Welcome, young people!

Full coverage of the National Catholic Youth Conference in Indianapolis will appear in next week’s issue of The Criterion.

Archbishop Tobin elected chair of bishops’ committee

BALTIMORE (CNS)—Archbishop Joseph W. Tobin was elected on Nov. 17 by the bishops of the United States as chair-elect of the bishops’ Committee on Clergy, Consecrated Life and Vocations during their annual fall general assembly in Baltimore.

Although elected this year, his leadership of the committee will not begin until November 2016.

When the election occurred on Nov. 17, Archbishop Tobin finished ahead of Archbishop Samuel J. Aquila of Denver by a vote of 144-96.

In other business from the bishops’ fall meeting, the president of the U.S. Conference of Catholic Bishops (USCCB) urged his brother bishops to pray for virtues that would help them be better spiritual leaders.

“Lord, give us an understanding heart and a credible moral voice,” said Archbishop Joseph E. Kurtz of Louisville, Ky., in his homily at a Nov. 16 Mass at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

The afternoon Mass was celebrated after the bishops spent the earlier half of the day discussing a varied slate of items as their Nov. 16-19 fall general assembly opened in Baltimore.

Archbishop Kurtz also urged the bishops to pray for the “eyesight to see as Jesus sees,” and for the renewed grace to love God and serve others.

“Help us steer straight,” he added, referring to how good administrators have the ability to steer their ships through rough waters.

The next morning, the bishops voted on a new USCCB general secretary and committee chairman-elect; debated and voted on a proposed statement on pornography titled “Create a Clean Heart in Me”; and debated

Archdiocese prepares to begin Holy Year of Mercy on Dec. 8

By Sean Gallagher

On Dec. 8, Pope Francis will lead the Church around the world into the Holy Year of Mercy, which will conclude on Nov. 20, 2016.

Catholics in central and southern Indiana will be able to experience the spiritual benefits of this extraordinary jubilee year in various ways, especially the sacrament of penance. They are also invited during the year to reach out with God’s mercy to people who experience all kinds of needs.

“The Holy Father has indicated that for us to be able to show mercy. See MERCY page 2

Nothing can justify terrorist attacks, pope says

VATICAN CITY (CNS)—Using God’s name to try to justify violence and murder is “blasphemy,” Pope Francis said on Nov. 15, speaking about terrorist attacks in Paris two days earlier.

“Such barbarity leaves us dismayed, and we ask ourselves how the human heart can plan and carry out such horrible events,” the pope said after reciting the Angelus prayer with visitors in St. Peter’s Square.

The attacks in Paris on Nov. 13—attacks the French government said were carried out by three teams of Islamic State terrorists—caused the deaths of at least 129 people and left more than 350 injured, many of them critically.

A suicide bomber blew himself up outside a soccer stadium, gunmen attacked customers at cafes and restaurants, and a team of terrorists

Women place tributes at a memorial near the Bataclan music hall in Paris on Nov. 16. The Islamic State claimed responsibility for a Nov. 13 attack on the hall. (CNS photo/Paul Haring)
**Schedule of Holy Year of Mercy events in the Archdiocese of Indianapolis**

Various events connected to the Holy Year of Mercy have been scheduled to take place in the Archdiocese of Indianapolis. The following is a list of some of these events.

**Ceremonial closing of holy doors**

On Dec. 3, the feast of St. Francis Xavier, a patron saint of the Archdiocese of Indianapolis, there will be a ceremonial closing of the Holy Doors at the Cathedral of St. Mary the Queen, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in Mt. Notre Dame.

**Opening of the Holy Year of Mercy**

The Holy Year of Mercy in the archdiocese will begin with a noon Mass on Dec. 8, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary, at the cathedral. The Holy doors will be ceremonially opened during a 10:30 a.m. Mass at the cathedral, and during a 9:30 a.m. (central time) Mass at the Archabbey Church on Dec. 13, the Third Sunday of Advent.

**Conclusion of the Holy Year of Mercy**

The holy doors will be ceremonially closed at a 10:30 a.m. Mass at the cathedral, and a 9:30 a.m. (central time) Mass at the Archabbey Choral part of the year, 2016, the

---

**Tell us how mercy and forgiveness have made a difference in your life**

Pope Francis has declared a “Holy Year of Mercy” in the Church, starting on Dec. 8 and continuing through Nov. 20, 2016.

As part of the Holy Year of Mercy, The Criterion is inviting our readers to share their stories about how they have taken their lives have been touched by the mercy and forgiveness of God and other people—and how that mercy and forgiveness have made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

Please send your stories and responses to assistant editor John Shawmney by e-mail at jshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.
How to receive a plenary indulgence during the Holy Year of Mercy

Catholics need to fulfill the following conditions:

- Visit a pilgrimage church of the Catholic Church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, a person may also participate in a televised Mass or one shown on the Internet.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after the profession of faith and praying for the pope and his intentions.

Incarcerated people who are unable to visit a pilgrimage church:

- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, then a person may also participate in a televised Mass or one shown on the Internet.

Perform a spiritual or corporal work of mercy:

- Spiritual works of mercy:
  - Counsel the doubtful
  - Instruct the ignorant
  - Admonish sinners
  - Comfort the afflicted
  - Forgive offenses
  - Bear wrongs patiently
  - Pray for the living and the dead

- Corporal Works of Mercy:
  - Feed the hungry
  - Give drink to the thirsty
  - Clothe the naked
  - Shelter the homeless
  - Visit the sick
  - Visit the imprisoned
  - Bury the dead

For more information on indulgences, consult paragraphs #1471-#1479 of the Catechism of the Catholic Church.

For information on indulgences, consult paragraphs #1471-#1479 of the Catechism of the Catholic Church.

Left, Archbishop Joseph W. Tobin has designated SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad, as the two pilgrimage churches for the Archdiocese of Indianapolis.

In order to receive a plenary indulgence by visiting one of these pilgrimage churches, Catholics need to fulfill the following conditions:

- Pass through the doors of mercy of the pilgrimage church.
- Make a profession of faith in the church (either the Apostles’ or Nicene Creed).
- Pray for the pope’s intentions and the pope himself.
- Meditate on mercy while receiving Communion during a period either 20 days before or after visiting the pilgrimage church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.

The sick and elderly who are unable to visit a pilgrimage church:

- Make a profession of faith (either the Apostles’ or Nicene Creed).
- Pray for the pope’s intentions and the pope himself.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

Only one plenary indulgence may be received per day. A single participation in the sacrament of penance can apply to any reception of a plenary indulgence 20 days before or after going to confession. However, reception of Communion and praying for the intentions of the pope and the pope himself are required for each plenary indulgence.
Grateful for the Catholic Church

When we’re counting our blessings this Thanksgiving, many of us will remember to thank God for letting us be members of a Church that does so much good for our neighbors. We wonder where this country would be today without the Catholic Church.

We American Catholics can be proud of the Church, and grateful to God that one out of five of our fellow citizens who are living in poverty are being served by Catholic Charities.

In our archdiocese alone, $600,000 was contributed to the United Catholic Appeal will be distributed to six Catholic Charities agencies in central and southern Indiana.

We hope that you noticed, and read, on page 16 of our Oct. 23 issue, the large list of services provided by Catholic Charities in our archdiocese to the poor, the homeless, the hungry and those who need counseling.

