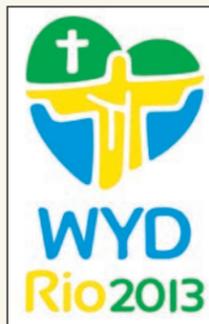




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



Live your faith

Holy Father tells young people to welcome Christ's embrace and share his love, page 5.

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## The richness of the faith

Protecting marriage, human life is part of serving the common good, pope says

VATICAN CITY (CNS)—Catholics are called to serve the common good of society, including by protecting traditional marriage and defending human life, Pope Benedict XVI told bishops from France.

Being Catholic means being faithful "to the moral teaching of the Church," and having "the courage to demonstrate their Christian convictions—without arrogance, but with respect—in the various spheres in which they work," the pope said on Nov. 17 as he welcomed a group of bishops making their periodic "ad limina" visits to the Vatican.

"With the bishops, they must pay attention to proposals for civil laws that can undermine the safeguarding of marriage between a man and a woman, the protection of human life from conception to death, and the correct orientation of bioethics in faithfulness to the documents of the magisterium," the pope said.

In several French cities on Nov. 17-18, thousands of Catholics took to the streets to protest government plans to legalize same-sex marriage. President Francois Hollande said he wanted to legalize gay unions by mid-2013.

Cardinal Andre Vingt-Trois of Paris told the Vatican newspaper on Nov. 17 that the Church has been expressing its opposition to the proposed law, and "we have warned about the dangers" such a change can bring.

In the interview with *L'Osservatore Romano*, the Vatican paper, he said the law, which would include allowing gay couples to adopt, "risks producing devastating effects," particularly for children who would grow up not having both a male and female parent.

Early in November, Jesuit Father Federico Lombardi, Vatican spokesman, talked about gay marriage proposals in Spain, France and several U.S. states.

In an editorial comment for Vatican Radio, Father Lombardi said it is "clear that in

See MARRIAGE, page 12



Pope Benedict XVI

Carol Freeland, right, and Bobbie Lawless pray at the Perpetual Eucharistic Adoration Chapel at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on Nov. 15. The adoration chapel has served Indianapolis East Deanery parishes for 20 years.

## Readers open their hearts to share what they love about being Catholic

By John Shaughnessy

What do you love about being Catholic?

It's a question that *The Criterion* is asking Catholics from across the archdiocese—a question that stems from Pope Benedict XVI's call for a special Year of Faith that began on Oct. 11, the 50th anniversary of the opening of the Second Vatican Council and the 20th anniversary of the publishing of the *Catechism of the Catholic Church*.

In considering that question, people from across central and southern Indiana have offered thoughtful and touching

responses that pour from their hearts.

Some of their answers are humbling to hear.

Other responses are inspiring and filled with joy.

All speak of a faith that they cherish as a gift.

As you read their answers, consider your own response to the question:

What do you love about being Catholic?

### The embodiment of hope and mercy

"We are a people of hope and mercy," says Millie Harmon, a member of St. Bartholomew Parish in Columbus.

"After everything that is said and done, those are the two qualities that keep me in the Church. Hope and mercy are reflected

so well in the liturgies that we pray."

### Inspiration in tough times

"I like that there are so many spiritual symbols that help me get through the rough times," says Sherlynn Pillow, a member of St. Lawrence Parish and principal of Holy Angels School, both in Indianapolis. "They provide meaning and guidance for me in how I see and live the faith—the crucifix, angels, the bread and the wine. They help me live my faith.

"I make the sign of the cross wherever I am when I eat dinner. I don't care where I am. It could be at a banquet. I sometimes get looks from people like, 'Really?' My reaction is, 'Yes, really!' It means I put

See CATHOLIC, page 2

## Archbishop Tobin's installation Mass at cathedral to be televised and streamed live on the Internet



Photo by Sean Gallagher

### Criterion staff report

Archbishop Joseph W. Tobin will be formally installed as the sixth archbishop of Indianapolis during a 2 p.m. Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Seating for this Mass will be by invitation only, and attendees will need a ticket to enter the cathedral due to the large number of bishops, priests, family members and friends

Archbishop Joseph W. Tobin elevates the Eucharist during an Oct. 20 Mass at St. John the Evangelist Church in Indianapolis. Concelebrating at the Mass was, at right, Franciscan Father Larry Janezic, pastor of Sacred Heart of Jesus Parish in Indianapolis. Ford Cox, executive assistant to the archbishop and liaison for episcopal affairs, left, assisted at the liturgy.

of Archbishop Tobin expected to attend.

Those unable to attend the Mass will be able to watch it live on WHMB-TV40 in the Indianapolis metropolitan area, and on all cable and satellite networks throughout the archdiocese that carry the television station. Also, the television feed from the Mass will be streamed live on the Internet and can be watched by logging onto the archdiocesan website at [www.archindy.org](http://www.archindy.org).

Catholic Radio 89.1 FM and 90.9 FM, based in Indianapolis, as well as EWTN and CatholicTV Network based in Boston also plan to broadcast the installation Mass.

Priests and deacons ministering at archdiocesan parishes and schools, and parish life coordinators and representatives of religious orders that minister in central and southern Indiana as well as representatives of other area faith

See INSTALLATION, page 12



*'Receiving the Body and Blood of Christ is a precious opportunity to nourish my faith. In a nutrition-label-conscious society, we constantly are concerned about calories, fats or carbs. With God in my food pyramid, I have the grace to do his will or strive to do.'*

—Gabrielle Neal, director of the Refugee Resettlement Program for the archdiocese

# CATHOLIC

continued from page 1

God first before anything else."

## The joy of being with God

"I became a Christian when I was 18, and I didn't become a Catholic until five or six years ago," says Mike Waters, now 30, a member of Holy Family Parish in Richmond. "Before becoming Catholic, I felt all my life I was trying to find God in different ways. By becoming Catholic, I felt I came back to God completely. I found God in the sacraments—confirmation, in confessing my sins to Jesus in the sacrament of reconciliation and in receiving Christ directly in the Eucharist."

## A parent's gift to a child

"I love that you can teach your children about the Catholic faith," says Paola Alejo Gomez, a member of St. Mary Parish in Indianapolis. "As they grow, you can see how you're forming them. It's important to me because it's been my tradition and my religion since I was a baby. And I know that if you're with God, everything else seems to work better. Whatever you go through, he's there to help."

## The richness of the faith

"It's the richness of the faith," says Sue Campbell, a member of St. Charles Borromeo Parish in Bloomington. "There are so many devotions and ways to express our faith within the Catholic Church. It has become very meaningful for me to attend daily Mass. It's to the point where I don't feel right without it."

## A sense of community

"For the past 10 years, I've been suffering from cancer," notes Anne Beckman, a member of St. Pius X Parish in Indianapolis. "Whenever I'm in the hospital—no matter how many times I've been there before—I receive the same get-well cards, placement upon oblates' lists and hospital visits from clergy. A never-ending supply of love to this extreme need deepens my faith to endless fathoms."

"Being in a Catholic hospital gave my Church's comfort and aid to me during the worst times. When I was in the intensive care unit, one day my heart rate went up dangerously. The crash carts came. I turned my head to the crucifix on the wall. I concentrated upon it extremely hard. That way, I calmly went through a traumatic event."

## A foundation of prayer and regiment

"I'm a convert so being Catholic is darn important to me," says Jeff Purichia, a member of St. Mary Parish in New Albany. "My college roommate was a Catholic, and he invited me to Mass. What I appreciated most about the Catholic faith came from watching his family. There was a prayer and a regiment for every part of their life. For me, that filled a void."

"I appreciated watching him as a Catholic—his attentiveness to making Mass every Sunday. As I started hanging around these people and learning what made our Church, it hit me—this is the true, original Church. It was founded by Christ."

## The blessing of the Eucharist

"I love being Catholic because of the Eucharist," says

Right, Father Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, carries a monstrance during a eucharistic procession from St. John the Evangelist Church to the Indiana Convention Center on Nov. 17, 2011, in Indianapolis. The procession marked the start of the biennial National Catholic Youth Conference, a three-day experience of prayer, community and empowerment for Catholic teenagers and their adult chaperones.

Bottom right, Sherlynn Pillow, right, shares a smile in January with Kalissa Larsuel, then a first-grade student at Holy Angels School in Indianapolis, where Pillow is the principal.

Below, Gabrielle Neal, director of the Refugee Resettlement Program for the archdiocese, was asked during a 2010 clay retreat at Our Lady of Fatima Retreat House in Indianapolis to create an illustration of the Scripture passage, "Be still and know that I am God" (Ps 46:10). She chose to make hands and a heart. Neal said she loves being Catholic because of the Eucharist.



File photo by Mary Ann Garber



CNS photo/Karen Calaway, Catholic New World



File photo by John Shaughnessy

Gabrielle Neal, director of the Refugee Resettlement Program for the archdiocese. "Receiving the Body and Blood of Christ is a precious opportunity to nourish my faith. In a nutrition-label-conscious society, we constantly are concerned about calories, fats or carbs. With God in my food pyramid, I have the grace to do his will or strive to do."

"The beautiful part about this opportunity is its universality. It is and has been there since Christ. The Eucharist has fortified souls for centuries—during persecutions, wars, droughts and other times of difficulty. The Eucharist is constant even when humans may disappoint you. It has even reached those not receiving the Eucharist for their lives are impacted by the hands and hearts of those who have received the Eucharist."

"Time after time, people tell me that Catholic Charities/ Caritas helped them overseas or helped their family years ago. When I hear this, I know that we are able to serve because we are Catholic—because we are strengthened by Christ."

## The connection of souls

"It's how we are all connected, both the living and the dead. And how God wants us to be one with him," says Anna Wray, a member of Mary, Queen of Peace Parish in Danville. "I love being part of that."

(The Criterion would like you to share your thoughts and stories concerning "What I love about being Catholic." We

are also 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—"What I love about Catholic schools." Please submit your comments and short stories to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †

## Readers are invited to share favorite Christmas memories

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 21.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number.

Send your story for consideration to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or by e-mail to [criterion@archindy.org](mailto:criterion@archindy.org) by the Dec. 12 deadline. †



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# Bishops agree on need for better preaching, OK Day cause

BALTIMORE (CNS)—During their annual fall general assembly in Baltimore on Nov. 12-15, the U.S. bishops voted down a document on the troubled U.S. economy, passed documents on penance and better preaching, approved a reorganization of their Communications Department and endorsed the sainthood cause of Dorothy Day.

The bishops met in executive session on Nov. 14 and 15, which was not open to the media.

On the assembly's opening day, the bishops discussed the nation's troubled economy and what their response to it should be but, a day later, their proposed document "The Hope of the Gospel in Difficult Times: A Pastoral Message on Work, Poverty and the Economy" did not gain the two-thirds vote required for passage.

When it was introduced on Nov. 12, some bishops criticized the document for being too long to be practical and for failing to include a variety of points and historical references.

On the assembly's second day, the bishops approved their first new document in 30 years on preaching. The document, "Preaching the Mystery of Faith: The Sunday Homily," encourages preachers to connect the Sunday homily with people's daily lives.

The document was prepared by the U.S. Conference of Catholic Bishops' Committee on Clergy, Consecrated Life and Vocations, chaired by Archbishop Robert J. Carlson of St. Louis.

When he introduced the document on Nov. 12, the archbishop said preaching must be done "more effectively in the context of the new evangelization. Our people hunger for better preaching, preaching that would help them rediscover their faith."

The bishops also overwhelmingly approved—in a 236-1 vote—an exhortation encouraging Catholics to take advantage of the sacrament of penance or reconciliation.

The text was prepared by the bishops' Committee on Evangelization and Catechesis, chaired by Bishop David L. Ricken of Green Bay, Wis. The exhortation, to be made available in pamphlet form, will aim to ease the fears of Catholics who have not gone to confession for some time.

