



The

Criterion

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NOVEMBER 19-21, 2015 · INDIANAPOLIS

Welcome, young people!

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

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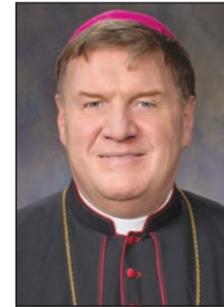


'Show mercy like the Father'

Pope John Paul II kneels at the Holy Door before shutting the large bronze door to close the Holy Year in St. Peter's Basilica at the Vatican in this Jan. 6, 2001, file photo. Pope Francis will open the Holy Door in St. Peter's on Dec. 8 during a Mass marking the opening of the Holy Year of Mercy. (CNS photo/Maurizio Brambatti, Reuters)

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.



Archbishop Joseph W. Tobin 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 chairmen-elect; debated and voted on a proposed statement on pornography titled "Create a Clean Heart in Me"; and debated

See TOBIN, page 15

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

By Sean Gallagher

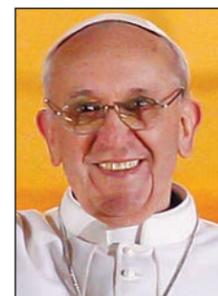
On Dec. 8, Pope Francis will lead the Church around the world into the Holy Year of Mercy, which will conclude on Nov. 20, 2016.

See related stories, pages 2 and 3.

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



Pope Francis



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

See TERRORISM, page 15



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)

MERCY

continued from page 1

like the Father, we must encounter it for ourselves,” said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

“The sacrament of penance connects us most profoundly with the sacramental mercy and grace of God, which enable us to not only be forgiven, but also to be people who show mercy more intentionally and consistently to others.”

A centerpiece of the observance of the Holy Year of Mercy is Archbishop Joseph W. Tobin’s designation of two churches in the archdiocese as pilgrimage sites which Catholics may visit to receive a plenary indulgence established by the Holy See for the jubilee year.

Those churches are 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.

“The Holy Year of Mercy allows us at the cathedral to be who we are,” said Father Beidelman, who also serves as rector of the cathedral. “That is, it allows us to be the community at the mother church of the archdiocese, a center of spiritual activity for Catholics in central and southern Indiana, as well as a place where our unity is expressed in the presence and ministry of our archbishop.”

What is a plenary indulgence?

A plenary indulgence is a full remission of the temporal punishment due for sins that have already been forgiven. Such an indulgence can be granted on behalf of the individual petitioner, another person or for departed souls.

The temporal punishment due to sin helps free the person who sinned from an unhealthy attachment to created things, which is present in all sin. To enter the eternal life of heaven, a person needs to be purified of such unhealthy attachments, either during his or her life on Earth or after death in purgatory.

A plenary indulgence is a gift of the Church from the treasury of the infinite merits of Christ, and of the good works

of the Blessed Virgin Mary and all the saints to free a person, either in this life or in purgatory, from all such temporal punishments due to sin.

A central part of the principal way to receive the plenary indulgence established for the Holy Year of Mercy is to pass through the designated “holy doors,” which are also called the “doors of mercy,” at one of the two pilgrimage churches in the archdiocese, recite a profession of faith (either the Apostles’ or Nicene Creed), pray for the pope’s intentions and for the pope himself. (See accompanying article on page 3 for specific conditions for the plenary indulgence of the Holy Year of Mercy.)

A general condition for receiving any plenary indulgence is to participate in the sacrament of penance sometime either 20 days before or after completing the specific work of the indulgence.

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 pope and his intentions are required for each plenary indulgence.

What is a jubilee year?

Rooted in the practice of the Israelites in the Old Testament of having a special period of forgiveness of sins, a jubilee year in the Church has in the past traditionally offered a plenary indulgence to pilgrims who visit the four major basilicas in Rome.

Each basilica has a designated holy door that remains closed except during jubilee years, which ordinarily occur every 25 years.

The last ordinary jubilee year was in 2000. Blessed Paul VI declared an extraordinary jubilee year in 1966, as did St. John Paul II in 1983. The upcoming Holy Year of Mercy is also an extraordinary jubilee year since it comes outside of the ordinary 25-year cycle.

For the Holy Year of Mercy, Pope Francis has allowed dioceses around the world to designate pilgrimage sites with their own holy doors.

He also designated other ways to



‘Receiving and giving God’s mercy more deeply and readily in our lives places God’s will and God’s ways at the center of our lives. If we do this, we are doing what Jesus commanded us to do. This enables us to grow in holiness, and the best version of ourselves emerges.’

—Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship

receive a plenary indulgence during the jubilee year for people who are unable to visit the pilgrimage churches, such as the homebound and those who are incarcerated.

In a letter explaining the Holy Year of Mercy’s plenary indulgence, Pope Francis asked those who are unable to visit a pilgrimage church because of health challenges to live “with faith and joyful hope this moment of trial,” and either receive Communion or attend Mass “through the various means of communication,” including television or the Internet.

Pope Francis also extended the plenary indulgence to people incarcerated in correctional facilities, saying that they could receive it by visiting a chapel in their facility or by praying in one’s cell if a particular facility does not have a chapel.

Pope Francis wrote, “May the gesture of directing their thought and prayer to the Father each time they cross the threshold of their cell signify for them their passage through the holy door, because the mercy of God is able to transform hearts, and is also able to transform bars into an experience of freedom.”

If the sick and incarcerated are able to receive Communion and participate in the sacrament of penance, they should do so. But it is not absolutely required in order for them to receive the jubilee year’s plenary indulgence.

Receiving mercy, showing it to others

Father Beidelman noted that the Holy Year of Mercy can be a time for Catholics in central and southern Indiana to reach

out with God’s mercy to people on the margins of society and the Church, such as the homebound and those in correctional facilities.

“By reflecting upon and putting into action the great gift of God’s mercy, I hope that this jubilee helps Catholics to be more interested and engaged in inviting others to know and feel the power of God’s presence in their lives,” Father Beidelman said. “In doing this, our joy and peace from having Jesus in our lives can help those who society neglects or forgets, those who are away from the practice of their faith, or those who do not have the solace and strength of a personal relationship with our Lord and lady.”

Father Beidelman said that this is a good time in the life of the Church and the world for Pope Francis to open the doors of God’s mercy to the faithful and the whole world in an extraordinary jubilee year.

“His example and guidance have been challenging us to be even more committed to our conversion and to our service as missionary disciples of Jesus Christ,” said Father Beidelman.

“Receiving and giving God’s mercy more deeply and readily in our lives places God’s will and God’s ways at the center of our lives. If we do this, we are doing what Jesus commanded us to do. This enables us to grow in holiness, and the best version of ourselves emerges.”

(For more information on the Holy Year of Mercy in the Archdiocese of Indianapolis, visit www.archindy.org/holyyearofmercy.) †

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.

More details on these and other events will be announced later.

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 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.

The closing of the doors will take place during a noon Mass at the cathedral and during a 7:30 a.m. (central time) Mass at the Archabbey Church.