We American Catholics can be grateful not only for the institutions sponsored by the Catholic Church, but also by providing monthly food packages to the people in need, offering educational programs, providing clothing and counseling assistance.

We American Catholics can be grateful that the St. Vincent de Paul Society serves more than 14 million people in the United States each year.

The Indianapolis council staffed 100 volunteers to deliver 100,000 packages of food and clothing to tens of thousands of poor and hungry people, both directly and by providing monthly food packages to the people in need.

All of those services are provided for by Catholic Charities agencies.

Let us grow in vocative awareness of the universal call to consecrated life

Zoe Cannon’s “A Call to Love: Vocation Awareness, a column in Nov. 6, is a post-synodal apostolic exhortation, Vita Consecrata is an excellent reflection on the diversity of vocations recognized by the Church. There is a wonderful declaration of intent and guidance for those called to marriage, religious life or ordained life.

However, for those called to God to embrace celibacy along a different vocational path, it is a difficult journey marked by debate, confusion, and a lack of direction regarding these lesser known vocations.

It’s easy to see that the Catholic Church does more for the poor and needy than any other non-governmental entity. It’s something we can be both proud of and grateful for.

We American Catholics can be grateful not only for the institutions themselves, sponsored by the Catholic Church, but above all for the men and women who staff them, either as employees or volunteers.

Unfortunately, some of these services are in danger. We know that there’s a movement in our secular society to put obstacles before Catholic institutions to force them to do things that are against our faith. We must be diligent to retain our freedom of religion.

Brown’s legacy includes imploring Church to address racial issues

Last weekend, citizens of the city of Indianapolis gathered in large numbers to celebrate the funeral of Amos Brown III. For those of you outside of Indianapolis, you may not be familiar with him.

Amos Brown was a journalist who for 40 years spoke out for the African-American community through television, print and radio. He became known as being a voice for the voiceless. At his funeral, speaker after speaker spoke from a former governor and former mayors to grassroots community leaders spoke as to how he would tackle any problem that people had, no matter how big or how small.

If a pothole hadn’t been fixed or if a street light was out, he would be on the case. If the issue was a problem in the judicial system or the educational system, he was on it.

Brown was especially noted for standing up for the African-American community and boldly addressing any issue that would help improve the life of the community. He always backed up his claims with research.

One speaker said that when he interviewed you, you had better know your stuff because Amos Brown knew your stuff before he would ask the question.

While not Catholic himself, Amos had a great respect for the Catholic Church. He felt that the Catholic Church had the potential to effectively address the racial issues of the day. But he felt that the Church was not fulfilling its potential, and so he kept pushing.

In that regard, Brown was similar to another journalistic figure from another era.

Daniel Rudd was an African-American Catholic layman who lived in the 1800’s. Strong in his faith, he too felt that the Catholic Church had the potential to effectively address the racial issues of his day. He began publishing a newspaper, the American Catholic Tribune, and kept pushing the Church to fulfill its potential.

Eventually, he felt that more needed to be done, so in 1889 he convened the First National Black Catholic Congress in Washington. This was the first ever national assembly of lay Catholics in U.S. history. It was formed so important that the president of the United States addressed the assembly. That First Congress highlighted the issues that faced the American community that the Church was called upon to address.

National Black Catholic Congresses are still being held. The most recent one was held in 2012 in the Archdiocese of Indianapolis. Many of the issues that were raised were very similar to those of the First Congress, and again the call went out to our Church to fulfill its great potential.

This is the kind of legacy that Amos Brown leaves us. With what we are seeing around the country, we still need to face racial injustice head on. Amos would not back down and we will not give up.

As Catholics, we can make a difference if we work hard to achieve the full potential of our faith to come through.

Let us grow in vocative awareness of the universal call to religious life

“Vita Consecrata,” by St. John Paul II. It is a post-synodal apostolic exhortation that dives deep into the spirituality of each of the various forms of consecrated life.

Additionally, for those who feel called to remain privately vowed, St. John Paul II recommended supporting acknowledgement, asking the faithful to thank God for all those in formally recognized consecrated life.

Unfortunately, there is a lack of consensus on what people define as “single vocation.” Some define it as a temporary state prior to entering marriage, ordained or religious life. Others see it as the default vocation for those who fail to find a spouse. Still others see it as a permanent vow of celibacy for those who are members of the kingdom of heaven. Very few sites actually provide solid, accurate guidance on non-religious, non-ordained celibate vocations that are formally recognized, defined and supported by the Catholic Church.

The U.S. Conference of Catholic Bishops’ website is a beacon of light in this ocean of browser chaos. Under the page titled “Forms of Consecrated Life,” one can see the image of various vocations listed alongside religious life. This often comes as a great surprise to most people, who believe that religious life is the only form of consecrated life.

I’ve even seen “Year of Consecrated Life” renamed “Year of Consecrated Religious Life” in some publications. Yet this celebration is extended to include eremitic life, consecrated virgins and widows, secular institutes, and societies of apostolic life, which all share the common thread of vows of poverty, chastity and obedience along with religious life. For those struggling to make sense of a call to remain single, but not religious or ordained, this page is a valuable guidance tool in the discernment process.

Another invaluable resource is “Vita Consecrata” by St. John Paul II. It is a post-synodal apostolic exhortation that dives deep into the spirituality of each of the various forms of consecrated life.

Additionally, for those who feel called to remain privately vowed, St. John Paul II recommended supporting acknowledgement, asking the faithful to thank God for all those in formally recognized consecrated life.

Unfortunately, there is a lack of consensus on what people define as “single vocation.” Some define it as a temporary state prior to entering marriage, ordained or religious life. Others see it as the default vocation for those who fail to find a spouse. Still others see it as a permanent vow of celibacy for those who are members of the kingdom of heaven. Very few sites actually provide solid, accurate guidance on non-religious, non-ordained celibate vocations that are formally recognized, defined and supported by the Catholic Church.

The U.S. Conference of Catholic Bishops’ website is a beacon of light in this ocean of browser chaos. Under the page titled
“Thanksgiving Day is a harvest festival celebrated primarily in the United States and Canada. Traditionally, it is a time to give thanks for the harvest and express gratitude in general. While it may have been religious in origin, Thanksgiving is now primarily identified as a secular holiday.” (Wikipedia, the free encyclopedia)

Happy Thanksgiving! I hope that you are enjoying this very special time of year—surrounded by your family and friends!

Holidays can be hard times for people who are in poor health, homeless or who are experiencing emotional or financial difficulties. Let’s be sure to pray for those who are less fortunate than we are, and let’s help them every way we can—especially as we prepare for the Advent and Christmas seasons.

The encyclopedia tells us that Thanksgiving is a secular holiday, not a religious holy day. That’s technically true, but for those of us who are believers, it is impossible to “express gratitude in general.”

Our thanks go to the God who created us and who sustains us by his grace. We Christians believe that this God is a person who knows us individually and who cares about each one of us. When we give thanks to him, it is a very intimate and personal thing.

We Catholics celebrate the holy Eucharist (whose name comes from the Greek word for thanksgiving) every day, but on this day, Thanksgiving, we give special thanks to God for all his abundant blessings. That includes the gift of life itself, our parents and families, the love that we share with spouses and children, our friends, our freedom as citizens of the United States of America, our vocations as disciples of Jesus Christ, our material possessions, our intellectual gifts and talents, and much, much more. Gratitude is a powerful virtue. It opens our hearts to the healing power of God’s grace. It helps us look beyond our own selfish wants and fears to the gifts we receive from others, and to the opportunities we have to share with others, and to return thanks to God for all that he has generously given to us.

