Madison family business wins challenge to HHS mandate

By Sean Gallagher

A Catholic family in Madison that owns a vehicle lighting manufacturing company won a second collection this weekend to aid those affected by Super Typhoon Haiyan in the Philippines.

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 Brute 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.

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 See FAITHFUL, page 8

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

Criterion 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

Korte family of Highland, Ill., which own a contracting company there. Like the Grotes, the Korte family is Catholic and object on grounds of conscience to the HHS mandate.

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.

By Sean Gallagher

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U.S. Circuit Judge Diane Sykes, writing the majority opinion in the 2-1 decision, said that members of the Grotes and the Kortes family of Highland, Ill., which own a contracting company there. Like the Grotes, the Kortes family is Catholic and object on grounds of conscience to the HHS mandate.

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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 all employers to provide abortion-inducing drugs, sterilizations and contraceptives to their employees in their company health plans.

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 rules as an example of how we act. “Not at the top of the mountain shouting. That’s just not how we act.”

Richard Garnett

The statemate 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 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 and what’s the compelling interest that justifies this burden? The government says that the compelling interest is gender equality in health care.”

“Her point is that that’s too broad, that’s too general. You have to focus a little 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 regulations. 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 current term. 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.”

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

“We couldn’t be more satisfied. We were excited,” Bowman said. “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, 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.”

Domenic 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

On the Sunday mornings of Advent, confessions will be held 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 will be 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 run their businesses.

The Cathedral 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.

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.
Archbishop Kurtz of Louisville elected USCCB president

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

In the voting for vice president, Cardinal Daniel N. DiNardo of Galveston-Houston was elected to the post for 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 outgoing bishops the bishops could take on an 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 to help charge them to make the protection of “at-risk Christians a foreign policy priority.”

“Our good experience defending religious freedom here in the U.S. must be seen as part of a global commitment to an issue, we can put on the map,” Cardinal Dolan said.

“It’s time to harness that energy for our fellow members of the household of faith bound 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 bishops, but by the bishops “collectively as a body,” Cardinal Dolan said.

Archbishop Carlo Maria Viganò, 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 actively participating in the synod and sending their thoughts to the Vatican has sent out in preparation for the session.

He said he was awaiting clarification from the Holy See before bishops could be sent to CRS.

In addition to the collection in parishes in the archdiocese, donations are being taken online at www.catholicreliefservices.org, where 95 cents of every dollar sent to CRS, P.O. Box 17000, Baltimore, Md., 21297-0303 or via phone by calling 1-877-435-7277.

Many of the groups were poised to get aid to the worst-hit areas of the typhoon-stricken central Philippines, but the challenges of getting help to 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 route for the supplies and that the people would consider.

Because even the military cannot pass and go to different areas,” Brother Lee told Catholic News Service.

“We still have 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 the load.”

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

About 600,000 people have been made homeless by Super Typhoon Haiyan, which when it turns our minds to 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 clean.”

Other Catholic aid agencies also in sent in 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 $306 million to provide 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.


typoon victims wait in line for free rice at a businesswoman’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.
D uring the final weeks of this Church year, we complete our observance of the Year of Faith proclaimed by Pope Emeritus Benedict XVI in his 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 believe in God as far as any god. We believe in the God of Abraham and the chosen people of Israel. More specifically, the God who has spoken to us. 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 revealed Himself to us and communicated with us through his creation, through sacred Scripture, through the history of Jesus, through the witness of saints, martyrs and evangelists, and through the sacraments of the Church—especially the 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 at the same time He exists in everything that exists (visible and invisible, material and spiritual). In the midst of this mystery, we trust in the 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 can use an abstract or remote from us—like a “life force” or an impersonal 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, loves us, personally and by name. How do we know this Jesus? He 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 how to connect our faith in God the Father with our faith in Jesus as our Lord, and in doing so, he has created a bridge between us and the divine. 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 not “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 strongest 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 Lord Jesus Christ in whom we believe. Let us be faithful disciples of Jesus Christ who follow him without reservations. May the Holy Spirit strengthen us in our faith—now and always and forever.

—Daniel Conway

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 this year, a “pastoral challenge” in the context of evangelization. In preparation for the consultation of the world’s bishops, a preparatory document was sent to national bishops conferences, with the instruction that it should be distributed as widely as possible “to deacons 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, then we know the scope and depth of that rejection.

If Catholics have stopped listening to the Church, then it is time for the Church to listen to the people. It is certainly amounts to a “pastoral challenge.”

