores de los Apóstoles—nuestros obispos en todo el mundo—a enseñar en Su nombre con autoridad y con amor.
- Creemos que de una manera Jesús mantiene su promesa de estar con nosotros a través de los 7 Sacramentos...**
Podemos ver, tocar, saborear, oler y también oír; ¡Dios nos hizo de esa manera! En los Sacramentos experimentamos personalmente la presencia de Jesús in formas que complementan nuestro encuentro con El en la Biblia. Jesús tiene una relación personal con nosotros como nuestro Salvador tanto en la Palabra y en los Sacramentos.
- Nuestro culto es único en una forma buena...**
Dios nos ama demasiado como para dejarnos que adivinemos acerca de cómo El quiere que lo adoremos y alabemos. Mientras que Jesús murió y resucitó una vez para salvarnos a todos del pecado y de la muerte, la Misa nos permite estar presentes en ese sacrificio más agradable y así agradar a nuestro Padre celestial con nuestro culto. Los servicios de oración son Buenos. Las charlas pueden inspirar. Pero la Misa es como logramos el mandamiento de Jesús de "Hagan esto en memoria mía."
- Queremos que toda persona de buena voluntad trabaje con nosotros para que juntos construyamos una civilización de amor...**
Una persona de Buena voluntad sabe que ciertas acciones son mejores que otras y desea trabajar con toda la gente no basándose en opiniones acerca de lo que es bueno o malo pero discerniendo los mejores cursos de acción para individuos y comunidades. Personas de buena voluntad vienen en todas formas, tamaños, colores y fes. Los amamos y respetamos. Trabajemos juntos para conocer y hacer la voluntad de Dios.
- Nos gustaría que nos visitaran—y tal vez que se queden por un lapso de tiempo...**
"Mi casa es su casa!" Esta frase expresa la actitud alegre y hospitalaria que aspiramos en todas nuestras parroquias. Las iglesias Católicas son casas de culto donde visitantes encuentran un lugar de silencio para orar. Durante la Misa, cuando la comunidad rinde culto—y no es muy silencioso—libros en cada asiento usualmente explican lo que hay que hacer en cada momento de la experiencia, especialmente cuando es el momento de la Santa Comunión. Les pedimos que vengan y nos visiten; nos encantaría verlos.

Speakers see Vatican openness to including more women in Church roles

NEW YORK (CNS)—After private meetings with prefects of Vatican congregations and presidents of pontifical councils in late October, six Catholic women philanthropists came away hopeful and encouraged, because they felt an openness to including more women in advisory and other roles in the Catholic Church.

Kerry Robinson, executive director of the National Leadership Roundtable on Church Management, said she and five other women whose families have developed relationships with curial officials over three generations, held candid discussions at the Vatican about the participation of talented women in Church ministries across the globe.

It was their third round of meetings since 2007 to advocate for women in the Church.

“We love the Church and think the Church can be a more effective advocate of the Gospel if women are active participants,” Robinson said on Nov. 7 at the Manhattan headquarters of the Jesuit weekly magazine, *America*.

Robinson said young Catholic women, especially in the West, know they can reach high levels of leadership in a secular sector or industry, but face limited leadership opportunities if they discern a vocation of service to the

Church. As a result, they turn their talent and attention to where they can “excel, be promoted, be appreciated, lead and serve fully.” They drift away and the Church becomes less relevant to them and, by extension, their children, she said.

“Without these highly talented, accomplished, faith-filled, generous women, the whole Church is impoverished,” Robinson said.

Robinson said cardinals they met in the past were receptive to the women and their message of the benefits of mutual understanding, but there was “a change in atmosphere” in the recent meetings and an openness to pursue practical action. She said they discussed “what obstacles exist to prevent women from being included” and detailed possible solutions.

Their suggestions included expanding the number of women in professional roles in each dicastery, or major Vatican department; increasing the number of women advisers to pontifical congregations and councils; restoring women to diaconal ministry; and appointing women to the Vatican diplomatic corps and communications apostolate.

Some historians say there have been women deacons in



‘We love the Church and think the Church can be a more effective advocate of the Gospel if women are active participants.’

—Kerry Robinson

the Church’s history, but in a 2002 study, the International Theological Commission concluded women deacons in the early Church performed a role that was different from that of the ordained male diaconate. The commission is an advisory body to the Vatican’s Congregation for the Doctrine of the Faith. †

What was in the news on Nov. 15, 1963? Cardinals clash at the Second Vatican Council, and Pope Paul VI calls for a united Europe

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 Nov. 15, 1963, issue of *The Criterion*:



• **Two cardinals clash in dramatic exchange over Holy Office role**

“VATICAN CITY—
Ecumenical council debate reached a high point during

the sixth week of its second session as two outstanding Churchmen clashed sharply over the role of the Roman Curia. Throughout the week, the Curia—the congregations and offices at the Vatican which assist the pope in governing the Church—had come in for severe criticism. At the general council meeting of November 8, the debate came to a dramatic climax when Cardinal Joseph Frings of Cologne, Germany, vigorously objected

to the practices of the Curia’s top body, the Supreme Sacred Congregation of the Holy Office. Defending it was its secretary, Cardinal Alfredo Ottaviani. The exchange between the two cardinals brought out into the open the battle between an old and a new order which, whatever its outcome, will alter the face of the Church in the future.”

• **Urges voluntary action: Pope in strong appeal for a united Europe**

“VATICAN CITY—Pope Paul VI has warned foes of European unity that they had better reverse themselves lest a unity be forced on Europe ‘by external and material factors to the detriment of the inner spiritual inheritance’ of the continent. ... It was the third time in his five-month reign that Pope Paul has spoken on the subject of European union, and it was his most definite statement to date.”

- Campaign for clothing announced
- Funeral Mass offered for Rev. Francis Early
- 250 expected to attend Race, Religion parley
- Predicts council to last three to five more years
- Scottsburg slates cornerstone rite

- Translating system balking
- Interfaith session on race scheduled
- Prelate says council making ‘leap forward’
- Unity secretariate adds two from U.S.
- Sees dramatic change in attitude to Church
- Issues apostolic letter: Encourage vocations, pope urges faithful
- Lutheran bishop sees an end to ‘polemics’
- Racial pledge issued by interfaith leaders
- First principal of Cathedral dies
- Presents 3rd Order award to Martin Luther King
- Four U.S. bishops hurt in accident
- JFK urges prayers on Thanksgiving
- Cardinal of Poland speaks out
- Cites basic problem in U.S. race crisis
- Council query: Should bishops retire?
- Ballet Carnival booked at Marian

(Read all of these stories from our Nov. 15, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

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THE SPIRIT OF CARING®

Pope Francis envisions a Church that shows mercy, heals wounds

By David Gibson

A thought-provoking new word surfaced in the Church's vocabulary on Sept. 19: "mercy." Pope Francis introduced it in the lengthy interview with him published at that time by several Jesuit publications around the world.

