Record $6.1 million raised to send children to Catholic schools

By Sean Gallagher

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.

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.

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 unexpectedly.

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

By Natalie Hoefer

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

BALTIMORE (CNS)—The role of bishop is to accompany their family of the Church through their fears and concerns, said the president of the U.S. Conference of Catholic Bishops (USCCB) on Nov. 9.

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. 13 that “as pastors, we accompany so many families who face their own fears and concerns, and to whom we offer the chance 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 up their confidence in faith,” said the archbishop, who heads the Archdiocese of Louisville, Ky. Before the presidential address, Archbishop Carlo Maria Vigano, the Vatican nuncio to the U.S., 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 slavery, or guns or sensationalism,” he said. “They are crying out to us. They desire to be loved and to be accompanied, to have the life of Christ breathed back into them.”

The 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 toward 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 is to be consecrated; a new first official English translation of the ritual book Exsultet and Rite of the Easter Vigil; and 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 conventions and pro-life activities. They also were to choose new members for the board of the Catholic Legal Immigration Network and Catholic Relief Services.

In 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 Watson. Father Watson 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 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 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 emphasis on teaching and expanding networks with Catholic lay groups, interfacing 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 an opportunity to teach about religious liberty and evangelize about it.

Archbishop Salvatore 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.

“Several years now,” he said, “the work of the subcommittee seems to be a call to defend marriage’s unique meaning while also calling 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 on Sept. 22-25, 2013, 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 tested and needed,” 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 dismissed 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. It was still a bit hesitant because I didn’t know who I would be acceptable to if I was chosen for the 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 running the Catholic Communications Campaign.

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

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, on which 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/communications.)

“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 for depression searches at www.afsp.org or www.moresuicide.org.
Orthodox Archdeacon John Chryssavgis sat close to Pope Francis and Orthodox Ecumenical Patriarch Bartholomew of Constantinople as the two religious leaders participated in a Marian prayer service last May at the Church of the Holy Sepulcher 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.

“If we are 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,” he said.

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

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

By Sean Gallagher

Orthodox Archdeacon John Chryssavgis gave a lecture at a Catholic university prior to 1964 would have been “unimaginable.”

“Relations between the two sister Churches have improved so dramatically—that 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.

“He had a special interest in the topic because he serves as co-chairman of the North American Orthodox-Catholic Theological Consultation,” he said. “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.

“Do not worry about your spirit,” he said. “Your spirit is ready. Your body is not.”

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.

“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.”

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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 “unimaginable.”

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.

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In the Catholic Church, guest dining room in Baltimore, we have decorated the large dining table with pictures of grains, trees, and water. The inscription reads: “We shall see the beauty of the Lord on the mountain top.” On the other wall, we have words from Psalms, “in the land of the living” (Ps. 27:13). This is accompanied by pictures of people enjoying the gifts of the Earth. Our work, though it takes place in the worst depravities (food, medical care, education, livelihood, or justice) is based 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. Finally, wasting more, needing more. We know this is not sustainable as a way of life, 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. In fact, 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? Catechism of the Catholic Church, June 6th. We placed that story on page 1 because the secular world seems to have the idea that the Catholic Church is anti-science. The Catechism of the Catholic Church is not a scientific textbook. That’s exactly what it is not. 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 were wrong. So how can it be important because they reported it, too.

We thought it was important because they reported it, too. The secular media apparently thought it was important because the things of the world and the things of God are Catholics. 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, “Methodological research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not overstep 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

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 the South Pole Telescope and the Background Imaging of Cosmic Extragalactic Polarization — the light that was released in the ‘Big Bang’ about 380,000 years after the universe's creation. That light is captured by the South Pole Telescope as “background radiation,” the same radiation that is captured by the WMAP satellite, according to the National Science Foundation.

The Pontifical Academy of Sciences was founded in 1603, which once had Galileo as its president. Its current president is Nobel laureate Werner Arber, the first Protestant to hold the position. He is the first person to hold the position in over 100 years.

The Pope was teaching Catholic doctrine. The secular media apparently thought it was important because they reported it, too. We thought it was important because the 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, the creation of beings that evolve.” And he adds, “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 were wrong. So how can it be important because they reported it, too.

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Recognizing Jesus in the faces of the poor

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 the heart 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, and are called, 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 goodwill of the 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—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.†

Reconocemos 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, soy privado de este conocimiento. Pero no puedo exponer 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; e incluso quizás, bisabuelos, dificultades económicas y cuyos padres, e incluso quizás, bisabuelos, también sufrieron inestabilidad económica, 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 materializarse de sus inventarios y sus suenos, 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 apuros 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 lo hizo nuestro Señor. Como arropamos con cariño 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 ganemos o lo que poseamos. 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 arropamos con cariño y el desafío de ver a las personas, la bondad de todas esas personas e instituciones sinceras, puestas en el servicio de la salvación de los hombres de este mundo, y le doy gracias a Dios por el amor y la compasión que demuestran ante todos esos seres humanos y hermanos gravemente necesitados.