How are the Church’s teachings on the family, human sexuality and marriage today? Do divorced Catholics feel marginalized or suffer from being unable to receive the sacraments? What about the Church reaching out to divorced and remarried members? If the bishops are going to effectively lead the Church and help its family, they need to seek input from families.

The general news media presented this request to the Criterion. 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
Greenbush

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 to be avoided, something to get past with the help of a psychologist. 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 York City, Mass., seems to subscribe to this view.

“Through centuries,” he writes, “sex education was 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 desire or even fantasy, however, cannot be automatically branded as sacred or as a divine manifestation. We all recognize how easily the unbiblical tradition 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 dismiss the core truth that the unique context for human sexual activity is a very specific one, namely, the beauty of setting aside one’s self, marriage, with its mutual commitment and openness to children.

Father Thomas D’Oonnell, in his Medicine and Christian Morality, distills the matter to its essence in this way. “In a 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. We look upon it simply as 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 after 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 world of the self-centered and demeaning.

The potential that she had for any deep relationships with members of the opposite sex, a psychically healthy way she released 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.

She had encountered real guilt in her life, but had failed to engage in a way that led to growth, conversion, fulfillment, and forgiveness. The guilt she was living with was not even “private.”

No matter what our education or background, no matter how much sophistication may be, we have all received the gift of conscience, and the guilt of “good guilt.” That is ordered to help us to transform ourselves and turn away from wrongdoing. Pushing away our good guilt or hiding it under the rug only makes our situation worse. We are only creatures in the animal kingdom capable of illuminating our guilt awareness of self.

Guilt is like a pain of the soul, and pain often indicates that something is wrong and we need to change.

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 improvement and progress. When we are fruitful in turning to our guilt, and addressing it honestly, we discover a real cause for hope.

(Father Tadeu Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and is a research scientist 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)
CCHD, CRS collections help those in need, are constantly monitored by Church

By John Shaughnessy

David Siler views it as an opportunity for Catholic organizations, 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."

—Theresa Chamblee, director of CCHD for the archdiocese

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

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By Natalie Hoefer

It could happen through Seeds of Destiny or the Congregation Action Network (IndyCAN).

"It could happen through a program such as Hands and Hearts 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."

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CCHD and Catholic Relief Services (CRS), both in Terre Haute

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‘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
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 to the OneAmerica 500 Festival Mini-Marathon or the Finish Line 5K on May 3, 2014, to both promote and pray for vocations to the priesthood, religious life, married life and 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 Dec. 1. Prior to that, registration for the Mini-Marathon is $56, and $35 for the 5K. Beginning 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 Sahm’s Tavern, 433 N. Capitol Ave. in Indianapolis, from 7:30-9 p.m. on Nov. 16.

Cadwallader will discuss building and maintaining a healthy marriage with a special focus on “A couple’s survival guide to the holidays.”

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.

Amples free parking is available for this event. To register, log on to www.uluke.org.

The cost is $35 per couple. This includes hearty hors d’oeuvres and two drink tickets. Additional items may be ordered from the menu.

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. Renditions of the 31.5 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.
God may scold, but he never slaps, Pope Francis says during morning Mass

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 that, but he never, ever hurts us.”

God shows love and tenderness, “even when he must scold us; he does it with a careness 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.”

The youths will learn that they are conduits for the new evangelization.”

Kay 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.”

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.”

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God may scold, but he never slaps, Pope Francis says during morning Mass
Gathering together in faith:

A woman knows her child during a December 2012 Mass celebrated at Our Lady of the Greenwood Church in Greenwood. The “10 Things” resource says that Catholics in southern and central Indiana are welcoming, friendly, joyful and “we’d love to have you visit us!”

Bishop Christopher J. Coyne, associate director for evangelization and RCIA, said the resource can be especially useful in starting conversations with those who may be effective in starting conversations with others who have a lot of clients who aren’t Catholic.

"You have to consider your message and how you want to get to peope," he said. "You have to consider your audience and what means you want to use to get to them."

One of the means that Bishop Coyne thinks could be effective would be through social media outlets like YouTube, Facebook and Twitter.

We would love to have you visit us—and maybe even stay a while..."

