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Criterion

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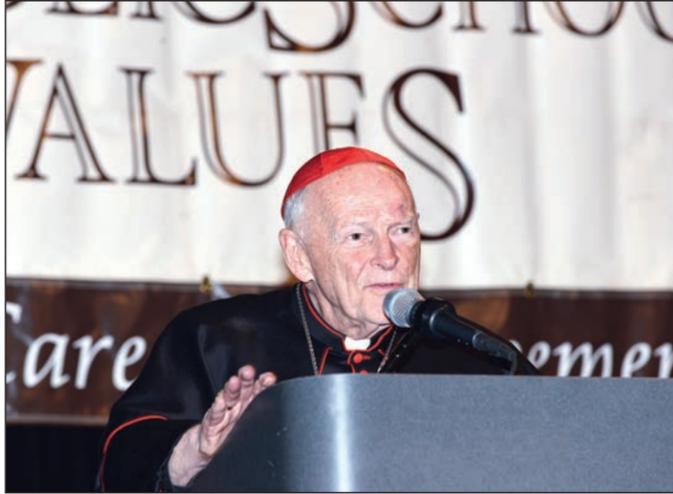
Columnist Christina Capecci reflects on creating, seeking and celebrating beauty, page 12.

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Record \$6.1 million raised to send children to Catholic schools



With his mischievous sense of humor and his deep heart for Catholic education, Cardinal Theodore E. McCarrick, archbishop emeritus of Washington, captivated the audience at the archdiocese's 19th annual Celebrating Catholic School Values event in Indianapolis on Nov. 5.

(Photo by Rob Banayote)

By John Shaughnessy

Shortly after it was announced that a record \$6.1 million had been raised this year to help children in the archdiocese receive a Catholic education, Archbishop Joseph W. Tobin wondered if other people had the same reaction he did.

"I hope you gasped as I did when I heard that figure," the archbishop told the 600 people who attended the 19th annual Celebrating Catholic School Values Awards event at Union Station in Indianapolis on Nov. 5.

"It's an incredible sign of life in our archdiocese. A lot of you heard me thank God that last April at the Easter Vigil across the archdiocese, 1,000 people were received into the Church through baptism or through the profession of faith. This figure of \$6.1 million is another sign of our faith. It's a sign of the generous gifts of people within the Church and without, because they believe in what we are trying to do with Catholic education."

The record \$6.1 million—more than twice last year's previous record \$3 million—was among an impressive set of numbers shared during the event.

In recent ratings by the Indiana Department of Education, 59 of the 67 Catholic schools in the archdiocese received either an "A" or "B" grade—and 21 schools improved their ratings since last year.

During the event, the archdiocese's superintendent of Catholic schools Gina Fleming also announced that "over the past five years, our enrollment has grown from just over 22,000 students in 2010 to almost 24,000 this year."

That collection of numbers seemed destined to steal the celebration's spotlight—at least until the keynote speaker with a rich Irish brogue, a mischievous sense of humor and a deep heart for Catholic education took the stage.

After regaling the audience with several humorous stories, Cardinal Theodore E. McCarrick focused on putting the importance of Catholic education into perspective.

He started with a salute to Catholic school teachers. "They are dedicated," said the archbishop emeritus of Washington. "This isn't a job. It's a vocation. They know your youngster. They know what he or she can

See **SCHOOLS**, page 10

Bishop Coyne elected chair of bishops' committee on communications

By Sean Gallagher

Bishop Christopher J. Coyne, vicar general and auxiliary bishop of the Archdiocese of Indianapolis, was elected on Nov. 11 by the bishops of the United States as chair-elect of the bishops' Committee on Communications during their annual fall general assembly in Baltimore.



Bishop Christopher J. Coyne

Although elected this year, his leadership of the committee will not begin until November 2015. He has previously served as a member of the committee.

Bishop Coyne said his nomination for the election came up unexpectedly

See **COYNE**, page 2



Victoria Mpistolarides, a senior at Bishop Chatard High School in Indianapolis, prays in the school chapel on Nov. 7 where she and a few friends spoke with their campus ministry director in August after learning of the suicide of a friend who attended Cathedral High School in Indianapolis. (Photo by Natalie Hoefler)

Schools, students and archdiocese offer help, message of hope to prevent teen suicides

By Natalie Hoefler

Shortly after school began in August, the Catholic community in Indianapolis suffered the staggering loss of three teenagers to suicide within 23 days. All were students at local private Catholic institutions—one at Brebeuf Jesuit Preparatory School and two at Cathedral High School.

Archdiocesan youth ministry director Kay Scoville described the scene of the all-school liturgy she attended at Cathedral after the second suicide.

"I saw a lot of people in shock and just kind of staring out, empty stares, or grieving, sobbing. There was just a great sense of overwhelming sadness."

These tragic deaths are unfortunately consistent with suicide statistics for the state: a 2012 Centers for Disease Control study showed suicide as the second leading cause for death among youth ages 15-24 in Indiana, and a 2011 Youth Risk Behavior System Report ranked Indiana second in attempted high school suicides among the 43 states surveyed.

What support do Catholic high school communities—students, teachers, faculty and parents—need in such times of crisis, and what resources are offered by schools and the archdiocese to cope with and prevent teen suicide?

This story explores the answers to these questions, looks at lessons learned, and shares one Catholic high school student's

message of encouragement and hope to her peers.

'A crisis affects the whole person'

While most schools have counselors, the broad impact of a suicide often requires outside help.

Since the early 1990s, Indianapolis Catholic Charities has offered a school crisis response team through its School Social Work Program.

Tish Pyritz heads up the team of 20 social workers assigned to Catholic schools. She and her team have helped counsel students, faculty and parents in various types of crises, including the most recent of the two suicides at Cathedral.

See **TEENS**, page 8

Bishops reminded of role as pastors to Christ's family—the Church

BALTIMORE (CNS)—The role of Catholic bishops is to accompany their family of the Church through their fears and concerns, the president of the U.S. Conference of Catholic Bishops (USCCB) said on Nov. 10.

In his first presidential address since his election last November, Archbishop Joseph E. Kurtz told his brother bishops gathered in Baltimore for the annual fall general assembly on Nov. 10-13 that “as pastors, we accompany so many families who face their own fears and concerns and who yearn to experience the love of Jesus in and through his loving family—the Church.

“Together, brothers, we seek to walk with these families and to build their confidence in faith,” said the archbishop, who heads the Archdiocese of Louisville, Ky.

Before the presidential address, Archbishop Carlo Maria Viganò, the Vatican nuncio to the United States, delivered brief remarks, urging the bishops to lead today’s young people by example, “not just by doctrinal teaching alone.

“We have to let our young people know that their lives are worth living and that they were born for eternal glory, not for glamour, or guns or sensationalism,” he said. “They are crying out to us. They desperately need to be inspired, to have the life of Christ breathed back into them.”

The first day’s agenda included reports on the recently concluded extraordinary Synod of Bishops on the family; Catholic education and an outreach to Hispanic students

in underserved communities; the progress of planning for the 2015 World Meeting of Families in Philadelphia; the status of the 2013-16 USCCB strategic plan, “The New Evangelization: Faith, Worship, Witness”; the 2015 Fortnight of Freedom; and the defense of marriage.

The bishops also heard a preliminary presentation on five liturgical items up for consideration and to be voted on Nov. 11. The items include a revised translation of the ritual book used whenever a new church or a new altar is dedicated; the first official English translation of the ritual book *Exorcisms and Related Supplications*; and 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.

On the second day of the assembly—the only other full day of public sessions—the bishops were to choose a new secretary-elect for the USCCB, and vote for the chairmen-elect of five committees—communications, cultural diversity, doctrine, national collections and pro-life activities. They also were to choose new members for the board of the Catholic Legal Immigration Network and Catholic Relief Services.

Other action items to be addressed on Nov. 11 included 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.” The bishops also were to conduct the canonical

consultation on the sainthood cause of Father Paul Wattson. Father Wattson was an Episcopal priest, who co-founded the Society of the Atonement and was later received into the full communion of the Church.

The first day’s business wrapped up by mid-afternoon, so the bishops could concelebrate Mass at the city’s Basilica of the Assumption of the Blessed Virgin Mary to mark the 225th anniversary of the establishment of the Archdiocese of Baltimore. Baltimore was the first diocese founded in the United States.

In his report earlier in the afternoon, Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee for Religious Liberty, told the bishops that this committee—extended for another three years—would place more of an emphasis on teaching and expanding networks with Catholic lay groups, interfaith and ecumenical partners.

He said the 2015 Fortnight of Freedom would particularly highlight the 50th anniversary of the Second Vatican Council document on religious liberty, “*Dignitatis Humanae*,” and would provide a “great opportunity to teach about religious liberty and evangelize about it.”

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Subcommittee for the Promotion and Defense of Marriage, spoke of the challenges facing the Catholic Church’s support for traditional marriage.

“For several years now,” he said, “the work of the subcommittee has sought to defend marriage’s unique meaning while also calling



Archbishop Joseph E. Kurtz of Louisville, Ky., president of the U.S. Conference of Catholic Bishops, and Msgr. Ronny E. Jenkins, USCCB general secretary, listen to a speaker on Nov. 10 during the bishops’ annual fall general assembly in Baltimore. (CNS photo/Bob Roller)

attention to the real negative consequences and anticipated threats that marriage redefinition poses to religious liberty and freedom of conscience.”

The archbishop urged the bishops not to “shy away from challenges,” but to take heart from the example of Pope Francis and advance a “culture of encounter, accompaniment and witness.”

The Archdiocese of Philadelphia formally opened its arms to the world as Archbishop Charles J. Chaput of Philadelphia told the U.S. bishops that registration has officially begun for the World Meeting of Families next year in the city.

Up to 15,000 attendees are expected for the gathering of families from around the country and the world on Sept. 22-25, 2015. With the slate of speakers and activities planned for adults and youth, it will be

the largest convention to be held in Philadelphia next year. Registration and other information is available at the website www.worldmeeting2015.org.

“The World Meeting of Families will deal with a wide range of family issues where our faith is both needed and tested,” the archbishop said. “These are matters that affect families not only here in the United States, but on a global scale.”

In a morning session and at a news conference that followed, some time was spent reporting on the recently concluded extraordinary Synod of Bishops on the family in October.

Speaking to reporters, Archbishop Kurtz of Louisville acknowledged the differences in the synod experienced by the bishops participating in it and news accounts disseminated outside the synod, saying “a tale of two synods” emerged from it. †

COYNE

continued from page 1

during the Nov. 10-13 meeting, and that Archbishop Joseph W. Tobin encouraged him to accept the nomination.

“I was still a bit hesitant because I see the position as one of service to the Church that will require a lot of time and energy, and I am still transitioning into my new role in the southern part of the archdiocese,” said Bishop Coyne in an e-mail sent from the bishops’ meeting to *The Criterion*. “But since I don’t take on the chair until November of next year, I thought I could manage it.”

When the election occurred on Nov. 11, Bishop Coyne bested Archbishop Joseph F. Naumann of Kansas City, Kan., by a vote of 114-102.

“I also have served on the committee with Archbishop Naumann, and know him to be a capable and good bishop,” Bishop Coyne said. “He would have gotten my vote for chair if I had not been

nominated myself.

“In the end, I am humbled by my fellow bishops’ confidence in me in electing me to this position.”

The Committee on Communications helps oversee the work of the U.S. Conference of Catholic Bishops’ Communications Department, which includes Catholic News Service, media relations, producing conference publications and the Catholic Communications Campaign.

The committee also works with such national Catholic communication professional organizations as the Catholic Press Association of the United States and Canada and the Association of Catholic Publishers.

The committee also helps promote communications efforts in the Church with the Vatican’s Pontifical Council for Social Communications and the World Catholic Association for Communications.

Since being appointed auxiliary bishop of the Archdiocese of Indianapolis in 2011, Bishop Coyne has been active in

social media.

He has nearly 10,000 followers on Twitter, where his handle is @bishopcoyne. He is also active on Facebook, has maintained a blog and posted several podcast interviews online.

Before being appointed to assist leading the Church in central and southern Indiana, Bishop Coyne was a frequent contributor to CatholicTV, a Catholic television network based in Boston. He has continued to

appear in videos created by the network.

Earlier this year, he and CatholicTV received a bronze Telly award for a series of short videos about liturgy. The Telly Awards are given annually to honor excellence in video and film production.

(For more information about the U.S. bishops’ Committee on Communications, log on to www.usccb.org/about/communications.) †

OPENING



DOORS

(Editor’s note: This week, we begin a new monthly feature. “Opening Doors” strives to raise awareness and action regarding those in our Church with special needs and other life challenges, and offer resources to help individuals and families.)

“More than 80 percent of people with depression can be successfully treated. Effective treatments for depression include medication, psychotherapy [talk therapy] or a combination of the two.”

—American Foundation for Suicide Prevention

Find more information and a free program about depression for teens at www.afsp.org or www.morethansad.org.

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Phone Numbers

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E-mail us:

criterion@archindy.org

Staff

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
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criterion@archindy.org

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At Marian lecture, Orthodox theologian traces 50 years of ecumenical strides

By Sean Gallagher

Orthodox Archdeacon John Chryssavgis sat close to Pope Francis and Orthodox Ecumenical Patriarch Bartholomew of Constantinople as the two religious leaders participated in a prayer service last May at the Church of the Holy Sepulchre in Jerusalem.

As a theological advisor to the ecumenical patriarch, Archdeacon Chryssavgis had previously participated in such prayer services. But “an amazingly moving moment” happened that day that caught his attention.

“[It] wasn’t captured by photographers, because it wasn’t expected in the program,” said Archdeacon Chryssavgis during an Oct. 20 address at Marian University in Indianapolis. “The pope spontaneously initiated it.

“As they were listening to readings about repentance for the sins of arrogance of the past, the pope leaned over and took Patriarch Bartholomew’s hand and kissed it. Whereupon, the patriarch, himself shocked, stood up out of his chair and embraced the pope.”

Important ecumenical events where the pope and the ecumenical patriarch meet—even those where unplanned dramatic gestures are made—have become almost commonplace over the past 50 years.

But for almost 1,000 years before 1964, there was almost no communication between Catholic and Orthodox leaders.