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 Church on Nov. 13, 2016, the

Thirty-third Sunday in Ordinary Time. The Holy Year of Mercy in the Archdiocese of Indianapolis will conclude during a 10:30 a.m. Mass at the cathedral on Nov. 20, 2016, the Solemnity of Our Lord Jesus Christ, King of the Universe. †

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 of how their lives have been graced 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 Shaughnessy 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. †



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How to receive a plenary indulgence during the Holy Year of Mercy

Criterion staff report

The Holy See has designated four ways that Catholics may receive a plenary indulgence during the Holy Year of Mercy, which will begin on Dec. 8 and conclude on Nov. 20, 2016.

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.

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

Visiting a pilgrimage church

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.
- If receiving Communion is not possible, then 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 making the profession of faith and praying for the pope and his intentions.

Incarcerated people 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.
- Fulfill the above conditions in a jail or prison chapel. If they cannot do this or if the facility does not have a chapel, they can be carried out in a prisoner's cell.
- 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.



Above, the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad, has been designated a pilgrimage site to receive a plenary indulgence during the Holy Year of Mercy. (Criterion file photos)



Left, Archbishop Joseph W. Tobin has also designated SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, as a pilgrimage site to receive a plenary indulgence during the Holy Year of Mercy.

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
- Make a profession of faith (either the Apostles' or Nicene Creed) during a period either 20 days before or after performing a work of mercy.
- Receive Communion and meditate upon mercy for each work of mercy that a person does in order to receive an indulgence.
- Participate in the sacrament of penance during a period either 20 days before or after performing a work of mercy. One participation in the sacrament of penance can apply to any work of mercy performed during the period through which a person seeks to receive an indulgence. †

Our Lady of Fatima Retreat House

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Two exciting events in December

December 9, 10, 11, 2015

Come Away and Rest Awhile: Silent Self-Guided Days of Reflection for Advent

Join us for one or more days or nights during Advent as you prepare for the coming of our Lord at this special time in our liturgical year.

\$31.50 per person. You can spend the night and add a dinner for an additional \$35.75.

8:00 am - 4:00 pm.

A Special Opportunity:

On December 9th, 9:00 -10:00 am, **Denise McGonigal** will offer a talk on **Holy Waiting in an Impatient World** as a guided introduction for reflection over these Advent days of silence. If you are here December 9th for the silent day, this is included in your registration fee. To join us for the one hour session only registration fee is a suggested donation of \$10 per person.

Register for the one hour session by contacting Marcia Johnson at marcia.johnson@archindy.org or 317-545-7681 ext 107.

December 31 - January 1

The Joy of Broadway Music and Dance with Fr. Jeff Godecker: Annual New Year's Eve Retreat

Fr. Jeff presents this enjoyable retreat for all which will include clips from old and new musicals, setting the tone for reflection on the joy we find in our own lives and in our faith. Clips will include Billy Elliot, Glee, Singing in the Rain, Pocahontas, Chorus Line, Fiddler on the Roof, and more. This overnight celebration is casual and an inspiring way to ring in the new year.

Details: Check in any time from 4:00-5:30 pm December 31st. Enjoy snacks and beverages and conversation with other guests! The evening will include a festive dinner, Mass, the program, and a midnight toast with champagne! Then enjoy a continental breakfast on New Year's morning, concluding sessions of the program, and a wonderful New Year's day brunch. The retreat will conclude around 12 noon.

Registration fee is \$138 per person or \$256 per couple and includes accommodations, all meals, beverages & snacks, the program and Mass will be celebrated.

4:00 pm December 31st through 12 noon January 1st.



Scan the QR code to view the full calendar of events and more information.



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Editorial



Father Martin Rodriguez, associate pastor of St. Monica Parish in Indianapolis, speaks about vocations on Oct. 28 to freshmen at Roncalli High School in Indianapolis. (Photo by Sean Gallagher)

Grateful for the Catholic Church

When we're counting our blessings this Thanksgiving, we might 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 of the money 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 clothing or counseling.

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 alone, staffed 100 percent by volunteers, reaches tens of thousands of poor and hungry people, both directly and by providing monthly food subsidies to Beggars for the Poor, the Cathedral Kitchen and Holy Family Shelter.

We American Catholics can be grateful for Catholic organizations that support pregnant women who might be considering an abortion. One such in Indianapolis is the Women's Care Center, begun only a year ago, that has had more than 1,000 women clients from as far away as Columbus and Bloomington.

In New Albany, similar services are provided by St. Elizabeth Catholic Charities.

We American Catholics can be grateful that our schools are the largest provider of private education from kindergarten through high school in the country, with nearly 2 million students. In our archdiocese, 23,767 children are enrolled in 57 elementary schools and 11 high schools. The graduation rate for the high schools is 98 percent, and 94 percent go on to higher education. (The national percentage of those who graduate from public schools and go on to higher education is 39.5.)

The Catholic Church is also the largest provider of private higher education, with 197 U.S. members of the Association of Catholic Colleges and Universities, enrolling nearly a million students. The archdiocese has two of them: Marian University

in Indianapolis and Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. It also has Saint Meinrad Seminary and School of Theology in St. Meinrad.

We American Catholics can be grateful that Catholic Relief Services, the international relief agency of the U.S. bishops, serves nearly 100 million people in 93 countries, providing aid when disasters strike, but mainly helping and teaching those in need how to take care of themselves.

We American Catholics can be grateful that the Catholic Church is the largest resettler of refugees in the country. The Refugee Immigration Services program in Catholic Charities Indianapolis provides resettlement, legal services, and employment and acculturation assistance.

We American Catholics can be grateful that one out of six Americans get their health care from a Catholic institution. We can also be grateful that Catholic chaplains are provided not only in Catholic hospitals, but in other hospitals as well, and that lay volunteers visit Catholic patients to offer them Communion—although there's a need for more volunteers.

We American Catholics can be grateful for the homes for the aged, including St. Paul Hermitage in Beech Grove, operated by the Benedictine Our Lady of Grace Monastery; St. Augustine Home for the Aged in Indianapolis, operated by the Little Sisters of the Poor; and various facilities at Guerin Woods in Georgetown near New Albany, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods.

All of those services are provided for both Catholics and non-Catholics (except the lay volunteers who offer Communion to Catholic patients). Taken together, 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.

—John F. Fink

OPINION

Be Our Guest/Fr. Kenneth Taylor

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, from a former governor and former mayors to grass-roots community leaders spoke as to how



Amos Brown

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

While not Catholic himself, Amos had a great respect for the 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 journalist from another time.

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 issue 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 deemed so important that the president of the United States addressed the assembly. That first Congress highlighted the issues facing the African-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 would not give up.

As Catholics, we can make a difference if we would allow the full potential of our faith to come through.



Father Kenneth Taylor is pastor of Holy Angels and St. Rita parishes, both in Indianapolis, and president of the National Black Catholic Clergy Caucus. †

Be Our Guest/Kathleen Tierney

Let us grow in vocation awareness of the diverse forms of consecrated life

Zoe Cannon's "A Call to Love: Vocation Awareness" column in the Nov. 6 issue of *The Criterion* is an excellent reflection on the diversity of vocations recognized by the Church. There is a wealth of information and guidance for those called to marriage, religious life or ordained life.

However, for those who are called by 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.

Phrases such as "single vocation," "consecrated single life" or "dedicated single" have become popular in the world of Catholic discernment. But there is debate as to the validity of such a vocation.

