A nation still remembers

50 years later, local Catholics reflect on President Kennedy’s assassination

By Sean Gallagher

For people who are old enough to remember Nov. 22, 1963, the memories associated with the assassination of President John F. Kennedy are often etched in their minds, still vividly clear 50 years later. This can be especially true since Kennedy was the first—and still only—Catholic elected to the highest office in the land. Some of those Catholics who have shared their memories of that tragic day with The Criterion were Catholic grade school or high school students at the time. Another was a young priest. The following is an edited version of their recollections of Kennedy’s death, the days that followed and the meaning of it in their life of faith.

The silence and sadness of our city

Renee Lange, now a member of St. Bonaventure Parish in Indianapolis, was a seventh-grade student in the fall of 1963 at St. Thomas Aquinas School in Dallas. “The silence and sadness of our city” is etched in their minds, still vividly clear 50 years later. President John F. Kennedy are often talked about, “the sense of hope that his presidency brought the nation.”

They see the plaque, and it brings back memories,” the Pope Francis’ first apostolic exhortation, ‘Evangelii Gaudium,’ to be published on Nov. 26

VATICAN CITY (CNS)—The Vatican will publish Pope Francis’ first apostolic exhortation on Nov. 26, two days after he formally delivers it to the Church at a Mass concluding the 2012-13 Year of Faith.

The Vatican announced on Nov. 18 that “Evangelii Gaudium” (“The Joy of the Gospel”) will be presented at a news conference featuring Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization; Archbishop Lorenzo Baldisseri, secretary general of the Synod of Bishops; and Archbishop Claudio Celli, president of the Pontifical Council for Social Communications.

Apostolic exhortations, one of the most authoritative forms of papal writing, are often based on deliberations of synods of bishops. “Evangelii Gaudium” is expected to take into account the October 2012 synod on the new evangelization, held at the beginning of the Year of Faith.

However, last June, Pope Francis told the ordinary council of the Synod of Bishops, which is normally responsible for helping draft post-synodal apostolic exhortations, that he would not be working from their draft. Instead, the pope said, he planned to write an “exhortation on evangelization in general and, within it, refer to the synod,” in order to “take everything from the synod but put it in a wider framework.”

Pope Francis will formally deliver the document on Nov. 24 in St. Peter’s Square, at the concluding Mass of the Year of Faith, giving copies to a Latvian bishop, a Tanzanian priest and a dracon from Australia. The pope will also give copies to members of men’s and women’s religious orders, and to representatives of other groups of faithful, including seminarians, families and members of ecclesial movements. A visually impaired Catholic will receive the document in the form of a CD-ROM allowing for audio reproduction.

A Japanese sculptor and a Polish painter will receive the apostolic exhortation on behalf of the artistic world. Archbishop Fisichella said, and two journalists will do likewise on behalf of the media.
Highlights of U.S. bishops’ annual fall general assembly in Baltimore

BALTIMORE (CNS)—During the Nov. 11-12 public sessions of the annual fall general assembly of the U.S. Conference of Catholic Bishops (USCCB) in Baltimore, the bishops:

- Elected Archbishop Joseph E. Kurtz of Louisville, Ky., to serve three years as president of the USCCB, and elected Cardinal Daniel N. DiNardo of Houston, Texas, to serve as president-elect.
- Approved adaptations for the missal will have Mass propers for the U.S. calendar included, with the USCCB’s efforts to promote and implement the adaptations. The bishops voted for the U.S. calendar included, with the USCCB’s efforts to promote and implement the adaptations. They also approved the development of a pastoral statement on the dangers pornography poses to family life that would serve as a teaching tool for Church leaders. The Committee on Marriage, Family Life and Youth Development will develop the statement, providing a draft to the bishops in 2015.
- Nearly unanimously approved a draft to the bishops in 2015.
- Approve a report on “important progress” being made in bishops’ priorities for 2013-15 in their efforts to promote 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.
- Approved a new staff person to the Secretariat of Pro-Life Activities to work on a national level with the post-abortion ministry Project Rachel funded by a Knights of Columbus grant. The denial of 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 devotion to the Sacred Heart, was approved.
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Corrections

School Sister of St. Francis Diane Druffelbrock’s last name was misspelled in the headline for her obituary in the Nov. 15 issue of The Criterion. Also, the wrong date was published for testimony given by Archbishop William E. Lori before a congressional committee. He gave the testimony on Feb. 16, 2012, when Archbishop Lori was the Bishop of Bridgeport, Conn. The error occurred in an article about a federal appeals court ruling upholding the challenge of a Catholic family from Madison to the U.S. Department of Health and Human Services Administration’s abortion, sterilization and contraceptive mandate.

Readers are invited to share favorite Christmas memories

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 20. Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends. Submissions should include the writer’s name, address, parish and telephone number. Send your story to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org by the Dec. 11 deadline. 

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

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20 years later, religious rights law being tested in ways not foreseen

WASHINGTON (CNS)—The Supreme Court on Nov. 26 will consider whether to accept one or more of four cases that cardiovascular religious objections to provisions of the Affordable Care Act (ACA).

Part of what’s at stake is a couple of centuries’ worth of history of the Supreme Court’s 1993 landmark decision, as well as the durability and reach of the Religious Freedom Restoration Act.

Indeed, some of those who worked side-by-side to pass RFRA now are on opposite sides of those lawsuits over existing conditions.

RFRA was written to restore the higher “compelling interest” standard. The law was subsequently ruled by the Supreme Court to apply only to the federal government, not states or municipalities.

Twenty years ago, those involved in crafting RFRA worried about its possible uses—to get around laws that restrict abortion, that require equal employment for women or racial minorities, or that prohibit employing children, for example. Absolutely nobody thought that a private, for-profit company would claim a protected religious right, Laycock said.

Three of the suits on the court’s Nov. 26 conference calendar question whether federal laws may be required by the federal government to pay for contraceptives, aberrant substances like abortifacients and sterilization in employee health insurance in spite of the owners’ moral objections. A fourth case involves the Christian-run Liberty University and its employees.

Laycock said he is not sure how he feels about whether the companies suing over what’s known as the Health and Human Services’ (HHS) mandate should be found having religious rights. He said it helps the argument of businesses such as Hobby Lobby, the craft store chain in one of the suits, that they are family run, closely held companies with religious principles.

On the other hand, Laycock said, “the government has gone to remarkable lengths to protect religious institutions” from having to pay for contraceptives with provisions of the health law that such institutions say are morally objectionable.

The U.S. Conference of Catholic Bishops, and others, say the exemptions don’t go far enough. They are covering a range of faith-based employers.

In another parallel case, Mach, director of the Program on Religion and Belief at the American Civil Liberties Union, sued the ACLU—one of the advocates for RFRA in 1993—back in the government in the case of Mach’s also a matter of some people’s religious freedom.

The ACLU sued about many rights, including religious freedom,” Mach said. “And that’s why a religious freedom isn’t absolute. We believe it should not be used to infringe on the rights of others.” In the HHS laws, he added, “the others” are the employees of the companies that are suing.

Just as the sexual revolution of the 1960s and 1970s opened the door to more common acceptance of abortion and divorce, a comparable cultural shift is now happening over same-sex marriage, Laycock said. “One side views it as a grave evil, and the other side views it as a fundamental civil right.”

He said both sides were willing to negotiate over how civil laws and religious beliefs can accommodate each other.

‘Relativization is a real problem,’ he said. Unlike the relative collegial negotiations 20 years ago on how RFRA should be written, Laycock said, “there’s a tendency on both sides to resist” any negotiation until all legal challenges have run their course.

“Liberty on our side but none for them is a very bad trend,” he observed.

Kim Colby, senior counsel for the Christian Legal Society’s Center for Law and Religious Freedom, said instead of the dog-in-paints that Laycock portrayed, “we’re seeing a country that has turned its back on pluralism. It’s no longer enough to agree to disagree.”

Now, she said, everyone is supposed to accept the sexual morality of the majority society, which she attributed to “tone deafness” on the part of those who want same-sex marriage legalized, for example.

Pope Francis Benedict XVI celebrates a Mass opening the Year of Faith in St. Peter’s Square at the Vatican in this Oct. 11, 2012, file photo. Pope Benedict and his successor, Pope Francis, have both been asked in the Year of Faith to explain basic Church teachings and encourage people to practice their faith more seriously.

VATICAN CITY (CNS)—The goal of the Year of Faith proclaimed by Pope Francis on Nov. 24, has been to educate Catholics about basic Church teachings, to inspire them to share those teachings with others and to create an environment that attracts them to church.

The 20-year anniversary of RFRA passed, he noted, and many of those who worked side-by-side to pass RFRA are now on opposite sides of those lawsuits over the ACA.

President of the Pontifical Council for Social Communications, told Catholic News Service. Both Pope Benedict XVI, who opened the celebration in October 2012, and Pope Francis, the current head of the Catholic Church, have both been asked in the Year of Faith to explain basic Church teachings and encourage people to practice their faith more seriously.

