



The

Criterion

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WORLD MEETING OF FAMILIES

Archdiocese seeks families to attend 2015 World Meeting of Families in Philadelphia, page 8.

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'Can people see Jesus in you?'



Members of the Global Children, African Dancers group from the archdiocese's African Catholic Ministry lead other Catholic youths in a joyous beginning to the Indianapolis Catholic Youth Conference on Nov. 2 at Marian University in Indianapolis. (Photo by John Shaughnessy)

At ICYC, teenagers are encouraged to trust God, do everything out of love



By John Shaughnessy

He led the 820 Catholic teenagers in joyous chants and cheers that rocked the gym at Marian University in Indianapolis.

He then entertained the participants of the Indianapolis Catholic Youth Conference (ICYC) on Nov. 2 with a few tales that left them smiling and laughing. Yet Ansel Augustine made his

biggest impact on the youths from 58 parishes across the archdiocese and the Diocese of Lafayette when he shared his heartfelt stories, including one that tapped into the loneliness and isolation that many young people feel at times.

"It's a story about four salesmen," said Augustine, the keynote speaker at the youth conference who is the director of the Office of Black Catholic Ministry for the Archdiocese of New Orleans. "These salesmen were running through the airport terminal here in Indianapolis, trying to get home to New Orleans in time for dinner with their families.

"As they were running, briefcases in one hand and tickets in the other, they knocked over this fruit stand. Fruit flew everywhere. But it didn't matter for

the salesmen."

Three of the salesmen made it on their flight, Augustine noted. The fourth one barely arrived in time, too. Yet he turned around and headed back to the fruit stand.

"He saw this little girl on the floor, hopelessly groping for fruit," Augustine continued. "The salesman picked up all the fruit, put all the damaged fruit on one side and put the fruit stand back together."

Approaching the little girl, the salesman looked in her eyes and realized she was blind. He also noticed her tears, Augustine said.

"This little girl was crying tears of frustration because, 'Here we go again,

See ICYC, page 2



New approach for UCA intention weekend 'will help with engagement'

By Natalie Hoefler

Catholics can look for certain things to happen each year at this time. Clocks fall back, leaves fall down, and the annual *United Catholic Appeal: Christ Our Hope* intention card arrives in the mail.

This year, the clocks still fell back an hour, the leaves are still dropping in a colorful cadence—but there are changes in the air in terms of the United Catholic Appeal (UCA).

"We looked at best practices [for requesting donations] ... and this approach is a best practice across the board," said Jolinda Moore, archdiocesan director of stewardship and development.

The approach she referred to is called an "in-pew" approach.

"It's not a concept that's new," she said. "It's a concept that we're intentionally focusing on because we feel it will help with engagement.

"One of the statements that Archbishop [Joseph W.] Tobin has made is that he wants to increase participation in the United Catholic Appeal. The in-pew appeal is a way to address the decreasing participation."

Moore described the in-pew process. "Step one is the pastor proceeding into Mass with the opening song and greeting, and at that point the Office of Worship recommends that they invite everyone to be seated to learn about the United Catholic Appeal," she explained.

"The priest then shares some broad examples of how the appeal benefits the entire archdiocese. This is an opportunity to showcase how UCA makes a difference in each parish."

If the parish has the ability, Moore said, a four-minute video will be shown, highlighting many concrete examples of how people are helped by the annual appeal.

After allowing for a few moments of

See UCA, page 16

Journey with a saint through the new St. Mother Theodore shrine

By Natalie Hoefler

ST. MARY-OF-THE-WOODS—In the 1840s, one might see Mother Theodore Guérin at Saint Mary-of-the-Woods under the leaves of the linden tree she brought with her from France, surrounded by the walnut trees that populated the western Indiana landscape.

Today one can still see her there lying under linden leaves and surrounded by walnut wood.

The difference is that the founder of the Sisters of Providence of Saint Mary-of-the-Woods is now a saint herself, and the linden and walnut make up the chapel in the new shrine dedicated for the reverence of her holy remains.

The final part of the new, permanent shrine for Indiana's only saint opened on Oct. 25. According to Providence Sister Jan Craven, coordinator of the shrine, around 550 people traveled to Saint Mary-of-the-Woods near Terre Haute for the grand opening.

See SHRINE, page 9

Providence Sister Jan Craven, coordinator of the Shrine of Saint Mother Theodore Guérin, describes the replica of the saint's habit during the shrine's open house on Oct. 25. (Photo by Natalie Hoefler)



ICYC

continued from page 1

I don't fit in, I don't belong. Life is throwing me a curve ball, and no one seems to care.' But this man picked her up. He took out \$40 and gave it to her. And he said, 'I'm sorry we did what we did.' She said, 'Thank you.'

"He turned to walk away to schedule his next flight home. As he was walking away, the little girl said, 'Mister.' He stopped in his tracks and turned around. And she asked him this question, 'Are you Jesus?'"

"He didn't answer, but he got on the plane flying back home with that

Teenagers share how faith has changed their lives, page 7.

question burning in his heart, 'Are you Jesus?'"

Augustine paused. The silence in the gym was noticeable. Then he continued:

"Young people of Indianapolis, can people see Jesus in you? As a Catholic, as a Christian, as a follower of Christ, are you living a life so much like Christ that people can't tell the difference?"

For Augustine, the story of the girl and the four salesmen shows how lives can be changed and relationships formed through small acts of conscience and kindness.

"Everything is done out of love," he told the teenagers. "Never forget that to save your soul we have to trust God and know that we are in a relationship with him. You are loved and created for a greater purpose. And you have to know that, and you have to believe that."

That theme of connecting with others and God echoed later in the daylong conference when Archbishop Joseph W. Tobin shared his homily during the closing Mass.

"If you were to ask me tonight, 'What do you like most about being Catholic?' I'd say this, 'It's being connected,'" the archbishop began. "I like being connected with people across space and across time. I've been really lucky. In my service to the Church, I've been asked to visit a lot of places. I think I've been to 71 countries. I got to worship in the greatest cathedrals in the world, and also in very humble chapels that don't resemble much more than a mud hut.

"Some places you can understand the language. Other places, you can't. But it really didn't matter. Because when we were doing what Jesus asked us to do the night before he died, the connection was there. I knew what they were doing, and I was united with them. An offering to God, the best we can offer, and that's our Lord and Savior Jesus Christ."

The celebration of the Eucharist also connects Catholics across time, the archbishop noted. On a weekend that marked All Saints Day and All Souls Day, the archbishop told the youths that they are connected with the saints and loved ones who have died.

"We thank God that [the saints are] still interested in us," Archbishop Tobin

said. "St. Dominic, when he was dying, was surrounded by his best friends. They were all crying. He said, 'Don't cry for me. I can do a lot more for you in heaven than I can do on this Earth.' Or St Therese, the Little Flower, wrote in her diary, 'I want to spend my heaven doing good on Earth.'"

"Today on November 2, we remember another group, the ones we love that have gone before us. Because we have that bond of love, we want to pray for them. We also want to pray for those who have no one to pray for them. Now, why would we do that? Because love is not a joke. It doesn't end after 50 or 60 or 70 or how many years."

The archbishop then shared the story of his father's death 37 years ago, how it impacted him then, and how it continues to affect him.

"It was a real shock to my mother, my brothers and sisters and me. For a while, I felt like the rest of us were on a ship, and it was moving away from a dock. And dad was on the dock, and I wanted to say, 'Stop the ship! There's somebody missing!' The most important man in my life was missing.

"On my book shelf, I have one of his pipes. I don't smoke a pipe, but I keep it there. And I have a cross that he had in his office on my desk. But if that's all I had, I think ultimately I'd be one of the saddest persons in the world. And do I miss him? Do I want to talk football scores with him? Do I want to work on a car with him?"

"I'm still connected. I'm connected because, as the first reading told us, the souls of the just are in the hands of God, and no torment will touch them. I'm connected because our hope will not disappoint, because Jesus died for my dad and he died for me."

Jesus offers that same hope to the living, the archbishop told the teenagers.

"We are connected with each other by the bond of faith and love," the archbishop said. "We are also united in the same hope—the same hope that gives us an assurance that death does not have the final word for us or for anyone that we love. We're not alone. We're connected."

That sense of connection resonated with youths who attended the conference that also included meals, music, dancing, prayers, workshops, a mini-theme park, and opportunities for reconciliation and eucharistic adoration.

Fifteen-year-old Jacob Preston said he came to the conference because "a couple of my friends and parents coerced me into going." Late in the afternoon, the member of St. Louis Parish in Batesville said he would tell his friends and parents, "Thank you. It's been a good day."

Tim Molinari and Grant Handloser, members of St. Ambrose Parish in Seymour, also enjoyed the conference.

"It's been a lot of fun," said Tim, 17. "It's made me see the good that God has brought to everybody."

"I've learned a lot," said Grant, 15. "I feel like I've grown closer to God by being in the presence of all these great people." †



The 30 youth members of "Team Jesus" from St. Louis Parish in Batesville clap along to a song during the Indianapolis Catholic Youth Conference at Marian University on Nov. 2. (Photos by John Shaughnessy)



After celebrating the closing Mass at the Indianapolis Catholic Youth Conference, Archbishop Joseph W. Tobin pauses for a photo with Seth Bittner, a member of All Saints Parish in Dearborn County.



Above, Keynote speaker Ansel Augustine energizes the 820 youths from the archdiocese who participated in the Indianapolis Catholic Youth Conference on Nov. 2 at Marian University.

Left, Archbishop Joseph W. Tobin, left, and Bishop Timothy L. Doherty of the Diocese of Lafayette-in-Indiana concelebrate the closing Mass of the Indianapolis Catholic Youth Conference on Nov. 2 at Marian University.

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Foundation allows both Church and donors to benefit

By Natalie Hoefler

The Catholic Community Foundation of the Archdiocese of Indianapolis built on its strong double-digit returns from a year ago by posting a gain of 15.4 percent for fiscal year ending on June 30—a significant increase over the previous year's 10.8 percent gain. The value of the foundation's 435 funds stood at nearly \$171 million as of June 30.

In a letter published in the CCF annual report, Archbishop Joseph W. Tobin noted that "for 27 years, the Catholic Community Foundation has been a trusted means for you to channel your generosity in support of many crucial parish and archdiocesan ministries. ... The growth of these endowments will make it possible for the Church to continue her mission in the years to come."

The Catholic Community Foundation makes it possible to carry on the memory of family members and loved ones as well.

"For many Catholic families, the foundation can serve as a vehicle for creating a remembrance for the life of a loved one, making permanent the priorities, values and ministries held close to their hearts during life," said Steve Stapleton, president of the CCF board of trustees and a member of St. Matthew the Apostle Parish in Indianapolis. "In so doing, they also help to build sustainable financial support for the future of the Church."

Stapleton made the comments on Oct. 29 in an address to those involved with or participating in the foundation during their annual meeting at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

One vehicle of planned giving that benefits the Church as well as the donor is a charitable gift annuity.

That's what Paul and Clara Kachinski, members of St. Barnabas Parish in Indianapolis, decided to do.

A CCF brochure describes a charitable gift annuity as "a contribution to the Catholic Community Foundation in exchange for a fixed, lifetime payment to the donor and/or their loved. After death, the remaining funds are transferred to the designated ministry of the Catholic Community Foundation."

"The brochures were really helpful," said Clara. "And we liked the percentages they were offering for interest because the banks now on their certificates of deposit are not doing anything at all."

"As we look down the road, this will help us out financially. It's something we can rely on. It's like a life insurance policy. The payout will be there as long as we live."

The couple feels their investment is in good hands. "The people who are running [the foundation] know what they are doing," said Paul. "They started out with something like \$500,000, and just a couple of years later they had millions of dollars. I thought, 'I wish they had taken my money and invested it for me!' We know that we can get a really good return."

And, he added, "The Church benefits, and we benefit, too."

Whether donors give to the Catholic Community



Deacon Ron Pirau, left, and Archbishop Joseph W. Tobin raise the consecrated bread and wine as Bishop Christopher J. Coyne looks on at SS. Peter and Paul Cathedral in Indianapolis on Oct. 29 during a Mass for those involved with the Catholic Community Foundation.

(Photo by Natalie Hoefler)

Foundation via a charitable gift annuity or in some other way, the funds and the interest they generate are vital to the foundation's purpose of securing the financial well-being of schools, parishes and agencies in the archdiocese.

"The current economic volatility in the world will continue to increase the demand for charitable services and pressure people's ability to make generous financial contributions," Brian Burkert, chief financial officer and executive director of the archdiocesan Secretariat for Finance and Administrative Services, said during the annual meeting.

"It also makes it difficult for us to achieve strong investment returns on the assets we have invested. This means it's even more critical that we stay focused on our mission and providing those ministries that are consistent with our mission."

During the meeting, Stapleton described some changes in the structure of the CCF board of trustees.

"The foundation has long had an excellent investment committee that provides expert oversight and stewardship of the foundation's investments," he said. "Two new committees added this year were the endowment committee and the planned giving committee."

According to Stapleton, the planned giving committee "will focus on educating Catholics about estate planning issues and ways we can utilize the foundation's resources," while the endowment committee will "focus on building the foundation through events and other outreach efforts to help spread the word about the wonderful resource we Catholics have in our Catholic Community Foundation."

Endowment committee member and CCF trustee Christine Vujovich enjoys the time she dedicates to help guide the foundation in its goals. The retired vice president of marketing and environmental policy for Cummins, Inc., in Columbus, is a member of St. Bartholomew Parish in Columbus.

"I am really struck by how dedicated the members of the board are to what they're doing," she said. "All of them are professional in their own right, and are bringing their professional instincts and skills and capability to the board. As a whole, we make really good contributions to the direction of the foundation and meeting its mission."

During the meeting, Archbishop Tobin announced the re-formation of an archdiocesan pastoral council.

"When I first learned about the Catholic Community Foundation, I suggested that we sharpen the focus of its board to principally the fiduciary responsibility for the generous gifts that we've received," the archbishop said. "But that's only half of the equation."

"The other part is to look at the signs of the times, and see where we should be as the Church in central and southern Indiana."

To accomplish this, the archbishop explained, an archdiocesan pastoral council will be re-established. Such a council existed some time ago, but the group was disbanded and some of their advising role had been



During a meeting of the Catholic Community Foundation (CCF) on Oct. 29 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, Archbishop Joseph W. Tobin presents George Kempf with a gift of appreciation for his five years of service on the foundation's board of trustees and as a volunteer advisor on the CCF professional advisory group.

(Photo by Natalie Hoefler)

assumed by the CCF board.

A group of demographically diverse laity, religious, deacons and priests from throughout the archdiocese will comprise the new consultative body.

"I have great confidence that it will be a great help to me and to the other pastoral leaders in looking a little bit down the path and saying, 'Where are we going as the Church, and where should we be,'" Archbishop Tobin said.

"I think that's the critical question for which the generous resources we receive will be applied."

Prior to the meeting, Archbishop Tobin and six other priests concelebrated Mass at SS. Peter and Paul Cathedral across the street from the Catholic Center.