It will be made public in time to allow for dioceses to prepare for Lent 2013.

On a voice vote, the bishops endorsed the sainthood cause of Dorothy Day, co-founder of the Catholic Worker movement.

New York Cardinal Timothy M. Dolan, USCCB president, is promoting Day's cause. Her Catholic Worker ministry was based in New York City. The cause was first undertaken by one of Cardinal Dolan's predecessors in New York, Cardinal John O'Connor.

Cardinal Dolan and other bishops who spoke on Nov. 13, including some who had met Day, called her sainthood cause an opportune moment in the life of the U.S. Church.

The bishops also approved expanding the memorial for Blessed Francis Xavier Seelos, a German-born Redemptorist priest who ministered throughout antebellum-era America for more than 20 years. Archbishop Thomas

J. Rodi of Mobile, Ala., noted that Blessed Seelos ministered at a time when "immigrants were not welcomed well in many circumstances," which he said has contemporary significance.

A year after U.S. Catholics began using a new translation of the *Roman Missal* at Masses, the bishops agreed to begin revising the Liturgy of the Hours—updating hymns, psalms, various canticles, psalm prayers, some antiphons, biblical readings and other components of the liturgical prayers used at various parts of the day.

Archbishop Gregory M. Aymond of New Orleans, chairman of the Committee on Divine Worship, said the work would probably take three to five years to complete, and the aim would be to more accurately reflect the original Latin texts.

The bishops approved a reorganization of their Communications Department that would include hiring a director of public affairs who would work to unify messages on the activities and stances of the USCCB—not individual dioceses or bishops—and better carry out Church campaigns related to the new evangelization, according to Cardinal Dolan.

Cardinal Dolan said the USCCB's communications effort must take advantage of new communications technologies. The cost of hiring a public affairs director and support staff and other services is estimated at \$400,000 annually, according to the supporting document.

The plan calls for a reorganization of the Communications Department, which includes a media relations office, customer and client relations, creative services, which is responsible for online and video messages, and Catholic News Service.

The bishops were also urged to broaden their support for their national collections. In a Nov. 13 report, they heard that a decline in diocesan participation in these collections since 2009 has been a loss of \$8.7 million to Catholic programs that benefit from the collection.

Bishop Kevin J. Farrell of Dallas, chairman of the Committee on National Collections, described the collections as "an important mechanism for mobilizing collective action in the Church universal and a way for all the faithful to participate in solidarity with the rest of the Church."

The bishops were initially scheduled to consider a document titled "Contemporary Challenges and Opportunities for the Exercise of the Teaching Ministry of the Diocesan Bishop," developed by the Committee on Doctrine. The document urged bishops to take advantage of new technologies—social media, blogging and cell phone technology—to respond and explain Church teaching when it is portrayed inaccurately, particularly by theologians.

Cardinal Donald W. Wuerl of Washington, committee chairman, decided to withdraw the document in favor of a more comprehensive statement in line with the bishops' new communication plan and the ongoing work throughout the USCCB related to the new evangelization.

The bishops on Nov. 12 agreed

in a voice vote to the appointment of a working group—made up of the committee chairmen for doctrine, evangelization and catechesis, and canonical affairs and Church governance—to draft the document.

The bishops voted for a strategic plan that will guide the USCCB's work for the next four years, a "road map" to shape conference programs and activities to strengthen the faith of Catholics and help them actively live out their faith.

During the first year, the focus will be on faith and activities closely tied to the Year of Faith. In 2014 and 2015, initiatives will strengthen parish life and worship. The final year calls for Catholics to be witnesses to the wider world.

The bishops also approved a 2013 budget of \$220.4 million, and agreed to add a national collection for the U.S. Archdiocese for the Military Services. The budget for 2013 represents a 1.3 percent increase from 2012.

The new collection for the military archdiocese would begin in 2013. Under the plan, it would be taken voluntarily in parishes every three years. Bishop Michael J. Bransfield of Wheeling-Charleston, W.Va., USCCB treasurer, said the 2013 budget includes a surplus totaling more than \$749,000. He also told the bishops that there was a projected surplus of \$250,000 for 2014, meaning there was no need to seek an increase in the annual diocesan assessment for USCCB operations.

In his presidential address to open the assembly, Cardinal Dolan on Nov. 12 told the bishops they cannot engage culture, dialogue with others or confront challenges unless they first recognize their own sins and experience the grace of repentance.

The cardinal also said the sacrament of penance was something the USCCB planned to stress for all Catholics year-round with reflections on re-embracing Friday as a day of penance, including the possible reinstatement of a required abstinence from meat on all Fridays.

The bishops' assembly, which opened nearly a week after Election Day, included discussions about religious liberty, marriage and immigration.

In a statement issued on Nov. 13, Los Angeles Archbishop Jose H. Gomez, as chair of the migration committee chair, urged President Barack Obama and congressional leaders to work together on a bipartisan immigration reform bill. He also encouraged people to make their voices heard in support of an immigration system "which upholds the rule of law, preserves family unity and protects the human rights and dignity of the person."

During a news conference just after the statement was released, several bishops underscored their support for immigration reform.

The bishops' assembly, which opened nearly a week after Election Day, also included discussions about religious liberty and marriage.

Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee for Religious



## Meeting Highlights

### U.S. Conference of Catholic Bishops 2012 Fall Assembly

- Approved a document on preaching, encouraging preachers to connect the homily with people's daily lives.
- Rejected a fast-tracked statement intended to offer support and hope to people who are suffering because of the economic downturn.
- Approved an exhortation encouraging Catholics to take advantage of the sacrament of penance.
- Endorsed the sainthood cause of Dorothy Day, co-founder of the Catholic Worker movement.
- Approved an expanded memorial for Blessed Francis Xavier Seelos, a German-born Redemptorist priest who ministered in antebellum-era America
- Agreed to begin a revision of the Liturgy of the Hours
- Approved the hiring of a public affairs director.
- Heard a request that they broaden support for national collections, which have had a decline in diocesan participation.
- Adopted a strategic plan for the next four years to shape conference programs and activities.
- Agreed to hold a national collection for the U.S. Archdiocese for Military Services.
- Approved a 2013 budget of \$220.4 million.
- Took part in a workshop on using online and social media.

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Above, at their annual fall meeting in Baltimore, the U.S. bishops issued a call to Catholics to take advantage of the sacrament of penance, especially those who have not gone to confession for some time. In a photo from earlier this year, Father Dan Gallagher of St. Bartholomew Parish in Bethesda, Md., listens to a young woman's confession during a youth rally in Washington.

Left, Dorothy Day, co-founder of the Catholic Worker movement, spent her adult life as an advocate for the poor and the rights of workers. The U.S. bishops voted on Nov. 13 on a canonical step for her canonization cause.

Liberty, said on Nov. 12 that the work of defending religious liberty would continue despite "setbacks or challenges."

San Francisco Archbishop Salvatore J. Cordileone,

chairman of the Subcommittee for the Promotion and Defense of Marriage, said Election Day was "a disappointing day for marriage," which points to the need to "redouble our efforts." †



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## Editorial



Students from Corpus Christi School in New York give sweet potatoes to a woman at a Catholic Charities' center in New York's Harlem community on Nov. 22, 2011. Turkeys and other food are distributed to people in need during the annual pre-Thanksgiving event, which is sponsored by Catholic Charities of the Archdiocese of New York.

## Giving thanks in the Year of Faith

Thanksgiving is a uniquely American holiday, but giving thanks is a virtue that all Christians the world over are called to practice—in their celebration of the holy Eucharist, their prayer, and their relationships with family, friends, neighbors and co-workers.

This year, as we celebrate the Year of Faith, the practice of giving thanks takes on a richer meaning. Why?

Because our belief in Jesus Christ and his Church gives us so much to be thankful for. And because sharing our faith with others—the new evangelization—is itself a way of giving thanks for the great gift of faith which we received at the time of our baptism, and which we nourish by our active participation in the Catholic way of life.

This Thanksgiving, we should pray for the grace to be grateful—even in life's most challenging situations.

We should ask our heavenly Father to bless us with a sense of profound and heartfelt gratitude for the gifts of life, love and liberty that are uniquely ours as Americans, and as Christians who believe in the saving power of our Lord Jesus Christ.

This Thanksgiving, let us pray:

Eternal Father, for more than 2,000 years the Church has proclaimed the Gospel of your Son, our Lord Jesus Christ, to people of diverse languages, races, cultures and nationalities. Teach us to be grateful for the evangelizing zeal of those who have gone before us.

Enlivened by the gift of your Holy Spirit, our ancestors in the faith worshiped you in word and sacrament. Teach us to be grateful for their fidelity to you and for the example they have given us.

In the spirit of the Apostles, our spiritual mothers and fathers handed on the faith to us, their children and grandchildren in faith. Teach us to be grateful, and to be like them—catechists who share the mysteries of faith with others in word and deed.

Gracious Lord, how many generations of faithful Catholics have dedicated themselves to serving the poor and vulnerable members of our community in your name! Teach us to

be grateful for all our brothers and sisters who are poor, suffering or in any kind of danger so that we may see Christ in them, and let them teach us to be meek and humble as you are.

Teach us to be grateful, loving Father, as we celebrate the Year of Faith. Inspired by the 50th anniversary of the opening of the Second Vatican Council, the 20th anniversary of the publication of the *Catechism of the Catholic Church* and last month's Synod of Bishops, help us to better understand what the new evangelization means—and what it demands of us.

Calm our fear and anxiety about “evangelizing”—sharing our faith with others—and encourage us to follow the example of so many saints and martyrs who overcame their reluctance in order to give witness to you.

Help us, Lord, to be truly thankful for the gift of our new shepherd, Archbishop Joseph W. Tobin. Show us how we can help him be a good pastor to all the people who live in our archdiocese, the Church in central and southern Indiana.

Teach us to be grateful for all the priests, deacons, religious and lay leaders who serve our parishes, schools and archdiocesan agencies with such generous and loving hearts. Teach us to be good stewards of our time, talent and treasure so that together we can serve those who are most in need, and build up your kingdom here and now.

Renew us in spirit this Thanksgiving, eternal Father, by the power of your love, and make us faithful to the call to holiness and discipleship that each one of us has received from your Son. Send us your Holy Spirit so that, this Thanksgiving, we may be especially faith-filled and willing to share what we believe with others.

Help us, Most Holy Trinity, to seek and find your truth—and to live it in our daily lives—so that we may always be people of faith who are grateful for all your gifts, and who share them generously with others in joy and in hope.

Happy Thanksgiving!

—Daniel Conway

## Be Our Guest/John Garvey

### The ‘dark age’ of science

There is an ancient human desire to pin the blame on someone—anyone—when things go wrong.

In the Middle Ages, some Christian Europeans blamed Jews for the Black Death, a particularly virulent outbreak of the bubonic plague.

As late as the 17th century, suspected witches were executed to mitigate real and perceived evils in New England communities.

Today, it is scientists who are taking the fall.

In the Italian city of L'Aquila, in the forested region of Abruzzo, earthquakes are common. They have been for hundreds of years. Big ones struck in the 14th, 15th and 16th centuries. Thousands died in the earthquake of 1703. The city is built on an ancient lakebed, and the soil structure amplifies seismic waves.

In 2009, a few small tremors caused locals to worry that a much bigger quake was coming. Government scientists from Italy's National Commission for the Forecast and Prevention of Major Risks were called in to weigh the risks.

After studying the situation, the scientists downplayed the possibility of a big quake, arguing that there was “no danger,” and that locals should “remain alert, without panicking.”

As the attorney for scientist Franco Barberi later explained to a reporter for *The Wall Street Journal*, the tremors did not necessarily signify an unusually risky situation.