También sé que todavía hay mucho por hacer y que todos podemos hacer y yo puedo ayudar a aliviar la pobreza, tanto ahora como en el futuro? Podemos “inmortalizar” nuestras vidas por medio de la plena confianza de que estas serán escuchadas y recibiran 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 Jesucristo 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 oídos dispuestos a 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. Reconocemos la pobreza diseminada por todas partes; respondimos con corazones abiertos y generosos, tanto a las necesidades inmediatas como a aquellas más lejanas. Nos movemos reconociendo a nuestros hermanos y hermanas; y reconozcamos a Cristo en todos los pobres, los vulnerables y los necesitados de nuestro amor.†

Traducido por: Daniela Guanipa
November 14
St. Louis de Montfort Church, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette), will offer a session called “Advent Reflection: The Visitation of Mary and Elizabeth,” an 8:30 a.m. to 11 a.m. session. The session will be facilitated by Benedictine Sister Angela Jarboe. Information: 317-490-1267 or dwebb@holyrosaryindy.org.

November 15
St. Therese of the Infant Jesus Marian Flower School gym, 1401 N. Rosati Ave., Indianapolis, PTO, Beach Blinds, siphon dittmer and social, 5:30 p.m., $20 per person, $25 per person at the door. Information: 317-333-1042 or drmwoodsworth@archindy.org.

EventsPlus, 7960 Castle Way, Indianapolis. St. Matthew Parish, Red Carpet Gala, adult night of fun and fellowship, 6:30 p.m., $55 per person. Information: www.saintmatt.org/

Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. 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 God’s Precious Infants, an organization that presents sacred Scripture with beautiful illuminations. The session will be facilitated by Benedictine Sister Angelica Jarboe. The cost is $20. To register, log onto www.benedictinn.org then select “Programs and Retreats,” or call 317-788-7581.

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

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 89.9 FM and 9:09 FM. The archbishop will also be the featured guest of Catholic Radio Indy’s “Fath 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.

Benedict Inn Confrerecne and Retreat Center, 1402 Southern Ave., Beech Grove. Morning Advent Reflection: The Visitation of Mary and Elizabeth, Ann Berkemeier and Father Todd Christopher West, who was responsible for the layout of the parish directory. Ann Berkemeier and Father Todd Christopher West, who was responsible for the layout of the parish directory. St. John’s Bible, a modern edition of the text of the New Testament, will be used. The cost is $20. To register, log onto www.benedictinn.org or call 317-490-1267.


Benedict Inn Conference and Retreat Center, 1402 Southern Ave., Beech Grove. Movie Night: 12 Years a Slave (drama), 6:30-9 p.m., free will donations accepted, popcorn and lemonade for information and purchase, 812-923-8817 or email center@olderbugroof.com.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. Monday at the Mount, Fransican Brother Bob Baster, 10 a.m. and 7 p.m. Information: 812-923-8817 or retreats@mountstfrancis.org.

December 5
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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.

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“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.”

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—Archbishop William E. Lori

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.

“How 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 now Saint Meinrad Archabbey, Seminary & School of Theology. (CNS photo/Christopher Gunty, Catholic Review)
Pyritz, who has been a social worker with Catholic Charities since 1987, said “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.”

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As quickly as possible to youth, to staff, to parents.

“Because ‘all of the students are impacted. Schools are doing a great job, but I recognized that we need to move for leadership,” said Scoville.

“Another important thing that came 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—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.

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“The other piece is that we really need to reach out to the families that are impacted. Schools are doing a great job, and this commitment has made us the largest, most active cardiology and heart care.

Nationally ranked heart care.

For more than 100 years, the physicians and team of St.Vincent Heart Center have provided the best cardiovascular care to the people of Indiana. This commitment has made us the largest, most active cardiology and heart care.

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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
- orangeuatholic.com/pastoral-care/suicide

Two additional sites are suggested by the archdiocese:
- www.donbrait.org
- www.immaculateheartindy.org
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 fully. 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 90th year as a priest, an honor that salutes his 50 years of involvement in Catholic schools. He was also moved by the standing ovation from the people at his archbishop’s reception.

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, 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 long-time 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 as Marion County Sheriff’s Department for 17 years.

“I’ve been 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 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 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.

He has also served as a lector, former president and board member of the Catholic Youth Organization.

“It’s all just been a wonderful blessing from God.”

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 with a heart that you know you’ve made jewels of the children that you work with.

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

It is the only way to teach the new world.