During his homily, the archbishop encouraged the Catholic Community Foundation members to live lives of joy.

"That's not just an exuberance of spirit," he said. "It's also a handy acronym: J—Jesus first, O—others second, Y—you third."

When asked why she and her husband chose to give to engage in planned giving with the Church instead of some other organization, Clara Kachinski recalled the acronym.

"It's just like Archbishop Tobin said," she explained. "Jesus first, others second and yourself last. We made our decision knowing [what the Church teaches] about sharing our gifts."

(For more information about the Catholic Community Foundation, to see the most recent annual report or to read about various forms of planned giving, log onto www.archindy.org/ccf, or call Ellen Brunner at 800-382-9836, ext. 1427, or 317-236-1427, or e-mail ebrunner@archindy.org.) †

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- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

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



'The current economic volatility in the world will continue to increase the demand for charitable services and pressure people's ability to make generous financial contributions.'

—Brian Burkert, chief financial officer and executive director of the archdiocesan Secretariat for Finance and Administrative Services

The Criterion

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Editorial



Attendees of Catholic Charities USA's annual gathering in Charlotte, N.C., watch Pope Francis as he delivers a video greeting to them as they gathered for the Oct. 4-7 conference. He urged them to "place the poor" ahead of everything else they do. (CNS photo/Kathleen Durkin, Catholic Charities)

'Setting the pace, changing the course' of poverty in Indiana

In Indiana, there's more than basketball and football that pique our interest in the sports arena.

As Hoosiers, we're also known for our passion for racing.

Whether it's the Indy Car Series, NASCAR, the Motocross Grand Prix or any other form of fast-moving competition, our state is fertile ground for getting hundreds of thousands of people to spend an afternoon at these events.

And Pope Francis thinks racing and caring for our brothers and sisters in need can go hand in hand.

At Catholic Charities USA's annual national gathering on Oct. 4-7 in Charlotte, N.C., the Holy Father used several racing references to open the meeting, sharing a personalized video message in his native Spanish. The video was viewed last week as well by those attending an archdiocesan Catholic Charities summit here.

The pope commented on the NASCAR-inspired theme, "Setting the Pace, Changing the Course," because Charlotte is home to one of the auto racing association's headquarters.

"I really like the theme ... because it's really fitting with what I wanted to share with you," Pope Francis said.

"You are the very hands of Jesus in the world. Your witness helps change the course of many people, many families and many communities," he continued. "You are the engine of the Church that's responsible for the Church's love, or *caritas*. You set the pace for the Church to be present in the world, day in and day out."

In his use of the word "pace," the Holy Father is inviting us to make a difference—such as in assisting the 45 million Americans today living at or below the poverty line. Here in Indiana, 15.9 percent of residents live at or below the poverty line.

"Be merciful," the pope said. "I ask you to place the poor ahead of yourselves in everything you do."

The pope's message for the people from Catholic Charities agencies and partners attending the Charlotte conference and the Indianapolis summit could not have been more appropriate, but it is also a message that all of us should take to heart.

Pope Francis reminded participants that, since day one of his papacy, he has

been telling the whole Church that "going out in the street could get you bruised, staying in your home behind locked doors is safe.

"I would rather have a wounded and stained Church that's out in the street," he continued, "rather than having a Church that's ill because of staying behind locked doors, comfortable and clinging to the safety of the status quo."

How many of us are satisfied with where we are in life? Though we may think that life is good, we need to look around our communities and see if that holds true for others.

We need, as Pope Francis has said, to go out into the world and promote a "culture of encounter."

It is what Catholic Charities agencies across the country do so well, noted Bishop Peter J. Jugis of Charlotte.

"A 'culture of encounter'—going out to meet others, to encounter them, especially the marginalized and those who are on the peripheries, to be with them, paying attention to each person's human dignity. A 'culture of encounter' to counteract the broader secular 'culture of waste,' as the Holy Father refers to it, in which some people are deemed to be expendable," Bishop Jugis said during an Oct. 5 Mass at the Catholic Charities USA meeting.

We must respond with "a serious infusion" of Christian charity to counteract this culture of waste, fostering "a cult of communion and solidarity," Bishop Jugis added.

But the work is not solely Catholic Charities' mission. As disciples of Christ, it is the mandate of all the faithful.

We observed October as Respect Life Month, and the U.S. Conference of Catholic Bishops asked each of us to especially pray for the weakest and most vulnerable, the sick, the old, the unborn and the poor, who like "Each of Us is a Masterpiece of God's Creation," the theme of last month's Respect Life program.

But our mission to respect all life extends beyond October. May we each make time each day to do our part by "Setting the Pace, Changing the Course" in Indiana and throughout the world to work to end poverty.

Together, this is one race we should all strive to win.

—Mike Krokos

Be Our Guest/John Harvey

Father Tolton, pray for us

"For the slave called in the Lord is a freed person in the Lord," St. Paul wrote in his First Letter to the Corinthians (1 Cor 7:22). His words resounded 18 centuries later in the life of Father Augustus Tolton, who was born a slave, died a Catholic priest, and is now being considered for sainthood.

Father Tolton's cause was submitted to the Vatican's Congregation for Causes of



Fr. Augustus Tolton

Saints in September by the Archdiocese of Chicago. If canonized, he would be the first African-American priest recognized as a saint.

Young Augustus escaped slavery when his mother rowed her family across the Mississippi River from Missouri to Illinois in 1862.

His talents caught the attention of the Franciscan professors at Saint Francis College in Quincy, Ill. With their encouragement, he aspired to become a priest and a missionary to Africa.

It was a courageous assignment to seek. One month after Father Tolton was ordained, Charles Lwanga and his companions would be massacred in Uganda for embracing the Catholic faith. Father Tolton, who clearly took after his mother, was willing to brave such an environment.

But God had other plans: to serve the Church in a nation that openly disdained him because of the color of his skin.

The prejudices of the day prevented Father Tolton from attending a seminary in the United States. He went to Rome instead. His fellow students, he said, "all were my friends, they all loved me, though I cannot say why."

The St. Joseph's Advocate, a newsletter published in the United States by the Josephite Fathers in those days, described Father Tolton's April 24, 1886, ordination at Rome's Basilica of Saint John Lateran this way: "[B]efore he leaves that grand basilica, see what happens ... grand Caucasian heads, some as white [in] hair as in skin, some young and beautiful,

some princely, some priestly, but all uncovered, bowed low on their humble supports, bended knees, at the feet of this poor American Negro and ex-slave, that his two black palms may touch their crowns! May we live to see the day when this scene will be enacted in the Cathedral of Baltimore with a goodly number of this colored mission looking on."

Father Tolton was deployed not to Africa, but to Quincy. He established St. Monica Church, the first Catholic parish in America built by and for a black community. His brief life—he died of heat stroke in 1897, when he was 43—would be spent serving God in a nation where racial equality remained elusive.

Americans today would find it hard to understand the indignities he suffered. But we have some hints from the historical record. Among the documents gathered by the website www.toltoncanonization.org is a speech from 1890, delivered by a black Catholic layman, Lincoln Valle, at an event for the archbishop of Chicago.

Valle acknowledged Father Tolton's presence, then went on: "Most Rev. Father, we only pray that the Negroes of these United States will soon understand that if prejudice is to remain for a season on Earth there is one place where it must be unknown and that is within the sacred [circle] of the Catholic Church. We hope he will soon learn that the solemn dogma of the Catholic Church is the equality of all men before their God."

Valle was right. Many American Catholics of that time were wrong. But rather than judge past generations for their sins, we should learn from their mistakes and from the lives of people like Father Tolton.

"Virtue has consequences," said Cardinal Francis E. George of Chicago about Father Tolton's life, "and virtue is stronger than evil." †

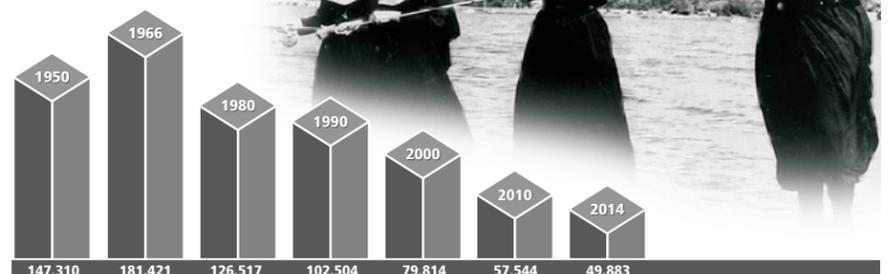


John Garvey is the president of The Catholic University of America in Washington.

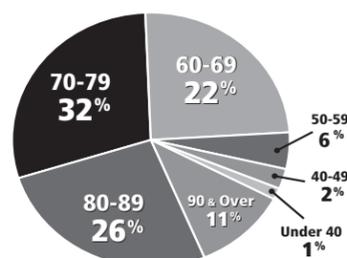
WOMEN RELIGIOUS

Religious institutes whose members follow more traditional practices (the Council of Major Superiors of Women Religious), such as wearing full habits, had a similar number of women in formation as did religious orders whose members follow more contemporary practices (the Leadership Conference of Women Religious).

TOTAL NUMBERS OF WOMEN RELIGIOUS IN THE U.S. BY YEAR



SISTERS IN THE U.S. BY AGE



In 2009, the year on which this study was based, the orders that constitute the LCWR had 73 postulants, 117 novices and 317 women who had taken temporary vows.

The orders that make up CMSWR in the same year had 73 postulants, 158 novices and 304 women who had taken temporary vows.

The Leadership Conference of Women Religious estimates that about 80 percent of the women religious in the United States belong to orders affiliated with the LCWR.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

The Church, a merciful mother to all her children

Pope Francis has said that his favorite image of the Church is “mother.” This is “the face of the Church,” the pope says. It is an image he would like the Church to display more often.

What do we mean when we say that the Church is our mother? Pope Francis answers this question by describing what mothers do for their children.

“A mother teaches how to walk in life,” the pope says. “She teaches how to do well in life; she knows how to direct her children; she seeks always to indicate the right way in life to grow and become adults.”

The Church is a mother who teaches, guides and helps us to grow. She is an *alma mater* (a nourishing mother) as opposed to a harsh or cruel teacher who seeks to impose her ideas on us.

Pope Francis emphasizes that a true mother wants only the best for her children. She never teaches anything that will harm them, but seeks to impart only those things that will help us to grow in wisdom and understanding.

“Think of the Ten Commandments,” the pope says. “These are the fruits of

tenderness, of the very love that God gives us.” Anticipating our reaction, the Holy Father says, “You might say to me: but these are commandments! They are a list of negatives!” Look more closely, the pope tells us. Read them and then think about them positively. “You will see that they concern our way of behaving toward God, toward ourselves and toward others, just as a mother teaches us how to live well.”

Because the Church is a nourishing mother, Pope Francis says, she teaches only “what is best for her children.” We don’t always want to hear what our mother has to say. We think we know better. But as we grow up, our mother’s words of wisdom come back to us and help us make the kinds of choices and decisions that allow us “to do well in life.”

A nourishing mother possesses infinite patience and mercy—no matter what mistakes her children make. “When a child grows and becomes an adult,” the pope says, “he does what he wants, and at times, he may happen to stray from the path.” Instead of giving up on her children, “a mother always, in every

situation, has the patience to continue to accompany her children.” Even when we make mistakes—sometimes serious ones—our loving mother stands with us. “She is animated by the strength of love . . . she always finds a way of understanding them, to help them.”

Pope Francis believes that the Church is a merciful mother. “She always seeks to defend us even when we stray from the path.” And the pope insists that the Church “never closes the doors of her house” to those of us who have lost our way. “She does not judge, but rather offers God’s forgiveness; she offers her love to invite her children to return to the right path even when they have fallen into the deepest abyss. The Church is not afraid to enter into the darkest night with them in order to give them hope.” Mercy and hope are given to us always—even when we are surrounded by darkness!

Finally, Pope Francis reminds us that a loving mother prays for her children, especially when they are most in need. Mothers intercede for their children; they implore our heavenly Father to be gracious and merciful, to lift us up when

we are down “in the deepest abyss,” and to allow the light of Christ to illumine the darkness that surrounds us. “Through prayer, a mother places the lives of all her children in the hands of the Lord,” the pope says. “Let us trust in the strength of the prayer of Mother Church: the Lord never remains indifferent. He always knows how to astonish us when we least expect it.”

Perhaps the most astonishing thing the Lord ever did was to become a man and be born of a woman. As an infant, he was totally dependent on his mother. As a man dying on the cross for our sake, he handed over his mother to us, and she then became the mother of the Church.

Mary is the model of motherhood that the Church seeks to imitate. She is the perfect teacher, the Mother of Mercy, and the one who constantly intercedes for us to our Father in heaven.

May the Church always look to Mary’s example. May Mother Church never be indifferent, cruel or unforgiving in her care for us, her children. May she always welcome us home when we have lost our way! †

La Iglesia: madre misericordiosa de todos sus hijos

El papa Francisco ha dicho que su imagen predilecta de la Iglesia es la de una “madre”; dice que ese es “el rostro de la Iglesia.” Es una imagen que desea que la Iglesia proyecte más a menudo.

¿Qué queremos decir al llamar a la Iglesia “nuestra madre”? El papa Francisco responde esta pregunta describiendo lo que las madres hacen por sus hijos.

“Una madre enseña a caminar por el sendero de la vida,” expresa el Papa. “Enseña a prosperar en la vida; sabe cómo guiar a sus hijos; busca las maneras para señalar el camino acertado en la vida para que sus hijos crezcan y se conviertan en adultos.”

La Iglesia es la madre que nos enseña, nos guía y nos ayuda a crecer. Es un *alma mater* (una madre que brinda sustento) en contraposición a una maestra estricta y cruel que procura imponernos sus ideas.

El papa Francisco hace énfasis en que una verdadera madre quiere solo lo mejor para sus hijos; jamás les enseña algo que pueda perjudicarlos, sino que busca impartirles únicamente aquello que los ayudará a adquirir más conocimientos y sabiduría.

“Pensemos en los Diez Mandamientos,” comenta el Papa. “Estos

emanan del cariño y del propio amor que Dios nos profesa.” Casi anticipando nuestra reacción, el Santo padre prosigue: “Probablemente me digan: ¡pero son mandamientos! ¡Son una lista de prohibiciones!” El Papa nos invita a observarlos con mayor detenimiento, a leerlos y a contemplarlos bajo una luz positiva. “Verán que tienen que ver con la forma de comportarnos con Dios, con nosotros mismos y con los demás, así como una madre nos enseña a vivir bien.”

Dado que la Iglesia es una madre cariñosa, nos dice el papa Francisco, nos enseña solamente “aquello que es mejor para sus hijos.” No siempre queremos escuchar los consejos de nuestras madres; creemos que sabemos más que ellas. Pero a medida que crecemos, evocamos las sabias palabras de nuestras madres y estas nos ayudan a discernir y a tomar distintas decisiones “para tener éxito en la vida.”