"Mi casa es su casa!" This phrase expresses the welcoming, altruistic attitude that we aspire to all our parishioners. Catholics... serve with our brothers and sisters of all religious groups on earth. It's not a competition. We meet people as our neighbors. Here are 10 things God and strive to be good neighbors. The Church and the Catholic faith can be a powerful tool in various ways to open doors with other people who don't believe in the Church and the Catholic faith can be a powerful tool in various ways to open doors with other people who don’t believe what they believe, especially if it complements our encounter with Him in the Word. We read and form our personal relationship with Him through the sacred texts in our lives and our Catholic faith calls us to a personal relationship with Him as well as membership in His Body.

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 try to discern the best course of action for individuals and communities. People of good will can do all things, even, according to God. We work together to move beyond fear and move beyond fear.

"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..."
What was in the news on Nov. 15, 1963?

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

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 inherence’ 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

Prelate says council making ‘leap forward’

Translating system balking

Interfaith session on race scheduled

Prelate says council making ‘leap forward’

Unity secretariat 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 Catholic diaries

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.)
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: “mercying.” 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, “misericordiando,” translates as “mercingy.”

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 mercingy 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 Civilta Cattolico, a Rome-based Jesuit journal.

The new word the pope introduced in his interview seems to be picking 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? One is a 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, saying:

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.”

Pope Francis commented at one point in the interview that “the Church doesn’t have the face we would want, it doesn’t demonstrate love and what God wants.”

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 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. 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.

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

As Pope Francis puts it, “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 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.”

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.

†(Rhina Guidos is an editor for Catholic News Service.)
Mike Krokos
Reflection/
From the Editor Emeritus/
John F. Fink
always.”
follows the apostolic exhortation to “pray throughout the world are praying the same
evening and night. The most important are
devotions in the Church. One I didn’t
wheelchair and cannot get in or out of
each of us—if we allow him to use us as
this cross would allow her to continue her
disease that has ravaged her body, she has
not lost her love for the Eucharist and her
faith in God’s plan for her.
Gracie had always been the constant
ingredient 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, life choices—
an advocate and cheerleader to whatever
day. She had the ability to reach out to others, too. We
didn’t hesitate to visit others, too,
etting us know she was only a road trip or
hospital stay led to another, which
care and, finally, full-time
hospitalization in a nursing home.
not have lost her love for the Eucharist and her
faith in God’s plan for her.
Gracie held the key to the kitchen, and every
time she was home, she would
be the first to arrive at the
gracefully weaken the last few
years. What a blessing! Like
her friends who stop by
recognizes family and
friends. It wasn’t so fun when I woke up the
next morning. Every time I arrived late to a college party one night in
Tarrant County, Texas, last July, and
kilometers four people, the mayd be
plus of those things. That’s what alcohol does.
mcally turn you into a person who isn’t
even if you’re good, even if you pride
yourself on your temper. The worst
and moral teaching characteristic of our holy, Catholic Church.
Our Catholic schools, catechetical and
priests or men and women religious do.
Many people could do so, though, and I have
never been more thankful for those who belong to secular institutes have learned. Each of the “hours”
really doesn’t take much time when prayed individually—approximately 10 minutes, or perhaps 15 minutes for the
Office of Readings. One 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
praying 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. ↑
History has proven it: People have been drinking alcohol since ancient times.
Romans had their wine, Egyptians had their beer and the medieval English had
to determine what is best for you and
for your future.
(Karen Osborne writes for Catholic News Service. ↑)
Perspectives
Theology of the Hours

Coming of AgeKaren Osborne
There are dangers when drinking alcohol too early in life

battling addiction, their ruined families, running away from God, trying to hide from this tremendous disease can afflict anyone.
You’re old enough to drive, old enough to make your own decisions, but you’re not old enough to make bad medical decisions.

Gracie’s year is that God continue to use her as an
instrument of love and a foolish hobgoblin. A healthy consistency,
and moral teaching characteristic of our holy, Catholic Church.
health and their lives.

East of the Mississippi River were
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 mean anyone but the laity, anything anyone
can pray them as men and women religious do. Many people could do so, though, and I have
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There are dangers when drinking alcohol too early in life

McKee Osbrook
A Catholic 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 by 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. What a blessing! Like
her friends who stop by
recognizes family and
friends. It wasn’t so fun when I woke up the
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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 such force that no one can escape. Such is this reading. The first stage is the actual life of Jesus.

The events in the Lord’s life, told in the first reading for this weekend. The second stage is the new temple 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 also have 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. 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 will yield to our will, with the everlasting gift of life.