Although RFRA has been adapted to include contraceptive provisions, Laycock noted, “there’s a tendency at the Supreme Court to construe the RFRA as a right to religious freedom, even if the burden results from a rule that is neutral in its purpose and effect.”

In a session on the Free Exercise clause at the conference sponsored by the Freedom Forum, Laycock said, “One of the particular achievements of Pope Benedict was showing—with strong philosophical and theological arguments—the legitimate claim of faith to have a place in the public square and in public debate. In a simpler, more direct way, Pope Benedict is doing the same thing, bringing faith to the public square, particularly in and through the media,” he said.

By Nov. 13, more than 8 million Catholics had come to Rome and officially registered as Year of Faith pilgrims at a visit to the Basilica of St. Peter’s Basilica. But Father Francesco Spinelli, an official at the Pontifical Council for Promoting New Evangelization, said “the real number of participants in Year of Faith events at the Vatican is far higher “because most come without registering.”

20 years later, religious rights law being tested in ways not unforeseen

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Lori Windham, senior counsel at the Becket Fund, which represents many of the organizations suing the federal government over the HHS mandate, said in the same statement that the government on shaky ground in arguing that there is a compelling reason to disregard religious beliefs in requiring employers to cover contraceptives, aberrant substances and sterilization.

RFRA refers to restoring the compelling interest test for when the government may “substantially burden a person’s exercise of religion.” If the burden results from a rule of general applicability.

Windham said various exemptions from the health law’s mandate as far as the companies that are required to provide contraceptive insurance.

There are 109 million employees on grandfathered plans that are not required to comply” with the contraceptives provisions, she said, though they still have to comply with other parts of the law, such as to cover pre-existing conditions.

Laycock cautioned that “the whole debate on sexual morality and religious rights is turning the country against religious liberty.”

Just as the sexual revolution of the 1960s and 1970s opened the door to more common acceptance of abortion and divorce, a comparable cultural shift is now happening over same-sex marriage, Laycock said. “One side views it as a grave evil, and the other side views it as a fundamental civil right.”

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Church is facing a profound change

H e has been called the closest thing the Church has to a vice pope. He spoke Monday in Dallas, and was selected by cardinals Pope Francis chose to help him govern the Church.

So people listen when Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, speaks. Therefore, it’s not surprising that more than 3,000 people turned out to listen to his 5,500-word address at the University of Dallas, where he regularly講 on Oct. 25. He spoke about the new atmosphere we are experiencing within the Church.

“Pope Francis has arrived,” the cardinal said. “I do not find it naïvely optimistic to say that we are in the beginning of a new and dynamic period in the history of Catholicism.”

He spoke on the necessity of a reform of the Church, saying, “There is no possible reform of the Church without a revolution of the heart.” To discern what constitutes abuse or infidelity within the Church we have no other measure than the Gospel. “The Church, the cardinal said, is rising and is facing “the most profound change in its history since the times of Jesus.” It’s changing from a European Church, culturally uniform, to a world Church, culturally polycentric.

The Latin American cardinal said that “it’s a reform to the Church to allow our popes not to be Italians.” The Church is not the hierarchy, but the people of God, and “within the people, there is not a dual classification of Christians — laity and clergy, essentially different.”

For the first time, he said, “The hierarchy has no purpose in itself and for itself, but only in reference to the subordination to the community … The hierarchy is a ministry that requires lowering ourselves to the condition of servants.”

For the second truth, he said, “Neither the clergy are ‘the men of God,’ nor the people ‘the people of the world.’ That is a false dichotomy. To the impression of ‘having too much power’ requires lowering ourselves to the life of Jesus, not the Church. The Church is not the hierarchy, but the people of God, and was forced by his own faithfulness to be prosecuted and to die crucified outside the city”

Cardinal Rodriguez emphasized that the Church must follow Jesus. “If the Church has a mission at all, it is to manifest the deeds of Jesus. The Church has never been her own goal. Salvation comes from Jesus, not the Church. The Church is mediation.”

In the past, he said, the Church gave the impression of “having too much certitude and too little doubt, freedom, discretion or dialogue.” No more, he said. “No more incomprehension of the world, or trying to solve the world’s problems by returning to authoritarianism, rigidity and moralism, but instead keeping always the message of Jesus as her sole source of inspiration.”

We believe that Cardinal Rodriguez’s address was a significant one.

—John F. Fink

Letter to the Editor

Story was biased piece on immigration reform, reader says

I am writing out of exasperation that once again The Criterion presented a biased piece on illegal immigration.

While I doubt anyone would defend the current U.S. immigration system as coherent, effective or fair, to argue that the solution is massive pieces of legislation referenced in the Nov. 8 article (“Pathways to Citizenship”) is simply dishonest. More to the point, I find it unfair and anti-immigrant to argue that those who do not support new legislation that would empower the government to flourish the bill. Isn’t it 1900. The flood of uneducated workers into a country that no longer needs bodies to settle vast swaths of wilderness or armies of manual labor to drive the motors of industry hurts poor American citizens.

The jobs of television pundits, politicians, and well-educated Americans like the assistant dean at Anderson University are not threatened by uncontrolled immigration. The poor and working class are not so fortunate. They will bear the burden of aamit, a burden The Criterion neglects to acknowledge. Non-solution, non-solidarity should not be so selective.

The irony of The Criterion placing this article next to a story regarding abortion services. Cure-all bills with lofty titles are not the solution to the problem. The jobs of television pundits, politicians, and well-educated Americans like the assistant dean at Anderson University are not threatened by uncontrolled immigration. The poor and working class are not so fortunate. They will bear the burden of aamit, a burden The Criterion neglects to acknowledge. Non-solution, non-solidarity should not be so selective.

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Second collections: ‘Our people are extremely generous’

By Natalie Hoefer

Frequently during the year, many Catholics make a leap of faith at Mass—they put money in a second collection with faith that it will get where it needs to go and helps who it needs to help.

The second collection may come in the form of envelopes for such causes as “Collection for Aid to the Church in Central and Eastern Europe,” “Peter’s Pence” or “Catholic Campaign for Human Development.”

Or it may come from a foreign missionary speaking about his or her order’s works.

It could also come as a result of a natural disaster, such as a hurricane, tornado, flood or Super Typhoon Haiyan, which earlier this month devastated the Philippines.

Regardless of the nature of the second collection, those within the archdiocese who direct the funds, land the Catholics in central and southern Indiana for their generosity.

This article will look at who initiates the various second collections, where the money goes, and how generosity to these collections benefits members of the archdiocese as well as the global community.

“We benefit from our generosity”

“I want to be transparent about the collections, and let the people of the archdiocese see just how giving they are,” said Father Gerald Kirkhoff, director of the archdiocesan Missions Office, which collaborates with the National Collections Office of the U.S. Conference of Catholic Bishops (USCCB).

His office coordinates the missionaries who solicit at Masses, including the number of missionaries and when and where they will speak.

“We get about 200 letters a year from missions requesting to solicit here,” said Father Kirkhoff. “We only schedule them from May to about September or October. Unfortunately, we can’t help them all.”

But those who are given permission to speak are helped greatly by Catholics in the archdiocese, he said.

Dana Danberry, office manager of the Mission Office, keeps track of the donations among other responsibilities.

“Over the last four years, [Catholics in central and southern Indiana] contributed an average of over $423,000 per year to the foreign missions who solicited here,” she said.

As for the second collection envelopes that many Catholics receive with the packet of envelopes from their parish, Father Kirkhoff explained that those are coordinated by the USCCB National Collections Office.

“She said.

But the archdiocese benefits from those as well, said Father Kirkhoff, who is also pastor of Good Shepherd Parish in Indianapolis.

He cited the national collection for Black and Indian Missions as an example.

We have parishes with a high percentage of blacks that get some of those funds. [Archdiocesan Catholics] benefit personally from our generosity.”

Another example is the annual December collection for the Retirement Fund for Religious. That [collection] benefits those religious priests, sisters and brothers in our archdiocese who belong to an order,” Father Kirkhoff noted. “Money collected in our archdiocese goes to orders located here, such as the Sisters of Providence and the Sisters of St. Francis.

“Last year, the people of the archdiocese contributed nearly $209,000 [to that collection], and that benefits all of us by helping the religious orders who help us,” he said.

As for archdiocesan priests, the Mission Office helps those priests care for them, too.

“We have over 40 retired archdiocesan priests who say Mass on a daily basis if they’re able,” Father Kirkhoff explained. “Anytime someone can send the Mission Office a check and names of people who they want Mass offered for. We spread those out [among retired priests and priests in smaller parishes]. All of the money goes right to the priest.”

Generosity to Catholic Charities collections

Two efforts of the National Collections Office are overseen by Catholic Charities rather than the Mission Office: the Catholic Campaign for Human Development (CCHD) and Operation Rice Bowl.

CCHD was established by the U.S. bishops in 1969 to address the root causes of poverty in America through the promotion and support of community-led, self-help organizations.

Of the money raised by this national collection, 50 percent stays in the archdiocese, said Theresa Chamblee, archdiocesan director for CCHD.