Una madre cariñosa posee una paciencia y una misericordia infinitas, sin importar los errores que cometan sus hijos. “Cuando un niño crece y se convierte en adulto—expresa el Papa—hace lo que quiere y, en ocasiones, quizá se aleje de su camino.” En lugar de abandonar a sus hijos, “una madre

siempre, en cualquier situación, tiene la paciencia para seguir acompañando a sus hijos.” Incluso cuando cometemos errores—a veces muy graves—nuestras madres siempre están a nuestro lado. “Las impulsa la fortaleza del amor . . . Siempre encuentran una manera para comprender y ayudar a sus hijos.”

El papa Francisco cree que la Iglesia es una madre misericordiosa: “Siempre procura defendernos, incluso aunque nos alejemos del camino.” El Papa insiste en que la Iglesia “jamás cierra las puertas de su casa” a aquellos que se han extraviado en el camino. “No juzga, sino que ofrece el perdón de Dios; brinda su amor para invitar a sus hijos a que regresen al camino correcto. Aunque hayan caído en un abismo profundo, la Iglesia no teme adentrarse en la oscuridad de la noche junto con ellos para infundirles esperanza.” Siempre recibimos misericordia y esperanza, aunque estemos rodeados de oscuridad.

Por último, el papa Francisco nos recuerda que una madre amorosa ora por sus hijos, especialmente cuando más lo necesitan. Las madres interceden por sus hijos; imploran a nuestro Padre celestial para que sea benevolente y misericordioso, para que nos levante si

hemos caído “en un abismo profundo” y para permitir que la luz de Cristo ilumine las tinieblas que nos rodean. “A través de la oración, la madre coloca la vida de todos sus hijos en las manos del Señor,” comenta el Papa. “Confiemos en el poder de la oración de la Madre Iglesia: el Señor no es indiferente a sus súplicas; siempre sabe cómo sorprendernos cuando menos lo esperamos.”

Probablemente el acto más sorprendente que jamás haya realizado el Señor fue convertirse en hombre y nacer de una mujer. Como bebé, dependía totalmente de su madre; como un hombre que murió en la cruz para redimirnos, nos entregó a su madre para que se convirtiera en la madre de la Iglesia.

María es el modelo de maternidad que la Iglesia procura imitar; es la maestra perfecta, la Madre de la Misericordia y la que intercede constantemente por nosotros ante nuestro Padre en el cielo.

Que la Iglesia siempre busque el ejemplo de María. Que la Madre Iglesia jamás sea indiferente, cruel ni despiadada con nosotros, sus hijos. ¡Que siempre nos dé la bienvenida a casa cuando nos hayamos apartado del camino! †

Traducido por: Daniela Guanipa

Events Calendar

November 7

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Serra Club, Mass for vocations**, 8:15 a.m. Information: 317-850-1382.

November 8

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

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Workshop for experienced readers, cantor/psalmists, and Gospel proclaimers**, Charlie Gardner, presenter, 9 a.m.-3 p.m., \$60 per person includes lunch. For a registration form, visit www.archindy.org, select Office of Worship under Offices. Information: 317-236-1483, 800-382-9836, ext. 1483 or ctuley@archindy.org.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Annual Christmas bazaar**, lunch served, everything is handmade, wooden items, knitted scarves and hats, wreaths, candy, toys, dolls, clothes, ornaments, baskets and more, 9 a.m.-3 p.m. Information: 317-745-4284.

Another Broken Egg Café, 9435 N. Meridian St., Indianapolis. **Marriage on Tap**, "The Five Love Languages," Larry and Nancy O'Bryan presenting, food, fellowship, inspiration for Christ-filled marriages, \$35 per couple includes dinner and one drink ticket per person. Information/registration: www.stluke.org.

The Slovenian Nation Home, 2717 W. 10th St., Indianapolis. **The Grape Arbor Dance**, dinner, music and dancing, 5-11 p.m., \$17 per person with dinner, \$7 dance only, children 16 and under accompanied with an adult no charge. Information: 317-632-0619 or slovenianindy@gmail.com.

November 9

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville (formerly Bradford). **Spaghetti luncheon**, quilt raffle and special prize raffles, 11 a.m.-2 p.m., \$8 adults, \$4 children ages 4-11. Information: 812-364-6646 or www.saintmichaelschurch.net.

November 11

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m., with Mass for deceased Guild members at 11 a.m. Information: 317-888-7625 or vlgmimi@aol.com.

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Euchre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

Calvary Cemetery, chapel, 435 W. Troy, Indianapolis. **Veterans' Day Mass**, 11 a.m. Information: 317-784-4439

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

November 12

St. Susanna Parish, Zore Hall, 1210 E. Main St., Plainfield. **Women's Club, holiday auction**, 6 p.m. Information: 317-432-3070 or mariaosemabe@gmail.com.

November 12-14

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Christmas pottery sale featuring Mary Anderson Center artists**, Fri. 6-8 p.m., Sat. and Sun. 10 a.m.-5 p.m. Information: 812-923-8817 or mountsaintfrancis.org.

November 13

St. Mark the Evangelist Parish, Cenacle (house on parish

grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

November 14

St. Louis de Montfort Church, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Healing Hidden Hurts, seminar**, Debbie Miller, presenter, 7-8:30 p.m., no charge. Information: 317-490-1267 or Debbie@healinghiddenhurts.org

November 15

St. Therese of the Infant Jesus (Little Flower) School, gym, 1401 N. Bosart Ave., Indianapolis. **PTO, Beach Bingo**, spaghetti dinner and social, 5:30 p.m., \$20 per person presale, \$25 per person at the door. Information: 317-333-1042 or drewtorz@gmail.com.

EventzPlus, 7960 Castle Way Dr., Indianapolis.

St. Matthew Parish Red Carpet Gala, adult night of fun and fellowship, 6:30 p.m., \$55 per person. Information: www.saintmatt.org/2014/09/30/gala-tickets-now-on-sale.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Women's Club, chili/hot dog supper**, 6 p.m., \$5 per person. Information: 317-831-4142 or msha@stm-church.org.

St. Louis de Montfort Church, Youth Ministry Center, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). **Healing Hidden Hurts, facilitator training for women**, 9 a.m.-6 p.m., \$130 per person, registration deadline Nov. 8. Information: 317-490-1267 or Debbie@healinghiddenhurts.org

November 17-22

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. **Annual Holiday Session of Divorce and Beyond**, 7-9 p.m., \$30 per person. Information: 317-236-1586 or dvanvelse@archindy.org †

VIPs



Lloyd and Billie Joan (Wallace) Ferris, members of St. Joseph Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 13.

The couple was married on Nov. 13, 1954, at Ellington Air Force Base in Pasadena, Texas.

They are the parents of three children, Teresa Sharp, Brian and Phillip Ferris.

They are also the grandparents of five. †

July 2015 pilgrimage to France includes St. Mother Theodore birthplace, convent

Peter's Way Tours is offering a pilgrimage to France, accompanied by Providence Sisters Susan Paweski and Janice Smith, on July 13-22, 2015.

The sisters will join the tour as one more way to celebrate the year approaching the Sisters of Providence's 175th anniversary.

The tour includes stops at St. Mother Theodore's birthplace and convent, as well as the birthplace of St. Thérèse of Lisieux, Notre Dame, Chartres Cathedral

and the Abbey of Mont-St.-Michel, among other sites.

Prices start at \$3,495 plus \$650 in taxes and surcharges. The cost includes round trip airfare from Chicago, accommodations for eight nights, sightseeing, ground transportation and a cruise on the Seine.

For more information, contact Peter's Way Tours, Inc. at Peter@petersway.com, log on to www.petersway.com or call 800-225-7662. †

A Nun's Life Ministry to visit Benedictine Sisters during nationwide tour

A Nun's Life Ministry will visit the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove to host a live podcast on Nov. 14 as part of the ministry's Motherhouse Road Trip series.

The podcast begins at 5 p.m. and can be found at www.aNunsLife.org/LIVE.

Benedictine Sisters Mary Luke Jones and Heather Jean Foltz will join hosts Immaculate Heart of Mary Sisters Julie Vieira and Maxine Kollasch to talk about topics such as discernment, prayer, spirituality and more. There is also a live chat room where listeners can interact during the podcast. Benedictine Sister Jennifer Mechtild Horner will facilitate the chat.

The purpose of the Motherhouse

Road Trip is to help connect Catholic sisters and nuns with an online community that is supportive of vocations and deeply interested in the lives and works of women religious.

The road trip combines social media and in-person events in innovative ways to engage with people about God, faith and religious life. The team uses social media to inform people about the road trip and acquaint them with the congregation by posting on Instagram, Vine, Pinterest, Facebook, Twitter and other social media, and sharing stories, photos, and conversation.

After the podcast, A Nun's Life continues to share the experience online and encourages people to stay in touch with the congregation. †

French-themed dinner at Holy Rosary Parish on Nov. 15 to benefit pro-life

"A Knight in Paris," a French-themed dinner fundraiser, will take place at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis at 5:30 p.m. on Nov. 15.

The dinner, sponsored by the Knights of Columbus Council at Holy Rosary, will benefit local pro-life organizations.

The event will feature French cuisine, beer and wine, a silent auction, and a keynote address by nationally renowned pro-life and pro-family attorney

Jim Bopp.

Tickets are \$25 and are available for purchase on Nov. 8-9 at two locations: Holy Rosary Church after Saturday 4:30 p.m. Mass and after Sunday 8, 9:30 and 11:30 a.m. Masses, and at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis after the Saturday 5:30 p.m. Mass and the Sunday 8 and 11 a.m. Masses. Tickets may also be purchased by contacting Charles Stevens at 317-607-7359 or stevens.charles39@yahoo.com. †

'Faith in Action' radio show features local Catholic stories

Catholic Radio Indy general manager Jim Ganley and MJ Krauter host two "Faith in Action" topics each week. The 30-minute shows feature Catholic individuals and groups in the Archdiocese of Indianapolis and surrounding area, and can be heard on 89.1 FM and 90.9 FM, or streamed live through www.catholicradioindy.org.

Series 1 shows air on Monday and Thursday at 10 a.m., Tuesday and Friday at 4 p.m., and Saturday at 9 a.m.

Series 2 shows air Monday and Thursday at 4 p.m., Tuesday and Friday at 10 a.m., and Saturday at 9:30 a.m.

The upcoming shows for November include:

Nov. 7-8

• Series 1: "Women's Care Center." Bobby Williams tours the new Indianapolis pregnancy resource center.
• Series 2: "Synod of Bishops." Bishop Timothy L. Doherty of the Diocese of Lafayette talks about the Vatican's Oct. 5-19 Extraordinary Synod

of Bishops on the pastoral challenges of the family.

Nov. 10-15

• Series 1: "Flag Protocol." Knights of Columbus members Ed Cohee and Stan Sippel.

• Series 2: "Lumen Christi: New Catholic School with Traditional Values." Jason Adams, Headmaster.

Nov. 17-22

• Series 1: "Legion of Mary: A Timeless Organization For Our Time." Mike Wilson, Maria Cunningham and Stephen Goodman.

• Series 2: "Foundation For The Holy Land." Franciscan Father Peter Vasko, president of Franciscan Foundation for the Holy Land.

Nov 24-29

• Series 1: "The Society of St. Vincent de Paul—Witnessing God's Love by Serving the Needy in Indianapolis."

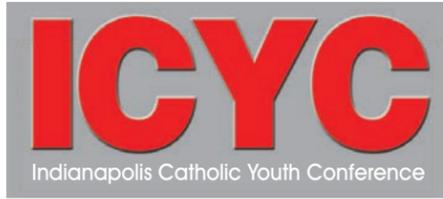
• Series 1: "Religious Liberty Action Committee." Chuck Stumpf. †



Honoring loved ones

To kick off their fall break, Spanish Club students at St. Mary School in Rushville, along with their families, visited the Indiana State Museum in Indianapolis on Oct. 18 to learn more about the Day of the Dead, a holiday observed in Mexico and other countries. The holiday focuses on gatherings of family and friends to pray for and remember friends and family members who have died. Spanish classes in pre-kindergarten through sixth grade have been learning about this holiday and will be creating their own "ofrenda"—such as the one seen in this photo—to honor a special person in their lives. (Submitted photo)

‘Teenagers need to be the salt of the Earth and set the world on fire’



(Editor’s note: High school students from across the archdiocese attended the Indianapolis Catholic Youth Conference on Nov. 2 at Marian University in Indianapolis. The Criterion shares three students’ stories of how their faith in God has touched and changed their lives.)

By John Shaughnessy

Charlie Wessel remembers it as one of those confusing times in a high school student’s life when he and his close friends were having “a rough time with one another.”

“I wasn’t paying attention to the people I should, and I was feeling neglected by other people,” recalls

Charlie, a senior at Bishop Chatard High School in Indianapolis. “I felt alone for a while, and it was just a confusing month for me.”

During that month, Charlie tried to make things better with his friends, but nothing worked, he says, until he turned the situation over to God.

“I eventually just took a step back, stopped worrying, and was just encouraged to let go,” says Wessel, a member of St. Simon the Apostle Parish in Indianapolis.

“God completely took control of that situation for me. After I had felt like my friends were all drifting away from me, suddenly we all started connecting with one another, our friendships started to grow, and we all started to speak to one another again.”

At 17, Charlie believes that kind of situation is common for high school students today.

“Sometimes when a best friend neglects you and doesn’t give you the time of day, it can feel like the end of

the world—when it really is not,” he says. “In my experience, letting God take control of the situation—by letting go of your own control and just having faith that God is more powerful than we are—can really make a huge difference. We need to remember to have faith in all of our daily actions, not just in the life-changing moments.”

Charlie considers his faith as the foundation of his life.

“Whether I am creating art, performing, playing sports or speaking with my friends, my faith life always gives me direction. Christ has given me a model to follow so that I can be happy and live a pure and holy life. That is why I have a faith, so that I can be happy, and bring others to that same happiness.”

As he strives to share his faith, he also sees opportunities to help make it a stronger part of young people’s lives.

“Our generation is extremely energetic, educated and full of spirit,” says Charlie, a member of the Archdiocesan Youth Council.

“It is amazing to see the talents that are unfolding from teenagers today.



Charlie Wessel

However, I think the reason so many people—including myself—are not strengthening their faith is because we remove the youthful spirit when doing service.

“Service has become something that we do to meet our required

hours or because we must do it. We need to make an effort to bring the youthful spirit into service.”

He sees that effort as an extension of how young people’s faith lives “need to be personal so that we can learn to use our own talents and gifts to love one another.

“Teenagers need to be the salt of the Earth and set the world on fire.” †

‘Remember that the opportunities are out there to grow in our faith’

By John Shaughnessy

It was the most painful time in Kara Koepfer’s young life.



Kara Koepfer

It was also a time when she first realized just how important her faith is.

“When I was 12, my dad passed away after a yearlong battle with cancer,” Kara says. “Though I was still very young, this was a time of great

change for me. I’d been raised Catholic and had gone to church my whole life, but when my dad died, my faith began to mean something more to me.