The pope came up with this unusual word to highlight God's merciful manner of acting in human lives. As the interview with him unfolded, he also highlighted an image of the Church as a community that is Godlike because it, too, acts mercifully.

Pope Francis' papal motto speaks of God's mercy toward him, employing a Latin term the pope considers very difficult to translate. He indicated that he might prefer another Latin word, but one "that does not exist." That term, "*miseri cordiando*," translates as "mercying."

It appears that instead of a word suggesting that mercy is something God "has," Pope Francis would like a word that forcefully conveys the notion that mercy is an action. God has looked upon him, "a sinner," in a mercying manner, the pope insisted.

So it would seem that mercy is something God does. Is it also what the Church's people can do and want to do?

Pope Francis commented at one point in the interview that "the Church's ministers must be merciful, take responsibility for the people and accompany them like the good Samaritan, who washes, cleans and raises up his neighbor."

Jesuit Father Antonio Spadaro conducted the interview with Pope Francis. Father Spadaro is editor of *La Civiltà Cattolica*, a Rome-based Jesuit journal.

The new word the pope introduced in his interview keeps popping up in my mind. It points me unforgettably toward an image of the Church that thrives on mercy, a people known for putting mercy into action.

For Pope Francis, that means they tend to wounded people.

What image of the Church do you find inspiring?

"The Church is the people of God on the journey through history, with joys and sorrows," Pope Francis said to Father Spadaro.

An image of the Church as a people journeying together invites a serious question, it seems to me: How are they "a people," and how are they connected? It is one thing to state that people are bonded somehow, but quite another thing to show that their bonds make a real difference in anyone's life.

Pope Benedict XVI was certain that the bonds among the Church's people make a difference. He talked about this in January 2006 when he baptized 10 infants in the Sistine Chapel at the Vatican.

In the baptism class I conduct for parents at my parish, I always quote what Pope Benedict said on that occasion. In a warm, inviting way, he explained what it means to be bonded together in the body of Christ, the body into which these parents' children soon would be baptized.

What did Pope Benedict say?

He referred to the Church's people as a



Pope Francis joins various priests, bishops and lay faithful in prayer prior to celebrating Mass on March 17 at St. Anne's Parish within the Vatican. In an interview published in September in several Jesuit publications around the world, Pope Francis said showing mercy and healing wounds are primary missions of the Church.

"gathering of friends."

This "group of friends," he said, is God's family.

Moreover, these people are companions, he said. They never abandon each other.

"Through baptism, each child is inserted into a gathering of friends who never abandon him in life or in death, because these companions are God's family, which in itself bears the promise of eternity," Pope Benedict said.

Pope Francis, in his interview with Father Spadaro, mentioned images of the Church that he likes.

According to one image, the Church is "the holy, faithful people of God." Pope Francis said he often uses that definition.

"Belonging to a people has a strong theological value," Pope Francis noted. For "no one is saved alone, as an isolated individual." God, he said, is active within "the web of human relationships."

Pope Francis stated emphatically, by the way, that he "cannot live without people." He said, "I need to live my life with others."

Another image the pope mentioned underscores the Church's mission to suffering people. He sees clearly, Pope Francis said, "that the thing the Church needs most today is the ability to heal wounds and to warm the hearts

of the faithful."

In that frequently quoted section of the interview, he depicted the Church as "a field hospital," saying:

"I see the Church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds."

What is the Church? There are many ways to respond to that question. The Church, for example, is a teacher and an institution.

Pope Francis did not propose that structural or organizational Church issues are unimportant. But first, he explained, he dreams "of a Church that is a mother and shepherdess."

It became clear that this was a dream about a Church of mercy, a Church that walks through "the dark night" with people.

Pope Francis said that "God accompanies persons, and we must accompany them." He added, "It is necessary to accompany them with mercy."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

The Church is the 'family of God,' the 'home for communion'

By Rhina Guidos

I recently had a conversation with a friend, a Catholic who told me she had "left the Church." She followed up by saying that she still reads the Gospel, loves God, finds comfort in the psalms, in prayer, and still stops inside a



People pray on Sept. 8 during a Mass at Our Lady of Sorrows Church in the Corona neighborhood of the New York borough of Queens. Pope Francis has emphasized in his teaching thus far that the Church is God's family where people join together in communion.

church just to be calm. I knew what she meant, but I also didn't see leaving a building as leaving "the Church."

What she meant is that she has stopped going to Mass on Sundays, stopped being part of a community. After all, what is "the Church?" She said she didn't feel so great about "people in the Church."

To me, however, she is still part of the Church. Just as my biological sisters and I can get angry at one another and walk away from one another at times, it doesn't stop us from being family. Baptism, by the same token, brings us into life as we join the family that is the Church. Like any family, it is one filled with people of different personalities that sometimes get along and sometimes don't.

Since Pope Francis was elected as the leader of the Catholic Church, he has spoken about this topic.

"It is important," the pope said, "to feel that we are part of the Church, part of the one family of God."

He was addressing divisions, indifference, and conflicts and tensions that get in the way of showing each other the love God wants for us. And yes, this takes place inside a church building at times, but this love is what makes us "the Church."

People don't "leave the Church" because they lack a love of God. I still see some folks who no longer partake

in the sacramental life the Church offers, but they still carry out great deeds, care for the stranger, do all the things that are pleasing to God.

In the new evangelization, we are being invited to welcome back those Catholics, our brothers and sisters, to the Lord's table. The Lord's table is where we, "the Church," meet, where we can welcome them back and be with them in reconciliation and communion.

Welcoming them back, however, means being a place where unity, not discord or differences, reigns.

As Pope Francis points out, "the Church is the home of communion."

But he also told us to ask, "Do I build unity in my family, parish and community, or am I a gossip? Am I the reason for division and difficulty?"

In Pope Francis' fashion, he admitted quite bluntly that "the Church doesn't have the face we would want, it doesn't demonstrate love and what God wants."

But it is also one that can be repaired, one that a modern-day Francis is calling us to fix—and he's not talking about a building, just as Jesus didn't ask St. Francis of Assisi to repair a building when he said, "Francis, rebuild my Church."

(Rhina Guidos is an editor for Catholic News Service.) †

From the Editor Emeritus/John F. Fink

Year of Faith: The Liturgy of the Hours

Last week, I wrote about various devotions in the Church. One I didn't mention, though, was the Liturgy of the



Hours, also known as the Divine Office, because it's more than just a devotion. Like all parts of the liturgy, it's part of the public prayer of the Church.

Often, when I say something about the Liturgy of the Hours to lay people, they ask, "What's that?"