“In 2012, the members of the archdiocese contributed almost $108,250, of which we got to keep half, which is used for local grants,” she explained.

“With that money, we have funded such local efforts as the Indianapolis Congregation Action Network ( IndyCAN), Hearts and Hands of Indiana and the Hispanic Ministry of the New Albany Deanery,” Chamblee said.

Chamblee addressed the concerns in recent years of allegations that CCHD money was being granted at the national level to organizations that do not adhere to Catholic moral teaching.

“The controversy in the last five years has overshadowed the tremendous work of the CCHD,” she said. “But I also understand why the allegations would be a cause for concern.”

“I would like to reassure those with concerns that all grantees must sign a contract stating that they will adhere to all teachings of the Church,” she said. “There is also so much follow up that is done to make sure the grantees adhere to that contract. (See sidebar below.)

“ Locally, I closely monitor the grantees through required reporting [which they submit], and also by monitoring their activities and webpages. I do random site visits and attend their events.”

It was through a random site visit of a national grant recipient two years ago that Chamblee found the organization to be in violation of their grant agreement to adhere to Catholic principles.

“Their grant was immediately pulled,” she said.

Catholic Charities also oversees the second collection for them as well, said Dan Bailey, director of the CRS Operation Rice Bowl campaign during the Lenten season.

According to Chamblee, 53 parishes participated in the 2012 Operation Rice Bowl campaign, raising nearly $32,700. The archdiocese retains 25 percent of that amount to use toward local hunger initiatives, such as soup kitchens and other efforts to feed the poor in the archdiocese.

“Whether it’s the CCHD or CRS, the members of the archdiocese show extreme generosity,” said David Siler, archdiocesan executive director of Catholic Charities.

Generosity in times of crisis

Collecting for those in need is not always something that can be planned. In times of natural disasters, the USCCB or local bishops can call for second collections to assist those affected in times of natural crises, as with the recent typhoon that struck the Philippines.

Danberry reported that, in second collections for victims of the earthquake in Haiti in 2010, members of the archdiocese contributed $255,000.

They gave nearly $132,600 for survivors of the tsunami in Japan in 2011, and more than $154,000 for those affected by the tornadoes in Oklahoma in 2012.

Sometimes disaster strikes closer to home.

According to Danberry, when floods inundated many parts of the archdiocese in 2008, nearly $150,000 was raised through second collections.

And when deadly tornadoes ravaged southern Indiana on March 2, 2012, the archdiocese raised nearly $250,000 in a special collection.

“While that money stayed in the archdiocese, Siler explained, "Whatever money is raised for [national or] global disasters, the archdiocesan Catholic Charities office] just serves as a gathering point. All of that money, 100 percent, goes on to the Catholic Charities coordinating efforts for the disaster."

Siler and Father Kirkhoff agree—no matter the nature of the second collection, the members of the archdiocese give liberally.

"Whether it’s to help the work of the Mission Office or to help out in a disaster," said Father Kirkhoff, “our people are extremely generous. I feel like they should know that.”

Second collection resources available from USCCB, CCHD

To learn about the national collections and where those dollars go, log on to the U.S. Conference of Catholic Bishops (USCCB) website at www.usccb.org/about/national-collections.

For information on the national Catholic Campaign for Human Development (CCHD), log on to www.usccb.org/about/catholic-campaign-for-human-development.

For information regarding concerns about the national organizations that receive money from CCHD, log on to http://www.cchd-archindy.org/about-catholic-campaign-for-human-development/Who-We-Archindy-about-cchd.htm.

For information on the local CCHD, log on to www.archindy.org/cchd.
Events Calendar

**November 22-23**
St. Augustine House, 2345 W. 56th St., Indianapolis. Little Sisters of the Poor, rummage sale, 10 a.m.-4 p.m. Information: nmcmcsweeney@archindy.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: faithfulindiana.org

**November 28**
Our Lady of Lourdes School, 30 S. Donnay Ave., Indianapolis. Irvinigton Community Thanksgiving dinner, delivered meals available, noon-2 p.m.; volunteers needed. Information: 317-536-7291 or parishsecretary@dolindy.org.

**December 4**
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-370-1389.

**December 7**
St. Michael Church, 145 S. Michael Blvd., Brookville. First Saturday Devotional Prayer Group, Mass, exposition of the Blessed Sacrament, rosary, confession, meditation and petitions, 8 a.m. Information: 765-647-5642.

**December 8**

**December 9**
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Advent dinner and concert, 6-9 p.m.; $40 per person. Information: 317-545-7961 or st觥eele@archindy.org.

**December 13-14**
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Christmas City Sidewalks, Christkindl Village, Fri. 5-9 p.m., Sat. noon-9 p.m. Information: 317-765-5624 or castinfest25@gmail.com.

**December 15**

**Retreats and Programs**

**November 23**
Oldenburg Franciscan Center, Oldenburg. Vulnerability: Opening to the Sacred, Franciscan Sr. Clare Teixiera, presenter. 9 a.m.-3 p.m., $31 per person including lunch. Information: 317-545-7681 or smcwoeller@archindy.org.

**November 29-December 1**

**December 2**
Benedictine Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Advent Thomas Merton Retreat, Benedictine Sister Julie Sevell, presenter. 10:30 a.m.-4:30 p.m., $30 per person includes dinner and reflection guide book. Information: 317-788-7581 or benedictica.indio.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 Marsha Hesse, presenters, $159 per person. Information: 317-545-7681 or smcwoeller@archindy.org.

Oldenburg Franciscan Center, Oldenburg. Meditation, Contemplation and Creativity retreat, Lance Brunner, Ph.D., presenter. Information: 812-933-6417 or center@oldenburgosf.org.

**December 7**
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Advent John H. Lennox Retreat, Benedictine Sister Julie Sevell, presenter. 10:30 a.m.-4:30 p.m., $30 per person includes dinner and reflection guide book. Information: 317-788-7581 or benedictina.indio.org.

**December 10**

**December 12**

**December 13**
Oldenburg Franciscan Center, Oldenburg. Friday Night Film Series, “Les Misérables,” 6:30 p.m., free-will offering. Information: 812-933-6417 or center@oldenburgosf.org.

**December 14**

**December 15**
Oldenburg Franciscan Center, Oldenburg. Coffee Talk: Called to Compassion, Franciscan Sr. Claire Teixiera, presenter. 10:45 a.m.-noon. Information: 812-933-6417 or center@oldenburgosf.org.

**Archbishop Tobin to dedicate, bless new Catholic Radio Indy studio on Dec. 17**
Archbishop Joseph W. Tobin will lead a dedication ceremony and blessing of the new Catholic Radio Indy offices and studio at 3833 Craig St., Suite 280, in Indianapolis, at 2:30 p.m. on Dec. 17. The radio station, which broadcasts in Indianapolis on 89.1 FM and in Noblesville in the Diocese of Lafayette on 90.1 FM, leased space on the northwest side of Indianapolis for nearly 10 years. As the lease ended, the decision was made to purchase space elsewhere in the city.

All are welcome to attend the ceremony. For more information, contact the station office at 317-870-8400, ext. 21.

**Expanded opportunities for reconciliation at SS. Peter and Paul Cathedral during Advent**
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 4-5:30 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. †

**Fighting hunger**

Jeanette Win, left, chair of the Hunger Bust Walk/Run event, hands a check in the amount of $3,200 to Providence Sister Joseph Fellenworth, director of the West Terre Haute Providence Food Pantry. Also pictured is Providence Sister Mary Blaho, parish life coordinator for St. Mary-of-the-Woods Parish. The presentation took place at St. Mary-of-the-Woods Church in St. Mary-of-the-Woods on Oct. 12. The second annual Hunger Bust Walk/Run event, sponsored by St. Mary-of-the-Woods Parish to raise money for the West Terre Haute Providence Food Pantry, was held on the campus of Saint Mary-of-the-Woods College and the grounds of the Sisters of Providence motherhouse on Oct. 6. The West Terre Haute Providence Food Pantry is an outreach of the Sisters of Providence that has served the needs of the West Terre Haute community since 1994.
Parishioners say Year of Faith has helped them grow in faith, hope and love

(1) Editor’s note: When Pope Benedict XVI announced a special Year of Faith from Oct. 11, 2012, to Nov. 24, 2013, he viewed it as an opportunity for Catholics to commit to a deeper relationship with Christ. At the Year of Faith nears its end, The Criterion is sharing stories of Catholics from the archdiocese whose faith has grown in the past year—and the people who have inspired them.

By John Staughnessy

The three words touched Becky Pinto’s heart and deepened her faith.

Pinto never expected to hear those words as she approached the mother and daughter after Sunday Mass on Sept. 22 at St. Bartholomew Church in Columbus.

It was the first time back in their parish church for Barbara and Katie following the Sept. 22 Mass. Parishioners who reached out to Barbara after she lost her, it was such a huge hole in my life,” recalls. “When I went up to greet and hug the two of them, Barbara looked up at me and said, ‘Don’t God’s wonderful!’”