“I saw the love and support from friends and family, and knew that there had to be something bigger at work than I had previously acknowledged. It was then that I truly began to see the face of Christ in others. I found myself surrounded by a love that was unfathomable and impossible to put into words. That was when I knew I wanted to make a conscious decision to begin to love others like I had been loved in my time of greatest need.”

In the five years since she made that decision, Kara has seen her faith continue

to grow.

“I’ve fallen in love with service and mission trips, and I really enjoy giving back to others,” says Kara, a student at Bishop Chatard High School and a member of St. Pius X Parish, both in Indianapolis. “Living as God calls me to is something that I have to focus on every day and work at constantly to achieve, but it’s something I feel very strongly about and am motivated to achieve.”

A member of the Archdiocesan Youth Council, Kara views her Catholic faith as “the center of my life.” She also says she needs that core as she faces the fears and uncertainties that confront many teenagers.

“As teenagers, my friends and I often look at the future with uncertainty and even fear because we struggle to balance how we will serve Christ with the expectations of society, our family and our peers. This is something that I struggle with, and often spend much time praying about. It is such a comfort to know that I can turn to Jesus in my times of

uncertainty, and know that he is going to stick it out with me and support me.”

Kara believes that connection with Christ is available to all young people once they embrace the different opportunities to make that bond a central part of their lives.

“As teenagers, we have to remember that the opportunities are out there to grow in our faith. Many parishes have youth groups, and many go on mission trips over summer break. There are opportunities every week to share our gifts and talents at Mass and to help lead our fellow parishioners. There are always chances to participate in service at school and around the community.

“I have often found that participating in events like mission trips and youth rallies—like [Indianapolis Catholic Youth Conference]—are exponentially better when friends are present and participating with us. If we recognize that we are called to participate in our lives of faith, we must look for ways to act on it.” †

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‘As a teenager, I know that I must stay focused on God’

By John Shaughnessy

At 17, Braylan Guynn appreciates all the sacrifices and hard work that his



Braylan Guynn

mother has endured in trying to create a good life for him and his two siblings.

“I am the product of a single parent,” says Braylan, a member of St. Rita Parish in Indianapolis. “I have a brother that is 14 and a little sister that is 6. My

mom has worked so hard to make sure that we had clothes on our backs, a roof over our heads, and food when we come home from school. Her job situation was not always so good, but after many years of working hard and trying, she has a great job. We were able to get a home with our own rooms, which I am very grateful for.”

Still, Braylan is most thankful for another gift he has received from his mother, Angela Guynn.

“My faith means a great deal to me,” he says. “I was baptized as an infant. My mom decided she wanted me to grow up in the Catholic faith.

“When I became older, I received the sacrament of the Eucharist in second grade and then the sacrament of confirmation. At that time, it was my decision to say ‘yes’ to my faith, ‘yes’ to God, ‘yes’ to my Church community, and ‘yes’ to myself. It was time for me to step up in my parish to do more, to be a role model and to give

more of myself.”

He says that commitment is especially needed when there is “so much hatred” and “so much violence in our society.”

“As a teenager, I know that I must stay focused on God. It will keep me away from the easy peer pressures of the world,” says Braylan, a senior at North Central High School in Indianapolis.

“I am looking forward to my next journey. In order for me to move forward and to reach my goals, I know I must continue to put God first, pray and surround myself with good-hearted friends.”

Braylan’s commitment to his future, his family and his faith is also evident in his thoughts on how to strengthen the faith of young people in the Church.

“One thing that would help make our faith stronger in our lives with the Church is to value our opinion, to show us that we have a voice. Encourage and support us, even if we are wrong. Talk to us. Involve us more in Church services. Sometimes, I feel disconnected. Maybe other teenagers do at times as well.

“I believe there needs to be a Bible study for Catholic teenagers with youths from other parishes. As Catholic youths, we can engage more in the Mass, work more with our youth minister, continue to go to CCD classes, and really just be more involved with and learn more about our faith.”

An attitude of gratitude helps, too, he says.

“Having the support of my family and Church family makes all the difference in the world. I am very blessed to be who I am because of my mom and my family.” †

Archdiocese seeks representatives to attend 2015 World Meeting of Families



Criterion Staff Report

The Archdiocese of Indianapolis is seeking families and individuals to become part of an archdiocesan representative group at the 2015 World Meeting of Families in Philadelphia.

The archdiocesan group will consist of about 50 people who will be part of a Sept. 20-28 pilgrimage to the World Meeting of Families and Festival of Families with an anticipated visit of Pope Francis.

Families and individuals from across central and southern Indiana will be selected to represent the archdiocese by

application or nomination process, which includes family demographics and an essay portion with three questions:

1. What gifts and strengths do you bring that would be beneficial to the pilgrimage to the World Meeting of Families?
2. What do you hope to learn during the pilgrimage?
3. How do you plan on bringing back what you learn to your family, parish and community to enhance and build up the Christian family in the Church and society within the Archdiocese of Indianapolis?

The application and nomination deadline is Jan. 13, 2015.

The group from the archdiocese will be diverse in family type (nuclear, single-parent, blended, grandparents as parents), state of life (married, divorced, never married, religious, priest, deacon) as well as in age, location in the archdiocese,

and ethnicity.

The eighth World Meeting of Families will take place for the first time in the United States in Philadelphia on Sept. 21-25, 2015. The conference is expected to draw thousands of attendees from more than 150 countries—and more than 1 million pilgrims for the anticipated, but yet to be confirmed, papal visit and Sunday Mass.

The theme for the 2015 World Meeting of Families, “Love Is Our Mission: The Family Fully Alive,” emphasizes the impact of the love and life of families on our society. The purpose of this worldwide gathering is to allow families to hear distinguished speakers, share thoughts, participate in dialogue and prayers, and work together to grow as individuals and families while focusing on the role of the Christian family in the Church and society.

The World Meeting of Families was conceived by St. John Paul II

to look at strengthening the sacred bonds of families across the globe. The first World of Families took place in Rome in 1994, the International “Year of the Family,” and has been held in Rio de Janeiro, Brazil (1997); Rome (2000); Manila (2003); Valencia, Spain (2006); Mexico City (2009); and Milan (2012).

Some financial assistance for participating in the weeklong pilgrimage to Philadelphia may be available.

For more information, to nominate a family, or to apply as a family to represent the archdiocese at this historical event, please visit www.archindy.org/wmf2015 or contact Scott Seibert at 800-317-236, ext. 1527, or 317-236-1527, or e-mail him at sseibert@archindy.org.

For general information regarding the World Meeting of Families as well as parish and school catechetical resources, visit www.worldmeeting2015.org. †

Praying for the dead, pope asks special prayers for victims of war

VATICAN CITY (CNS)—The early November feasts of All Saints and All Souls call Catholics to contemplate

their ultimate destiny, hope in the eternal happiness of their beloved dead, and remember the thousands of innocent people

dying each day because of human evil and selfishness.

Because human beings believe they are gods and the lords of creation, they discard the poor, the old and the young, they wage wars and persecute those who do not believe the way they do, Pope Francis said on Nov. 1 as he celebrated an evening Mass at Rome’s Verano cemetery.

The pope told thousands of people gathered amid the tombs that before Mass he noticed a plaque commemorating the 1943 Allied bombing of the cemetery and thought, “That’s nothing compared to what is happening today.

“Man has made himself lord of all, he thinks he’s god, he thinks he’s king,” the pope said. There is a whole “industry of destruction” with wars, pollution, “throwing away babies, throwing away the aged.”

As winter begins in the Northern Hemisphere, he said he was thinking of the thousands of people forced to leave their homes and flee to the desert, living “in tents, feeling the cold, without medicine, hungry” because of those who believe they are god. The pope presumably was talking about the situation in Syria and Iraq where Islamic State fighters continue to drive people from their homes.

God has given his children a blessing, the pope said: “hope. The hope that he will have pity on his people, that he would have pity on those who are in the midst of the ‘great tribulation’” described in Revelation 7:14.

The Beatitudes—including blessed are the poor in spirit, blessed are the peacemakers—is the only path “that will lead us to an encounter with God,” he said. “Only that path will save us from destruction, from the devastation of the Earth, of creation, of morals, of history, of the family.”

Earlier on Nov. 1, reciting the Angelus with visitors in St. Peter’s Square, Pope Francis said the November feasts are reminders that all the baptized—those living and those dead—are united in Christ forever.

“It is beautiful to have so many brothers and sisters in the faith who walk at our side, support us with their help and travel the same path toward heaven,” he said. “And it is consoling to know that there are other brothers and sisters who have already reached heaven, who await us and pray for us so that together we can contemplate for eternity the glorious and merciful face of the Father.” †

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SHRINE

continued from page 1

Their journey did not stop at the doors of the shrine.

'Journey with a saint'

"The theme of the whole shrine is a journey with a saint," Sister Jan explained. "It's not just the journey of a saint—it's a journey with a saint."

The journey—and the shrine itself—actually begins at the entrance of the Providence Spirituality and Conference Center on the grounds of the Sisters of Providence's motherhouse and proceeds to the Ministry Circle, which describes the various ministries of the sisters.

Next on the indoor journey is a long corridor with signs and audio-narrated dioramas depicting St. Mother Theodore's life and the history of the order she founded.

The hall leads to the culmination of the shrine—the most recently opened portion located under the sister's Blessed Sacrament Chapel.

"The Blessed Sacrament was near and dear to [St. Mother Theodore's] heart," said Sister Jan.

Originally, the shrine was to be built under the Church of the Immaculate Conception next to the Providence Center. The area comprises a much larger space than the current shrine.

"Once we decided we didn't have the money to [build under the church], we chose the space under the Blessed Sacrament Chapel," said Sister Jan. "We tried to think how we could do what we wanted to do under the church but in a much smaller space.

"So that's when we came up with the idea of having the shrine actually start in the conference center and have the journey start there."

From France to frontier forest

The first room of the newest part of the shrine, the French Room, tells the story of Mother Theodore's life in France, her native country where she lived from 1798-1840.

The room contains items from France "that were either brought by Mother Theodore or were sent to her," said Sister Jan.

Among the artifacts, which are second-degree relics, is a picture given to Mother Theodore by Queen Amalia of France when the nun visited her native country seeking financial support for her congregation in Indiana.

Around the corner from the French Room is the Ship Room, depicting the size of the berth Mother Theodore and her sisters used during their journey across the sea to America.

"About 90 percent of Mother Theodore's artifacts are in the shrine," said Sister Jan. She pointed out two of them in the Ship Room—a small suitcase and a prayer book that belonged to the saint.

Next, visitors enter the Immersion into the Forest Room along one side of the shrine. The room gives visitors a feel for the densely forested, frontier region that Mother Theodore and her sisters found themselves in upon their arrival at St. Mary-of-the-Woods.

"I liked [this part of the shrine], especially since our name is all over the wall," said Bert Thralls, a member of Mary Queen of Peace Parish in Danville. He and 10 other family members toured the shrine together. Their ancestors, Joseph and Sarah Thralls, once owned the land now comprising the grounds of the Sisters of Providence's motherhouse and Saint Mary-of-the-Woods College. The couple opened their cabin to Mother Theodore and the sisters from France, making that home the first convent of the Sisters of Providence.

The heart—and bones—of the shrine

But the journey of Mother Theodore met with some resistance, as depicted in the next section of the shrine, called Immersion into Suffering.

"[This area] talks about all the things she had to deal with," said



A picture of a statue of St. Mother Theodore, located at All Saints Cemetery in Des Plaines, Ill., adorns a wall in the newest part of her permanent shrine, which opened on Oct. 25. The quote on the base of the statue is from St. Mother Theodore. (Photos by Natalie Hoefler)

Sister Jan. "The weather was one. The lack of support was another—the lack of support economically, and the lack of support by some of the people that were here who were anti-Catholic. There were misunderstandings with France, and misunderstandings with one of the bishops."

But her suffering was to be rewarded. On Oct. 16, 2006, Pope Benedict XVI canonized her in St. Peter's Square at the Vatican. While she was officially designated as St. Theodora by the Vatican, the Holy See gave the Sisters of Providence permission to refer to their foundress as St. Mother Theodore.

After passing a small prayer room, visitors enter the centerpiece of the shrine—the chapel containing the remains of the saint for prayerful veneration.

Her remains were transferred from her temporary shrine in the Church of the Immaculate Conception to the new chapel in the shrine on Oct. 3, her feast day.

On Oct. 22—Founding Day for the Sisters of Providence—Bishop Christopher J. Coyne, vicar general, represented Archbishop Joseph W. Tobin in providing the official blessing of the shrine by the archdiocese.

"All shrines have to be blessed by the ordinary of the archdiocese," Sister Jan explained. "It's like the consecration of a church."

Polished walnut seats surround the circular-shaped room. A panel carved with linden leaves forms a canopy over the handmade walnut casket.

Three of St. Mother Theodore's finger bones—first-class relics—are displayed with the decree from Rome declaring her a saint. The first-class relics and decree are also requirements for a shrine of a saint, said Sister Jan.

A legacy from humble beginnings

Exiting back into the main area of the shrine, visitors enter the Immersion into American Life Room.

Sister Jan points to a replica of Mother Theodore's office.

"Many of the things in [the reproduced office] are hers," she said. "Her chair, her desk, her sewing table, her basket, her wallet, her papers, her crucifix, her wooden



An alcove of the shrine is used to display items used by St. Mother Theodore, including her writing desk.



Above, in this Oct. 25 photo, a small trunk and a prayer book owned by St. Mother Theodore rest in a replica of the size of the bunk she would have slept in on the ship during her journey to Indiana.

Left, pilgrims venerate St. Mother Theodore's casket in the chapel room during the shrine's grand opening on Oct. 25. The chapel lies directly underneath the sisters' Blessed Sacrament Chapel in honor of the saint's devotion to the Blessed Sacrament.

sewing thread [container] that she brought from France, her picture of the death of St. Joseph, her apron."

Large-print reproductions of period writings and documents are screened onto the walls, including an advertisement for washing and mending classes and Oriental painting lessons at the early Saint Mary-of-the-Woods College.

"I really say that [college] was her baby, because nine months after she got here, she opened up the college," Sister Jan said. "There was only one student, but it did open on July 4, 1841."

Such was the foundation laid by Mother Theodore Guérin. The final room of the shrine addresses the mission and legacy she passed on to the Sisters of Providence.

"This whole space is about her legacy, what she left—the teaching, the schools we opened, the different things we do," Sister Jan explained.

Early photos depict the progression of the sisters' habit designs. More recent photos show sisters at work in various ministries.

As they exit the shrine, visitors pass these words of wisdom from St. Mother Theodore: "Have confidence in the Providence that so far has never failed us. The way is not clear. Grope along slowly. Do not press matters. Be patient, be trustful."

'I would hope that you would see her deep faith'

The sisters themselves had to be patient and trustful, waiting for the \$2.1 million shrine to be fully funded by donors before starting construction.

Visitors said the wait was worth it.

"The first time I went through, I just cried," said Sandy Scroggins, a Sisters of Providence administrative staff member who helped raise money for the shrine. "We worked so hard on it, and people were so generous. From the very beginning, it was so blessed.