St. Alphonsus Liguori, the founder of the Redemptorists, in his religious congregation, once wrote about the encounter between a priest who was eager to learn more about the spiritual life and a beggar who was barefooted and in rags.

One day, the two happened to meet. The priest greeted the beggar saying, “Good day, my friend.”

The beggar responded, “Thank you, sir, for your kind wishes, but I do not recall ever having had a ‘bad’ day.”

“Then God has certainly given you a very happy life,” said the priest.

“But that is very true, sir,” the beggar replied. “I have never been unhappy.”

When the priest said these things, the beggar could be true given the man’s wretched condition, the beggar said, “This is the reason: When I have nothing to eat, I give thanks to God; when it rains or snows, I bless God’s providence; when someone insults me, drives me away, or otherwise mistreats me, I give glory to God.”

The beggar continued, “I said I’ve never had an unhappy day, and it’s the truth, because I am accustomed to will unreservedly what God wills. Whatever happens to me, sweet or bitter, I gladly receive from his hands as what is best for me. Hence my unwavering happiness.”

St. Alphonsus told this story to admonish us. If a poor beggar can thank God in spite of all the hardships he must bear, how much more should we be able to do the same? Shouldn’t we have the faith and the courage to look beyond our own needs, wants and fears at the gifts we have received from God and from so many others?

Grateful people are happy people. Let me say that again: Grateful people are happy people. They don’t focus on their problems, but on their blessings. Their hearts are filled with love even when their stomachs (or their pockets) are empty.

When we celebrate Thanksgiving next week, let’s say a word of thanks to God for all his blessings. Let’s say a prayer of thanksgiving for all the people who have shared their gifts with us. And let’s also say a prayer for all who are poor, homeless or hungry on Thanksgiving Day. The poor have much to teach us, especially when they remind us to be grateful.

Thanksgiving Day is not just a secular holiday. It is a moment of grace for all of us who have been blessed by God with abundant gifts, including family, friends, co-workers, strangers and even enemies.

Our prayers of thanksgiving have the power to bring us hope, healing and great joy. May we thank God always for his goodness to us!”

“El Día de Acción de Gracias es un festival agrícola que se celebra principalmente en Estados Unidos y Canadá. Tradicionalmente es una ocasión para agradecer por la cosecha y expresar gratitud en general. Aunque quizás sea de origen religioso, el Día de Acción de Gracias se identifica hoy en día como una festividad laica.” (Wikipedia, la enciclopedia libre)

¡Feliz Día de Acción de Gracias! Espero que estén disfrutando de esta época tan especial del año, rodeados de familiares e amigos.

Las fiestas pueden ser momentos difíciles para las personas que sufren problemas de salud, para aquellos que no tienen hogar o para los que están atravesando dificultades emocionales o económicas. No olvidemos rezar por aquellos menos afortunados que nosotros y ayudémonos en todo lo que podamos, especialmente mientras nos preparamos para la época de Adviento y de Navidad.

Según la enciclopedia, el Día de Acción de Gracias es una fiesta festiva, no religiosa. Aunque esto es técnicamente cierto, a los creyentes nos resulta imposible expresar “gratitud en general.”

Nuestro agradecimiento se eleva al Dios que nos creó y que nos sustenta con su gracia. Los cristianos creemos que es Dios quien es en ser que nos conoces y que se preocupa por cada uno de nosotros. Cuando le damos las gracias, lo hacemos de forma íntima y personal.

“Las personas agradecidas son personas felices.”

“El Día de Acción de Gracias es un día especial del año, cuando damos gracias por lo que hemos recibido. Los pobres nos enseñan muchas lecciones importantes acerca de la gratitud. Los pobres tienen mucho que enseñar a los ricos. Nos enseñan a ser agradecidos y a valorar la bendición de lo que tenemos.”

“El Día de Acción de Gracias es un momento para recordar lo que has recibido y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un día para recordar lo que tienes y lo que puedes dar. Es un momento para reflexionar sobre lo que tienes y lo que puedes compartir.”

“El Día de Acción de Gracias es un...
November 20
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.
Catholic Business Exchange Mass, breakfast and forum.
“Attracting Young Catholics Back to the Church: Making it Relevant in Modern Times.”
Father Rick Nagel, pastor, St. John the Evangelist Church, presenter. 7:30 a.m., 15 members, $21 non-members. Breakfast included. Bring canned food items for the annual Vincent de Paul Thanksgiving food drive.
Reservations and information: reservation@inibc.org.

November 21
Our Lady of Fatima Retreat House, 5353 E. December 9-11
Center, 1402 Southern Ave., Beech Grove.
Benedict Inn Retreat & Conference
December 5
“Philipfest,” Mass 5:30 p.m., 550 N. Rural St., Indianapolis.
Council 14449, “A Knight in
Columbus, Santo Rosario Rosary Parish, 520 Stevens St., November 21
Indianapolis to be held on Dec. 19.
All family members and friends of our deceased bishops and priests are welcome to attend.
Following the liturgy, prayers will be offered at the “Priests Circle” just outside the chapel.

“Christmas Gift for the Homeless” event in Indianapolis to be held on Dec. 19.
Cardiboast Ministries will host “Christmas Gift for the Homeless” at the Biltwell Event Center, 950 S. White River Parkway W. D., in Indianapolis, from 10 a.m. - 3 p.m. on Dec. 19.
The event will provide the homeless of Indianapolis with gifts, entertainment, a hot meal and more.

Applicants sought for ‘GIVEN: Catholic Young Women’s Leadership Forum’
The council of Major Superiors of Women Religious, in collaboration with the Conrad N. Hilton Foundation, is seeking Catholic women applicants for “GIVEN: Catholic Young Women’s Leadership Forum.”
The event is a weeklong immersion in faith formation, leadership training and networking to be held at the Catholic University of America in Washington on June 7-12, 2016. The forum will provide a platform for what St. John Paul II called “the feminine genius,” and a response to Pope Francis’ plea for a deeper understanding and activation of the unique gifts of women in the Church and the world.
Applicants must be between the ages of 20 and 30 as of June 7, 2016; an American citizen who is practicing the Catholic faith, has received the sacraments of initiation or is currently preparing to enter the Church and is attending Rite of Christian Initiation of Adults classes; has a bachelor’s degree or is enrolled in a university program; and desires to grow in her faith and develop her leadership skills.
Women who are accepted to attend GIVEN will receive a scholarship covering the cost of the forum, including food, lodging and travel.
The deadline for applications is Feb. 1, 2016.
For more information or to apply, log on to www.givenforum.org.

Providence Food Pantry in Terre Haute to raffle Thanksgiving baskets
Providence Food Pantry, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, is raffling off 12 Thanksgiving baskets at the West Terre Haute IGA grocery store, 1000 W. National Road, in Terre Haute, at 6 p.m. on Nov. 22.
The gift baskets will be on display at the IGA on Nov. 21 and the 22. The contents range from gift cards to laundry supplies, fishing items to lots and
even a $100 money tree.
Tickets, which are $5 each or $5 for six, may be purchased at the IGA on Nov. 21 and 22. All proceeds from the raffle will go to Providence Food Pantry, 701 W. National Ave., in West Terre Haute, to purchase food. For more information, contact Providence Sister Joseph Fellenwarth at 822-535-2544 or jfellenwarth@sisters.providence.org.