“In a very high percentage of 980 out of 1,000 cases, seismic tremors don't evolve into a destructive quake,” he said. “That doesn't mean that in one of Italy's most seismic areas there won't be a strong earthquake.”

When a big quake did hit, on the early morning of April 6, 2009, it registered 6.3 on the Richter scale. It killed 308 people and injured 1,500. The scientists were not just blamed. They were hauled into court,

convicted and given six-year prison sentences for manslaughter. The judge went beyond the four-year sentences that the prosecutors had sought.

Scientists have never been able to predict earthquakes. Nor is it clear that a warning would have been all that helpful unless everyone agreed to abandon the town until a quake occurred—if it ever did. After all, no one could have known when the quake would hit.

This verdict cuts against what we rightfully refer to in university life as academic freedom. It was a scientific judgment based on experience and observation with which many other scientists agreed.

In the late 17th century, the Salem witch trials appealed to false popular superstitions among a relatively uneducated populace. Puritanical magistrates and ministers whipped up panic, and warned of a supernatural, satanic inspiration in their midst.

Their efforts elicited false accusations and confessions of witchcraft from among their flock. Within a few years, the absurdity of it became clear, and the credibility of those religious leaders was destroyed. As historian George Lincoln Burr put it centuries later, “The Salem witchcraft was the rock on which the theocracy shattered.”

This ruling in L'Aquila is not an exact parallel, but it represents an abuse of science not unlike the Puritans' abuse of faith.

And it will have the same damaging effect on science as seismologists and other scientists in Italy avoid making public judgments or—perhaps more likely and worse—begin exaggerating risks on purpose lest they face criminal charges later. When the warnings are real, no one will know.

We rightly criticize religious fundamentalists who reject observed scientific truths on doctrinal grounds.

But just as they harm the faith of believers, one can also harm the conduct of science by placing inordinate faith in its ability to give answers where it cannot.

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

## Letters to the Editor

### Candidate's response to pro-life question sheds light on true moral dilemma in society

The emotional storm over U.S. Senate candidate Richard Mourdock's pre-election remarks regarding the sanctity of human life in rape situations has, not surprisingly, galvanized our community and, to some extent, the larger nation.

The great moral conflict clearly derives from the large gulf between human perceptions of logic, fairness and justice, and God's larger plan.

Regarding the totally venal, despicable action of rape, God absolutely does not ordain, approve or wish such an evil action.

However, he has given all his creatures a free will and does not force obedience to his commandments or moral law.

Regarding the child conceived in rape, we must try to believe that a life created by God—even in rape—was ordained by God for reasons that only God truly comprehends.

There are, in fact, documented examples

of persons conceived in rape who have distinguished themselves in adult life.

Clearly, God's commandment that “Thou shalt not kill” must apply equally to the defenseless—and blameless—child in the womb.

In purely human terms, the psychological burden of the abused and pregnant rape victim is an unspeakable tragedy, almost incomprehensible to reconcile by any measure of earthly logic or reason.

However, if there is any sense of redemption in this terrible situation, it may be a mother's courage in carrying this special child of God to term, a moral commitment that truly celebrates the higher meaning of human life—a life with a potential known only to God.

Dr. David A. Nealy  
Greenwood

### Election letter was mean-spirited and not very Christian, Greenwood parishioner says

I am a member of SS. Francis and Clare of Assisi Parish in Greenwood. I found the letter to the editor published in the Nov. 16 edition of *The Criterion* troublesome and offensive.

To accuse fellow Catholics who voted for President Barack Obama—I was one of them—of apostasy and ignorance is mean-spirited and not very Christian.

Apostasy is an offense that is punishable by excommunication. How dare the letter writer sit in judgment? He reminds me of the Pharisees.

Also, he seems to have little knowledge of Thomas Jefferson's views on religion. Jefferson was disestablishing the

state-supported religion of Virginia. Taxes from all citizens were collected to support the Anglican churches.

The letter writer maybe should focus on the Prayer of St. Francis of Assisi before using *The Criterion* to condemn others and express his political views.

God bless all the citizens of the U.S.A., President Obama, all our elected officials and the members of the Roman Catholic Church.

Walt Aldoriso  
Greenwood

# New Jersey Catholics come together to transcend historic storm's impact

TRENTON, N.J. (CNS)—In the weeks since Hurricane Sandy waged her relentless 48-hour assault along the mid-Atlantic shoreline, carving a swath of devastation throughout and beyond the four-county Diocese of Trenton, the Catholic community has answered back in faith and solidarity.

"Priests and parishioners, first responders and volunteers, community leaders and ordinary citizens, old and young alike have reached deep into their hearts and souls to care about and for one another," Trenton Bishop David M. O'Connell said in a reflection published in *The Monitor*, diocesan newspaper.

"I believe it is the grace of our Lord Jesus Christ alive and at work in our diocese," he said about response to the need created by Sandy.

The Trenton Diocese's two shore counties—Ocean and Monmouth—suffered some of the worst devastation, mobilizing hundreds of thousands of people into relief work on behalf of the victims and bring them together to proclaim their unwavering belief that there is always hope with God.

Even as their own power was gone, communications crippled and staffs suffering staggering personal losses of homes and property, dozens of shore parishes opened their doors to serve as shelters from the storm, to share food and warmth where it could be found, and to partner with groups like the Red Cross and local fire departments to collect desperately needed items for local residents.

On Nov. 15, the diocese's Department of Pastoral Care announced it would host a "day of consolation" on Dec. 8 for those in bereavement ministry and for those affected by hurricane Sandy.

During the Nov. 17-18 weekend, at the direction of Bishop O'Connell, a diocese-wide collection was taken at all Masses to raise money for the relief effort.

After Sandy made landfall in New Jersey on Oct. 29 and swept through the Northeast, Bishop O'Connell had established a diocesan hurricane relief effort by mid-afternoon on Nov. 2.

He called for the establishment of diocesan distribution centers in parishes and Catholic social service installations to provide people most seriously impacted by

the storm with the resources they need to survive in the short-term and begin to explore what will be needed in the long-term.

As recovery efforts began, Bishop O'Connell visited as many priests and churches in the area that had become known as "ground zero" as he was permitted to during a tour escorted by the New Jersey State Police. He visited hurricane relief centers in Monmouth County and celebrated Mass on Nov. 4 at St. Rose Church for the throngs who overflowed the darkened church that day.

A day earlier, speaking from the bustling relief center at St. Benedict Church in Holmdel, Bishop O'Connell encouraged all who were struggling with the effects of the storm's devastation to remain calm and pledged the ongoing support of the Catholic community.

"God bless you. We love you and whatever we can do to help you we will," he said.

His recurring message to his people was that when they believe in God, no measure of adversity can destroy them.

In his reflection in *The Monitor*, the bishop observed, "As Catholics, we humbly drop to our



A statue of Christ is seen on Nov. 12 in front of homes destroyed by Hurricane Sandy in Union Beach, N.J. More than 100 people in the U.S. perished after the storm made landfall on Oct. 29 in New Jersey, causing an estimated \$50 billion in property damage and economic losses. It ranks as one of the most destructive natural disasters to hit the U.S. Northeast.

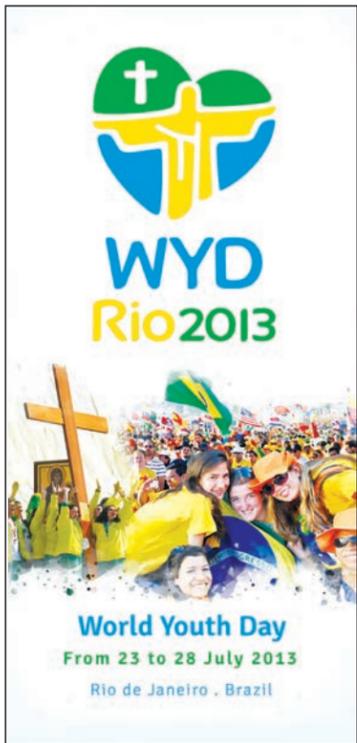
knees as we have so often done—in good times and in bad—to summon courage, to strengthen our resolve, to sustain our faith and to strive for that one, unshakable hope that God is with us and always will be—in good times and in bad."

Through it all, Bishop O'Connell has lauded the resilient spirit of the people that he met. He marveled at their willingness to

help one another, their determination to pick up the pieces and rebuild and, most importantly, their devotion to God.

(Donations can be made online at the Catholic Charities USA website at [www.catholiccharitiesusa.org](http://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.) †

# Holy Father tells young people to welcome Christ's embrace and share his love



VATICAN CITY (CNS)—When young Catholics from around the world gather in Rio de Janeiro next July, they will be under the gaze of the city's famous statue of Christ with outstretched arms, a reminder of his desire to embrace all people, Pope Benedict XVI said.

In his message for World Youth Day 2013, the pope asked young people to welcome Christ's embrace and share with others the joy of being loved by him.

In preparation for the international youth gathering on July 23-28, Pope Benedict asked young Catholics to "reread your personal history," looking at how the faith was passed down to them from previous generations.

The pope also asked them not to wait to begin the task of sharing their Christian

This is a banner ad for World Youth Day to be held in Rio de Janeiro July 23-28, 2013. Pope Benedict XVI, who will attend the international Catholic youth gathering, said the city's famous statue of Christ with outstretched arms is a reminder of Christ's desire to embrace all people.

faith with others.

"We are links in a great chain of men and women who have transmitted the truth of the faith and who depend on us to pass it on to others," he said in the message released on Nov. 16 by the Vatican.

The theme of World Youth Day 2013 is "Go and make disciples of all nations" (Mt 28:19).

"This mandate should resound powerfully in your hearts," the pope told young people.

In fact, he said, the heart has a major role to play in bringing them closer to Christ, motivating them to share his Gospel and determining the words and actions they should use in approaching others.

"Many young people today seriously question whether life is something good and have a hard time finding their way," the pope said.

Faith helps people see that "every human life is priceless because each of us is the fruit of God's love," he said. "God loves everyone, even those who have fallen away from him or disregard him."

Pope Benedict asked young Catholics to reach out with love to their questioning or

doubting peers, helping them find the hope and meaning faith brings.

As the Catholics most impacted by globalization and new technology, Pope Benedict said, young people need a special awareness and have special responsibilities in those areas.

"We are passing through a very particular period of history," he told them. "Technical advances have given us unprecedented possibilities for interaction between peoples and nations. But the globalization of these relationships will be positive and help the world to grow in humanity only if it is founded on love rather than on materialism."

"Love is the only thing that can fill hearts and bring people together," he said.

While asking the young to bring their Christian values to their social media networks and other online activities, he also cautioned them to use the media wisely.

"Be aware of the hidden dangers they contain, especially the risk of addiction, of confusing the real world with the virtual, and of replacing direct and personal encounters and dialogue with Internet contacts," he said. †

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## Events Calendar

### November 24-25

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Nativity Open House**, Sat. 4-7 p.m., Sun. 8 a.m.-1:30 p.m. and 5-7:30 p.m. Information: 317-888-2861.

### November 25

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Opening Mass for the 50th anniversary of ministry**, 11 a.m. Information: 317-291-7014.

### November 28

Columbus Bar, 322 Fourth St.,

Columbus. **Theology on Tap, "Is this the END?"** 7 p.m. Information: 812-379-9353, ext. 241, or [tracanelli@yahoo.com](mailto:tracanelli@yahoo.com).

### November 30

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

### December 1

The Village Dove, 6935 Lake Plaza Drive, Indianapolis. **Book signing, You and God: How to Build the Most Important Relationship of**

**Your Life**, Bill Paradise, author, 1 p.m. Information: 317-979-8124 or [bbparadise2comcast.net](http://bbparadise2comcast.net).

### December 2

St. Paul School, 9788 N. Dearborn Road, New Alsace. **Christmas breakfast, pictures with Santa**, breakfast 8 a.m.-12:30 p.m., pictures with Santa 9:30-11:30 a.m., free-will offering. Information: 812-623-2631 or [jstonebraker@etczone.com](mailto:jstonebraker@etczone.com).