"It's a break from the traditional shrine. It's very natural, very educational. I think it's real user friendly."

Patty Thomas, a member of St. Joseph University Parish in Terre Haute,

was impressed.

"I was really, really moved, especially when we entered where her casket was, she said. "It was almost overwhelming. You could just feel [St. Mother Theodore's] presence.

"Everything was so beautifully done—simple, but absolutely beautiful. I can't wait to come back."

Dan Thralls, also a member of St. Joseph University Parish and a descendant of the couple who sheltered Mother Theodore and her five companions, shared Thomas' impressions.

"It was all beautiful. I really loved the part of the shrine where the casket is. It's just really peaceful and serene. The woodwork was very nice. I'm sure Mother Theodore would love it."

The simple nature of the shrine spoke to Providence Sister Dina Bato, who works in the Archdiocese of Indianapolis' accounting office.

"I like the simplicity of the shrine itself," she said. "It's not elaborate, not huge. It's not larger than life, especially where Mother Theodore is. It's simple, and I just love that."

Sister Jan has specific intentions for those who visit the shrine.

"I would hope that you would see her deep faith," she said of St. Mother Theodore. "I would hope that you would see her courage, and that she was a human being.

"I don't think you can know the saint before you know who she was as a French woman from her time period, who she was as a Hoosier, who she was as a human being.

"We hope you come to know the woman herself, then come to know the saint."

(The shrine is located in the Providence Spirituality and Conference Center on the grounds of the Sisters of Providence at Saint Mary-of-the-Woods in St. Mary-of-the-Woods. It is open seven days a week from 7 a.m.-5 p.m., and is free to the public. For more information, contact Providence Sister Jan Craven at 812-535-2925 or by e-mail at mtg@spsmw.org.) †

Woman's suicide called tragedy, symbol of 'culture of death' in U.S.

PORTLAND, Ore. (CNS)—

Brittany Maynard, a young California woman who was suffering from terminal brain cancer and gained national attention for her plan to use Oregon's assisted suicide law, ended her life on Nov. 1. She was 29.

"We are saddened by the fact that this young woman gave up

hope, and now our concern is for other people with terminal illnesses who may contemplate following her example," said Janet Morana, executive director of Priests for Life, in a Nov. 2 statement.

"Our prayer is that these people will find the courage to live every day to the fullest until God calls them home," she said. "Brittany's death was not a victory for a political cause. It was a tragedy, hastened by despair and aided by the culture of death invading our country."

Several days before Maynard's suicide, Portland Archbishop Alexander K. Sample urged Maynard and others in similar situations: "Don't give up hope!"

"We are with you. As friends, families and neighbors, we pledge to surround you with our love and compassion until the sacred moment when God calls you home," he said in a statement issued just before the feasts of All Saints on Nov. 1 and All Souls on Nov. 2.

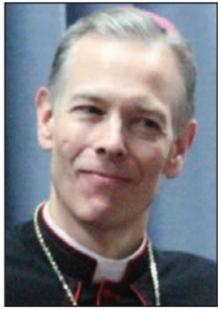
He said assisted suicide offers the



Brittany Maynard

illusion that humans can control death.

"It suggests that there is freedom in being able to choose death, but it fails to recognize the contradiction," the archbishop said. "Killing oneself eliminates the freedom enjoyed in earthly life. True autonomy and true freedom come only when we accept death as a force beyond our control."



Archbishop Alexander K. Sample

Oregon became the first U.S. state to allow doctors to prescribe lethal overdoses. Voters approved the Death With Dignity Act in 1994 and then reaffirmed it three years later. Since then four other states have since passed similar laws: Washington, Montana, Vermont and New Mexico.

The Oregon law says a patient must be of sound mind and must prove to a doctor that he or she is a legal resident of the state. The patient must swallow the lethal drug without anyone's help.

At the start of 2014, Maynard, a newlywed, learned she had brain cancer. A few months after she underwent two surgeries, doctors delivered the news that the cancer had returned and that most patients die from such tumors in about a year. She decided against further treatment.

Maynard and her husband, Dan Diaz, moved to Oregon, to become legal

residents of the state and thus able to take advantage of its assisted-suicide law.

On Nov. 1, as she had planned, she took a legal overdose. AP reported she died at home peacefully.

At one point, Maynard, who would have turned 30 on Nov. 19, said she might postpone taking her life to see how the disease progressed, but she stuck with her original plan. In interviews, she said her husband and other family members accepted her decision to end her life.

Archbishop Sample in his statement said, "Cutting life short is not the answer to death."

"Instead of hastening death, we encourage all to embrace the sometimes difficult but precious moments at the end of life, for it is often in these moments that we come to understand what is most important about life," he said. "Our final days help us to prepare for our eternal destiny."

Across the country in the Diocese of Raleigh, N. C., a 30-year-old Catholic seminarian facing the same disease as Maynard wrote a poignant essay in mid-October responding to Maynard's announced decision to end her life.

Philip Johnson called her story heartbreaking and one "that really hit home," because he was 24 when doctors told him he had inoperable brain cancer. The news came when he was "beginning an exciting career as a naval officer with my entire life ahead of me. I had so many hopes and dreams, and in an instant they all seemed to be crushed."

"I have lived through six years of constant turmoil, seizures and headaches. I

often changed hospitals and doctors every few months, seeking some morsel of hope for survival. Like Brittany, I do not want to die, nor do I want to suffer the likely outcome of this disease," he wrote. "I do not think anyone wants to die in this way."

His doctors have told him that as the disease progresses he likely will gradually lose control of his bodily functions as a result of paralysis and incontinence.

"It is very likely that my mental faculties will also disappear and lead to confusion and hallucinations before my death," Johnson said. "This terrifies me, but it does not make me any less of a person."

"My life means something to me, to God, and to my family and friends, and barring a miraculous recovery, it will continue to mean something long after I am paralyzed in a hospice bed. My family and friends love me for who I am, not just for the personality traits that will slowly slip away if this tumor progresses and takes my life."

He noted that he has lived longer than expected, which is its own miracle.

Johnson added: "I know exactly what she is going through. I still get sad. I still cry. I still beg God to show me his will through all of this suffering and to allow me to be his priest if it be his will, but I know that I am not alone in my suffering."

"I have my family, my friends, and the support of the entire universal Church. I have walked in Brittany's shoes, but I have never had to walk alone. Such is the beauty of the Church, our families, and the prayerful support that we give to one another." †

Pope Francis urges prayer, international action to fight Ebola virus

VATICAN CITY (CNS)—Pope Francis pleaded for the international community

to take stronger, coordinated steps to "annihilate" the Ebola virus and help the millions of people impacted by the disease.

"As the Ebola virus epidemic worsens, I want to express my deep concern for this relentless illness that is spreading

particularly on the African continent and especially among populations that are already disadvantaged," the pope said on Oct. 29 at the end of his weekly general audience.

Pope Francis offered his prayers and solidarity with the sick, as well as with

the doctors, nurses, volunteers, religious orders and humanitarian agencies working "heroically to help our sick brothers and sisters."

"I ask you to pray for them, and for all who have lost their lives," the pope said.

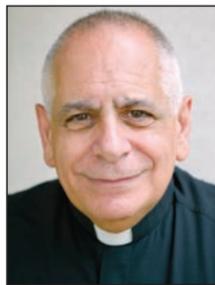
The day before the pope's appeal, Caritas Internationalis—the umbrella organization for Catholic charities around the world—announced it would hold a special meeting in Rome on Nov. 4 to coordinate ways to increase the work Catholic charities are doing in response to the epidemic, especially in West Africa.

"At this point, it's not only about preventing Ebola. We're also called to care for the thousands of healthy people who were already poor, who have no access to health care for other illnesses and whose lives have been turned upside down by this crisis," said U.S. Msgr. Robert Vitillo, the Caritas health adviser.

"This is a shattering emergency. We



Pope Francis



'At this point, it's not only about preventing Ebola. We're also called to care for the thousands of healthy people who were already poor, who have no access to health care for other illnesses and whose lives have been turned upside down by this crisis.'

—Msgr. Robert Vitillo, Caritas health adviser

need to strengthen the response of Caritas and our collaboration with other Catholic Church organizations as quickly as possible. Our brothers and sisters cannot wait," Msgr. Vitillo said.

The priest also said the organizations would discuss ways to "respond to the global reactions of panic and of stigmatizing that are directed at West Africans, migrants from the region, and even at returning health care volunteers."

The World Health Organization reported on Oct. 25 that "10,141 confirmed,

probable and suspected cases of Ebola virus disease have been reported" in Guinea, Liberia, Mali, Sierra Leone, Spain and the United States, as well as previously in Nigeria and Senegal, where the disease reportedly has been contained. As of Oct. 23, the report said, 4,922 of those infected had died.

Catholic Relief Services, the U.S. bishops' overseas aid agency and a member of Caritas Internationalis, announced in late September that it has committed more than \$1.5 million to anti-Ebola efforts in West Africa. †

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Members of ‘interchurch families’ are to reflect God’s love

By Daniel S. Mulhall

Mr. Jackson was a pillar of the Catholic community. For years, he attended Sunday Mass with his family. No one seemed to notice or care that he never came forward for Communion.

He was at every parish event and volunteered to work at most of them. He even was elected to the parish pastoral council and served as chairman for several years.

While Mr. Jackson was well known and well liked, few (except the pastor) knew that he was a Methodist and that each Sunday after Mass he would stop for breakfast with his family, drop them off at home and then catch the last Sunday service at his Methodist church.

He and his wife have what can be described as an “interchurch family.” It is where one spouse is Catholic and the other has been baptized and is active to one degree or another in another Christian community.

A Catholic who wishes to marry someone who has been baptized in another Christian community, but has not been received into the full communion of the Church, must receive permission from his or her local bishop for the marriage to be in conformity with Church law.

The Catholic party is also asked to promise to maintain his or her practice of the faith, and do the best that he or she can to raise any children of the marriage in the Catholic faith.

Interchurch families come in all shapes and sizes. One approach to support and encourage them will not work for all. With more and more Catholics marrying other Christians, it is important that Catholic communities understand what they can do to support these families.

Lauri Przybysz, coordinator for marriage and family life for the Archdiocese of Baltimore and a national leader in the organization Christian Family Movement-USA, has addressed this topic on multiple occasions. Her article, “Every Marriage Is a Mixed-Religion Marriage,” is posted on the U.S. bishops’ website For Your Marriage (www.foryourmarriage.org/every-marriage-is-a-mixed-religion).

Przybysz says that the starting point for parish ministry to interchurch families is to remember that these are Christian marriages. She cites St. John Paul II’s apostolic exhortation, “*Familiaris Consortio*,” to support this opinion.

John Paul, she noted, focused on the important tasks that take place within all Christian families, including those that are interchurch. Among these tasks are “the mission to guard, reveal and communicate love,” and to be a “living reflection of and a real sharing in God’s love” (#17).

The apostolic exhortation goes on to say that all families are responsible for forming community, serving



Fuad Shunnara and his wife, Sohad, kneel and read the Bible and pray with their sons in their living room in Muqueibleh, Israel, on June 22, 2013. “Interchurch families,” where one spouse is Catholic and the other was baptized in another Christian community, are to reflect God’s love among each other. (CNS photo/Debbie Hill)

life, helping to develop society and sharing in the life and mission of the Church. Przybysz says that a family can accomplish this “by showing their children a model of life based on truth, freedom, justice and love, and by becoming actively involved in social causes and by supporting groups that work for such issues.”

According to Przybysz, it is important to remember that the interchurch family remains the domestic Church, the presence of the Church within the home.

She encourages parishes to look for ways to support and strengthen these families by focusing on activities that can be done within the home, which is common territory, rather than activities that take place at Church facilities, which may feel like foreign soil to one of the spouses.

For example, activities such as book clubs, discussion groups and groups that do works of justice and mercy can involve both spouses.

Przybysz suggests that parishes give people chances to use their talents, so, for example, a carpenter from another Christian community could help build a set for a parish play, while a person who loves to knit or sew could create items to sell at a parish bazaar. “These types of activities help to build the togetherness of the family,”

Przybysz says.

There are many other things the parish can do to promote the well-being of interchurch families. For example, it can encourage families to pray together with sacred Scripture or the Lord’s Prayer, prayers common to all Christians.

Because the Mass can be a point of division between the Catholic Church and Christians of other traditions, it is probably best to avoid activities that require Mass attendance. The parish can also encourage interchurch couples to develop family religious customs and traditions that are meaningful to both traditions.

This can start during marriage preparation by helping the couple to value the gifts of their common baptism, and to find common ground among their faith traditions.

Przybysz notes that when we make these opportunities, we are helping interchurch families fulfill their baptismal call. She recommends Father Rob Ruhnke’s excellent webpage on this topic marriagepreparation.com/page/?pg=50.

(Daniel S. Mulhall is a catechist of adults. He lives in Laurel, Maryland.) †

‘Interchurch’ marriages experience special challenges, blessings

By Fr. John Crossin, O.S.F.S.

Marriages between Christians of differing traditions are common in the United States. Many Catholics are married to Protestant or Orthodox believers. Most Catholics have friends or relatives who have married Christians of other traditions.

How might interchurch couples grow in their love? What might be the trajectory of their spiritual growth in Christ? Pope Francis lays out the basic contours:

- Christian men and women encounter Jesus and his



A couple prays during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. Catholic spouses married to Christians of other Christian traditions together face special challenges, and can be open to unique blessings. (CNS photo/Nancy Wiechec)

merciful love both individually and as a couple.

- They try to walk with Jesus through their daily prayer and works of charity.

- They, as people whose vocation is to Christian marriage, seek the guidance of the Holy Spirit in discerning God’s will for them in their daily lives.

An interchurch couple can encounter Jesus in the Scriptures, at Sunday Mass and worship, in spiritual reading, in their neighbors’ example, in their children and in one another.

If they practice a daily individual examination of conscience, husband and wife can discover how Jesus spoke to them that day—perhaps in a kind word or favor received, in a good example given or in an inner movement of the Holy Spirit.

A natural response to this daily love is gratitude. An “attitude of gratitude” can color our way of looking at life. Couples might thank God:

- For the mercy and forgiveness they have received.
- For their family members and friends.
- For the good things, great and small, that happen every day.

As thankfulness colors our frame of mind, we tend to see the opportunities more than the pitfalls of the differences in our Christian beliefs and practices. Interchurch couples have much to learn from each another.

As we grow in spiritual maturity, we also begin to be grateful for the challenges. A woman once said to me that sometimes she and her Catholic husband just could not agree on a particular issue. They were at odds and just had

to “agree to disagree.”

At other times, the challenges can be about family practices around Christmas or Easter that call for compromise. These challenges call us to a deeper maturity and sacrifice for the good of the other.

These challenges can call us out of ourselves to a wider community. This is critically important. Many interchurch couples ignore their differences rather than address them. They unfortunately go to church on Sunday only occasionally. They withdraw from one another and the community rather than engage important religious questions.