Then Blessed Paul VI and Ecumenical Patriarch Athenagoras of Constantinople met in Jerusalem in January 1964. Later that same year, the bishops of the Second Vatican Council approved decrees on ecumenism and on the Eastern Churches, both of which sought to revive long-dormant relations between the Catholic and Orthodox Churches.

Archdeacon Chryssavgis spoke about the 50th anniversary of these landmark events during his Oct. 20 address.

He said that the very notion of an Orthodox theologian giving a lecture at a Catholic university prior to 1964 would have been “unthinkable.”

“Relations between the two sister Churches have improved so dramatically—despite setbacks and tensions—that contacts between regional and global leaders, as well as local parishes and individual faithful, are today almost taken for granted,” Archdeacon Chryssavgis said.

Over the course of his lecture, Archdeacon Chryssavgis described the encounters that have taken place over the past half century that have led so many Catholics and Orthodox to see them as commonplace.

They included Ecumenical Patriarch Bartholomew’s “spontaneous decision” to attend Pope Francis’ inaugural Mass in 2013, “the first and only time in history that one leader was attending the installation of the other.”

Archdeacon Chryssavgis described another dramatic moment shared by Pope Francis and Ecumenical Patriarch Bartholomew at the Church of the Holy Sepulchre in Jerusalem in May.

“As I watched the two leaders together approaching the Church of the Holy Sepulchre,” said Archdeacon Chryssavgis, “I saw, above all, two frail mortals bowing down at the stone of unction where Christ’s body was anointed after the crucifixion to venerate the One who alone could provide unity, the One who alone could provide immortality.”

The meeting between the pope and the ecumenical patriarch in Jerusalem earlier this year was organized in large part to mark the 50th anniversary of the historic 1964 meeting there between Blessed Paul and Ecumenical Patriarch Athenagoras.

Ongoing ecumenical efforts of Catholic and Orthodox Christians, Archdeacon Chryssavgis said, can help counter the “abuse of religion for political and other secular purposes,” the persecution of Christians, especially in the Middle East, ecological crises and “the injustices inflicted on the weaker members of our society today.”

“All these call for a common and a collaborative solution to the problems that still divide us as Churches,” he said.

Those divisions that have persisted through 50 years of efforts to promote unity between the Churches should not discourage the faithful of both from continuing those efforts, Archdeacon Chryssavgis said.

“There is no alternative path to dialogue and reconciliation,” he said. “To discontinue would mean a return to our estranged past. East and West have followed separate ways since the 11th century, but they must be constantly reminded of their shared common history in



Orthodox Archdeacon John Chryssavgis gives an address on Oct. 20 at Marian University in Indianapolis. He spoke about the 50 years of efforts to promote greater unity between the Catholic and Orthodox Churches. Approximately 200 people attended. (Photo by Sean Gallagher)

Scripture and tradition, where they can always rediscover so much common ground for the future.”

During a question-and-answer period that followed his lecture, Archdeacon Chryssavgis said the fact that both Catholics and Orthodox Christians are minorities in the overall population of Indiana can make ecumenical efforts easier.

“It’s actually more difficult on the East Coast or in Chicago, where there are many Orthodox churches, for them to remember that there’s anything else apart from the Orthodox Church,” said Archdeacon Chryssavgis, a native of Australia who also helps lead Orthodox ecumenical efforts in the United States. “And that happens in Catholic churches, as it does in ours.”

Archdeacon Chryssavgis said promoting greater unity between Catholics and Orthodox Christians only “takes a little bit of openness and, ultimately, love” and can be as simple as one congregation inviting members of the other to events that they are sponsoring.

He also reflected on the way in which the persecution that both Catholics and Orthodox Christians are experiencing in the Holy Land and the Middle East can increase solidarity between them.

“We bear a common cross,” Archdeacon Chryssavgis said. “There can’t be any other symbol that we hold as Christians together than the cross.

“If we’re not reminding ourselves that the cross is a shared burden to bear, if, somehow, we’ve become comfortable in our own issues, our own concerns ... somehow we’ve forgotten the cross.”

Father Rick Ginther, director of the archdiocesan Office of Ecumenism, noted there are many factors that continue to divide Catholics and Orthodox Christians and asked Archdeacon Chryssavgis which one both sides should pray that God might remove.

“Arrogance,” was Archdeacon Chryssavgis’ quick reply. “Pray for humility,” he said and then “all of the rest can fall into place.”

An increase in humility, he said, however, does not mean forgetting the wounds and scars on the body of Christ that came about when relations between the two Churches were so poor for so many centuries.

He mentioned the 1204 sacking of Constantinople and the subsequent killing of many Orthodox Christians by Catholic crusaders.

“That kind of scar on the Body of Christ is not easily removed, not easily healed,” Archdeacon Chryssavgis said. “It doesn’t go away. But perhaps it shouldn’t go away. It is what happened. It’s part of our history. We’re not going to get rid of that.

“Our wounds are going to be part of us, even in the kingdom of heaven. You don’t have antiseptic wounds, healed hands, in the kingdom of heaven. When Christ rose from the dead, the proof of it was the scars, the holes, the marks. He rose with his wounds.”

Attending the lecture was Archbishop Joseph W. Tobin. He had a special interest in the topic because he serves as



Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople venerate the Stone of Unction in Jerusalem’s Church of the Holy Sepulchre on May 25. The two leaders marked the 50th anniversary of the meeting in Jerusalem between Pope Paul VI and Patriarch Athenagoras.

(CNS photo/Grzegorz Galazka, pool)



Pope Paul VI and Ecumenical Patriarch Athenagoras attend a prayer service in Jerusalem in January 1964. Pope Francis met Ecumenical Patriarch Bartholomew on May 25 during his three-day visit to the Holy Land. (CNS photo/Giancarlo Giuliani, Catholic Press Photo)

co-chairman of the North American Orthodox-Catholic Theological Consultation.

“It was a wonderful moment,” said Archbishop Tobin of the lecture. “If it’s possible, I felt a kind of reciprocal pride, first to have the riches of the Orthodox Church so well-articulated in an ecumenical dialogue, but also that this very prominent theologian would come to know the Church in Indiana.”

Archbishop Tobin said it was important for all Catholics across central and southern Indiana to pray for greater unity among Christians and do whatever else they can to foster it.

“If you think of how much we treasure our loved one’s last words, well, among the last words of Jesus on the night before he died was ‘that they all may be one, even as you, Father, are one with me and I am one with you,’” he said. “So, in a sense, we have to do this, or else we disrespect the living memory of Jesus Christ.” †



‘We bear a common cross. There can’t be any other symbol that we hold as Christians together than the cross. If we’re not reminding ourselves that the cross is a shared burden to bear, if, somehow, we’ve become comfortable in our own issues, our own concerns ... somehow we’ve forgotten the cross.’

—Orthodox Archdeacon John Chryssavgis



‘It was a wonderful moment. If it’s possible, I felt a kind of reciprocal pride, first to have the riches of the Orthodox Church so well-articulated in an ecumenical dialogue, but also that this very prominent theologian would come to know the Church in Indiana.’

—Archbishop Joseph W. Tobin



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Editorial



The South Pole Telescope and the Background Imaging of Cosmic Extragalactic Polarization experiment, or BICEP2, at Amundsen-Scott South Pole Station are seen against the night sky in this National Science Foundation picture from 2008. Researchers used the equipment to detect ripples in the space-time fabric that echo the massive expansion of the universe that took place just after the Big Bang. Pope Francis on Oct. 28 told the Pontifical Academy of Sciences that the Big Bang theory and evolution do not eliminate the existence of God, who remains the one who set all of creation into motion. (CNS photo/Keith Vanderlinde/National Science Foundation via Reuters)

The Catholic Church and science

In our Oct. 31 issue, we reported on the talk that Pope Francis gave in which he said that the Big Bang theory and evolution are not incompatible with the teachings of the Catholic Church. He said, “The Big Bang, which today is held as the beginning of the world, does not contradict the intervention of the divine Creator, but requires it.”

As for evolution, he said, “Evolution in nature is not at odds with the notion of creation because evolution presupposes the creation of beings that evolve.” And he explained, “[God] created living beings, and he let them develop according to the internal laws that he gave each one, so that they would develop and reach their full potential.”

We placed that story on page 1 because we thought it was important. The secular news media also must have thought it important because they reported it, too. We thought it was important because the pope was teaching Catholic doctrine. The secular media apparently thought it was important because they thought it was surprising, something unexpected coming from a pope.

It shouldn't have been surprising. After all, it was a Catholic priest, Belgian Father Georges Lemaître, who first proposed the Big Bang theory. But much of our secular world seems to have the idea that Catholicism and science are incompatible. They seem to think that the Catholic Church is a fundamentalist religion that considers the Bible to be a scientific textbook. That's exactly what it is not.

The *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults* devote several pages to creation and evolution. They quote an encyclical from Pope Pius XII, written in 1950, that accepted the theory of evolution as long as it accepts the concept that each human soul is immortal and individually created by God.

The *United States Catholic Catechism for Adults*, approved by the American bishops in 2004, made it quite clear: “The Bible is not a scientific textbook and should never be read as such; rather it reveals what God wants us to know for the sake of our salvation” (p. 61).

As usual, the Catholic Church is in the

middle when it comes to the debate over the beginning of the universe and evolution. It rejects both “creationists,” fundamentalists who insist that it happened exactly as stated in the Bible, and those who support a materialist and anti-religious interpretation that leaves God completely out.

“But what about Galileo?” That's often the retort of those who think that the Church opposes science. In the 17th century, Galileo Galilei taught Nicolaus Copernicus' theory that the Earth revolves around the sun, which was unacceptable to some Church authorities. So he was commanded to refrain from teaching that, and, when he persisted, was placed under house arrest. The Church long ago admitted that those Churchmen made a mistake, and St. John Paul II exonerated Galileo in 1992.

Today, as has been true throughout history, some of the world's most renowned scientists are Catholics. The Pontifical Academy of Sciences, where Pope Francis gave his talk on Oct. 27, was founded by Pope Pius XI in 1936. It's a successor to the Academy of Lynxes, established in 1603, which once had Galileo as its president.

There are 80 members of the Pontifical Academy of Sciences, elected from all over the world, including 16 from the United States. Members include 49 winners of the Nobel Prize, including such laureates as Ernest Rutherford, Max Planck, Otto Hahn, Niels Bohr and Charles Hard Townes. Its current president is Nobel laureate Werner Arber, the first Protestant to hold the position.

The point is that the Catholic Church encourages science and sees no conflict between true science and religion. In fact, one of the documents of the Second Vatican Council, the “Pastoral Constitution on the Church in the Modern World,” said clearly, “Methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God” (#36).

That doesn't mean that the Church approves of everything scientists do, such as killing human embryos while doing research. That's an example of “overriding moral laws.”

—John F. Fink

Our Global Family/Carolyn Woo

Working toward God's abundance for all

In the Catholic Relief Services guest dining room in Baltimore, we have decorated the left wall with pictures of grains, plants, trees and water. The inscription reads: “We shall see the bounty of the Lord.” On the opposing wall, we have words from Psalms, “in the land of the living” (Ps 27:13). It is accompanied by pictures of people enjoying the gifts of the Earth.

Our work, though it takes place in the worst deprivations (food, medical care, education, livelihood, or justice) is premised on our faith in God's abundance. The cause of these sufferings is not that God has not provided enough but that we have not been good stewards in the way we take and give back.

A misinterpretation of God's abundance has led many down the path of buying more, having more, building more, storing more, using more, wasting more, needing more. We know this is not sustainable as a way of living, and is definitely not a way to honor God's abundance.

To turn away from a consumerist approach to God's abundance, I propose we look at contrasts.

For example: hoarding vs. giving. Scripture—most directly illustrated in Luke 12, the parable of the rich

fool who built the barn for his surpluses—clearly tells us that when abundance leads to hoarding, we are in big trouble. Repeatedly, Christ summoned us to give, to serve, to feed his flock. Each of us must discern what constitutes appropriate preparation and what is too much? What is responsible planning and what is faith?

Christ reminded us in the Gospel of John, “I came so that they might have life and have it more abundantly” (Jn 10:10). Even in Genesis, when God left humans his handiwork, whereby everything he made was good, it is to allow us to “be fertile, multiply,” or to live life fully, to know and love him through his creation. God's abundance is to lead us to life in him, not to things in place of him.

God casts his love for all, his bounty without exclusion for the entire land of the living. Abundance is for us, all of us, not just for one person. Economics posits that all the needs of every person cannot be met. I, trained in the discipline, ascribe to this.

But those needs that are essential for human flourishing and dignity can be and must be met for everyone. This is not just from my observations through the work of development, but ultimately it is the promise of God and the expression of the God of love for all.

May we turn our hearts and minds to God's abundance this Thanksgiving season.

(Carolyn Woo is president and CEO of Catholic Relief Services.) †

Living Well/Maureen Pratt

A season of true repentance

This year, I was asked to help at my parish's Advent reconciliation service, and as soon as work began to put it together, I became much more aware of the role of “I'm sorry” in daily life.

From “my bad” to “*mea culpa*,” the variety of ways we use to declare culpability and ask for forgiveness is astounding, and in some ways perplexing and incomplete, making it even more difficult for others to truly forgive transgressions.

Are we really getting to the heart of confession, forgiveness and peace of mind and heart?

Does it matter if we are?

There is a connection between emotional and mental wellness, healthy social relationships, deep faith, and the willingness to forgive. Intricately tied in with forgiveness of others is the ability to forgive oneself, too; the very anger turned to others, if turned on ourselves, can be as, if not more, destructive, wearing away at self-esteem and the ability to function at our highest level.

But if we become used to expressing wrongs inflicted on others (or ourselves) in an oblique, off-handed way, it can become much more difficult to fully understand the errors and mend the bridges damaged by them.

People say, “I misspoke,” or any variety of “I didn't use the correct vocabulary.” But that's not an apology. We also hear, “I feel bad,” but without

delivering an outright apology.

I fully expect the phrase “my bad” to make it into the dictionary one day, even if it is confusing (is it apology?). I cannot imagine going to the sacrament of reconciliation and starting with it.