Memorial Mass for bishops, priests set for Nov. 24 at Calvary Cemetery Chapel
Father Gerald Kirkhoff will celebrate a Memorial Mass for all deceased bishops and priests of the Archdiocese of Indianapolis at the Calvary Cemetery Chapel, 415 W. Troy Ave., in Indianapolis at 4 p.m. on Nov. 24.

Retreats and Programs
December 5
Benedict Inn Retreat Conference, Center, 1402 Southern Ave., Beech Grove.
Adored Sacred Monuments, Benedictine Sister Carol Pakornik, presenter. 9:15 a.m. - 5:30 p.m., 650 N. Rural St., Indianapolis. Self-guided days, 8 a.m.-4 p.m., $31 per person. Information: 317-631-8476.

December 9-11
Our Lady of Fatima Retreat House, 5353 E. December 9-11
Center, 1402 Southern Ave., Beech Grove.
Benedict Inn Retreat & Conference
December 5
“Philipfest,” Mass 5:30 p.m., 550 N. Rural St., Indianapolis.
Council 14449, “A Knight in
Columbus, Santo Rosario Rosary Parish, 520 Stevens St., November 21
Indianapolis to be held on Dec. 19.
All family members and friends of our deceased bishops and priests are welcome to attend.
Following the liturgy, prayers will be offered at the “Priests Circle” just outside the chapel.

“Christmas Gift for the Homeless” event in Indianapolis to be held on Dec. 19.
Cardiboast Ministries will host “Christmas Gift for the Homeless” at the Biltwell Event Center, 950 S. White River Parkway W. D., in Indianapolis, from 10 a.m. - 3 p.m. on Dec. 19.
The event will provide the homeless of Indianapolis with gifts, entertainment, a hot meal and more.

Applicants sought for ‘GIVEN: Catholic Young Women’s Leadership Forum’
The council of Major Superiors of Women Religious, in collaboration with the Conrad N. Hilton Foundation, is seeking Catholic women applicants for “GIVEN: Catholic Young Women’s Leadership Forum.”
The event is a weeklong immersion in faith formation, leadership training and networking to be held at the Catholic University of America in Washington on June 7-12, 2016. The forum will provide a platform for what St. John Paul II called “the feminine genius,” and a response to Pope Francis’ plea for a deeper understanding and activation of the unique gifts of women in the Church and the world.
Applicants must be between the ages of 20 and 30 as of June 7, 2016; an American citizen who is practicing the Catholic faith, has received the sacraments of initiation or is currently preparing to enter the Church and is attending Rite of Christian Initiation of Adults classes; has a bachelor’s degree or is enrolled in a university program; and desires to grow in her faith and develop her leadership skills.
Women who are accepted to attend GIVEN will receive a scholarship covering the cost of the forum, including food, lodging and travel.
The deadline for applications is Feb. 1, 2016.
For more information or to apply, log on to www.givenforum.org.

Providence Food Pantry in Terre Haute to raffle Thanksgiving baskets
Providence Food Pantry, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods, is raffling off 12 Thanksgiving baskets at the West Terre Haute IGA grocery store, 1000 W. National Road, in Terre Haute, at 6 p.m. on Nov. 22.
The gift baskets will be on display at the IGA on Nov. 21 and the 22. The contents range from gift cards to laundry supplies, fishing items to lots and
even a $100 money tree.
Tickets, which are $5 each or $5 for six, may be purchased at the IGA on Nov. 21 and 22. All proceeds from the raffle will go to Providence Food Pantry, 701 W. National Ave., in West Terre Haute, to purchase food. For more information, contact Providence Sister Joseph Fellenwarth at 822-535-2544 or jfellenwarth@sisters.providence.org.

Memorial Mass for bishops, priests set for Nov. 24 at Calvary Cemetery Chapel
Father Gerald Kirkhoff will celebrate a Memorial Mass for all deceased bishops and priests of the Archdiocese of Indianapolis at the Calvary Cemetery Chapel, 415 W. Troy Ave., in Indianapolis at 4 p.m. on Nov. 24.

317-545-7681 or www.archindy.org/fatima.
December 12
Oldenburg Franciscan Center, 224-1 Main St., Oldenburg, Tom and
Jung, Franciscan Sisters Barbara Leonhard and Olga Wittekind, presenters. 9:30 a.m. - 2:30 p.m. $45 per person includes lunch. Information: 822-933-6457 or center@oldenburgsf.org.

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

Torchbearer Award recipient
Deltte King, left, president of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, poses with her husband Wayne and State Rep. Sheila Klinker at an award ceremony at the Indiana Historical Society in Indianapolis on Sept. 30 at which she, along with seven other women, received the 2015 Indiana Torchbearer Award from the Indiana Commission for Women. The Torchbearer Awards are presented to women across Indiana who have been pioneers throughout their lives, or who have stepped forward as leaders by breaking down barriers. (Submitted photo)
Lay Ministry program offers opportunity to ‘know history behind faith’

By Natalie Holder

On Nov. 9, Archbishop Joseph W. Tobin made an interesting connection involving a church in Rome and five members of the archdiocese.

“Today is the feast of the [dedication of the] Lateran Basilica, … the church the pope uses when he’s acting as bishop of Rome,” he said to the small congregation, but particularly to the five people who had completed a lay ministry formation program sponsored by the archdiocese.

“I think that’s a wonderful celebration to commission ecclesial ministers, because after all your hard work, your mission is about the Church—please God, it will be in the Archdiocese of Indianapolis!”

The five, along with family and friends, were gathered in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis for a prayer service and to receive from the archbishop their recently earned lay ministry certificates.

Each earned the certificate from the archdiocese by completing 12 continuing education theology courses through the University of Notre Dame’s Satellite Theological Education Program (STEP). Four of the students participated in the program remotely, taking the courses online.

“We have been offering the program for over 10 years, and over 50 people have earned certificates,” said Ed Halton, archdiocesan director of human resources, who oversees the archdiocesan program.

“We offer the program to help people prepare for ministry in the Church, and also to provide continuing education to people already engaged in ministry at the parish, school, deanery or archdiocesan level.”

To make the certificate more affordable, all archdiocesan employees, volunteers and parishioners receive a 20 percent discount on each $99 class, resulting in nearly two and a half of the 12 classes being free. Additionally, full-time and part-time employees of archdiocesan parishes, schools and agencies receive a 30 percent reimbursement upon course completion.

“I think we all like to save money,” admitted Wendy Braun, a member of St. Simon the Apostle Parish in Indianapolis who started the program in 2012. “But it’s money well-spent.”

Braun decided to pursue the lay ministry certificate program after her husband, Michael, was ordained a permanent deacon in the archdiocese.

“That deacon formation was awesome for us, and I came out thinking, ‘I’m really going to miss this formation I’ve received,’” said Braun. “I saw [information about the lay ministry certificate program] in The Criterion and thought this would be perfect for me. And it was. You learn about your faith, but by doing that, the whole reason is to grow closer to God, and each of the classes did that.”

Braun appreciated the flexibility of taking courses at her own pace. And the program introduced her to the online learning experience.

“It’s well-managed, the website is easy to move around, and I think all of us got used to the chat rooms—that was the most fun,” she added with a grin.

The availability of taking classes remotely came in handy for Franciscan Sisters of the Immaculate Heart of Mary Sister Ushatta Mary, who completed some of her coursework online while visiting her motherhouse in India.

