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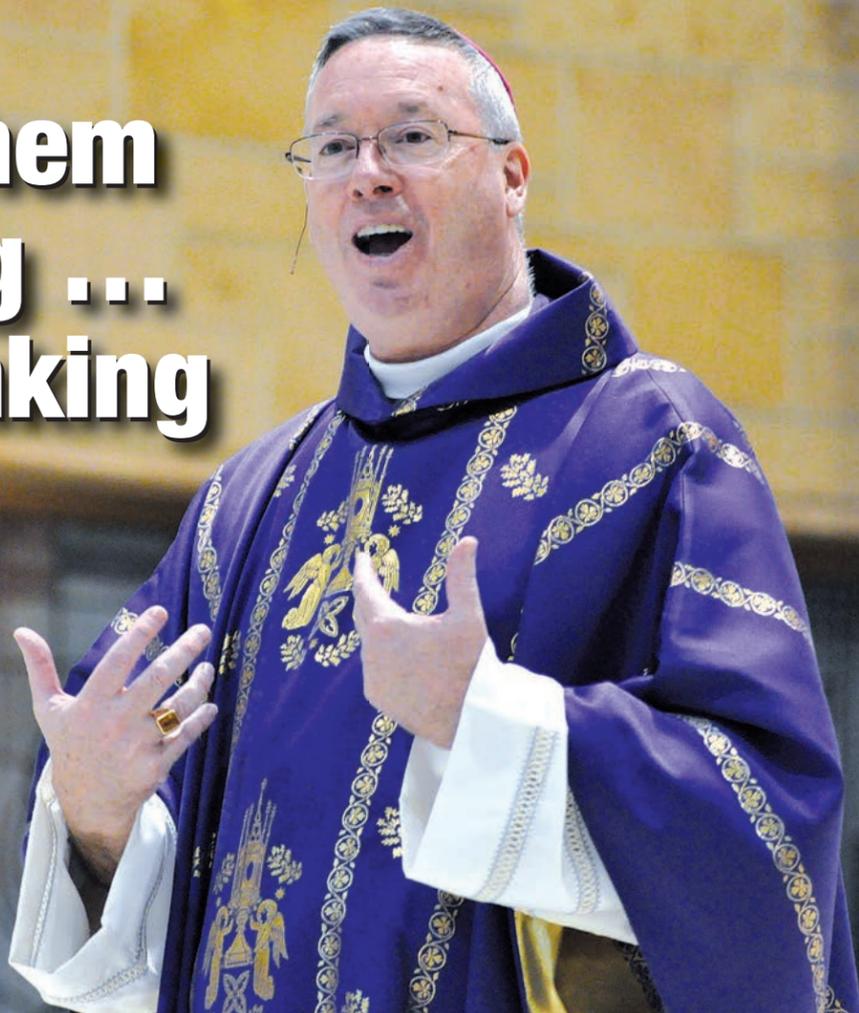
Columnist Christina Capecchi shares how a man's faith helped him deal with a tragedy, page 12.

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Leave them laughing ... and thinking



Bishop Christopher J. Coyne, apostolic administrator, shares a funny story at the start of his homily during the African Catholic Mass on Dec. 4, 2011, at St. Rita Church in Indianapolis.

Priests who use humor in homilies say lessons in faith must be at heart of their message

By John Shaughnessy

It's a fun story that includes electronic devices, touches of humor and an unexpected ending.

Bishop Christopher J. Coyne shares the story as his favorite example of the way he has used humor in a homily.

"One time, I used humor with a little 'show and tell,'" recalls Bishop Coyne, apostolic administrator of the archdiocese. "My point was to focus on the need to pray in the midst of our distracted lives. So on the pulpit, I had my cell phone, my iPad and my laptop. As I started to talk about the need to unplug and pray, my cell phone

went off, and I answered it. I told everyone it was my dry cleaners.

"Then as I went back to my homily about unplugging and praying, my laptop spoke up, 'You've got mail!' Which I then answered in front of everyone. Told them it was my mother. Then back to the homily and suddenly I get tweeted on my iPad. Which I answered again. The community was shaking their heads and smiling and getting the point.

"So I thought I was done with my playfulness and was getting down to the main point about unplugging and praying when, without any prompting from me, someone's phone went off in the

community. We all started laughing. I told everyone, 'It was not my doing,' to which the person with the phone yelled out, 'It's for you, Father! It's God!'

"Couldn't have planned it better!"

That story shows the effective use of humor in a homily. The humor led people to laugh, but more importantly it helped them to focus on the point of the homily.

That combination is the key, according to Bishop Coyne and three other priests in the archdiocese who have a reputation for using humor effectively in their preaching.

"Humor in a homily is a means to an end," Bishop Coyne notes. "It should

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Speaker says Catholic schools helped transform his young life

By John Shaughnessy

The video screen showed the football highlights of a younger Rodney Byrnes making the kind of dazzling moves that led him to be a star in high school and later at Harvard University.

Yet, when the video ended and Byrnes rose to talk as the featured speaker at the 2012 Celebrating Catholic School Values Awards event on Oct. 30, the now-successful businessman acknowledged

that one of the best moves in his life wasn't one that he made.

Instead, it was a move that his parents made when they decided to transfer him and his two brothers to Catholic schools.

"My parents had the courage to send their

three boys to Catholic schools," Byrnes told the 600 people at the archdiocesan event at Union Station in Indianapolis, which raised a record \$940,000 to help children in need attend Catholic schools.

"It really changed the trajectory of my life and my brothers' lives. It was such a wonderful experience. It goes back to that commitment to service. From the minute you walked in the door, it was [an emphasis on] service and prayer. It's something you can't explain to an outsider. But it's paid dividends for all of us and our family."

It's also led to his commitment to living a life that offers hope and opportunity to children and adults who face difficult odds in today's society.

A 2001 graduate of Cardinal Ritter Jr./Sr. High School in Indianapolis, Byrnes has served as a member of the boards of the Catholic Youth Organization and the Mother Theodore Catholic Academies—a consortium of four center-city Catholic schools in Indianapolis.

A vice president for Strategic Capital See SPEAKER, page 9



Rodney Byrnes



CNS photo Gregory A. Smetiz

People lost 'stuff' in storm, but still have each other, New York priest says

ISLAND PARK, N.Y. (CNS)— Sacred Heart Church in Island Park is in an area of the Diocese of Rockville Centre among the most devastated by Hurricane Sandy, but the pastor urged parishioners not to fret about the material goods they have lost.

"Don't be angry. We lost stuff. We will get other stuff," Msgr. John Tutone, pastor, told the congregation during his homily at Sunday Mass on Nov. 4. "We still have each other and the people we love. That's

the most important thing.

"There are people on your block that need you. Knock on their doors and offer your help. We have to maintain our souls," he said. "We have to maintain ourselves by helping others."

In the community of 10,000 people in the southwest corner of Nassau County, Long Island, 80 percent of the homes were flooded. The church also was flooded with about a foot of water, damaging the floor. Three feet of water was pumped out of the parish center, which is now being used for Masses.

Areas of New Jersey were hit hard by the storm as well.

As of Nov. 4, Island Park was still without electricity, and the village's mayor, James Ruzicka, announced at the end of Sunday Mass that it would be at least another two weeks before power

See STORM, page 2

Katie O'Toole is overcome with emotion during Mass in the auditorium at St. Mary of the Isle Parish in Long Beach, N.Y., on Nov. 4. Services were moved after flooding from Hurricane Sandy damaged the church. Long Beach, which remained without electricity on Sunday, was one of the worst hit areas of Long Island when the super storm swept through the Northeast on Oct. 29.

STORM

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is restored.

Cellphones weren't working, Msgr. Tutone told Catholic News Service. "[The] worst thing is not having communication."

He shared a story about a stranger's generosity. After the hurricane, a man in his 70s, whom the priest did not know, drove up to the church and saw Msgr. Tutone outside. He was not wearing his clerical garb. The man asked him if he was the parish priest. After Msgr. Tutone said he was, the unidentified man handed him a bank envelope and told him to "rebuild your church" before driving off.

When Msgr. Tutone later opened the envelope, he found \$1,500 in cash inside.

In Long Beach, an island just south of Island Park that faces the Atlantic Ocean, 35,000 residents also were devastated by the hurricane, and left without electricity and a working waste disposal system. Portable toilets were spread throughout the city.

St. Ignatius Martyr Church is a sturdy, 88-year-old Lombard Romanesque brick building that sits a block from the ocean. The church survived the hurricane of 1938, the worst storm to hit Long Island until Sandy, but the super storm caused minimal damage to the church although the rectory basement was flooded to the ceiling.

Nearly 200 people gathered in the cold, dark church for the 10 a.m. Sunday Mass on Nov. 4 celebrated by Msgr. Donald Beckmann, pastor, wearing tennis shoes. A 5 p.m. Mass was celebrated the Saturday evening before. Two other Sunday Masses were canceled.

Chris and Dawn Hagen attended with their children, son Gerrin, 7, and Tara, 5.

Going to Mass "was important to restore some routine to our lives. We wanted to be with other people in a place that gives us comfort," Chris said. "It's good to come together and pray with people. It's comforting to see our church is here and we

can worship."

"We're grateful we are alive and have each other," said Dawn. "We're praying for our friends and our family and our own recovery."

"We'll be fine," added Chris.

Msgr. Beckmann is a chaplain for the Long Beach Fire Department. When the island was evacuated, he remained in the rectory, he said, because "the fire department stays."

"It was a scary time, especially watching cars float up and down Broadway, watching the water getting higher and higher before it stopped," he told CNS.

"The support of the parishioners, the way they reached out to me, has been heartwarming."

He described his most important tasks after Sandy. "One is to continue the sharing of the sacraments and preaching the Gospel in as normal a way as possible. ... A couple of people said to me, 'It's nice to come back here and see things as normal as possible.' To see the Church functioning is important to them. ... The second thing is to do whatever the Church can do to help the wider Long Beach community."

He said he was "praying a prayer of thanksgiving for all who have survived. I'm also asking the Holy Spirit to show us the proper way to move forward, our three parishes, the whole community and other religious institutions."

The three parishes are St. Mary of the Isle and St. Ignatius Martyr in Long Beach, and Our Lady of the Miraculous Medal, which is in the Point Lookout community on the island's east end.

Msgr. Beckmann has been sleeping at St. Agnes Cathedral rectory in Rockville Centre, a six-mile drive, due north of Long Beach. He has been returning to his parish every day, driving a Toyota Camry hybrid, which comes in handy at a time when gas is scarce.

At St. Mary of the Isle Church, Bishop William F. Murphy of Rockville Centre addressed members of St. Mary and St. Ignatius parishes during



A woman walks past piles of garbage and furniture damaged by Hurricane Sandy in Long Beach, N.Y., on Nov. 4. Long Beach, which remained without electricity on Sunday, was one of the worst hit areas of Long Island when the superstorm swept through the Northeast on Oct. 29.

Sunday Masses on Nov. 4, celebrated in the parish auditorium next to the church, which was flooded. Tables with prepared meals, donated clothing and cleaning supplies were located near the folding chairs set up for Mass.

Bishop Murphy expressed his concern for the situation and pledged his support, the support of the diocese's other parishes and the support of Catholic Charities.

Rockville Centre Auxiliary Bishop Robert J. Brennan is the former pastor of St. Mary of the Isle, and has made regular visits to the Island Park and Long Beach parishes.

Father Brian Barr, the diocese's vocations director, was installed as St. Mary's pastor two weeks before Sandy.

"We have to address the spiritual and emotional needs of the people—give them hope," he told CNS. "It's important for the Church to be here, to be with the people in their struggle. You have to be present. 'We've had Mass every day [since

the hurricane]."

He said he has been impressed by people's gratitude "that they are alive. You lose things and that's heartbreaking, but you still have your life."

Episodes of looting and people cutting lines at the gas stations that have occurred are not surprising, he said.

"Events like this bring out the good and the bad. You see strangers saying, 'I've got to help people in need.' You see much more of that than the dark stuff."

(Editor's note: Catholic Charities USA is accepting donations in its response to the victims of Hurricane Sandy. Donations can be made online at the Catholic Charities USA website at www.catholiccharitiesusa.org. Donations also can be made by calling toll-free 800-919-9338 or by mail to P.O. Box 17066, Baltimore, MD 21297-1066. To volunteer in relief efforts, log on to www.pointsoflight.org.) †

West Virginia Catholics pray for all suffering after Sandy, says bishop

WHEELING, W.Va. (CNS)—Bishop Michael J. Bransfield of Wheeling-Charleston has asked each parish in the diocese to take a special collection the weekend of Nov. 10-11 in support of Catholic Charities West Virginia, which began setting up long-term recovery efforts to respond to damage left by Hurricane Sandy.

"We are very concerned for all those who have been affected by this terrible storm, especially for our own people who have suffered here in West Virginia," Bishop Bransfield said in a statement. "We, as a Catholic community, are conscious of the great suffering of the East Coast and those who have lost everything, and we pray for them and for those in West Virginia affected by this storm."

The Hurricane Sandy Relief Fund for West Virginia is being established to accept donations to local parishes, the diocese or directly to Catholic Charities West Virginia.

After Hurricane Sandy slammed into the East Coast on Oct. 29, devastating New York, New Jersey and neighboring states, the storm settled over West Virginia, bringing torrential rains and flooding to the eastern panhandle while burying the southern part of the state in 3 feet of snow.

Funds raised by the special collection will be used for

direct help to provide utility assistance, food, clothing and other essential services. The money will only be used in West Virginia.

Catholic Charities West Virginia specializes in long-term recovery efforts, and has earned a reputation with state, county and local government officials and nonprofit organizations.

Kristen Harrison, who is the agency's southern region director and based in Princeton, said Catholic Charities was there throughout the "initial part of the storm, and Catholic Charities will be here for the duration."

"It will take many months to years to get things back in place following a storm like this," she told *The Catholic Spirit*, the diocesan newspaper.

"We know that while the storm has moved through, there will still be many people over the next several days and weeks who will need assistance," said Shawn Haines, Catholic Charities eastern region director in Martinsburg.

The Catholic agency's disaster coordinator and other community agencies were continuing to work to assess where the needs are and where its services can best be utilized.

"This has certainly been a far-reaching storm, and the effects have been devastating in many areas along the

eastern United States in addition to those impacted in West Virginia," Haines said. "Our thoughts and prayers go out to all of those who have suffered the loss of their homes or even loved ones."

Catholic Charities West Virginia's regional offices "are fully prepared to assist people in our communities over the next several days and even weeks in getting the assistance they need," Haines added.

After the storm, parishes across the statewide diocese volunteered their churches and other parish buildings to provide shelter, and parishioners volunteered to staff the shelters and provide food for those temporarily displaced.

"It is inspiring and reassuring," said Patti Phillips, the agency's director of development and marketing, "that Catholic Charities West Virginia can call on parishes to work with us to ensure the safety and well-being of our neighbors in need."

