The richness of the faith

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.

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 tough times,” says Sheryl Lynn Pillow, a member of St. Lawrence Parish and principal of Holy Angels School, both in Indianapolis. “They provide meaningful inspiration 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 my faith to work.”

“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, a 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...”

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

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.

Pope Benedict XVI told bishops from France. “Visits to the Vatican are called to serve the common good, human life is part of serving the common good, pope says.”
The blessing of the Eucharist founded by Christ.

It was hanging around these people and learning what made our prayer and a regiment for every part of their life. For me, New Albany. “My college roommate was a Catholic, and he

A foundation of prayer and regiment

“I am a convert so being Catholic is darn important to me,” says Jeff Parichia, 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, 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

God first before anything else.”

“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-Guzmán, 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 is 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. “I’ve been 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 healing 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.”

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

“The beautiful part about this opportunity is its universality. It is and has been here 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.

“The time after 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

“If 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.

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“What I love about being Catholic. “We

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.

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 by Dec. 12 deadline.

Readers are invited to share favorite Christmas memories

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Baltimore (CNS) — During their annual fall general assembly in Baltimore on Nov. 12, the U.S. bishops voted down a document to reorient U.S. Catholic teaching on immigration reform.

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

On the assembly’s opening day, the bishops discussed the nation’s economy and what their response to it should be, but a day later, their proposed document on the economic downturn was shelved.

The document was prepared by bishops’ committee chair Bishop David L. Ricken of Green Bay, Wis.

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

The bishops approved their first new document in 30 years on the troubles of Catholicism. The document on the topic is titled “Preaching the Mystery of Faith: Evangelization, according to Cardinal Dolan.

Bishop Kevin J. Farrell of Washington, the USCCB’s Bishops’ Committee on Divine Worship, said the work was “a disappointing day for Catholics to be witnesses to the Gospel in Difficult Times: A Pastoral Message on Work, Poverty, and the Poor in the United States.

The bishops approved a reorganization of their Communications Department that would include hiring a director of public affairs to coordinate the work of the bishops to connect the homily with people’s daily lives.

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others in word and deed.
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grateful, and to be like them—catechists
given us.
Teach us to be grateful for their fidelity
worshiped you in word and sacrament.
Teach us to be grateful for the evangelizing
races, cultures and nationalities. Teach
Christ, to people of diverse languages,
heartfelt gratitude for the gifts of life,
our faith with others—the new
on a richer meaning. Why?
their celebration of the holy Eucharist,
travails. Why?
theological and cultural changes that
theologians, who made the mistake of trying
to impose their own ideas on others,
affiliating with them.
their new shepherd,
example of so many saints and martyrs
others—and encourage us to follow the
Future
Mike Krokos,
Catholic Charities' center in New York's Harlem community on Nov. 22, 2011. Turkeys and
Gracious Lord, how many
your gifts, and who share them
daily lives—so that we may always be
believe with others.
Send us your Holy Spirit so that, this
be good stewards of our time, talent and
generous and loving hearts. Teach us to
and archdiocesan agencies with such
leaders who serve our parishes, schools
priests, deacons, religious and lay
sisters who are poor, suffering or in any
are
sacrament.
In a very high percentage of 980 out of
1,000 cases, seismic tremors don't evolve into
destructive quake," he said. "That doesn't
signify an unusually risky situation.
ancient lakebed, and the soil structure
common. They have been for hundreds of
forested region of Abruzzo, earthquakes are
usual, however, to worry that a much bigger quake was
amplifies seismic waves.
earthquake of 1703. The city is built on an

(John Garvey is president of The Catholic University of America in Washington, D.C.)

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 pro-life 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
approve or wish such an evil action.
For reasons that only God truly comprehends.

Our attorney for scientist Franco Barberi says
That doesn’t mean that in one of Italy’s most seismic areas
there won’t be a strong earthquake.

In the late 17th century, the Salem witch
trials appealed to false popular superstitions
outbreak of the bubonic

But just as they harm the faith of believers,
one can also harm the conduct of science by placing a

In the 'dark age' of science
John Garvey

one can also harm the conduct of science by placing a

The letter writer maybe should focus
on experience and observation with which

In the late 17th century, suspected witches were executed to
mitigate real and

They sought an answer to the secular truth that
most people have never known.

Clearly, God’s commandment that
"Thou shalt not kill" must apply equally to the
defenses—and blameless—child in

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
deception in this terrible situation, it might be a
mother’s courage in carrying this special child of God to term, a moral
compromise. It may be the only way to
celebrate the highest meaning of human life—a life with a
potential known only to God.