Pinto was stunned—and moved.

“Even after suffering this unthinkable family tragedy, which could have leveled the less faithful, Barbara was called to articulate for me the love of God. Her deep faith continues to inform me as I continue on my faith journey.’

(2) ‘Fired up for going deeper’

Their commitment to God and their faith has always been a constant for the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. Still, during this Year of Faith, some sisters have noticed an even greater energy around the monastery—thanks to the inspiration of Pope Francis.

“I am so grateful to God for sending us Pope Francis at this time of need in our world,” notes Benedictine Sister Harriet Woehler. “I appreciate his ‘common folk’ way of relating to us. He seems so human, just like us. He seems so accessible, just like Jesus.”

Benedictine Sister Kathleen Yeadon adds, “He’s given us the momentum to live the life we’ve already committed to. People are living a spirituality that is more visible. It’s a huge transformation for us.”

That transformation was apparent in the two times that Pope Francis has asked Catholics to pray and take part in eucharistic adoration—on the feast of Corpus Christi in June and on the day of fasting and prayer in September regarding the threat of increased warfare in Syria.

“We were all together,” recalls Sister Kathleen. “The unity and power you feel being together in eucharistic adoration is so amazing. And it filters down into other things in the monastery. Everyone passes out his sermons, and then we talk about them at the dinner table. You want everyone to be excited about their faith, and we are. It’s just that rejuvenation. You’re fired up for going deeper.”

Love never fails’

As his wife’s primary caregiver, North Schott knows he’s supposed to be the strong one at this point in their marriage. Yet Schott insists that his faith is strengthened as he watches his wife, Marian, deal with a deadly respiratory disease.

“My faith in Jesus has grown by 10,” he says. “She is patient with me, her primary caregiver, and the daily work just to breathe, eat and bathe is hard to watch. She often says, ‘Do not cry for me. I know now how difficult it must have been for Jesus to breathe from the cross.’

“His vision and drive are making a difference. His faith, love of God, commitment to go out and help other people to be more, learn more and pray more. And then 40,” she says. “He makes me want to study other—sharing the faith at some points and over the phone with Katie beside her,” Pinto recalls. “When I lost my mother in 2011,” she says.

She knew better than anyone. When I lost her, it was such a huge hole in my life.”

(3) So Pinto was among the many who reached out to Barbara and Katie following the Sept. 22 Mass.

Barbara was wheelchair-bound, with respiratory disease. Her deep faith continues to inform me as I continue on my faith journey.”

Sister Kathleen. “The unity and power you feel being together in eucharistic adoration is so amazing. And it filters down into other things in the monastery. Everyone passes out his sermons, and then we talk about them at the dinner table. You want everyone to be excited about their faith, and we are. It’s just that rejuvenation. You’re fired up for going deeper.”

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In return, the 50 youths who participated in the production usually did such a powerful job that they often moved Doxsee to tears.

Now, one of those youths during Doxsee’s tenure is having an impact on her faith and the faith of others.

“Lance Treadway and his wife, Erin, had been doing a lot of Bible study with various groups,” Doxsee says. “Lance went to our pastor, Father (Jonathan) Meyer and said he wanted to do something deeper. He was turned on by his faith, and he wanted to turn on other people’s faith.”

In early 2013, Treadway started a “Bible Timeline” study program, a 32-week course that drew 31 people, including Doxsee.

“You could really see the fire he had to live his faith,” she says. “That inspired the rest of us. After the first of the year, some of us are going to facilitate more groups for people.”

For Doxsee, it shows the influence that different generations can have on each other—sharing the faith at some points and receiving that blessing at other times.

“I’m in my 60s. He’s a young man near 40,” she says. “He makes me want to study more, learn more and pray more. And then go out and help other people to be more open to our faith. His faith, love of God, vision and drive are making a difference. It’s inspiring.”

(4) The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

• Courses on the Catechism of the Catholic Church from CDU
• All 12 classes for a Certificate in Lay Ministry available online
• 20% discount for all employees, volunteers, and parishioners
• Employees also receive reimbursement upon course completion

For more information, please log on to www.archindy.org/layministry

Norb Schott said his faith has grown as he has watched his wife, Marianne, deal with a deadly respiratory disease.

Lance Treadway

The influence of different generations

For 22 years, Carolyn Doxsee served as an adviser for the youths who took part in a dramatic presentation of the “Living Way of the Cross” on Good Friday at St. Mary Parish in North Vernon.

It was her way of sharing her faith with young people, to have them experience the poignancy of the Passion of Christ.

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(5) The Criterion Friday, November 22, 2013 Page 7

Online Lay Ministry Formation

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Society of St. Vincent de Paul
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Pilgrimage

Medjugorje, Croatia, Slovenia, Venice, Milan, & Turin

Mon April 28 - Fri May 9, 2014

$3998 per person double occupancy including air. All gratuities & transportation to O’Hare International Airport from SS Francis & Clare Parish included.

Pilgrimage Highlights Include:

• Adriatic sunset dinner cruise in Dubrovnik
• Medjugorje: rite of Marian apparitions
• Bla Lake: one of Europe’s most beautiful resorts/lakes
• The magnificent Postigna Caves
• Venetian gondola rides in 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 Siefer at tcsiefert@tdyblue.com or 317-886-8186

Sr. Kathleen Yeadon, O.S.B.

'Love never fails' as his wife’s primary caregiver, North Schott knows he’s supposed to be the strong one at this point in their marriage. Yet Schott insists that his faith is strengthened as he watches his wife, Marian, deal with a deadly respiratory disease.

“My faith in Jesus has grown by 10,” he says. “She is patient with me, her primary caregiver, and the daily work just to breathe, eat and bathe is hard to watch. She often says, ‘Do not cry for me. I know now how difficult it must have been for Jesus to breathe from the cross.’

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I am so grateful to God for sending us Pope Francis at this time of need in our world. I appreciate his “common folk” way of relating to us. He seems so human, just like us. He seems so accessible, just like Jesus.”

—Sister Harriet Woehler, O.S.B.
Boehner remarks raise questions on if, when House will act on reform

WASHINGTON (CNS)—Depending on how one interprets House Speaker John Boehner’s recent comments on the prospects for immigration reform legislation to be passed in the House, it might be out of the question, or the measure might just take a different form than the bill already passed by the Senate.

Boehner said on Nov. 13 that he would not go to conference with the Senate to discuss how to get the House to accept the comprehensive reform bill senators approved in June.

Some advocates for comprehensive reform were quick to decry his comment as a death knell for any legislation that might repair what is widely acknowledged to be a broken immigration system. Some opponents of comprehensive reform were equally quick to applaud the interpretation that reform attempts are dead.

But at a news conference the next day, Thomas J. Donohue, president and CEO of the U.S. Chamber of Commerce, and other business, faith and law enforcement leaders insisted that all hope is not lost.

Instead, Donohue argued, Boehner was careful to also say that “it’s time to get immigration reform done,” just apparently, not with the Senate bill.

Boehner has long said he would not bring the Senate bill to the floor of the House unless he had support from a majority of the Republican caucus.

Donohue said the House can instead move to the floor five separate bills that deal with aspects of immigration reform, which have already moved through relevant committees. Together the five bills “cover the waterfront” of the key pieces of comprehensive immigration reform, he said.

The Senate bill, which passed in a 68-32 vote, includes: billions of dollars of new spending on border security and addresses a wide range of problems in the current systems, including: family immigration; various types of worker visas; and legal status for people who were brought to the U.S. as children. It includes a 13-year path to citizenship for many of the estimated 11 million immigrants who lack permission to be in the country. They would be required to speak English, pay fines and any taxes owed and meet other benchmarks.

Additional legislation might be required to make sure the piecemeal approach addresses all the elements included in the Senate’s comprehensive bill, but Donohue said “we’re going to find a way to produce a stew that gets the great majority of what we—the American people—want.”

He said that unlike senators, who are elected on a statewide basis, some House members have a tough sell to persuade the people of their congressional districts that supporting immigration reform is a wise move.

“We’ve got to give them a little breathing room,” Donohue said.

Others at the press conference included Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops’ communications committee.

“Boehner said on Nov. 13 that he would not go to conference with the Senate to discuss getting the House to accept a comprehensive immigration reform bill the Senate approved in June, but he has indicated the House could take up its own version of a reform bill.

Senior staff met with several religious leaders representing some of the most activist faith communities working for comprehensive reform.

They included Seattle Auxiliary Bishop Eusebio Elizondo, chairman of the bishops’ migration committee, and leaders of Presbyterian, Baptist, evangelical and nondenominational churches.

The White House described the private meeting as a chance to discuss the shared commitment of the administration and the faith groups to persist in their efforts.

Meanwhile, on the National Mall participants in a “Fast for Freedom” continued their hunger strike to try to draw attention to the immigration reform battle.

Bishop Wester was among political and religious leaders who stopped by the site to encourage participants and to pray with them.

‘Immigration reform is about human beings, and it’s about their basic rights: life and dignity. Our country values these human rights enshrined in our Constitution, and it’s really unacceptable that we make an exception when it comes to immigrants.’

—Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops’ communications committee
He was a simple man of prayer who swept floors and performed other menial tasks in a Dominican friary. There are stories of his ability to be in two places at once, levitating and exuding light while praying, having the ability to walk through locked doors, and having powers as a healer. He went on to become the patron saint of hairdressers, race relations, innkeepers, African-Americans, public schools, interracila harmony, Peru, people of mixed race, social justice and more.

This gifted man is St. Martin de Porres, whose feast day was celebrated on Nov. 3 with a special Mass and presentation at St. Monica Parish in Indianapolis. “With his multicultural background, he really is a saint for everyone,” said Dominican Father Cassian Cassian Sama, associate pastor of St. Paul Catholic Center in Bloomington during a presentation before Mass. Father Cassian started with a sketch of the saint’s life. St. Martin de Porres was born in Lima, Peru, in 1579 to a Spanish father and a freed black slave. His father rejected St. Martin for his dark skin, said Father Cassian. “Because of that, his childhood was one of poverty. He experienced everything the poor went through—hunger, starvation, rejection, abandonment.”

“Most who grow in poverty are bitter. But God had graced [St. Martin de Porres] at an early age. He allowed Christ’s love to change his heart. His poor background enabled him to relate to others. Even as a child, he would give his scarce resources to beggars whom he saw as less fortunate than himself.”

“He reflected Christ the humble servant, Christ who came to serve and not to be served. That is what made St. Martin de Porres unique. His whole life was an attitude of humility.”

He was apprenticed to a barber at age 12. “At that time, a barber meant not just cutting hair,” Father Cassian explained. “It also meant medicine, doctoring, treating wounds and fractures, prescribing medicine, like a doctor and pharmacist.”

“He became so good that people left his master and went to [St. Martin de Porres] instead. He became very successful and made a lot of money. But he gave it all to the poor.”

In his mid-teens, St. Martin de Porres felt the call to religious life with the Dominicans, but did not deem himself worthy of becoming a priest or brother. He joined the Dominicans as a third order lay person, performing menial tasks, sweeping and cleaning. “It wasn’t long before [the Dominicans] realized the person they had in their midst,” said Father Cassian, and St. Martin was asked by the Dominicans to join the order. “St. Martin de Porres surrendered to God with complete humility. When you surrender to God, when you are humble, you allow divine providence to provide the means to become holy.”

After decades of serving with the Dominicans in various capacities, St. Martin de Porres died on Nov. 3, 1639.

“In an interview after his presentation, Father Cassian admitted that, being a Dominican like St. Martin de Porres, the saint is one of his favorites. “I admire his zeal to make Christ known,” he said. “He didn’t just help others—he saw Christ in others and loved them. It comes through his humility and peace, prayer and devotion to Mary. He’s just remarkable.”

Because of St. Martin de Porres’ designation as patron saint of intercultural harmony and relations, the archdiocesan Office of Multicultural Ministry sponsors a Mass each year to honor his feast day, changing the location of the Mass from year to year.

The Mass this year at St. Monica Church was co-celebrated by Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis; Father Steven Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis; and Father Todd Goodson, pastor of St. Monica Parish. Father Dustin Boehm, associate pastor of St. Monica Parish, served as the principal celebrant.

Franciscan Brother Moises Gutierrez, director of the Office of Multicultural Ministry, reflected on the event. “The St. Martin de Porres celebration is one of my favorite events the Office of Multicultural Ministry organizes,” he said. “In fact, I’m very proud that the archdiocese organizes this event every year.”

“St. Martin de Porres is the patron saint of intercultural relations and intercultural harmony, and that was what we saw happening at this year’s celebration. We celebrated the diversity of our Catholic community in the archdiocese as one Church, one faith, one body, one Spirit.”

—Franciscan Brother Moises Gutierrez, director of the Office of Multicultural Ministry

St. Martin de Porres: ‘A saint for everyone’

By Natalie Hoefer

Participants indulge in food from around the world after the feast day Mass on Nov. 3 at St. Monica Church in Indianapolis.

A banner made and given to the archdiocese in 2009 by Peruvian relatives of Jamie Torpoo, member of St. Susanna Parish in Plainfield, is displayed during the St. Martin de Porres feast day Mass on Nov. 3.

Franciscan Brother Moises Gutierrez, at right, welcomes the congregation as seminarian Douglas Hunter, left, and Fathers Kenneth Taylor, Steven Schwab and Todd Goodson listen at St. Monica Church in Indianapolis on Nov. 3. Brother Moises is the director of the archdiocesan Office of Multicultural Ministry, which sponsored the St. Martin de Porres feast day Mass.

St. Martin de Porres: the patron saint of intercultural relations and intercultural harmony … We celebrated the diversity of our Catholic community in the archdiocese as one Church, one faith, one body, one Spirit.

—Franciscan Brother Moises Gutierrez, director of the Office of Multicultural Ministry
Double tragedy to cope with on Nov. 22, 1963.

Double tragedy the best and only thing that would help."

was immediately personal. He was ours! We knew that prayers were certain to reach heaven. It was comforting at a time when we were grieving.

Father Harry Hoover came on the public address system and St. Thomas the Apostle Parish in Fortville.

shooting was announced.

It was a cold, rainy November day, making this tragic news

Indianapolis on Nov. 22, 1963. Now living in California, Copeland recalls that momentous day.

was speaking in a small reading room to my classmates when President Kennedy was shot.

Dr. Martin Luther King, Jr., delivered his famous "I Have a

morning on Nov. 22, 1963, no one had any idea that the world would

survived their ordeal.

prayed for the Kennedys as well as for our family.

that momentous day.

reminisa of how wrong we were.

the often dark history of the Presidency, and of our very own days,

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...a race to succeed in space exploration added to

A young first family, captivating character, and unrivaled White House in the mid-1960s.

The public image was vibrant with first lady Jacqueline Kennedy holding the somber ceremonies of the somberly
traded White House and her posing for magazine covers, and their pets — their dog, Julie; their cat, Macaroni; and their
dogs, Ecuador and Cuban Potato.

Covers in striking Oleg Cassini designs; the couple's

Kennedy: An American Catholic's Testament. (Read all of these stories from our Nov. 29, 1963, issue by logging on to our archives at www.CatholicJrnl.com.)

In his inaugural address, Kennedy challenged the nation

people to the best public school available, if he could not send

lunch in a restaurant open to the public, if he cannot send

DALLAS (CNS)—A young first family, captivating character, and unrivaled White House in the mid-1960s.

As president, Kennedy faced challenges of fast-changing world at home and abroad

David Sorensen's theocracy. In the 1960s, the church and the Catholic Church as state, the Vatican thought the church could end the world, but the notion that the world could end tomorrow because of human nature really only arose in the 1950s. Engel said. "Kennedy was first and foremost a Cold War president. He thought that [President Dwight] Eisenhower had run out of energy for the world," Engel said of the development organization

The eulogy also included favorite Scriptural
day. We always started the day with morning Mass, and that was when we would burst into tears.

In a televised speech, the senator from Massachusetts

In an article in the Nov. 29, 1963, issue of the

...he, the archimandrite who came that he had to

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American Cardinals express their grief

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The eulogy also included favorite Scriptural
“This way!” Hugh calls enthusiastically, disappearing into the jungle. I pause, uncertain if I should follow but I’m also aware I have no other choice. I step from the safety of the dirt road onto a narrow footpath leading into the dense cloud forest of Bolivia’s high mountains. “Be careful, it’s slippery!” Hugh is now far ahead of me. He walks quickly, both because he is excited to visit the family we’re about to see and because he has plenty of experience on paths like this one.

The man I’m following, Hugh Smeltekop, is the vice-director general of Carmen Pampa University founded by the Franciscan Sisters, Carmen Pampa University offers poor Bolivian students access to a college education.

Hugh’s enthusiasm for service, devotion to the university and dedication to his impoverished student wards is clear. When he speaks, I can hear the passion in his voice and see the light in his eyes. Hugh recognizes his mission and success come from God. “I just feel like we’re all lit up from inside. You know the whole ‘don’t put a bushel basket over God’s light in you’ — it’s about this never-ending source of power that doesn’t come from us,” Hugh said.

The students see Hugh as a leader, mentor and friend. They say this because he takes a personal interest in each of them, encourages them in their education and enthusiastically shares the Gospel with them.

“Hugh is very admired and loved here,” said Luis, a veterinary science major at the university. “He is very caring and always available to help people. He is a good role model.”

A former Peace Corps volunteer and Michigan native, Hugh came to Carmen Pampa University 12 years ago. What started as volunteer work became a career, ultimately leading to his appointment as vice-director general.

God’s providence was clearly at work in his life, Hugh says. “I just fell in love with the mission and the people at this incredible university. It offers tremendous opportunity for young people who have potential, but have nowhere to go with it,” Hugh said.

Hugh Smeltekop is a Catholic man putting his faith into action on behalf of the poor.