The Liturgy of the Hours includes prayers—mainly the psalms—for various times of the day—morning, daytime, evening and night. The most important are Morning Prayer and Evening Prayer, known as the "hinges of the entire office."

Reciting these prayers is a way to join in the unity of the Church because people throughout the world are praying the same prayers each day. This is how the Church follows the apostolic exhortation to "pray always."

The Liturgy of the Hours divides the

year into its liturgical seasons. It's a way of taking all of the great mysteries of the life of Jesus, and spreading them out through the whole year.

One part of the Liturgy of the Hours is the Office of Readings. It, too, has psalms, but also readings from both Scripture and from the writings of saints. When it's the feast of some saint, if she or he has written anything, there's an excerpt from that. Or if it's the feast of a martyr, there might be a description of the heroic way that he or she died.

It's true that the Liturgy of the Hours has historically been recited, or chanted, primarily in monasteries, and most Catholics think of it as something priests and men and women religious do. But the Second Vatican Council's "Constitution on the Sacred Liturgy" tried to make it clear that it "is intended to become the prayer of the whole People of God."

The "Constitution on the Sacred Liturgy" also said that members of the Church "participate according to their own place in the Church and the circumstances of their lives: priests devoted to the pastoral ministry, because they are called to remain

diligent in prayer and the service of the word; religious, by the charism of their consecrated lives; all the faithful as much as possible."

In recommending the introduction of the Liturgy of the Hours to more laity, I don't for a minute believe that most lay people can pray them as men and women religious do. Many people could do so, though, as those who belong to secular institutes have learned. Each of the "hours" really doesn't take that much time when prayed individually—usually five to 10 minutes, or perhaps 15 minutes for the Office of Readings.

We can pray Morning Prayer anytime before noon, Daytime Prayer anytime from mid-morning to mid-afternoon, and Evening Prayer anytime from late afternoon to bedtime. Night Prayer is said before going to bed. Whenever we pray it, we're joining someone somewhere in the official prayer of the Church.

The Church thinks the Liturgy of the Hours is important. If more people would try it, I'm sure they'll find that they like it. †

Coming of Age/Karen Osborne

There are dangers when drinking alcohol too early in life

History has proven it: People have been drinking alcohol since the beginning of time. Romans had their wine, Egyptians had their beer and the medieval English had their mead. Despite this long and storied history of partying, humans apparently still haven't learned that drinking too much alcohol can be extremely bad for us.



Our culture glorifies drinking as much as the ancient world, where getting blitzed at feasts and religious services was just the way things were done. These days, we can't get through a popular song without at least one reference to champagne, wine, tequila or cognac. Every pro sports game I've seen this year has been sponsored by some brand of alcohol.

But alcohol isn't glorious. You probably learned in health class that alcohol is a drug, a depressant, to be exact. You probably learned that too much of it will destroy your brain and your body. We only have to look at the stories of alcoholics

battling addiction, their ruined families, ruined lives and ruined bodies, to know that this horrendous disease can afflict anyone.

Yet, teens still start binge drinking at parties, seeing only the fun side and never the potential risks.

I could only see the fun side when I arrived late to a college party one night in my senior year. I had already turned 21 and was determined to "catch up" with my tipsy friends. It wasn't so fun when I woke up the next day in a hospital room with absolutely no recollection of what happened. I later found out that my friends, people I trusted, had put off calling the ambulance because they were afraid they'd get in trouble.

Needless to say, they weren't my friends after that. This happened to me and I was a good girl.

It could have been much worse if I hadn't been in a safe space. I think about the experiences of girls who've been sexually abused after others had too much to drink, or about the boy who drove drunk in Tarrant County, Texas, last July, and killed four people. I think of the thousands of teens who struggle with drinking and

who are ashamed of it, and don't feel like they have anyone to talk to.

Sometimes, even if you're responsible, even if you're good, even if you pride yourself on always doing the right thing, alcohol can turn you into a person who isn't any of those things. That's what alcohol does.

The drinking age limit may seem like a bummer right now, but it's a blessing. It gives you the space you need to develop as a person, what you believe in and what you want out of life. When people begin drinking alcohol early in life, things change, and rarely for the better. I lost some of my friends, but other teens have lost their trust, their innocence, their health and their lives.

Even if everyone else is saying "yes" at the next party, say "no" and encourage your friends to do the same. Wait until you're of legal age, and even then, be responsible. If someone's been drinking, don't let them drive.

It's the right decision for you and for your future.

(Karen Osborne writes for Catholic News Service.) †

Reflection/Mike Krokos

A birthday prayer for a sister who is an instrument of love

She spends most of her time in a wheelchair and cannot get in or out of bed herself, relying on others to help her begin and end her day.



The vision in one of her eyes has gradually weakened the last few years, but she still recognizes family and friends who stop by the nursing home to visit.

Though her independent spirit is not nearly as strong because of the dreaded disease that has ravaged her body, she has not lost her love for the Eucharist and her faith in God's plan for her.

My sister, Gracie, turns 53 on Nov. 23, and she will again celebrate her birthday with our mother and other loved ones who live in the North Carolina town they call home.

To say that multiple sclerosis has drastically changed her life during the last 16 years—particularly the last three—would be a fair assessment, though none of us could have initially imagined how this cross would allow her to continue her vocation of being Christ to others in their time of need.

I have been blessed with a wonderful, loving family (through both birth and marriage) and as I get older, I am able to see more clearly how Christ works through each of us—if we allow him to use us as

instruments of faith, hope and love.

Gracie had always been the constant in our family, never missing a birthday, anniversary, baptism, first Communion, graduation or any other special day.

She communicated often, and was a lifeline for so many as we battled our individual challenges—career moves, broken relationships, bad choices—an advocate and cheerleader to whatever awaited us.

She didn't hesitate to visit others, too, letting us know she was only a road trip or plane ride away.

That all ended when the MS started progressing more rapidly during the fall of 2010.

One hospital stay led to another, which led to surgery and, finally, full-time residency in a nursing home.

Someone who had spent her entire life doing things and being there for others was now dependent on them.

One of the strongest people I have ever known was reduced to frustration and tears as she contemplated her future.

I was, too.

I never imagined how much the debilitating illness would change my sister's life, and what I saw firsthand was hard to process.

No more road trips, no more outings to try new restaurants, no more weekend drives to her longtime parish, where her love of the faith was nurtured each time

she attended a liturgy there.

It was difficult at first for Gracie, getting used to others helping her with tasks she was used to doing herself. Getting in and out of bed, showering, managing finances.

But in time, my sister has learned to "let go, and let God," and, in the process, she has realized she could help others at the nursing home with their life challenges in her own, unique, faith-filled way.