Beyond flippant statements that don't amount to apologies, there is the blame game, the palming off of responsibility. Adam did it in the Garden of Eden, blaming Eve and God for eating of the tree of knowledge of good and evil, and unfortunately, we see it played out again and again in the media and other areas of our lives. The possibility of peace and forgiveness becomes even more far-off if the offender tries to divert attention to another instead of accepting his or her role directly in the transgression.

Perhaps it is this last example that gets at the core of forgiveness and the beauty of reconciliation. We may not want to admit we are wrong or have done something wrong, but as much as we might squirm and use catchphrases or point the finger elsewhere, unless we drop our ego and stubbornness and work from direct honesty, the resentment, disappointment and other negative emotions will continue to build up. This will stunt our growth and potentially cause more problems later.

As I reflected on the prayers for our service, I found greater comfort than ever in the simple, direct *Confiteor*, the act of contrition. It's a challenging prayer, to be sure, but it cuts through today's non-apologies. Most importantly, it arrives at the heart of fault and forgiveness.

(Maureen Pratt writes for Catholic News Service.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Recognizing Jesus in the faces of the poor

St. John Paul II once wrote, “The needs of the poor take priority over the desires of the rich.” As a relative newcomer to the state of Indiana, I have been challenged to be more attentive to the ways in which poverty has an impact on the individuals, families and communities that I am called to serve here in central and southern Indiana.

The effects of the severe economic downturn that began in 2008-09 have caused many Hoosiers to experience the despair of poverty. Many of our small towns and rural communities have experienced a serious loss of jobs due to a stagnant economy.

The social and economic conditions caused by poverty in these communities, as well as in our larger cities, have had serious consequences, including an increase in the manufacture, sale and use of drugs; violence in our homes and in our streets; and the resulting increase in our state’s prison population.

Multigenerational poverty, measured by the number of individuals in economic stress whose parents, grandparents and perhaps great-grandparents also suffered severe economic instability, is a very serious issue. Its impact on human dignity, family stability and healthy communities

is immeasurable.

Individual family members who experience multigenerational poverty are far less likely to possess the internal, intangible resources that will allow them to realize their hopes and dreams, or to pursue and acquire the education, life skills and employment opportunities that are available to other members of their communities and that are critical to breaking the cycle of poverty. Without the skills and experiences necessary to make positive personal and employment decisions, poor choices appear predetermined and the vicious cycle of poverty remains unbroken.

The Gospels show us that our Lord had a special love for the poor. He recognized their suffering, and he had compassion for their loneliness and fear. He never looked away from their plight or acted like it didn’t concern him. Always, our Lord stood with the poor—comforting their sorrows, healing their wounds and feeding their bodies and their souls.

All disciples of Jesus Christ are called to love the poor as he did. We are invited, and challenged, to see the poor, to illuminate the reality of poverty and to respond with transformed hearts.

We believe that every human being is

created in the image and likeness of God; that each life is sacred, from conception to natural death; and that human dignity comes from who we are as persons rather than from what we do or what we possess.

We believe that all people should enjoy a quality of life commensurate with the demands of human dignity. That’s why the social teaching of our Church welcomes the poor and oppressed as members of the family of God, who deserve a voice in their future. Christ taught that those with the greatest need should be attended to first. By his words and example, he showed us that caring for the poor is both a matter of justice and of charity.

Catholics in all regions of our archdiocese are deeply committed to serving those who are in immediate need through our Catholic Charities agencies and our parishes, schools and health care organizations. The generosity of our people is extraordinary, making possible thousands of hours of love and service every week in all regions of our archdiocese. As archbishop, I recognize and applaud the goodness of diverse people and institutions throughout southern and central Indiana, and I thank God for the love and compassion shown

to so many of our brothers and sisters in their time of serious need.

I also know that much more is needed. What can you and I do to help alleviate poverty—both now and in the future? We can “storm heaven” with confidence that our prayers will be heard and answered. We can work to strengthen families. We can advocate for economic vitality and for access to affordable, top-quality education and health care. And we can support Catholic Charities through generous and sacrificial gifts of time, talent and treasure!

As Christians, we are called to recognize Jesus in the face of the poor. Seeing our brothers and sisters as they are—members of God’s family who have gifts to share with us and who compel us to share our gifts in return—is an essential element of Christian charity. Seeing ourselves as stewards of all God’s gifts is integral to authentic Christian discipleship.

Let’s acknowledge the poverty all around us. Let’s respond with open and generous hearts to the immediate and long-term needs of our brothers and sisters. And let’s recognize Christ in all who are poor, vulnerable and in need of our love. †

Reconozcamos a Jesús en el rostro de los necesitados

Una vez, el papa Juan Pablo II escribió: “Las necesidades de los pobres tienen prioridad sobre los deseos de los ricos.” Dado que soy relativamente un recién llegado en el estado de Indiana, se me ha presentado el desafío de prestar más atención al efecto que surte la pobreza sobre las personas, las familias y las comunidades a las que estoy llamado a servir aquí en el centro y el sur de Indiana.

Los efectos de la grave recesión económica que comenzó en los años 2008 y 2009, ha provocado que muchos residentes del estado vivan en carne propia la desesperación de la pobreza. Muchos de nuestros poblados más pequeños y comunidades rurales han sufrido pérdidas de empleos graves a consecuencia de una economía estancada.

Las condiciones económicas y sociales que ocasiona la pobreza en estas comunidades, así como en las grandes ciudades, han tenido consecuencias graves, inclusive un aumento en la fabricación, venta y consumo de drogas; violencia en los hogares y en las calles; y un aumento de la población en los penales del estado, producto de todo esto.

La pobreza multigeneracional, medida por la cantidad de personas que atraviesan dificultades económicas y cuyos padres, abuelos, e incluso quizás, bisabuelos, también sufrieron inestabilidad económica grave, es un problema muy serio. Las secuelas de todo esto sobre la dignidad humana, la estabilidad familiar y la salud general de las comunidades son

incalculables.

Es mucho menos probable que los integrantes de familias víctimas de la pobreza multigeneracional posean los recursos internos e intangibles que les permitirán materializar sus esperanzas y sus sueños, o ir en pos y adquirir los conocimientos, las destrezas de vida y las oportunidades laborales que se encuentran disponibles para otros miembros de sus comunidades y que resultan esenciales para romper el ciclo de la pobreza. Sin las destrezas y las experiencias necesarias para tomar decisiones personales y laborales positivas, parecen estar predeterminados a tomar decisiones menos acertadas y, por consiguiente, perpetuar el círculo vicioso de la pobreza.

Los Evangelios nos muestran que nuestro Señor dispensaba un amor especial a los necesitados; reconocía su sufrimiento y era compasivo ante su soledad y sus temores; jamás pasó por alto sus aprietos ni se comportó como si no le importaran. Nuestro Señor siempre estuvo al lado de los pobres, consolándolos en sus tribulaciones, sanando sus heridas, y nutriendo sus cuerpos y sus almas.

Todos los discípulos de Jesucristo están llamados a amar a los pobres tal como él lo hizo. Recibimos la invitación y el desafío de ver a los pobres, de llamar la atención en cuanto a la realidad de la pobreza y de responder con corazones transformados.

Creemos que todos los seres humanos

han sido creados a imagen y semejanza de Dios; que cada vida es sagrada, desde la concepción hasta su muerte natural y que la dignidad humana proviene de quiénes somos como personas, en lugar de por lo que hacemos o lo que poseemos.

Creemos que todas las personas deberían disfrutar de una calidad de vida proporcional a las exigencias de la dignidad humana. Es por ello que las enseñanzas sociales de nuestra Iglesia dan la bienvenida a los pobres y a los oprimidos como miembros de la familia de Dios que merecen tener voz y voto en cuanto a su futuro. Cristo nos enseñó que debemos atender primero a aquellos que están más necesitados. A través de sus palabras y de su ejemplo nos enseñó que atender a los necesitados es una cuestión tanto de justicia como de caridad.

A través de nuestras agencias de Caridades Católicas y nuestras parroquias, escuelas y organizaciones para el cuidado de la salud, los católicos procedentes de todas las regiones de nuestra arquidiócesis están profundamente comprometidos al servicio de los más necesitados. La generosidad de nuestro pueblo es extraordinaria y es lo que permite que cada semana, en todas las regiones de nuestra arquidiócesis, se inviertan miles de horas de amor y de servicio. Como arzobispo, reconozco y aplaudo la bondad de todas esas personas e instituciones diseminadas por todo el sur y el centro de Indiana, y le doy gracias a Dios por el amor y la compasión que demuestran ante todos esos hermanos

y hermanas gravemente necesitados.

También sé que todavía hay mucho por hacer. ¿Qué podemos hacer usted y yo para ayudar a aliviar la pobreza, tanto ahora como en el futuro? Podemos “inundar el cielo” de oraciones, teniendo la plena confianza de que estas serán escuchadas y recibirán respuesta. Podemos trabajar para fortalecer a la familia; podemos proponer y defender la vitalidad económica y el acceso a educación y atención médica asequibles y de alta calidad; y podemos apoyar a las agencias de Caridades Católicas a través de la donación generosa y penitencial de tiempo, talentos y tesoros.

Como cristianos estamos llamados a reconocer a Jesús en el rostro de los necesitados. Un elemento esencial de la caridad cristiana es ver a nuestros hermanos y hermanas tal y como son: como miembros de la familia de Dios que tienen obsequios para compartir con nosotros y que nos impulsan a compartir los nuestros también. Asumirlos como administradores de todos los dones de Dios es un aspecto integral de ser auténticamente discípulos de Cristo.

Reconozcamos la pobreza diseminada por todas partes; respondamos con corazones abiertos y generosos, tanto a las necesidades inmediatas como a aquellas a largo plazo de nuestros hermanos y hermanas; y reconozcamos a Cristo en todos los pobres, los vulnerables y los necesitados de nuestro amor. †

Traducido por: Daniela Guanipa

Events Calendar

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.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus Santo Rosario Council 14449, "A Knight in Paris,"** pro-life dinner and speaker, French cuisine, talk by Catholic lawyer James Bopp Jr., 5:30 p.m., \$25 per person pre-sale, \$30 per person at the door. Information: 317-607-7359 or david@holynosaryindy.org.

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 mshea@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. Information: 317-490-1267 or Debbie@healinghiddenhurts.org

St. Maria Goretti Parish, 17104 Spring Mill Road, Westfield (Lafayette Diocese). **The Cor Seminar by Christopher West**, workshop based on Theology of the Body, 9 a.m.-1 p.m., \$35, register online at corseminar2014.eventbrite.com. Information: 317-867-3213 ext, 1203 or e-mail canderson@smgonline.org.

November 17

St. Mark the Evangelist School, 541 E. Edgewood Ave., Indianapolis. **Catholic Charities Indianapolis monthly caregiver support group**, 5:30-7 p.m., please confirm attendance. Information: 317-261-3378 or mwoodsworth@archindy.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.

November 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants**, Mass and Divine Mercy Chaplet at 8:30 a.m., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

November 19

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-life ministry meeting 6-7 p.m. Information: Connie Kehl Fitch, drmeathead@yahoo.com or 812-232-6517.

November 20

St. Joseph Parish, 1375 S.

Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Fairview Presbyterian Church, 4609 N. Capitol Ave., Indianapolis. **Catholic Charities Indianapolis, monthly caregiver support group**, 5:30-7 p.m., please confirm attendance. Information: 317-261-3378 or mwoodsworth@archindy.org.

November 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Happy Holidays? Self Care During the Busiest Time of Year," Rev. Christina Jones Davis, ThD., LMFT, clinical director and assistant professor of Pastoral Care and Counseling, Christian Theological Seminary, 7-9 a.m.,

\$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

Holy Spirit School, 7243 E. 10th St., Indianapolis. **8th grade fundraiser, "Italian Dinner Party,"** 5:30-8:30 p.m., pre-sale tickets, \$8 adults, \$5 children, \$25 family, at the door, \$10 adult, \$5 children. Information: 317-710-3726 or jpavastag@iupui.edu.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass, 7:30 p.m. Information: 317-846-0705.

November 21-22

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Rummage sale**, 10 a.m.-4 p.m. Information: 317-872-6420. †

Retreats and Programs

December 1

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **FBI: Advent with Father Thomas Merton**, Father Jeffrey Godecker presenting, 5-9 p.m., \$30. Information: 317-788-7581 or www.benedictinn.org.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Mondays at the Mount**, Franciscan Brother Bob Baxter, 10 a.m. and 7 p.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

December 5

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Movie Night: Trouble with Angels**, Benedictine Sister Ann Patrice Papesh facilitating, 6:30-9 p.m., suggested donation \$10. Information: 317-788-7581 or www.benedictinn.org.

Oldenburg Franciscan Center, Oldenburg. **Movie Night: 12 Years a Slave (drama)**, 6:30-9 p.m., freewill donations accepted, popcorn and lemonade. Information and RSVP: 812-933-6437 or email center@oldenburgosf.com.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **First Friday devotions and lunch**, 11:45 a.m. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

December 6

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. **Morning Advent Reflection: The Visitation of Mary and Elizabeth**, Annie Endris presenting, 9-11:30 a.m., \$25. Information: 317-788-7581 or www.benedictinn.org.

(For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.) †

St. Margaret Mary craft fair, bake sale and raffle to be held on Nov. 22-23

St. Margaret Mary Parish, 2405 South 7th St., in Terre Haute, will hold its annual craft fair, bake sale and raffle from 9 a.m.-2 p.m. on Nov. 22, and from 9 a.m.-12:30 p.m. on Nov. 23.

A breakfast of biscuits and gravy, hot cinnamon rolls and coffee will be available on Saturday.

The sale features homemade noodles, cheese balls, beer mustard, breads, pies, cakes and cookies.

The St. Margaret Mary craft group meets year-round to create handmade items for sale.

Tickets will also be sold for raffle

baskets. Winning tickets will be drawn at 12:30 p.m. on Nov. 23 at the conclusion of the fair. Entrants do not have to be present to win.

As part of the Food Pantry Project, those who donate \$1 or a non-perishable food item can select an ornament from a Christmas tree. The donations and food go to the Salvation Army Food Pantry, a ministry that many parishioners participate in throughout the year.

For more information or to order noodles, call the St. Margaret Mary Parish office at 812-232-3512. †

Marian University presents musical *Songs for a New World* on Nov. 21

Marian University's theater department will present the Jason Brown musical *Songs for a New World* at the Marian University Theater, 3200 Cold Spring Road, in Indianapolis at 7 p.m. on Nov. 21 and 22.