### December 5

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**,

Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-370-1189.

### December 7

Marian University, Bishop Chartrand Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast following Mass. Information: 317-435-3447 or [HumphreyCPA@gmail.com](mailto:HumphreyCPA@gmail.com).

### December 8

Most Holy Name of Jesus Church, 89 N. 17th Ave.,

Beech Grove. **National Night of Prayer for Life vigil**, exposition of the Blessed Sacrament, prayer, rosary, meditation, readings, 8 p.m.-midnight. Information: 317-787-1730.

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.

### December 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Disalced Carmelites Secular Order**

**meeting**, noon. Information: 317-545-7681.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **49th annual Christmas concert**, 3 p.m. and 7 p.m., \$8 per person. Information: 317-787-1682 or [kdavis@holyname.cc](mailto:kdavis@holyname.cc).

### December 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Christmas party and pitch-in luncheon**, noon. Information: 317-885-5098 or [beaglered@aol.com](mailto:beaglered@aol.com). †

## Retreats and Programs

### November 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Come Away and Rest Awhile-Silent Non-Guided Day of Reflection,"** \$30 per person. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Catholic Identity and Doctrine-The Sermon on the Mount ... Becoming Beatitude People,"** session four of four, Benedictine Sister Susan Marie Lindstrom, presenter, 6:30-9 p.m., \$25 per session includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

### November 28

Oldenburg Franciscan Center, Oldenburg. **"Grieving with God,"** Franciscan Sister Olga Wittekind, presenter, 11 a.m.-noon, \$15 per session. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### November 30-December 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Advent Silent Retreat Weekend,"** Father John Mark Eitensohn, presenter. Information: 317-545-7681 or

[marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **"The Healing Power of Our Stories,"** Advent retreat, Joy Carol, presenter. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### December 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"F.B.I. Program-Faith Building Institutions,"** Mary Shaffner, presenter, evening prayer, 5:15 p.m. (optional), 6 p.m. dinner, presentation and discussion, \$30 includes dinner. Information: 317-788-7851 or [www.benedictinn.org](http://www.benedictinn.org).

### December 5

Oldenburg Franciscan Center, Oldenburg. **"Grieving with God,"** Franciscan Sister Olga Wittekind, presenter, 11 a.m.-noon, \$15 per session. Information: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

### December 7-9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Weekend Retreat for Those Who Grieve,"** Father Jim Farrell, Mary Weber and Marilyn Hess, facilitators. Information: 317-545-7681 or [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org). †

## African Mass is Dec. 2 at St. Rita Church in Indianapolis

The Archdiocese of Indianapolis' African Catholic Ministry is sponsoring an African Mass at 3 p.m. on Dec. 2 at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis.

The liturgy will feature the Global Children African Dancers, African drums, an African choir, and songs and prayers in several African languages.

Those participating in the liturgy are

encouraged to dress in African attire.

The Mass will be followed by a reception at St. Rita Parish's Father Bernard Strange Family Life Center.

For more information, call Sally Stovall at 317-269-1276 or Missionary Sister of Our Lady of Africa Demetria Smith at 317-545-6375 or send an e-mail to [Africancatholic\\_ministry@yahoo.com](mailto:Africancatholic_ministry@yahoo.com). †



## 'Warm Hearts, Warm Toes'

Brookelyn Hattabaugh, from left, Becca Hattabaugh and Becky Wilson, members of Our Lady of Providence Parish in Brownstown, pose on Nov. 11 with shoes and socks they helped collect at the parish and with the financial assistance of the Society of St. Vincent de Paul and Jackson County Ministerial Association. The parishioners worked with a local program called "Warm Hearts, Warm Toes" to give the shoes and socks to 51 Brownstown Elementary School students in need of assistance.

## Special Religious Development family Mass is set for Nov. 25

The 15th annual Special Religious Development (SPRED) Family Liturgy will take place at 2 p.m. on Nov. 25 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis.

Sponsored by the archdiocesan Office of Catholic Education's SPRED program, the liturgy is open to all, but intended especially for people with special needs or those people whose lives have been touched by someone

with special needs.

A reception will follow the Mass.

Proceeds from the collection taken up at the Mass will support the archdiocesan SPRED program.

For more information, call Kara Favata, assistant director of the Office of Catholic Education for special religious education, at 317-236-1448 or 800-382-9836, ext. 1448, or send an e-mail to [kfavata@archindy.org](mailto:kfavata@archindy.org). †

## Church damaged by tornado to be rededicated on Nov. 25

A Mass to rededicate St. Francis Xavier Church, 101 N. Ferguson St., in Henryville will take place at 9 a.m. on Nov. 25.

Bishop Christopher J. Coyne, apostolic administrator, will be the principal celebrant of the liturgy at the New Albany Deanery church.

The church is being rededicated after being damaged by a March 2 tornado that struck the southern Indiana town.

An open house at the parish will follow the Mass and conclude at noon.

From the day the tornado swept through Henryville and other nearby

communities until the present, St. Francis Xavier Parish has been a center of relief efforts to help the victims of the storm.

Father Steven Schaftlein, pastor, and the parishioners see the rededication of their church as a step in the process of rebuilding homes and businesses in Chelsea, Daisy Hill, Henryville, Holton, Marysville, Mount Mariah and Pekin.

For more information on the rededication Mass, call Father Schaftlein at 812-294-4682 or send an e-mail to him at [sschaftlei@insightbb.com](mailto:sschaftlei@insightbb.com). †



## Spell Bowl champions

Members of the Junior Spell Bowl team at St. Roch School in Indianapolis pose on Nov. 19 with members of the faculty and staff. On Nov. 10, the team won their first ever Indiana Association of School Principals Spell Bowl State Championship at Purdue University in West Lafayette, Ind. Team members are, from left in the front row, coach Mary Ann Chamberlin, Elizabeth Bradley, Catie Wallace, Molly Hollcraft, Emily Okerson, Samantha Norman, Shelby Watson, Amelia Bannister and Maddie Briggeman. Father James Wilmoth, left, pastor of St. Roch Parish, stands in the back row with Autumn Harris, Drew Gorbail, Lauren McColgan, Sabrina Noone, Raquel Ramsey, Sophia Cecil, Sam Hansen and Joe Hansen, school principal.

# Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2012 by Catholic News Service.

## Vatican II sought to proclaim the ancient faith to the modern world

By David Gibson

When the centennial of the Second Vatican Council's opening is celebrated in October 2062, how will leading thinkers of that time define its legacy?

The impact of an ecumenical council "can only be appreciated using very long-range binoculars," Archbishop Jean-Louis Brugues said in a March 2012 speech. The archbishop is archivist of the Vatican Secret Archives.

On the 50th anniversary of the council's start, Pope Benedict XVI connected the council's legacy to its desire to show that the Church's ancient faith can "continue to be lived in the present day," and "remain a living faith in a world of change."

In a homily given on Oct. 11 to the world Synod of Bishops assembly in Rome, the pope said, "During the council, there was an emotional tension as we faced the common task of making the truth and beauty of the faith shine out in our time, without sacrificing it to the demands of the present or leaving it tied to the past."

The pope commented that God's eternal presence transcends time, but "can only be welcomed by us in our own unrepeatable today."

The three-week October synod in which the pope spoke focused upon the many demands of the new evangelization. So its delegates were concerned precisely with ways of communicating faith in the 21st century.

Pope Benedict appeared to link the synod's aim with the Second Vatican Council's legacy in commenting that the 1962-1965 council sessions were "animated by a desire ... to immerse itself anew in the Christian mystery so as to re-propose it fruitfully to contemporary man."

Are there effective ways of presenting faith to contemporary women and men that facilitate understanding of it, and enable them to see faith's meaning for their actual lives?

The council had such a question on its mind, the pope suggested.

Clearly, it also was the question before the world Synod of Bishops on the council's 50th anniversary.

It is safe to predict that this question will spark important conversations in the Church even when the council is 100 years old.

Conversations can be overheard in virtually every corner of the Catholic world today about living the ancient faith "in a world of change," and proposing faith "fruitfully" so that it is welcomed in "our own unrepeatable today."

These may be conversations involving priests, members of religious orders and lay men and women about how to draw upon the gifts of the Church's young adults or how to communicate interest in a parish's mixed-marriage couples.

Conversations in faith communities may explore ways to



Pope Benedict XVI leads a meeting of the Synod of Bishops on the new evangelization at the Vatican on Oct. 9. During the synod, the pope told its participants that the Second Vatican Council was "animated by a desire ... to immerse itself anew in the Christian mystery so as to re-propose it fruitfully to contemporary man."

foster lay spirituality, assure that new immigrants feel welcome, stand alongside the poor, or express love for divorced members.

Such conversations have roots in the Second Vatican Council.

They are conversations among the Church's own people about how a response to God encompasses care for themselves and each other.

But these conversations also take account of the value in God's eyes of others beyond the faith community whose beliefs may differ or who espouse no religious faith at all.

As Pope Benedict's synod homily noted, the council fathers "opened themselves trustingly to dialogue with the modern world," comfortable doing so since "they were certain of their faith."

A number of council-rooted convictions gave rise to the kinds of conversations and dialogue now common within the Catholic community. A key council teaching here insists that holiness is a goal for all, not just for some.

"All the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the

perfection of charity," the council said in "*Lumen Gentium*," also known as the "Dogmatic Constitution on the Church" (#40).

It is not at all surprising in today's Church when people discuss their shared call to holiness, and together explore the multitude of ways this call can be lived out.

In such conversations, people express insights and ask questions, and they listen attentively and respectfully to each other.

As Archbishop Brugues said, "Vatican II wanted to put the fact of listening to others at the center of the Church, of society and ultimately of all human life."

It seems, however, that these kinds of conversations about living the faith never are completed once and for all.

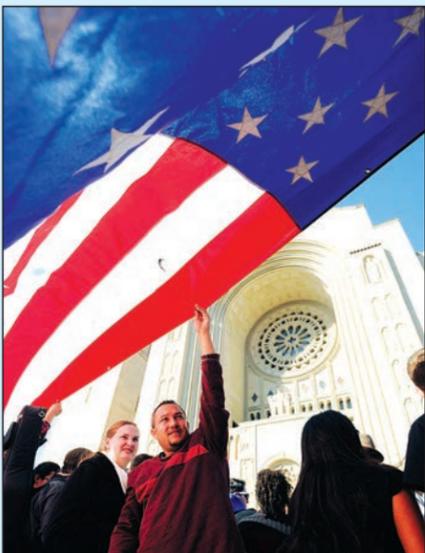
A demand always arises once again to read the signs of the times and to discern how faith can continue to be lived and communicated "in the present day," given both the obstacles and opportunities at each given moment in time.

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

## Religious liberty was an important topic during Second Vatican Council

By Robert P. Hunt

At the conclusion of the Second Vatican Council, Pope Paul VI



A man holds a large U.S. flag before an Oct. 14 Mass and Pilgrimage for Life and Liberty at the Basilica of the National Shrine of the Immaculate Conception in Washington. Religious liberty was an important topic of discussion during the Second Vatican Council.

characterized "*Dignitatis Humanae*" as "one of the greatest texts" of the council. This judgment was shared by each of his successors, including Blessed John Paul II, who consistently invoked it as one of the foundational documents of contemporary Church social teaching.

Its alternative title conveys more fully its subject matter and scope— "Declaration on Religious Freedom: On the Right of the Person and of Communities to Social and Civil Freedom in Matters Religious."

If Cardinal Joseph Ratzinger—now Pope Benedict XVI—was correct in saying that "the era we call modern times has been determined from the beginning by the theme of freedom," the declaration marks the council's critical engagement with the modern world on what the Church understands to be the most fundamental of all freedoms.