She has become a friend and advocate to fellow residents, most of them much older than she is, striking up conversations with her genuine smile and listening ear, seeing their needs are met at mealtimes and making sure each Sunday the extraordinary minister of holy Communion also stops by the other Catholic residents' rooms to receive the greatest gift of our faith—the Eucharist.

I know she will never be cured of MS, but my birthday wish for Gracie this year is that God continue to use her as an instrument to help others.

She has done it for as long as I can remember. So why stop now?

My prayer is that Gracie is able to continue to live out her vocation this way and, in turn, grow in her life of faith each and every day.

(Mike Krokos is editor of The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Catholic Evangelization Outreach/

Ken Ogorek

Diversity, continuity and consistency: Pope Francis and a Catholic life

Legitimate diversity. Informational continuity. Helpful consistency. These are hallmarks of a Catholic life. Pope Francis' communications—both formal, as in his encyclical "Light of Faith," and informal, as in his interviews with the media—shed light on these concepts and energize us for outreach and invitation.



Legitimate diversity

Nothing in Pope Francis' speaking and writing communicates or even implies a reversal of any basic Catholic

doctrinal or moral teaching. His style of communicating, though, is a good example of the legitimate diversity that thrives within our holy, Catholic Church.

A Catholic life embraces and celebrates everything about being human so long as it aligns with the truth that God lovingly reveals about what it means to be truly human—most fully revealed in the person of Jesus Christ, true God and true man.

Our Catholic schools, catechetical and youth ministry programs teach us that loving and respecting each person is not optional for disciples of Jesus. Far more than tolerance, Catholic education emphasizes Christian charity that honors the unearned dignity each person possesses simply by being human. Pope Francis challenges us to show God's mercy to all his children while not compromising the deposit of faith.

Informational continuity

Our Holy Father is not only the vicar of Christ on Earth, he is also the successor of Peter, occupying the chair of St. Peter as his predecessors have throughout the centuries.

This calls to mind a distinction I once heard between tradition and traditionalism: Traditionalism is the dead faith of the living. Tradition is the living faith of the dead.

When Pope Francis articulates his teaching, he not only takes into account his own thoughts, feelings and prayerful reflection, but also that of countless women and men throughout the ages—faithful and faith-filled disciples of Jesus who heard the voice of their shepherd, and shared the teaching of Christ for their contemporaries' benefit as well as ours.

It's not surprising that Francis' words, at times challenging or controversial, represent the continuous albeit developing doctrinal and moral teaching characteristic of our holy, Catholic Church.

Helpful consistency

Ralph Waldo Emerson once called a "foolish consistency ... the hobgoblin of little minds."

Consistency for the sake of consistency is a foolish hobgoblin. A healthy consistency, though, is part of what makes a symphony orchestra sound beautiful or a Church audacious enough to teach in the name of Jesus—and mean it.

Jesus is the same yesterday, today and forever. His core teaching doesn't reverse itself based on focus groups and opinion polls. His vicar on Earth, Pope Francis, challenges us to love the sinner while hating sin, to judge actions without judging the inner disposition—the greater or lesser guilt—of those whose sinful behavior shouldn't be presumed to reflect personal, mortal sin in all cases.

This advice is consistent with Jesus' words and his Church's teaching. They help us listen to others before we share our witness to the beauty of a Catholic life.

A Catholic life isn't always one without sin. Helpful consistency, informational continuity and legitimate diversity can help us invite and reach out to our fellow sinners, an effort that Pope Francis models for us nearly every time he speaks.

(Ken Ogorek is archdiocesan director of catechesis.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, November 17, 2013

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi supplies this weekend's Liturgy of the Word with its first reading.

Actually, Malachi is not the name of the author of this book. Rather, it refers to a title, "Messenger of God," that appears in the book's first verse. It is thought that the book was written about 450 years before Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it is believed, in the aftermath of religious reforms. It probably was an effort to reinforce these reforms.

Many prophets in a sense warned people. If people did not return to a more exacting observance of religion, they would reap the whirlwind. Such is this reading. One terrible day, God will come with swift and final justice. The wicked and the lukewarm will not escape.

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

In this reading, St. Paul again declares how seriously he took his vocation to be an Apostle. He says that he imposed on no one. Further, he says that he has worked day and night, in order to be an example. He was focused on his vocation and on it alone.

St. Luke's Gospel is the source of the last reading for this weekend.

Generally speaking, the Church teaches that, in reading the four Gospels, we should be aware of three stages of interest. The first stage is the actual life of Jesus. The events in the Lord's life, told in the Gospels, are important. Circumstances surrounding these events are important.

The second stage is the experience of the Christian community existing when the Gospel was written, and for which the Gospel was written.

The third stage is the context that the text of the Gospel itself literarily creates.

Quite clear throughout Luke, and surely in this reading, is the fact that Christ, and then the first Christians, faced serious hostilities in the first century Roman imperial world. The message is crystal clear in this reading. Indeed, Jesus warns the disciples that they will be hated simply because they are disciples. He predicts catastrophes that in time actually occurred.

Most shocking of all predictions was the Lord's announcement that one day the temple in Jerusalem would fall. It was so shocking because the temple was regarded as God's dwelling on Earth, indeed a symbol of God. To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall. Of course, Jesus also said that God would rebuild the temple, and the new temple, the new dwelling of God, would be himself.

Reflection

The Gospel reading from St. Luke is typical of other sections of the same Gospel. It is somber and chilling. Terrible things will happen. Christians were likely seeing their own friends and enemies turn against them at the time of the writing of this Gospel. This may have also happened within the time of Jesus' public ministry.

To be left alone in the face of enemies was a frightening sight.

These readings together remind us that we cannot choose our circumstances in every situation. We are at the mercy of fate and often of other human beings. Circumstances in our lives can be very perplexing. Others' decisions can disturb us.

Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the only reason to live.

Pursuing this ideal of being with God requires deep and uncompromising commitment. We cannot hesitate. We cannot turn away. God will assist us. He finally will reward us, with the everlasting gift of life. †



Msgr. Owen F. Campion is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. This poem is based on the poet's personal experience when he served in the military, and was written in commemoration of Veteran's Day.

My Journey to God

Mass in the Jungle

By Thomas J. Rillo

The men filed in dressed in their military fatigues
Camouflage blending effectively with jungle green
The men gathered together in silent reverence
They were there for the real presence of the Lord.

A jeep was in the middle of the jungle opening
A military blanket was draped over the hood
A priest who was a chaplain stood quietly by it
He silently arranged the altar vessels with care.

Unkempt and unshaven, the men stood quietly
The pews were the fallen logs and hummocks
The sunlight filtered through the leafy canopy
Sunrays slanted down as if through stained glass.

Weapons leaned against vine-covered trees
Men waiting patiently for the order of the Mass
The priest was vested in a brown military poncho
Some men held rosary beads tightly in their hands.