(For more information on giving to the special diocesan collection for hurricane relief in West Virginia or to make a contribution, log on to www.catholiccharitieswv.org or call Patti Phillips, CCWVa's director of development and marketing, at 304-905-9860, ext. 2023.) †



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Staff:

Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Senior Reporter: Mary Ann Garber
 Reporter: Sean Gallagher
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 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

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Archdiocesan Catholics give support for Church in Holy Land

By Sean Gallagher

"The place where Christ came into the world. The place where prophets and kings and saints and the Messiah himself walked.

"The preservation of this land and the people [who live there] should be so precious to each and every one of us, especially to Catholics. And yet, it is often forgotten. And I think it is because people take it all for granted."

These words were spoken by best-selling Catholic author and commentator Raymond Arroyo during a Sept. 29 fundraising dinner for the Franciscan Foundation for the Holy Land (FFHL) in Indianapolis.

Arroyo, however, was not "preaching to the choir." The people at the dinner, most of whom were Catholics from across central and southern Indiana, don't take the Church in the Holy Land for granted.

Through the FFHL (www.ffhl.org) and the Equestrian Order of the Holy Sepulchre of Jerusalem (EOHSJ), many archdiocesan Catholics funnel a significant amount of spiritual and material support for the faithful there from year to year—a support that often far exceeds the relatively low Catholic population of the area.

Although many states in the U.S. have a larger and more affluent Catholic population than Indiana, only Catholics in New York and Texas are ahead of Indiana in support given to the FFHL.

That support by Catholics in Indiana for the Church in the Holy Land was highlighted by another event held the same weekend as the FFHL fundraising dinner.

It was a regional meeting of the EOHSJ that featured the attendance of Patriarch Fouad Twal, the Latin Patriarch of Jerusalem, who gave a keynote address and was principal celebrant of a Mass at which new members were invested into the organization.

The EOHSJ (www.holysepulchre.net) is a nearly 1,000-year-old Catholic association that supports the Church in the Middle East.

Franciscan Father Peter Vasko, FFHL president, said that the relatively low number of Catholics in Indiana may contribute to Hoosier Catholics' strong support for the foundation.

"Sometimes a minority become much stronger than a majority who just take things for granted," said Father Peter, a native of Catholic-strong Brooklyn, N.Y. "... People [in Indiana] don't take things for granted. They're very close to their Church. Their life is within the Church. They express their faith through these activities."

That assessment is shared by George Maley, an EOHSJ member since 1986.

"We live in an area of strong Protestantism," said Maley, a member of St. Joan of Arc Parish in Indianapolis. "So we've fought over the years to maintain our religion. And in that, we honor the institutions, such as the Church in the Holy Land."

Father Peter also said that the many pilgrimages that archdiocesan Catholics have made to the Holy Land lead them to support the Church there.

"Once you see what's going on and you

hear the stories, you become fully committed," Father Peter said. "So pilgrimage is the pivotal reason why things are growing. And there have been a lot of people from Indianapolis who have been on pilgrimages."

Deborah Roberts, FFHL marketing and projects coordinator and a member of St. Luke the Evangelist Parish in Indianapolis, agrees with Father Peter regarding the power of a Holy Land pilgrimage.

She said that her 2008 journey there "changed my life."

Not only did she walk along the same roads that Christ walked, especially on the path to his suffering and death on Calvary, she also met the Christians in the Holy Land who endure their own passion today.

"Because I went to the Holy Land with the FFHL, I was exposed to the Palestinian Christians, especially in Bethlehem," Roberts said. "I witnessed firsthand the difficult situations that they find themselves in on a daily basis. But ... I was not struck so much by their struggles as I was by their joy and thankfulness, especially in the children."

Mark Ford, an EOHSJ member, sees his support for the Church in the Holy Land as not simply an add-on to his life of faith, but as integral to it.

"As a member of the EOHSJ, I am consecrated to the protection and support of the Catholic Church in the Holy Land," said Ford, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis. "So now it is not an option for me, but a promise I must keep to God and the Church. My support for the Church in this region cannot wax and wane with my economic fortune, but must be consistent and sacrificial ..."

Will Riley sees his membership in the EOHSJ as not simply a way for him to give of himself to support the Church in the Holy Land. He said his own life of faith has been enhanced by his fellow knights and ladies.

"I think we're always moved by the witness of other people who are faithful to the Church, and leading Christian lives of prayer and service," Riley said. "And I have found that amongst not only the members here, but when I gather together with the other knights and ladies [from other states]. The spirit of Christian fraternity is very present. It's very edifying."

At one such gathering, Riley said that Cardinal Francis E. George of Chicago challenged EOHSJ members to take up the defense of the faith not just for the Church in the Holy Land, but here in the United States as well.

"We face our own issues here in the United States," said Riley, a member of St. Simon the Apostle Parish in Indianapolis. "There is a real requirement for Christian leadership amongst the laity. And, as a knight, I feel a particular call to do my part to advance the cause of the Church and Christianity within our own nation."

(Richard Sontag will give a presentation on the challenges facing the Church in the Holy Land and ways that Catholics in central and southern Indiana can help preserve the Church there from 6 p.m. to 7:30 p.m. on Nov. 15 at St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis. For more information, call 317-259-4373.) †



Knights of the Holy Sepulchre wearing their distinctive white cape with a red Jerusalem cross stand during a Mass celebrated on Sept. 30 at St. John the Evangelist Church in Indianapolis.



Raymond Arroyo, best-selling Catholic author and commentator, gives a keynote address on Sept. 29 during a Franciscan Foundation for the Holy Land fundraising dinner at the Marriott North Hotel in Indianapolis.

William Coyne was the father of Bishop Christopher J. Coyne

Criterion staff report

William L. Coyne Jr. of Woburn, Mass., the father of Bishop Christopher J. Coyne, died on Oct. 29 after a brief illness. He was 89.

The Mass of Christian Burial was celebrated on Nov. 3 at St. Barbara Church in Woburn, Mass. Interment followed at Calvary Cemetery in Winchester, Mass.

The son of the late William and Catherine Coyne, he grew up in Somerville, Mass.

He served in the U.S. Army during World War II, and saw action in the Rhineland and Central Europe from March of 1943 until March of

1946, a short time before Germany's unconditional surrender.

For his courage and meritorious service in wartime, he was awarded the American Theater Campaign Ribbon, World War II Victory Medal, Good Conduct Medal and European/African/Middle Eastern Theater Campaign Ribbon.

He married Rita M. Rose, and they raised seven children. They celebrated their 60th wedding anniversary this year.

After the war, he worked as a mail carrier for the U.S. Postal Service for 25 years, mostly delivering mail in Burlington, Mass.

He enjoyed nature, walking, and serving his many friends and customers on his mail routes.

A humble man, he was proud of his children and enjoyed vacationing with his family at Grand Beach in Scarborough, Maine, where he liked to walk along the

beach and go boating or sailing.

He attended Mass daily, and supported his wife, children and 13 grandchildren with unconditional love.

Bishop Coyne, apostolic administrator of the archdiocese, said his father "leaves his family with a wonderful example of living a life of humility, decency, faithfulness and commitment."

Surviving in addition to his wife, Rita, and son, Bishop Coyne, are five children, Anne Marie Coyne of Woburn, Mass.; Maureen Gillis of Franklin, Mass.; Patricia Silverman of New Milford, Conn.; Brian Coyne of Billerica, Mass.; and Daniel Coyne of Burlington, Mass.; as well as 12 grandchildren.

His son, Terrence Coyne, as well as three siblings and a granddaughter preceded him in death.

Memorial gifts may be sent to St. Barbara Parish, 138 Cambridge Road, Woburn, MA 01801. †



William L. Coyne Jr.



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Editorial



The Brooks family—Joe, Desiree, Gabrielle and Alyssa—pray after arriving for Sunday Mass at St. Joseph Church in Alexandria, Va. on Nov. 27, 2011. In encouraging the new evangelization, Pope Benedict XVI has called on regular Mass-going Catholics to reach out to those who do not practice their faith on a regular basis.

The new evangelization should focus on non-practicing Catholics

The Synod of Bishops' meeting on the "new evangelization" has been completed and the Year of Faith is now under way. It began on Oct. 11 and will continue until Nov. 24, 2013.

It's hardly a secret why Pope Benedict XVI called for both of these events. As he has pointed out repeatedly, the world (especially in the West) continues to become more secularized. Fewer Catholics are practicing their faith. Secularism is on the rise.

Two days before the Synod of Bishops started, the Pew Forum on Religion & Public Life released a study which showed that nearly 20 percent of the American public are now unaffiliated with any religion. Previous Pew studies have revealed that more than 30 million Americans now call themselves former Catholics—second in size only to those who call themselves Catholics.

However, it's misleading to think of the Catholic Church as the largest denomination because surveys show that only 17 percent of Catholics attend Mass every weekend. Even those who do attend Mass weekly often have only an elementary understanding of the teachings of the Church.

In his talk to Catholic lawyers and judges at the dinner following the "Red Mass" on Oct. 9, Bishop Christopher J. Coyne, apostolic administrator, emphasized that the new evangelization must target those former Catholics and Catholics who are not practicing their faith.

It's common for Catholic teachings to be ridiculed these days, especially by secularized young people. The number of weddings in the Church has decreased alarmingly as couples cohabitate before marriage.

Matthew Kelly, who heads the Dynamic Catholic Institute in Cincinnati, has written a new book titled *The Four Signs of a Dynamic Catholic*. He writes that research has shown that only 6.4 percent of registered parishioners contribute 80 percent of the volunteer hours in a parish, that only 6.8 percent of registered parishioners donate 80 percent of financial contributions, and there is an 84 percent overlap between the two groups.

He has rounded off the 6.4 percent and the 6.8 percent to 7 percent, which he considers the percentage of dynamic Catholics in the United States.

Considering what the Catholic Church has been able to contribute with only 7 percent of its members, Kelly writes, think of what it could accomplish if 14 percent or more of its members could be considered dynamic Catholics.

If you're wondering what the four signs of a dynamic Catholic are, they are prayer, study, generosity and evangelization. Kelly's book devotes a chapter to each of those four signs.

The Pew Forum might tell us that Catholics continue to comprise 22 percent of the American population, but the number of active Catholics, to say nothing of dynamic Catholics, is far lower. We are actually a contracting Church in this country.

And yet, we're doing far better than the Catholic Church in Europe, where weekend Mass attendance in Italy is 11 percent, in France 4 percent and in Germany 12 percent. England, of all places, where the Catholic Church was persecuted for centuries, is the only bright spot. For the first time since Henry VIII, it is now the dominant religion there.

So it isn't surprising that Pope Benedict has decided that we must have a new evangelization. We need something to fire us up. As the pope told the bishops at the beginning of the synod, "Being tepid is the greatest danger for Christians. We pray that faith becomes like a fire in us and that it will set alight others."

In his homily at the Mass that opened the synod, the pope said that "the Church exists to evangelize" by sharing the Gospel with people who have never heard of Christ, strengthening the faith of those who already have been baptized, and reaching out to those who "have drifted away from the Church."

It's those who have drifted away from the Church, either calling themselves former Catholics or just failing to practice their faith, that we must make efforts to reclaim. We don't do that, though, by watering down the Church's teachings.

Rather, we must try to make them see that belief and adherence to the teachings of the Church are the best ways for people to find happiness—eternal happiness in heaven, to be sure, but also happiness here on Earth.

—John F. Fink

Making Sense out of Bioethics/Fr. Tad Pacholczyk

Abortion cannot be justified by lack of consciousness in unborn babies

Imagine a deadly scenario like this—a successful businessman is rendered unconscious by medical professionals to help him heal after a serious car accident, using powerful pharmaceutical agents to cause a medically induced coma.

A few days later, a business competitor, wanting him dead, enters the hospital and kills the comatose patient. During his trial, when questioned about the murder, the competitor tries to argue, with an unnecessarily detailed explanation, that "the medically induced coma rendered him quite incapable of feeling any pain because those parts of his brain involved in sensory processing and pain perception were clearly decoupled from consciousness. So killing those who are unconscious, at least on the grounds that they might feel pain, should not be seen as problematic nor should it be restricted as a personal choice."

Anyone would appreciate the absurdity of such an argument, much as they ought to recognize the unreasonableness of a similar conclusion reached by neuroscientist Dr. Daniel Bor in a recent story in *The Dallas Morning News*:

"The evidence is clear that a fetus can respond to sights, sounds and smells, and it can even react to these by producing facial expressions. The evidence is equally clear, however, that these responses are generated by the most primitive parts of the brain, which are unconnected to consciousness and therefore these actions don't in any way imply that the fetus is aware.

"Furthermore, the fetus is deliberately sedated by a series of chemicals produced by the placenta so even if it had the capacity for consciousness, there is almost no chance it could ever be conscious in the womb. Consequently, it can't consciously feel pain. ... There are therefore no scientific reasons for restricting abortion on the grounds that the fetus will experience pain, at least until very late in pregnancy.

"This evidence has heavily influenced my views here, and consequently I am very much pro-choice."

As a neuroscientist and an ethicist myself, it's clear how Bor's conclusion does not follow from his premises. He seeks forcibly to crown consciousness as king, turning it into the highest good, elevating it above life itself.

Consequently, he misses the deeper truth that human consciousness—and particularly self-consciousness—is a feature of certain kinds of beings, namely human beings, who are valuable in and of themselves. Our humanity precedes our consciousness, and affords the necessary basis for it with our value and

inviolability flowing not from what we might be capable of doing (manifesting consciousness or awareness), but from who we intrinsically are (human beings and members of the human family).

Regardless of whether we might or might not be able to manifest consciousness at a particular moment (as when we are asleep, under anesthesia, in a coma or growing at early points in development *in utero*), our humanity is still present and deserving of unconditional respect. Those who lack consciousness or awareness are still human, and should be cherished and protected as much as anyone else with limitations or disabilities.

Some might reply that a sleeping or comatose person's consciousness is merely dormant. If they wake up, they will have memories, awareness, etc. For a very early human embryo, on the other hand, no consciousness exists yet since the brain has not developed or may not have developed sufficiently. Until that development occurs, the argument continues, there is "nobody home," and therefore nothing important can be stripped away by abortion.

But it would be false to conclude that "nobody is home." As that embryonic human continues to grow up, she will develop a brain as well as memories, awareness and consciousness. Such carefully choreographed and remarkable embryonic development will occur precisely in virtue of the kind of being she already is, namely, a very small human being.

All of us, in fact, are embryos who have grown up. The human embryo is special because of her humanity, not because of her consciousness, which will invariably arise as long as she is afforded even the smallest chance at life. We actively deny her the right to manifest her future personality, her individuality, her consciousness and her genius by selecting her for termination.

Hence, we should appreciate an argument like Bor's for what it really is, namely, an attempt to carve out a subclass of human beings—those deemed weaker than the rest of us due to their diminished personal consciousness—so that they can be singled out for death by abortion.