There are those who claim that these are not vocations since there is no such language in official Church documents. From their perspective, a person living this life is simply living out their baptismal calling. On the other hand, an Internet search of these phrases reveals an abundance of articles and blogs on Catholic sites that support the concept.

Unfortunately, there is a lack of consistency in what people define as "single vocation." Some define it as a temporary state prior to entering marriage, ordained or religious life. Others consider it the default vocation for those who fail to find a spouse. Still others see it as a permanent vow of celibacy for the sake 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 that there are four consecrated life vocations listed alongside religious life. This often comes as a great surprise to most people, who assume 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 the person who feels called to remain privately vowed, St. John Paul II offered the most comforting acknowledgement, asking the faithful to thank God for all those in formally recognized consecrated life forms "as well as for all those individuals who, in their inmost hearts, dedicate themselves to God by a special consecration."

During this Year of Consecrated Life, let us grow in vocation awareness of the beautiful and diverse forms of consecrated life. So when someone feels lost and alone in trying to follow this call to love as a single, celibate person, we can provide clear direction and encouragement according to Church teaching.

(Kathleen Tierney is a member of St. John the Evangelist Parish in Indianapolis.) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Grateful people are happy people

“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, my 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.

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

When the priest asked how this 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 unvarying happiness.”

St. Alphonsus told this story to admonish us. If a poor beggar can thank God in spite of all the hardships he must endure, shouldn’t 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 to 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! †

Las personas agradecidas son personas felices

“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 y 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 ayudémoslos 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 festividad laica, 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 ese Dios es un ser que nos conoce y que se preocupa por cada uno de nosotros. Cuando le damos las gracias, lo hacemos de forma íntima y personal.

Los católicos celebramos la Santa Eucaristía (nombre que se deriva de la palabra griega de agradecimiento) todos los días, pero en este en particular, el Día de Acción de Gracias, le agradecemos especialmente a Dios por sus abundantes bendiciones. Esto incluye el don de la vida misma, nuestros padres y familiares, el amor que compartimos con cónyuges e hijos, nuestros amigos, nuestra libertad como ciudadanos de los Estados Unidos de América, nuestras vocaciones como discípulos de Jesucristo, nuestras posesiones materiales, nuestros dones y talentos intelectuales, y mucho, mucho más.

El agradecimiento es una virtud muy poderosa; abre nuestros corazones al poder sanador de la gracia de Dios. Nos ayuda a ver más allá de nuestros deseos egoístas y temores, y a concentrar nuestra atención en los obsequios que recibimos de los demás, en las oportunidades que se nos presentan para compartir con el prójimo y en darle gracias a Dios por todo aquello que nos ha dado tan generosamente.

San Alfonso Liguori, el fundador de los Redentoristas, mi congregación religiosa, escribió en una ocasión acerca del encuentro de un sacerdote que ansiaba aprender más sobre la vida espiritual, y un mendigo que andaba descalzo y harapiento.

Cierta día, ambos se encontraron. El sacerdote saludó al mendigo diciéndole: —Buen día, amigo.

El mendigo le respondió:

—Gracias, señor, por su buena intención, pero en verdad no recuerdo haber tenido nunca un “mal” día.

—Entonces ciertamente Dios te ha regalado una vida muy feliz —contestó el sacerdote.

—Eso es muy cierto, señor —contestó el mendigo. —Jamás me he sentido infeliz.

Cuando el sacerdote le preguntó cómo era posible que esto fuera cierto, dada su precaria condición, el mendigo dijo:

—Esta es la explicación: cuando no tengo nada que comer, le doy gracias a Dios; cuando llueve o cuando nieva, bendigo la providencia divina; cuando alguien me insulta, me echan de un lugar o me maltratan, glorifico a Dios —prosiguió el mendigo. —Digo que no ha habido un día en el que me haya sentido infeliz, y esto es cierto, porque estoy acostumbrado a someterme incondicionalmente a la voluntad de Dios. Sea lo que sea que me suceda, agradable o desagradable, lo recibo gustosamente de Su mano pues es lo mejor para mí. De ahí que mi felicidad sea constante.

San Alfonso relató esta historia a manera de exhortación. Si un pobre mendigo agradece a Dios a pesar de todas las vicisitudes que debe atravesar, ¿acaso no deberíamos ser capaces de hacer lo mismo? ¿Acaso no deberíamos tener la fe y el valor para ver más allá de nuestras propias necesidades, deseos y temores, y posar la mirada en los obsequios que

hemos recibido de Dios y de los demás?

Las personas agradecidas son personas felices. Permítanme repetir ese pensamiento: Las personas agradecidas son personas felices. No se concentran en los problemas sino en las bendiciones. Sus corazones rebosan de amor, aunque sus estómagos (o sus bolsillos) estén vacíos.

La semana que viene, cuando celebren el Día de Acción de Gracias, dediquen unas palabras de agradecimiento especiales a Dios por todas sus bendiciones. Eleven una oración de agradecimiento por todas las personas que han compartido sus dones con ustedes, y también por todos los pobres, por los que no tienen un techo o que tienen hambre en ese Día de Acción de Gracias. Los pobres nos enseñan muchas cosas, especialmente al recordarnos que debemos ser agradecidos.

El Día de Acción de Gracias no es tan solo una festividad laica, sino un momento de gracia para todos los que han sido bendecidos por Dios con abundantes dones, y esto abarca a la familia, los amigos, los compañeros de trabajo, los extraños, e incluso los enemigos.

Nuestras oraciones de agradecimiento tienen el poder de inundarnos de esperanza, sanación y enorme alegría. ¡Que siempre le demos gracias a Dios por su bondad con nosotros! †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

November 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Attracting Young Catholics Back to the Church: Making it Relevant in Modern Times," Father Rick Nagel, pastor, St. John the Evangelist Church, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included, bring canned food items for the annual St. Vincent de Paul Thanksgiving food drive. Reservations and information: www.catholicbusinessexchange.org.

November 21

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus, Santo Rosario Council 14449, "A Knight in Paris," pro-life fundraiser**, French cuisine dinner, silent auction, Congressman Marlin Stutzman, keynote speaker, 5:30 p.m., \$25 in advance, \$30 at the door. Information: 317-636-4478 or info@holysrosaryindy.org.

St. Philip Neri Church, 550 N. Rural St., Indianapolis. **"Philipfest,"** Mass 5:30 p.m.,

dinner 6:30 p.m., "Hall of Fame Awards" 7:30 p.m., \$30 per person. Information: 317-631-8746.

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

November 21-22

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **"Different Kind of Giving Market,"** proceeds from purchases help support ministries, Sat. following 5 p.m. Mass, Sun. following 7, 9 and 11 a.m. Masses. Information: 317-8820724.

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Holiday Craft Fair**, crafts, noodle and bake sale, raffle, Sat. 9 a.m.-2 p.m., Sun. 10:30 a.m.-12:30 p.m. Information: 812-232-3512 or jakers@smmth.org.

November 22

St. Anthony Parish, Ryan Hall, 349 N. Warman Ave., Indianapolis. **Euchre party**,

1:15 p.m., doors open at 12:30 p.m., \$4 per person. Information: 317-636-4828.

November 26

St. Louis de Montfort Parish, (Diocese of Lafayette), Craig Will Hall, 11441 Hague Road, Fishers. **Thanksgiving dinner**, no charge, 11 a.m.-2 p.m., reservations due Nov. 19. Information/reservations: 317-517-4256 or dlrconsulting13@gmail.com.