The musical captures moments of change—the heartache, joy, uncertainty and wonder of infinite possibility. The composer transports his audience from the deck of a 1492 Spanish ship to a ledge 57 stories above Fifth Avenue, with characters ranging from a young man who has determined that basketball

is his ticket out of the ghetto, to a woman whose dream of marrying rich results in a soulless marriage.

Tickets are \$10 for adults and \$5 for students and seniors ages 65 and older.

To purchase tickets online or for more information, log onto www.marian.edu/theatre and click on *Songs for a New World* under "Upcoming Events" at the bottom of the page.

More information is also available by e-mailing boxoffice@marian.edu or calling 317-955-6588. †

Benedict Inn in Beech Grove to offer 'Visio Divina' reflection on Dec. 9

Benedict Inn Retreat and Conference Center in Beech Grove, 1402 Southern Ave., will offer a session called "Advent *Visio Divina*: Word Made Flesh" from 7-9 p.m. on Dec. 9.

Visio Divina is a meditative practice using visual images to prayerfully reflect upon Scripture.

The session will allow participants to reflect and meditate on the Incarnation as relayed in the Gospel of John, using

the artistic and spiritual endeavor of the St. John's Bible, a modern handwritten Bible manuscript that presents sacred Scripture with beautiful illuminations.

The session will be facilitated by Benedictine Sister Angela Jarboe.

The cost is \$20. To register, log onto www.benedictinn.org then select "Programs and Retreats," or call 317-788-7581. †

Angelus prayer led by Archbishop Tobin now airing on Catholic Radio Indy

Listeners can now pray The Angelus, led by Archbishop Joseph W. Tobin, daily at noon on Catholic Radio Indy 89.1 FM and 90.9 FM.

The archbishop will also be the

featured guest of Catholic Radio Indy's "Faith in Action" show the week of Dec. 1-6 at 10 a.m. on Monday and Thursday, 4 p.m. on Tuesday and Friday, and 9 a.m. on Saturday. †



St. Mark the Evangelist Parish recognized for outstanding directory

Lifetouch, a photography company that produces parish pictorial directories, selected St. Mark the Evangelist Parish in Indianapolis as the first-place winner for the company's annual Outstanding Parish Directory award in the hardback category. In this Sept. 11 photo, Lifetouch church consultant Doug Gilliland, second from left, presents the award to Kevin Sweeney, who was responsible for the layout of the parish directory. Ann Berkemeier and Father Todd Riebe, St. Mark's pastor, look on as the award is handed to Sweeney. Gilliland, whose company also publishes school yearbooks and owns photography studios, said the award is quite an honor because the parish competed against hundreds of churches from across the country.

(Photo by B. Scott Mohr for the *Southsider Voice*)

Baltimore Archdiocese marks 225th anniversary with day ‘full of joy’

BALTIMORE (CNS)—In a day “full of joy” for the Archdiocese of Baltimore, Catholics from Maryland and beyond packed the Cathedral of Mary Our Queen in Baltimore on Nov. 2 for a Mass to celebrate the 225th anniversary of its founding as the first diocese in the United States.

Before the Mass, Archbishop William E. Lori, 16th archbishop of Baltimore, said he was grateful for those who had gone before.

“We’re standing on their shoulders,” he said, “and I’m hopeful for the future.”

The two-hour celebration began with a procession of banners from all the schools in the archdiocese and a large Knights of Columbus honor guard. About 200 seminarians joined the procession, followed by deacons, priests, an archbishop and nine bishops, plus Cardinal Edwin F. O’Brien, a former archbishop of Baltimore.

In greetings at the beginning of Mass, Cardinal O’Brien, who is now the grand master of the Equestrian Order of the Holy Sepulchre, based in Rome, recalled joining Pope Francis for a Mass last spring in the Upper Room in Jerusalem, where Jesus established the Eucharist.

He noted that Pope Francis wondered how much love and goodness had flowed from that Upper Room into the centuries.

“That river of goodness and charity touched our American shores [several centuries ago] with the arrival of Christian explorers and missionaries,” the cardinal said. “Rivers of goodness and charity

nourished the first secure planting of the Roman Catholic Church in the United States right here in Baltimore 225 years ago.”

He added that the original Diocese of Baltimore, established on Nov. 6, 1789, with about 25,000 Catholics, now encompasses 195 dioceses with 65 million Catholics.

In his homily, Archbishop Lori noted that Archbishop John Carroll, America’s first bishop, accepted a huge challenge to shepherd a region that stretched from Canada to Florida and Louisiana, and from the Atlantic Ocean to the Mississippi.

“In 1789,” Archbishop Lori said, “there were about 25,000 Catholics, only a few priests, and a few churches, and most of these churches were in disrepair with little financial support in sight.”

Bishop Carroll “accepted the challenge of helping the Catholic Church make its way in a new republic that was itself an experiment in democracy and freedom; even so, Catholics would face an uphill climb in becoming part of this new society.”

Archbishop Lori praised the clergy and men and women religious who had contributed to the growth of the Church and its mission to educate and minister to those who are ill or poor.

“Yet the story of the Archdiocese of Baltimore isn’t written only by priests and religious,” Archbishop Lori said. “Mostly, it is written by you, the lay women and men of this archdiocese. It is being written in the homes you have established where the faith is handed on from generation



Members of the Catholic Women’s Association of Baltimore, who are originally from Cameroon, Africa, laugh with Baltimore Archbishop William E. Lori at the end of a Nov. 2 Mass celebrating the 225th anniversary of the Archdiocese of Baltimore. Founded on Nov. 6, 1789, the Diocese of Baltimore was the first established in the United States. (CNS photo/Christopher Gunty, Catholic Review)

to generation.

“That history is being written by young people, who are coming of age in the Church and taking their rightful place within it.”

He called on the faithful of the archdiocese to be missionary disciples, “relentlessly asking the questions: What does the mission require of us? How should we be present in every neighborhood of this local Church?”

He said the archdiocese needs to continue to assist families as the center of evangelization, to reach out to diverse cultures and to promote the dignity of all human life.

“What should we do to make our parish communities vibrant, our schools solid and our charities signs of Christ’s compassionate love for the vulnerable?” the archbishop asked.

Ruth Vinga, a member of St. Gabriel Parish in Woodlawn who is originally from Cameroon, joined a group of women dressed in bright skirts featuring the image of Mary as they gathered around the archbishop at the end of Mass. They

sang and danced as the archbishop laughed with them.

Vinga said she was excited to participate in the Mass because the archdiocese has accepted immigrants from Cameroon and their culture.

“They accepted our devotion to our Blessed Mother,” she told the *Catholic Review*, Baltimore’s archdiocesan newspaper. “Archbishop Lori has been very supportive of us.”

Rob Judge, executive director of the National Shrine of Elizabeth Ann Seton in Emmitsburg, attended the Mass with his wife, Kathleen, and their seven children.

St. Elizabeth Ann Seton, who founded the Sisters of Charity, established what is recognized as the first Catholic school in the United States and is the first American-born saint. Judge said he was glad to celebrate the 225th anniversary with other Catholics.

“This is a real celebration of the faith and God’s mercy—to continue to be a vehicle for God’s grace,” the member of St. Mary Parish in Hagerstown said after the Mass. †



‘Yet the story of the Archdiocese of Baltimore isn’t written only by priests and religious. Mostly, it is written by you, the lay women and men of this archdiocese. It is being written in the homes you have established where the faith is handed on from generation to generation.’

—Archbishop William E. Lori

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TEENS

continued from page 1

Pyritz, who has been a social worker with Catholic Charities since 1987, said that “students need an acknowledgment of their feelings, an opportunity to talk, to share memories, to share concerns and worries” immediately after learning of a tragedy. “They need to be allowed to begin the grieving process.”

When Pyritz and her team respond to a tragedy, she said they educate students and faculty “on crisis responses and the grief process, to normalize the feelings they’re having, and to make them aware of responses if their feelings get overwhelming or if after a time it affects their ability to function.

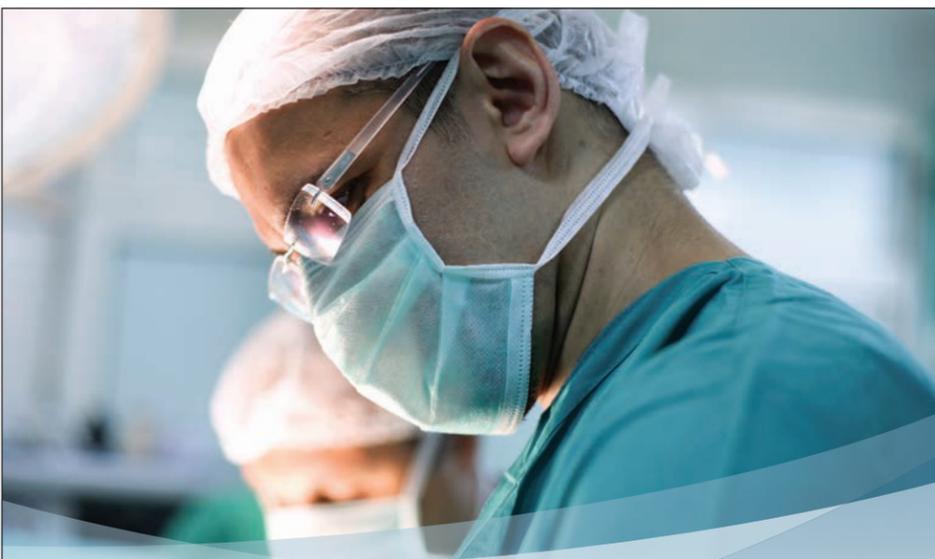
“A crisis affects the whole person—emotionally, intellectually, spiritually—in aspects of development and in behaviors,” she added.

And with Catholic schools, there is the essential faith element to address.

“We talk about the spiritual aspect,” said Pyritz. “We look at where God is in all this. We talk about how prayers are another source of support and coping. ... Each person can use whatever type of prayer is most helpful to them. Maybe it’s a mantra or the Hail Mary. For others [prayer is] just a way of talking and asking for God’s help when [they’re] struggling.”

Students and faculty at the school immediately affected by a suicide are not the only ones who need help, said Pyritz.

“Because all the students [come from Catholic feeder elementary schools], often when there is a tragedy of some kind, there



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GREEN LIGHT—BEHAVIORS FOR A HEALTHY LIFE

- Is connected to community, family and friends
- Has established relationship/s with a trusted adult/s
- Will ask for help
- Has positive self esteem and good coping skills
- Healthy spiritual life / relationship with God

YELLOW LIGHT—PAY ATTENTION TO THESE RISK FACTORS AND SEEK HELP!

- Feelings of ongoing or repeated overwhelming stress, anxiety, depression, hopelessness
- Lack of connectedness
- Alcohol / drug use
- Impulsive and/or aggressive tendencies
- Previous suicide attempt or family history of suicide

RED LIGHT—STOP—GET HELP IMMEDIATELY!

- Talking, reading or writing about suicide or death
- Saying things like “I am going to kill myself, or “I wish I was dead” or “I shouldn’t have been born”
- Significant change in behavior : Poor sleeping and eating patterns, mood swings, decline in school work
- Giving things away or saying goodbye to people

IF AT ANY TIME YOU ARE CONCERNED FOR YOURSELF OR SOMEONE ELSE, ASK FOR HELP NOW!

Posters with warning signals of possible depression listed—represented by the green, yellow and red of a traffic light—are visible throughout Roncalli High School. The school’s Student Assistance Program team created a Mental Health Awareness program after the school lost a student to suicide in 2012. (Printed with permission of Roncalli High School)

will be that ripple effect,” she said.

For instance, with the second Cathedral suicide, Pyritz and some of her team ministered at nearby Bishop Chatard High School, the archdiocesan high school for the Indianapolis North Deanery, where several youths knew the Cathedral teen who died.

Jan Stanich, vice president of marketing and communications for Cathedral High School, is aware of

this ripple effect that results from the interconnectedness of the Catholic community.

Because “all of the students are connected through parishes and CYO [Catholic Youth Organization],” she said, the school held a service during the school day as well as one during the evening “for the whole Catholic family,” all communicated via the school’s website “to avoid rumors or misinformation.”

Brebeuf Jesuit Preparatory School also held two school-wide prayer services to start and end the day the student’s suicide was announced.

“Because we have religion classes, prayer services, sacraments, it’s easy to turn to faith,” said Jesuit Father Jack Dennis, president of the school.

“The chapel was the nexus of grieving that day. It was filled most of the day. Kids in [Catholic] schools—they’ve been raised for moments like this where grace kicks in in their lives. They let down barriers to each other. It has so much to do about God and hope.”

‘A more proactive stance’

News of the second suicide at Cathedral prompted archdiocesan youth ministry director Scoville to visit the school to offer

assistance. She also sent e-mails to local youth ministers seeking their help on site.

“It’s not a role we considered for [youth ministers] in the past, but something I would like for the future,” said Scoville. “They saw a lot of their parish youth at the high school. They were able to minister to them during the school day.”

One message rang through loud and clear to her as a result of the three suicides so close together: “The schools did a phenomenal job in responding to the crises, but I recognized that we need to move forward with an archdiocesan plan.”

Scoville and Pyritz began discussing the creation of an archdiocesan pastoral response team.

“We talked about looking at pastors, counselors, youth ministers, campus ministers, principals—those are the primary people I think we would look to for leadership,” said Scoville.

“The role is still to be determined, but the goal would be to assess the situation, determine the needs, and provide resources as quickly as possible to youth, to staff, to parents.

“The other piece is that we really need to reach out to the families that are impacted. Schools are doing a great job,

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but we need to make sure that that's a priority, that someone is reaching out."

Gina Fleming, superintendent of schools for the archdiocese's Office of Catholic Education, is in full support of the idea.

"It was really upon the second loss at Cathedral that we realized there's a more proactive stance that we need to be taking," she said.

"We want to have a package to give proactively to help in the education of teachers, staff, students and parents so they have the vocabulary if and when a tragedy was to occur, one of which would be suicide."

'All-hands-on-deck effort'

Many high schools have already implemented some form of suicide prevention or mental health awareness program.