Presence of the Lord was felt as the Mass began
Like Mass back in their respectful home churches
The Liturgy of the Eucharist was just the same
The sanctuary was the altar on the hood of the jeep.

The joy of receiving the body and blood of Christ
Evident as the men filed out of the jungle clearing
The jungle clearing was transformed into a Church
Like it was years ago during Christ's earthly ministry.

Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. This poem is based on the poet's personal experience when he served in the military, and was written in commemoration of Veteran's Day.

Daily Readings

Monday, November 18

The Dedication of the Basilicas of Saints Peter and Paul, Apostles

St. Rose Philippine Duchesne, virgin

1 Maccabees 1:10-15, 41-43, 54-57, 62-63

Psalm 119:53, 61, 134, 150, 155, 158

Luke 18:35-43

Tuesday, November 19

St. Josaphat, bishop and martyr

2 Maccabees 6:18-31

Psalm 3:2-7

Luke 19:1-10

Wednesday, November 20

2 Maccabees 7:1, 20-31

Psalm 17:1, 5-6, 8b, 15

Luke 19:11-28

Thursday, November 21

The Presentation of the Blessed Virgin Mary

1 Maccabees 2:15-29

Psalm 50:1-2, 5-6, 14-15

Luke 19:41-44

Friday, November 22

St. Cecilia, virgin and martyr

1 Maccabees 4:36-37, 52-59

(Response) 1 Chronicles

29:10-12

Luke 19:45-48

Saturday, November 23

St. Clement I, pope and martyr

St. Columban, abbot

Blessed Miguel Agustin Pro,

priest and martyr

1 Maccabees 6:1-13

Psalm 9:2-4, 6, 16b, 19

Luke 20:27-40

Sunday, November 24

Our Lord Jesus Christ the King

2 Samuel 5:1-3

Psalm 122:1-5

Colossians 1:12-20

Luke 23:35-43

Question Corner/Fr. Kenneth Doyle

God is waiting to forgive us of all of our sins, even the worst we can imagine

Q How does one confess a mortal sin so foul to himself, his spouse and his family—knowing that by doing so he will destroy all that he loves? I have committed fornication outside of marriage, and am living day to day with remorse and guilt so intense that my thoughts are constantly on suicide and despair.



I have prayed to the Blessed Virgin and to the Lord Jesus to forgive me, and to give me one more chance with my family. I have also prayed that my wife and children never find out, as she is all-good and has shown me and our children nothing but respect and love.

I pray and beg for forgiveness and repentance on a constant basis. Is there a way that I can reclaim my soul, that I can go on living my faith and staying with my family? I am at an end, admit that I failed terribly as a human being and sinned against the love of Our Lord. Please help me. I do not know what to do. (City of origin withheld)

A Here is what you need to know: God can forgive us for anything, and wants to do so. Some of the greatest saints had sex outside of marriage, repented and were absolved (St. Augustine, most notably). Divine forgiveness is as close as the nearest confessional, and a priest can never disclose what you tell him during confession.

What you should do, right away, before you carry this heavy burden any further, is to stop at a nearby Catholic church (anytime, day or night). Ask the priest to hear your confession and also get his recommendation for counseling or a follow-up. The question of whether your spouse needs to know—and, if so, when—depends on a lot of factors, and a counselor can help you sort them out.

If thoughts of suicide persist, one solid resource is the Samaritans crisis hotline. Your local phone directory, or an online search, will give you their number.

Meanwhile, please know that you will be in my prayers daily. What comes to mind is the story in St. John's Gospel (Chapter 8) of the woman taken in adultery. Jesus refuses

to punish or condemn—or even to criticize her. He simply says, "Go, [and] from now on do not sin any more" (Jn 8:11). Please give Christ the chance to be just as kind to you.

Q The announcement of the forthcoming canonizations of popes John XXIII and John Paul II caused me to wonder. I thought that it was Vatican policy not to canonize anyone until at least 50 years after their death. Did that policy change? (Walton, N.Y.)

A Yes, the policy changed. The canonization of saints is now governed by reforms set in place by Pope John Paul II in 1983.

Prior to that time, the introduction of a saint's cause had to wait until 50 years after that person's death. The thinking was that this buffer would allow mere human enthusiasm to cool, and the fame of genuine holiness to endure.

The downside, though, was that witnesses to the person's life died and personal correspondence and other writings became more difficult to assemble.

Under the present guidelines, the investigation into a person's life usually opens no sooner than five years after death—although popes are free to waive even that delay, as was done in the cases of Blessed Teresa of Calcutta and Blessed John Paul II.

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

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God,"

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

Rest in peace

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

BAKER, Doris M., 83, Sacred Heart of Jesus, Indianapolis, Oct. 27. Mother of Paula Bierstedt, Susie Conlin, Mary Ragon, Frederick, James and Paul Baker Jr. Sister of Maurice Miller. Grandmother of 25. Great-grandmother of 47. Great-great-grandmother of two.

BEHLER, William A., 88, St. Bartholomew, Columbus, Oct. 25. Father of Diane Hudgens, Donna Keogh, Barbara Shofner, Jim and Paul Behler. Grandfather of eight. Great-grandfather of 10.

BORGERT, John E., 71, St. Pius X, Indianapolis, Oct. 25. Husband of Mary Evelyn Borgert. Father of Beth Ann Tyner, Craig, Eric, Jeffrey, John and Mark Borgert. Brother of Charles Borgert. Grandfather of 12.

BUNYARD, Mary S., 101, St. Gabriel, Connorsville, Oct. 30. Aunt of several.

COFFMAN, Dr. John E., Jr., 85, St. Mary, New Albany, Oct. 31. Brother of Paul Coffman.

CORD, Edward, 88, St. Joseph, Shelbyville, Nov. 2. Father of Dee Ann Stader and Robert Cord. Brother of Mary Alice Andrews

and Omer Cord. Grandfather of six. Great-grandfather of 14.

DALY, Michael A., Jr., 88, St. Lawrence, Indianapolis, Oct. 29. Father of Teresa Green and Daniel Daly. Brother of Charlotte Blankenship, Margie Gent and Mary Lambert. Grandfather of two. Great-grandfather of four.

ERHART, Alphonse, 81, St. Peter, Franklin County, Nov. 1. Husband of Rita (Schoettelkotte) Erhart. Father of Steve Erhart. Brother of Dot Rennekamp. Grandfather of six. Great-grandfather of one.

FARRELL, William C., 84, St. Matthew the Apostle, Indianapolis, Oct. 23. Husband of Patricia (Schoettle) Farrell. Father of Patt, Bill, Joe, John, Mike, Stephen and Tom Farrell. Grandfather of 23. Great-grandfather of seven.