November 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: faithful.citizens2016@gmail.com.

December 2

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

December 3

Immaculate Heart of Mary Parish, gathering space, 5692 Central Ave., Indianapolis. **IHM Bereavement Ministry**,

"Hope for the Holidays," session two of two, 7-8:30 p.m. Information: 317-257-2266.

December 4

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.;

reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

December 5

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Sisters of St. Francis of Perpetual Adoration Advent Day of Reflection for Single Catholic Women**, ages 16-30, 11 a.m.-5 p.m., includes lunch,

adoration, confession, vespers. Information and registration: ssfpa.org/retreat/.

December 6

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "America and the World,"** Former Sen. Richard G. Lugar, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **St. Nicholas dinner and Indianapolis Maennerchor Concert**, 6 p.m., \$15 per person, tickets are presale no tickets at the door. Information: 317-638-5551 or sheartparish@sbcglobal.net.

Most Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Christmas bazaar**, craft and holiday booths, white elephant booth, chili luncheon, 12:30-4:30 p.m. Information: 317-784-6860 or p108cmaster@sbcglobal.net. †

Retreats and Programs

December 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent Sacred Moments**, Benedictine Sister Carol Falkner, presenter, 9-11:30 a.m., \$25. Information: 317-788-7581 or benedictinn@benedictinn.org.

December 9-11

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided days**, 8 a.m.-4 p.m., \$31 per person. Information:

317-545-7681 or www.archindy.org/fatima.

December 12

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Teilhard and Jung**, Franciscan Sisters Barbara Leonhard and Olga Wittekind, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

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

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, 435 W. Troy Ave., in Indianapolis at 4 p.m. on Nov. 24.

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. †

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 22. The contents range from gift cards to laundry supplies, fishing items to lotions, and

even a \$100 money tree.

Tickets, which are \$1 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 help purchase food.

For more information, contact Providence Sister Joseph Fillenwarth at 812-535-2544 or jfillenw@spsmw.org. †

'Christmas Gift for the Homeless' event in Indianapolis to be held on Dec. 19

Cardboard Box Ministries will host "Christmas Gift for the Homeless" at the Biltwell Event Center, 950 S. White River Parkway W. Dr., 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.

Volunteers and sponsors are needed, as well as donations of coats, blankets, shoes, hats, gloves, scarves, bottled water, packaged snacks and personal care items.

To donate to, volunteer for or sponsor this event, log on to www.christmasgiftindianapolis.org, or call 317-324-8805. †

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 gift 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. 2, 2016.

For more information or to apply, log on to www.givenforum.org. †



Torchbearer Award recipient

Dottie 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 Hoefler

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 Isakson, 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



On Nov. 9 in the Blessed Sacrament Chapel of the SS. Peter and Paul Cathedral in Indianapolis, Archbishop Joseph W. Tobin presents Wendy Braun of St. Simon the Apostle Parish in Indianapolis with the archdiocesan lay ministry certificate she earned. Four others also received the certificate: Anita Bardo of St. Rita Parish, Michael Clouse of St. Christopher Parish and Therese Hartley of St. Luke the Evangelist Parish, all in Indianapolis, and Franciscan Sisters of the Immaculate Heart of Mary Sister Ushatta Mary of Our Lady of the Greenwood Parish in Greenwood. (Photo by Natalie Hoefler)

formation to become a religious sister, there are cultural aspects of Catholicism in America that were illumined 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 every human 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 hr@archindy.org.) †

SERIOUS ABOUT GOD

Seminarians begin life-long commitment years before ordination



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Archdiocese offers discounted educational, catechetical courses

Criterion staff report

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 Catechesis Series

The Archdiocese of Indianapolis partners with Catholic Distance University (CDU), located in Hamilton, Va., to provide five non-credit, continuing education classes on the *Catechism of the Catholic Church*: Introduction to the *Catechism of the Catholic Church*, The Profession of Faith (The Creed), The Celebration of the Christian Mystery (The Sacraments), Life in Christ (Morality), 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 cost 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 Online Seminars

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-class/3-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 \$39-\$99, but employees, volunteers and parishioners of the 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 classes 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 any STEP courses apply to the certificate program. †

2015 IHSA CLASS 4A STATE VOLLEYBALL CHAMPIONS

2015 IHSA CLASS 3A STATE VOLLEYBALL CHAMPIONS



Cathedral High School players and coaches are pictured with the Class 4A state volleyball trophy on Nov. 7 at Ball State University's Worthen Arena in Muncie. (Submitted photo)

'Blessed journey' takes Cathedral to state crown and first undefeated season in girls volleyball

By John Shaughnessy

Facing open heart surgery earlier this year, Jean Kesterson had a conversation with God.

As she awaited the operation in February to replace a valve in her heart, the longtime volleyball coach at Cathedral High School in Indianapolis told God, "If I see you in heaven, I hope you say, 'Job well done. Welcome home.' If I wake up in ICU, I know you have more plans for me."

Nine months later, the 62-year-old Kesterson believes that God not only had

more plans for her, he had a gift.

In her 25th season as Cathedral's head coach, Kesterson guided the team as it recently completed an undefeated season on the way to the Class 4A Indiana High School Athletic Association championship.

In beating the team from Carroll High School in Fort Wayne in the championship match on Nov. 7, Cathedral's volleyball team also solidified its status as the number one team in the country, as ranked by MaxPreps and PrepVolleyball.com.

"This must be part of the plan,"

Kesterson says. "Every day I walked into the gym this year, it was home. Every day, the kids gave 100 percent to each other and the team. I keep saying this team was a gift.

"We never talked about being undefeated and being number one in the country. We didn't talk about outcomes. We talked about performance. We kept our heads down and headed toward our goal. It was an incredible ride."

What made the journey even more special was the bond between the players, their coach says.

"This group is closer than any I've ever

had," Kesterson says. "They care about each other. They love each other as sisters. And they had a passion for the game."

Cathedral also had nine players who plan to continue playing at the Division I level in college, including the six seniors on the team: Jasmine Smith, Kendall White, Anna Jensen, Megan Sloan, Meaghan Koors and Audrey Adams.

Audrey epitomized the dedication of the seniors, according to their coach. When an injury ended her season at the halfway point, Audrey stayed with the team through all the practices and matches. She was selected by the Indiana High School Athletic Association as the winner of the Class 4A Mental Attitude Award.

"The seniors came with a positive energy," Kesterson says. "They wanted to be the best team in Cathedral volleyball history. They were leading the charge with intensity—and with kindness to others. There was a special bond."

As Cathedral earned its seventh state title under Kesterson, the coach thought of her father. Before his death in 2014, John Kesterson coached with his daughter at Cathedral for about 20 years.

"I'm sure he and mom were up in heaven helping," she says. "He said the 2015 team would be a special team."

The head coach also shared the championship celebration with her longtime assistant, Rhonda Low, who was diagnosed with stage 3 cancer a month after Kesterson had her open heart surgery.

"She's in remission now," Kesterson says.

It all contributed to what has been an emotional journey for the head coach this year. She says her heart has been fixed, and her passion for volleyball has been revived.