This move constitutes an unjust form of discrimination against a voiceless class of humans, cloaked in a specious intellectual construct that misconstrues both the essential character of being human, and the essential moral obligations we have toward each other.

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

Letter to the Editor

Crowd enjoys blessing of various pets at St. Christopher Parish in Indianapolis

I am writing this letter to the editor to let the public know what an enjoyable morning Oct. 13 was at St. Christopher Parish in Speedway.

It was a crisp, clear fall morning, and the event was the annual blessing of pets.

Since Father Michael Welch, our pastor, was on vacation, Providence Sister Mary Ann DeFazio conducted the event. She and her two young, able-bodied assistants prayed for the pets, animals and owners, and special intentions were also offered up in front of the sculpture of

Jesus during the Last Supper.

There were dogs of all sizes, shapes and sounds, two cats and a horse named Cayenne, who was as tame as television's "Mr. Ed."

This annual custom is held in honor of St. Francis of Assisi because of his love for animals and all creatures. A wonderful time was had by all.

Thanks, St. Christopher Parish.

Mark Hummer
 Speedway

Panel: Understanding role of faith in society essential to U.S. diplomacy

WASHINGTON (CNS)—Understanding a country's culture has always been a key part of diplomatic training, but for decades the religious community has pushed the State Department to pay more and better attention to the role of faith in society.



WASHINGTON LETTER

"In many places around the world, understanding religion is imperative to understanding the local civil society," explained a recent white paper by a State Department-created Religion and Foreign Policy Working Group.

When four out of five people on the planet believe in a higher power, it said, "religious faith and adherence is often a source of conflict that contributes to global instability and undermines long-term U.S. interests."

However, the paper continued, those same faith forces "contribute much good to civil society, and when properly engaged can promote human progress and peaceful coexistence on a global scale."

Ignoring such religious impulses or minimizing their role "because we are uncomfortable with them, or do not have time or interest to understand them in context, is no longer an option for U.S. policy," it said.

Paul Miller, foreign aid adviser at Catholic Relief Services and one of two CRS members of the working group, told Catholic News Service in a Nov. 1 interview that the State Department has made progress in raising the importance of religion in diplomacy over the past 20 years or so. But there is still plenty of room to improve.

He served on a subgroup of the working group that focused on foreign aid partnerships. The entire working group consisted of dozens of religious and community leaders. Bishop Howard J. Hubbard of Albany, N.Y., and Scott Appleby and Gerard Powers, both of the University of Notre Dame's Kroc Institute for International Peace Studies, were among the Catholics involved.

As an example of areas that need work, Miller explained that the U.S. government requires agencies that partner with it—which CRS does around the world—to submit personal data about all the people

working with them, including subcontractors. That information is used to screen for possible terrorist threats.

Miller said he understands the security need but, because the request for data comes through CRS, that could put CRS employees or their in-country partners at risk. In some places, CRS might, for example, partner with a local religious organization that has ties to another organization considered to be a possible terrorism risk.

"How do you work in an area controlled by a group that's on the terrorist watch list?" he asked, citing some past partnerships in Somalia as an example. Security screening should not be channeled through the entities that might have to craft delicate relationships with local religious organizations, Miller said.

New guidance adopted by the State Department in October is intended to address some of those concerns, which were part of a recent set of recommendations by the working group, one of several formed by the agency as part of its Strategic Dialogue with Civil Society.

The guidance to diplomatic and consular posts is aimed at helping diplomatic staff understand some basic principles of interaction with faith-based civil societies, "and to ensure that misconceptions do not unnecessarily limit their outreach," it says. The guidance encourages employees to "engage with faith-based civil society on the entire range of issues relevant to U.S. policy priorities."

Knox Thames, director of policy and research at the U.S. Commission on International Religious Freedom, told CNS that there has been a lot of headway in persuading the State Department to update its thinking about religion in diplomacy. He was careful to note that progress in this area has come under both Republican and Democratic administrations.

The commission is an independent agency created by Congress to monitor and report on the state of religious freedom around the world, and to advise the government on how its foreign and trade policies should incorporate religious concerns. A long-standing area of its recommendations has been for the State Department to more thoroughly train employees about religion and to engage more with religious entities.

"The foreign policy

CNS photo/Nancy Wehrle



U.S. Bishops Howard J. Hubbard and John H. Ricard greet Muslims and Christians during a visit to Jos, Nigeria, in 2010. Bishop Hubbard of Albany, N.Y., was part of a U.S. State Department working group that recommended steps toward better engagement with religious leaders in U.S. diplomatic efforts.



'How do you work in an area controlled by a group that's on the terrorist watch list?'

—Paul Miller, foreign aid adviser at Catholic Relief Services

establishment is traditionally religious-adverse," Thames said. "One factor is the fear of getting it wrong, another is that they often don't feel equipped" to understand the role of religion in a society.

The creation of the working group is one example of Secretary of State Hillary Clinton's efforts on the topic, he said.

And the Obama administration's opening of an office for faith-based interests within agencies, including the U.S. Agency for International Development, has helped.

But "there's always more that can be done," said Thames.

For instance, he noted that there isn't a faith-based office within the State Department, although most other Cabinet-level agencies have them.

The white paper acknowledged that the State Department has several special envoys "tasked with

religious engagement," such as one to monitor and combat anti-Semitism and others assigned to focus on Muslim communities.

It also credited some of the department's offices with actively engaging with religious leaders and communities on specific issues, including religious freedom and human rights, development and humanitarian aid, conflict prevention, countering violent extremism, narcotics and human trafficking.

But the paper also commented on weaknesses, such as the lack of a formal structure for handling faith-related concerns and most notably the culture of the State Department.

The mindset of the agency "is not always conducive to serious engagement with matters involving religion." Some of that stems from concern about violating the

First Amendment, the paper said, but "there seems to be a cultural view that religion is anachronistic, and that it is a source of conflict and division. Therefore, religion is often not seen as a force for peace, human rights, democracy and development."

Miller, whose boss at CRS, executive director Carolyn Woo, was also on the working group, said there is recognition within the State Department that better working relationships with religious groups, clearer guidance from the agency and better training of staff are necessary to improve the way religion is tied to diplomatic work.

"This secretary has made a quantum leap" at improving the stature of religious interests to State Department work, he said.

"There is commitment at the top," he said. "But we're still not there yet." †

What was in the news on Nov. 9, 1962? An announcement of when the first session of the Council will end, and how the debates were recorded

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. 9, 1962, issue of *The Criterion*:



• **Council Fathers study changes in the Mass**
"VATICAN CITY—Discussion of possible changes in the Mass highlighted the

11th, 12th and 13th general meetings of the ecumenical council. Following the 13th meeting, it was announced that His Holiness Pope John XXIII has said the first session of the council will end December 8."

- **Spur to Unity: 'World Mass' suggested by missionary bishop**
- **Pope sets date: Council's 1st session ends Dec. 8**
- **Pope chooses unusual rite for Mass on anniversary**
- **Annual 'Information Day' slated for non-Catholics**
- **Long-range expansion announced for Woods**
- **The Atlantic Community: Just what are we**

committed to defend?

- **Exclusion of religion in colleges criticized**
- **Clarifies role of council**
- **Couple to work at Uganda mission**
- **Believes world resources enough to end poverty**
- **Politics in the council? Yes, if the term is understood**
- **Lay apostolate evokes some intriguing questions for council**
- **Observers pray for the council**
- **Lingua Latina mortua? It's very much alive**
- **Latin knowledge undesirable**

"VATICAN CITY—Vatican engineers in charge of tape recording council proceedings are said to have been selected on the strength of their knowing as little Latin as possible. 'Deaf mutes would be best for this job,' quipped one Vatican official. The reason is that the operators are not supposed to eavesdrop on the debates. To make sure the council record is complete, a team of 43 seminarians specially trained in Latin shorthand by a German specialist works in shifts to take down every word said in the debates."

- **Outlines place of women in emerging role of laity**
- **U.S. bishops set up council study groups**

- **Books of the Hour: Doctor Spock on morals**
- **Authors will write council film script**
- **Annual fall workshop set for Catholic women**
- **Charity, understanding called keys to unity**
- **Turkey dinner, shoot scheduled**
- **Urges stress on values, not liturgical changes**
- **'Unity, not uniformity': Eastern Rite relations 'key' to Orthodox return**
- **Two Orthodox observers trailed by Russ 'shadow' Cardinal still hopeful for Orthodox observers**
- **Students, parents visit Marian**
- **Pope can tune in**

"VATICAN CITY—His holiness Pope John XXIII can listen to council debates by turning on a speaker located right on his desk. The pope revealed the existence of the speaker, but told a recent visitor that he wasn't making much use of it. Pointing to a stack of papers on his desk, the pope said, 'How can I keep track of all these reports they want me to read?'"

(Read all of these stories from our Nov. 9, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

Events Calendar

November 9

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **Healing Hidden Hurts ministry, "Abortion Recovery" seminar,** Debbie Miller, presenter, 7-8:30 p.m., free-will donations. Information: 317-297-7578 or www.healinghiddenhurts.org.

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Dedication concert for new organ,** 7:30 p.m. Information: 317-637-3983.

November 9-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"A Celebration of Marriage,"** Information: 317-545-7681.

November 10

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Veterans Day Mass,** 11 a.m. Information: 317-574-8898.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Veterans Day Mass,** 11 a.m. Information: 317-574-8898.

St. Monica Parish, St. Augustine Room, 6131 N. Michigan Road, Indianapolis. **Healing Hidden Hurts ministry, "Abortion Recovery Facilitator Training,"** 9 a.m.-6 p.m., \$45 per person, registration due Oct. 22. Information: 317-297-7578 or

www.healinghiddenhurts.org.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Third annual "Grape Arbor Dance,"** 6-11 p.m., \$10 per person includes dinner, children under 16 years old free when accompanied by adult. Information: 317-632-0619 or slovenianindy@gmail.com.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Women's Club, "Christmas Bazaar,"** vendors, food, 9:30 a.m.-3 p.m. Information: 317-745-4284.

St. Paul Parish, 202 E. Washington St., Greencastle. **"Christmas Bazaar,"** decorations, crafts, baked goods, chili lunch available, 8 a.m.-3 p.m. Information: 765-653-6891.

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors meeting,** 1 p.m., age 50 and over. Information: 317-784-4207.

St. Maurice Parish, 3623 W. State Road 229, Napoleon. **"Fall Smorgasbord,"** 4-7 p.m. Information: 812-852-4394 or agehl@etczone.com.

November 11

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

November 11-14

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Encountering the Divine," parish mission,** Benedictine Father Brendan Moss, presenter, 7-8:30 p.m. Information: 812-944-1184 or lhamilton@olphna.org.

November 12

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **"What Exactly is the Church's Teaching on Family Planning, Brain Death and Organ Donation?"** Dr. Paul Byrne and Mercedes Arzu Wilson, presenters, 6:30 p.m. Information: 317-259-4373.

November 12-December 17

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **"Divorce and Beyond," annual holiday session,** 7-9 p.m., \$30 per person includes book. Registration: 317-236-1586, 800-382-9836, ext. 1586, or dvanvelse@archindy.org.

November 13

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild,** Mass for deceased members, 11 a.m., meeting, 12:30 p.m. Information: 317-885-5098.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **"Catholicism" video series by Father Robert Barron in**

English, 7-8:15 p.m. Information: athomas@stgabrielindy.org.

November 14

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap, "The 21st Century Catholic-Living the Faith in Modern Times,"** 7 p.m. Information: 812-379-9353, ext. 241, or tracanelli@yahoo.com.

November 15

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **"Safeguarding the Christian Presence in the Holy Land,"** Richard Sontag, presenter, 7-8:30 p.m., no charge. Information: 317-259-4373.

St. Joseph University Church, 113 S. 5th St., Terre Haute. **Pro-Life Mass,** 5:15 p.m., Divine Mercy Chaplet, 4:30 p.m. Information: mcbroom.tom@gmail.com.

Our Lady of Peace Cemetery, chapel, 9001 N. Haverstick Road, Indianapolis. **November Memorial Mass,** 2 p.m. Information: 317-574-898.

November 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,** Mass, breakfast and program, "Learn, Earn and Return," Michael Evans, CEO of AIT Bioscience and founder of AIT Laboratories, presenter, 6:30-8:30 a.m., \$15 members,

\$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

Athenaeum Ballroom, 401 E. Michigan St., Indianapolis. **St. Mary Parish, "Fine Art Auction,"** preview 6:30 p.m., auction 7:30 p.m., \$10 per person. Information: 317-371-2728.

Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Theology on Tap, "What Are You Looking For?"** 7 p.m. Information: indytheologyontap@googlegroups.com.

November 17

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass,** Father Todd Goodson, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

St. Michael Parish, 11400 Farmers Lane N.E., Bradford/Greenville. **"Christmas Bazaar" and spaghetti supper,** 4-7:30 p.m., adults \$8 per person, children ages 4-11 \$4 each. Information: 812-364-4289 or gigeswein@aol.com.

St. Mary of the Knobs Parish, Floyd County, fundraiser at

Huber Family Farm, Starlight. **"Harvest of Abundance,"** 11th annual night out, dinner, dance, live and silent auctions, \$40 per person. Information: 812-923-3011.

November 18

Most Holy Name of Jesus School, Hartman Hall, 21 N. 16th Ave., Beech Grove. **Parent Teacher Organization, "Holiday Bazaar,"** chicken and noodles dinner, craft booth, holiday booth, country kitchen, white elephant booth, visit by Santa Claus and Mrs. Claus, 1-3 p.m., bazaar, 12:30-5 p.m. Information: 317-784-5454.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **"Catholicism" video series by Father Robert Barron in Spanish,** 7-8:15 p.m. Information: athomas@stgabrielindy.org.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Open house,** 1-3 p.m. Information: 812-933-0737, ext. 244, or kwessling@oldenburgacademy.org.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group,** 7 p.m. Information: dicksoncorp@parallax.ws. †

Extraordinary ministers of holy Communion are needed at hospital

Deacon Patrick Bauer, who ministers at St. Barnabas Parish and Methodist Hospital, both in Indianapolis, is seeking new volunteer extraordinary ministers of holy Communion to distribute the Eucharist to hospital patients.

Potential Communion ministers would be asked to serve a half day once a week or on a biweekly basis.

Bilingual ministers are especially needed. Substitute ministers would also be

accepted.

Potential ministers would receive training by hospital and chaplaincy staff members. They are not required to be a Communion minister at their parishes.

Scheduling is flexible and parking at the hospital is provided.

For more information, contract Deacon Bower by e-mail at wpbower@comcast.net or call him at 317-313-8010. †

Memorial Mass for deceased clergy is Nov. 20 at Our Lady of Peace Cemetery

November is traditionally a month in the Church when Catholics pray in a special way for the faithful departed.

In the spirit of that tradition, a memorial Mass for the deceased archbishops, bishops, priests and deacons of the Archdiocese of Indianapolis will be celebrated at 4 p.m. on Nov. 20 at the chapel of Our Lady of Peace Cemetery, 9001 N. Haverstick Road, in

Indianapolis.