"*Dignitatis Humanae*" represents a dramatic development of the Church's understanding of the scope of religious liberty and its defense of limited, constitutional government. While acknowledging that people are bound by a moral obligation to seek the truth, it asserts that truth must "be sought after in a manner" consistent with our "dignity as persons" of reason and free will (#3).

People bear personal responsibility for the pursuit of truth and must, therefore, "enjoy immunity from external coercion," especially by the state (#4). The state has responsibility for that component of the common good that involves the maintenance of public order and peace, and it must be subordinated to the people, social groups, and "the Church and other religious communities" in pursuing the temporal common good (#6).

"The freedom of man [must] be respected as far as possible and curtailed only when and in so far as necessary" (#7). Religious freedom is not a subjective right asserted over and against religious truth, but an objective right of a person not to be coerced into religious conformity by others or by the state.

While the document engages modernity in the latter's pursuit of freedom, it does not embrace a secular individualist view of man or of what freedom entails in the area of Church-state relations. Unlike the secular individualist model of man and society, it recognizes "the social nature of man" (#3).

Rather than endorsing a privatized religiosity or a religion that is kept in the sacristy, it acknowledges that man "should give external expression to his

internal acts of religion; that he should participate with others in matters religious; that he should profess his religion in community" (#3).

Rather than erecting a wall of separation between Church and state, the declaration states that government "ought indeed to take account of the religious life of the [citizenry] and show it favor, since the function of government is to make provision for the common welfare" (#3).

Today, religious freedom is imperiled around the world, most obviously in countries that ban the practice of certain faiths. But there is also a growing tendency in the West toward the privatization of religion or the subordination of religious liberty to public policy concerns.

At such a time, "*Dignitatis Humanae*" still reminds its readers—Catholic and non-Catholic alike—of the indispensable role that religious liberty plays in a free society.

(Robert P. Hunt is professor of political science at Kean University in New Jersey and co-editor of *Catholicism and Religious Freedom: Contemporary Reflections on Vatican II's Declaration on Religious Liberty*.) †

From the Editor Emeritus/John F. Fink

## Year of Faith: The Catholic doctrine of purgatory

Many Protestant churches reject the Catholic doctrine of purgatory because, they say, there is nothing about purgatory in the Bible. Actually, the idea of praying for the dead, that they might be cleansed of the punishment due to their sins, is in the Catholic Bible. It is just not in the Protestant Bible.

The doctrine of purgatory is actually comforting. It is also widely misunderstood. Many Catholics tend to think of purgatory as a place between heaven and hell, and it's not. Purgatory is the name given to a process of purification, not to a place the soul might go to after death.

Here's how the *Catechism of the Catholic Church* explains it: "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to

enter the joy of heaven. The Church gives the name *purgatory* to this final purification of the elect" (#1030-31).

Sacred Scripture says that nothing impure will enter the kingdom of heaven (Rev 21:27). But we know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God's mercy enough to sentence himself or herself to hell. He or she is neither a great sinner nor a great saint.

If God is perfect justice, it wouldn't be right for him either to condemn that person to hell for all eternity, nor would it be right for him to just overlook those few imperfections. There must be some process of purification, and that's what we call purgatory. During this purification, every trace of sin is eliminated and every imperfection is corrected. Thus is God's justice tempered by his mercy.

The Catholic Church doesn't say when this will occur since the concept of time is meaningless in eternity. Perhaps it occurs immediately after death or in the process of dying. We don't know.

Unfortunately, some pious folklore

has made purgatory seem like a mini-hell where people spend years and years of torture and pain before finally being allowed into heaven. That, though, is not Catholic teaching.

As Blessed Pope John Paul II said on Aug. 4, 1999, "Those who live in this state of purification after death are not separated from God, but are immersed in the love of Christ."

Part of the doctrine of purgatory is our belief that we, the relatives and friends of the deceased, can assist those who have died with our prayers. This is part of the doctrine of the communion of saints that we say we believe in when we recite the Apostles' Creed.

Where is this in the Bible? Read Chapter 12 in the Second Book of Maccabees. It tells about Judas Maccabeus taking up a collection that he sent to the temple in Jerusalem to provide for an expiatory sacrifice for the sins committed by some of his soldiers who had been killed in battle. As verse 46 says, "Thus, he made atonement for the dead that they might be freed from [their] sin" (2 Mc 12:46). †

Cornucopia/Cynthia Dewes

## We can be thankful for more than the usual suspects

It's that Thankful Time again, which leads us to reflect on what we're grateful for ... or not.



Of course, we're all thankful for good health or a good job—or even just for being alive and having a job. We're thankful for our loved ones and friends, and all the usual suspects, but

how often do we consider the importance of the other gratifying facts of our lives?

One thing that I'm eternally grateful for is Vatican Council II. It seemed to me then and now that the council was a clear sign of the Holy Spirit at work in human history.

At the time, I suspected that the Church was heading down a rather narrow, exclusivist and self-righteous path involving some members who favored a kind of "imperial priesthood." It seemed to me totally alien to Christ's message.

I feared that this rigid attitude, which appeared to be purposely unaware of the world in which we actually lived, would prevent the Church from serving her mission of establishing God's kingdom here on Earth. What Vatican II proposed was definitely less dependent upon the

comfort of following rules, and thus seemed scary and uncomfortable for many members of the imperfect faithful like me.

Among other things, Vatican II and the popes who led us at the time urged more meaningful participation in the Church's mission by lay Catholics, including women. Stress was to be laid on individual conscience determining personal behavior, rather than mandatory adherence to a set of rules. The popular bad joke of that time about the laity's only duty being to "pay, pray and obey" was now obsolete.

And while I am not thankful for some of the excesses created by Vatican II's emphasis on individual spiritual responsibility, I'm hopeful that the Holy Spirit will keep on bailing us out and restoring us to the right track.

Another thing for which I've always been thankful is that I am a woman, especially a woman born in the U.S. in interesting times.

Despite all the revisionist history that prevails these days, I maintain that many women never felt like second-class citizens because they were female back in the bad old 1950s.

Considering how women are treated even today in some cultures, I'm especially grateful. I've never felt a need to dumb-down or keep still or take a

back seat because of my gender. Not only that, I actually enjoy the stuff that women supposedly do best—like loving men, having babies and even cleaning house once in a while.

Speaking of love, loving my work is another thing for which I'm very grateful.

Fortunately, since I'm an old English major along the lines of Garrison Keillor's beloved English majors, I've discovered the right business for me in writing. But even when I've had other jobs less to my liking, I always found something to enjoy about them—the people I worked with, the learning of new things, or just the satisfaction of being able to do the work.

I'm also thankful for so many things over which I have no control—like good genes and inborn optimism. And I'm grateful for the many opportunities I've been given for new experiences, widespread travel and the insights gained in meeting all kinds of people.

Perhaps most of all, I'm thankful for my faith in the good God who made it all possible. It's truly a time for Thanksgiving, and I'm so glad that the Pilgrims thought it up and made it part of our national culture.

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

Emmaus Walk/Debra Tomaselli

## Christmas is coming ... What are you waiting for?

I will never forget the year that Hurricane Charley rocked our hometown. Thanks to modern



technology, forecasters were able to predict landfall, allowing us time to prepare.

Schools and businesses closed, allowing parents and workers time to plan for the storm. Stores stayed open late,

trying to accommodate the needs of the community. Radio and television reporters chattered nonstop, suggesting ways to minimize the impending devastation.

Neighborhoods were evacuated, windows were boarded up. I raced to the local grocery store to stock up on bottled water and canned goods, and found the place teeming with frantic customers.

I hoped to purchase Dinty Moore's

beef stew or Chef Boyardee's Ravioli, but only a few random cans rolled around the shelves. Flashlights and batteries were scarce. Bread shelves were empty. Only a broken package of bottled water remained in that aisle.

Back home, I raced around the yard, picking up bicycles, potted plants and trash cans. My husband uprooted our St. Joseph statue and moved it into the garage. We helped our neighbors trim tree limbs, and they showed us how to redirect our pool pump to empty water before the rainfall. We found the family cat and brought her inside.

Then all we could do was wait.

Outside, grey clouds hovered. Eventually, the rains fell, growing in momentum and pushed by the howling winds. The electricity flickered on and off and we were left in the dark for days.

We read books, played Scrabble and practiced the ancient art of listening. Driving curfews were imposed and silenced our busy highways. Rampant power outages created an eerie

atmosphere of stillness.

We could only prepare, watch and wait.

Christmas is a reminder that we are a waiting people. It is a time of preparation.

We decorate our homes. We plan parties. We rush to purchase the perfect presents, select festive outfits and arrange holiday feasts. We give generously to those in need.

Underlying the preparations, however, is our time of waiting. We wait in anticipation for the joys of Christmas morning. We wait to reunite with distant family and friends. We wait to enjoy the banquet.

Waiting is a good thing.

For it is in these days that we can return to a quiet place away from the frenzy. It is in these days that we pause to remember the reason for the celebrations. It is in these days that we rediscover the wonders of his love.

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

Coming of Age/Erick Rommel

## Finding similarities in a world of difference

When it comes to comparisons, it would be hard to find two people more different than Katy Fetters and Malala Yousufzai.



Katy is a college sophomore attending Soka University in California. Malala is a 14-year-old from Pakistan. Beneath these differences are two young women who refuse to be told what can't be done.

Katy was born prematurely. Doctors said her twin sister, Sara, would be healthy, but they diagnosed Katy with cerebral palsy and said she would never walk or talk. She has spent her entire life proving them wrong.

Her determination was evident from a young age. Cerebral palsy makes it difficult for Katy to control the left side of her body. When her sister started walking, Katy lacked the motor skills. She dragged herself using her arms before gaining the strength necessary to take her first steps.

By the time she was 8, Katy was playing youth soccer and by middle school she was on her school's cross country team. She wasn't fast, but she always kept pace with the middle of the pack. Her secret? A lesson she learned playing soccer—don't outrun, outsmart.

Malala learned similar lessons as a child. Her father is a poet. He owned the school that she attended until fifth grade. That's when the Taliban took control of her part of Pakistan, closing all girls' schools. They turned hers into a military bunker.

Malala's life was at risk, not only because her father's beliefs were different from the Taliban's, but also because she chose to stand up for herself. She appeared in a documentary that followed her during her final day at school.

She met with President Barack Obama's representative to Pakistan. She appeared on CNN telling the world that she and other girls like her had a right to education.

For her efforts, Malala received the International Children's Peace Prize. She knew her activism came with risk. The Taliban frequently killed the opposition, leaving decapitated bodies in Malala's town square. Still, she remained determined. When the Taliban lost control of her town, she resumed her education.

She was returning home from school in early October when Taliban gunmen stopped the van she was riding in and shot her in the head.

It is hard to see the similarities between this 14-year-old political dissident and a 20-year-old college student with cerebral palsy. But they are united by the belief that obstacles should never prevent dreams.

It would have been easy for Malala to decide education wasn't worth the risk. Katy could have chosen not to push her body to its limit. However, if you always choose the simple path, how will you learn what you can accomplish?

Katy never considered herself inspirational, but is learning otherwise. Three years ago, she created the website [www.teencerebralpalsy.com](http://www.teencerebralpalsy.com). It gets thousands of page views every week from readers around the world. She provides guidance to those facing obstacles she has already overcome.

Malala is inspirational in a different way. She is a lone voice standing up for rights that many take for granted. Now, she will provide inspiration in a different way. It is early in her recovery process, but doctors are hopeful that she will recover.

When she leaves the hospital, Malala will need to learn how to live a normal life again. It won't be easy, but she has never backed down before. I have no doubt that she will begin by metaphorically dragging herself by the arms before she once again learns how to walk.

That's how Malala and Katy, and countless others just like you, have far more in common than you realize.

Never let yourself believe anything different.