These sad outcomes can be avoided when interchurch couples meet regularly to support one another. They can share insights and practices; some gather for ecumenical Bible study; still others work together for social justice.

In some places, such opportunities for engagement do not exist. In my experience, however, if a few people start, others will follow.

The experience of interchurch couples is vitally important for the Church. The Holy Spirit is leading Christians toward unity. This will happen in God’s time. In discerning the guidance of the Holy Spirit in their lives, interchurch couples are preparing for our ecumenical future.

(Oblate of St. Francis de Sales Father John Crossin is executive director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs. He can be reached at jcrossin@uscce.org.) †

From the Editor Emeritus/John F. Fink

Old Testament: Esther saves the Jews in the Persian Empire

(Forty-fourth in a series of columns)

Like Daniel, Tobit and Judith, the Book of Esther is another fictional book in the Old Testament. It's set in Persia (modern Iran) at the time of King Xerxes (485-464 B.C.), called King Ahasuerus in the book. It's an excellently written story, and I encourage you to read it if you haven't done so. Here's a synopsis:

King Ahasuerus became displeased when his queen, Vashti, refused to come to a drunken banquet. He banished the queen and then searched the kingdom for beautiful virgins to replace her. Esther, a Jewish orphan who was being cared for by her uncle Mordecai, was one of the virgins brought to the royal court.

The book says that she "was beautifully formed and lovely to behold" (Est 2:7). If that sounds familiar, it's the same description given for the Jewish heroine Judith, whom I wrote about

last week. The king chose Esther and made her queen in place of Vashti. On Mordecai's advice, she kept secret the fact that she was Jewish.

Haman was King Ahasuerus's second in command. When he passed on the street, all the people were to bow down to him. But Mordecai, as a good Jew, refused to bow down, keeping such homage for God alone. This angered Haman. He built a gibbet on which to hang Mordecai.

When he learned that Mordecai was a Jew, Haman told King Ahasuerus that there were people in his kingdom who did not obey his laws. He proposed that all these people be rounded up on a single day for execution. The king issued the decree.

Mordecai put on sackcloth and ashes, and walked through the city crying out loudly. Esther sent one of the eunuchs, Hathach, to learn why Mordecai was behaving like that. Mordecai told him what was about to happen to the Jews and asked Esther to appeal to the king.

Esther sent word for all the Jews to fast on her behalf. She and her maids also fasted and prayed for three days. Then

she put aside her penitential garments and arrayed herself in her royal attire. Looking gorgeous, she approached the king, who sprang from the throne and welcomed her. What could he do for her, he asked.

Esther invited the king and Haman to a banquet. They accepted. During the banquet, Esther asked King Ahasuerus to spare her life and the lives of her people because an enemy was about to kill them.

"Who and where is the man who has dared to do this?" the king asked.

Esther replied, "The enemy oppressing us is this wicked Haman."

The king went into the garden in anger and Haman begged for his life. When the king returned, he found Haman on the couch with Esther. He ordered that Haman be hung on the gibbet he had prepared for Mordecai.

The decree against the Jews was rescinded. Then the Jews took revenge by killing a great number of their enemies. Mordecai replaced Haman as second in command.

The Jews celebrate these events each year on the feast of Purim. †



It's All Good/Patti Lamb

Trust God, know that miracles happen around us every day

I'm beginning to realize that little miracles happen around us every day.



I'm not claiming to witness enormous feats of healing or marvelous acts of controlling nature. But when I reflect on the occurrences of plain, ordinary days, there are times when I'm markedly aware of the hand of God.

Recently on fall break, my family visited New York for the first time. Although we were newbies to the public transportation system in New York City, we verified that we had enough money on our NYC Metro Card for a return trip to the stop near the hotel.

Three of us made it through the turn style, but when we swiped the card for our 6-year-old daughter, it malfunctioned. Swipe after frantic swipe, the machine denied access and my daughter stood panicked on the other side of the turnstile.

A kind stranger saw what was happening. He quickly pulled out his wallet, grabbed his subway pass, and swiped it, allowing my daughter to return safely to my arms. His kind gesture was

worth much more than the actual \$2.50 that it cost him. To me, his kindness that day was a little miracle.

There's a song by Sarah McLachlan with these lyrics: "The sky knows when it's time to snow/Don't need to teach a seed to grow/It's just another 'ordinary miracle' today." That's a more artistic way of saying, "Do you want to see a miracle? Then open your eyes and simply acknowledge one."

Miracles take many shapes. Recently, I've seen one in the form of an unshakeable faith exhibited by a beautiful young widow raising a new baby after the tragic loss of her husband. Despite the unfathomable grief she bears, she gave a talk on redemptive suffering at a Catholic church a few weeks ago. In her blog, she wrote, "I was able to channel my pain into a productive message ... that suffering is not pointless, but in fact can unite us more closely with Christ on the cross." The way this woman serves as a witness for Christ and strengthens the faith of others—despite her broken heart—is miraculous to me.

I also know of a couple who took a blind, deaf and bedridden family member into their home, despite the way it would alter their lifestyle. The couple's outpouring of love in a society which

typically outsources care of ailing family members is, in itself, a modern-day miracle to me.

While I might claim to see little miracles, I also admit that I've often found myself saying things like, "Why couldn't the cancer have been treated?" followed immediately with, "Why wasn't there a miracle *that* time?"

But I'm reminded of John's Gospel, in which Jesus said, "I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world" (Jn 16:33).

I've noticed that all the little miracles I've seen have one thing in common: the willingness of God's people to share. In his homily, I once heard a priest explain the parable of the loaves and fishes. He summarized it in a way that went something like this: "God takes what we have, and he makes it enough. We only need to meet him with willing hearts. Miracles happen when we are willing to share what [seeming little] we have, and trust that God will make it enough."

May you witness a little miracle today.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Your Family/Bill Dodds

Learning to be a caregiver through life's highs and lows

Family caregivers don't solely need hands-on training. They need "hearts-on" training, too.



It becomes clearer and clearer that love demands action, and that it calls for repeated effort and self-sacrifice. At times, it seems that caring for another person is akin to going to boot camp.

With that in mind, there is a lot to consider if you're caring for a loved one. Sometimes you may find yourself asking, "Why is this so hard for me to do?" Though each family's circumstance and situation are unique, caregiving is hard for every caregiver, perhaps not all the time, but everyone experiences difficulties.

That's true whether your duties have increased over time or whether they suddenly landed on top of you in a heap. No caregiver feels like an expert. None is free from caregiver guilt. Every caregiver wants to be better at it. Every

caregiver feels as if they're not doing enough, or they're not doing it right, or feels as if they don't know what they're doing at all. Caregiving often means learning about things you never wanted to know about, such as a disease, an injury, about declining health, dementia, hospice, death.

Others may see you as an "expert" on dialysis or Parkinson's disease or heart surgery or whatever disease your loved one is dealing with. You wish you were blissfully ignorant.

It can take practice to balance getting information about your loved one's health issues without becoming almost obsessed with worst-case scenarios. It can take patience when others who know nothing about the situation you are dealing with strongly offer their opinions or snake-oil remedies.

A caregiver's life can seem filled with highs and lows. You'll experience the joy of your loved one's good test report, new skill or return home after a hospital stay. But you'll also experience the fear and sadness when test reports bring bad news, when a lifelong ability is lost, when

there's a need to take the person you care for back to the hospital or move him or her to a nursing home.

There's a difference between selfishness and self-care. Taking care of yourself isn't selfish. Taking a break on a regular basis makes you a better caregiver. Taking care of yourself helps you to be the caregiver you really want to be.

Caregiving can mean focusing on the present, concentrating on what needs to be done today, not thinking about tomorrow. You have to pause and appreciate small things, such as the fact that your loved one still recognizes you, knows your name, that you can hold hands or that the new medicine seems to be working.

During all of it, hang on to your faith. It is a gift from God that you can choose to use even when God seems distant, when you can't understand why he doesn't answer your prayers the way you want, why there's no miracle, no cure.

(Bill Dodds writes for Catholic News Service.) †

Faith, Hope and Charity/

David Siler

'People are so giving here'

Andrei was just 12 when the Soviet Union fell and his beloved country of Moldova gained independence and a fresh start.

In the midst of the initial excitement, Moldovans experienced the collective confusion of how to rebuild and start anew. Many regained possession of family-owned land that had been taken

by the Soviets, only to find acre upon acre overgrown and weed-infested, with no resources to make it usable or profitable. With a lack of infrastructure, jobs were scarce and available jobs paid such low wages that most families lived below the poverty line. Andrei recalls how he watched many adults, devoid of purpose, literally drink their lives away.

Surrounded by this depression, Andrei found himself vulnerable to this same pattern as he grew into adulthood. He regrets that he fell victim to this lifestyle for a period of time, but his life changed when he had a spiritual experience that redirected the course of his life.

As a result of this experience, he found new purpose in Church involvement and actively caring for the disadvantaged around him. He found that some were receptive to these acts of care, while others were quite hostile. Andrei was not a member of the Orthodox Church, and was therefore considered a heretic by many who adhered to national traditions. He calmly relates that he was even beaten and stoned for his beliefs—a horror that he later found was to positively change the fate of his entire family.

Andrei, his wife and his three children lived their lives as best they could in this environment. However, Andrei's heart was breaking as he envisioned his children's future.

In particular, he was concerned for his firstborn son, who was mentally challenged and epileptic. In Moldova, such children were denied education and often abandoned by parents who could neither tolerate nor afford them. He heard that there were special programs available for such children in the United States, and dreamed that one day he might be able to provide special care for his son. As fate would have it, he found that his entire family was approved to resettle in the United States due to the targeted oppression Andrei had suffered.

Andrei's case was processed with the help of Catholic Charities in Indianapolis. His sister, who had married a man from the U.S. and moved to Indianapolis, filed a family petition with the assistance of resettlement staff. When Andrei and his family arrived in Indianapolis, they brought with them only a few suitcases and the hope for a new life.

Services provided by Catholic Charities' resettlement staff began by greeting them at the airport upon arrival and taking them to their new apartment. Over the next few months, Andrei and his family were connected to all necessary resources to start their lives again, including assistance with food, financial support, medical appointments, welfare, English classes, disability resources, employment training and even finding jobs. Additionally, all of Andrei's children were enrolled in school, including his son who had previously been unable to attend. Andrei became teary-eyed while recounting it all. He said, "People are so giving here."

Andrei is currently working as an administrative specialist for a local company, and is delighted to provide for his family. He expressed his deep gratitude for the services provided by Catholic Charities, and when asked how he feels about his new life here, he paused for a moment, smiled, and simply offered, "It's great."

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities and Family Ministries. E-mail him at dsiler@archindy.org.) †

Feast of the Dedication of the Lateran Basilica/Msgr. Owen F. Campion

Sunday Readings

Sunday, November 9, 2014

- Ezekiel 47:1-2, 8-9, 12
- 1 Corinthians 3:9c-11, 16-17
- John 2:13-22

Last weekend, the Church replaced the liturgy of the Thirty-First Sunday in Ordinary Time with the liturgy of the Commemoration of All the Faithful Departed, more commonly known as All Souls Day.



This week, instead of the liturgy for the Thirty-Second Sunday in Ordinary Time, the Church celebrates the

Feast of the Dedication of the Lateran Basilica in Rome.

As was the case last week, the Church has lessons here to teach.

Since historic circumstances have associated St. Peter's so intimately with the popes for so many centuries, most Catholics probably would be surprised to know that the first-ranking church in Rome is St. John Lateran Basilica.

St. Peter's is a shrine, not a cathedral. Cathedrals are the churches in which local bishops celebrate the Eucharist and preach—especially as shepherds of the flock.

In Rome, St. John Lateran is the cathedral, the seat of the pope. Since the pope, the bishop of Rome, also is the chief pastor of the universal Church, St. John Lateran has significance for all Catholics.

This link with the pope reminds us that we all together are part of the one Church.

The dedication of any church is important since by dedication we set it apart for God alone as a place to hear God's holy word, and to worship God in Jesus in the Eucharist.

For the first reading, the Church offers us a beautiful passage from Ezekiel. The prophet sees water flowing from the temple in Jerusalem. The Holy Land then, as now, as always, was arid. Water meant life. Life flowed from God's house, from God's presence.

St. Paul's First Epistle to the Corinthians is the source of the second reading. It

describes us, the people of the Church, as "God's building" (1 Cor 3:9). We are the brick and mortar of the structure that makes God visible on Earth, in which God dwells. Christ is our foundation stone.

The last reading is from the Gospel of St. John. It reports the event, so familiar to Christians, when Jesus entered the temple in Jerusalem and found there a virtual marketplace. He drove the merchants away, insisting that the temple was God's house, the holiest of places.

He denounces the merchants for making God's house a place not just of business, but by their cheating and greed, a place of sin.

Reflection

We can be overly literal in reading this passage from St. John's Gospel. Of course, Jesus rid the sacred precincts of the temple of merchants and charlatans, preying on the devout.

Sin and human greed have no place for sin in the true temple of God. John further saw a community aspect in the group of believers surrounding Jesus.

Jesus would be killed, and in three days would rise. It was just as Jesus predicted that the temple would fall and in three days be restored.

For John, Jesus was the true temple of God. John further saw a community aspect in the group of believers surrounding Jesus. They were united to the Lord, by the Lord's own design. He was united with them. The bond was created by God.

We are now in this community, which is the Church. There can be no sin among us. We cannot allow our greed or dishonesty to defile the holy temple that is Christ.

St. John Lateran, as any dedicated church, has a pragmatic purpose, providing us with a setting for worship, for hearing the word of God and for the celebration of the Eucharist, reminding us that we are the Church.

We are the Body of Christ, resurrected and living in the world. Christ is in us. We are in Christ.

In God's mercy, the pope guides us and ministers to us. †

Daily Readings

Monday, November 10

St. Leo the Great, pope and doctor of the Church

Titus 1:1-9

Psalm 24:1b-4b, 5-6

Luke 17:1-6

Tuesday, November 11

St. Martin of Tours, bishop

Titus 2:1-8, 11-14

Psalm 37:3-4, 18, 23, 27, 29

Luke 17:7-10

Wednesday, November 12

St. Josaphat, bishop and martyr

Titus 3:1-7

Psalm 23:1b-6

Luke 17:11-19

Thursday, November 13

St. Frances Xavier Cabrini, virgin

Philemon 7-20

Psalm 146:7-10

Luke 17:20-25

Friday, November 14

2 John 4-9

Psalm 119:1-2, 10-11, 17-18

Luke 17:26-37

Saturday, November 15

St. Albert the Great, bishop and doctor of the Church

3 John 5-8

Psalm 112:1-6

Luke 18:1-8

Sunday, November 16

Thirty-third Sunday in Ordinary Time

Proverbs 31:10-13, 19-20, 30-31

Psalm 128:1-5

1 Thessalonians 5:1-6

Matthew 25:14-30

or Matthew 25:14-15, 19-21

Liturgy Corner/Fr. Patrick Beidelman

Active participation and proper celebration make the most of Mass

(Editor's note: This column by Father Patrick Beidelman takes the place in this issue of the usual "Question Corner" column by Father Kenneth Doyle.)