Father Gerald Kirkhoff, archdiocesan vicar for priests' advocacy, will be the principal celebrant for the Mass.

Priests, deacons, friends and relatives of the deceased clergy, and all others are invited to participate in the liturgy.

For more information on the Mass, call 317-236-1589 or 800-382-9836, ext. 1589. †



Pro-life display

Members of St. Charles Borromeo Parish in Bloomington place thousands of crosses on the grounds of the southern Indiana faith community on Nov. 3. The crosses were part of a pro-life display to educate people who pass by the parish that approximately 4,000 unborn babies die each day by abortion in the United States.

All Saints Day

Mary Clare Furnish, a first-grade student at Our Lady of Perpetual Help School in New Albany, reads to her class about St. Clare on Nov. 1 as part of the school's All Saints Day observance. Each year at the New Albany Deanery elementary school, first-grade students dress up as their favorite saints on All Saints Day, participate in a feast day Mass and make presentations about their patron saints to their classmates.



Spires, Gothic look are features of church named for Blessed Teresa

LIMERICK TOWNSHIP, Pa. (CNS)—The country roads of Limerick wind past modest homes, small churches and businesses, as in many a Pennsylvania town.

But now high spires poke out of the Montgomery County landscape, marking where members of Blessed Teresa of Calcutta Parish now worship God—their new church.

Philadelphia Archbishop Charles J. Chaput dedicated the 22,000-square-foot Gothic edifice on Oct. 27.

The church contains artistic and architectural elements of five closed Catholic churches and a Catholic hospital.

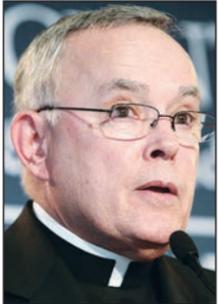
The most striking features are a towering 37-foot-high main altar piece from St. Boniface Church in the sanctuary and priceless stained-glass windows from St. Clement Church.

St. Boniface, in North Philadelphia, closed in 2006. St. Clement, in Southwest Philadelphia, closed in 2004.

It might seem as though a church was plucked from the 19th century and nestled into the former sod farm that is the 30-acre parish campus, but parishioners have watched as the modern steel construction church has risen over the past 38 weeks, thanks to mostly



Blessed Teresa of Calcutta



Archbishop Charles J. Chaput

dry, favorable weather this year.

The new church with its stone facing and twin spires makes a statement, according to the pastor.

“We are here, and we are Catholic,” Father Paul Brandt said. “There’s no question this is a Catholic Church.”

Nowhere is this sense more apparent than in seeing the church on the inside, where worshippers “have no sense of space or time. You could be in a 19th-century church,” the pastor said.

The narthex, the area immediately welcoming people inside, features a baptismal font and a large colored glass and mahogany wall in the Gothic style. The wall and font are from St. Boniface Church, founded in 1866 by German immigrants but recently razed, the site made into a parking lot because the church’s neglected stonework was a falling hazard.

Gothic touches abound in the church, reflecting the churches from where they were drawn.

Wooden confessionals and marble Communion rails

CNS photo/Sarah Webb, Catholic Standard and Times



An exterior view of of Blessed Teresa of Calcutta Church in Limerick Township, Pa., is seen on Oct. 27, the same day Philadelphia Archbishop Charles J. Chaput dedicated the 22,000-square-foot Gothic edifice. The church contains artistic and architectural elements of five closed Catholic churches and a Catholic hospital.

came from St. Boniface. The murals, holy water fonts and painted statues are from St. Peter Church. The pulpit from St. Clare Church is used as the cantor’s stand. The main altar and pulpit are from Immaculate Heart of Mary Church in Middleport, and Stations of the Cross are from the chapel of Mercy Hospital in Scranton.

Many of the pointed-arch motifs in woodwork, glass and stone reflect the Gothic style even though they were created for the various closed churches. Father Brandt said his parishioners were “excited to be recycling so many things.”

On the other hand, all of Blessed Teresa’s red oak pews with kneelers are new because of a consideration for modern ergonomics and comfort. New lighting fixtures offer brighter, more energy efficient light.

A team of carpenters has been creating new wooden pieces or adapting older pieces for reuse throughout the summer.

It all came together on Oct. 27 for the Mass with Archbishop Chaput, which featured a 30-voice choir and

17 instrumental accompanists, all parishioners, and all led by the parish music minister, John Seitz.

“Mother Teresa sent him to us,” Father Brandt said.

The parish’s namesake also has a prominent presence at the parish. A bronze statue by artist Tony Visco called “Teresa of Calcutta, Mother of the Poor” will be placed in the daily Mass chapel. When completed, the statue’s two hands will reach out to visitors.

“I want her focus to be on the person kneeling in front of her. She will be reaching out to them,” Father Brandt said.

The \$7.9 million cost of the new church is financed through a 30-year mortgage, which will rely on the continued support of parishioners, the pastor said, who added that they were involved in every stage of planning and design modifications.

“Some people said it would never happen, but it got done,” he said. “They got to watch this being built from the ground up. There’s great excitement, and it’s about God’s house.” †

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\$153 per person/\$280 per married couple includes accommodations, all meals, snacks, the program, materials and Liturgy.

www.archindy.org/fatima

‘There are some things in life that are funny. People think, “Well, this happened to me, too.” If you get them thinking about “us,” then the community grows. Then the ownership of the community falls into place.’



—Father Kevin Morris,
pastor of the
Richmond Catholic
Community parishes of
Holy Family, St. Andrew
and St. Mary, and
chaplain of Seton Catholic
High School in Richmond

File photos by Mary Ann Garber



St. Therese of the Infant Jesus (Little Flower) parishioners Norbert and Mary Helen Arvin of Indianapolis laugh during a funny story told by Bishop Christopher J. Coyne, apostolic administrator, as part of his homily for the archdiocesan Golden Wedding Jubilee Mass on Sept. 18, 2011, at SS. Peter and Paul Cathedral in Indianapolis.

HUMOR

continued from page 1

always serve the Catholic message the preacher is trying to communicate with his audience. It should not be just a ‘throw in.’ Whenever someone comes up to me after Mass and says, ‘Bishop, that was a great story, it was a great laugh,’ if I have a chance I like to ask, ‘Thank you, but what was the point?’ If they can’t remember the point of the homily, then the use of the joke or story has failed.”

Father Glenn O’Connor understands that “walking-the-tightrope” connection between humor and homilies. He even has a humorous story about tightrope-walking that he has used in a homily.

“This guy walked on a tightrope, and he got really good at it,” begins Father O’Connor, pastor of St. Susanna Parish in Plainfield. “He went farther and higher, and pretty soon he took the net away. Then he pushed a wheelbarrow across the tightrope. And next he put a person in the wheelbarrow and pushed it across the tightrope.

“A guy saw him and was so impressed that he offered him a half a million dollars to walk across Niagara Falls on a tightrope pushing the wheelbarrow. He did it successfully, and he came back to get his money. He asked the guy who was paying him, ‘Did you believe I could do it?’ The guy says, ‘Yeah, I believe. I just saw you do it.’ He asks again, ‘But did you really believe I could do it?’ The guy says, ‘Yeah.’ So he says, ‘Well good, then get in the wheelbarrow this time.’”

Father O’Connor waits for the laugh, lets the story sink in and finally makes his point, “It’s a story of faith. Get in the wheelbarrow and trust God.”

Known for his wit and storytelling skill, Father O’Connor still preaches caution about the use of humor in homilies.

“Everyone has a style, and humor comes into that,” he says. “There’s a place for humor, but not for telling a lot of jokes. If it fits, it’s fine. We can’t take ourselves too seriously all the time.”

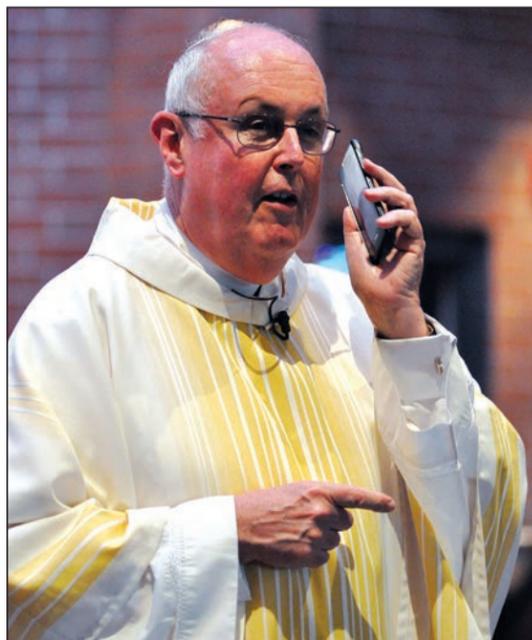
He also shares the best advice he has heard on humor and homilies, advice he was given while he received priestly formation at the former Saint Meinrad College and at Saint Meinrad School of Theology from 1973 to 1980.

“It would be a shame to preach a homily on the word of God and the only thing they remember is the humor or the story,” Father O’Connor says. “If it overshadows the word of God, you’ve gone too far.”

Msgr. Joseph Schaedel shares the advice that Archbishop Emeritus Daniel M. Buechlein gave to priests about using humor in homilies.

“He always said a preacher should not attempt to use humor unless he’s the kind of person who jokes around anyway,” says Msgr. Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis. “I think he’s probably right. I generally joke around about a lot of things.”

Msgr. Schaedel often uses humor at the beginning of his homilies as a way to get people’s attention.



Above, Father Glenn O’Connor, pastor of St. Susanna Parish in Plainfield, tells a story during a pro-life presentation on Jan. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Left, Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, uses a cell phone as a prop with his humorous story about how God calls us in daily life situations at the start of his homily during the archdiocesan Special Religious Development Mass on June 10 at St. Lawrence Church in Indianapolis.

“If I can get people to look at certain areas of their life and laugh about it instead of condemn it, I think that’s the better way to go,” he says.

“I recently used humor to make a point about people thinking the grass is always greener for someone else. I told how a single lady put an ad in the paper. It said, ‘Husband wanted.’ She got 300 replies, and they all said the same thing: ‘You can have mine.’

“We always want somebody else’s life. But the crosses in life that we all have, that God gives us, are the crosses he thinks we can bear. We don’t have to look for other crosses.”

Father Kevin Morris is also known for using humor to make a point about faith.

“I don’t mind telling a story about myself or my family,” says Father Morris, pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and chaplain of Seton Catholic High School in Richmond. “There are some things in life that are funny. People think, ‘Well, this happened to me, too.’ If you get them thinking about ‘us,’ then the community grows. Then the ownership of the community falls into place.”

He also sees another possible benefit of a humorous story that helps make a point about faith.

“Who knows, maybe they’ll tell that story to someone at work and it will connect with them, and they’ll come to church or back to church,” Father Morris says. “You plant a seed.”

In a recent homily, Father Morris talked about the joy and honor he gets from meeting with couples who are

planning to get married.

“They take a test, and I go over the results of the test with them,” he says. “Almost always, they agree with the statement, ‘We’ll have no conflict as long as we love each other.’ I chuckle about that. I tell them, ‘You’ll be surprised about what you’ll go to war over.’

“I connected it to the Gospel where Jesus and the Apostles were on the way to Capernaum. Jesus asked them, ‘What were you arguing about?’ They were arguing about who is the greatest among them. The Apostles all went silent. It makes you think, especially when we’re arguing with the people we love the most and who love us the most.”

It’s all part of the serious business of connecting people to the word of God, the priests say. Leaving them laughing is fine, but only if it leaves them thinking more about their faith.

With that goal, Father O’Connor gets a twinkle in his eyes as he shares the story of perhaps the shortest homily ever given—a homily that used humor *and* made its point in just two words.

He heard about the clever homily when he was associate pastor of St. Gabriel Parish in Connersville from 1980 to 1982.

“The parishioners told me about this one homily that was given like back in the 1940s,” Father O’Connor says. “The temperature was 95 degrees that day, and there was no air conditioning in the church. The priest got up, read the Gospel, shut the book and said, ‘Hell’s worse.’ Then he sat down. No one ever forgot that.” †

Catholic-owned Michigan company wins injunction against HHS mandate

ANN ARBOR, Mich. (CNS)—A federal district court judge in Ann Arbor granted a Michigan business, Weingartz Supply Co., a temporary injunction from the Department of Health and Human Services’ (HHS) contraceptive, sterilization and abortifacient mandate.

The judge on Oct. 31 also dismissed a lawsuit filed by a nonprofit Catholic group, Legatus, because he said the religious organization qualified for the Obama administration’s temporary “safe harbor” from having to comply with the mandate. But he also stipulated the federal government must provide monthly updates on the status of the process for amending final regulations covered by the safe harbor period.

Erin Mersino, lead counsel for Thomas More Law Center, a national public interest law firm based in Ann Arbor, which represented the plaintiffs, told Catholic News Service on Nov. 2 that she was “happy with the court decision,” and described both decisions as “a straight win for us.”

Daniel Weingartz, president of the supply company which sells outdoor power equipment and employs approximately 170 people, is a Catholic who said the mandate conflicted with his faith.

In the ruling, Judge Robert Cleland of the Eastern District of Michigan said the “loss of First Amendment freedoms, for even minimal periods of time, unquestionably constitutes irreparable injury.”

He did not rule on the mandate’s constitutionality, but his decision keeps the company from having to comply with the mandate until the constitutional claims are resolved.

“The harm in delaying the implementation of a statute that may later be deemed constitutional must yield to the risk presented here of substantially infringing the sincere exercise of religious beliefs,” he said in his 29-page opinion.

Mersino called the ruling “not only a victory for our clients, but for religious freedom.”

The HHS mandate requires all employers, including most

religious employers, to cover the costs of contraceptives, including some that can cause abortions, and sterilizations in employee health plans.

It does not include a conscience clause for employers who object to such coverage on moral grounds. A narrow exemption applies only to those religious institutions that seek to inculcate their religious values, and primarily employ and serve people of their own faith.

In July, a Colorado judge similarly granted a temporary injunction from the HHS contraceptive mandate to Hercules Industries, a Catholic-owned company that provides heating, ventilation and air-conditioning equipment.

The Michigan judge denied without prejudice the motion for preliminary injunction on behalf of Legatus, an organization for Catholic business leaders.

Cleland said Legatus fell under the “safe harbor” provision and as such does not have a claim that the mandate violates the organization’s rights. †

Awards honor people who use Catholic school values to make a difference

By John Shaughnessy

His words were a tribute to the way that Catholic schools try to make a difference in the lives of children.

The words of Bishop Christopher J. Coyne also spoke to the heart of the lives of the three people who were honored during the 2012 Celebrating Catholic School Values Awards event on Oct. 30 at Union Station in Indianapolis.

"Our Catholic schools serve so many Catholic children, but they also serve a lot of children who don't share our Catholic faith," said Bishop Coyne, apostolic administrator of the archdiocese. "We're committed to not only building up our Catholic community, but [also] building up the greater community. We're committed to educating children to be good citizens in the fullness of what that means."