Sister Ushatta coordinates extraordinary ministers of holy Communion, prepares children for their first Communion, and serves as spiritual director for many ministries at Our Lady of the Greenwood Parish in Greenwood.

While she learned much in her formation to become a religious sister, there are cultural aspects of Catholicism in America that were illuminated through the STEP courses she took, “especially [the class on] Catholic social teaching,” she said. “Teaching on women [is] not very prominent in India, but [through this course] I learned much about solidarity and pro-life movements, the teaching that everyone’s life is important. It was really inspirational.”

Michael Clouse of St. Christopher Parish in Indianapolis found the courses to be “just a tremendous amount of fun. It’s like eating potato chips—you take one and you say, ‘Yeah, I think I want another, and another.’”

He also found his faith to be enhanced by what he learned.

“I just finished a course on the Creed,” Clouse said. “Now it’s difficult for me to say the Creed because I look at it and want to think of all the history I learned behind it. You’re looking at the Church in a whole new way. You know the history behind the faith, and that makes your faith stronger. It’s life changing.”

(For more information on the Lay Ministry Certificate program, log on to www.archindy.org/layministry/certificate.html or e-mail hvb@archindy.org.)

Archdiocese offers discounted educational, catechetical courses

The Archdiocese of Indianapolis partners with several learning institutions to offer all archdiocesan employees, volunteers and parishioners discounted opportunities to grow in knowledge of the faith.

Below are the various opportunities for learning more about the faith. More information and enrollment links can be found by logging on to www.archindy.org/layministry/

Catholic Distance University

Catholic Distance University (CDU), located in Hamilton, Va., provides online non-credit, continuing education classes on the Catechism of the Catholic Church. From the Catechism of the Catholic Church, The Profession of Faith (The Creed), The Celebration of the Christian Mystery (The Sacraments), Life in Christ (Mortality), and Christian Prayer.

CDU also offers two other non-credit continuing education classes: Catechetics for Discipleship, and Mary, Mother of the Redeemer, Mother of the Church.

Normally, online non-credit courses from CDU cost $150 each. Through the archdiocese’s partnership with CDU, archdiocesan employees, volunteers and parishioners can enroll at a discounted rate of only $30 per non-credit course. In addition, all full-time and part-time employees of archdiocesan parishes, schools and agencies receive full reimbursement of the $30 fee upon course completion.

Catholic Distance University

Catholic Distance University begins offering online classes to archdiocese employees, volunteers and parishioners on Nov. 16. These three-week online seminars can be taken at the participant’s convenience and cover a variety of contemporary topics. For a list of seminars, log on to www.cdu.edu/take-a-course/take-a-week-seminar.

As with the CDU catechetical courses, the seminars are offered at a discounted cost of $30, which is reimbursable to full-time and part-time employees of archdiocesan parishes, schools and agencies.

STEP, through the University of Notre Dame

The University of Notre Dame’s Satellite Theological Education Program (STEP) provides 45 online non-credit continuing education classes, ranging from four-week book reviews to seven-week theological explorations.

Normally, classes cost $30-$99, but employees, volunteers and parishioners of archdiocese receive a 20 percent discount on enrollment. In addition, full-time and part-time employees of archdiocesan parishes, schools and agencies receive a 30 percent reimbursement upon course completion, and a $50 reimbursement for a retreat or day of reflection within 12 months of course completion (with a limit of one $50 retreat reimbursement per person per calendar year).

Lay Ministry Certificate Program

Through STEP of the University of Notre Dame, 12 specific, non-credited continuing education courses can be taken online to receive a Certificate in Lay Ministry from the archdiocese.

The courses can be completed on the participant’s time frame and in any order (see related article above).

Normally, classes cost $99, but the same discounts, reimbursements and day of reflection stipend listed above for STEP can apply to the certificate program.

The Archdiocese of Indianapolis offers a 50 percent discount on the Lay Ministry Certificate Program.

Call 317-233-7555 or log on to www.archindy.org/layministry/certificate.html for more information. (For more information on the Lay Ministry Certificate program, log on to www.archindy.org/layministry/certificate.html or e-mail hvb@archindy.org.)

Please Participate!

The UCA Ministry Minute

Scan to watch a one-minute video on the importance of supporting our seminarians.

The UCA Ministry Minute

Support the education and formation of our future priests currently in the seminary with your prayerful gift to the United Catholic Appeal. Help us reach our goal. Make your online gift today. www.archindy.org/UCA

United Catholic Appeal

Christ Our Hope

www.archindy.org/UCA

By Natalie Holder

On Nov. 9, Archbishop Joseph W. Tobin made an interesting connection involving a church in Rome and five members of the archdiocese.

The Archdiocese of Indianapolis offers discounted educational, catechetical courses.

Catholic Distance University

For more information on the

Lay Ministry Certificate program, log on to www.archindy.org/layministry/certificate.html or e-mail hvb@archindy.org.
A family that doesn’t eat together is hardly a family,’ Pope Francis says

Pope Francis

I wake up in ICU, I know you have more say, ‘Job well done. Welcome home.’ If February to replace a valve in her heart, the 62-year-old had her open heart surgery.

Nine months later, the 62-year-old head coach, Kesterson guided the team to an undefeated season and a state championship.

In beating the team from Yorktown High School to earn the championship on Nov. 7, Carroll High School in Fort Wayne in Indiana also had nine players who plan to return for next year.

As Cathedral earned its seventh state championship with the seniors, Providence’s head coach for the six seniors: Jacquie Hornung, Kendall White, Anna Purichia, Jasmine Smith, and Audrey Wingate, and twin sisters, Audrey and Claire Shennan. Audra was chosen by the Indianapolis Fraternal Order of Police as the recipient of the 3A Mental Health Awareness award.

So in her first meeting with this year’s seniors, Providence’s head coach for the past 17 years said the analogy of marriage and dinning before making this statement with the team:

“We decided we were going to go on dates to get to know each other before we get married,” Purichia min. “We’re going to walk after practice, go out for dinner, do it for six weeks. And when they got frustrated at me or I got frustrated with them, we’ll get together again, and we’ll get through it.”

“Today, we really learned to trust each other and love each other. We know that having that good relationship was the key to getting things done.”

This year’s Providence volleyball team was selected by the Indiana High School Athletic Association’s coaches as one of the most talented in the state and each one thinks of himself as the pope said that “to share a meal—and not just food, but also affection, stories, events—even a fundamental speech.”

The pope said Christians have a special vocation to listen from family to family. “Violent, hungry, he is the one placed by Jesus to teach his disciples, and where the ‘voice of the Holy Spirit is in the act of prudence and love,” the pope added.

However, the pope said, “the real voice of love is in the act of prudence and love,” the pope said.

In the first round, the chefs appeared making typical Kentucky hot brown, shepherd’s pie, green beans and potatoes. They were given $100,000 in donations to their charity.

Where Sister Alicia’s creativity comes in is her convenience: “The creative, and unusual, and unusual ideas for soups, or what groups bring.

The mission assists about 700 families a month with food, clothing and household goods through its food pantry. Food and clothes come from both the Chicago Food Depository, purchas and area businesses in the area.

In addition, a mobile food pantry feeds area residents on the first Saturday of each month.

Since Sister Alicia took part in the “Chopped” competition at the Food Network, she has received a consistent—and unusual—amount of attention.