While we are most definitely given the opportunity to receive Jesus in word and sacrament at Mass, we also are there to offer our reverence, adoration and gratitude to God through the ritual of our prayer. Every time we come together as a faith family for the eucharistic celebration and to do this in



memory of Jesus, we are entering a way of being and of prayer that is very different than if we were gathered with others as spectators at a sporting event or concert. Indeed, we turn our focus to God, lift up our hearts, and join with the angels in heaven to praise and glorify God.

For this most important activity in our lives as the Lord's disciples, the Church gives us wonderful instructions of how to pray together as the body of Christ and how to worship God fully and well. This enables us to receive the abundance of mercy and grace that he offers us through the liturgical rites of our tradition.

These instructions, which are usually found on the first pages of the ritual books we use for the liturgy, are rooted in two liturgical principles that guide the celebration of the rites of the Church.

The liturgical principle related to the Church's prayer that was probably referred to the most after the Second Vatican Council was the principle of active participation. In fact, this principle, which came to be articulated as "full, conscious, and active participation," held a central place in what inspired the modern liturgical movement.

Several popes before, during and after Vatican II recognized and authorized its place within the Church's teaching. Most notably, the principle of active participation became a primary focus during Vatican II for accomplishing the most important goals of renewing the faithful through the liturgical life of the Church, while at the same time striving to restore the sacred liturgy to its full richness.

It is described in this way in Vatican II's "Constitution on the Sacred Liturgy:" "Mother Church earnestly desires that

all the faithful should be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

"In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work" (#14).

The implementation of the Constitution on the Sacred Liturgy following Vatican II brought new life and vigor to the liturgical celebration of the mysteries of faith. However, many abuses and misinterpretations regarding the principle of active participation led some celebrants and congregations away from that which was originally sought.

Frequently, there was a misunderstanding that participation was merely "external," and not also intensely "internal"; sometimes, there was a blurring of the distinctions between the role of the celebrant and that of the faithful; at times, there was a diminishing of the centrality of the focus on the real presence of Christ in the Eucharist, and occasionally there even emerged a culture that made an inattentiveness to the instructions for the liturgical rites acceptable and even encouraged.

In the period just prior to the Year of the Eucharist and a meeting of the Synod of Bishops in 2005, and primarily during the pontificate of St. John Paul II, there developed a stronger focus on another liturgical principle that would come to be known as the *ars celebrandi*, the Latin phrase meaning "the art of proper celebration."

While not explicitly articulated in that specific wording, the "thought" of the *ars celebrandi* is presented and is developed in the Church's teaching from the beginning of the modern liturgical movement and in the papal and conciliar writings prior to the promulgation of "*Sacramentum Caritatis*," the apostolic exhortation from 2006 that was the fruit of the Synod of Bishops' meeting on the

See BEIDELMAN, page 15

My Journey to God

My Good and Faithful Stewards

By Ken Ogorek

(Ken Ogorek is director of catechesis for the archdiocese and is a member of St. Pius X Parish in Indianapolis. He wrote this poem as a song based on the following texts: Catechism of the Catholic Church # 95, 947-953, 1942-1948, 2404, 2447, 2548, with reference to "Ecclesia in America" ["The Church in America"], and "On the Encounter with the Living Jesus Christ: The Way to Conversion, Communion, and Solidarity in America" by St. Pope John Paul II.) (Kenneth Ogorek ©2003. Tune: Johann M. Speiss, 1715-1772.)

"My good and faithful stewards!
The wealth of Truth you share.
What joy you help to bring about,
What suffering you spare."
Our works of mercy soothe
The body and the soul.
We seek your kingdom first Lord
As you bless us in our role.
"Yet suffering persists.
My Truth alone will heal.
My Son provides in pain and joy
Both sacrifice and meal."
Your Spirit guides our Church
With grace and nature paired.
And faith a treasure ever more
Enriched by being shared.
"Your sin must be addressed;
It harms communion still.
Encountering my living Son
Helps bring about my will."
Lord, may conversion lead
Toward solidarity.
The body of your living Son
Is healed through charity.
Then help us share your wealth
For body and for soul.
To teach, to worship Spirit-filled
Encountering our goal.
"Your goodness and your faith
Will bring beatitude.
As stewards of my Providence
Live lives of gratitude!"

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.

BENNETT, William Jeffrey, 60, Annunciation, Brazil, Oct. 15. Husband of Barbara (Goodhart) Bennett. Brother of Susan Abernathy and Julie Ahrens.

BUCHHEIT, Evelyn, 94, Holy Family, New Albany, Oct. 21. Mother of Debbie Brattain and Barbara Hellman. Grandmother of five. Great-grandmother of six.

CLOUSER, Miriam B., 91, St. Pius X, Indianapolis, Oct. 23. Mother of Kathleen Lappas, Elizabeth Mazerolle, Karyn Moore, Suzanne Morris and Mimi Sedneck. Grandmother of 11. Great-grandmother of one.

DANCEL, Manuel Thomas, M.D., 85, American Martyrs, Scottsburg, Oct. 16. Father of Michelle Dancel-Light and Clarissa Dancel-Warren. Brother of Lucene Erica, Marina Miguel, Consuelo Ramos, Gregoria Roberto and Encarnacion Silvano.

DARE, Dorothy, 83, St. Mary, Richmond, Oct. 19. Wife of Byron Dare. Mother of Gary and Jeff Dare. Grandmother of three. Great-grandmother of six.

DOSS, Carolyn (Gaither), 72, St. Jude, Indianapolis, Oct. 2. Mother of Lisa and Mona Doss. Sister of Mary Ann Bays, Dolores Kuhn, Loretta Utterback,

Bob and George Gaither. Grandmother of one. Great-grandmother of one.

ECKSTEIN, Julie A., 43, St. Maurice, Napoleon, Oct. 24. Mother of Carmen and Jared Eckstein. Daughter of Charles and Lucille Simon. Sister of Jennifer Ricke, Janet Wagner, Sandra Wenning, Joseph, Michael, Paul and Tony Simon.

EVANS, Bryan F., 51, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 12. Son of Frank and Kathy Evans. Brother of Angie and Scott Evans.

EVESLAGE, Richard L., 93, St. Mary-of-the-Knobs, Floyd County, Oct. 26. Husband of Frances Eveslage. Father of Jane Byrd, Donald and James Eveslage. Brother of Paul Eveslage. Grandfather of nine. Great-grandfather of 12. Great-grand-grandfather of one.

FARTHING, Jona T., 25, Good Shepherd, Indianapolis, Oct. 13. Son of Robert and Jean Farthing. Brother of Jamie, Jason and Joel Farthing. Grandson of George and Katie Bender and Paul and Helen Farthing.

FOHL, Ruth, 79, St. Pius X, Indianapolis, Oct. 22. Wife of James Fohl. Mother of Beth Bailey, Shelly Lindley, Julie Proud, Jim, Mike and Nick Fohl. Sister of Robert Hale. Grandmother of 18.

GEIER, Frances, 95, Holy Family, Richmond, Oct. 24. Mother of Alice McGarvey, Cathy Stockdale and Ann White. Grandmother of three. Great-grandmother of four.

GOODHART, Edith Mary, 83, Annunciation, Brazil, Oct. 25. Mother of Barbara Bennett, Donna Miller, Elizabeth Stanley, Connie Yarber, Laura Tilson, Daniel, Richard, Robert,



Saving lives through music

Members of the youth symphony orchestra rehearse at Polígono Industrial Don Bosco, located in a crime-ridden area of San Salvador, El Salvador. Salesian Father Jose Maria Moratalla Escudero founded the orchestra as a way to keep youths out of gangs. (CNS photo/Edgardo Ayala)

Ronald and Russell Goodhart. Grandmother of 19. Great-grandmother of one.

GRADY, Ruth L., 78, St. Anthony, Indianapolis, Oct. 16. Sister of Catherine Eastwood, Rose Cawiezell and Dorothy Grady.

GRONOTTE, Joseph G., 53, Our Lady of Perpetual Help, New Albany, Oct. 12. Husband of Michelle Gronotte. Father of Jonathan, Michael and Stephen Gronotte. Son of Rosemary Gronotte. Brother of Cindy Bauder, Jane Ann Wright, Danny and John Gronotte. Grandfather of two.

HAGERDON, Ray B., 88, St. Paul, Tell City, Oct. 23. Father of Karen Doogs, Jan Flamion, Judy Schneider, Donna Seamon and Linda Vojkovic. Grandfather of 17. Great-grandfather of 20.

HEWITT, Tim M., 64,

SS. Francis and Clare of Assisi, Greenwood, Oct. 21. Husband of Karen (Trinkle) Hewitt. Father of Benjamin, Michael and Peter Hewitt. Brother of Mark Hewitt.

HUSTON, Lois T., 97, St. Luke the Evangelist, Indianapolis, Oct. 5. Mother of Jeanne Hasbrook, Carol Vlasich, Jack, Jay and Jeffrey Huston. Grandmother of 13. Great-grandmother of 11.

KUNTZ, Charles Wayne, 60, St. Boniface, Fulda, Oct. 18. Husband of Karen Kuntz. Father of Amy Freeman, Andrea and Adam Kuntz. Brother of Betty Garland, Doris Graman, Judy Schmitt and Sister Romain Kuntz. Grandfather of four.

MEER, Carol, 84, St. Mary, Greensburg, Oct. 23. Mother of Malcom Meer. Grandmother of eight. Great-grandmother of nine.

MENKEDICK, Bernice L., 76, St. Mary, Greensburg, Oct. 21. Wife of Harold Menkedick. Mother of Donna Wren, Chris, Doug, Kevin, Mike and Phil Menkedick. Sister of Anna Mae Nobbe, Julianne Raver, Herbert, Rick and Steve Lamping. Grandmother of 14. Great-grandmother of eight.

MEYER, Charles W., 66, St. Paul, Sellersburg, Oct. 12. Husband of Jane (Vogel) Meyer. Father of Amy Devry and Bart Meyer. Brother of Carol Homes, Clark and Jeff Meyer. Grandfather of five.

PENROSE, Harry Thomas, Jr., 68, St. Anne, New Castle, Oct. 19. Husband of Carol Ann Penrose. Father of Michael and Steven Penrose. Son of Josephine Penrose. Brother of Clyde and James Penrose. Grandfather of seven.

PIERCE, Raymond O., Jr., M.D., 83, St. Monica and St. Rita, Indianapolis, Oct. 18. Husband of Geraldine (Brundidge) Pierce. Father of GERALYN, LeAnnette, Lori, Gregory and Raymond Pierce III. Brother of Arnetta Amin and Frances Reddix. Grandfather of seven. Great-grandfather of two.

RAKE, Audrey L., 79, St. Mary-of-the-Knobs, Floyd County, Oct. 26. Grandmother of two.

RENNEKAMP, Jerome R., 76, All Saints Parish, Dearborn County, Oct. 22. Husband of Mary (Werner) Rennekamp. Father of Julie Hamby and Eric Rennekamp.

Brother of Joan Botts and Larry Rennekamp. Grandfather of six. Great-grandfather of one.

ROUSH, Steven K., 58, Our Lady of the Greenwood, Greenwood, Oct. 22. Husband of Rita Roush. Father of Kelly, Michael and P. Will Roush. Brother of Rhonda Bell and Dr. James Roush. Grandfather of four.

SPECK, Lawrence, 67, St. Jude, Indianapolis, Oct. 19. Husband of Donna Speck. Father of Matthew and Robert Speck. Brother of Carole Grindstaff, Barbara Hughey, Rita Klumper, Cecilia Wilson, Ruth, Virginia and Russell Speck. Grandfather of six. Great-grandfather of seven.

STRAW, Charles, 71, Holy Family, New Albany, Oct. 21. Husband of Teresa Straw. Father of Richard Straw. Grandfather of five.

THIENEMAN, Doris J., 84, St. Mary-of-the-Knobs, Floyd County, Oct. 26. Mother of Carol Hurst, Karen Julius, Pam McIntire, Patty Slinker, Frank Jr., Kevin and Tony Thieneman. Grandmother of 14. Great-grandmother of 10. †

Providence Sister Jean Ann Daniel ministered in Catholic schools for 42 years

Providence Sister Jean Ann Daniel died on Oct. 25 at Mother Theodore Hall East at St. Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on Oct. 31 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Patricia Ann Daniel was born on Jan. 18, 1931, in New Albany. She grew up as a member of the former Holy Trinity Parish in New Albany.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 6, 1949, and professed final vows on Aug. 15, 1956.

Sister Jean Ann earned a bachelor's degree in education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education at Indiana State University in Terre Haute.

During 65 years as a member of the Sisters

of Providence of Saint Mary-of-the-Woods, Sister Jean Ann ministered for 42 years in Catholic schools in Illinois and Indiana.

In the archdiocese, she taught at the former St. Joseph School in Terre Haute from 1956-57 and at Holy Family School in New Albany from 1969-93.

From 1993-2006, Sister Jean Ann retired from teaching to care for her aging mother in New Albany. After her mother's death, she ministered to the sick and shut-ins in New Albany until 2010.

In 2011, Sister Jean Ann retired to the motherhouse where she dedicated herself to prayer.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Ursuline Sister Mary William Klipsch ministered in New Albany Deanery parishes

Ursuline Sister Mary William Klipsch died on Oct. 24, 2014, at Mercy Sacred Heart home in Louisville, Ky. She was 77.

The Mass of Christian Burial was celebrated on Oct. 30 at the Ursuline Motherhouse chapel in Louisville. Internment will occur at a later date at St. Michael Cemetery in Louisville.

Sister Mary William was born on August 13, 1937, in St. Louis.

She entered the Ursuline Sisters of Mount St. Joseph in Maple Mount, Ky., in 1956. She professed first vows on Aug. 15, 1958, and final vows on Aug. 15, 1961. In 1975, she transferred to the Ursuline Sisters of Louisville.

Sister Mary William served as director of religious education at St. Anthony of Padua Parish in Clarksville from 1981-83 and at St. Paul Parish in Sellersburg from 1983-88.

She previously had ministered in Catholic schools and parishes in the Louisville Archdiocese.

Sister Mary William is survived by her siblings Pam, Bud, Marty and Tom Klipsch, and several nieces and nephews.

Memorial gifts may be sent to the Ursuline Sisters of Louisville, Mission Advancement Office, 3105 Lexington Road, Louisville, KY 40206. †

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Miter Society members cite gratitude for God's gifts

By Patricia Happel Cornwell

Special to The Criterion

NEW ALBANY—A chord of gratitude was sounded repeatedly by people who attended the Oct. 27 Miter Society Mass and dinner at Holy Family Parish in New Albany. The last of six such events in the archdiocese drew more than 100 Catholics from around the New Albany Deanery, a crowd that Archbishop Joseph W. Tobin noted was the largest attendance of all the Miter Society events.

Archbishop Tobin was the principal celebrant of the Mass. Bishop Christopher J. Coyne, vicar general, Father Wilfred "Sonny" Day, dean of the New Albany Deanery and pastor of St. John the Baptist Parish in Starlight, and Father Daniel Atkins, pastor of Holy Family Parish in New Albany, were concelebrants.