"When you get a group of individuals who love what they do as much as you do, it kind of re-ignites you. Their excitement re-ignited my fire. This year's team reaffirmed that I'm doing what I'm meant to do.

"It shows that God does have plans for you, and one of his plans for me was to win a state championship this year with great people. It was a very blessed journey." †



Our Lady of Providence Jr./Sr. High School players and coaches are pictured with the Class 3A state volleyball trophy on Nov. 7 at Ball State University's Worthen Arena in Muncie. (Submitted photo)

Providence goes 'the distance' to win state volleyball title for third consecutive year

By John Shaughnessy

Terri Purichia knew she had to try something she had never done to win a third straight state championship with the volleyball team of Our Lady of Providence Jr./Sr. High School in Clarksville.

After all, the star-studded nucleus of the championship teams of 2013 and 2014 had just graduated, and Purichia hadn't yet formed the same close connection with all six seniors on the 2015 team.

"I was really close to the group that graduated last year, and only two of this year's seniors had been on the varsity before this season," says Purichia.

So in her first meeting with this year's

seniors, Providence's head coach for the past 17 years used the analogy of marriage and dating before making this agreement with the group.

"We decided we were going to go on 'dates' to get to know each other before we got married," Purichia notes. "We'd go on walks after practice, go out for dinner, go for ice cream. And when they got frustrated with me or I got frustrated with them, we'd get together again, and we'd get through it."

"By the end, we really learned to trust each other and love each other. We knew that having that good relationship was the key to getting things done."

This year's Providence team

"got things done" in a big way on Nov. 7 when they defeated the top-ranked team from Yorktown High School to earn the Class 3A Indiana High School Athletic Association volleyball championship.

The win in 3A followed the two previous championships for Providence in Class 2A. It's a success many people didn't envision for a team that had lost five strong players to graduation and this year played at the consistently stronger 3A level. In response, Purichia established this year's slogan, "We're not rebuilding. We're reloading."

"We felt this was very appropriate for this team because we had a ton of talent left," the coach says. "We didn't want the

comments of others to affect what this team could do. The majority of people thought we would take a tumble. But the girls weren't willing to listen to other people's expectations. They wanted to set their own path."

The road to the state championship was a challenging one, as Providence faced six ranked teams along the way.

The road to the state championship also provided a consistent—and unusual—spike of humor and support from the parents of the Providence players.

In what has become a tradition for Providence during the state tournament, parents of the players wear theme-based costumes to tournament matches. In keeping with this team's tournament theme of "Going the distance," dads dressed up as the underdog boxer "Rocky" of movie fame—complete with boxing gloves, black eyes, and red-white-and-blue shorts or gray sweat suits. The moms donned red berets mimicking Rocky's wife, Adrian.

"We knew we were going to take our punches. We knew we would get hit hard, and we'd have to get back up," Purichia says, playing off the pre-game talks she gave her team.

The parents' energy reflected the overall enthusiastic support that the team received from what Purichia fondly calls "the Providence family."

"This is a spectacular time to be a Pioneer," she says. "I couldn't be more proud."

Purichia has an extra measure of pride for the six seniors: Jacque Hornung, Alyson Bass, Mandy Barney, Anna Wingate, and twin sisters, Audrey and Claire Shannon. Audrey was chosen by the Indiana High School Athletic Association as the recipient of the Class 3A Mental Attitude Award.

"The seniors are a great group of kids," Purichia says. "Their attitude, their work ethic and how they led the team were instrumental in our postseason run. I was so proud of them for not backing down from a challenge."

She pauses and adds, "There's so much joy. It's truly a dream come true." †

CATHEDRAL HIGH SCHOOL IN INDIANAPOLIS

OUR LADY OF PROVIDENCE JR./SR. HIGH SCHOOL IN CLARKSVILLE

A family that doesn't eat together is hardly a family,' Pope Francis says

VATICAN CITY (CNS)—A family that chooses to watch TV or play with their smartphones rather than talk at the dinner table is "hardly a family," Pope Francis said.

"When children at the dinner table are glued to the computer, or the telephone and do not listen to one another, they are not a family, they are retired," the pope said on Nov. 11 during his weekly general audience.

Continuing his catechetical series on family life, the pope reflected on the theme of togetherness, which is manifested at the dinner table. The

pope said that "to share a meal—and not just food, but also affection, stories, events—is a fundamental experience."

The pope said Christians have a special vocation to foster family togetherness. The dinner table, he noted, is the place chosen by Jesus to teach his disciples, and where he summarized the meaning of his death on the cross "that nourishes true and everlasting love."

For this reason, the family feels "at home" at the celebration of the Eucharist where they bring their "experience of togetherness and open it to the grace of a universal coexistence, of the love of God for the world," he said.

"Through the participation in the Eucharist, the family is purified of the temptation to be closed in on itself; it is strengthened in love and fidelity, and stretches the

boundaries of brotherhood according to the heart of Christ," the pope said. "There are no little ones, orphans, weak ones, defenseless, wounded and disillusioned, desperate and abandoned ones that the eucharistic togetherness of the family can't nourish, refresh, protect and care."

However, the pope said that there are obstacles to family togetherness, and Christians are called to overcome them. At the dinner table, he said, families speak and listen, but "there can't be any silence that is not the silence of monks but of selfishness, of the cellphone, of the television."

People in wealthier countries, in particular, are enticed to spend money on excessive amounts of food that ultimately distract from the "true hunger of the body and the soul," he said.

"When there is no togetherness, there is selfishness and each one thinks of him- or herself," the pope said. Advertisements have picked up on the loss of animated family meals, and instead offer "a listlessness of snacks and hankering for sweets while so many of our brothers and sisters remain far from the table. What a shame!"

Pope Francis called on families to contemplate the mystery of the Eucharist in which "Christ breaks his body and shares his blood for all. There is no division that can resist this sacrifice of communion."

Christian families who embrace this calling of togetherness, "cooperate with the grace of the Eucharist, which has the power to create an always new communion that includes and saves," he said. †



Pope Francis

Sister who cooks for soup kitchen wins prize on Food Network's 'Chopped'

CHICAGO (CNS)—It looked like prayer and the Lord were on Franciscan Sister Alicia Torres' side as she won a special Thanksgiving competition on the Food Network's "Chopped," which aired on Nov. 9.

On the show, Sister Alicia, 30, a Franciscan of the Eucharist of Chicago who ministers at Chicago's Mission of Our Lady of the Angels, competed against three other chefs who, like herself, work in soup kitchens.



Franciscan Sister Alicia Torres embraces a guest during a viewing party at Chicago's Mission of Our Lady of the Angels on Nov. 9. Sister Alicia competed and won \$10,000 on the show "Chopped" and won a special Thanksgiving competition for the Food Network. She says the money will go to feed the poor in the community. (CNS photo/Karen Callaway/Catholic New World)

In the first round, the chefs made appetizers using typical Thanksgiving leftovers of turkey, cranberries, green beans and potatoes. They were given similar ingredients to make entrees and then dessert. The chefs competed for a \$10,000 donation to their charity.

Sister Alicia said competing on "Chopped" deepened her faith experience.

"I didn't expect that. I was very confident going into the competition that I very much could win," she told the Catholic New World, Chicago's archdiocesan newspaper. "And there were many people praying for me leading up to the competition and on the day of the competition."