As this year's recipients of Career Achievement Awards, Providence Sister James Michael Kesterson and Dennis Sponsel have lived those words of Bishop Coyne. So has Fred Klipsch, this year's recipient of the Community Service Award.

Sister James Michael has always directed her focus to honoring God and serving others, especially children, in her 83 years of life and more than 60 years as a Catholic educator in the archdiocese.

She was principal of Our Lady of the Greenwood School in Greenwood for 10 years. She also served as the principal of St. Jude School in Indianapolis for 32 years. During that time, the school earned two Blue Ribbon School awards for excellence from the U.S. Department of Education.

"My blessing was to be with the children all those years—to help them, to teach them, to see them grow," said Sister James Michael, who also was a teacher at the former St. Andrew the Apostle School in Indianapolis.

She has continued that approach toward children and the faith even after she retired in 2010.

She teaches in the after-school

religious education program at St. Anthony Parish in Indianapolis. She is on the planning committee for the 175th anniversary celebration of St. John the Evangelist Parish in Indianapolis. And she volunteers part time in the archives department of the archdiocese.

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

Dennis Sponsel was honored in part for his service as chairman of the Mother Theodore Catholic Academies board of directors.

In accepting his award, he paid tribute to his mom and dad—the parents of seven children—who started every weekday by receiving Communion at 5:15 in the morning at St. Philip Neri Church in Indianapolis.

He has also never forgotten the influence of the priests, religious sisters, teachers, coaches and other parents from his childhood and youth, who set an example of doing the right thing, giving from the heart and caring about others.

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

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

"I've never let go of my connection to St. Philip Neri and the near east side being a major part of my life," said Sponsel, who is also a graduate of the former Latin School in Indianapolis. "Everything I am today is because of my parents and my Catholic school

Submitted photo by Rob Baranovsk



An archdiocesan celebration of Catholic education on Oct. 30 honored three individuals whose Catholic values mark their lives. Sitting, from left, are honorees Dennis Sponsel, Providence Sister James Michael Kesterson and Fred Klipsch. Standing, from left, are featured speaker Rodney Byrnes and Bishop Christopher J. Coyne, apostolic administrator of the archdiocese.

education."

Fred Klipsch received the Community Service Award for his leadership as chairman of School Choice Indiana and the Educational CHOICE Charitable Trust.

For 22 years, Klipsch served as chairman and chief executive officer of Klipsch Group Inc., a world-class speaker company based in Indianapolis. Yet, Klipsch is more concerned about helping to create success stories from the lives of underprivileged children in Indiana.

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

Klipsch has made that goal his passion as chairman of School Choice Indiana and the

Educational CHOICE Charitable Trust, two programs that offer children from low-income families the opportunity to attend the school of their choice, including Catholic schools.

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

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

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

The award recipients were saluted by Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

"They have exemplified Catholic school values to an exceptional degree," Plummer told the audience of 600 people at the event. "Through their witness, we can catch a glimpse of just how great an influence Catholic education has in the lives of so many people." †

SPEAKER

continued from page 1

Partners, he has also played an instrumental role in a \$150 million project to revitalize the Meadows area of Indianapolis, an eastside area that has long struggled with poverty, crime, drugs and blight.

"We've done 250 units of high-quality, mixed-income housing," Byrnes told the audience. "It's something we're all very proud of."

His pride extends to the project's investment in three charter schools in the area, including one for adult learners. Still, during a ribbon-cutting ceremony for the project in late 2011, Byrnes found himself thinking of the difference that the Catholic Church has been making for at-risk children for a long time.

"In the back of my mind, I always think the Catholic Church in Indianapolis has been educating these at-risk kids for decades," the father of two young daughters said. "It's something that's so powerful for me. We're doing great things in the Meadows, but I want to applaud and thank all the educators in the Catholic school system here because it's done a fantastic job, and it's a model for the country."

The success of archdiocesan schools was showcased throughout the celebration that also honored three individuals who represent the values of Catholic education—Providence Sister James Michael Kesterson, Dennis Sponsel and Fred Klipsch. (See related story above.)

More than 99 percent of graduates from the 11 Catholic high schools in the archdiocese go on to higher education, said Harry Plummer, executive director of Catholic education and faith formation for the archdiocese.

He also told the audience that 93 percent of archdiocesan students passed state testing assessments in English/language arts while 91 percent of archdiocesan students passed the state tests for math.

"In addition to these educational benefits, Catholic schools in the archdiocese save taxpayers over \$200 million each year, confirming one of the unfortunately best kept secrets about our schools—the huge economic benefit their presence provides to the communities they serve," Plummer said.

"And thanks to School Choice in Indiana, our schools are bringing their remarkable educational product to lower income families at an ever increasing rate—with almost 2,300 entering our schools this year alone, over twice as many as last year."

In its 17th year, the annual Celebrating Catholic School Values Awards event has raised more than \$5.5 million to help students in need attend Catholic schools in the archdiocese. This year's event focused on promoting the importance of Indiana tax credit scholarships as a way to make a Catholic education possible for children from lower and moderate income families.

The \$940,000 record amount this year included about \$810,000 that was raised through the Education CHOICE Charitable Trust for Tax Credit Scholarships, according to G. Joseph Peters, associate executive director of

the archdiocese's Office of Catholic Education.

"The CHOICE Trust now has applications for an estimated 800 tax credit scholarships for students in the archdiocese," Peters said before the event.

"These scholarships will allow students entering our schools in kindergarten or first grade to qualify for an Indiana school voucher after spending two semesters on a scholarship—a potential benefit of \$54,000 to \$64,000 if the family meets the income guidelines for the next 11 to 12 years. The donor also gets a 50 percent state tax credit as well as a federal tax deduction."

Byrnes has seen how those fundraising efforts have had an impact on the school that helped to transform his life—Cardinal Ritter Jr./Sr. High School.

"Right now, of the 636 kids at Ritter, 111 are on vouchers," he noted. "Think about that. They're serving the most diverse population in the archdiocese. And these kids are all doing fantastic. That's something I'm proud of as an alumnus. The way they're preparing these kids for college is very impressive."

That success has made him even more committed to giving back to others.

"It's because of people like you that my brothers and I were fortunate enough to go to Catholic schools, and to get financial aid," Byrnes told the audience. "It's something that never stops. And now it's more important than ever."

"I encourage all of us to really step up and continue this effort. I'm here to serve with you. I love the archdiocese, and I love being back in Indianapolis. I'm blessed to be back here." †

Share a story about how Catholic schools have impacted your life of faith

In this Year of Faith, *The Criterion* is making a special request to educators, students and graduates as we begin to prepare for the annual Catholic Schools Week Supplement in January.

We are seeking short stories and comments about the impact that Catholic schools are having or have had on the faith journeys of educators, students and graduates.

We would also like to hear from schools about how they are making this Year of Faith an even more special emphasis in their educational efforts.

Submissions and photos should be sent to assistant editor John Shaughnessy at jshaughnessy@archindy.org or in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. He can also be contacted at 317-236-1554 or 800-382-9836, ext. 1554. †

Pope marks 500th anniversary of Sistine Chapel ceiling frescoes

VATICAN CITY (CNS)—Standing in the Sistine Chapel under Michelangelo's famous ceiling frescoes, people are reminded that the world was created by God in a supreme act of love, Pope Benedict XVI said.

"With a unique expressive intensity," the pope said, Michelangelo depicted the power and majesty of God the Creator in a way that proclaimed "the world is not the product of darkness, chaos or absurdity, but derives from intelligence, freedom, a supreme act of love."

Pope Benedict made his remarks on Oct. 31 during an evening prayer service marking the 500th anniversary of the prayer service led by Pope Julius II in 1512 to celebrate Michelangelo's completion of the ceiling paintings.

Up to 20,000 people visit the Sistine Chapel each day as part of their tour of the Vatican Museums, but "the chapel contemplated in prayer is even more beautiful, more authentic. It reveals all its richness," the pope said.

With a small group of cardinals, Vatican employees and guests joining him for the prayer service, the pope asked them to try to imagine what it must have been like 500 years ago to look up and see those famous paintings for the first time.

The ceiling, measuring 134 feet by 43 feet, has nine principal illustrations of events recounted in the Book of Genesis, including the various stages of creation and the great flood. The most famous of all the scenes is God creating Adam and transmitting life to him through an outstretched finger.

All of the chapel's paintings recount stages in the history of salvation, the pope said, but "in that encounter of the finger of God and the finger of man, we perceive a contact between heaven and Earth. In Adam, God entered into a new



Pope Benedict XVI leads a prayer service in the Sistine Chapel at the Vatican on Oct. 31. The service marked the 500th anniversary of the prayer service led by Pope Julius II in 1512 to celebrate Michelangelo's completion of the ceiling paintings.

relationship with his creation," a relationship in which a creature is created in God's image and called into a direct relationship with God.

Pope Benedict noted that, 20 years after Michelangelo finished the ceiling, he concluded work on the massive wall

fresco of the "Last Judgment."

Illustrating humanity's origin on the ceiling and its ultimate destiny in the "Last Judgment," Michelangelo painted "the great parable of the journey of humanity," which leads to "the definitive encounter with Christ, the judge of the

living and the dead," the pope said.

"Praying this evening in the Sistine Chapel—surrounded by the story of God's journey with humanity, marvelously represented in the frescoes above us and around us—is an invitation to praise," he said. †

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‘Gaudium et Spes’ is the capstone of Vatican II

By Marcellino D’Ambrosio

The Second Vatican Council was intended to be a “pastoral” council. It did not set out to define new dogmas. Its goal was to equip the Church to restate the Gospel in such a way that the secular world could recognize it as relevant to its deepest needs.

This is why many council fathers believed that the longest document of the council, the “Pastoral Constitution on the Church in the Modern World” (“*Gaudium et Spes*”), was Vatican II’s crowning achievement. It was addressed not just to Catholics or even Christians in general but, for the first time in conciliar history, to all men and women of good will.

An important theme of the document comes from the Gospel of Matthew by way of Blessed John XXIII—the Church must interpret “the signs of the times” (Mt 16:3).

The council viewed these signs as a mixed bag of modern life ripe with challenges and opportunities. It therefore modeled for Catholics the proper sort of conversation we are to have with contemporary society in which a critical dialogue begins with sincere listening.

We don’t listen, however, with an eye to changing the Gospel to suit modern tastes, but to take from society new questions that we can bring to the sources of our faith. This way, we will rediscover neglected dimensions of our own tradition, which we can in turn offer to a world in urgent need of solutions.

This dialogue involves authentic respect and concern for those outside the visible boundaries of the Church.

A council document’s first two words in their original Latin are traditionally its unofficial name. As such, they are carefully chosen.

This document’s first words, “*Gaudium et Spes*,” mean “joy and hope.” They signal the Church’s solidarity with all humanity since it identifies its own hopes and joys with those of all people.

The key theme uniting all the parts of this extensive document is respect for human dignity as the foundation of all politics, economics and culture.

After all, what is the foundation of human dignity? It is the biblical truth that human beings are made in the image and likeness of God, and that God actually became man, further ennobling human nature.

The council provides an unabashedly religious and Christ-centered answer to humanity’s quest for self-discovery. It is only Jesus who reveals to us who we are as human beings. In “*Gaudium et Spes*,” the document lays out an authentic Christian humanism as opposed to a false, atheist humanism. “Whoever follows after Christ, the perfect man, becomes himself more of a man” (#41).

The council was not afraid to identify sin and even Satan as lying at the heart of the threats to human dignity and freedom. The document notes in #10 that underneath the



Kim Hoogeveen plays with her infant daughter, Sophia, in her office at the rectory of St. Mary Parish in Griffith, Ind., in the Gary Diocese in 2003. In “*Gaudium et Spes*,” the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World,” the bishops said that the Gospel was relevant to the modern world because it holds that every person has an inalienable dignity based on the fact that they are all created in the image and likeness of God.

surface of cultural and economic turmoil and violence between nations there is a spiritual battle raging that is rooted in inner conflict. Imbalances in the modern world flow from the more basic imbalances rooted in the human heart.

The salvation won by Christ can heal this inner wound and the gift of the Holy Spirit can empower people to live Christ’s law of love.

In one of its most famous passages, “*Gaudium et Spes*” points out the true nature of love. Since God is a communion of persons and we are made in God’s image and likeness, man “cannot fully find himself except through a sincere gift of himself.”

These are the principles laid out in the first part of the document. The second part of the document applies these principles to various areas of human life in this tumultuous, modern world. When it comes to marriage and family, the gift of the self is at the heart of the marital covenant.

It explains why a total and exclusive self-giving can never have recourse to abortion, infanticide or

artificial contraception.

In economics and culture, human dignity and solidarity dictate the protection of private property. But these truths also impose the obligation to eliminate barriers to the cultural and economic development of poor individuals and nations, and disallow the concentration of the world’s wealth in the hands of a select few.

When it comes to war and peace, human dignity forbids the use of weapons of mass destruction, and human solidarity obliges us to find effective structures to guarantee international dialogue and a way of peacefully resolving disputes.

“*Gaudium et Spes*” models for us what Blessed Pope John Paul II later labeled “the new evangelization”—a loving, respectful sharing of Christ as the answer that sheds liberating light on every practical problem of modern life.

(Marcellino D’Ambrosio is co-founder of Crossroads Initiative—www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.) †

Vatican II taught that the Church is missionary by its nature

By Frank Maurovich

Mission is something that Catholics take for granted.

Popular notion still regards mission as the Church’s work overseas carried out by foreign missionaries helping mostly poor people in underdeveloped countries. However, the 2,500 bishops at the



A group of Haitian children look at the binoculars of U.S. architect Alan Dooley in Petite Riviere de Nippes, Haiti, in 2008. Dooley and other representatives of the Parish Twinning Program and the Visitation Hospital Foundation, both based in Nashville, Tenn., traveled to Haiti for the dedication of the new Visitation Clinic. The Second Vatican Council taught that all the Church’s faithful have a duty to carry out its mission of evangelization.

Second Vatican Council said, in effect, “Stop and take another look.”

The council’s “Decree on the Church’s Missionary Activity” asked the people of God—from pope to layperson—to use mission as a prism to re-examine the Church’s origin, and recognize the challenge of all baptized Christians to spread the Gospel of God’s unconditional love for all.

The decree states, “The pilgrim Church is missionary by her very nature. For it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father” (#2).

Mission is the mission of God. Jesus, God the Father’s missionary, tells his followers, “As the Father sent me, so I send you” (Jn 20:21). The mission of God is—or should be—the Church’s highest priority.

During the council discussions, Bishop Fulton J. Sheen, at the time an auxiliary bishop of the New York Archdiocese and active member of the conciliar Commission on the Missions, explained that this Trinitarian nature of mission is not a new theological discovery, but the recovery of an old one.

“Nowhere in the New Testament,” Bishop Sheen said, “is any mention made of a distinction between the Church and its missionary activity.”