“I think that there is certainly a gift from God when it comes to me and food because I love to be creative and to make them feel good,” she said.
For 50 years, dialogue plants seed of Catholic-Orthodox unity

WASHINGTON (CNS)—Fifty years ago, by his appointment of American Catholic and Orthodox clergy and theologians uninvolved in an unprecedented step under the auspices of the respective churches toward better understanding and, it was hoped, eventual union. Just the participants representing the churches never saw each other.

“We met in different rooms,” recalled Thomas E. Fitgerald, director of the Slavic Studies Program at Queens College, City University of New York and a Catholic representative who attended the first meeting of the United States Orthodox-Catholic Consultation on Sept. 9, 1965.

Here are some of the highlights:

The consultation members represent the Assembly of Canonical Orthodox Bishops of the United States and include Greek, Ukrainian, Hungarian, and Carpatho-Russian Orthodox, as well as the Orthodox Church in America. The Orthodox delegation headed by Metropolitan Methodios, Greek and Slavic Studies Program at Queens College, City University of New York and a Catholic representative who attended the first meeting of the United States Orthodox-Catholic Consultation.

Father Ronald, director of the University of Notre Dame, noted that officials at the Vatican have not been hostile to dialogue, and that there has been a “spirit of sacredness” that has separated the Catholic and Orthodox Churches.

The consultation’s work has gotten under way in Amman, Jordan, in September 2014. The international commission faces cultural and ethnic hurdles that do not exist in North America.

“Part of it is, in most parts of the world you can be a Catholic or an Orthodox, and it means you are from a different ethnic group and culturally there are all these issues,” said Father Ronald.

Father Fitzgerald said of the discussions on mixed marriage, respect for life, holy orders, and the role of married clergy in both Churches.

Father Fitzgerald said of the discussions on mixed marriage, respect for life, holy orders, and the role of married clergy in both Churches. “It’s not a Church-dividing issue as other hot topics have been.”

The exchange, he’s always felt to be quite rich and at some quiet frame and painful, there is lingering pain there. We realize we’re contributing to the reversal of a 1,000-year rupture in the body of Christ.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American Consultation. He said that Churches can learn from the experience of each other through the multifaceted conversations that consider topics going beyond just Orthodox and Catholic theology.

The consultation’s work has gotten international notice as well, Archbishop Tobin said, noting that officials at the Pontifical Council for Promoting Christian Unity welcomed commissions which have guided the international commission’s discussions.

Many of the consultation’s discussions have focused on the role of the laity in Church life. It’s a question that will take on growing importance as the number of ordained clergy in both Churches continues to decline.

This is a Church-dividing issue as other hot topics have been.

Father Fitzgerald said of the discussions on mixed marriage, respect for life, holy orders, and the role of married clergy in both Churches. “It’s not a Church-dividing issue as other hot topics have been.”

The exchange, he’s always felt to be quite rich and at some quiet frame and painful, there is lingering pain there. We realize we’re contributing to the reversal of a 1,000-year rupture in the body of Christ.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American Consultation. He said that Churches can learn from the experience of each other through the multifaceted conversations that consider topics going beyond just Orthodox and Catholic theology.

The consultation’s work has gotten international notice as well, Archbishop Tobin said, noting that officials at the Pontifical Council for Promoting Christian Unity welcomed commissions which have guided the international commission’s discussions.

Many of the consultation’s discussions have focused on the role of the laity in Church life. It’s a question that will take on growing importance as the number of ordained clergy in both Churches continues to decline.

This is a Church-dividing issue as other hot topics have been.

Father Fitzgerald said of the discussions on mixed marriage, respect for life, holy orders, and the role of married clergy in both Churches. “It’s not a Church-dividing issue as other hot topics have been.”

The exchange, he’s always felt to be quite rich and at some quiet frame and painful, there is lingering pain there. We realize we’re contributing to the reversal of a 1,000-year rupture in the body of Christ.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American Consultation. He said that Churches can learn from the experience of each other through the multifaceted conversations that consider topics going beyond just Orthodox and Catholic theology.

The consultation’s work has gotten international notice as well, Archbishop Tobin said, noting that officials at the Pontifical Council for Promoting Christian Unity welcomed commissions which have guided the international commission’s discussions.

Many of the consultation’s discussions have focused on the role of the laity in Church life. It’s a question that will take on growing importance as the number of ordained clergy in both Churches continues to decline.

This is a Church-dividing issue as other hot topics have been.

Father Fitzgerald said of the discussions on mixed marriage, respect for life, holy orders, and the role of married clergy in both Churches. “It’s not a Church-dividing issue as other hot topics have been.”

The exchange, he’s always felt to be quite rich and at some quiet frame and painful, there is lingering pain there. We realize we’re contributing to the reversal of a 1,000-year rupture in the body of Christ.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American Consultation. He said that Churches can learn from the experience of each other through the multifaceted conversations that consider topics going beyond just Orthodox and Catholic theology.

The consultation’s work has gotten international notice as well, Archbishop Tobin said, noting that officials at the Pontifical Council for Promoting Christian Unity welcomed commissions which have guided the international commission’s discussions.

Many of the consultation’s discussions have focused on the role of the laity in Church life. It’s a question that will take on growing importance as the number of ordained clergy in both Churches continues to decline.

This is a Church-dividing issue as other hot topics have been.
In 1998, Karla Faye Tucker was executed by the state of Texas. An attractive woman who had experienced a nightmare childhood, Tucker used a pickax in the murders that eventually sent her to the death row. If the weapon wasn’t sensational enough, Tucker testified that she experienced gratification with each blow of the ax.

Tucker’s entire life was filled with mental, physical or sexual abuse. Tucker started smoking at age 8, became involved in drugs and sex before she was 10. She once traveled with a mother who was a groupie of a rock band. What chance did she have?

Here’s where redemption enters the picture. In her death-row cell, Tucker found a Bible and began to read it. Its words, she said, brought her literally to her knees. Tucker’s conversion was deep, genuine and helped her to face with faith the execution that the authorities in Texas refused to commute. She went to her death with words of mercy, love and hope on her lips.

It leads us to ask, “What is redemption?” As Catholics, we believe that the redemption of the world was secured by the suffering and death of Jesus Christ. “Redemption,” in some cases, means “buying back.” We believe that Jesus paid a ransom for us with his life and death.

It’s important to remember that we don’t redeem ourselves. Our redemption is a gift. But as with all gifts, redemption requires a giver and one who receives. We can never refuse a gift, throw it out, kick it to the corner or trade it in for something else.

When we give our lives over to God, we accept the gift of mercy and redemption, as Tucker seemed to do. This is salvation. This is accepting the salvation won for us by Jesus, whose integrity, loyalty and love gave us the example of how to live.

People who work in prisons, and many who work in particular with death-row inmates, can tell you many stories of people who have experienced redemption. Why is this? Skeptics scoff at “jailhouse conversions.”

When we give our lives over to God, we accept the gift of mercy and redemption. But why do many people who languish in our prisons feel the need to seek redemption, the opportunity to live as if we are once again whole? 

We are surrounded by noise and distraction. We appease our boredom with a shopping spree or a night of mindless television or Internet browsing. We run from emptiness, the place where our redemption lies.

All major faith traditions have stories of redemption. For the Jewish people, being saved from the land of Egypt was a living story of God’s redemptive love in action. Being freed from Babylon, or saved from the Chaldeans, was proof of God’s faithfulness and plan.