Cross Catholic Outreach, a South Florida-based ministry working to bring education to the poorest of the poor, saw the good work being accomplished by Hugh, the Franciscan Sisters and Carmen Pampa University and immediately began supporting the college.

“This university is reaching out to poor students in ways only the Catholic Church can,” said Jim Cavnar, president of Cross Catholic. “The poor students from the surrounding rural mountain farming communities had virtually no chance at higher education — yet here at this Catholic university they were told, ‘We can help. You don’t have to be left behind.’”

Cavnar said Catholic lay missionaries like Hugh are uniquely suited to motivating students and developing leaders for the community.

“I can see God’s kingdom growing through Hugh’s work. He has truly brought the mission of St. Francis to this isolated area of Bolivia,” Cavnar said.

When we return from our jungle hike, I ask Hugh how he sees Cross Catholic’s role and what he thinks of the American Catholic donors who have stepped forward to help make a difference.

“We are one people and one body in Christ,” he said. “I think that’s why Cross Catholic’s help is so important to us — because it brings the donors into our mission. It unifies a community of people. Together we can take on this common cause and respond to the poor in ways that ensure the dignity of each human being.”

To support the worldwide outreaches of Cross Catholic Outreach, look for the ministry brochure enclosed in this issue of the paper or mail your donation to Cross Catholic Outreach, Dept. AC01013, PO Box 9558, Wilton, NH 03086-9558. All contributions to the ministry are tax deductible.

As Cross Catholic Outreach (CCO) continues its range of relief work to help the poor overseas, its efforts are being recognized by a growing number of Catholic leaders in the U.S. and abroad.

“We’ve received an impressive number of endorsements from Bishops and Archbishops — more than 60 at last count,” explained Jim Cavnar, president of Cross Catholic Outreach. “They’re impressed by the fact that we’ve done outreaches in almost 40 countries and that we undertake a variety of projects; everything from feeding the hungry and housing the homeless to supplying safe water and supporting educational opportunities for the poorest of the poor.”

Archbishop Robert Carlson of St. Louis sent one of the more recent letters of encouragement, writing: “It is my hope that this ministry will continue to flourish and reach as many people as possible. I will inform the priests of the Archdiocese of St. Louis of the important work that Cross Catholic Outreach does and ask their prayers and financial support for the service you provide to the less fortunate around the world.”

In addition to praising the work CCO accomplishes, many of the Bishops and Archbishops are also impressed by the unique collaborative relationship Cross Catholic has with the Pontifical Council Cor Unum in Rome. This allows the charity to participate in the mercy ministries of the Holy Father himself. In his praise of CCO, Archbishop Dennis Schnurr of Cincinnati underscored this unique connection:

“Cross Catholic Outreach’s close collaboration with the Pontifical Council Cor Unum is a source of encouragement,” the Archbishop said. “The Holy See has unique knowledge of local situations throughout the world through its papal representatives in nearly two hundred countries and through its communications with Bishops and others who care for the poor and needy in every corner of the world.”

CCO president, Jim Cavnar, explained the significance of this connection:

“Our collaboration with Cor Unum allows us to fund outreaches in virtually any area of the world and we have used that method in special cases — to help the victims of natural disasters, for example,” he said. “It only represents a small part of our overall ministry, but it can be a very important benefit in those situations.”
Mary and Jhovana Pampa seem like average American college students. The sisters carry book bags and talk about their classes. Both are about to graduate and hope to move into the workforce armed with their degrees. Their smiles reveal justified excitement.

But there’s something that makes these girls very different from “average” college students.

Mary and Jhovana live in a rural farming community high in the mountains outside Coroico, Bolivia, where they have neither running water nor electricity. They share a two-room wooden shack with their parents, and everyone sleeps on a dirt floor.

“Our parents sustain the family by raising chickens, growing tomatoes, and harvesting coca leaves for tea,” Mary said.

Clearly, this is far cry from the college experience of a typical European or American student. Instead of being worried about whether to purchase a dormitory refrigerator, these sisters worry about where their next meal will come from.

Most young men and women like Mary and Jhovana who live in such poor, remote areas never attend college. Their families can barely afford food, clothing, shelter and medical care. For them, a college degree is out of the question. Even primary school fees — just a few dollars — can be daunting to pay.

Still, Mary and Jhovana, these unlikely candidates for higher education, are walking the hallways of Carmen Pampa University. This is because the Catholic institution has made a special priority of serving Bolivia’s poorest students from the country’s most isolated rural areas.

“This university is a perfect example of the Catholic Church’s strength. It routinely does God’s work among otherwise forgotten people. It brings change and hope where they are needed most,” said Jim Cavnar, president of Cross Catholic Outreach, an official Catholic ministry that stands as one of the university’s key supporters. “Cross Catholic supports programs like this because we believe Christ would have us focus most on the poor, the isolated.”

Making all levels of education accessible to poor families and their children is one of the most crucial aspects of Cross Catholic’s work, according to Cavnar. From kindergartens to primary school to university education, the key is to lifting the poor out of poverty, he says.

“Without an education, young people would be passed over for jobs. If they don’t have even basic skills like reading, writing and arithmetic, they will never become employable adults. And if you haven’t finished primary or secondary school, you can’t even think about going to a university,” Cavnar said, “and without university educated leaders, how can these developing countries hope to improve?”

This harsh reality is true not only in Bolivia, but elsewhere as well. That’s why Cross Catholic supports education programs around the globe, from Nicaragua to Kenya to Vietnam. It achieves this only through the steadfast support we’ve received from compassionate American Catholics.

These donors, Cavnar admits, are the real heroes of his ministry’s outreach. It is their gifts that allow students to overcome barriers and stay in the classroom. Many who had sick or struggling parents would never have completed courses and gone on to lead worthwhile lives without help. Orphaned or abandoned children run an even higher risk of not finishing school, Cavnar said, because many have to drop out to care for younger siblings.

“I’ve talked to orphaned girls as young as 12 in places like Mozambique and Haiti who had to drop out of school because their brothers or sisters needed them. And with their parents gone, there was no money to pay the school fees or buy books anyway. It was tragic to see these young women. They could barely read or write,” Cavnar said.

Other times, children drop out of school because of something even more simplistic — but equally tragic — hunger. Such was the case for Laurinda, 7, in Mozambique. Laurinda’s single mother, Celestina, is disabled and permanently wheelchair-bound. Her legs are shriveled and lifeless. To feed Laurinda and her brother, Celestina used to beg in the streets, but it was rarely enough.

Driven by acute hunger, Laurinda often skipped school to beg in the streets for food. By God’s grace, one of Cross Catholic’s ministry partners in Mozambique discovered the family and began providing food staples, medical care and, most importantly, school fees so that Laurinda and her brother could attend classes regularly without having to worry about whether there was enough money left over to buy food.

Today, Laurinda is thriving, learning, free from hunger and on the path to a much better future.

“Laurinda’s case is one of the worst I’ve witnessed,” Cavnar said. “She was literally so hungry she couldn’t sit upright in her desk. She fled to the streets to beg for whatever she could get. She’s just one heartbreaking example of the obstacles poor children face in getting an education.”

“I thank God for our ministry partners around the world,” he added. “They provide thousands of children like Laurinda with a way to stay in school. I’m in awe of God’s power to reach out and save children like her from despair, and grateful for the chance to be part of it.”

To further empower these ministry partners, Cross Catholic Outreach relies on support from generous American Catholic benefactors. Cavnar said these donors understand the value of education projects.

“Education is a value Catholics have always regarded highly. They know how important education is for development and for a child’s future. This is evidenced not only by the great system of Catholic schools and universities around the world, but also through the steadfast support we’ve received for Catholic educational projects," Cavnar said.

In Bolivia, Mary and Jhovana Pampa are shining examples of the impact American Catholics can have when they contribute to education, and the sisters understand the importance of the gift they’ve received. They are also prepared to give back to their community and country in thanksgiving.

“With our education, we can be part of the solution,” Mary said. “We can only do that through the knowledge we’ve acquired. As young people get a higher education, they can come up with help to bring improvements to our country.”

Mary, and Jhovana, left, and Mary, right, are pursuing an education in Bolivia’s mountains.
Belgium’s faith leaders: Don’t allow children to decide on own euthanasia

Two Benedictine sisters celebrate special jubilees

**Belgium’s faith leaders: Don’t allow children to decide on own euthanasia**

Some Belgian legislators have proposed extending a 2002 euthanasia law to include children and dementia sufferers. Two senate commissions will draft a bill, which then would be debated in parliament.

The religious leaders said such a bill risked “the growing banalization of a very grave reality,” adding that they were “deeply alarmed ... as citizens relying on philosophical arguments, and as believers inheriting our respective traditions.”

“Instead of supporting a suffering person and gathering persons and forces around to help them, we risk dividing these forces and isolating the suffering person, brandishing them guilty and condemning them to death,” said the Nov. 6 statement.

About 1,200 cases of euthanasia, most involving terminal cancer, were registered in Belgium in 2012. In the summer of 2012, a mentally ill man serving 20 years for a double murder became Belgium’s first prison inmate to be euthanized.