It is worth noting that the decree on the mission activity of the Church was approved by Pope Paul VI during the last working day of the council on Dec. 7, 1965, after an overwhelming vote of the bishops—

2,394 in favor and only five against.

The implications are enormous. If God’s mission takes priority, then mission is not “over there,” but everywhere. Mission is not the sole responsibility of professional missionaries like Maryknoll priests and sisters or other groups.

Now, the pope, bishop, pastor and parishioners need to primarily be mission-minded followers of Jesus. Dominican theologian Father Yves Congar said, “Missionary activity wells up from the Church’s innermost missionary nature.”

Obviously, much more education on mission awareness needs to take place, but Vatican II’s call to mission is already being heard.

The current issue of *Maryknoll* magazine reports how more than 40 parishes in the Archdiocese of Cincinnati have a “twinning” relationship, one in which one parish helps other parishes overseas and in poorer regions of the United States.

Recently, I visited a parish in Raleigh, N.C., which had more than 1,000 lay ministers involved in 100 ministries within and outside the parish. More examples of dioceses and parishes could be cited, but not nearly enough to claim that the council’s teaching on mission has taken hold universally.

(Frank Maurovich, former editor of *Maryknoll* magazine, now writes for the *Anthonian* magazine, a publication of the Holy Name Province of the Franciscan Friars.) †

From the Editor Emeritus/John F. Fink

Year of Faith: Our death and two judgments

During November, it is customary and beneficial to reflect or meditate on what are traditionally called the “Four Last Things”—death, judgment, heaven and hell. This week, I will write about death and judgment. In coming weeks, I will write about heaven and hell, and also discuss purgatory.



Perhaps it is hard to think of death as a beginning, but that is the Christian view. As the poet T. S. Eliot wrote, “In my end is my beginning.”

Nevertheless, it is also an end of the first phase of human life. And that first phase—all that we have done in our lifetime—determines all that is to come.

Death isn’t the end of life, but there is a finality because at the point of death there is nothing more that can be done. We will be judged on what we did during that first phase of our life.

Doctors and theologians sometimes argue about whether death comes when a person’s

heart stops beating or when his or her brain waves stop, but theologically it’s when the soul leaves the body and no longer gives the body the functions that we call life.

The body falls away into corruption while the soul journeys across the threshold of eternal life awaiting the moment when God chooses to reconstitute the original body-soul unity for all eternity.

The *Catechism of the Catholic Church* says, “The Christian who unites his own death to that of Jesus views it as a step toward him and an entrance into everlasting life” (#1020).

St. Thérèse of Lisieux wrote, “So death will come to fetch you? No, not death, but God himself. Death is not the horrible specter we see represented in pictures. The catechism teaches that death is the separation of the soul from the body; that is all. I am not afraid of a separation which will unite me forever with God.”

After death, the Church teaches that we will undergo two judgments. The first is known as the particular judgment, which happens immediately after death. The second is the general judgment at the end of

the world.

In the particular judgment, our souls will be presented before God and we will be judged on the use we have made of the talents that God gave us, how we have conducted our lives and how, in both of these things, we have either cooperated with or rejected God’s grace.

The final or general judgment will take place after our souls are reunited to our bodies at the resurrection of the dead. This is what we say we believe when we recite the Creed and say that Jesus “will come to judge the living and the dead,” and when we say, “I believe in the resurrection of the body.”

Belief in bodily resurrection is a definite part of our Christian faith. As St. Paul wrote to the Corinthians, “If there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Cor 15:13-14).

But how can our decayed bodies rise again? The catechism admits that the “how” exceeds our imagination and understanding. It is accessible only by faith. †

Cornucopia/Cynthia Dewes

Learning how to play the waiting game in life

When I was a child, I learned early on never to complain to my mom that I had



nothing to do. Believe me, she would find something for me real quick, something I hated, like dusting the furniture.

This old-fashioned idea that idle hands are the work of the devil and not to be tolerated carried through.

Multitasking became a way of life. To this day, I hate to waste time. If there’s no project or task to be done, I feel an urge to fill my time usefully, and I feel guilty if I don’t.

As I grow older, this compulsion is often employed during down times of waiting.

Waiting for the doctor at an appointment, waiting for salespeople to finish what they are doing so they can pay attention to me, waiting for my order to be taken. Waiting can indeed be frustrating, but now I’m finding it rather instructive and even moving at times.

Recently, on a trip to Germany, we found ourselves in a medical waiting room. As we sat there, I noticed a big, dark-haired and bearded man, obviously German, sitting

across the room looking as bored as we felt. When they called for “Herr Schroeder,” he answered.

Later, as we commented aloud about a picture hanging on the wall, Herr Schroeder spoke up in excellent English to tell us that it depicted a seacoast in Denmark. He said he had been to that very scene, as well as to Alaska and Canada and Norway, where similar seascapes exist. He was retired, and had an RV in which he had traveled extensively.

As our conversation continued, he revealed that he was here for tests because he was losing his short-term memory. He also told us that his wife was in the beginning stages of Alzheimer’s, and that he feared he was often impatient with her. We wished him luck as he went off with the nurse.

This poor man, who had apparently led such an interesting and productive life, seemed to feel so lonely and isolated by his present circumstances that he needed to confide in strangers in a public place.

On another occasion, we met a lady who was doing family genealogy research in the archives of St. Vitus Church in Meppen. She turned out to be an American who spoke no German, but who had spent the last three weeks here trying to find information.

She was helpful, telling us of websites and other research possibilities that she had found. And we, in turn, helped her because our daughter could translate German for her.

This woman was a widow with grown children living far away. She sounded lonely, too, even though she had taken up a purpose in her genealogy studies. She was eager to do something meaningful, and eager to help others.

The thing about waiting is that what began as an alternative to trying to finish a book or eating junk food or shopping for things we don’t want or need turned into a real lesson in human nature. The intimacy of the anonymous site kicked in, and we were given the privilege of feeling another’s joy or pain or memory of a significant past.

We found that in waiting we had the time to actually listen to what was on other people’s minds and hearts.

And by listening, we could share, understand and support their feelings, thus enriching our own.

English poet John Milton, who said, “He also serves who only stands and waits,” sure knew what he was talking about.

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

Consider This/Stephen Kent

Elections are over, but the issues for us remain

It is as if the house is quiet once again, the children have gone out to play and the neighbor has shut down the noisy power mower for the fall.



The election is over and a respite has come—at least until the first working day after New Year’s when scores emerge to be “mentioned” to occupy the White House and

state capitols in four years hence. It is the political version of orders—advancing from mentioned to contender to candidate and ultimately to incumbent.

In this interim, here are some thoughts on the past campaign season and hopes for the future.

The 2012 elections—nationally and at the state level—are already being described as the most contentious in recollection. That is an overstatement, but what can be said is the efficient distribution of slander and calumny in both legacy media and social media meant mud was slung faster and further.

Negative advertising seemed to be more overwhelming. The only people not relieved to see these ads end are the now unemployed

announcers with their quiet soothing voices assuring that famine, pestilence, war and riot would surely result if the opponent were elected.

It is disturbing that those spending millions of dollars on negative advertising thought that people would believe them. Even more disturbing is that more than a few people actually did believe and cast their vote accordingly.

Two-thirds of the states now permit early voting starting an average of three weeks prior to Election Day. Two more states conduct mail-only elections. Political scientists will no doubt study how these scattered elections affect the outcome.

Election Day has ceased to exist. That is too bad because it is one of the few things remaining that brought people together by doing the same thing on the same day. Lack of a unifying event is a loss to us as a nation. The Super Bowl is no substitute.

The language of violence—“war” on women, “battleground” states—while off-putting, happily remained in the realm of metaphor, showing that this nation, despite differences, changes its government peacefully, not in the streets as seen too often throughout the rest of the world.

The contention will not be going away. Religious freedom will continue as a political

issue. Disputes over values in the public arena will continue. And for that reason, the need for more informed Catholics is essential.

Those elected to office now face challenges. They have to replace competition with cooperation and collaboration to carry out the best interests of the common good.

An excerpt from an invocation presented decades ago by then-San Francisco Archbishop John R. Quinn, at a meeting of the National Conference of State Legislatures, remains timely.

“May they always be mindful of the awesome nature of their vocation—a position in which they profoundly affect so many lives,” Archbishop Quinn said. “May they have the common sense to recognize that good, truth and beauty, not re-election, are wise priorities.

“Never allow them to be carried away with their own importance. Grant them the serenity of realizing that the crisis of confidence in government is not current, but as old as government itself.”

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

Twenty Something/

Christina Capecchi

Fire, snow and wind: Faith that withstands the elements

The men had just left morning Mass when they spotted the flames. It was the second Monday of November, and they had been without electricity since Saturday.



Torrential winds had toppled trees and power lines so they had been keeping warm with a big fire in their lounge.

St. Malo Retreat Center was a three-story lodge owned by the Archdiocese of Denver and operated by five men from *Sodalitium Christianae*

Vitae, a Vatican-recognized society of apostolic life made up mostly of consecrated laymen and some clergy. The retreat center was tucked behind the storybook Chapel on the Rock blessed by Pope John Paul II during his 1993 World Youth Day pilgrimage. It sat at the base of Mount Meeker, the second highest peak in Rocky Mountain National Park.

St. Malo had served as a secular conference center up until 2003 when *Sodalitium* members moved in and responded to a charge by Archbishop Charles J. Chaput to restore its Catholic identity. Among them was José Ambrozic, 56, a Lima, Peru, native with brown eyes, warm smile and white beard, who became director of the retreat center.

Living at an elevation of 8,500 feet was a high point for his soul. José’s room was small with basic furniture and a twin bed, but his view was expansive. The Liturgy of the Hours and eucharistic adoration anchored his days.

He lived among Rocky Mountain wildlife—elk and black bears, hawks and hummingbirds. He rarely had to leave, and drove the community’s green Nissan Pathfinder just four or five days a month.

The long winters brought adventure—hockey games on a nearby pond, moonlit snowshoeing with children on retreat, and early morning jogs along Highway 7 when he would see one or two cars in the span of an hour, the stars sparkling on crusty snowbanks.

It also brought the winter gales that knocked out power last November. Despite their vigilance, the fireplace the men had used to keep warm appeared to have ignited a section of the roof near the chimney. They called 911 and expected firefighters to promptly extinguish it, but crews were hampered by the height of the flames, lack of water and ferocity of the wind.

The day pressed on, snow fell and eventually 15 fire companies showed up to battle the surging flames. José and his housemates could do nothing but watch and wait, shivering as they prayed rosaries. The south wing, including their rooms, was completely engulfed. The damage was irreparable, and the building has been shut down indefinitely.

José lost all his possessions in the fire—passports, letters, clothes, religious art, pictures of his parents’ wedding and his library of 4,000-plus books—paperbacks and hardbacks with highlighted texts and notes scrawled in the margins, bread crumbs from decades of spiritual and intellectual growth.

“I think sometimes God wants us to travel lighter, to recognize that all we need we’ve got,” he told me. “Nothing happens outside of God’s plan for me so my reaction was, ‘OK, what does this mean? What does God expect from us now?’”

The five men from St. Malo have dispersed. Several are back in Peru. José is helping at Holy Name Parish in Denver, and devoting more time to a doctorate in the philosophy of culture.

One year later, he can still close his eyes and conjure life at St. Malo, gazing up at Mount Meeker.

“It was very, very quiet,” he said.

Now, José waits for the next chapter of his life to unfold. “I’m realizing that we’re always in God’s hands, and God sometimes presents a challenge for the greater good.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.) †

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

The Sunday Readings

Sunday, Nov. 11, 2012

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes this weekend's first reading from the Scriptures.

Political governance, in the minds of the ancient Hebrews, was not the chief function of their kings. Rather, assuring the nation's faithfulness to God and to the law of God given through Moses was their kings' primary duty.

Since this religious function was so vital, it is not surprising that many stories in the Books of Kings do not revolve around the monarchs, but around the prophets who were active at the time.

Such is the case this weekend. The central figure in the story is Elijah, the prophet. In this story, Elijah appears at the gate of a city, and encounters a woman collecting twigs and branches to use as firewood.

She obviously is quite poor. She must forage for fuel. She needs food to provide for her son. The impression given is that she is a widow, and her son is a child.

In fact, she is so poor that she tells Elijah that after she and her son consume whatever she can bake using the meager amount of flour and oil on hand, they will die of starvation because there is no more food for them to eat the next day.

Elijah tells her that she and her son will not die. He says that if she will feed the prophet then God will provide for them. The story ends by relating how she prepared food for Elijah. Because of her generosity, her flour and oil never ran out again.

The prophet calls her to trust in God's love and mercy.

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

Building upon traditional Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has

ordained that all people must die, but God also has ordained that all people may live if they turn to Jesus.

This is possible because of the sacrifice of Jesus on Calvary, and because of the reality of Jesus as a human and as the Son of God in the mystery that theologians call the Incarnation.

St. Mark's Gospel offers us the last reading.

It is a familiar story, appearing also in the Gospel of St. Luke, but not in St. Matthew's Gospel. In the story, the Lord speaks quite sternly about scribes.

Scribes were able to read and write in an era when religious knowledge mattered more than anything else, and they were specialists in interpreting the Law of Moses and well regarded as such.

Jesus does not belittle the Law of Moses, but calls attention to the self-satisfaction and even sinful pride of the scribes.

He presents a contrast. At the time, in that culture, widows could be very vulnerable. The poor widow who gave a small donation to the temple, which was a great sacrifice for her in her poverty, is the paragon of love for God and trust in God. Jesus spoke of her as such.

Reflection

The widow's mite is a Scripture story that has been beloved by Christians for generations. It is a story of generosity. Even sinners, however, at times can be generous.

This widow's generosity is a sign of her trust in God and her understanding that the work of God on Earth—such as the worship provided through the religious treasury—was entitled to her cooperation.

Trusting in God has its challenges. The times may be uncertain, leading us to fret about warnings and dire possibilities in the future. As in everything, the world, the flesh and the devil distract us.

The wise are humble. Humility is about recognizing that we belong to God, and that God is supreme.

The wise place their trust in God. We can never fully control our futures in this world. Reversals may, and usually do, come to us at some time in our daily lives.

But we can assure for ourselves a place in eternity by never failing to love God and obey God. †



Daily Readings

Monday, Nov. 12
St. Josaphat, bishop and martyr
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

Tuesday, Nov. 13
St. Frances Xavier Cabrini, virgin
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, Nov. 14
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 15
St. Albert the Great, bishop and doctor of the Church
Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 16
St. Margaret of Scotland
St. Gertrude, virgin
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 17
St. Elizabeth of Hungary, religious
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 18
Thirty-third Sunday in Ordinary Time
Daniel 12:1-3
Psalm 16:5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32

Question Corner/Fr. Kenneth Doyle

The 'Lord's Prayer' includes a petition to God to spare us from temptations

QI am puzzled as to why, in the "Our Father"—the "Lord's Prayer"—we would ask the Lord not to lead us into temptation. Surely, he doesn't.