(Erick Rommel writes for Catholic News Service.) †

Feast of Christ the King/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Nov. 25, 2012

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year.



As it looks back through the days and months of 2012, it gives thanks for salvation achieved in Christ the Lord.

He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.

The Book of Daniel supplies the first reading.

When this book was written, God's people were experiencing many trials.

The book includes a certain literary exaggeration among its techniques, impressing upon readers the depth of the troubles being faced by God's people at this time, but also dramatizing God's redemption and protection. God subdues every evil force.

In this reading, a certain unnamed representative of God appears. He is identified by his title as the "Son of Man." However, he is not always eagerly received. Still, his forbearance clearly is a model to follow. He will prevail.

In the New Testament, Jesus was called the "Son of Man."

For its second reading, the feast's liturgy looks to the Book of Revelation.

Of all the New Testament books, none is as dramatic and indeed as mysterious as the Book of Revelation.

The reading is straightforward and bold, leaving no question as to its message. The message simply is that Jesus—the holiest and the perfect—has risen from the dead, rules the world, and vivifies with eternal life and strength all those who love God.

Jesus has no equal. He has no substitute. His way is the only way. His example alone is worth imitating. He gives life. He is victorious.

St. John's Gospel furnishes the last reading.

It is a bittersweet reading for this great, joyous feast.

In this scene, Pontius Pilate, the Roman governor of the Holy Land, which was

called "Palestina" at the time of Jesus, goes immediately to the heart of the charge against Jesus.

Is Jesus a king? Does he rival the mighty emperor of Rome? Jesus replies by referring to a reality that is very different from what Pilate has in mind.

Pilate is interested in the political and social stability of the Roman Empire. Jesus is speaking of a kingdom much more profound—that of human hearts, an eternal kingdom.

Jesus affirms kingship. He is indeed the king, anointed by God to bring all people back to the Father in heaven.

He is the sole provider of everlasting life. He gives peace of mind and heart, and strength of purpose. He provides direction. He is the Lord.

## Reflection

Even in this country, people have an image of kingship, although it may not be clear. It is not about sheer power, but rather inspiring patriotism and high ideals. Or at least that is what the modern European monarchies are about.

Jesus is our king. Perfect, holy, good and generous, the Lord alone gives everlasting life. No power can wrest this life away from those who earnestly love the Lord. His example alone is worth following.

Last June, Great Britain celebrated Queen Elizabeth II's 60th year on the throne.

She grew into adulthood during the Second World War when her parents, the late King George VI and Queen Elizabeth, were examples of the highest national and human values. They inspired the people, and their inspiration uplifted British hearts.

In the war's darkest days, rumors circulated that the king and queen or certainly their daughters would flee to the safety of Canada.

Once, a man shouted at the present queen's mother, "Are you going to Canada?"

Her mother turned and—in her legendary poise and quickness of thought—said, "My daughters will not go without me. I will not go without the king. And the king? The king? The king will never, ever leave you!"

The royal family's steadfastness bolstered the will of the British people to endure anything they might have to face in wartime.

Christians can be reassured that Christ the King will never, ever leave us. †

## Daily Readings

Monday, Nov. 26  
Revelation 14:1-3, 4b-5  
Psalm 24:1-6  
Luke 21:1-4

Tuesday, Nov. 27  
Revelation 14:14-19  
Psalm 96:10-13  
Luke 21:5-11

Wednesday, Nov. 28  
Revelation 15:1-4  
Psalm 98:1-3, 7-9  
Luke 21:12-19

Thursday, Nov. 29  
Revelation 18:1-2, 21-23;  
19:1-3, 9a  
Psalm 100:1b-5  
Luke 21:20-28

Friday, Nov. 30  
St. Andrew, Apostle  
Romans 10:9-18  
Psalm 19:2-5  
Matthew 4:18-22

Saturday, Dec. 1  
Revelation 22:1-7  
Psalm 95:1-7  
Luke 21:34-36

Sunday, Dec. 2  
First Sunday of Advent  
Jeremiah 33:14-16  
Psalm 25:4-5, 8-10, 14  
1 Thessalonians 3:12-4:2  
Luke 21:25-28, 34-36

## Question Corner/Fr. Kenneth Doyle

### Congregation holding hands during the Our Father is not addressed in rubrics

Most of the parishioners at our current parish hold hands during the Our Father, and then raise their hands when saying, "The kingdom, the power and the glory are yours now and forever."



At our previous parish, a priest had said that this was not to be done, and that only the priest should raise his hands. Is there a correct method on this or does it depend on the parish and the local priest's preference? (Davenport, Iowa)

With respect to the recitation of the Our Father during Mass, the current "General Instruction of the *Roman Missal*" speaks only to the gesture of the priest, not the congregation.

After introducing the prayer "with hands joined," says the general instruction, the priest then pronounces the Our Father "with hands extended" (#152). Since the guidelines are silent as to what the laity does during the prayer, some may argue that the priest can invite the congregation to join hands as a sign of their communion in faith.

But I would disagree. My experience tells me that some people feel a certain uneasiness about holding hands so I don't think the priest has a right to introduce the practice when the liturgical guidelines do not call for it.

Late in 2011, following the introduction

of the new translation of the *Roman Missal*, Bishop Roger J. Foys of Covington, Ky., made things quite clear for the people of his diocese.

In an instruction that he issued clarifying the gestures and postures at Mass, Bishop Foys said of the recitation of the Our Father, "Only the priest is given the instruction to 'extend' his hands. ... No gesture is prescribed for the lay faithful in the *Roman Missal*, nor the 'General Instruction of the *Roman Missal*.' Therefore, the extending or holding of hands by the faithful should not be performed."

The practice of the congregation's holding hands during the Lord's Prayer was evidently an accretion that crept into some Catholic liturgies during the 1970s.

Many commentators believe it had its origin in Protestant worship. In 1975, commenting on the practice, the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments did not forbid the holding of hands, but said "it is a liturgical gesture introduced spontaneously but on personal initiative. It is not in the rubrics."

The wisest course would seem to be this: If members of the congregation decide to hold hands during the Our Father, they should be permitted to, but the priest should not suggest it.

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

## My Journey to God

### He Wills You



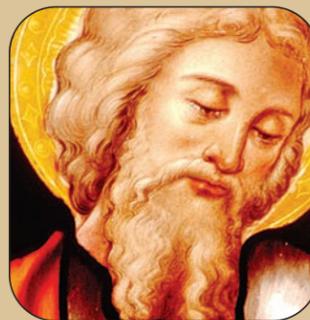
God's dwelling in the human heart is a sacred place indeed, and the Heart of hearts bids your love so He can serve your needs.

He reaches down to lift you up, and is waiting for your hand. He never loses patience for love is His command.

Your Father mightily safeguards your soul, but the final choice belongs to you. Remember, His love is a holy treasure, and He wills you ... be faithful and be true!

By Gayle Schrank

(Gayle Schrank is a member of St. Mary Parish in Navilleton. Auxiliary Bishop Alberto Rojas of Chicago prepares to lift the monstrance during Benediction at a Sept. 26 candlelight vigil near the Albany Medical Surgical Center, Family Planning Associates, in Chicago to launch the global pro-life campaign 40 Days for Life. The campaign seeks to educate people about the consequences of abortion through 40 days of prayer, fasting and community outreach.)



Andrew  
first century  
November 30

In the synoptic Gospels, Andrew is a Galilean fisherman grouped with his brother, Peter, and with James and John in the inner circle of Apostles. In John's Gospel, he is the disciple of John the Baptist, who is the first to follow Jesus and who brings his brother to the Lord. Many traditions about Andrew come from the apocryphal second-century Acts of Andrew, which depicts him as a zealous missionary in the Black Sea region who is crucified—tied to an X-shaped cross—by the Roman governor. Some early Church historians also said he evangelized in Greece and Asia Minor. He is the patron saint of Scotland, Russia, Greece and those who fish for a living.

CNS Saints

# 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.

**BELL, Lesa Karen (Beedie)**, 53, St. Vincent de Paul, Bedford, Nov. 7. Wife of Mike Bell. Mother of Lindsey Terrell. Stepmother of Logan Bell. Sister of Janna Abell, Debbie Gratzler and Mike Beedie. Grandmother of two.

**BERRY, Raymonde Juliette**, 86, St. Luke the Evangelist, Indianapolis, Nov. 5. Mother of Christina Martzall and Elsie Mae Green. Sister of Georgette Petit, Dedee Varielle, Claudette and Yvonne Gervais. Grandmother of three. Great-grandmother of two.

**BOOK, Karen M.**, 53, St. Mary-of-the-Knobs, Floyd County, Nov. 8. Mother of Mandy Shireman, Jason, Kevin and Richard Book. Sister of Rhonda Herley, Sherry Ott, Victoria and Andrew Krueger Jr. Grandmother of seven.

**BRAND, Albertha D.**, 90, St. Agnes, Nashville, Nov. 4. Mother of Phyllis and Sharon Kirts, Jennifer, John, Michael and Terrance Brand. Grandmother of 11. Great-grandmother of 15. Great-great-grandmother of two.

**BURGET, Frances (Tennis)**, 73, St. Benedict, Terre Haute, Nov. 3. Mother of Anne Burget-Clement and Polly Knight. Grandmother of five. Step-grandmother of one. Great-grandmother of two.

**COONS, Cecelia Rose**, 90, Our Lady of the Most Holy Rosary, Indianapolis, Sept. 28. Mother of Josephine Hill, Jacqueline Coons-Nicely, James and John Coons. Sister of Lena Barrett. Grandmother of nine. Great-grandmother of eight.

**FELDMAN, Michael**, 72, St. Gabriel the Archangel, Indianapolis, Nov. 3. Husband of Patricia Feldman. Father of

Kristine Doty, Kathy Newkirk and Michele Nitishin. Brother of Linda Cooper and Marsha Ferer. Grandfather of five.

**GLENN, Fairy F.**, 86, St. Barnabas, Indianapolis, Nov. 1. Mother of Mary O'Dell, Judith Riemann and Michael Glenn. Sister of Alberta LaFever. Grandmother of eight. Great-grandmother of 17. Great-great-grandmother of one.

**GUTZWILLER, Dolores M.**, 87, Holy Family, Oldenburg, Nov. 10. Mother of Cindy Leising, Donna Nickerson, David, John, Mark, Ronald and Tony Gutzwiller. Grandmother of nine. Great-grandmother of five.

**HOFF, Romilda B.**, 84, St. Louis, Batesville, Nov. 12. Mother of Nancy Fischmer, Carol Niese, George and Herbert Hoff. Sister of Carl Haas. Grandmother of nine. Great-grandmother of 11.

**JACKSON, Mary (Gooderson)**, 97, St. Lawrence, Lawrenceburg, Nov. 6. Aunt of several.

**KAZMIERZAK, Ida**, 87, St. Thomas More, Mooresville, Nov. 1. Wife of Benedict Kazmierzak. Mother of Denise and Paul Kazmierzak. Grandmother of three.

**KELLY, Howell M., Sr.**, 66, Sacred Heart of Jesus, Jeffersonville, Oct. 23. Husband of Dorothy Kelly. Father of Mary Kelly-Herman, Veronica Prechtel, Adam, Bryan, Howell Jr. and Richard Kelly. Brother of Georgellen, Jane, Benjamin and Richard Kelly. Grandfather of 12.

**KIMBLEY, Leona C.**, 84, Sacred Heart of Jesus, Indianapolis, Oct. 31. Mother of Linda Coy, Brenda Reinking, Bruce, Dean, George and Gus Kimbley. Grandmother of 23. Great-grandmother of 23.

**KLOTZBIER, Ralph**, 92, St. Gabriel the Archangel, Indianapolis, Nov. 4. Husband of Beatrice Klotzbier. Father of Martha Freije, Kathleen Tucker and Richard Klotzbier. Grandfather of six. Great-grandfather of 14. Great-great-grandfather of one.