Of course, you learn geography, you learn history, you learn mathematics. But the even greater lesson is what makes geography, what made that world, who is the master of history who brings all that 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 that?”

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 our society can’t do without, let alone our families.”

“This is a good thing. This is something worthwhile. 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 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 a wonderful Catholic education is. Don’t let anybody stop you 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 chairman 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 students 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 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.

“We want 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 meaningfully 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 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

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.

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 the 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.

We’ve shown them an example of forming our own values and decisions from the foundation of our faith, 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.

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

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 bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary authors of all religious educators’ (#8).

Heavy stuff.

Even for parents who gladly take on the responsibility as spiritual stewards 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.

(Affiliate links/Adventures in Faith: www.adventuresinfaith.com)
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 no wonder, given that we live in a country where the dominant culture of this country, let alone understand others, we also live here.

Does this 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 people from China, India, Laos, and Korea, 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 to a more economic scale, and keep up with the times. When people become marginalized, they tend to become social outcasts and sufferers. This can lead to crime, destitution and health problems. It then occurred to me that this is nothing new, that we all learn about others 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 mine.

I remember a friend, Angelo, who was Greek. Angelo attended the Plato School and a beautifully decorated Greek church church found seven 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. This day, I wonder if Chico was his real name or a nickname we gave him?

Recently, I lived with my Italian grandparents, and even though my last name is German, on the baseball field I was “Gangster Killer” and my maiden name. In fact, most of us had nicknames or names that revealed our nationality.

I would not trade those days for anything. The flavorful mixture of cultures was an absolute delight and so ever educational. As difficult as learning about other cultures can 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.)

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 be a perfect child. The son’s name was Wolfgang Amadeus, and he began to sing long before he could even walk. At age 3, the toddler nicknamed Wolfgang was certainly more musical than clairvoyant. By the clavier, and by 5, he was composing music.

As he matured, the boy—despite a lifelong love of his music—had not nearly as ornate as the one built by Solomon.

Recent work on Ezra’s building of the Temple was a project of the historian’s life’s work. 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 the Babylonians, died in 538 B.C. Encouraging the Jews to return to the land of Judah, Persian Cyrus wrote:

Ezra, the priest, the scribe, was one of the leaders of the returning exiles. 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 returning Jews that the restoration of Jerusalem and the Temple was an act of political disloyalty. Their efforts failed, however, 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 very well known in the law of the land of Babylon during his 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 religious 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.

Chapter 9 in both Ezra and Nehemiah contain the confession of the people. They are thought to be, originally, part of the priestly prayer. They have the experience of the people of Abraham from Abraham to the restoration, and are considered to be so important that they are repeated in important statements in the Old Testament.

A large part of both books deals with the religious mixtures, those who married outside their religious community. Ezra recited a long prayer of thanksgiving on their behalf, speaking of the Jews as a “holy race” and accusing the Judeans of desecrating the name of “the posterity of 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.

Can you imagine being a serf in medieval Europe? How hard was it to have a bath every day? Did you wash your clothes every day, if any, and zero sanitation. Your people had no status, political or social. They were tired of being treated like animals. But, they were protected by God.

Revolutionaries occurred, and self-determination emerged. Modern nations were created partly because they espoused these ideals. They included, 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 in which values personal, social, political, personal responsibility, and concern for the common good, the evils of the old order persist. Friends of a nation for enlisting 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 Muslim and atheist Christian threaten. The threat of damnation by an angry God is very scary, especially among those whose faith is often based on superstition, fear. The idea of a loving God who forgives all and who will accept us is unimaginable to such people. After all, no human would behave too nobly, so what would God do?

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 way we can prevent its passing judgment. And it isn’t easy.

The parents of the young man from Indiana who was a terrorist radio lover of behead certain knowledge. But out of respect for their son’s ideals and knowing what is right we’ve chosen to forgive the terrorist captors publicly. How hard that must be. None of us, if we lived in modern age, could 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 blamed 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.

We always, we can pray that God will change our hearts and those of the evildoers. We can pray for the evil in the world and ask for forgiveness in pursuit of the good and to forgive. We’re made in the image of God, and we shall never be free if we don’t try. In the end, God will not be mocked.

Cynthia Dewey, a member of St. Paul the Apostle Parish in Greensdale, is a regular columnist for The Criterion.

Deus
Sunday, November 16, 2014

- Proverbs 31:10-13, 19-20, 30-31
- 2 Thessalonians 2:1-15
- 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 with the end of the military conquest of the Holy Land, and this new condition was not illogical. In the Greek culture, human logic was supreme. 

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

God has given each individual talents and skills. He has revealed to them the way to live. He has sent us to be Redeemer. They possess many advantages. They must not worry about the uncertainty of life. They must live as good disciples.