Dr. David A. Nealy
Greenwood

I am a member of S.S. 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 as one of the causes of
apostasy and ignorance is mean-spirited and
not very Christian.
Apology 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

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

“Persevering in this way, they have unwavered and unflinching in their belief that there is always hope with God,” he noted.

More than 100 people in the U.S. perished during the storm, and Sandy created more than $50 billion in property damage and economic losses. It ranks as one of the most destructive natural disasters to hit the U.S. Northeast.

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.

The Monitor, diocesan newspaper.

Let your clunker earn cash for SVdP

The donation of your used vehicle—even if it doesn’t run—can be turned into money to provide basic necessities to the needs of our Central and Southern Indiana communities, particularly within the donor’s neighborhood. The donation process is easy. Call 800-323-8284 or to www.nd.vanderbilt.edu to arrange the donation of your vehicle.

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 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 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 resoundpowerfully in your hearts,” the pope told young people.

In fact, he said, the youth have 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 Catholic Church 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. “Technological 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 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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November 24-25
Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood.
Nativity Open House, Sun. 8 a.m.-1:30 p.m. and 5:30-9 p.m. Information: 317-888-2801.

November 25
St. Gabriel the Archangel Parish, 6000 W. 54th 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: 812-379-0535, ext. 241, or truscannell_9@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
The Village Dove, 6935 Lake Plaza Drive, Indianapolis. Book-signing, You and God: How to Build the Most Important Relationship of Your Life, Bill Paradies, author, 1 p.m. Information: 317-979-8124 or billparadies2@comcast.net

December 2
St. Paul School, 9788 N. Drake Road, New Albany. Christmas breakfast, pictures with Santa, breakfast 8 a.m.-12:30 p.m. pictures with Santa 9:30-11:30 a.m., free, will be offered. Information: 812-625-2631 or joontobaker@et绿城.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 Chaplet Chapel, 5200 Cold Spring Road, Indianapolis. Lumen Dei meeting, Mass, 8 a.m., breakfast following Mass. Information: 317-435-3447 or tablespoon@tm@gmail.com

December 8

December 9
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m. age 50 and over. Information: 317-794-4207.

December 9
Our Lady of Fatima Retreat House, 5535 E. 56th St., Indianapolis. Discalced Carmelites Secular Order meeting, noon. Information: 317-545-7681.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. Ave Maria Guild, Christmas party and pitch-in luncheon. noon. Information: 317-885-5098 or beedadred@nctel.com.

December 11

Events Calendar

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. 58th 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 SPRED reception 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 317-294-4682 or发送电子邮件到kfavata@archindy.org.

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

A Mass to rededicate St. Francis Xavier Church, 101 N. Forrest 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 nearby 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 Schaflein, 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 Schaflein at 812-294-4802 or send an e-mail to sschaflein@mbshighb.com.

Spelt Bowl champions

Members of the Junior Spelt 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 Spelt Bowl State Championship at Purdue University in West Lafayette, Ind. Team members are, from left in the front row, Mary Ann Chambrin, Elizabeth Bradley, Catie Wallace, Molly Hollcraft, Emily Okerson, Samantha Norman, Shelby Watson, Amelia Bannister and Maddie Brigman. Father James Wilmott, left, pastor of St. Roch Parish, stands in the back row with Autumn Harris, Drew Gorball, Lauren McGolan, Sabrina Onore, Raquel Ramsey, Sophia Ceci, Sam Hansen and Joe Hansen, school principal.

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 N. 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 Missionaire Sister of Our Lady of Africa Demetria Smith at 317-545-6375 or send an e-mail to 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 have collected 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.
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?

Thinkers of that time will probably define the council’s legacy in terms of its opening the Church to the world’s 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 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.

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 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 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—


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 sanctuary, 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” (#1).

Rather than erecting a wall of separation between Church and state, the declaration at 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” (#5).

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 remains 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.)
Many Protestant churches reject the Catholic doctrine of purgatory because, they say, there is nothing in the New Testament to support this concept. In the New Testament, believers are assured of eternal salvation, which is a different form of salvation from the purgatorial state. Therefore, some Protestant churches believe that believers are immediately transported to heaven upon death, and that there is no need for a purgatory state. Others believe that purgatory is a place of punishment and purification, and that it is necessary for some believers to undergo this process before they can enter into eternal bliss. Some Protestant churches also believe that purgatory is a place of torment, and that it is a punishment for those who have not made a proper commitment to Christ. These beliefs have led to a great deal of division and debate within the Protestant church, with some churches accepting the doctrine of purgatory while others reject it.
Feast of Christ the King/Msgr. Owen E. 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 God's king. 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.

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 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.