**KNABLE, Edmund**, 78, St. Mary, New Albany, Nov. 4. Husband of Ann Knable. Father of Tammy Gibson,

Denise Konkle, Diane Lilly and Donna Resch. Brother of Henrietta Huber, Winnona Lynch and Mary Ann Woods. Grandfather of eight.

**MARLEY, Glenda A.**, 73, Our Lady of the Greenwood, Greenwood, Nov. 1. Wife of Jack Marley. Mother of Michelle Malina, Kent and Kirk Marley. Daughter of Donald and Crystal Spaulding. Sister of Janice O'Neill. Grandmother of seven.

**McVEY, Michael F.**, 69, St. Malachy, Brownsburg, Oct. 31. Husband of Joan McVey. Father of Shawn McVey. Brother of Mary Patricia Barnes and Charles McVey.

**O'NEIL, Jean A. (Sohm)**, 72, St. Anthony of Padua, Clarksville, Oct. 31. Mother of Michael, Stanley and Thomas O'Neil. Sister of Joyce Thompson, Bob, Kenny and Steve Sohm. Grandmother of four. Great-grandmother of four.

**OSELLA, Louie A.**, 98, St. Benedict, Terre Haute, Nov. 10. Husband of Martha (Johnson) Osella. Uncle of several.

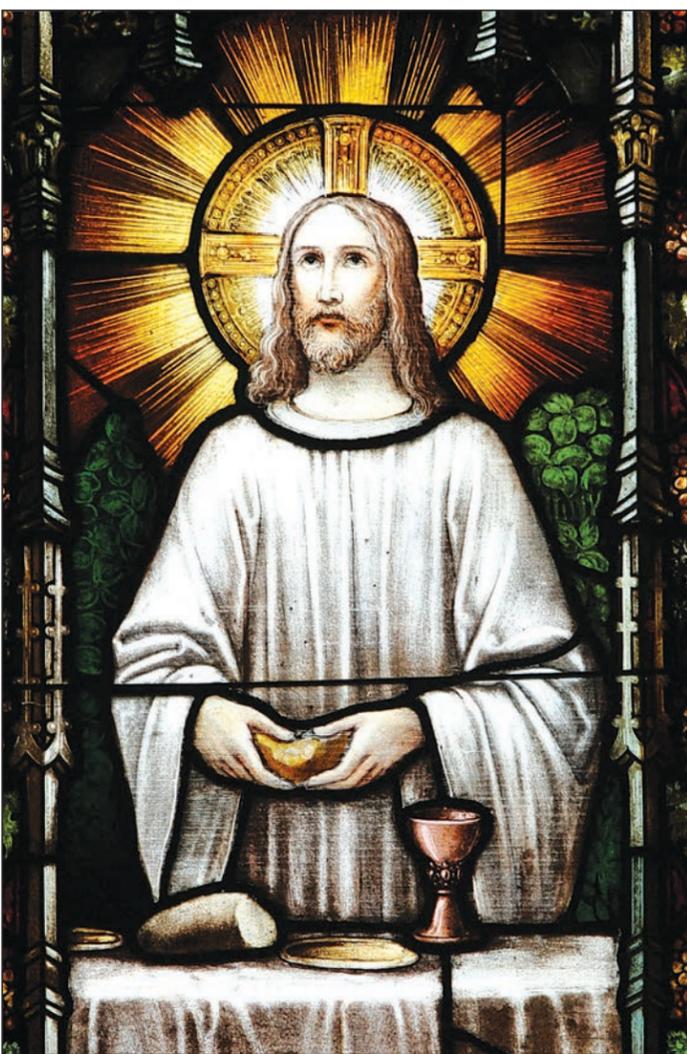
**PAPPAS, Thomas Elmer, Sr.**, 81, Holy Spirit, Indianapolis, Sept. 26. Husband of Helen Pappas. Father of Thomas Jr. and Anthony Pappas. Grandfather of four. Great-grandfather of two. (correction)

**PARISH, Richard A.**, 92, St. Mary, Rushville, Nov. 9. Husband of Amelia Parish. Father of Cindy Hall, Pete Steele and David Parish. Grandfather of six. Great-grandfather of one.

**RAKE, Patricia A. (Sammons)**, 72, St. John the Baptist, Starlight, Nov. 4. Stepmother of Paula Andres, Diane Martin, Marilyn Rowan, Terri Sprigler and Mark Rake. Sister of Betty Dooley, Nancy Doutaz, Lona Parr, Tammie Vitt and Dan Sammons. Step-grandmother of 17. Step-great-grandmother of 13.

**ROBBINS, Russell, Jr.**, 71, St. Malachy, Brownsburg, Nov. 1. Father of Shawna Thomas, Janalyn, Shannon and Jason Robbins. Brother of Ann Jones and Donald Robbins. Grandfather of two. †

# Christ the King



Christ's supper at Emmaus is depicted in a stained-glass window at the Basilica Church of the Sacred Hearts of Jesus and Mary in Southampton, N.Y. Christ the King Sunday is celebrated by the Church on Nov. 25 this year.

## Benedictine Sister Ann Janette Gettelfinger was a founding member of monastery in Beech Grove

Benedictine Sister Ann Janette Gettelfinger, formerly Sister Cordula, died on Nov. 4 at St. Paul Hermitage in Beech Grove. She was 76.

The Mass of Christian Burial was celebrated on Nov. 8 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

She was born on April 2, 1936, in Plymyra, Ind.

Sister Anne Janette entered Monastery Immaculate Conception in Ferdinand, Ind., in 1951, and made her perpetual monastic profession in 1956.

She became a founding member of Our Lady of Grace Monastery in 1960.

Sister Ann Janette ministered as a teacher at Catholic schools in the Archdiocese of Indianapolis and Diocese of Evansville.

She also served as a pastoral associate at

St. Martin Parish in Yorkville and St. Paul Parish in New Alsace.

Sister Ann Janette also ministered as a receptionist at the Archbishop O'Meara Catholic Center in Indianapolis as well as at the monastery and Benedict Inn Retreat and Conference Center in Beech Grove.

She also helped with social services at St. Paul Hermitage.

Surviving are a brother, Frank Gettelfinger of Taylor Mill, Ky.; and four sisters, Carol Chappel of Franklin; Jeane Krejci of Lincoln, Neb.; Thelma Lewis of Saline, Mich.; and Benedictine Sister Norma Gettelfinger of Beech Grove; as well as many nieces and nephews.

Memorial gifts may be sent to the Retired Sisters' Fund, Sisters of St. Benedict, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †

## Our Lady of Fatima Retreat House

YEAR OF FAITH 2012

# Sounds of Providence

### December 10, 2012

### Annual Advent Dinner and Concert

### at Fatima Retreat House

*Sounds of Providence*, a 26 member, select mixed chamber choir from St. Theodore Guerin High School will perform for our annual Advent Dinner & Concert.

This dedicated group of servant-leaders rehearses 5 days a week before classes begin at Guerin Catholic, studying and performing a wide variety of repertoire. They receive frequent requests to perform off campus for many different types of events. We are pleased to welcome *Sounds of Providence* to Fatima!

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\$40 per person

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SINCE 1883

# Angels of Grace Awards honor three inspirational women

By Mary Ann Garber

Giving thanks to God by serving others.

Three central Indiana women whose lives are inspirational examples of love and charity do just that in countless ways.

They were honored recently for their courage, dedication and generosity by the Sisters of St. Benedict of Our Lady of Grace Monastery as part of a fundraiser for their Benedict Inn Retreat and Conference Center ministry in Beech Grove.

During the fifth annual Angels of Grace Awards luncheon on Sept. 29—the feast of the archangels Gabriel, Raphael and Michael—the Benedictine sisters recognized Our Lady of the Greenwood parishioner Jo Ann Moore of Greenwood, St. Roch parishioner Bonnie Schott of Indianapolis and Carmel United Methodist Church member Sally Schrock of Carmel, Ind., for their distinguished volunteer service to area churches and communities.

“There is no question that love makes the world go around,” said Benedictine Sister Carol Falkner, director of the Benedict Inn Retreat and Conference Center.

“Today is a day to celebrate all the angels in your lives who have shared their love with you,” Sister Carol said, “and all the times that you have taken the opportunity to be an angel bringing love to another.”

The sisters are grateful for your support of their retreat ministry, she told more than 400 guests at the awards luncheon and style show.

“You help us to bring love to the many people that come to our retreat and conference center,” Sister Carol said. “Be assured that each of you is an angel bringing love to our world, and we thank you.”

An Indianapolis Metropolitan Police Department sergeant, Moore received the Angel Gabriel Award from the sisters for her faith-filled examples of forgiveness, compassion and generosity in the days following her son’s murder.

Moore and her husband, Spencer, both IMPD officers, lost their son, David, also a policeman, when he was shot in a

senseless act of violence during a routine traffic stop on Jan. 26, 2011.

Their lives changed forever on that tragic day, but their faith in God, belief in the goodness of people and commitment to preserving their son’s memory have guided their actions since his death.

They donated their son’s vital organs so that people in need of transplants might have the gift of life then established the David S. Moore Foundation in support of his favorite causes.

Even in the midst of their heartbreaking loss, they responded with Christian compassion and forgiveness by requesting that repeat offender Thomas Hardy be sentenced to life in prison without parole rather than the death penalty after he was convicted of killing their son.

Wiping away tears, Moore joked that she should always carry tissues.

“I miss that boy something terrible,” she said. “... After losing David, I didn’t think I would be able to carry on. But the Holy Spirit and David helped me. There were so many God signs. There are angels among us. It’s true. It’s just beautiful.”

A graduate of the sisters’ former Our Lady of Grace Academy in Beech Grove, Moore said she is “fulfilling my destiny because of what the [Benedictine] teachers taught me. ... I wrote Mr. Hardy a letter [and told him] that I truly forgive him.”

The mother of nine grown children and a son in heaven, Schott epitomizes “the perfect volunteer” for her tireless efforts to help people in need for 39 years.

Schott received the sisters’ Angel Raphael Award because she always says “yes” when asked to assist others, and is a wonderful witness to Christian generosity of self, talent and time.

“I want to say thank you,” she said. “Oh, gosh! It’s hard to talk without crying. ... God, in his infinite wisdom, knew that I would need a lot of help in life so he started me out at [the former] Sacred Heart School and [former] Sacred Heart-Kennedy High School [in Indianapolis]. ... Then he put me in St. Roch Parish with my husband, Joe.”

Insisting that she is “just the



Angels of Grace award recipient Sally Schrock, left, a member of Carmel United Methodist Church in Carmel, Ind., and founder of Second Starts, poses for a photo with award recipients Bonnie Schott of St. Roch Parish in Indianapolis and Indianapolis Metropolitan Police Department Sgt. Jo Ann Moore, a member of Our Lady of the Greenwood Parish in Greenwood, after the fifth annual Benedict Inn Retreat and Conference Center fundraiser on Sept. 29 at Primo Banquet Hall in Indianapolis. The luncheon, style show and awards program were presented by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove as a way to honor women who help others through distinguished volunteer service that benefits their church and community.

Holy Spirit’s middle man,” Schott said, “I thank all of you who have been called [for help] and said ‘yes.’ ... I want to encourage you to keep giving of yourself. It’s not because of me. It’s because the Holy Spirit puts that love in your heart. Don’t hang on to things. Share it all with others. ... It’s amazing what even a smile will do.”

Schott accepted the volunteer award “for all the people that help me to help others. I appreciate it.”

The founder of Second Starts, which is based at Carmel United Methodist Church, Schrock received the sisters’ Angel Michael Award for helping homeless people begin new lives with donations of household items ranging from lamps, dishes, silverware, sheets, towels, brooms and other necessary supplies that make a house a home.