Reflection

The Church will soon conclude its liturgical year in 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 confront ourselves without hesitation, to the Lord Jesus Christ the King.

Parishioners experience a time of adjustment with change of pastors

Q 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, have some friends been asked to make some significant adjustments?

A 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 as 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 churches, but that would be a major move since I have been involved here for 20 years as an extra 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 of mine 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 the disciples, especially very elderly members, sick ones, and not move hastily, and that any significant changes be filtered through an advisory group, usually the diocesan 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 one parish was territorial (with rather rigid boundaries) now more often they are “intentional” —people go where the liturgy, programs and services suit them best and do not have to live on or near the same street.

My guess is that you would be best off in a different parish, one where your practice exists in every possible way and where your worthwhile volunteerism will find new outlets. Before you do that, though, why not sit down with the present pastor and tell him frankly why you are making a move? In fairness, he needs to know. It might, at least, help him determine if the change is good for you as well.

And by the way, my biggest concern is with his cancelling daily Mass for a week when the entire small pasture are out of town. Why couldn’t they go away at different times, so that people won’t be inconvenienced?

Q 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. They are the original question 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)

A 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 during the 1860s. The Codex Vaticanus 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 in institutions in Germany, Russia and at its old home in Egypt. The Codex Sinaiticus 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 or askkennethdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208; )

Daily Readings

Monday, November 17
St. Elizabeth of Hungary, religious
Revelation 1:4-12, 1-5
Psalm 1:4-6
Luke 18:35-43

Tuesday, November 18
The Dedication of the Basilics of Saints Peter and Paul, Apostles
St. Rose Philippine Duchesne, virgin
Revelation 3:1, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, November 19
Revelation 9:1
Psalm 150:16-6
Luke 19:11-28

Thursday, November 20
Revelation 5:1-10
Psalm 149:1-6a, 9b
Luke 19:41-44

Friday, November 21
The Presentation of the Blessed Virgin Mary
Revelation 10:8-11
Psalm 110:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, November 22
St. Cecilia, virgin and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10

Sunday, November 23
Our Lord Jesus Christ the King
Ezra 3:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

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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.


MORGAN, Virginia R., 84, St. Lawrence, Lawrenceburg, Oct. 24. Mother of Albia.


UHLMAN, Virginia Rae, 54, St. Lawrence, Lawrenceburg, Oct. 24. Mother of Albia.


WILLIAMS, Shirley (Veselho), 26, St. Andrew, Richmond, Oct. 28. Sister of Thomas and Tim. Great-grandmother of four.


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317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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

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.

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.

50th anniversary
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.

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 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.

Benedictine Sister 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. Columbia School in Columbus and at St. Anthony of Padua School in Clarksville.

Benedictine Sisters Mary Gilbert Schipp, left, and Rachel Best renew their vows of profession during a ceremony celebrating their 60th jubilees in this May 16 photo. (Staff photo)

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.

Sister Rachel 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.

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

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Her ministry in the archdiocese began in 1967 teaching at St. Joseph School in Covington. 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 the sisters’ schools in the archdiocese and also served as the director of religious education at Holy Spirit Parish in Indianapolis.

Since 1992, Sister Antoinette has served as the director of religious education in the archdiocese. She also served as the director of religious education at the Center for Ministry Development until 1995 when she became the director of the St. Paul Hermitage.

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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.

As 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 dissenting view that the majority was “shirking the court’s responsibility to determine ‘individual rights under the 14th Amendment, regardless of popular opinion or even a pleasance.’”

In her dissent, Daughtrey said that “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 sham.”

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 moment for many couples, families and communities 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 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.

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.

What was in the news on Nov. 13, 1964?

The council continues with debate on ban

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 our archives on Nov. 13, 1964, issue of The Criterion:

1. Council Father's plea for nuclear ban, reject missions draft
2. 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 113th meeting as it began its second to last week of discussions of the third session. .... Auxiliary Bishop Alfred Angel 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.
3. Editor comments from Rome: Schema 13 has opened windows of Church
4. Collegiality is approved by council
5. Cardinal Meyer gets post in Roman Curia
6. Archbishop Rummel dies at 88
7. Literature Study Day set for teachers
8. Church doomed in Evanston
9. Hoosier among 39: Council’s priest-ushers are kept busy
10. Pope proposes council for Protentists
11. Priest lauds role of Martin Luther King as ‘vernacular’ for deal
12. Methodist minister will address DCCM
13. Question Box: Liturgy changes
14. Disturb reader
15. Changes in hierarchy made
16. Puerto Rico
17. French Notre Dame faces Michigan State

By Brandon A. Evans

Thank you to the early gift-givers who have already made their commitment to this year’s United Catholic Appeal.

GIVE

Thank you for God loves a cheerful giver.

-Paul (2 Corinthians 9:7)

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