Roncalli High School, the archdiocesan interparochial high school for the Indianapolis South Deanery, lost a student to suicide in 2012.

"It's not as though we weren't attentive to the problem," said Lynn Starkey, Roncalli's co-director of guidance. "But once [a suicide] happens, you feel that you want to be more intentional about [the problem]."

After the suicide, Roncalli's Student Assistance Program team created a Mental Health Awareness program. Posters with warning signals listed—represented by the green, yellow and red of a traffic light—are visible throughout the school.

The information is also shared with parents, teachers and staff. The program includes presentations on teenage depression, stress and anxiety, and substance use.

"The bottom line message is that we want to look out for one another as a community,"

Starkey said. "Students and parents are highly encouraged, when they feel concern for a student, to report their concern to our social worker, a guidance counselor, priest, teacher, administrator or coach. It's a school-wide, all-hands-on-deck effort, and we want to do all we can on behalf of our students."

But Starkey pointed out that "we don't have all the answers. Each school needs to do what's good for their school culture."

Kim Deffenbaugh, a counselor at Pope John XXIII Elementary School and Father Michael Shawe Memorial Jr./Sr. High School, both in Madison, described plans in place at the southern Indiana secondary school.

"We've got an emergency plan to deal with death and disaster," he said. "We're formalizing it for suicide."

"Counselors, teachers and other faculty, including principals, and the teens too, especially our peer mentors," have received information about warning signs, he said. Religion and health classes also do prevention awareness lessons.

"The kids are doing a lot through peer mentoring," Deffenbaugh added. "A team of [about 40] students at the school do monthly Catholic character values presentations and bimonthly bullying presentations."



'We talked about looking at pastors, counselors, youth ministers, campus ministers, principals—those are the primary people I think we would look to for leadership. The role is still to be determined, but the goal would be to assess the situation, determine the needs, and provide resources as quickly as possible to youth, to staff, to parents.'

—Kay Scoville, archdiocesan director of youth ministry



The senior class of Bishop Chatard High School in Indianapolis sent this photograph to the students of neighboring Cathedral High School in August to show their support after the suicide of a Cathedral senior. Less than three weeks later, another Cathedral teen committed suicide. (Submitted photo)



Victoria Mpistolarides displays a variety of bracelets she wears in memory of the two teenagers from Cathedral High School who committed suicide in August and September. One bracelet reads, "No one else can play your part." (Photo by Natalie Hoefler)

A sign stating, "You are loved. You have value. You are not alone," adorns the side of an administrator's desk at Bishop Chatard High School in Indianapolis on Nov. 7. The signs are posted throughout the high school. Victoria Mpistolarides, a senior at the high school, devised the message after the suicide of a friend who attended Cathedral High School in Indianapolis. (Photo by Natalie Hoefler)

Deffenbaugh accompanied the high school student body to hear a talk given by Nick Vujicic, a Christian evangelist and motivational speaker born with no limbs.

"He said that sometimes kids are bullied who already have a lot on their plate with depression," said Deffenbaugh. "People don't realize what other issues kids have going on inside."

Deffenbaugh plans to meet with a Vujicic representative to take follow-up actions with the students "in regard to bullying, which affects suicide," he said.

Loved, valued and not alone

While all the preventative plans and measures are crucial, sometimes it is the simple message of one peer to another that makes the difference.

Bishop Chatard High School senior Victoria Mpistolarides knew both of the young men at Cathedral who committed suicide, particularly the first one who took his life.

She was at school when she learned of

his death.

"It was really hard," said Victoria. "I broke down and had to be taken out of class."

She spent time with Carol Wagner, her school's director of campus ministry, in Bishop Chatard's chapel. The two, along with a few others, talked and prayed.

After returning home from a prayer service that same day at Cathedral, Victoria sent an e-mail to Wagner.

"I thanked her for listening all day, for her input," she said. "I repeated my opinion that each person needs to know you are loved, you have value, you are not alone."

Victoria was asked to share that message with her peers in an all-school prayer service the next day.

The message that "you are loved, you have value, you are not alone" is now repeated every morning during school announcements. Posters with the phrase hang in classrooms and hallways.

It is a two-way message, said 18-year-old Victoria, a member of

Immaculate Heart of Mary Parish in Indianapolis.

"It's a reminder that we are loved and valued immensely by others around us, and also by God."

The loss of her friend to suicide has made Victoria "a whole new person on how I treat people," she said.

"You never know what struggle someone is having internally. I respect life so much more. I let others know I love them because you don't know when the last time [you'll see them] is."

Victoria wishes her friend who committed suicide "had had more faith in himself and God."

"God has unexpected blessings for us. He has a plan for us. I believe this so strongly. I believe that's what has helped me."

And for those contemplating suicide, Victoria—who admits she still grieves every hour—advised that they never fall for the lie that "someone else's life would be the same if you were to go out of it." †

Suicide loss, awareness and prevention resources

Below are links to private and archdiocesan Catholic high schools with web pages listing suicide-related resources.

For each site, type "suicide resources" into the site's search area, then press enter to list related pages on the school's site.

- brebeuf.org/
- www.cathedral-irish.org/
- www.bishopchatard.org/

Two additional sites are suggested by the archdiocese:

- www.kofc.org/un/en/resources/cis/cis325.pdf
- orangeucatholic.com/pastoral-care/suicide †

Honorees committed to leaving 'this world a better place'

By John Shaughnessy

One of the greatest opportunities we have in life is "to leave this world a better place than we found it."

That insight from Archbishop Joseph W. Tobin reflects the lives of the four people who were honored during the 2014 Celebrating Catholic School Values event on Nov. 5 at Union Station in Indianapolis.

As this year's recipients of the Career Achievement Awards, Father James Wilmoth and Robert Desautels have lived that way of life. So have Daniel and Beth Elsener, this year's recipients of the Community Service Award.

"Thank you for sharing your testimony and the testimony of your lives," the archbishop told the four recipients.

Father Wilmoth was touched by the honor that was presented to him in his 50th year as a priest, an honor that also salutes his 50 years of involvement in Catholic schools. He was also moved by the standing ovation from the 600 people at the event as he received his award.

Looking back on his life earlier this year, the 75-year-old Father Wilmoth reflected on the influence of his parents, teachers and coaches, noting, "Great role models—examples of faith and trust in God. And now, many years later, I still have people that God has sent into my life who inspire me and give me energy and happiness."

Father Wilmoth's many admirers say the same things about him in his longtime roles as the pastor of St. Roch Parish in Indianapolis and the chaplain of Roncalli High School in Indianapolis.

They tell stories of how he has used his own money to help children attend a Catholic school, and how he has paid for class field trips, pro-life pilgrimages, athletic equipment, shoes, groceries, and medical and funeral expenses.

"If Father receives a little cash for celebrating a wedding Mass, it will be in some poor person's hand for food within 24 hours," one friend shared.

Another friend called him "one of the happiest priests you will ever meet."

Father Wilmoth has kept that joy and love for people even during the tragedies he witnessed when he served as a chaplain for the Indianapolis Fire Department for 29 years and the Marion County Sheriff's Department for 17 years.

"I've been so lucky," he said, flashing his trademark smile. "The people in the parishes have made it so easy for me, and all those parishes had schools. That's what makes you young. Being around grade school and high school kids just gives you a spark of life."

"It's all just been a wonderful blessing from God."

That same blessing in life has been experienced by fellow honoree Robert Desautels.

He says he's been greatly influenced by the advice his mother gave her children, advice she paraphrased from St. Theodora Guerin, Indiana's only saint: "We're not asked to do all the good in the world, just what we can."

Desautels has done more than his share.

For about 35 years, he has been involved in the Serra Club of Indianapolis, even serving as its president in the club's efforts to promote vocations to the priesthood and religious life.

The father of three grown children and grandfather of six has also served as president and board member of the Catholic Youth Organization.

"It's all part of helping kids grow up," he said.

Desautels has also blessed the Church in his professional career. Before retiring in August, he was the senior manager for convention services at Visit Indy,



An archdiocesan celebration of Catholic education on Nov. 5 honored four individuals whose Catholic values mark their lives. Sitting, from left, are honorees Daniel Elsener, Beth Elsener and Robert Desautels. Standing, from left, are honoree Father James Wilmoth, Archbishop Joseph W. Tobin and keynote speaker Cardinal Theodore E. McCarrick, archbishop emeritus of Washington.

(Photo by Rob Banayote)

where he helped the archdiocese plan its 175th anniversary celebration at Lucas Oil Stadium. He also assisted the archdiocese in hosting the National Catholic Educational Association convention and several National Catholic Youth Conferences in Indianapolis.

A member of St. Pius X Parish in Indianapolis, Desautels has served there as a lector, former president of the parish council, and extraordinary minister of holy Communion.

"My family believes in Catholic education, and the values it provides," he said. "I also believe it is my responsibility to live and grow in the Catholic faith. Being recognized is very nice, but it only emphasizes the fact that as a product of Catholic education, I should be living the kind of life that I am responsible for—and which I have been blessed to receive."

That attitude also reflects the approach to life of Daniel and Beth Elsener, recipients of the Community Service Award. Similar to Desautels and Father Wilmoth, the Elseners say that approach comes from the influence of their parents.

"I think it comes from both sets of our parents," Beth said. "They had very strong faith. And it's a big part of our marriage and our children's lives."

In their 38 years of marriage, the Elseners have welcomed their nine children into their lives. They have also strived to touch the lives of other children in the area of Catholic education where Dan was a teacher, principal and superintendent of schools before his current role as the president of Marian University in Indianapolis.

In nominating the couple from St. Barnabas Parish in Indianapolis for the Community Service Award, one person wrote, "The acceptance of God's vocation for them as individuals and as a married couple has meant a recognition that the advancement of Catholic education lies at the very heart of their life's purpose and ministry."

"With a growing, young family, Beth and Dan together accepted the sacrifices that often must be made to serve as an educator in the Catholic school system."

That commitment led the couple in 1992 to Indianapolis, where Dan served the archdiocese as the executive director of Catholic education and the executive director of stewardship and development while Beth focused on their children's education at St. Roch School, St. Barnabas School and Roncalli High School.

Beth also encouraged Dan to become the president of Marian in 2001. Since then, student enrollment at Marian has increased yearly, the college officially became a university, and the school's College of Osteopathic Medicine became Indiana's first new medical school in more than 100 years.

In working to make Marian a great Catholic university in Indianapolis, Dan has been consistent in what he views as the foundation and the path to that goal.

"Faith is the bedrock," he said. "We see God in everything."

That view has also shaped the Elseners' marriage and their family.

"Everything we've done has been a leap of faith," Beth said. "And it's just been great." †

SCHOOLS

continued from page 1

do, what he or she is doing. Our teachers in Catholic schools are extraordinary, sacrificial workers—people who are there because there's something better than coming home with jewels. And that's coming home and knowing that you have made jewels of the children that you work with."

He then stressed the difference it makes when saying prayers and learning about God are part of a child's education.

"You open up a whole new world. Of course, you learn geography, you learn history, you learn mathematics. But it's even greater to learn what makes geography, what made that world, who is the master of history who brings all things together."

"How terrible it would be if the youngsters from our schools didn't know who God is, and don't know what he has done for us, and don't know that he sent his Son, the Lord Jesus Christ, to change the world. How can you teach history without knowing Jesus? How can you teach geography without looking at the world and

its beauty and its wonder, and be reminded that somebody made this?"

"So to pray here opens a whole new culture, a whole new understanding, a whole new vision of what the world is about. You have to say to yourself, 'This is a good thing. This is something worthwhile. This is something important. This is something our society can't do without, let alone our families.'"

The result of a Catholic education is priceless, the cardinal said.

"You see those kids who have learned something about love, something about duty, something about the world, and more than that, something about God. You can't put a price on that except to say 'thank you' for all the people who have made it possible."

"Our greatest gift is to show what we do. Our greatest wonder is to show how wonderful Catholic education is. Don't let anybody stop it because you're on the road to making the next generation better, smarter and even holier. And that can't be bad."

That belief guided Mike McGinley and Bob McKinney as they led this year's fundraising effort to help children receive a Catholic education. McGinley served as

the event chairperson of the Celebrating Catholic School Values event while McKinney was the chairperson of the event's development committee.

"Tonight, we have much to celebrate, including our commonality," said McGinley, a member of St. Pius X Parish in Indianapolis.

"Quite simply, all of us have been positively influenced by Catholic schools. Due to our collective efforts, thousands of Catholic and non-Catholic families will receive the lifetime gift of a Catholic education."

The \$6.1 million record amount this year was raised mostly through the Tax Credit Scholarship program. A Tax Credit Scholarship of at least \$500 per child, given for one year, allows an income-eligible student to receive an Indiana school voucher the following year and for up to 12 years of education in a Catholic school—a potential of \$60,000 in state voucher assistance.

"Last school year, 4,749 students qualified for Indiana Choice Scholarships in our schools," Fleming told the audience. "This year, we serve 6,775 students eligible for vouchers, with growth of more than 600 students at the secondary [high school]

level over last year."

At the end of the celebration, Archbishop Tobin thanked Cardinal McCarrick for his inspiration, and praised McGinley and McKinney for their efforts.

The archbishop also saluted the four people who were honored during the event for the way they represent the values of Catholic education. Father James Wilmoth and Robert Desautels received Career Achievement Awards, while Daniel and Beth Elsener were honored with the Community Service Award.

"We have an incredible opportunity to leave this world a better place than we found it," the archbishop told the audience.

He closed the celebration with a blessing—and a nod to the impact of a Catholic education.

"God, we thank you for all the encouragement you give us along the way. We thank you for the opportunity to share your encouragement, to share literally a new heart with the little ones, so that they will come to know as we know that you love us, that you forgive us and that you share with us your life, and this life is meant to last forever. All praise to you, God. Please bless us." †

Parents face hurdles in forming children's faith in secular culture

By Effie Caldarola

If you surveyed a group of Catholic parents, probably one of their chief concerns would be about how they can raise their children to be good Catholics in a secular world.

This is not an idle concern. Recent books explore why young people are leaving churches—not just the Catholic Church—in droves. Some of these self-exiles come back with children of their own, but many join the ranks of the unchurched. And many will say, in all sincerity, that they are “spiritual, not religious.”

So what's a Catholic parent to do? Obviously, there are no easy answers, but here are a few thoughts.