FOGLE, Gary C., 78, St. Luke the Evangelist, Indianapolis, Oct. 30. Father of Kathryn Voelkel, G. Paul and Peter Fogle. Grandfather of four.

GULLETT, Wayne, 70, St. Mary, New Albany, Oct. 27. Father of Donnie, Wayne Jr. and William Gullett. Brother of Sharon Gullett. Grandfather of four. Great-grandfather of two.

HAGERTY, Agnes C., 93, St. Mary, Greensburg, Oct. 26. Mother of Alice Back, Teresa Diedrich, Dorothy Scudder, Nancy Schroeder, Bernie, Dale, Dennis, Jim, John and Larry Hagerty. Sister of Viola McMillan. Grandmother of 36. Great-grandmother of 44.

HEISSERER, Robert K., 37, St. Lawrence, Indianapolis, Oct. 28. Husband of Sandy Hartman-Heisserer. Son of Karl and Barb Heisserer. Brother of Eric, James, Joseph and Michael

Heisserer. Grandson of Clyde and Rosa Curtis and Ralph and Mary Lou Heisserer.

HOLLANDERS, Gertrudia, 93, St. Martin of Tours, Martinsville, Nov. 2. Mother of Frans and Theo Hollanders. Grandmother of six. Great-grandmother of 11. Great-great-grandmother of one.

KEEFE, John K., 49, St. Pius X, Indianapolis, Oct. 24. Father of Ellen and Joseph Keefe. Son of JoAnn Keefe. Brother of Susan Kenney, Jennifer Keefe, Andrew and Richard Keefe.

KEMP, Carrie Genevieve, 79, St. Monica, Indianapolis, Sept. 13. Wife of David Kemp Jr. Mother of David Kemp III. Sister of Bernie Easton, Rosetta Graham, Archie Mae Greene, Doris Peck, Nellie Simpson, Missionary Sister of Our Lady of Africa Demetria Smith, Joseph Smith and Holy Cross Brother Roy Smith.

LUNDSTROM, Charles Vincent, 82, St. Patrick, Terre Haute, Aug. 15. Brother of Cecilia Lundstrom. (correction)

LYNCH, James Vincent, 84, Christ the King, Indianapolis, Oct. 29. Husband of Sharon Lynch. Father of Nancy Blum, Mary Sommer and Terry Lynch. Grandfather of six.

McKEE, James M., 58, St. Lawrence, Indianapolis, Oct. 29. Father of Meghan Price and Mike McKee. Brother of Patti Depko, Joy McKee-Brown and Mike McKee. Grandfather of three.

McLAUGHLIN, Ann Marie, 84, St. Lawrence, Indianapolis, Nov. 11. Mother of Charles and Jeffrey McLaughlin. Grandmother of six. Great-grandmother of 10.

MYERS, Marguerite L., 89, Christ the King, Indianapolis, Oct. 29. Mother of Patricia Scanlon Diaz. Sister of Eileen McMahon. Grandmother of three. Great-grandmother of four.

RANDLE, Patricia (Kelley), 82, St. Louis, Batesville, Oct. 30. Sister of Robert and William Kelley.

SCHERSCHER, Blanche, 90, St. John the Apostle, Bloomington, Oct. 28. Mother of Martha Becher, Jeanette Carr, Anthony, Daniel, Leo and Samuel Scherschel. Grandmother of 13. Great-grandmother of 19. Step-great-grandmother of seven. Great-great-grandmother of two.

SCHRADER, Thomas William, Sr., 64, St. Anthony, Indianapolis, Oct. 24. Husband of Phyllis Schrader. Father of Lisa Nichols, Jennifer Shipley and Thomas Schrader Jr. Son of Carolyn Schrader. Grandfather of five.

SCHULER, Jane, 64, St. Maurice, Napoleon, Oct. 18. Wife of Bob Schuler. Mother of Jodi Young, Daniel and Roger Palmer. Sister of Pam Maloney and Samuel Robinson. Grandmother of eight. Great-grandmother of two.

SOPER, Pamela, 65, St. Andrew, Richmond, Oct. 25. Mother of

School Sister of St. Francis Diane Drufenbock taught at St. Mary-of-the-Woods College for 18 years

School Sister of St. Francis Diane Drufenbrock died on Nov. 4 at Sacred Heart Convent in Milwaukee. She was 84.

The Mass of Christian Burial was celebrated on Nov. 7 at St. Joseph Convent in Milwaukee. Burial followed at Mount Olivet Cemetery.

Sister Diane was born on Oct. 7, 1929, in Evansville, Ind. She entered the School Sisters of St. Francis on June 13, 1949, and professed final vows on June 21, 1957.

Sister Diane ministered for more than two decades in Catholic grade schools, high schools and at Alverno College in Milwaukee. She later served as a community organizer and in neighborhood ministry at the Walker's Point House in Milwaukee from 1975-80.

In the archdiocese, Sister Diane taught at St. Mary-of-the-Woods College from 1981-99. She then returned to Milwaukee to serve on the board and in support services at Sophia Retreat House from 2001-13. †



Veteran's Day

This stained-glass window at Sacred Heart Church in East Boston, Mass. depicts a U.S. soldier kneeling next to a U.S. flag with an image of Christ on the cross in the background. Veterans Day, Nov. 11, honors all those who have served in the armed forces.

God's weak spot is his love for those who are lost, pope says

VATICAN CITY (CNS)—God has a certain weak spot of love for those who are lost or have strayed furthest from him; they are the ones he goes out to find, Pope Francis said.

It's because God is a sore loser, he added, saying God doesn't like losing his children.

"He searches for all those who have strayed from him. Like a shepherd, he goes looking for the lost sheep," the pope said at his early morning Mass in the Domus Sanctae Marthae on Nov. 7.

In his homily, the pope looked at the parables of the lost coin and the lost sheep in the Gospel of St. Luke, where Jesus is responding to the Pharisees and scribes who were scandalized and complained that Jesus welcomed and dined with sinners.

Their grumbling "is the music of hypocrisy," the pope said, according to Vatican Radio.

The people who complained about Jesus "believed that to be religious, to be good," meant having everything go well in life, to be well-mannered "and many times to pretend to be well-behaved, right?" he said.

"This is the hypocrisy of grumbling" and complaining about others, the pope said.

God, however, is joyful, he said. "He is a God who doesn't like to lose anything, he is not a good loser and for this reason, so as to not lose someone, he goes beyond himself, he goes and searches." God's task is "to go looking," and "to invite everyone, the good and bad, to the celebration."

God "has a certain weakness of love for those who have strayed the furthest, who are lost," Pope Francis said. "He goes and looks for them" everywhere, like the woman who lost a coin and searches carefully until she finds it.

And like the woman and the shepherd, God rejoices after finding what was lost, the pope said.

Once the lost are found, he said, God doesn't keep them separate from the flock or treat them differently, but places them with the others "because he returns all of their dignity" with their repentance.