Question Corner: Fr. Kenneth Doyle

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

Q

How does one confess a mortal sin to the Lord and his spouse and family? I have done terrible things that by doing so he will destroy all that he loves? I have encountered fornication outside of marriage, and am living day by 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 known 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

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 more 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, askfatherdoy@gmail.com and 40 Hopeville 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 experiences of prayer for possible publication in the “My Journey to God” column. Personal information may be included for publication.

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Sending material for consideration to “My Journey to God.”

The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 and e-mail to criterion@archindy.org.

The Thursday before the week of to our office by 10 a.m. in the archdiocese or
tions to it; employees also receive reimbursement upon course completion.

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www.archindy.org/layministry

The Criterion Friday, November 15, 2013.

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

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

“I think that the pope 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-mantered “and many times to pretend to be well-behaved, right?” he said.

“This is the hypocrisy of grumbling” and complaining about others, he 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 the 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,” he said, “like a woman who lost a coin and searches carefully until she finds it.”

And like the woman and the sheep, 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 they don’t think them.”

“Those who are lost, those who are found,” he said, “he rejoices in his heart, he is joyful.”

“God’s joy isn’t the death of the sinner, but his life,” he added. “The joy of God the father is love; he loves us” even after finding what was lost, 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 Mass in D minor 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 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 would allow worshippers to enter into the song that the angels sing eternally before the “(“Holy, Holy, Holy”) of the Mass allows worshippers to enter into the “Hosanna in excelsis Deo” (alleluia) of the Sanctus.

“I think it’s a testimony to the dedication of people and the love of people for Christ,” said McCarthy in reference to 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 is there because they want to be moved toward and 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 at Our Lady of the Most Holy Rosary Church in Indianapolis, log on to www.CriteriofOnline.com)

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 Harper, 22, is another St. John the Evangelist Parish member and said that he is planning to become a Jesuit. In addition to playing an instrument, he played the role of a chorister in the Mass.

The beautiful harmonies and evocative music that Slate said was “so amazing.”

“I’m a singer and I think it’s so beautiful, and I feel that it’s so moving,” said Deshale-Buddeneaum.

Near 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.

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Most of the congregation was lit by candles for the special Mass, which lasted about an hour and 20 minutes.

McCarthy said that he would like to see the Mass celebrated during All Souls Day Masses at Holy Rosary.

“We’re considering that,” McCarthy said. “It’s a transcendent, transcendent experience.”

Left, Father McCarthy stands at the altar near the beginning of a Nov. 2 All Souls Day Mass at Our Lady of the Most Holy Rosary Church in Indianapolis that featured the singing of Mozart’s Requiem in D minor.

Above, Dana Lashley, right, and her daughter, Audrey Ragdale-Buddeneaum, hold candles while following along in a missal during a Nov. 2 All Souls Day Mass at Our Lady of the Most Holy Rosary Church in Indianapolis that featured the singing of Wolfgang Amadeus Mozart’s Requiem in D minor. Lashley and Audrey are Holy Rosary parishioners.

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

MIAMI (CNS)—Catholic students and faculty in Miami on Nov. 5 to venerate what is considered a “first-class relic” of Blessed John Paul II, and used the event to reflect on the life and impact of the late pope, who along with Blessed John XXIII will be canonized on April 27 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 Orlano, 13, a student at St. Lawrence School in North Miami Beach.

“My grandparents were there, and they told many stories about how John Paul II spoke 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 lifetime because he died when I was 5 years old, but he had lived longer than I would have been happy to see him,” Keanu told The Miami Catholic, newspaper of the Miami Archdiocese.

The archdiocesan Office of Campus Ministry along with a local congregation of Miami Archdiocese, sponsored the rally as part of a project called the “Pierced Hearts of Jesus and Mary, a Miami-based congregation of women religious.

“It 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 would 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 is pretty extraordinary,” Broughton said. “I remember John Paul II for his open heart, his ability to accept all people, the way he treated the most traveled pope, for his generosity, care and willingness to forgive.

That was a pretty extraordinary thing that he did in going to the jail cell of his shooter, and that he extended himself in such a manner,” she said. “That [incident] took a toll on his health.”

Bishop Fernando Kierm, 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 Kierm 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.”

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.

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.

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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 marriage is between a man and woman,” it said in a statement.

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

In his July 28 remark to reporters on the subject of marriage, Pope Francis offered forgiveness and pardon for the near-lethal offense.

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

“The priest said he hoped the rally would 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.’

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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.

But Vatican officials have pointed out that the Catechism of the Catholic Church teaches that any sexual activity outside of marriage between one man and one woman, is a natural” 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.”

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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.”

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