Members of the Miter Society donate \$1,500 or more to the annual *United Catholic Appeal: Christ Our Hope* (UCA) appeal. Some at the New Albany event were already Miter Society members; others were considering increasing their giving.

The Gospel reading for the Mass related how Jesus was criticized for healing a woman on the Sabbath. Archbishop Tobin told those assembled that "it was the spirit of gift that motivated the creation of the Sabbath. By Jesus' time, the gift had been forgotten. All that remained was the obligation. But the healed woman cannot help but praise God.

"How many people today think of Christianity as a list of do's and don'ts?" the archbishop asked. "Brothers and sisters, let us pray for our archdiocese, that whatever we do, it is the proclamation of the gift, the gift of God's very life."

Tina and John Thornsberry, members of St. Mary Parish in New Albany, are grateful for the gifts they have received through the Church.



Above, Deacon Ron Pirau and Archbishop Joseph W. Tobin pray at the opening of the Miter Society Mass at Holy Family Church in New Albany on Oct. 27. (Photo by Patricia Happel Cornwell)

Left, Archbishop Joseph W. Tobin greets Danny and Mary Chris Rodden, parents of seminarian Kyle Rodden, at the Oct. 27 dinner following the Miter Society Mass at Holy Family Church in New Albany. (Photo by Patricia Happel Cornwell)

"When we were first married and started out with our family, we didn't have high-paying jobs and we couldn't afford full tuition [at the former St. Mary School]," Tina recalled. "The members of St. Mary's Parish helped us. So when we were able, we felt we should try to pay it back."

Barbara Renn, a member of St. Paul Parish in Sellersburg, formerly a member of the archdiocesan education commission, said that is why she contributes.

"I got to see the good they do," she said. "My children also went to Catholic schools."

Barrett Briscoe, a member of Holy Family Parish in New Albany, said

he and his wife, Mary, have "been blessed, and I think we should give back to those less fortunate."

"I work with a homeless ministry here called, 'In Heaven's Eyes.' Whether they need education, religion, whatever, if we can help people, we should."

Mary added that "that's what God tells us to do."

Mary Chris and Danny Rodden have a son, Kyle, who is an archdiocesan seminarian receiving his priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"Having a son who is a seminarian motivates us to support our priests," Mary Chris said.

Mary Wright, a member of St. Joseph Parish in Clark County, said, "Our parish is part of the larger Church. Not only do we have to support our local Church, we have to support the Church overall."

John Wilkinson, a member of St. Augustine Parish in Jeffersonville, considers participating in the annual appeal as part of his Christian duty and stewardship.

"It's giving back to God, who has given us everything. Some charities you're not sure about. The Catholic Church is a good place to give."

Wilkinson's wife, Vera, takes a practical

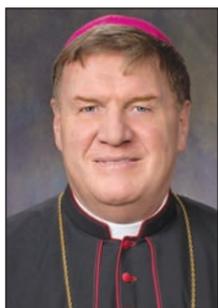
view. "You can't take [your treasure] with you," she said, "so the best place you can give it is the Church."

Bonnie Fessel and her husband, Charles, are members of St. Michael Parish in Bradford. She said of the archdiocesan appeal, "There's no limit to the good they're doing, not just for the archdiocese, but for the whole community. [Giving] makes you feel like you're part of that."

UCA funds support the ministries of proclaiming the word of God, celebrating the sacraments and exercising charity.

The funds currently help support the priestly formation of 26 seminarians and retirement benefits for retired priests. Catholic Charities agencies throughout the archdiocese last year served more than 180,000 individuals through food pantries, family counseling, disaster relief, pregnancy and adoption assistance and other services. Faith formation, youth and college ministries also benefit.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about the *United Catholic Appeal*, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †



'How many people today think of Christianity as a list of do's and don'ts? Brothers and sisters, let us pray for our archdiocese, that whatever we do, it is the proclamation of the gift, the gift of God's very life.'

—Archbishop Joseph W. Tobin

BEIDELMAN

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Eucharist at the end of the Year of the Eucharist. In "*Sacramentum Caritatis*," the principle is articulated in this way:

"In the course of the synod, there was frequent insistence on the need to avoid any antithesis between the *ars celebrandi*, the art of proper celebration, and the full, active and fruitful participation of all the faithful. The primary way to foster the participation of the people of God in the sacred rite is the proper celebration of the

rite itself.

"The *ars celebrandi* is the best way to ensure their active participation. The *ars celebrandi* is the fruit of faithful adherence to the liturgical norms in all their richness; indeed, for 2,000 years this way of celebrating has sustained the faith life of all believers, called to take part in the celebration as the People of God, a royal priesthood, a holy nation" (#38; cf. 1 Pt 2:4-5, 9).

While recalling the "baptismal" priesthood of all believers, the right and duty of all the faithful which comes from baptism, the document defines the

art of proper celebration as "the fruit of faithful adherence" to all that the tradition provides for instruction and guidance for the celebration of the liturgy.

I like to describe the art of proper celebration as not only the instructions for Mass, but also it means really putting your heart into to it. Finally, what is particularly powerful about this passage is that it articulates for the first time an important link between these two principles: the proper celebration of the rites we have received leads us to fullest participation of all.

May our attentiveness to the way the

Church calls us to worship God lead us to a deeper and fuller participation in the mysteries we celebrate. Indeed, may it help us to grow in holiness. Let us pray for the priests who lead us in prayer and let us pray also for one another, that we may always take seriously this privilege to pray to God and to receive Jesus with hearts open to serve him in our lives.

(Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Spiritual Life and Worship and pastor-rector of SS. Peter and Paul Cathedral Parish in Indianapolis.) †

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Liturgical items top agenda at USCCB general meeting in Baltimore

WASHINGTON (CNS)—Liturgical matters will take center stage on the agenda of action items at the fall general meeting of the U.S. Conference of Catholic Bishops (USCCB), to be held on Nov. 10-13 in Baltimore.

There will be five liturgical items up for consideration. All are subject to amendments from bishops. All but one require approval of two-thirds of the bishops, followed by final approval from the Vatican.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, who is president of the USCCB, will deliver his first presidential address. He was elected to a three-year term last November. As is customary, Archbishop Carlo Maria Viganò, apostolic nuncio to the United States, also will address the assembly.

During the meeting, the bishops will choose a new secretary-elect for the USCCB, and vote for the chairmen-elect of five committees.

A number of presentations will be made, including one on underserved communities and Catholic schools, and another on a recent pilgrimage of prayer for peace in the Holy Land.

The bishops also will conduct the canonical consultation on the sainthood cause of Father Paul Watson. Father Watson was an Episcopal priest who co-founded the Society of the Atonement, also known as the Franciscan Friars and Sisters of the Atonement, to further Christian unity. He was received into the Catholic Church, as were all men and women in the society at the time, and devised the Week of Prayer for Christian Unity, still observed each January.

On the first day of the meeting, the bishops will concelebrate Mass at the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore in honor of the 225th anniversary of the establishment of the Archdiocese of Baltimore. Baltimore was the first diocese founded in the United States. The bishops had similarly marked the bicentennial of the U.S. hierarchy in 1989 with a Mass at the basilica.

The liturgical items up for consideration:

- A revised translation of the ritual book *Dedication of a Church and Altar*, used whenever a new church

or new altar is dedicated. The revised English translation incorporates the modifications from the *Code of Canon Law* as well as bringing the translation into conformity with the *Roman Missal, Third Edition*.

- A first-ever official English translation of the ritual book *Exorcisms and Related Supplications*, revised after the Second Vatican Council, and promulgated in Latin in 1999 with an amended version in 2004. The main part of this book is the rite of major exorcism and includes an introduction outlining criteria for its use, which is always the decision of the local bishop. While this text affirms the reality of evil in the world, it even more so affirms the sovereignty of Jesus to overcome any and all evil.

- A supplement to the Liturgy of the Hours of an English translation of the prayers used for the feast days of saints who have been added to the general calendar since 1984.

- Modifications to the Revised Grail Psalms, originally approved in 2010 by the Vatican. The USCCB Committee on Divine Worship recommended improving the translation and its “sprung rhythm” to make proclamation and singing easier.

The fifth liturgy-related item would authorize rewriting for later approval guidelines from its 1995 document “Guidelines for the Celebration of the Sacraments with Persons with Disabilities” in light of medical developments and increased awareness of challenges faced by Catholics today, such as gluten intolerance, also known as celiac disease.

Other action items to be addressed by the bishops include the 2015 USCCB budget, the 2016 diocesan assessment, and a proposal to proceed on a revision to the “Ethical and Religious Directives for Catholic Health Care Services.”

In USCCB elections, Archbishops Gregory M. Aymond of New Orleans and Timothy P. Broglio of the Archdiocese for the Military Services have been nominated as secretary-elect. The five committees seeking chairmen-elect, and their bishop-nominees, are:

- Committee on Communications: Bishop William F. Murphy of Rockville Centre, N.Y., and Archbishop Joseph F. Naumann of Kansas City, Kan.
- Committee on Cultural Diversity in the Church: Archbishop Gustavo Garcia-Siller of San Antonio, and Bishop Joseph J. Tyson of Yakima, Wash.
- Committee on Doctrine: Bishop Robert J. McManus of Worcester, Mass., and Archbishop Allen H. Vigneron

of Detroit.

- Committee on National Collections: Archbishop Thomas J. Rodi of Mobile, Ala., and Bishop Jaime Soto of Sacramento, Calif.

- Committee on Pro-Life Activities: Cardinal Timothy M. Dolan of N.Y., and Archbishop Jose H. Gomez of Los Angeles.

The secretary-elect and the chairmen-elect will serve one year in that capacity and then begin a three-year term.

The bishops also will vote on members for the board of the Catholic Legal Immigration Network and Catholic Relief Services (CRS), the USCCB’s international aid and development agency, as well as hear a presentation by Archbishop Paul S. Coakley of Oklahoma City, chairman of the CRS board, and CRS president Carolyn Woo on CRS’ work on capacity building.

Other presentations scheduled for the USCCB meeting:

- Underserved communities and Catholic schools, presented by Archbishop George J. Lucas of Omaha, Neb., chairman of the Committee on Catholic Education, and Bishop Daniel E. Flores of Brownsville, Texas, chairman of the Committee on Cultural Diversity in the Church.

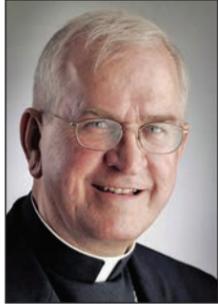
- The pilgrimage of prayer for peace in the Holy Land, presented by Bishop Richard E. Pates of Des Moines, Iowa, chairman of the Committee on International Justice and Peace.

- USCCB engagement with the Church in Africa, presented by Cardinal Theodore E. McCarrick, retired archbishop of Washington.

- The observance of the Year of Consecrated Life and the “Guidelines for the Reception of Ministers in the United States, Third Edition” and plans for their implementation, presented by Bishop Michael F. Burbidge of Raleigh, N.C., chairman of the Committee on Clergy, Consecrated Life and Vocations.

- A status report on the 2013-16 USCCB strategic plan, “The New Evangelization: Faith, Worship, Witness,” presented by Archbishop J. Peter Sartain of Seattle, USCCB secretary,

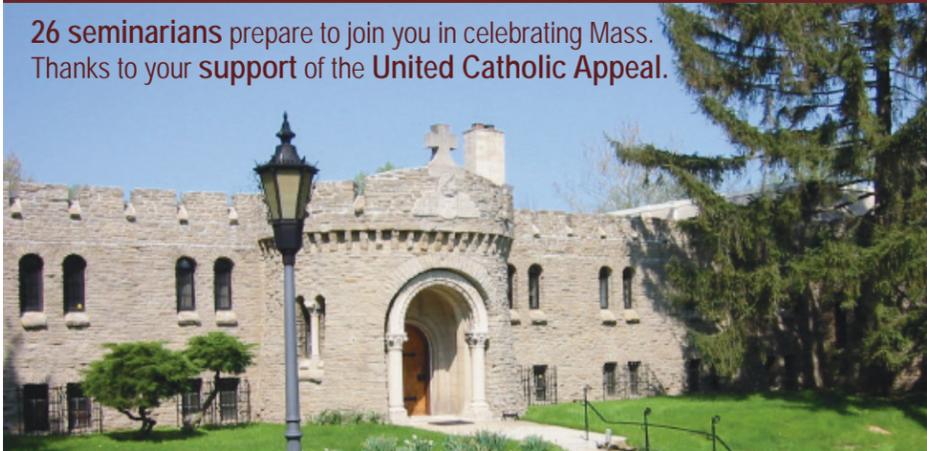
- Separate reports by Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Subcommittee for the Promotion and Defense of Marriage; Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee for Religious Liberty; and the USCCB working group on the life and dignity of the human person. †



Archbishop Joseph E. Kurtz

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UCA

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reflection as to how much one feels called to donate, parishioners will be asked to pull out the intention card they received in the mail. Ushers or volunteers will be on hand to distribute cards to those without an intention card.

The pastor will then walk parishioners through completing the card.

“This way, [folks can] consciously decide whether or not they are called to give a gift which benefits the greater Church,” said Moore. “We get so much mail at home. This gives every household that’s at Mass the opportunity to really think about their level of support to the United Catholic Appeal.”

The cards will then be collected with a word of thanks for the generosity, and the Mass will proceed.

“The feedback that I’ve received at our deanery meetings has been extremely positive and supportive,” said Moore. “At most deanery meetings, there was at least one pastor who said, ‘This works. I do this now.’”

In addition to the new intentional focus on the in-pew process, the pledge cards have been modified.

“One of the things we heard loud and clear from pastors and UCA volunteers is that they wanted the pledge card simplified,” Moore said.

In addition to simplifying and decreasing the size of the card, she said, the mailed card will also “include what you

gave last year to use as a reference.”

Along with the newly designed card, the archdiocesan Office of Stewardship and Development launched new promotional material for parishes to use, and revamped their United Catholic Appeal webpage. It can be found at www.archindy.org/uca.

“Now you can easily see examples of how gifts to the United Catholic Appeal benefit the three different ministries across the archdiocese: proclaiming the word of God, celebrating the sacraments, and exercising charity,” Moore said.

The page provides short videos explaining how various ministries rely on UCA funds, and also offers podcasts and information on planned giving.

The banner of the United Catholic Appeal page bears a definition Archbishop Tobin uses to describe stewardship: “What you do, with what you have, when you believe in God.”

Another quote from the archbishop is highlighted on the page, describing the behavior of Christian stewards:

“The life of a Christian steward models the life of Jesus. It is challenging and even difficult. Yet intense joy comes to those who take the risk to live as Christian stewards.”

(For more information on the United Catholic Appeal or to view the videos highlighting the impact that financial support has on ministry, log on to www.archindy.org/uca. For questions, contact the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415 or e-mail uca@archindy.org.) †



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—Jolinda Moore, archdiocesan director of stewardship and development