"There is no difference" between the one who strayed and those who stayed, he said, because "he straightens out everyone he finds."

"God's joy isn't the death of the sinner, but his life," he said. "The joy of God the father is love; he loves us" even as sinners.

God says, "I love you all the same, and I will go and look for you and bring you back home." This is our father. Let's think about that," the pope said. †

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Mozart's Requiem sung during special All Souls Day Mass

By Sean Gallagher

The beautiful harmonies and evocative melodies of Wolfgang Amadeus Mozart's *Requiem Mass in D minor* have thrilled classical music concertgoers for more than two centuries.

On Nov. 2, worshippers at Our Lady of the Most Holy Rosary Church in Indianapolis enjoyed Mozart's *Requiem* while praying during a special All Souls Day Mass celebrated there.

Father Ryan McCarthy, Holy Rosary's pastor, celebrated a solemn high traditional Latin Mass that day while being assisted by Fathers Christian Kappes and Jerry Byrd. This is the form of the Mass celebrated during and before the Second Vatican Council and was the kind of Mass celebrated in the days of Mozart.

Father McCarthy said that bringing together the beauty of Mozart's *Requiem* with the beauty of the Church's liturgy enhances both in a special Mass like the one that took place on All Souls Day.

"It engages all of the senses at once," said Father McCarthy before the liturgy. "It moves us to a greater appreciation of beauty. And of course, beauty is considered a transcendental quality of God along with unity, truth and goodness. So, it should move us closer to God as we appreciate the beauty that God has given us in the world."

He also said that the Mass celebrated with Mozart's *Requiem* was a kind of "artistic evangelization" that he hoped would help worshippers at the Mass enter more deeply into the liturgy, and into the spiritual meaning of the feast day.

"My hope for the congregation is that their hearts and minds be lifted to God," Father McCarthy said. "And particularly on an emotive level, this Mass helps people enter into that mystery of All Souls [Day], that mystery of Christ's passion, death and resurrection as informing the way that we are going to face our own death and the way that Christ brings about our own salvation."

Lindsay Wilcox, 27, is a member of St. John the Evangelist Parish in Indianapolis who attended the Nov. 2 Mass.

During a reception that followed, she shared how her parish's new choir director had spoken to choir members about how the "Sanctus" ("Holy, Holy, Holy") of the Mass allows worshippers to enter into the song that the angels sing eternally before God's throne in heaven.

Wilcox said that this spiritual reality became tangible for her during the singing of the "Sanctus" in Mozart's *Requiem*.

"As soon as they started, I could just see it. It was there," she said. "Here were all the angels singing around us, and we're just participating."

Michael Carper, 22, is another St. John parishioner who attended the Mass.

"I had heard [the *Requiem*] on its own before," he said, "but to be able to hear it in the proper context and to see the accompanying visuals and the actions that are happening at the altar was just so amazing."

Luke Reese, Holy Rosary's music director, hoped that this would be the experience of those attending the Mass.

"The mysteries, in a sense, become more understandable, if that's possible, because you're dealing with it on more than just a mental level," he said. "You can feel it in your inner being."

Nearly all of the more than 20 vocalists singing the *Requiem* were Holy Rosary parishioners. Some of the 12 instrumentalists were also parishioners, although most were music students at Butler University in Indianapolis.

"I think it's a testimony to the dedication of people and the love of people for Christ," said Reese of the contribution of Holy Rosary's parishioners to the *Requiem*. "It's a big sacrifice that people make of time and energy to be a member of a choir."

Father McCarthy hopes in the future to celebrate similar liturgies with orchestral settings of the Mass. But he said that they will take place on special feast days that are not holy days of obligation since he recognizes that this kind of music will not appeal to all Catholics.

"You're not making people feel like they're being hijacked," Father McCarthy said. "And yet, [All Souls Day and other feasts] are wonderful and great feast days on which many people do choose to go to Mass. Therefore, everyone there is there because they want to be moved toward greater worship of God through the holy sacrifice of the Mass and this music that complements it."

(To listen to a recording of a movement from Mozart's *Requiem* as it was sung during a Nov. 2 All Souls Day Mass at Our Lady of the Most Holy Rosary Church in Indianapolis, log on to www.CriterionOnline.com.) †



Instrumentalists and vocalists play and sing Wolfgang Amadeus Mozart's *Requiem Mass in D minor* during a Nov. 2 All Souls Day Mass at Our Lady of the Most Holy Rosary Church in Indianapolis. Owen Carlos, left, a music student at Butler University in Indianapolis, plays the bassoon, while Ann Lewis, Andrea Stanley, Noelle Brown and Alison Gudan, all Holy Rosary parishioners, sing.



Above, Dana Lashley, right, and her daughter, Audrey Ragsdale-Buddeneau, hold candles while following along in a missal during a Nov. 2 traditional Latin Mass at Our Lady of the Most Holy Rosary Church in Indianapolis that featured a singing of Wolfgang Amadeus Mozart's *Requiem Mass in D minor*. Lashley and Audrey are Holy Rosary parishioners.

Left, Father Ryan McCarthy stands at the altar near the beginning of a Nov. 2 All Souls Day traditional Latin Mass at Our Lady of the Most Holy Rosary Church in Indianapolis that featured the singing of Mozart's *Requiem Mass in D minor*. Assisting Father McCarthy during the Mass were, from left, Holy Rosary parishioner Gary Willen, serving as master of ceremonies, and Fathers Christian Kappes and Jerry Byrd. Standing in front of the sanctuary is a catafalque, a platform used to support a casket. It is often used in a traditional Latin Mass on All Souls Day.

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Venerating relic a chance for youths to reflect on John Paul's papacy

MIAMI (CNS)—Catholic students and faculty convened in Miami on Nov. 5 to venerate what is considered a “first-class relic” of Blessed John Paul II, and used the occasion to reflect on the life and impact of the late pope, who along with Blessed John XXIII will be canonized on April 27, 2014, at the Vatican.

“I know the last bit of his life and a few years back before I was born—John Paul II called for the youth rally in the Philippines where my family is from and where over 5 million people came for that event,” said Keanu Orfano, 13, a student at St. Lawrence



Blessed John Paul II

School in North Miami Beach.

“My grandparents were there, and they told many stories about John Paul II to me and what a great man he was and the things he did,” said the teen. “He traveled to many countries in the world, and my mom met

him in the Philippines.”

Keanu was among 1,500 students from some 15 Catholic elementary and high schools in South Florida at a youth rally and Mass for Blessed John Paul II at St. Thomas University in Miami.

On display for the students to touch and pray with was what the archdiocese described as the “Official Relic of the Postulation of Blessed John Paul II”—a vial of the late pontiff’s blood.