I had a friend who served in the Jesuit Volunteer Corps with me many years ago. He had multiple concerns about the Church, and for a few years he stopped attending Mass. But he told me, “Being Catholic is like being Irish. It's always part of you.” Eventually, he and his wife found a parish they loved and became active again.

I think of his comment often, and I wonder if children today feel that kind of bond to Catholicism that people of other generations did? Is Catholic a part of their DNA?

While emphasizing “Catholic identity” may not be a complete answer to our children's formation, I do think that the externals play an important part in helping kids see Catholicism as their home, a home where they are always welcome.

Crucifixes on the walls, having ashes placed on your forehead on Ash Wednesday, “giving up” something for Lent, saying grace in a restaurant, celebrating feast days, seeing Catholic newspapers and magazines in the home, praying a family rosary, being part of the social life of the parish, having a parish priest over for dinner or perhaps even for a home Mass—all of these things create memories in children of Catholicism as a warm and constant part of childhood.

But as great as those cultural aspects of growing up Catholic are, they aren't enough.

Every child learns by example. Do our children see us pray? I don't just mean at Sunday Mass. Do they know that a daily prayer time is a vital part of our lives? Do we make it clear, as parents, that the decisions we make in our home are discerned through prayer?

Do we convey that the mercy and justice that are essential components of our faith are the guiding principles of our lives? Do we make it clear that financial success is secondary to a life of discipleship with Christ?

Do we build friendships with other families who share our values, so that our children grow up within a community of faith that expresses itself through acts of charity and justice? Do we take our children to a homeless shelter and explain to them that we are an extension of Christ to the poor?

Young people today face incredible decisions about drinking, sexuality, vocation and lifestyle.

If we've shown them an example of forming our own values and decisions from the foundation of our faith,



A family walks with gifts toward the altar during a New Year's Mass of thanksgiving at Holy Rosary Church in Abuja, Nigeria, on Jan. 1. Parents face many challenges in today's secular culture to form their children so that they will be faith-filled adults.

(CNS photo/Afolabi Sotunde, Reuters)

‘If we can convince our kids through word and example that persevering in the faith is worth it, we hold the key.’

we've set them well on their way to being adults who will do the same.

But what's this “spiritual, not religious” business? Spirituality is a private thing; it's how we walk individually with the mystery of God. But throwing out our religious underpinnings is sort of like taking a boat on choppy water without our life vest.

Sometimes, like my friend, we have to search for the parish or liturgy that feeds us. It can also be important to step back and consider that perhaps the larger community of faith in the Church can nourish our faith more fully than if we just stick to our own preferences.

If we can convince our kids through word and example

that persevering in the faith is worth it, we hold the key. On the Sunday you were tempted to skip Mass, the homily hits you right in the gut. The parish bulletin you almost didn't see has news of the retreat you've been yearning for. The community you need beckons at your parish.

You've got to be there, paying attention, to sit down to the rich feast of faith that the Church sets before us you.

Can we convince our kids of that?

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Ongoing catechesis for parents helps their children grow in the faith

By Janelle Alberts

According to the Second Vatican Council's “Declaration on Christian Education,” parents are to hold themselves accountable as the first educators of their children.

“Since parents have given children their life, they are



A class meets for Spanish Bible study at St. Giles Church in Oak Park, Ill. When parents make the effort to continually form their faith, their children can also benefit and gain a stronger connection to the Church.

(CNS photo/Karen Callaway, Catholic New World)

bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators” (#3).

Heavy stuff.

Even for parents who gladly take on the responsibility as spiritual stalwarts to their children, their confidence can nonetheless sometimes be shaken. The truth is that when children ask parents questions about the Church, faith, God, Jesus, the Bible—even in childlike honesty and curiosity—some parents have a difficult time giving them answers.

That is reasonable. Age alone does not ensure a clear understanding of all things related to the faith. Even a life of devout faith and commitment to the Church does not always provide a quick and ready answer.

Parents can feel real anxiety when a child questions the very foundation of the faith upon which they have built their lives—and one that they are hoping their children will likewise build their lives upon as well.

Thomas Groome, a professor in theology and religious education at Boston College, told *U.S. Catholic* magazine that he learned, “even if you have been a major scholar in the field of religious education for decades, even if you speak internationally on the subject of handing on the faith, and lo, even if you are the primary author of three

major catechetical series used by millions of children and young people, your own child will always be your toughest audience.”

Groome's advice? “I think there are clues in how Jesus went about it. He had this amazing way of deeply engaging people's everyday lives.”

So where does that leave parents passing on the faith?

Groome suggests that, as important as the faith of children is, the ongoing faith formation of the parents must be given proper attention.

The *U.S. Catholic* article states: “After consistently maintaining that parents are the primary religious educators of their children, Groome found himself writing that children can be the primary religious educators of their parents. ‘I hadn't abandoned my first conviction,’ he says, ‘but I'd found the reverse to be true as well. Some of the experiences I've had with my son have been enormously enriching to my own faith life and my wife's as well.’”

Jesus told his disciples to “let the children come to me” (Mt 19:14).

It seems he meant parents, too.

(Janelle Alberts, who lives in Chagrin, Ohio, is a freelance writer and media relations specialist.) †

From the Editor Emeritus/John F. Fink

Old Testament: The Jews return to Jerusalem

(Forty-fifth in a series of columns)

Six weeks ago in this series of columns, we left the Judeans in exile in Babylon. They were taken there in 587 B.C., after the destruction of Jerusalem, including the Temple built by Solomon.

The books of Ezra and Nehemiah, which were one book until St. Jerome translated the Old Testament, tell the story of the return of some of the Jews after King Cyrus of Persia, which had defeated Babylon, issued an edict in 538 B.C. encouraging the Jews to return to the land of Judah.

Obviously, not all the Jews were enthused about returning, or moving to Jerusalem for the first time, since the place was in ruins and the Jews had built their lives in Babylon during those 48 years.

Although Ezra precedes Nehemiah in the Bible, Nehemiah arrived in Jerusalem well before Ezra. He was in a group led

by Zerubbabel, and they were responsible for the rebuilding of Jerusalem and then the Temple.

The Book of Ezra shows the opposition to the rebuilding as the people of the land and the enemies of Judah tried to convince the Persians that the restoration of Jerusalem and the Temple was an act of political disloyalty. Their efforts failed, though, and the Temple was rebuilt in 515 B.C. It was not nearly as ornate as the one built by Solomon. That would have to await King Herod the Great.

Ezra doesn't appear in the Book of Ezra until Chapter 7. He was a descendant of Aaron, the brother of Moses, a scribe who had become well versed in the law of Moses during the exile. When he arrived in Judah, it appears that the reconstruction of the city and its repopulation had already taken place.

Ezra focused on the establishment of the Torah as the constitution of the returnees. By their acceptance of the Torah, the people defined themselves as belonging to the Jewish community. In Nehemiah 8-10, Ezra read the law to the people, they confessed their failure to

observe it in the past, and they agreed to live according to its precepts in the future.

Chapters 9 in both Ezra and Nehemiah contain the confession of the people. They are thought to be, originally, part of the same prayer. They recount the experience of the people from Abraham to the restoration, and are considered to be one of the important creedal statements in the Old Testament.

A large part of both books deals with the problem of mixed marriages, those who married outside their religious community. Ezra recited a long penitential prayer on their behalf, speaking of the Jews as a "holy race" and accusing the Judeans of desecrating themselves with "the peoples of the land" (Ezr 10:2). Many Jewish men apparently divorced their non-Jewish wives.

Ezra thought that forbidding mixed marriages was essential to preserve the Jewish people because assimilation was a major threat, especially considering the small number of people who repopulated Jerusalem. The more the Jews associated with Gentiles, the more was the likelihood that they would not remain ritually pure. †

Cornucopia/Cynthia Dewes

In today's landscape, we simply can't be children of a lesser God

Can you imagine being a serf in medieval Europe? You had to work hard from dawn to dusk, you had poor food and shelter, if any, and zero sanitation. Your personal life was iffy, and justice was a concept beyond your understanding, not to mention your power to attain it.

Or how about living in some tribal area of Africa or South America, or some remote place where your duties and possibilities were rigidly determined before you were even born? Or in India and other parts of Asia where caste or rank or class managed your entire life?

Nor do I need to ponder what it was and is to be a woman in certain cultures. Women in these places are simply breeding machines, sex objects and providers of food and other comforts. They have no status, political or otherwise, and certainly command no respect as human beings.

It's no wonder, then, that when ideas, like "I am the master of my fate; I am the captain of my soul" came on the scene, people grabbed them up. Enlightenment spread like wildfire because people were tired of being treated like animals.

Revolutions occurred, and self-determination was paramount.

Modern nations were created partly because they espoused these ideals. They included, most prominently, the United States and European countries. Today there are others modeled upon them.

Despite what we consider a general advance of civilization leading to a world which values personal freedom, civic and personal responsibility, and concern for the common good, the evils of the old order persist. Factions bent on enslaving individuals and societies in every way still exist. We know they are gaining power in the Middle East and elsewhere, using the incentive of religion.

Religious threats are powerful, as radical Muslims and even some Christians believe. The threat of damnation by an angry God is very scary, especially among ignorant people whose faith is often based on superstition and fear. The idea of a loving God who forgives all and wants only the best for us is unimaginable to such people. After all, no human would behave too nobly, so why would God?

Still, unlike the attitude in radical religion, we know that forgiveness is something we, too, must practice. Only God is the judge. Only God can determine the guilt of anyone or their

actions. Our job is to fight the evil in every possible way we can without passing judgment. And it ain't easy.

The parents of the young man from Indiana whom terrorists have destined to behead certainly know this. But out of respect for their son's ideals and knowledge of what is right, they've chosen to forgive the terrorist captors publicly. How hard that must be. None of us in the modern age can probably even imagine the horror of martyrdom.

We must urge our government to do everything short of mass destruction to fight the terrorists who are trying to destroy civilization. Certainly, our country has not been blameless in creating the world's problems. But now we can take responsibility to keep informed, to dialogue and learn what is truly happening beyond our immediate area.

Mostly, as always, we can pray that God will change our hearts and those of the evildoers. We can pray for the will and the strength to persevere in pursuit of the good and to forgive. We're made in the image of God, and we should give it a try. In the end, God will not be mocked.

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

The Human Side/Fr. Eugene Hemrick

Embracing the richness that cultural diversity brings our Church

Recently, someone came to me to talk about the need for parishes that have diverse cultures to become more knowledgeable about those who worship with them.

It's difficult enough for someone who was not born here to understand the dominant culture of this country, let alone understand other cultures that also live here.

Does it require understanding yet another new language? Or does it require learning about distant customs? It's quite a task when one's first priority is becoming familiarized with a dominant culture.

I wondered: If I am Peruvian living in a parish with Vietnamese, Nigerians and Koreans, do I stay in my Peruvian enclave? Do I ignore those around

me, or do I mix with them to better understand them?

Sooner or later, all of us will have to learn about others so we can coexist peacefully, move up the economic scale, and keep up with the times. When people become marginalized, they tend to become social outcasts, too. This can lead to crime, destitution and health problems.

It then occurred to me that this is nothing new, that I had to learn about other cultures as a child. In our neighborhood we had Irish, Latin Americans, Italians, Greeks and Jews. We would often play baseball together on the vacant lot across from my home.

I remember my friend Angie, who was Greek. Angie attended the Plato School and a beautifully decorated Greek church four blocks from where we lived. From him, I learned about the beauty of Greek music at weddings, joyful dancing and their exquisite cuisine.

And then there was Chico, who was great fun to be with. Later in life,

I learned that "Chico" is the Spanish word for kid. To this day, I wonder if Chico was his real name or a nickname we gave him?

Interestingly, I lived with my Italian grandparents, and even though my last name is German, on the baseball field I was Gino DeSylvester after my mother's maiden name. In fact, most of us had nicknames or names that revealed our nationalities.

I would not trade those days for anything. The flavorful mixture of cultures was an absolute delight and ever so educational.

As difficult as learning about other cultures may sound at first, it will happen faster than we think, and we will do it through activities such as sports or at parish and neighborhood gatherings.

Our nation will be greatly enriched by the freshness diverse cultures bring.

(Father Eugene Hemrick writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Art among us, art within us: honoring the 'divine spark'

Looking back, the son that was born to Leopold and Anna Maria Mozart on a Tuesday evening in late January seemed to



arrive with fully formed symphonies bound up in his tiny body, waiting for ink and instrument. At age 3, the toddler nicknamed Wolfgang was identifying thirds on the clavier, and by 5, he was composing music.

How tempting it must have been for Leopold,

himself a musician, to look at his fair-skinned son with those wide, searching eyes and claim the credit. But the devout Catholic cast it upward, not inward. He believed his son's musical genius had a divine origin, describing it to a friend as "a miracle, which God has allowed to see the light in Salzburg," and insisting on his paternal duty to share it and "let God have the honor."

When Mozart was 14, he visited the Sistine Chapel and heard "*Miserere Mei, Deus*," a haunting Tenebrae melody commissioned by the Vatican more than a century before. It was performed once a year, and forbidden to be transcribed or played elsewhere in order to preserve its mystery. Young Mozart, so the story goes, was so riveted by the music that he went home and wrote out the 12-minute song entirely by ear. That score eventually made its way into the hands of a British historian and into publication. When Pope Clement XIV heard what had happened, he met with Mozart. Rather than excommunicate the teen, the pontiff praised his talent—and lifted the longtime ban, allowing the song to be enjoyed widely.

Over the years, Leopold often urged his boy to hold onto his Catholic faith. He once wrote to Anna Maria, on a trip with their 21-year-old son: "Is it necessary for me to ask whether Wolfgang is not perhaps getting a little lax about confession? God must come first! ... Young people do not like to hear about these things, I know, for I was once young myself."

A year later, Mozart offered reassuring words in a letter to his father. "I have always had God before my eyes," he wrote. "I know myself, and I have such a sense of religion that I shall never do anything which I would not do before the whole world."

During this month of giving thanks, I've been thinking about Mozart's desire to compose—which feels so distant and grand—and our own desire to create, to seek and celebrate beauty in the world. If we are truly grateful for an artistic gift—or any talent, for that matter—we honor it. To give thanks for creative ability is to guard and nurture it.