The fact that she was able to go on the competition at all was a sign from God, she said.

"I mean, come on. Why did God take me to this place and on this show if he wasn't going to do something really powerful with it?"

Sister Alicia's cooking skills come in handy during regular meals for the neighborhood such as the Tuesday program for seniors.

"We have about 30 to 50 senior citizens from the neighborhood that come together for a Bible study, exercise and then we serve them a healthy meal. That's a really great opportunity, not only to get them food that's healthy but also to build community," she said. "So everything that we do try to connect our faith—you know, our love for Jesus and our faith in the Lord and how he provides for us because everything here is through divine providence, through God's graciousness to us through those people he inspires—but also in addition to

that [is] building that community."

Our Lady of the Angels is located in a Chicago neighborhood that is home to crime, violence, drug trafficking and poverty. It also is the site of a tragic school fire in 1958 that claimed the lives of 92 children and three religious sisters.

In 1990, the Archdiocese of Chicago closed the parish and the school. Chicago Cardinal Francis E. George wanted to maintain a Catholic presence in the area so in 2005 he invited Father Bob Lombardo, a Franciscan Friar of the Renewal, to create a mission that later led to the formation of a religious community.

The mission assists about 700 families a month with food, clothing and household goods through its food pantry. Food and staples come from both the Chicago Food Depository, parishes and area businesses such as Whole Foods and O'Hare Airport. In addition, a monthly mobile food pantry assists about 250 to 300 families on the first Saturday of each month.

Sister Alicia joked that "the process of elimination" led to her becoming lead chef for her community. "You know when you enter religious life you come to serve, right? And you come to share your gifts and talents that you probably haven't before. I always loved cooking before I was a sister. I was always known in college for the big dinners and cheesecakes."

When she entered religious life, she was the one in the community with the most cooking experience. The fact that she can cook well, despite not being an organized person, surprises her.

"For whatever reason, when I am in the kitchen and when it comes to food, it's like, bam, like I can actually do it," she said.

"I think that there's certainly a gift from God when it comes to me and food because I have no professional training in cooking. Nothing. But, for whatever reason, I have the ability, I think, through the Lord to help get out a breakfast for 500 people."

For larger events, the mission requests specific types of food from donors so they know the staples will be available. Where Sister Alicia's creativity comes in is during the smaller events, like the quarterly community lunches and archdiocesan events where the sisters have to use what they have on hand or what groups bring.

Sister Alicia wasn't familiar with "Chopped" until she heard the show was looking for women religious participants. She went to Father Bob, telling him, "You know, I think I have a fairly good chance of getting on this TV show." He gave his permission, she applied and within 24 hours of receiving her application, the show's producers gave her a call.

After it was over, she called the whole experience "incredible" and was grateful the show raised awareness about hunger.

This is not the first time a sister from Our Lady of the Angels has been in the spotlight. Sister Stephanie Baliga was recently featured in The Wall Street Journal and Runner's World magazine for trying to qualify for the Olympic trials during the Bank of America Chicago Marathon.

"I'm thrilled that they are able to use the gifts that God gave them," Father Bob said. "The religious life should be geared toward us using our gifts at the service of God and the Church."

"It also shows that we're human beings," he said, "not Plaster of Paris statues. We're real, live people." †

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For 50 years, dialogue plants seed of Catholic-Orthodox unity

WASHINGTON (CNS)—Fifty years ago, a group of American Catholic and Orthodox clergy and theologians undertook an unprecedented step under the auspices of their respective churches toward better understanding and, it was hoped, eventual unity.

But the participants representing the churches never saw each other.

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

The gathering stemmed from a January 1964 meeting in Jerusalem between Blessed Paul VI and Ecumenical Patriarch Athenagoras of Constantinople and decrees approved by the Second Vatican Council on ecumenism and on the Eastern Churches.

Named the North American Orthodox-Catholic Theological Consultation since 1997 after the Canadian Conference of Catholic Bishops joined as a sponsor, the consultation continues to meet twice a year—always face to face—to discuss key topics and build greater trust and understanding.

Orthodox members represent the Assembly of Canonical Orthodox Bishops of the United States and include Greek, Antiochian, Romanian and Carpatho-Russian Orthodox, as well as the Orthodox Church in America. The Orthodox Church in America was granted autocephaly—canonical independence—by the Moscow Patriarchate in 1970, but the status has not been recognized by the ecumenical patriarch in Istanbul.

Bird continues to serve on the consultation. He has seen comradeship and friendships develop that were unforeseen a half-century ago. Other participants told Catholic News Service (CNS) that respect, honesty and Christian love have emerged over the decades as members envision a day when the 1,000-year schism that has separated the Catholic and Orthodox Churches will end.

"Something great has happened in the last 50 years. We are not reunited yet, but considering we have been in schism for so long, we have accomplished a lot in 50 years," said Father Thomas FitzGerald, Orthodox executive secretary of the

consultation.

"We have not gone as far as we would like," he added, "but we have taken some bold steps in terms of reconciliation."

Among those steps are more than two dozen accepted statements addressing topics such as the sanctity of marriage, mixed marriage, respect for life, holy Eucharist and baptism. The consultation continues to discuss a statement on the role of laity in each Church.

Franciscan Father Damian MacPherson, director of the Ecumenical and Religious Affairs Office of the Archdiocese of Toronto, is one of two Canadians serving with the consultation. He credited the accomplishments to "good dialogue," which involves "how you listen to the other."

"Dialogue allows us, if it's really honest and legitimate, to reveal or share with others what the full extent of our faith is all about," he told CNS.

"There's a spirit of sacredness that occurs when dialogue takes place. It's in that context when we discover commonality. We're not together to share opinions. Oftentimes, we're there to understand a particular background of what a situation is and how it has influenced and shaped the Church itself. Coming to that common understanding helps both sides to appreciate and understand and accept certain areas," he said.

The North American consultation is one of several taking place around the world, including one in France. While participants are pleased that the North American consultation has made great strides during its twice-yearly gatherings, work on the international front has proceeded cautiously.

The Joint International Commission for Theological Dialogue Between the Catholic Church and the Orthodox Church has convened 13 times since 1980, the most recent being 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 if you are a Catholic or an Orthodox, it means you are from a different ethnic group and culturally there are all these issues," explained Paulist Father Ronald Roberson, associate director of the U.S. Conference of Catholic



'Part of it is, in most parts of the world if you are a Catholic or an Orthodox, it means you are from a different ethnic group and culturally there are all these issues.'

—Paulist Father Ronald Roberson, associate director of the U.S. Conference of Catholic Bishops' Secretariat for Ecumenical and Interreligious Affairs

Bishops' Secretariat for Ecumenical and Interreligious Affairs, who staffs the consultation for the bishops.

Because North American consultation members culturally are similar and speak the same language, they do not face the same barriers that prevent greater understanding among ethnic Catholic and Orthodox communities elsewhere, Father Ronald said.

The difference in the size of the Churches—Catholics outnumber Orthodox Christians by about 11 to 1 in the U.S.—is not such a concern either.

"You don't have to deal with all the underlying issues of distrust, history, grievances. In Greece for example, Catholics feel persecuted. ... In places where there's a Catholic majority, it's the opposite," Father Ronald said.