“It is wonderful and a privilege to see the relics of Pope John Paul II,” said Keanu, who added that his family turned out at St. Mary’s Cathedral in downtown Miami the previous day to see the relics there as part of a 10-parish tour of the relics scheduled in Miami.

In the Catholic Church, relics fall into one of three categories: A first-class relic is the physical bodily remains of a saint or blessed like bones, blood and hair; a second-class relic is a personal possession, such as clothing, devotional objects, handwritten letters or even furniture; and a third-class relic is an object that has touched a first-class relic.

“Sadly, I had not seen the pope in my life because he died when I was 5 years old, but if he had lived longer I would have been happy to see him,” Keanu told *The Florida Catholic*, newspaper of the Miami Archdiocese.

The archdiocesan Office of Campus Ministry along with a local congregation of women religious helped organize the youth rally as an educational and spiritual program in remembrance of Blessed John Paul’s continuous concern for young people and of



Students from Good Shepherd Catholic School in Miami show enthusiasm during a Nov. 5 youth rally at St. Thomas University in Miami in honor of Blessed John Paul II. The rally was part of a Nov. 3-21 tour that gave Catholics at some 10 parishes in the Miami Archdiocese a chance to view and venerate a relic of the late pope, which was a specimen of his blood.

his overall legacy.

The event began with contemporary Christian music and a kind of pep rally as well as a documentary film on the pope’s life presented by the Servants of the Pierced Hearts of Jesus and Mary, a Miami-based congregation of women religious.

“He attracted so many people during his lifetime that even now he is still attracting youth,” said Father Luis Rivero, Miami archdiocesan director of campus ministry.

The priest said he hoped the rally will have a lasting effect on the students by inspiring “young people to see a contemporary, modern-day saint who lived a life of holiness and simplicity in everyday life and hopefully it will attract them to do the same.”

As someone who remembers both popes being canonized, religion teacher Denise Broughton from St. Lawrence School, remembers Blessed John Paul for forgiving the man who tried to assassinate him in 1981—a Turkish man whom the late pope visited in prison and offered forgiveness and pardon for the near-lethal offense.

“It is a wonderful thing that both popes are becoming saints—popes that I knew in my lifetime—and that is pretty extraordinary,” Broughton said. “I remember John Paul II for his open heart, his ability to accept all people, for being the most traveled pope, for his generosity, care and willingness to forgiveness.

“That was a pretty extraordinary thing that he did in going to the jail cell of his



A student from St. Hugh Catholic School in Miami holds a prayer card over a relic of Blessed John Paul II, a specimen of his blood, during a Nov. 5 youth rally in honor of the future saint at St. Thomas University in Miami.

shooter, and that he extended himself in such a manner,” she said. “That [incident] took a toll on his health.”

Bishop Fernando Isern, former head of the Diocese of Pueblo, Colo., who now lives in Miami, celebrated the Mass at St. Thomas University before the students came forward to touch the relic and receive a prayer card.

He told the students that Blessed John Paul believed deeply in young people, and

demonstrated that through his establishment of the World Youth Day events.

“No matter your age, you have a role to play in the faith,” Bishop Isern told the students. “You are the future of the Church, but you are also the present because we know what a wonderful catalyst you are in your homes, and how your parents will bend over backward to make sure you have the best they can offer you, and having a Catholic education is proof of that.” †

Same-sex marriage undermines ‘cornerstone’ of society, says conference

CHICAGO (CNS)—By legalizing same-sex marriage, Illinois lawmakers have changed the definition of marriage and undermined “an institution that is the cornerstone of a healthy society,” the Catholic Conference of Illinois said on Nov. 5, the day the Illinois House passed a state Senate bill allowing same-sex marriage.

Their action “goes against the common consensus of the human race—which understands that nature tells us that marriage is the union of one man and one woman,” it said in a statement.

The Senate approved the legislation on Feb. 14. Gov. Pat Quinn, a Catholic, has promised to sign the measure into law, which will make Illinois the 15th state to legalize same-sex marriage.

The Catholic conference, which represents the state’s bishops on public policy matters, said it was “deeply disappointed that members of the General Assembly chose to redefine what is outside of its authority: a natural institution like marriage. We remain concerned about the very real threats to religious liberty that are at stake with the passage of this bill.”

The statement said that “women and men are not interchangeable,” and the “optimal condition in which to raise children is a home that includes both a mother and father.”

Church teaching upholds the sanctity of traditional marriage between one man and one woman, and also teaches that any sexual activity outside of

marriage is sinful.

Some news reports said that at least a couple of Catholic lawmakers, including House Speaker Michael Madigan, a Chicago Democrat, cited recent comments by Pope Francis about homosexuals as the reason for their vote in favor of legalizing same-sex marriage.

In his July 28 remark to reporters on the subject of gay people, the pope said: “Who am I to judge?” In an interview published on Sept. 19 in Jesuit publications, he said he did not want homosexuals to feel the Catholic Church had “always condemned them.”

He said the *Catechism of the Catholic Church* explained Church teaching about homosexuality very well, saying, “one must not marginalize these persons, they must be integrated into society. The problem isn’t this [homosexual] orientation—we must be like brothers and sisters.”

But Vatican officials have pointed out that the pope’s comments do not change Church teaching on homosexuality.

In 2011, Illinois OK’d same-sex civil unions, which can be converted into marriages once Quinn signs the new measure.

The governor did not specify when he would, but one of his aides said he would sign it by the end of November. In a statement, Quinn said, “Today, the Illinois House put our state on the right side of history.”

Marc Solomon, a member of an organization called Freedom to Marry, said the Illinois House vote was part of “an absolutely historic year of powerful momentum” for

same-sex marriage, and “I think it just shows the country is ready.”

Echoing the Catholic conference’s concerns about the measure’s lack of religious freedom protections was Brian Brown, president of the National Organization for Marriage. In a statement, he predicted that once the law takes effect in June, individuals, businesses and religious groups will be “sued, fined, brought up on charges of discrimination” for any opposition to same-sex marriage.

The Catholic conference thanked “the thousands of citizens across Illinois who joined us in our efforts to preserve marriage in law. This was a truly bipartisan and ecumenical effort, reflective of the fact that a marriage is universally understood as being between a man and a woman.”

In a separate statement, Bishop David J. Malloy of Rockford said the vote “to redefine marriage in the state of Illinois is truly grievous.”

Same-sex marriage “ignores the unique nature” of an institution “based in the complementarity of men and women, and is intimately linked to the procreation and raising of children who have a right to a mother and a father,” he said.

“Our faith teaches us to love all our brothers and sisters made in God’s image and likeness, and we are to do so with respect for God’s plan,” said Bishop Malloy, adding that changing the definition of marriage in civil law “does not change God’s plan, nor does it change what our faith teaches.” †