In St. John Paul II's 1999 letter to artists—6,361 words I have not fully mined, uncovering new insight each time I turn to them—the late pope made a connection between art and gratitude. "That is why artists," he wrote, "the more conscious they are of their 'gift,' are led all the more to see themselves and the whole of creation with eyes able to contemplate and give thanks, and to raise to God a hymn of praise. This is the only way for them to come to a full understanding of themselves, their vocation and their mission."

I recently interviewed a series of Catholic artists, all but one of whom quoted John Paul II, multiple pointing to his statement that "those who perceive in themselves this kind of divine spark which is the artistic vocation ... feel at the same time the obligation not to waste it but to develop it, in order to put it at the service of their neighbor and of humanity as a whole."

Gift and obligation, duty and desire. The work of our hands, the stamp of our hearts.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and editor of *SisterStory.org*, the official website of *National Catholic Sisters Week*.) †

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

Sunday Readings

Sunday, November 16, 2014

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs provides this weekend's first reading. This book was composed when both the Holy Land and its inhabitants, God's Chosen People, had undergone massive changes.

These changes had occurred as a result of the military conquest of the Holy Land, and indeed much of the Eastern Mediterranean world by Alexander the Great (356-323 BC), the young Greek king from Macedonia.

Alexander did not live long enough to enjoy much of the success of his military victories, but his conquests placed Greeks and Greek philosophy in cultures all across the Middle East.

This Greek influence was powerful yet contrary to traditional Hebrew theology. Committed Jews struggled to keep their faith alive and to hand it on to coming generations.

Proverbs was written as a part of this effort. Along with other books of the Hebrew Scriptures, Proverbs attempts to blend human logic with Hebrew theology, to say that ancient Hebrew beliefs are not illogical. (In the Greek culture, human logic was supreme.)

The reading from Proverbs proclaimed by the Church on this weekend obliquely makes reference to the fact that marriages under the Greek arrangement usually were contrived.

Quite disturbing for Jews was the fact that wives were not much better than servants, even slaves. The concept of love, freely and gladly exchanged between spouses, was frequently missing in Greek life.

Proverbs tries to elevate the Jewish notion of human dignity, a dignity that embraced women as well as men.

St. Paul's First Epistle to the Thessalonians supplies the second reading. In the early days of the Church, the general presumption was that Jesus would soon

return to Earth to vanquish the evil and vindicate the good.

Paul had to remind the Christians of Thessalonica that following the Gospel might be a long, tiring and difficult process, as Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents St. Matthew's Gospel. The story in essence also appears in the Gospel of St. Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day. Each human will die. No one can predict exactly when natural death will come.

Life suddenly and unexpectedly can change for societies, as Americans realized after Dec. 7, 1941, when Japan bombed Pearl Harbor, and on Sept. 11, 2001, when terrorists destroyed so many lives.

The reading from Matthew calls upon Christians to remember the uncertainty of life and the certainty of the end of life.

God has given each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. They possess many advantages. They must not waste time or ignore the uncertainty of life. They must live as good disciples.

Reflection

The Church will soon conclude its liturgical year of 2014. Its great celebration and final message will be the feast of Christ the King. Jesus is the only answer, the answer to every question, worry and need.

One day, at a time unknown, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not known.

In the meantime, we possess God's gifts needed for life and salvation. God strengthens, guides and redeems us, as St. Paul assures us in First Thessalonians. In Jesus we have the lesson of how to live. In Jesus, we truly have life. We are heirs to heaven.

But we must respond by Christian living. We must commit ourselves, without hesitation, to the Lord Jesus Christ the King. †



Daily Readings

Monday, November 17

St. Elizabeth of Hungary,

religious

Revelation 1:1-4; 2:1-5

Psalm 1:1-4, 6

Luke 18:35-43

Tuesday, November 18

The Dedication of the Basilicas of Saints Peter and Paul,

Apostles

St. Rose Philippine Duchesne, virgin

Revelation 3:1-6, 14-22

Psalm 15:2-5

Luke 19:1-10

Wednesday, November 19

Revelation 4:1-11

Psalm 150:1b-6

Luke 19:11-28

Thursday, November 20

Revelation 5:1-10

Psalm 149:1b-6a, 9b

Luke 19:41-44

Friday, November 21

The Presentation of the Blessed Virgin Mary

Revelation 10:8-11

Psalm 119:14, 24, 72, 103, 111, 131

Luke 19:45-48

Luke 19:45-48

Saturday, November 22

St. Cecilia, virgin and martyr

Revelation 11:4-12

Psalm 144:1-2, 9-10

Luke 20:27-40

Sunday, November 23

Our Lord Jesus Christ the King

Ezra 34:11-12, 15-17

Psalm 23:1-3, 5-6

1 Corinthians 15:20-26, 28

Matthew 25:31-46

Question Corner/Fr. Kenneth Doyle

Parishioners experience a time of adjustment with change of pastors

For many years, ever since I moved into our neighborhood, our parish was staffed by Franciscan priests. But due to a shortage in their ranks, they have now been



replaced by diocesan priests. With that change, parishioners have been asked to make some significant adjustments. Contemporary music has been eliminated; the choir has been replaced by an organist and a cantor; Communion under both species at Sunday Masses has been eliminated or offered to only a portion of the congregation. Most disturbing, two or three times during the past year a whole week of daily Masses was cancelled because the pastor and associate pastor were both on retreat or on vacation.

Recently, when our Saturday vigil Mass was cancelled because of a parish festival, my family and I attended a nearby parish that felt much like our own parish used to feel. I am now considering changing parishes, but that would be a major move since I have been involved here for 20 years as an extraordinary minister of holy Communion, member of a men's Bible study group, volunteer worker at bereavement meals, etc.

I have tried praying and asking for guidance, but I am not hearing any. What advice can you give me? A close friend who has also been struggling with these changes e-mailed the new pastor, but the exchange was unproductive. (City of origin withheld)

In most cases, with any change of pastors there comes some modification in leadership style and liturgical preferences. Normally, parishioners anticipate this, show some flexibility and can weather successfully a period of adjustment.

It is important, however, that a new pastor be sensitive to the comfort level of parishioners, especially long-term ones, and not move hastily, and that any significant changes be filtered through an advisory group, usually the parish council. But sometimes the transition is too abrupt for certain individuals and the difference too wide to bridge, and then a move is advisable.

People, after all, should worship where their experience of the Church is a peaceful and productive one. Fortunately, whereas once parishes were territorial (with rather

rigid boundaries) now more often they are "intentional"—people go where the liturgy, programs and services suit them best, where they feel most at home.

My guess is that you would be best off in a different parish, one where your prayer experience will be positive and where your worthy volunteerism will find new outlets. Before you do that, though, why not sit down with your present pastor and tell him frankly why you are making a move?

In fairness, he needs to know. It might, at the very least, help him in the future. And by the way, my biggest concern is with his cancelling daily Mass for a week while he and the associate pastor are out of town. Why couldn't they go away at different times, so that people won't be inconvenienced?

In our small parish, I teach a sixth-grade religious education class and have six wonderful and inquisitive boys. I am a certified catechist and can usually answer their questions. But recently they stumped me, and I said I would find out for them the answer.

Where are the original writings of the disciples that were used to put together the Catholic Bible? Do we have some of them? How old are they, and are they in the archives at the Vatican? (Houma, Louisiana)

The Bible is an anthology of more than 70 books composed over a period of some 1,400 years. The oldest known manuscripts of the Christian Bible, substantially in its entirety, are the Codex Sinaiticus and the Codex Vaticanus. The Codex Sinaiticus is said to have been penned around the middle of the fourth century, and contains all of the New Testament and most of the Old Testament. It was discovered at a monastery on Mount Sinai in Egypt in the 1800s.

The Codex Sinaiticus is named after the Monastery of St. Catherine, also on the Sinai Peninsula in Egypt. A substantial portion is at the British Library in London, while smaller parts are at institutions in Germany, Russia and at its old home in Egypt.

The Codex Vaticanus is a Greek copy that has the Old Testament and much of the New Testament and also is a fourth-century manuscript. It has been at the Vatican Library since at least 1481.

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

My Journey to God

Natalie Hoefler is a reporter for The Criterion and a member of St. Monica Parish in Indianapolis. The poem was inspired by a story she heard of a seminarian who asked a silversmith how he knows when silver is refined. "When I can see my face perfectly reflected in it as in a mirror," was the answer, which explains why the Bible talks of God refining our hearts like silver [Mal 3:3]—so we reflect God to others.

Silver Chalice

By Natalie Hoefler

"Oh, look at me! I'm such a pretty chalice, am I not? Quite nice compared to other cups, with just a few dark spots!" "Yes, my darling chalice," the maker fondly said, "But I made you of pure silver, not of unrefined, gray lead. When I first made you, precious one, you were not only clearer—My image could reflect in you as in a perfect mirror. And though you are still dear to me and cannot be replaced, You're in need of quite a polishing to reach your purest state." "Well, I don't think I am all that bad—I think most would agree. But if you think I can look better—well, then polish and we'll see." My maker was delighted, but with caution he forewarned As he grabbed a perfect, seamless cloth of purple unadorned, "At times this may be painful, and you'll want to turn away. But persevere and know it will be worth it all someday!" I held my breath expecting to be suddenly immersed In something that would instantly and painfully reverse The tarnish that I still believed was really not so bad— But his plan was very different than the one I thought he had. His work was ever constant, but methodical and slow As he'd pick a little spot and gently rub until it glowed. And so he moved from flaw to flaw, revealing as he went Just how tarnished I'd become, and full of nicks and dents. Although at times it hurt to see a certain spot exposed, He worked with love, and it felt good to see a stain disposed. Some flaws took months, and others years, before they'd fade away, But slowly light reflected through dark and murky gray. Renewed, I pray my maker works until he holds me up And sees his mirror-imaged self when he looks upon this cup.

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.

BLACK, Richard T., 81, Holy Family, New Albany, Oct. 24. Father of Julie Hallal, Cindy and Sandra Black. Brother of Linda Davis, Juanita Riordon, Bill and Huey Black. Grandfather of four. Great-grandfather of one.

BOND, William H., 98, St. Michael the Archangel, Indianapolis, Oct. 17. Father of Linda, Robert and Roy Bond. Grandfather of nine. Great-grandfather of two.

CARMACK, Joan, 82, St. Rose of Lima, Franklin, Oct. 31. Mother of Jo Ellen Ford, James, Johnathan and William Carmack. Grandmother of six. Great-grandmother of four.

CUMBERLAND, Ruth Anne (Ellis) Morrow, 84, St. Charles Borromeo, Bloomington, Oct. 24. Wife of John Cumberland. Mother of Joni Carter and Stephen Morrow. Sister of Carolyn Livingston and David Ellis. Grandmother of two.

ECKSTEIN, Julie, 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 Eckstein.

FOOR, Mary, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 21. Mother of Mary Hoover, Anita Winston, Carol Wysowski, Jan and Martha Foor. Sister of Rita Foley. Grandmother of 14. Great-grandmother of 13.

GAINES, Nathan P., 82, Prince of Peace, Madison, Oct. 22. Husband of Judith

(Hurst) Gaines. Father of Nathan Gaines. Grandfather of five. Great-grandfather of eight.

GORMLEY, Joseph J., 90, St. Michael the Archangel, Indianapolis, Oct. 13. Husband of Sylvia Gormley. Father of Sherry Crane, Jody and Gregg Gormley. Brother of H. James Gormley. Grandfather of five.

HALL, Daniel R., 74, St. Mary, Navilleton, Oct. 27. Husband of Debra (Ingram) Hall. Father of Trina Moses and David Hall. Brother of Sudie Foman, Regina Kercheval, Grace Mayfield, John and Marvin Hall. Grandfather of three.

HOLTMAN, Mary V., 92, Our Lady of Perpetual Help, New Albany, Oct. 29. Mother of Ginna Baumgart, Joanie Bezy, Jean Kreidler, James and Jerome Holtman. Grandmother of eight. Great-grandmother of 13.

KISTNER, Virginia, 87, St. Jude, Indianapolis, Oct. 28. Mother of Kathy Dorsey, Bill, Frank III and Tom Kistner. Grandmother of six. Great-grandmother of three.

KORTMAN, Madeline J. (Kuznicki), 84, Prince of Peace, Madison, Oct. 28. Mother of Debra Haviland, Paula, Daniel and Dennis Kortman. Sister of Donna, Janice, Joan, Benjamin, Dean, Dick, Donnie, Ed, Frances, Jerry, Kenny and Mike Kuznicki. Grandmother of eight. Great-grandmother of four.

LANE, Jerome Scott, 61, Holy Spirit, Indianapolis, Oct. 23. Husband of Carol Lane. Stepfather of Lewis McCane. Brother of D. Dee Gavaghan, Gary and Phil Lane.

LESTER, Ruth Ann, 80, St. Andrew, Richmond, Oct. 30. Mother of Sharon Robbins and Darlene Taylor. Grandmother of four. Great-grandmother of 13.

MAYER, Rita Mae (O'Gara), 79, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 30. Wife of Richard Mayer. Mother of Michele Dunn, Michael, Richard Jr., Robert and Stephen Mayer. Sister of Kathleen White and Thomas



Praying for the dead

Brother Tomas Uriel and Deacon Benito Eadaeim, both members of the Christ Priest Missionaries religious order, pray with a family remembering a deceased loved one on All Saints Day at the San Isidro Cemetery in Mexico City. (CNS photo/David Agren)

O'Gara. Grandmother of 10. Great-grandmother of one.

MCCORMICK, Jeanne R., 87, Christ the King, Indianapolis, Oct. 30. Mother of Sonia Crosier, Laura McCormick and Michelle Persinger. Grandmother of seven. Great-grandmother of 11.

MEYER, Charles W., 66, St. Paul, Sellersburg, Oct. 12. Husband of Jane Meyer. Father of Amy Drury and Bart Meyer. Brother of Carol Holmes and Jeff Meyer. Grandfather of five.

MORROW, Catherine, 98, Christ the King, Indianapolis, Nov. 1.

NELSON, Marcella, 91, St. Mary, New Albany, Oct. 25. Mother of Shirley Baird, Connie Rice and Darlene Townsend. Sister of Delores Meisner. Grandmother of five. Great-grandmother of two.