In November of 2012, the government announced plans to follow the Dutch in allowing euthanasia for Alzheimer sufferers, as well as for children “if capable of discernment or affected by an incurable illness or suffering.”

In an October survey by Barometre Politique, 75 percent of Belgium’s 11 million inhabitants favored allowing euthanasia for children in an irreversible coma or vegetative state, while 80 percent supported it for dementia or Alzheimer patients facing “unbearable grief.”

**Two Benedictine sisters celebrate special jubilees**

Two Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove recently celebrated milestone jubilees. Benedictine Sister Eugenia Reibel and Benedictine Sister Patricia Dede marked anniversaries on Aug. 10—the 75th jubilee for Sister Eugenia and the 60th jubilee for Sister Patricia.

In separate ceremonies at Our Lady of Grace Monastery, both sisters renewed their vows, promising stability in the monastery, fidelity to the monastic way of life and obedience according to the Rule of St. Benedict.

**Sister Eugenia Reibel**

Born Olivia Agnes in Poseyville, Sister Eugenia graduated from Academy Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

She entered Monastery Immaculate Conception in 1936 and professed her vows in 1938—the profession by which the Sisters of St. Benedict mark their anniversaries. In 1941, she made her vows of perpetual monastic profession at the Benedictine Monastery Immaculate Conception in Ferdinand. Sister Eugenia went on to become a founding member of Our Lady of Grace Monastery in Beech Grove in 1956.

In 1978, Sister Eugenia became the receptionist at Our Lady of Grace Monastery. In 1985, she began working in the business office at St. Paul Hermitage, the home for the aged operated by the Sisters of St. Benedict in Beech Grove.

In 2001, she became the assistant in the development office, where she worked until her retirement in 2011.

**Sister Patricia Dede**

Sister Patricia Dede was born in Terre Haute and is the youngest of eight children, all of whom became either archdiocesan priests or members of the Sisters of Providence of Saint Mary-of-the-Woods.

In 1978, Sister Patricia attended Academy Immaculate Conception in Ferdinand, then went on to receive a bachelor’s of arts degree in music from St. Benedict College and a master’s degree in American History from Indiana University in Bloomington.

Sister Patricia entered Monastery Immaculate Conception in Ferdinand in 1951. On Aug. 10, 1953, she professed temporary vows. She made her perpetual monastic profession in 1956 at Our Lady of Grace Monastery in Beech Grove, where she was a founding member.

Sister Patricia began her career as a teacher in 1954 in Evansville, Ind.

Through the years, Sister Patricia also taught at Our Lady of Grace Academy in Beech Grove, St. Bartholomew School in Columbus, St. Anthony School in Clarksville, St. Pius X School in Indianapolis, the former Sacred Heart School in Indianapolis, Sacred Heart School in Terre Haute and Christ the King School in Evansville, Ind.

She also served as a pastoral minister at St. Ambrose Parish in Seymour and St. Cecelia Parish in Clearwater, Fla.

Sister Patricia was a chaplain at St. Vincent Hospital in Green Bay, Wis., the senior sisters’ director at Our Lady of Grace Monastery in Beech Grove and the administrator of St. Paul Hermitage in Beech Grove.

Currently, Sister Patricia works for St. Francis Hospital Palliative Care as a chaplain, and volunteers for the Society of St. Vincent de Paul in her spare time.

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Healing of various kinds is a primary mission of the Church

By David Gibson

Everyone needs to be healed of something. Healing is a basic need. For one reason or another, we all need to be restored, renewed—made well and made whole. It is said that communal celebrations of the sacrament of the sick have an added benefit: The prayers are for just the sick, but all present benefit from their need for healing. The realities in human lives that call out for healing may be painful and cause profound suffering. Numerous Church leaders point to the sense of isolation, of being alone, that sick people often experience.

Moreover, sickness and suffering frequently cut away at the virtue of hope. Energy and strength may wane as suffering intensifies. Consider couples in troubled marriages. "Divorce them?" A wife and husband can grow weary of the strained condition of their relationship. Nonetheless, research indicates that significant numbers of these couples want their marriages healed. People addicted to alcohol or the many drugs trafficked into society clearly need healing. Healing for them typically requires support in the forms of patience, compassion and encouragement from others who love them.

However, keeping hope alive can be a big challenge for drug-dependent individuals and their families. Pope Francis must have had them in mind when, during the interview with him published on Sept. 19 in several prominent Jesuit publications, he said: "I have a dogmatic certainty: God is in every person’s life. … Even if the life of a person has been a disaster, even if it is destroyed by vices, drugs or anything else, God is in this person’s life. "You can, you must try to seek God in every human life. Although the life of a person is a land full of thorns and weeds, there is always a space in which the good seed can grow. You have to trust God." Sick people, injured people, abused people, exploited people: They all need healing.

An “illness can leave the sufferer feeling anguished, self-absorbed, maybe even despairing and in revolt against God.” Bishop Charles V. Grahmann observed in a 2002 pastoral letter. "But, in concert with the Catechism of the Catholic Church, the now-retired bishop of Dallas also noted that ‘illness can be the cause for maturing, discerning the true direction of one’s life and sharpening the focus of what should truly be priorities in life’ (§1501)."

For Jesus, Bishop Grahmann wrote, “care of the sick and severely wounded is a priority. Jesus sought healing for the entire person—spirit, soul and body.” So it is impossible to read the Gospels without noticing the compassionate care Jesus extended to people who sought healing. No wonder dioceses, parishes and religious communities commit so much time and effort to ministries that help people heal from whatever has wounded them.

But many of those motivated by Christ’s example also are moved by their conviction that Christ is present in those who are sick or in pain. Pope Francis made this point on Oct. 4 when he visited a rehabilitation center for sick and disabled children and youth in Assisi, Italy. "We are among the wounds of Jesus," Pope Francis said. He explained that “Jesus is hidden in these kids, in these children. … On the altar, we adore the flesh of Jesus, in them we find the wounds of Jesus.”

Pope Francis often insists that it is vitally important in Christian life to accompany wounded people—to hear them, walk with them, help them heal. In the Jesuits’ recent interview with him, he proposed an image of the Church as a “field hospital after battle” for seriously injured people.

Celebrating the sacrament of the anointing of the sick is one way the Church walks with people who long for healing. This sacrament, many note, strengthens individuals who are ill and their family members, too.

During a 2008 Mass for the sick in France, Pope Benedict XVI explained that “Christ is not a healer in the manner of the world.” The pope explained that “to heal us, Jesus” does not remain outside the suffering that is experienced; he eases it by coming to dwell within the one stricken by illness, to bear it and live it with him. Christ “comes to break the isolation that pain induces,” Pope Benedict said.

Naturally, the Church’s care for sick and wounded people reaches beyond the moments of sacramental celebrations. The priority Christ places on healing radiates outward through the respectful, Christ-like words and actions of all who stay close to people who are sick or wounded, and do whatever possible to relieve their pain and strengthen their hope.

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

Sacred Scripture explains spiritual and physical healing on many levels

By Marcello D’Ambrosio

As I first started paying attention to the Bible in my teenage years, I ran across a saying of Jesus that deeply impressed me: “I came so that they might have life, and live it with him.” (Jn 10:10.)

Christ came not just to save souls, but to save people—spirit, soul and body (1 Thes 5:23). He came not just so we could go to heaven, but to introduce the kingdom of God into the messy world we live in here and now. One of the facts of life in this messy world is illness. It is instructive that Jesus does not waste time speculating as to the precise cause of a particular illness. The Apostles are interested in whose fault it was that a man was born blind (Jn 9:2). Jesus is not. He is only interested in glorifying God by healing the man. Healing is a sign of the kingdom of God. Note that the various healing miracles in St. John’s Gospel are called “signs.” But Jesus and the whole of Scripture show that there is a definite, though complicated, relationship between illness and sin. Sometimes we act as if sins are just black marks against us in God’s ledger, debts against our rewards account.

But sin is more than a demerit—it is the distancing of a person from God, who happens to be our source of life itself. Original sin, flowing from the tragic decision of Adam and Eve (Gen 3), causes us to inherit a weakened humanity that from the moment of conception is distanced from God and thus prone to sin and disease of all sorts. Actual sin results from each person’s own decisions, and creates new wounds in us and those whose lives we touch. But whether original or actual, sin always drains the life right out of us.

So when a paralyzed man was lowered to Jesus through a roof, Jesus’ first response was, “Your sins are forgiven” (Mt 9:2)." Parishes present on the occasion object to Jesus’ authority to forgive and thus heal spiritually. So Jesus demonstrates his competence by healing the physical disease as well. Jesus does not say “yes” to our spiritual needs and “no” to our earthly needs (2 Cor 1:18-22).

God created us body, soul and spirit, and desires that we have fullness of life and have it abundantly (Jn 10:10). When a pagan woman begged Jesus to heal her daughter, the Lord at first rebuffed her because she was not a Jew, a child of God. However, when he saw true faith in her bold response, he heeded her request.