Perhaps no one speaks more beautifully of redemption than the prophet Isaiah, who uses the Bible’s most frequent refrain in proclaiming redemption. “Do not be afraid. In Isaiah 43, he assures us that God is with us as we pass through the rivers that shall not swallow us up and the fire whose flame will not burn us.

People who languish in our prisons are, in so many cases, ready to accept redemption. As Christians, we should respond to them, urging our dioceses and social service agencies to provide prison ministry and especially ongoing help for prisoners who are released and face so many obstacles in avoiding recidivism.

We should heed the call of our popes in rejecting state-sponsored executions. Most recently, Pope Francis, when he spoke before the U.S. Congress, called for an end to the death penalty. Who are we to interfere with the slow work of God in calling his sons and daughters to accept redemption?

We should read Isaiah and pray that we, too, can empty ourselves to bear the words of the Lord, assuring us that we are all precious in God’s eyes, that he has “given Egypt” for our ransom. As the Hebrew worldview expanded, and with the coming of Christ, we began to see redemption as something offered to the entire world.

Today, Pope Francis, in harmony with our age-old faith, calls us to a simpler lifestyle, to silence and prayer, where the source of life and love and freedom can fill our empty spaces and make real God’s redemptive love.

(Elfie Caldarola is a columnist with Catholic News Service. She lives in Omaha, Nebraska.)

**Those who receive God’s redemption are called to show it in their actions**

By Daniel S. Mulhall

The concept of redemption is a core teaching of Christianity. The belief is that God loved the world so much that he sent his only Son to become one of us in order to redeem us, saving us from sin and death.

Have you ever considered what it means to be redeemed, or how we experience redemption? The word is not easy to define. In some usages, it refers to making amends for a fault or a mistake. In others, it means being rescued or delivered, whether from sin or shipwreck, or from one’s actions.

But the word also is used to describe the act of paying off a debt (redeeming a mortgage) or recovering something that has been lost (redeeming a pawned item or a reputation). Its Latin root means to buy something back.

The word appears several times in the Bible to describe the repurchase of what was lost or paying a ransom.

Leviticus 25:23 uses the word for the act of granting a female slave her freedom, while Numbers 18:15 uses it to describe the act of offering a sacrifice to God to reclaim a firstborn.

In some translations, numerous passages in the New Testament (Acts 20:28; 1 Corinthians 6:19-20) use the word to explain Jesus’ suffering and death as an act that frees humanity from the power of sin and death.

In looking at the many meanings of “redemption,” one essential concept stands out: When something or someone is redeemed, what was separated is made whole, what was surrendered is returned to its original owner, what was shattered is now restored.

Christianity has recognized this aspect about redemption from the earliest days of the Church, as this passage from James notes: “What good is it, my brothers and sisters, if someone says he has faith but does not have works?” (Jas 2:14,17).

It isn’t enough for us to have been redeemed. We also must live as if we are once again whole. Our lives must show that we are a redeemed people.

For example, take a relationship that has been ripped apart by unkind words or a betrayal of trust. The relationship cannot be healed by simply saying “I’m sorry,” although that is always a good place to start. It takes time and effort to mend, to reclaim what has been lost.

The same is true for people who have damaged their reputations. Confidence and trust can only be regained through hard work, showing that they can once again be trusted.

Pope Francis continues to call all people to accept the redemption that Jesus offers. To do this, he challenges us to care for others, to show mercy and compassion wherever it is needed, to live as if the lives of others matter, to work to bring wholeness and healing to the world.

In doing so with the help of God’s grace, we are reconciled to each other and to God.

(Daniel Mulhall is a catechist. He lives in Laurel, Maryland.)
Last week, I wrote about Eleanor of Aquitaine, ruling queen of England, who became queen dowager of England when her third husband died. She was the last woman to be crowned queen of England after she became king after Henry II died in 1189.

Eleanor has fascinated people because she was known as Richard the Lionheart's mother. They say that she was one of the most powerful and aggressive women of her time. She was known for her brilliance, and she was a great leader of knights. Many people believe that she was a great woman for her time and that she was a great leader.

She was a great leader because she was a great strategist, and she was a great politician. She was a great woman because she was a great mother, and she was a great queen. She was a great leader because she was a great wife.

Eleanor was a great woman because she was a great queen. She was a great leader because she was a great woman.
Solemnity of Our Lord Jesus Christ the King/ Msgr. Owen F. Campion

Sunday Readings
Sunday, Nov. 22, 2015

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

This weekend, the Church concludes its year. In the preceding 12 months, the Church has taught us as we have gathered in our parishes about Jesus. It has taught us the Gospel of Jesus. Now, it ends the process by joyfully proclaiming Christ the King.

The first reading is from the Book of Daniel. Written about a time of great hardship and anxiety for God’s people, Daniel summoned the faithful to steadfastness and hope. He urges trust in God, come what may. Daniel also spoke of the faithful servant who is identified with the title, “Son of Man” (Dn 7:13). This servant, the Son of Man, lived through the hardships and perils endured by all the people. Yet, he triumphed! God, “the Ancient One,” received him and gave him dominion, glory and kingship (Dn 7:13). The Son of Man’s reign will never end. His kingship will never be destroyed.

For its second reading for this feast, the Church presents a passage from the Book of Revelation. The symbolism and reference to Old Testament figures and images, Revelation is also eloquent and never be destroyed. In the context of its exaltation of God, the Lord Jesus and virtue.

This weekend’s reading extols Jesus as ruler of the kings of the Earth” (Rev 1:5). He is the Savior. He has made us a royal “ruler of the kings of the Earth” (Rev 1:5). This servant, the Son of Man, lived through the hardships and perils endured by all the people. Yet, he triumphed! God, “the Ancient One,” received him and gave him dominion, glory and kingship (Dn 7:13). The Son of Man’s reign will never end. His kingship will never be destroyed.

In these readings, the Church calls us to remember that Jesus is the king of the entire universe. He reigns over all. It is more than a mere acknowledgement of divine creation or of allmighty power. Jesus is king over evil, the worries and hardships of life, the scheming of humans, and, of course, over death itself. He prevails. He lives. All else comes and goes. His word prevails. If we truly bond ourselves to Jesus truly in love and death, we too can rise above even our own mortality.

To give ourselves to Jesus, we need his strength. We need not hopelessly yearn for this strength. The Lord offers us strength and peace uncompromisingly and in unlimited supply—if humbly we ask for it.

Reflection
A heroine of the Second World War was Queen Wilhelmina. She came to throne when her great-grandmother of the present Dutch monarch, Queen Emma herself was very wise.

Knowing that she was queen of The Netherlands, Wilhelmina asked, “Mommy, do all these people belong to me?” “No, dear,” the queen-regent answered, “You belong to them.”

The wonder of this great feast is that Christ the king belongs to us. He died for us. He gives us life.

Good Friday.
All four Gospels record the Lord’s trial, passion and death in great detail. Each, however, has its particular emphasis. John’s particular insight is that Jesus was triumphant, standing before Pilate, facing the mob, experiencing the horrors of Roman torture, and finally dying on the cross. Nevine the might of the Roman Empire could overwhelm the Lord. Not even the viciousness and evil of human sin could defeat him. Indeed, Jesus is king, as the Lord insisted to Pilate.