NOWAK, Walter, 90, Immaculate Heart of Mary, Indianapolis, Nov. 2. Husband of Lorraine (Theobald) Nowak. Father of Sara Emmick and Lisa Jerry. Brother of Marion Nowak. Grandfather of four.

PAGE, Sharon Marie (Liosi), 76, St. Luke the Evangelist, Indianapolis, Oct. 31. Mother of Colleen, Christopher and Tony

Page. Grandmother of seven. Great-grandmother of four.

ROSENBERGER, Larry W., Sr., 74, St. Mary-of-the-Knobs, Floyd County, Oct. 31. Husband of Mary Rosenberger. Father of Kimberly and Larry Rosenberger Jr. Brother of Elaine Blunk and Donnie Rosenberger. Grandfather of two.

STEMLE, Robert J., 88, St. Anthony of Padua, Clarksville, Oct. 21. Husband of Betty Stemle. Father of Angela Cash, Judy Strange and Cary Stemle. Brother of Marilyn Jarboe, Margaret Smith, Edward Jr. and James Stemle. Grandfather of three. Great-grandfather of four.

UHLMAN, Virginia Rae, 84, St. Lawrence, Lawrenceburg, Oct. 24. Mother of Althea

Tomijima, Diana, Janice, DeWayne, Matt and Todd Uhlman. Sister of Fern Stengle. Grandmother of nine. Great-grandmother of one.

WHISLER, Thomas Charles, Sr., M.D., 76, St. Matthew the Apostle, Indianapolis, Oct. 28. Husband of Patricia (Lewis) Wisler, M.D. Father of Margaret Farney, Susan Kennedy, Maryanne O'Brien, Katherine Pfeffer, Anne and Thomas Wisler, M.D. Brother of Ruth Bishop, Mariam Johnson and John Wisler. Grandfather of 11.

WORTHAM, Sharon, 78, St. Mary, New Albany, Oct. 30. Mother of Greg Wortham. Sister of Joyce Becker and David Stemle. Grandmother of two. †

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
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Five Beech Grove Benedictines celebrate jubilees

Criterion staff report

Five Benedictine sisters of Our Lady of Grace Monastery in Beech Grove celebrated milestone jubilees of profession of vows this year.

Benedictine Sister Mary Sylvester Will celebrated her 85th anniversary in June; Benedictine Sisters Rachel Best and Mary Gilbert Schipp celebrated their 60th anniversary in May, and Benedictine Sisters Mary Mark Bartoo and Antoinette Purcell celebrated their 50th anniversary in June.

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

85th anniversary

Benedictine Sister Mary Sylvester Will entered the Benedictine Monastery Immaculate Conception in Ferdinand, Ind. (now in the Diocese of Evansville) in 1927 at the age of 15.

She made her first monastic profession in 1929 and her perpetual monastic profession in 1933.

By 18, Sister Mary Sylvester received her first teaching assignment in a classroom at the former Assumption

School in Indianapolis. She eventually earned bachelor's and master's degrees in education. Sister Mary Sylvester served as a teacher, principal and in parish ministry for 58 years before retiring. Her assignments in the Archdiocese of Indianapolis included St. Paul Parish in Tell City; St. Boniface Parish in Fulda; St. Michael Parish in Cannelton; St. Mary-of-the-Knobs Parish in Floyd County; St. Michael Parish in Bradford; the former St. Columba Parish in Columbus; and St. Mary Parish in Mitchell. She also served at St. Joseph Parish in Evansville in the Diocese of Evansville.

Sister Mary Sylvester continues to serve the community in prayer.

60th anniversary

Benedictine Sisters Rachel Best and

Mary Gilbert Schipp entered Benedictine Monastery Immaculate Conception in 1952, professed first vows in 1954 and perpetual vows in 1957.

When the Ferdinand community established a new monastery in Beech Grove, the sisters became founding members.

Benedictine Sister Rachel Best earned bachelor's and master's degrees in education. She taught in Clarksville and Columbus in the archdiocese, and in Evansville in the Diocese of Evansville. She served as principal at the former St. Columba School in Columbus and at St. Anthony of Padua School in Clarksville.

Sister Rachel also served as director of religious education at the former St. John the Baptist Parish in Dover and the former Holy Guardian Angels Parish in Cedar Grove.

She served as sub-prioress at Our Lady of Grace Monastery from 1977-79, and as prioress from 1993-2001. She also ministered as the social service designee and pastoral associate at St. Paul Hermitage in Beech Grove, and the director of spirituality at the Benedict Inn Retreat and Conference Center in Beech Grove.

Sister Rachel is retired and resides at the monastery.

Benedictine Sister Mary Gilbert Schipp earned a bachelor's degree in education, a master's degree in business administration and a certificate in nursing home administration.

Sister Mary Gilbert began teaching in the Evansville Diocese in 1955. She later served at Christ the King and St. Pius X schools, both in Indianapolis.

In 1963, she started teaching business classes at the former Our Lady of Grace Academy in Beech Grove. She became the bookkeeper at St. Paul Hermitage in 1969 and was the administrator there from 1973-86.

Since that time, Sister Mary Gilbert has served her community as the corporation treasurer.

50th anniversary

Benedictine Sisters Mary Mark Bartoo and Antoinette Purcell entered Our Lady of Grace monastery in 1962, professed first vows in 1964 and made their perpetual monastic profession in 1969.

Benedictine Sister Mary Mark Bartoo taught and earned a bachelor's degree in history and social studies and a master's degree in physical education before she



Benedictine Sisters Mary Gilbert Schipp, left, and Rachel Best renew their vows of profession during a ceremony celebrating their 60th jubilee in this May 18 photo. (Submitted photo)

began teaching at the former Our Lady of Grace Academy in Beech Grove.

In the archdiocese, Sister Mary Mark taught at St. Mary-of-the-Knobs School in

Floyd County, the former Our Lady of Grace Academy and the former St. Mary School in New Albany.

She served as the maintenance coordinator for both St. Paul Hermitage and Our Lady of Grace Monastery in the 1970s and 1980's. She still serves in this role for St. Paul Hermitage.

Benedictine Sister Antoinette Purcell entered the monastery in 1962 as a junior in high school while a student at Our Lady of Grace Academy. After graduating from the academy, she earned a bachelor's degree in education and theology. She later earned a master's degree in education, an endorsement in administration and a master's degree in pastoral studies from Loyola University of Chicago.

Her ministry in the archdiocese began in 1967 teaching at St. Joseph School in Corydon. In 1972, she moved to

Indianapolis to teach at St. Pius X School and became principal there in 1974.

After time in the classroom, she became the director of religious education at

Holy Spirit Parish in Indianapolis.

Sister Antoinette was instrumental as the coordinator of facilities research for the former Our Lady of Grace Academy, which now houses the Benedict Inn Retreat and Conference Center.

Sister Antoinette began ministry in 1981 at St. Vincent de Paul Parish in Bedford as director of religious education. In 1992, she became the coordinator of family/childhood and sacramental development for the archdiocesan Office of Catholic Education. She also served as the specialist of family faith development for the Center for Ministry Development until 1995 when she became the director of programs for the Benedict Inn Retreat and Conference Center.

Since 1993, Sister Antoinette has served as the director of oblates for the community. †



Sr. Mary Sylvester Will, O.S.B.



Sr. Mary Mark Bartoo, O.S.B.



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Ruling sets up possible Supreme Court round on same-sex marriage

WASHINGTON (CNS)—Although the Supreme Court just a few weeks ago declined to accept any of several challenges to rulings making same-sex marriage legal in various states, a 6th U.S. Circuit Court of Appeals decision on Nov. 6 could lead to another shot at the high court weighing in on a nationwide approach to such unions.

It is the first federal appeals court ruling to uphold states' rights to define marriage as exclusively between one man and one woman. Four federal appellate courts—the 4th, 7th, 9th and 10th—have said such a definition is unconstitutional.

In a 2-1 ruling, the panel of the 6th Circuit said that although the question is no longer whether marriage can be redefined in the United States to include couples of the same sex, but when and how, the two judges said, it is better "to allow change through the customary political processes," than through court rulings.

"When the courts do not let the people resolve new social issues like this one, they perpetuate the idea that the heroes in these change events are judges and lawyers," the ruling said, in overturning lower court rulings in the circuit that covers Tennessee, Kentucky, Ohio and Michigan.

The Supreme Court typically does not accept cases of nationwide impact unless there are differing decisions among lower circuit courts. The 6th Circuit's ruling is the first to uphold states' rights to define

marriage as exclusively between one man and one woman.

As Judge Jeffrey Sutton noted in his 34-page opinion, "four federal courts of appeal have compelled several other states to permit same-sex marriages under the 14th Amendment," and 19 states plus the District of Columbia have expanded the definition of marriage to include same-sex unions.

The ruling could be appealed to the full 6th Circuit or directly to the Supreme Court. If the latter, the case could come to the high court for review this term. Cases are typically heard through April with rulings by the end of June.

Sutton was joined in the majority ruling by Judge Deborah Cook. They found that "the marriage laws do not violate the Constitution. A principled jurisprudence of constitutional evolution turns on evolution in society's values, not evolution in judges' values. Freed of federal-court intervention, 31 states would continue to define marriage the old-fashioned way."

Judge Martha Craig Daughtrey wrote an equally lengthy dissent arguing that the majority was shirking the court's responsibility to determine "individual rights under the 14th Amendment, regardless of popular opinion or even a plebiscite."

In her dissent, Daughtrey said that if "we in the judiciary do not have the authority, and indeed the responsibility, to right fundamental wrongs left excused by a majority of the electorate,

our whole intricate, constitutional system of checks and balances, as well as the oaths to which we swore, prove to be nothing but shams."

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. bishops' Subcommittee for the Promotion and Defense of Marriage, praised the 6th Circuit panel's majority ruling for upholding citizens' rights "to protect and defend marriage as the unique relationship of a man and a woman."

He said the court had acknowledged "the reasonable arguments for preserving the true definition of marriage," and respecting "the self-determination of states on this issue."

"It is not society's laws or for that matter any one religion's laws, but nature's laws—that men and women complement each other biologically—that created the policy imperative," Archbishop Cordileone said in a statement.

The Michigan Catholic Conference, which supports upholding the state's 2004 voter-approved amendment defining marriage as limited to between a man and a woman, called the court's ruling "a joyous occasion for many communities and families across the state that have sought to protect the traditional definition of marriage."

Catholic teaching upholds the traditional definition of marriage and holds that any sexual activity outside of marriage is sinful. The Church also teaches that



Archbishop Salvatore J. Cordileone of San Francisco, chairman of the U.S. Conference of Catholic Bishops' Subcommittee for the Promotion and Defense of Marriage, addresses several hundred supporters of traditional marriage during the second annual March for Marriage on the West Lawn of the Capitol in Washington on June 19. Archbishop Cordileone praised the 6th Circuit panel's majority ruling on Nov. 6 upholding citizens' rights "to protect and defend marriage as the unique relationship of a man and a woman." (CNS photo/Tyler Orsburn)

homosexual attraction itself is not sinful and that homosexual people "must be accepted with respect, compassion and sensitivity."

On Nov. 5, a federal judge in St. Louis overturned Missouri's law defining marriage as exclusively between one man and one woman. Before the close of business that day, at least some Missouri local governments began issuing marriage licenses to same-sex couples. That ruling is on appeal to the state Supreme Court.

Two days later, a federal judge in Kansas City, Mo., also overturned the state limits on

marriage. That judge said the order could not take effect until appeals to higher courts are concluded. Attorney General Chris Koster said he would appeal to the 8th U.S. Circuit Court of Appeals.

On Nov. 4, a federal judge in Topeka, Kan., said that state's traditional marriage definition law is unenforceable, but blocked the ruling from taking effect until the state has time to appeal. Kansas is in the 10th Circuit, where a panel ruled 2-1 in July that Oklahoma's and Utah's state constitutional amendments upholding traditional marriage are unconstitutional. †

"Each one must **GIVE** as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver." - 2 Corinthians 9:7

What was in the news on Nov. 13, 1964? The council continues with debate on ban

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the November 13, 1964, issue of *The Criterion*:

- Council Fathers hear pleas for nuclear ban, reject missions draft
- "VATICAN CITY—Pleas to ban all use of nuclear weapons, and a vote which sent the propositions on the missions back to commission for complete revision highlighted the ecumenical council's 118th meeting as it began its second to last week of discussions of the third session. ... Auxiliary Bishop Alfred Ancel of Lyons, France, went even further and asked the council to propose that all nations renounce the right to make war and entrust weapons of war to an international authority which would have the task of defending countries from attackers."
- Editor comments from Rome: Schema 13 has opened windows of Church
- Collegiality is approved by council
- Cardinal Meyer gets post in Roman Curia
- Archbishop Rummel dies at 88
- Liturgy Study Day set for teachers
- Church doomed in Evansville
- Hoosier among 39: Council's priest-ushers are kept busy
- Proposes council for Protestants
- Priest lauds role of Martin Luther
- Ask 'vernacular' for deaf
- Methodist minister will address DCCM
- Question Box: Liturgy changes 'disturb' reader
- Changes in hierarchy made in Puerto Rico
- Unbeaten Notre Dame faces Michigan State
- Cardinal Ritter pens unity plea for

Protestants

- Plan Bombay demonstration
- Plan televised memorial to JFK
- *Criterion* quiz to start Nov. 29
- Pontiff emphasizes authority of Church
- Pope sets precedent, addressed the council
- "VATICAN CITY—Pope Paul VI, breaking age-old tradition by presiding over a working session of an ecumenical council, threw his own influence behind the council's draft document on mission work. It had been expected that the drastically abbreviated series of propositions on the missions would encounter heavy weather in the Council hall: Many missionary bishops and missionary superiors were known to be dissatisfied with it. At least two substitute documents on the missions were on the sidelines ready to be offered to the council in place of the official document. The pope, however, said that in examining the document which actually had been put before the council: 'We have found many things worthy of our praise, both for its content and its order of exposition.'"
- NCCW council theme lauded by Pope Paul
- Variations in Mass: Latitude in the liturgy
- New effort to resolve school aid issue seen

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\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
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Read all of these stories from our November 13, 1964, issue by logging on to our archives at www.CriterionOnline.com. †