The Spanish say, "Let us not fall into temptation."
I am told that our English version is a mistranslation, but I wonder why we don't correct it. (San Francisco, Calif.)



AYour question is an excellent one. This phrase—"Lead us not into temptation"—has puzzled people for centuries because the Lord is thought to be leading us away from temptation.

As far back as A.D. 192, the African theologian Tertullian, commenting on this same petition of the "Our Father," said, "Far be the thought that the Lord should seem to tempt."

The *Catechism of the Catholic Church* includes a full page and a half explaining this phrase. The catechism notes that the original Greek in the Gospel of St. Matthew and Gospel of St. Luke can mean either "Do not allow us to enter into temptation" or "Do not let us yield to temptation" (#2846-#2849).

Quickly, the catechism clarifies, referencing the Book of James, that God "tempts no one" (Jas 1:13).

So what we are really praying for is that God will give us the grace to discern what is evil and to resist temptation.

Part of the ambiguity comes, too, from the fact that the Greek noun "peirasmos" can be translated as "temptation" or "trial."

So what we are also asking is that God will spare us from extremely hard tests, such as those experienced by Job, and that we will not be submitted to a trial that we find nearly impossible to bear.

QI would like to have the "Dies Irae" played at my funeral Mass—which I hope will be in the distant future. Is this permissible? (Towson, Md.)

AThe "Dies Irae"—literally, "day of wrath"—is a 13th-century hymn that served until 1970 as the sequence prayer following the Gospel in the standard Catholic funeral ritual.

It had been set to soaring and majestic music by such composers as Mozart and Verdi.

That hymn was removed from the

"ordinary form" of the funeral ritual in the liturgical reforms following the Second Vatican Council.

In its "Constitution on the Sacred Liturgy," the council had called for the funeral rites of the Church to "express more clearly the paschal character of Christian death."

The "Dies Irae" foretells the second coming of Christ as the frightful "day of wrath and doom impending ... when the Judge his seat attaineth and each hidden deed arraigneth, nothing unavenged remaineth."

A leading figure in the postconciliar reforms, Archbishop Annibale Bugnini, listed the "Dies Irae" as one of the texts that had "smacked of a negative spirituality inherited from the Middle Ages," and had "overemphasized judgment, fear and despair" so had been replaced by "texts urging Christian hope and arguably giving more effective expression to faith in the Resurrection."

It should also be noted, however, that the "Dies Irae" still remains in the now-"extraordinary" 1962 form of the Roman funeral rite.

In 2007, Pope Benedict XVI issued an apostolic letter ("*Summorum Pontificum*"), which specified rules for offering Mass according to the 1962 *Roman Missal*, in the form known commonly as the Tridentine Mass, celebrated in the Latin language.

Funerals are one of the occasions on which the letter states that "for faithful and priests who request it, the pastor should also allow celebrations in this extraordinary form."

This presumes that the priest asked to celebrate the funeral Mass is familiar with the Latin language and rubrics of the earlier rite.

And even if the current "ordinary" form of the *Roman Missal* is used for the funeral Mass, I suppose that technically the "Dies Irae" could still be inserted, not as a sequence hymn following the Gospel, but perhaps as a post-Communion meditation.

I would caution, though, that there are multiple goals in a funeral liturgy. Not only is its purpose to pray for the deceased and to honor his wishes, it also is celebrated for the consolation of the bereaved family and other mourners. All of that should enter into the choice of hymns and their texts.

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

My Journey to God

Autumn's Glory

Hills resplendent in shades of scarlet and gold and coral
Reflect the glory of the One who made them.

From lovely soft blossoms of springtime
To summer's fulfillment, He now gives us

Autumn's flamboyant display of color
Before the drab, dreary days of winter are upon us.

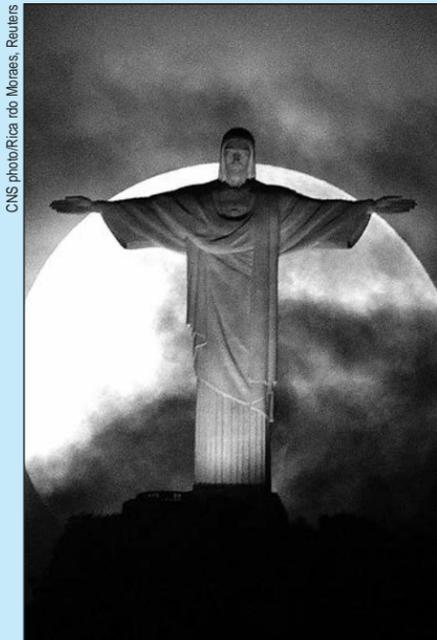
At night, the splendor of the harvest moon
Casts a magical spell over the darkness.
How awesome to ponder that this same moon

Illuminated the night path of the One who
Traveled the dark, dusty roads of Galilee.

Rejoice and give thanks.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg. A "super-moon" creates a dramatic backdrop for the Christ the Redeemer statue in Rio de Janeiro, Brazil, on May 6. The "super-moon" phenomenon occurs when the moon is slightly closer to Earth in its orbit than usual. It is most noticeable as a full moon.)



Rest in peace

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

ANDRES, JoAnn, 75, Holy Family, New Albany, Oct. 17. Mother of Michael and Thomas Andres. Grandmother of six. Great-grandmother of eight.

BAIN, Jack E., 80, St. Malachy, Brownsburg, Oct. 20. Father of Jacqueline Meurnier, Donna Murray, David, Kenneth, Michael and Stephen Bain. Brother of Barbara Scheid. Grandfather of 14.

BALLOW, Marcella, 84, St. Michael, Cannelton, Oct. 26. Mother of Joann Critchloe, Rose Jones and Jack Chenault. Grandmother of eight. Great-grandmother of 19. Great-great-grandmother of one.

BERNARD, Kathleen M., 53, St. Pius X, Indianapolis, Oct. 26. Wife of Bruce Bernard. Mother of Holly McCombs, Angela Paicely, Bradley and Bryan Bernard. Sister of Thomas Hall. Grandmother of three.

BRUSKO, Marjorie I., 94, Holy Spirit, Indianapolis, Oct. 12. Wife of John Brusko. Mother of Cynthia Brusko.

BULTMAN, Virgil L., 86, St. Barnabas, Indianapolis, Oct. 22. Husband of Jean (Arvin) Bultman. Father of Janet Albers, Debra McCoy, Cheryl Perry and Ron Bultman. Grandfather of 10. Great-grandfather of seven.

CLEARY, Joseph M., Sr., 76, St. Barnabas, Indianapolis, Oct. 28. Husband of Loretta (Seery) Cleary. Father of Joseph Cleary. Grandfather of two.

CUNNINGHAM, Robert F., 81, Holy Spirit, Indianapolis, Oct. 19. Husband of Sonia (Haller) Cunningham. Father of Marcia Kimberlin and Mark Cunningham. Grandfather of two.

DEUSER, Martha H., 82, St. Mary-of-the-Knobs, Floyd County, Oct. 21. Mother of Connie Anderson and Sherry Liverman. Grandmother of nine. Great-grandmother of 15.

DIEHL, Neatha D. (Fields), 82, Holy Spirit, Indianapolis, Oct. 19. Mother of Trudy Turner and Michael Diehl. Sister of Robert Fields. Grandmother of four. Great-grandmother of two.

DONAHUE, Judy Ann, 58, Holy Spirit, Indianapolis, Oct. 19. Wife of Brian Donahue Sr. Mother of Brooke Flaugher. Sister of Chrisann Carman, Marie Freeman, Kathy Hoopingarner, Sandra, Billy, Edward and Larry Tiller. Grandmother of two.

DONNELLY, John P., III, 35, St. Pius X, Indianapolis, Oct. 24. Father of Allison and Shay Donnelly. Son of Mary (Hart) Donnelly. Brother of Kevin Donnelly.

FLYNN, Lillian, 93, St. Vincent de Paul, Bedford, Oct. 6. Mother of Brian and Edward Flynn. Sister of Dorothy Salvatore. Grandmother of eight. Great-grandmother of six.

FOOR, Elizabeth, 88, St. Joseph, Rockville, Oct. 22. Wife of Robert Foor. Mother of Joan White, Christopher, Douglas, Gregory, John, Robert and Thomas Foor. Sister of Anna Shaw. Grandmother of 14. Great-grandmother of 15. Great-great-grandmother of six.

HANLEY, Marie T., 83, St. Luke the Evangelist, Indianapolis, Oct. 17. Mother of John II and Michael Hanley. Sister of Patricia Bastin and Eileen Tharp. Grandmother of seven.

MILLIGAN, John P., 85, Holy Spirit, Indianapolis, Oct. 1. Brother of Edward Milligan. Uncle of six. Great-uncle of seven.

MOORMAN, Robert P., 88, St. Pius X, Indianapolis, Oct. 29. Husband of Eileen Moorman. Father of Diane Evans, Teresa Kroh, Linda McAuliff, Karen Miller, Mary Weinrich, Joan Williamson, James, Ted and William Moorman. Grandfather of 22. Great-grandfather of 15.

PEAY, Virgil A., II, 51, St. Mary-of-the-Knobs, Floyd County, Oct. 23. Husband of Sharon Peay. Father of Bradley and Virgil Peay III.

PRUITT, Dennis D., 51, St. Malachy, Brownsburg, Oct. 21. Son of Everett Pruitt and Marilyn Thompson. Brother of Vicky Blazek. Stepson of Daniel Thompson. Stepbrother of Daniel and Edward Thompson.

SATTLER, Jack, 90, Holy Family, New Albany, Oct. 16. Father of Janis Summers, Jack, James and

William Sattler. Grandfather of 10. Great-grandfather of 13.

STRACK, Rosemary T., 82, Holy Name of Jesus, Beech Grove, Oct. 30. Mother of Janie Crawley, Mary Lee Cridlin, Kathy Fouts, Bill and Bruce Strack. Sister of Louise Sullivan. Grandmother of 13. Great-grandmother of two.

SWIM, Athela Jean (Nicholson), 79, St. Elizabeth of Hungary, Cambridge City, Oct. 18. Mother of Jevon Frame, Jeanne Hawkins, Jennifer, Julissa, James, Jeffrey, Jerome, Joel and Johnathan Swim. Sister of Joan Gentry, Mary Ann Greer and Joseph Nicholson. Grandmother of 11. Great-grandmother of six.

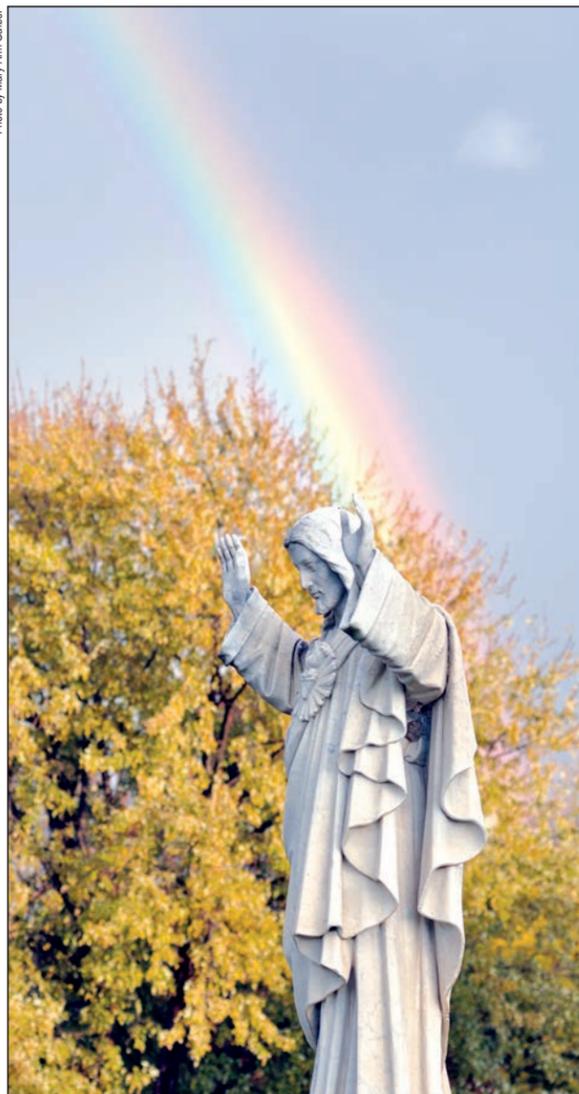
TAMM, George A., 94, St. Barnabas, Indianapolis, Oct. 24. Father of Margaret Dixon and Constance Embry. Brother of Dorothy Bakke and Sylvia Petersen. Grandfather of three.

TAYLOR-NOLTING, Nancy Ann, 90, American Martyrs, Scottsburg, Oct. 27. Wife of Marcus Nolting. Mother of Nancy and Lincoln Taylor. Stepmother of Neil, Stanley and Steve Nolting. Grandmother of five. Great-grandmother of 10.

WADE, Justin Wallace, 37, St. John the Baptist, Starlight, Oct. 21. Husband of Sally (Emery) Wade. Father of Alice and Johnathan Wade. Son of Gary and Darita (Jackson) Wade. Brother of Jennifer Pierce and Jason Wade. Grandson of Anita Wade.

WHITTON, Robert, 88, St. Anne, New Castle, Oct. 25. Father of Deborah and Jerry Whitton. Brother of Mary Olive Johnson and Gene Whitton. Grandfather of six. Great-grandfather of five. †

Photo by Mary Ann Garner



Autumn rainbow

A rainbow arches across the sky above a statue of the Sacred Heart of Jesus on the grounds of the St. Augustine Home for the Aged in Indianapolis on Oct. 17. The Little Sisters of the Poor operate the home and care for 97 elderly residents there.

stvincent.org



“Changing lives is what it’s all about.”



DR. DAVID SCHWARTZ
ORTHOPEDIC SURGEON
ORTHOINDY

Dr. David Schwartz wasn’t willing to say “no” to Salma. A 13-year-old girl from Kenya, she had the worst case of scoliosis he had ever seen. Without surgery, Salma would likely develop heart and lung problems that could end her life.

Dr. Schwartz had Salma flown to Indianapolis for surgery at Peyton Manning Children’s Hospital at St. Vincent. The operation reduced the curvature of her spine from 170 degrees to 70 degrees, and Salma grew 10 inches overnight.

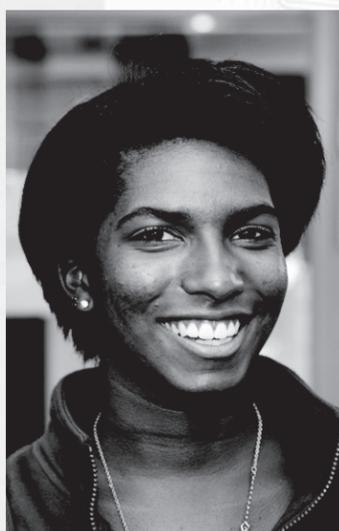
“My hope was to help Salma be a kid again,” Dr. Schwartz said. “By bringing her here, we were able to save her life. When you can change the course of a life, that’s what it’s all about.”