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 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 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. Catholic theologians can be reassured that Christ the king will never, ever leave us. †

The Criterion  Friday, November 23, 2012

Question Corner/ Fr. Kenneth Doyle

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

Q

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)

A

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” (§145). 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 sense of 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 askfatherkdoyle@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.

Your Father mightily safeguards your soul, but the final choice belongs to you.

He never loses patience for love is His command.

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

He wills you ... be faithful and be true!

By Gayle Schrank

(Insight: Msgr. Owen E. Campion is a native of Cornwall, Conn. He obtained his priestly ordination at the St. Peter’s Seminary in Waunakee, Wis., and chaplains at the Naval Training Center.)

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.

Daily Readings

Monday, Nov. 26

Luke 21:7-11

Revelation 14:1-4

Psalm 147:1-2, 6-11

Tuesday, Nov. 27

Revelation 14:14-19

Psalm 96:10-13

Luke 21:1-4

Wednesday, Nov. 28

Revelation 15:1-4

Psalm 98:1-3, 7-9


Thursday, Nov. 29

Revelation 18:1-2, 21-23, 19:1-3, 9b

Psalm 100:1b-5


Friday, Nov. 30

Psalm 19:2-3

Matthew 4:18-22

Psalm 23:1-3, 6-8


Saturday, Dec. 1

Revelation 22:1-7

Psalm 4:8-10


Sunday, Dec. 2

First Sunday of Advent

Jeremiah 33:14-16

Psalm 25:4-5, 8-10, 14

1 Thessalonians 3:12-4:2


(40 lampstands, 7 crowns)
Benedictine Sister Ann Janette Gettellinger was a founding member of monastery in Beech Grove

Benedictine Sister Ann Janette Gettellinger, 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 Plymouth, Ind.

Sister Janette entered monastery Immaculate Conception in Friedland, 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 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 Albany.

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

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

Surviving are a brother, Frank Gettellinger of Taylorsville, Ky.; and four sisters, Carol Chapel of Franklin; Jean Kejci of Lincoln, Neb; Theresa Levin of Salisbury, Mich.; and Benedictine Sister Norma Gettellinger 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.
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. Their actions are homegrown—prompted by their courage, dedication and generosity by the Sisters of St. Benedict of Our Lady of Grace Academy, a missionary order 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 heart of the anchor—Gabriel, Raphael and Michael—the Benedectine 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 Benedectine Sister Carol Finkle, 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.”

Sisters are grateful for your support of their retreat ministry, she told more than 400 guests at the awards luncheon and keynote presentation.

“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.

Her energy, drive and compassion during this most difficult time, Sister Carol said, “are co-mingled with her sense of justice by giving them extra things in need,” Schrock said, “and offering to a high-crime neighborhood to help an people that experience a housing crisis, currently serve 20 to 25 families every this [ministry] 10 years ago, and we have need. … It’s the right thing to do.”

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.”

Sally Schrock, a police sergeant, was shot in a routine traffic stop on Jan. 26, 2011. Three central Indiana women whose lives are inspirational examples of love and charity do just that in countless ways. Their actions are homegrown—prompted by their courage, dedication and generosity.

She delivered the donated houses 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.

Sally Schrock of Carmel, Ind., volunteered for her tireless efforts to help people in need. … It’s the right thing to do.”

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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 on revelation feared possible blow to unity
- VT: the eccumenical 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 concerning divine revelation. Some speakers maintained that it was valid, the text would treat the issue unnecessarily on non-Catholic sensitivities. One council Father, speaking on behalf of the Segretariat for Promoting Christian Unity, pointed out the problems which an inflexible and highly scholarly 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 issues 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
- New 12-year's school plan
- First Mass in 325 years
- Divorce picture draws criticism
- Tells why youth has lost its nerve

“MINNEAPOLIS, MINN.—The modern young man has lost his nerve because society has lost its religious faith,” Rev. Andrew Greely, 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 Greely said there is one small cause for hope for man: “Western man can go no further down the road to nothingness, where there is to be a reaction, a swing of the pendulum, it will be toward the search for meaning.”

- Peril seen in speed-reading
- Encyclical seen antidote to virus of frustration
- Relation of religion to school: Protestant doctrines of the laity clarified
- Peril seen in speed-reading
- Schools drop grade system

Read all of these stories from our Nov. 23, 1962, issue by logging on to our archives at www.CriterionOfIowa.com. †

INSTALLATION

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, creating its specific and privileged legal recognition compared to other forms of union. . . It is not, in fact, a question of avoiding discrimination for homosexuals since this must and can be guaranteed in other ways, he says.

The history and development of modern marriage between one man and one woman was “an achievement of civilization,” he said. If it is based on love 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. †

MARRIAGE

continued from page 1