Stable membership helps, too, Bird said. "Many members have been on 10, 20 or 30 years or more. There's fraternity and Christian love. It's a very real fact of how we feel about one another. It took a couple meetings to get over being cautious with one another and being diplomatic with one another. But very soon ... we were trusting one another and saying things frankly and openly, both about our own beliefs and misconceptions about one another," he told CNS.

Archbishop Joseph W. Tobin of Indianapolis is the presiding Catholic leader of the North American consultation. He said both 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 have welcomed its statements, which have guided the international commission's discussions.

Most recently, 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 not a Church-dividing issue as other hot topics have been,"

Father FitzGerald said of the discussions on laity. "The laity is a question both Churches are struggling with, the role of the laity in the life of the Church.

"It's taken a little bit of time. That's made it a little more difficult and raises questions about the relationship between the clergy and laity. We had to look at that on the side. We didn't want it to become a statement on clergy. We want it to be a statement on laity and to discuss the relationship in the Church," he said.

Metropolitan Methodios, Greek Orthodox metropolis of Boston, said the discussions have looked at how "we can best utilize the gifts of our laymen. It's the laity really getting involved in the administration of the Church.

"There are people in both Churches that have laymen and priests who are not anxious to take those steps," he said. "That we have to overcome."

Participants in the consultation issued a statement during its most recent meeting on Oct. 22-24 reflecting on a half-century of theological dialogue. It reviews how the consultation has evolved and "contributed to the ultimate goal of restoration of full communion between our Churches."

It encourages the Orthodox and Catholic faithful to "move beyond isolation, and to commit themselves to dialogue in obedience to the prayer of Christ for the unity of his followers."

Consultation participants told CNS that they expect that full unity will occur, but that it will not be any time soon, and that it will take significant progress on the part of the international commission before it can be achieved. At the same time, they realize they are contributing to something bigger than both Churches individually.

"The exchange, I've always felt to be quite rich and at time quite frank and painful," Archbishop Tobin said. "There is lingering pain there. We realize we're contributing to the reversal of a 1,000-year rupture in the body of Christ. You'd like to move fast, but the longer I've been part of the dialogue, the more I see it will take time."

(More information about the consultation and its statements are available online at bit.ly/1kmUbeM.) †



'The exchange, I've always felt to be quite rich and at time quite frank 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

What was in the news on Nov. 19, 1965? Changes called for in a Council text on marriage, the Vatican needs a press secretary, and ND fans are told to not be so rowdy

By Brandon A. Evans

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

Here are some of the items found in the Nov. 19, 1965, issue of *The Criterion*:



• **22 percent of council vote for 'changes' in text on marriage**

"VATICAN CITY—Twenty-two percent of the council fathers voted for

changes in the Second Vatican Council's treatment of the purposes and problems of marriage in its schema on the Church in the modern world. ... The exact nature of the proposed change would not be known until the commission dealing with amendments to schema 13 finished collating them. And even then, they will remain officially under council secrecy unless enacted or unless the commission's reporter seems fit to say on the council floor why the commission rejected them. The vote was on chapter one of part two of schema 13, which deals with the dignity of marriage and the family. That schema states that marriage and conjugal love are ordained by nature to the procreation and education of children. It emphasizes that marriage was not instituted solely for procreation. The text

merely skirts the problem of birth control, avoiding a direct confrontation. Pope Paul VI has explicitly reserved this problem to himself."

• **'With deliberate speed': Voting opened on Schema 13**

• **NCWC revamping studied by bishops**

• **ND to host top theology conference**

• **NC denies report on parley role**

• **Deny early drastic changes in Mass**

• **Nativity Church is razed by fire**

• **Council schema on Christian Education**

• **Canon Law revision body is explained**

• **Pope hails tradition role in seminaries**

• **Shared time proposal is termed impractical**

• **Vatican seen in need of a press spokesman**

"ASSISI, Italy—Cardinal Franz Koenig, Primate of Austria, told journalists here that the Vatican should designate an 'official spokesman' to report its plans and activities to the world. Newsmen attending a forum on 'Freedom of the Journalist in the Church' said the cardinal had implied that the Vatican could well emulate the practice of statesmen by designating spokesmen qualified to speak for it. An illustration is the 'press secretary' employed by the President of the United Nations, and empowered to speak for him."

• **Nun college head issues challenge to**

today's women

• **St. Monica wins first Cadet grid crown**

• **'Rowdiness' warning given to ND**

"Notre Dame, Ind.—Father Theodore M. Hesburg, C.S.C., has called upon University of Notre Dame students to put an end to 'rowdiness, buffoonery or inhospitality to opponents' on the part of a few, or other universities may not want to come here for athletic competition. 'Notre Dame is famous for its spirit,' the university's president said in a letter to the student body. 'But spirit is more than noise.'"

• **Job-finding program is started by parish**

• **Prayer is always new, pope tells audience**

• **Sets prayer day for war victims**

• **Program is announced for closing of council**

• **Liturgical texts have force of law**

• **Urge new approach to sex education**

• **Religious pavilion full of treasures**

• **High court ruling: Commie registration provision revoked**

• **Papal trip still rumor**

• **Urges lifting of Luther edict**

(Read all of these stories from our Nov. 19, 1965, issue by logging on to our archives at www.CriterionOnline.com.) †

Being free of distractions helps us receive God's redemption

By Effie Caldarola

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 landed her on death row. If the weapon wasn't sensational enough, Tucker testified that she experienced gratification with each blow of the ax.

So, all the elements of drama were present: a pretty young female, violence and blood. Tucker had started smoking at age 8, became involved in drugs and sex before she hit her teens. She 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. I can always 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 us 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."

There have no doubt been some bogus ones—and sociologists study them. But the truth is many people do find salvation within the walls of prison. Why? The answer holds meaning for all of us.

People in prison are at their lowest point. Everything has been stripped from them, including their families, their homes, their livelihoods, their freedom, but especially their sense of identity.

Most people who enter death row, and many in a prison's general population, have at least one of the following issues and usually more than one: addiction, mental illness or a childhood filled with mental, physical or sexual abuse.

In prison, they come face to face with loss and with reality. They are emptied. Spiritual writers will tell you that to find God, we need to empty ourselves. It's ironic that in many ways it may be easier for the person in prison to do this than it is for us, who have so much.



Pope Francis blesses a prisoner as he visits the Curran-Fromhold Correctional Facility in Philadelphia on Sept. 27. Catholics believe that redemption is a gift, but like all gifts, it requires someone to give and someone to receive. (CNS photo/Paul Haring)

We surround ourselves with 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 faithful presence 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 hear 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.

(Effie 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



Members of the Tekakwitha Conference gather for a sunrise service on July 24, 2014, during the Native American Catholic organization's 75th annual meeting in Fargo, N.D. The Church sometimes uses sunrise as a metaphor in redemption, allowing people to brighten their horizon and, with the help of God's grace, to right wrongs from the past. (CNS photo/Nancy Wiechec)

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 19:20 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? ... So also faith of itself, if it does not have works, is dead" (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.) †

From the Editor Emeritus/John F. Fink

Medieval Church: Richard the Lionheart led Third Crusade

(Fifteenth in a series of columns)

Last week, I wrote about Eleanor of Aquitaine, ending my column with her becoming queen dowager of England when her son, Richard I, became king after Henry II died in 1189.