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Tradition and family are at heart of 175-year-old Holy Family Parish

By Jennifer Lindberg
Special to The Criterion

OLDENBURG—The brick church and other buildings of Holy Family Parish sit in the heart of Oldenburg, a historic village in southeastern Indiana.

The location of the parish campus suggests the importance of the Catholic faith to the town throughout the parish's 175-year history.

One can't drive into town without knowing that it's a place steeped in Catholic tradition.

The skyline alone brings one's mind to God as Holy Family Parish's church steeple stretches 187 feet into the sky.

Across the street, the motherhouse church of the Sisters of St. Francis of Oldenburg also has a tall steeple, giving the town its nickname of "The Village of Spires."

Even the architecture of homes and buildings beckons of a long ago village life that has managed to be preserved by residents.

To celebrate the 175th anniversary of the parish, Holy Family parishioners hosted their annual festival on Oct. 7 and will take part in Oldenburg's "Holiday under the Spires" festival scheduled on Dec. 1.

Since their founding, the historic town and parish have defined the scenic Franklin County community located just off Interstate 74 in southeastern Indiana.

People can't talk about the Catholic Church without talking about the town, and they can't talk about the town without talking about the parish because the two are so intimately entwined in their history.

"Holy Family speaks for itself," said longtime resident and Holy Family parishioner Jeff Paul.

"All the people who live here join together like one big family," Paul said. "There is a big family spirit, and when it comes to volunteers there is never a lack of resources for what the town needs. The spirit of family is really significant and it really has meaning here."

Paul, owner of a local grocery store, has longtime family roots in the town and parish. His store sits just at the foot of the hill on which Holy Family Parish is built. And even though it's a grocery store, it fits into the Catholic history quite easily. Paul worked there as a boy before buying the store from the previous owner.

Franciscan friars who minister in the parish used to earn money by unloading the freight trucks that delivered groceries. One night, the friars came with their candles and crosses to bless the store and present a St. Anthony of Padua statue to the owner. That same statue sits proudly in Paul's office, a visual reminder of how the Catholic faith is intertwined in village life.

Oldenburg was first settled in 1817 by the George brothers, who came from Pennsylvania. But it was the German immigrants from the Duchy of Oldenburg—who had first settled in Cincinnati—that made the town into what it is today when they started settling there in 1836.

Father Joseph Rudolph, who came to Oldenburg in 1844,

is credited as the "father of the town" for his far-reaching goals and plans.

Longtime residents still call him "their Father" when talking about their history, and his grave is underneath Holy Family Church. A stone marker sits by the side altar of the Virgin Mary showing where his body is buried.

Father Rudolph established many of the traditions that are still carried out today at Holy Family Parish, such as the Corpus Christi procession dating back to 1846.

Each Corpus Christi Sunday, the town joins together as the Blessed Sacrament is carried through the streets and adored at various chapels that sit alongside the route.

The ongoing presence of Franciscan sisters and friars ministering in Oldenburg is also rooted in Father Rudolf's vision for the town and Holy Family Parish.

For years, he sought to bring religious sisters to the area to teach the children. In 1850, his pleas were finally heard by the cardinal protector of the Franciscans in Rome, who gave him permission to found the convent.

But finding the sisters to staff it was difficult. A priest in New York who was going to Europe made the connections for Father Rudolph in Vienna with Franciscan Sister Theresa Hackelmeier.

Mother Theresa arrived with three other sisters shortly before Christmas in 1850. The Franciscan sisters still minister in the town and in various places across the archdiocese and the nation.

Father Rudolph also insisted that Franciscan friars take charge of administering the parish after his death.

Bishop Maurice de St. Palais agreed to call the Franciscans to Oldenburg to take over administration of the parish in 1866, just a few months after Father Rudolph's death.

Over the years, newer families who moved into the town and became members of the parish have helped to continue the longtime Catholic presence there.

Franciscan Father David Kobak, Holy Family's current pastor, said more young families are moving to the area. Currently, there are 636 households who call Holy Family Parish their spiritual home.

Father David calls it a grace of God to be able to minister in Oldenburg.

A friar from a long line of Franciscans that have served the parish from their motherhouse in Cincinnati, he appreciates the family theme of the parish, which takes its namesake from the Holy Family of Jesus, Mary and Joseph.

"The way we run it here is that 99.5 percent of the time you are going to hear laughter coming from here," said Father Kobak. "We run it like a family here."

Catholics who have lived their life at the foot of Holy Family Church's altar—and received the sacraments of



Fr. Joseph Rudolph



Members of Holy Family Parish in Oldenburg participate in a Corpus Christi procession on May 24, 2006, along the streets of the southeastern Indiana town. The procession has been an annual tradition of the parish since 1846.

baptism, first Communion, confirmation and matrimony in the church—said they also plan to die in Oldenburg. They want to be buried in the parish's historic cemetery just a short stroll from the church down the road past the tall brick wall that surrounds the convent of the Sisters of the Third Order of St. Francis.

"This is my town," parishioner Cheryl (Lamping) Webber said. "I don't care where I live in life. This will always be my town. If you ask for something here, it will be done. I never gave this town a thought as I grew up here, but it wasn't until later in life that I saw how unique it was."

(For more information about Holy Family Parish in Oldenburg, log on to <http://holyfamilychurcholdenburg.com>.) †

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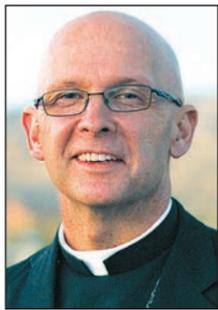
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Relic called reminder of Cristero martyr's courage in preaching Gospel

GALLUP, N.M. (CNS)—When the Gallup Diocese received a first-class relic of a martyred saint of the Mexican Cristero Rebellion, Bishop James S. Wall knew it was a spiritual intervention.



Bishop James S. Wall

In April, the diocese received a relic from the body of St. Jose Maria de Robles Hurtado, a priest martyred in 1927 in Jalisco, Mexico, during the Cristero Rebellion.

One of 25 Cristero martyrs canonized by Blessed John II in May 2000, St. Jose is known as “The Madman of the Sacred Heart,” because he promoted greater devotion to the Sacred Heart of Jesus through his preaching, personal example and great devotion to the Eucharist.

That connection could not be more appropriate for the diocese, Bishop Wall said.

“Our cathedral is named after the Sacred Heart,” he said. “There’s a reason why we got this special gift.”

The relic was a gift from Cardinal Jose Francisco Robles Ortega of Guadalajara, Mexico. Bishop Wall had it placed in a marble plate inserted in the altar of his private chapel to be venerated each time he says Mass there.

“I come in to pray here around 5:15 a.m. every day seeking the intercession of St. Jose,” Bishop Wall said. “He had the courage to proclaim the light of the Gospel, which is so important in the world that has been darkened by secularism.”

Some months before the cardinal’s gift arrived, Bishop Wall began working with the Gallup Knights of Columbus to try to locate a relic from one of the Cristero martyrs, many of whom were Knights. The bishop himself is a fourth-degree Knight.

Work began with the Knights officials at the organization’s headquarters in Connecticut.

Ten months later, the diocesan officials learned they would receive the relic of St. Jose, who was hanged after being found celebrating Mass in the home of a family who was hiding him.

But you could say the quest for such a relic began after Bishop Wall’s installation in Gallup three years

ago. He began renovation on the chapel in his private residence, using a Southwest decor of soft plastered walls, terra cotta ceramic tile floors and viga beams on the ceiling. The wood facade surrounding the small altar is adorned with stained-glass images of saints and the Holy Family.

But something was missing.

Bishop Wall said that missing link came to him through the Holy Spirit while he was celebrating Mass during Lent in 2011.

“The Sacred Heart image came to me during the consecration,” he said. “It was prompted by the Holy Spirit that I needed that image there.”

An image of the Sacred Heart of Jesus was painted below the altar, but Bishop Wall felt one last finishing touch was needed, thus came the search for a relic.

As a history major while attending Arizona State University, Bishop Wall became enthralled with the Cristero rebellion of the 1920s, which saw Catholic clergy and laity taking up arms to oppose the Mexican government’s systematic repression of the Church and to defend religious freedom. Thousands died in defense of the Church in Mexico before the uprising was quelled in 1929.

“It is fascinating to think that less than 100 years ago in a country predominately Catholic, the Church was essentially outlawed,” Bishop Wall said.

Not unlike the ignorance that fueled the religious laws of the Mexican Constitution of 1917, which ultimately led to the rebellion, the bishop said the Church continues to face assaults from secularism and political policies that promote abortion, birth control and the redefinition of marriage.

Bishop Wall said he also shares the message of strong faith he feels the relic exudes with the people of his diocese, which was once part of Mexico.

He said so many martyrs were ordinary people. It isn’t until they are called upon to defend the teachings of the Church that they are called to a higher order, such as the Cristeros, that all are capable of achieving.

Gallup, which is one of the nation’s poorest Catholic dioceses, straddles northwestern New Mexico and northeastern Arizona. It covers more than 55,000 square miles, and serves close to 62,000 Catholics out of a total population of about 495,000. †

CNS photo/courtesy of Knights of Columbus



A painting by Mexican artist Martha Orozco features six priests who were members of the Knights of Columbus and canonized by Blessed John Paul II on May 21, 2000. The priests were among 25 martyrs of Mexico’s anti-Catholic persecution during the 1920s proclaimed saints by the pope that day. Depicted clockwise from top are Sts. Miguel de la Mora de la Mora, Jose Maria Robles Hurtado, Mateo Correa Magallanes, Luis Batiz Sainz, Rodrigo Aguilar Alemán and Pedro de Jesus Maldonado Lucero. The painting is part of the permanent collection at the Knights of Columbus Museum in New Haven, Conn. A first-class relic of St. Jose Maria Robles Hurtado was earlier this year acquired by the Gallup Diocese.

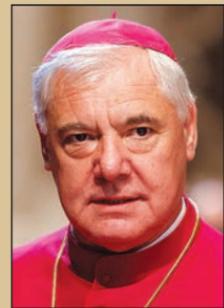
Respect and difference: Focusing on interreligious dialogue since Vatican II

VATICAN CITY (CNS)—Fifty years after the Second Vatican Council launched a new Catholic commitment to interreligious dialogue, work continues on clarifying the Church’s attitudes toward other religions.

While some Catholics still look on other religions with disdain, other Catholics seem to believe Vatican II taught that all religions were equally valid paths to God and to the fullness of truth. The new prefect of the Congregation for the Doctrine of the Faith recently said both extremes are wrong.

Archbishop Gerhard L. Muller, the Vatican’s doctrinal chief, gave a speech in Assisi in late October in which he tried to explain the differences between Catholic respect for every religion’s honest search for God, and the error of thinking Christianity has nothing essential to add.

Saying that all religions basically are similar actually means “negating or doubting the possibility of real communication between God and human beings,” Archbishop Muller said, because the truths of Judeo-Christian faith are not human inventions, but the result of God’s revelation.



Archbishop Gerhard L. Muller

Not believing that Christ’s death and resurrection make Christianity unique among religions is, in essence, the equivalent of denying that God became human in Christ or of saying that Christ’s divinity is “a poetic metaphor, beautiful but unreal,” the archbishop said.

For decades, popes and Vatican officials have taught that the aim of interreligious dialogue is not to come to some sort of agreement on religious or even moral

principles that everyone in the world can accept. For Catholic leaders, the goal of such dialogue is for people firmly rooted in different faith traditions to explain their beliefs to one another, grow in knowledge of and respect for one another, and help one another move closer to the truth about God and what it means to be human.

A societal consequence of such a dialogue should be respect for each individual’s conscience, more social peace and joint efforts to defend human dignity and help those in need.

Among Church leaders, concerns for dialogue are not simply academic, and the obstacles to dialogue are not simply erroneous theological positions.

For instance, several members of the Synod of Bishops on the new evangelization, held at the Vatican in October, described on-the-ground Catholic-Muslim relations in terms that ranged from true friendship and collaboration to efforts to restrict the freedom of Christian minorities or to exert strong pressure on people from Muslim families not to convert to Christianity.

Synod members responded with a formal resolution asking Christians “to persevere and to intensify their relations with Muslims according to the teaching of the declaration ‘*Nostra Aetate*,’” the Vatican II document that expressed “esteem” for Muslims, particularly because of their belief in the one God, and their devotion to submitting themselves completely to his will.

In his talk in Assisi on Oct. 29, Archbishop Muller said Christians enter into dialogue with members of other religions precisely because of the respect Christianity has for “the natural religious sensibility,” and the intellectual desire for truth that all human beings share.

The human person is religious by nature, the archbishop said. All people, at some time in their lives, wonder about the creation of the world and their place in it,



‘A weakness of this otherwise extraordinary text has gradually emerged. It speaks of religion solely in a positive way and it disregards the sick and distorted forms of religion which, from the historical and theological viewpoints, are of far-reaching importance.’

—Pope Benedict XVI in an essay about ‘*Nostra Aetate*’

and—particularly in times of trial—seek solace from some form of providential being or power. In addition, he said, the human intellect naturally tries to seek truth.

In dialogue, he said, Christians must recognize the challenge of taking the search for truth seriously. Too many people, Archbishop Muller said, seek comfort from their vague religiosity without feeling obliged to act on the truths that faith and reason require.

The Catholic Church’s commitment to interreligious dialogue and its affirmation of things that are good and holy in other religions does not mean the Church looks upon the world’s religions with rose-colored glasses.

In an essay published on Oct. 11, the eve of the 50th anniversary of the opening of the Second Vatican Council, Pope Benedict XVI wrote about the ongoing importance of “*Nostra Aetate*” for Catholics in increasingly multireligious societies.

“A weakness of this otherwise extraordinary text has gradually emerged. It speaks of religion solely in a positive way and it disregards the sick and distorted forms of religion which, from the historical and theological viewpoints, are of far-reaching importance,” and which

explain why Christians for centuries had been mostly critical of other religions.

Archbishop Muller, in his Assisi speech, said that “to respect the religious conscience of humanity, in fact, does not mean forgetting that historical religions also present obstacles, as well as sick and disturbed forms of religion.”

“In a religion that gives prevalence, in an unquestioning way, to the letter of its texts and does not leave room” for questions that seek deeper understanding, the value of the individual conscience is diminished, he said. And where a religion is imposed, violently or not, personal dignity is wounded.

Recognition that faith is a gift of God and that Christianity is based on a freely chosen, personal relationship with Christ excludes any attempt by Christians to pressure or coerce another to embrace Christianity, Archbishop Muller said.

However, because dialogue presumes that participants, in an atmosphere of respect for others, are sharing who they are and what they believe, he said, interreligious dialogue can “create a context where it also is possible to witness to faith in Jesus Christ.”

“It would be lying,” he said, to hide one’s faith in Jesus “in the name of a ‘politically correct’ dialogue.” †