Thanking God for aging hands
wrinkled with stories
hands brushing brown hair
highlights of red, gold
hands throwing a kickball
or holding baby kittens
hands joined with girlfriends, boyfriends
hands holding flowers
in a wedding bouquet
strong hands lifting babies from cribs
cleaning, cooking, washing, hands never give up
hands joined in love
with mother’s aging hands
hands holding grandsons
close to my heart
Thanking God for aging hands
wrinkled with stories

My Journey to God

By Janet Schnorr Tosick

(Janet Schnorr Tosick is a member of St. Michael Parish in Indianapolis. Conchita and Edward Pargons hold hands during the Golden Jubilee celebration at SS. Peter and Paul Cathedral in Indianapolis on Sept. 22, 2013. The couple celebrated their 60th wedding anniversary that year.)

(Conversation file photo by Natalie Hoober)

Hands

By Janet Schnorr Tosick

Elizabeth of Hungary

1207 - 1231
feast - November 17

Elizabeth’s short life was nonetheless less. She had a happy marriage and children, was a secular Franciscan, and was so devoted to the poor and sick that she gave away royal robes and founded hospitals. The daughter of a Hungarian king, Elizabeth married a nobleman of Thuringia, Louis, at age 14. He complained about the expense of her many charities until he witnessed a miracle involving Elizabeth and bread and roses. After he died during a Crusade, she became a Third Order Franciscan at Marburg, Germany, where she founded a hospital to care for the sick. Elizabeth, who was declared a saint in 1235, is the patron of bakers, young brides, widows, those falsely accused, countesses and secular Franciscans.

Daily Readings

Monday, November 23
St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Pro, priest and martyr
Daniel 1:1-6, 8-20
(Responsa) Daniel 3:52-56
Lkue 21:1-4

Tuesday, November 24
St. Andrew Dung-Lac, priest, and companions
Daniel 2:31-43
(Responsa) Daniel 3:57-61
Lkue 21:5-11

Wednesday, November 25
St. Catherine of Alexandria, virgin and martyr
Daniel 1:1-6, 13-14, 16-17, 23-28
(Responsa) Daniel 3:62-67
Lkue 21:12-19

Thursday, November 26
Daniel 6:12-28
(Responsa) Daniel 3:68-74
Lkue 21:20-28

Friday, November 27
Daniel 7:2-14
(Responsa) Daniel 3:75-81
Lkue 21:29-33

Saturday, November 28
Daniel 7:15-27
(Responsa) Daniel 3:82-87
Lkue 21:34-36

Sunday, November 29
First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:4-5, 8-10, 14
1 Thessalonians 3:12-4:2
Lkue 4:21-25, 28-34

Explanations of the Eucharist should vary depending on the age of the questioner

At Mass recently, after listening intently to the words of consecration, our 4-year-old granddaughter whispered to my wife, “Is wine really good?” How would you answer her question? Also, would your answer be different for a 7-year-old, a teenager or an adult taking Rite of Christian Initiation of Adults (RCIA) classes? (South Carolina)

A A first of all, I credit your granddaughter for her attentiveness and only wish that many of the grown-ups at Mass were so sharply focused. Next, the short and completely truthful answer to her question is, “Yes.”
At Mass, following the consecration, what started as wine has now been changed into the blood of Christ. That is the “mystery of faith” that the Church has taught for 2,000 years.
St. Thomas Aquinas, in his 13th-century Summa Theologica, noted that the priest, in repeating the words of Jesus, does not say, “This bread is my body;” he says in Latin, instead, “Hoc est enim corpus meum,” which is translated, “This is my body.”

This is the “hard saying” referred to in the sixth chapter of St. John’s Gospel (In 6:54). Even though many disciples would not accept that teaching and walked away, Jesus made no attempt to call them back by saying that he had only been speaking symbolically.

Now having said this, I think your granddaughter’s question might be answered by an explanation more suited to the understanding of her age level.
I might say something like, “It still tastes like wine, but it’s different now and special; it’s Jesus truly coming into our bodies and souls to help us to be good.”

Teenagers are at a stage of development in their lives in general and in their faith where it would be good to explore with them the meaning of the Eucharist more deeply. And this would certainly also be true for RCIA catechumens and candidates.
I would explain that the “accidents” of bread and wine remain—the taste, smell, texture—but that, in the Mass, the “substance” is changed into the body and blood of Christ.

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

Question Corner
Fr. Kenneth Doyle

© 2013 Catholic News Service

The Criterion  Friday, November 20, 2015

Page 13

CNS Saints
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obtainances 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.


Historic Krakow

St. Leonard’s Crypt below Wawel Cathedral in Krakow, Poland, dates to the 11th century. It holds the tombs of Polish royalty and military heroes. Father Karol Wojtyla, later Pope John Paul II, celebrated his first Mass as a priest in the crypt. The city, once the royal capital of Poland, will host the international World Youth Day in July 2016. ( CNS photo/Nancy Wiechec)
Consciences for Faithful Citizenship.” Among the topics discussed were pornography, immigrants and the environment.

Archbishop William E. Lori of Baltimore, chairman of the USCCB’s Ad Hoc Committee for Religious Liberty, told the assembly. "The only Christian response, he said, "is to demonstrate additional trust in our fellowwomen and their dignity."

Just a few hours after the attacks occurred, Jesuit Father Federico Lombardi, Vatican spokesman, issued a statement describing the attacks "shocked by this new manifestation of maddening terrorism, violence and hatred, which we condemn in the most radical way."

Cardinal Pietro Parolin, Vatican secretary of state, asked in a name to Cardinal Andre Vingt-Trois of Paris, called the attacks "terror" and the pope's prayers for the victims, their families and the entire nation.

"We must never lose our hope for justice," he said. "There are no justifications for these things."

The two-week event will include a speaking tour of 129 people. The Islamic State claimed responsibility. (CNS photo/Paul Haring)

Archbishop William E. Lori of Baltimore, chairman of the USCCB’s Ad Hoc Committee for Religious Liberty, told the assembly. "The only Christian response, he said, "is to demonstrate additional trust in our fellowwomen and their dignity."

Just a few hours after the attacks occurred, Jesuit Father Federico Lombardi, Vatican spokesman, issued a statement describing the attacks "shocked by this new manifestation of maddening terrorism, violence and hatred, which we condemn in the most radical way."

Cardinal Pietro Parolin, Vatican secretary of state, asked in a name to Cardinal Andre Vingt-Trois of Paris, called the attacks "terror" and the pope's prayers for the victims, their families and the entire nation.

"We must never lose our hope for justice," he said. "There are no justifications for these things."

The two-week event will include a speaking tour of 129 people. The Islamic State claimed responsibility. (CNS photo/Paul Haring)

Archbishop William E. Lori of Baltimore, chairman of the USCCB’s Ad Hoc Committee for Religious Liberty, told the assembly. "The only Christian response, he said, "is to demonstrate additional trust in our fellowwomen and their dignity."

Just a few hours after the attacks occurred, Jesuit Father Federico Lombardi, Vatican spokesman, issued a statement describing the attacks "shocked by this new manifestation of maddening terrorism, violence and hatred, which we condemn in the most radical way."

Cardinal Pietro Parolin, Vatican secretary of state, asked in a name to Cardinal Andre Vingt-Trois of Paris, called the attacks "terror" and the pope's prayers for the victims, their families and the entire nation.

"We must never lose our hope for justice," he said. "There are no justifications for these things."

The two-week event will include a speaking tour of 129 people. The Islamic State claimed responsibility. (CNS photo/Paul Haring)