But note the metaphor that Jesus uses here to describe healing. He calls it “the food of the children” (Mt 15:26). Earlier in this same Gospel, he teaches us to pray in this fashion: “Give us today our daily bread” (Mt 6:11). The lesson? God’s healing power is part of the daily food of God’s children. Healing is our birthright as sons and daughters of God.

(Marcello D’Ambrosio writes from Texas and guides pilgrimages to Rome and the Holy Land. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.)
Exploring solutions to stop the abuse of alcohol and other drugs

Brown placed six bottles of beer on the table. Then she asked the audience, What would be considered moderate to heavy drinking? The audience was unanimous: more than five drinks. Twenty-four to twenty-nine drinks for men and ten to fifteen for women. Excessive drinking is one of the greatest preventable causes of death in the postmodern age, especially among young people who engage in binge parties and sometimes end up ruined for life.

The keynote speaker was a retired journalist named Dr. Carole W. Brown, a fellow at the Institute for Policy Research and Catholic Studies at The Catholic University of America in Washington, D.C. The lecture was an eye-opener in regard to the use of alcohol.

Brown said that drinking is a movable feast. For some people it is an escape, for others a way to cope, and for the majority, a social lubricant. Those who abuse alcohol use it as a means of aggression or manipulation. A person may drink to escape the world, but drinking becomes the problem when it becomes a cop-out, a way of dealing with life's problems.

Brown explained that excessive drinking is a symptom of a deeper problem. It is a way of dealing with life's challenges, but it is not a solution. It is a way of avoiding reality, but it is not a way of facing it. It is a way of numbing the pain, but it is not a way of healing.

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Feast of Christ the King/Asmr. Owen F. Campbell

Sunday Readings
Sunday, November 24, 2013

- 2 Samuel 5:1-3
- Colossians 1:12-20

The Second Book of Samuel furnishes the first biblical reading for this feast, marking the close of the Church year. In this week’s reading, David becomes the king of Israel. He was more than a governmental administrator or politician. His task as king was to strengthen the union between God and the people. He was God’s instrument, but not in a plan to control people. After all, people had free wills allowing them to choose the course of their actions.

Rather, David was God’s gift to the people. By bringing them closer to God, David assisted in bringing them to the kingdom of God, the kingdom of heaven.

Reflection

Reflection is the Church’s yearlong prayer of the heart. The Church is the community of believers, the body of Christ. The Church is the Mystical Body of Christ.

The wonderful, wonderfully loving and peaceful, and a reporter for St. Monica Parish in Indianapolis. Natalie Hoefer is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion.

Natalie Hoefer

Christ the King
By Natalie Hoefer

O King of all on heaven and Earth, no ermine robe upon your birth, O King of all on heaven and Earth, no ermine robe upon your birth, but swaddling clothes like those to servants born. O King of all on heaven and Earth, no ermine robe upon your birth, but swaddling clothes like those to servants born. No ermine robe upon your birth, O King of all on heaven and Earth, no ermine robe upon your birth, but swaddling clothes like those to servants born. No ermine robe upon your birth, O King of all on heaven and Earth, no ermine robe upon your birth, but swaddling clothes like those to servants born.

Without a throne to rule the nations, but swaddling clothes like those to servants born. Without a throne to rule the nations, but swaddling clothes like those to servants born. Without a throne to rule the nations, but swaddling clothes like those to servants born. Without a throne to rule the nations, but swaddling clothes like those to servants born.

As King, the Son of God, Jesus is God, possessing all authority over everything. Nothing can overcome or daunt the Son of God, not even death on the cross.

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Flower), Indianapolis, Oct. 24.


HILLMAN, Anna M. Daughter of Helen Liebert. Sister Norris and Darrel Clark.


Rest in peace

Please submit in writing to our office by 10 a.m.

The archdiocese are listed

our archdiocese are listed

archdiocesan priests serving

included here, unless they are

natives of the archdiocese or

have other connections to it;

those are separate obituaries

on this page.


FRUHEWALD, Pearl M., 86, St. Paul, Indy City, Nov. 6. Aunt of several.


INGRAM, Barbara Ann., 82, St. Bartholomew, Columbus, Nov. 3. Mother of Mary Ann and John Ingram.


MARION, Norma J., 85, Most Holy Name of Jesus, Indianapolis, Oct. 29. Wife of Robert S. Marion. Stepfather of Stephanie, Chad, Chad, Jana, Kevin and Les Martin.


VATICAN CITY (CNS)—Pope Francis admitted he wasn’t a pharmacist, but he didn’t hesitate being the speaker for the heart-healthy benefits of 59 little pills strong together: the rosary.

"I want to recommend some medicine for all of you," the pope said on Nov. 17 at the end of his Sunday Angelus address. "It’s a spiritual medicine."

"I hope you will recommend a white medicine box with an anatomical drawing of the heart on it. Pope Francis told some 80,000 people gathered for the midday prayer that the boxes contained a rosary. "Don’t forget to take it," he said. "It’s good for your heart, for your soul, for your whole life."

Prayering the rosary and the Divine Mercy Chaplet will help people reap the fruits of the Year of Faith, he said, because they are “a spiritual aid for our soul and for spreading love, forgiveness and brotherhood to everyone.”

"I hope you will pass on the rosary, a Divine Mercy holy card and a medical-style instruction sheet.

In addition to describing how to pray the rosary and the Divine Mercy Chaplet, a devotion begun by St. Faustina Kowalska, the information sheet states categorically that no negative side effects have been reported.

The sheet recommends daily use of the beads for both adults and children, but adds that it can be repeated as often as necessary. It also notes that receiving the sacraments increases the efficacy of the prescription, and that further information and assistance can be received from any priest.

The Swiss Guards, their families members and the Albertine Sisters who work in their barracks spent weeks in October, the month of the rosary, preparing the boxes and teaching instructions in Italian, French, English or Polish. Archbishop Krajewski got the idea from Archbishop Sławoj God of Gdansk, Poland. A seminarian in Gdansk had made similar boxes for youths attending a retreat.

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For the past 50 years, The Society of St. Vincent dePaul has assisted those suffering hardship in the Archdiocese of Indianapolis. They provide free food from our Client Choice Food Pantry at 3001 E. 30th Street and household items, appliances, bedding, furniture and clothing from our Distribution Center at 1201 E. Maryland Street.

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Society of St. Vincent dePaul 3001 E. 30th Street Indianapolis, IN 46218

Or donate online:

www.svdpindy.org
Confession renews grace of baptism, Pope Francis says at weekly audience

In his main audience talk, continuing a "Legacy for Our Mission" campaign, he currently serves on the board of directors at Father Thomas Scecina Memorial High School as well as the finance committee at Bishop Simon Bruté College Seminary, both in Indianapolis.

The Catholic faith is a guidepost for the Duffy family. "Our enthusiasm for our faith translates to a strong willingness to serve the needs of the Church," said John.

Through baptism, he said, God gives each person a new life "that isn’t weighed down by a negative past, but already contains hints of the beauty and goodness of the kingdom of heaven."

"This is beautiful," he told an estimated 45,000 people gathered at St. Peter’s Square. "I can’t be baptized two or three or four times, but I can go to confession, and when I go to confession, I renew that grace of baptism."

"Let’s go forward joyfully, OK? Because life must be lived with the joy of Jesus Christ," he said. "This is a grace from the Lord." †
Catholic Charities USA president sees strong message in how pope lifts up the poor

ALEXANDRIA, Va. (CNS)—The president of Catholic Charities USA said Pope Francis is calling people to a “new reality certainly in the way that he lifts up the poor.”

His message of walking with those in need addresses some of the questions Catholic organizations and other Catholic organizations have faced, Father Larry Snyder told a group of journalists and media professionals on Nov. 9 at the Catholic Press Association’s Southern and Eastern regional meeting in Alexandria.

The priest also mentioned that Pope Francis is expected to introduce a worldwide hunger campaign with a video message on Dec. 10, which is World Human Rights Day.

The campaign, “One human family, and food for all,” is an effort of Caritas Internationalis, a confederation of Catholic relief, development and social service agencies. One aim of the campaign is to urge governments to implement the right to food in national law.

Father Snyder outlined the long history of Catholic social ministries in the United States, which began almost 500 years ago when French Ursuline sisters built a school, hospital and orphanage in New Orleans.

“What happened in New Orleans is what has happened in every community since Catholics have populated this country,” he said. “It was a response to a local need.”

Since then, religious communities and lay Catholics helped many other Catholic immigrants—who made up more than half of the Church’s membership until the 1900s—to acclimate to this country.

At the beginning, their work involved ministering just to Catholics, he said, but the Second Vatican Council changed the approach and “challenged us to be leaven in the world.”

For organizations such as Catholic Charities, that meant anybody who was in need, regardless of their religious affiliation, could get services. Today, local agencies of Catholic Charities help about 10 million individuals every year, he said.

Father Snyder said Catholic Charities’ goal is to ultimately reduce poverty in the United States—which affects more than 46 million people.†