Her energy, drive and compassion during

the past decade have helped hundreds of impoverished people move into homes filled with basic household supplies that many people take for granted, but poor people cannot afford to buy.

“I couldn’t run Second Starts without the 20 or so volunteers that are with me every day,” Schrock said. “... We started this [ministry] 10 years ago, and we currently serve 20 to 25 families every single week.”

She delivers the donated housewares to people that experience a housing crisis, but are able to find safety and security in a new location. That might mean traveling to a high-crime neighborhood to help an impoverished family.

“It’s about seeing my brother and sister in need,” Schrock said, “and offering them justice by giving them extra things that we have [at Second Starts] that they need. ... It’s the right thing to do.” †

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# Nativity story's significance continues to unfold, pope writes

VATICAN CITY (CNS)—The Nativity story, like the whole story of Christ, is not merely an event in the past, but has unfolding significance for people today with implications for such issues as the limits of political power and the purpose of human freedom, Pope Benedict writes in his third and final volume on the life and teachings of Jesus.

*Jesus of Nazareth: The Infancy Narratives* is only 132 pages long, yet it includes wide-ranging reflections on such matters as the significance of the virgin birth, and the distinctive views of nature in ancient pagan and Judeo-Christian cultures.

The book was formally presented at the Vatican on Nov. 20, and was scheduled for publication in English and eight other languages in 50 countries on Nov. 21.

In the book, Pope Benedict examines Jesus' birth and childhood as recounted in the Gospels of Sts. Matthew and Luke. His interpretation of the biblical texts refers frequently to the work of other scholars and draws on a variety of academic fields, including linguistics, political science, art history and the history of science.

The book's publication completes the three-volume *Jesus of Nazareth* series, which also includes *From the Baptism in the Jordan to the Transfiguration* (2007) and *Holy Week: From the Entrance into Jerusalem to the*

*Resurrection* (2011).

Jesuit Father Federico Lombardi, Vatican spokesman, said at the Nov. 20 book launch that the three books are the "fruit of a long inner journey" by Joseph Ratzinger, whose personal views they represent. While much of what the pope says is accepted Catholic dogma, the texts themselves are not part of the Church's magisterium and their arguments are free to be disputed, Father Lombardi said.

In his new book, the pope argues that Matthew and Luke, in their Gospel accounts, set out to "write history, real history that had actually happened, admittedly interpreted and understood in the context of the word of God."

The pope calls the virgin birth and the resurrection "cornerstones" of Christian faith since they show God acting directly and decisively in the material world.

"These two moments are a scandal to the modern spirit," which expects and allows God to act only in ideas, thoughts and the spiritual world, not the material, he writes. Yet, it is not illogical or irrational to suppose that God possesses creative powers and power over matter, otherwise "then he is simply not God."

The pope enriches the Gospel accounts with personal reflections as well as questions and challenges for his readers.

For example, considering the angel's appearance to the shepherds, who then "went with haste" to meet the child Savior, the

pope asked, "How many Christians make haste today, where the things of God are concerned?"

Pope Benedict examines the political context of the time of Jesus' birth, which featured both the so-called "*Pax Romana*"—the widespread peace brought by the Roman emperor Caesar Augustus—and King Herod's thirst for power, which led to the slaughter of the innocents.

"Pax Christi is not necessarily opposed to Pax Augusti," he writes. "Yet, the peace of Christ surpasses the peace of Augustus as heaven surpasses Earth."

The political realm has "its own sphere of competence and responsibility." It oversteps those bounds when it "claims divine status and divine attributes," and makes promises it cannot deliver.

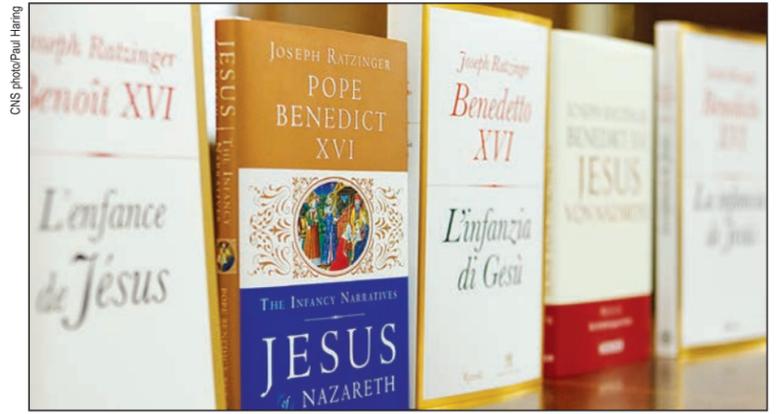
The other extreme comes with forms of religious persecution when rulers "tolerate no other kingdom but their own," he writes.

Any sign God announces "is given not for a specific political situation, but concerns the whole history of humanity," he writes.

The pope writes that the Three Wise Men symbolize the purification of science, philosophy and rationality.

"They represent the inner dynamic of religion toward self-transcendence, which involves the search for truth, the search for the true God," the pope writes.

The pope also argues that the star of Bethlehem was a true celestial event.



The English version of Pope Benedict XVI's new book, *Jesus of Nazareth: The Infancy Narratives*, is seen among copies in other languages during a press conference for the release of the book to journalists at the Vatican on Nov. 20. The book is the third and concluding volume of his work, *Jesus of Nazareth*. It was released to the public on Nov. 21 in 20 languages.

It "seems to be an established fact," he writes, that the conjunction of Jupiter and Saturn happened in 7-6 B.C., which "as we have seen is now thought likely to have been when Jesus was born."

A key topic in the book is the role of human freedom in God's divine plan for humanity.

"The only way [God] can redeem man, who was created free, is by means of a free 'yes' to his will," the pope writes. It is precisely "the moment of free, humble yet magnanimous obedience," such as Mary and Joseph showed when listening to God, "in which the loftiest choice of human freedom is made."

Jesus, too, in his human freedom, understood he was

bound to obedience to his heavenly father even at the cost of his earthly life.

The missing 12-year-old, rediscovered by an anxious Mary and Joseph in the Temple, was not there "as a rebel against his parents, but precisely as an obedient [son], acting out the same obedience that leads to the Cross and the Resurrection," the pope writes.

Jesus' birth, life, death and resurrection is a story filled with contradiction, paradox and mystery, the pope writes, and "remains a sign of contradiction today."

"What proves Jesus to be the true sign of God is he takes upon himself the contradiction of God," Pope Benedict writes. "He draws it to himself all the way to the contradiction of the Cross." †

## What was in the news on Nov. 23, 1962? Controversy over the Council's draft on revelation and musing on how youths have lost their nerve

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. 23, 1962, issue of *The Criterion*:

- **Council's draft text on revelation feared possible blow to unity**

"VATICAN CITY—The ecumenical movement, which aims at eventual reunion of the Christian churches, has come under direct examination at the Second Vatican Council for the first time.



The council Fathers' debate at their 23rd general session centered on expressions in a draft text concerning divine revelation. Some speakers

maintained that as it stood, the text would tread unnecessarily on non-Catholic sensibilities. One council Father, speaking on behalf of the Secretariat for Promoting Christian Unity, pointed up the problems

which an inflexible and highly scholastic formulation of Catholic teaching on revelation might create for the unity movement."

- **At interfaith meeting: Stress Catholic stand on religious freedom**
- **Opposing viewpoints: Two concepts of council's work seen in revelation discussion**
- **Groundbreaking set for St. Gabriel Parish**
- **Four missionaries arrested in Sudan**
- **Social issue dialogue urged among churchmen**
- **Council Fathers may visit Holy Land**
- **Seeks greater unity: Lutheran minister voices council hopes**
- **Belgian bishops stress principles in baby case**
- **Hits civic apathy of Catholics**
- **Asks 12-years' school plan**
- **First Mass in 325 years**
- **Divorce picture draws criticism**
- **Tells why youth has lost its nerve**

"MINNEAPOLIS, MINN.—The modern young person has lost his nerve because society has lost its religious faith, [Rev. Andrew Greeley] a Catholic priest-sociologist

and author, told an audience here at the University of Minnesota. ... There have been all kinds of excuses for the failures of religious faith, the priest said, but for most Christians it has been the disregard of the Gospel message to restore all things to Christ. ... Father Greeley said there is one small cause for hope for man: 'Western man can go no farther down the road to nothingness; if there is to be a reaction, a swing of the pendulum, it will be toward the search for meaning.' "

- **Schools drop grade system**
- **Peril seen in speed-reading**
- **Encyclical seen antidote to virus of frustration**
- **Relation of religion to life seen in council**
- **Protestant doctrines of the laity clarified**
- **Foreign students enjoy some Hoosier hospitality**
- **Ohio teacher policy seen blow to Catholic schools**
- **Questions moral impact: People are runners-up to 'things' in science, Fr. Hesburgh charges**
- **Haiti expels three clerics**

(Read all of these stories from our Nov. 23, 1962, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

## INSTALLATION

continued from page 1

communities and civic leaders will be taking part in the installation Mass.

At 5 p.m. on Dec. 2, a Solemn Evening Prayer for the First Sunday of Advent will be prayed at SS. Peter and Paul Cathedral in Indianapolis.

Like the installation Mass, seating for it is also by invitation only. Bishop Christopher J. Coyne, apostolic administrator, will be the homilist.

Participating in this liturgy will be guests of Archbishop Tobin, archdiocesan clergy and parish life coordinators, religious priests living and ministering in central and southern Indiana, other members of the men's and women's religious communities in the archdiocese, and representatives of Catholic groups and fraternal organizations that have a special relationship with the archdiocese.

During the Dec. 2 liturgy, Archbishop Tobin's miter, crosier, ring and pectoral cross will be blessed.

Other events connected to Archbishop Tobin's installation are open to the public.

"A Mission of Prayer: A Year of Faith with Archbishop Tobin" will take place on Nov. 30 and Dec. 1 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood.

Although the event is geared especially for archdiocesan youths and young adults, Catholics of all ages are welcome to attend.

Exposition and eucharistic adoration will begin at 7 p.m. on Nov. 30 and continue until 3 p.m. on Dec. 1. A holy hour with praise and worship music and witness talks will take place from 7 p.m. to 8 p.m. on Nov. 30.

A holy hour for vocations organized by the archdiocesan vocations office and seminarians will take place from 11 a.m. to noon on Nov. 30. At noon,

Bishop Coyne will lead the praying of the "Angelus," and offer a reflection on Mary and the vocation to do God's will.

A light lunch will follow in Madonna Hall. A rosary rally organized by the Archdiocesan Youth Council will take place from 2 p.m. to 2:45 p.m. followed by praise and worship music from 3 p.m. to 3:45 p.m.

Archbishop Tobin will be the principal celebrant of a 4 p.m. Mass on Dec. 1 for the First Sunday of Advent.

On Dec. 12 at a time and place in the archdiocese to be determined, Archbishop Tobin will celebrate a Mass for the feast of Our Lady of Guadalupe.

In late January and early February, Archbishop Tobin will visit each of the archdiocese's 11 deaneries. The time, dates and places of these events have yet to be determined.

Catholics across central and southern Indiana will have an opportunity to meet Archbishop Tobin at these events. †

## MARRIAGE

continued from page 1

Western countries there is a widespread tendency to modify the classic vision of marriage between a man and woman, or rather to try to give it up, erasing its specific and privileged legal recognition compared to other forms of union.

"It is not, in fact, a question of avoiding unfair discrimination for homosexuals since this must and can be guaranteed in other ways," he said.

The history and development of modern marriage between one man and one woman was "an achievement of civilization," he said. If it is not what is best for individuals and for society, "why not also contemplate freely chosen polygamy and, of course, not to discriminate, polyandry," which is when a woman has more than one husband.

The Catholic Church, he said, will not stop urging society to recognize the special place of marriage between one man and one woman. †