Richard I has fascinated people because he was known as Richard the Lionheart for his exploits in battle. He was raised by Henry and Eleanor to be a warrior because, as their third son, he wasn't expected to become King of England. But both of his older brothers died before their father did.

Richard was given the duchy of Aquitaine when he was only 14, and was leading its army when he was 16. He would continue to spend most of his time in present-day France, even after he became King of England when he was 36.

He is in this series of columns about medieval Christianity because he was the leader of the Third Crusade, made necessary because the Egyptian sultan Saladin had reconquered Palestine,

including Jerusalem, in 1187.

Originally, the Third Crusade was to be fought by the most powerful secular rulers in Europe: Emperor Frederick I Barbarossa of the German Empire, King Philip II Augustus of France (the son of Eleanor's first husband), and Richard Lionheart of England.

Things didn't go well. Emperor Frederick fell off his horse while crossing a river, and he drowned when the weight of his armor prevented him from rising. Most of his army returned home, only 1,000 men joining the other Crusaders.

Richard and Philip had long been rivals. They agreed to go on this crusade together because neither trusted the other to stay in France. Both went by ship to the Holy Land, and on the way Richard conquered Cyprus. The forces of the two kings joined at Acre, which fell to them after two years of fighting on July 12, 1191.

After recapturing Acre, Philip and Richard continued their squabbling, so Philip went back to France where he started to take possession of some of Richard's holdings on the European continent. The remainder of the crusade

was in Richard's hands.

Richard achieved some victories against Saladin along the Mediterranean coast of the Holy Land. He made a couple attempts to conquer Jerusalem, but finally gave up. He signed a peace treaty with Saladin that permitted Christian pilgrims to enter Jerusalem.

He then tried to return to France and England. His ship was wrecked, and he tried to go by land. He was captured near Vienna by the Duke of Austria and imprisoned in Durnstein Castle. He was then handed over to Emperor Henry VI of the Holy Roman Empire, who held him for ransom.

Back in England, Eleanor, who had been regent in Richard's absence, raised the money, mainly by confiscating Church treasuries. At the same time, Richard's brother John and King Philip of France offered money to the emperor to keep Richard prisoner. But the emperor accepted Eleanor's ransom and freed Richard.

When he got back to England, Richard had to regain the kingship from his brother John and also regain some of his properties in France. †

Living Well/Maureen Pratt

Don't lose sight of the present, pay attention to God's world

By now, those of us who drive probably have had more than one encounter with



a pedestrian whose eyes were glued to a cellphone screen instead of oncoming traffic. I've seen the gamut of inappropriate places and situations in which people use their phones, but one place I would not expect to witness a video chat is the ladies' room.

Yet, that's exactly what I witnessed—or, rather, tried not to—recently.

On my way to a fundraiser, I feared an impending "wardrobe malfunction," so I headed for the ladies' room at a hotel. Directly in front of me was a young woman in a short black dress, perfume wafting behind her. She had a cellphone in her hand, and I didn't think much of it until we both arrived in the echoing lounge area and I heard and saw her conversation.

There, live from the restroom lounge,

she was flirting with a man via video chat.

Much has been written about the lack of face-to-face communication that has resulted from recent technology. But more alarming to me is that, as our focus becomes increasingly encapsulated in smaller and smaller screens, it also seems that we are losing our sense of the present.

Where we are physically is increasingly forgotten, as eyes are glued to phone screens that limit our world. We run the risk of missing the unexpected things that make our world so enjoyable and fascinating.

We lose sight of the present and the memories we might make. And boundaries that include safety, appropriate behavior and common courtesy become eroded, to everyone's discomfort—and potential injury.

Fortunately, as often as I have heard or witnessed cellphone intrusion into the sacred, private or public, I see efforts to reset boundaries.

That All May Be One/Fr. Rick Ginther

May the Spirit of God continue to move us in ecumenical efforts

Ecumenism. This is the movement among Christians for unity. The hope is to bring about a single Church.



The reactions to this hope are varied. I will explore three in this column this month: *excitement*, *concern* and *indifference*.

Those who support ecumenism with *excitement* do so for a number of reasons.

They want to repair the broken "body of Christ." They want to fulfill Christ's longing that "all may be one" (Jn 17:21). For them, this is a matter of healing the historical sins and the historical memories. It is a matter of rightness, or justice. For them, they want to see the truth of the creed—one, holy, catholic and apostolic—visibly lived.

And they are passionate about seeing the goodness of others who believe in Christ. They want to grasp and understand the faith and religious expression of other believers even as they share their own. They aim to find commonality. But more so, they seek to work together in dialogue to arrive at understanding, which can lead to shared doctrine, shared definition of church and sacraments, and shared definition of ordained ministry. And their passion will not be diminished by the slowness of progress.

Those who are *concerned* about

ecumenism—some even to the point of opposition—are so for a number of reasons.

Some fear the diluting of doctrine and dogma. They state that a rush to unity without thoughtful consideration of Scripture and tradition could blur or water down unchangeable truths.

Some oppose any form of inter-church prayer or worship for fear of unwittingly denying their faith through prayer, which is partially inaccurate or in opposition to that belief.

A few decry ecumenism because they refuse to engage with "false religions." They often hold an uninformed and prejudiced view of other denominations. They cannot be tainted by the "other."

A small number of Catholics believe that unity will only come about when the "reformers" see the error of their ways and become Roman Catholic in all things. Any other form of "ecumenical" goal toward unity ignores what "they did," and will never return them to the "truth."

Finally, *indifference* to ecumenical efforts does exist.

Some see all of the effort and time spent in dialogue to be a fool's errand they would rather avoid.

Others believe that unity is just not possible due to the many differences.

Some are so caught up in their own churches' struggles and daily tasks of ministry that they just do not value the time and energy required to get involved

with other faith communities in any way.

These efforts at outlining reactions to hope for unity are not exhaustive. These are meant to be thought-starters, points for deeper reflection for us all.

We may find ourselves vacillating from excitement to concern to indifference. I know that at times I sense that in myself, especially when one of the knottier issues is before me as I read or listen.

An old friend once taught me that to change an attitude, one must change a behavior. I know this to be true for the work of ecumenism, especially in my moments of confusion or vacillation.

The ecumenical process is going to require more than these 50 years since the Second Vatican Council. The progress made thus far is remarkable. So much more needs to be done.

It is good to remember that hope extends beyond one's own lifetime, that God's time in the Spirit moves forward through our efforts—at times in spite of our efforts!

May we sense the Spirit of God moving through our time into a future where "all may be one."

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

Making a Difference/

Tony Magliano

Ignoring the suffering of a nation

While much needed attention is being given to refugees flowing from war-torn Syria, one desperately suffering Middle East nation is barely a blip on the developed world's radar screen.



And to be honest, Yemen wasn't on my radar screen either—until I met Barbara Deller.

For 12 years, Deller worked as a hospital nurse-midwife in Yemen, and later served as a faculty member of the Johns Hopkins University School of Public Health, advising ministries of health in numerous countries in Africa, Asia and the Middle East.

She explained to me that Saudi Arabia's military campaign against the Houthi rebels in Yemen has greatly increased the suffering of this already desperately impoverished nation of 27 million people.

Earlier this year, when Houthi rebels took control of Yemen's government, an Arab coalition led by Saudi Arabia attacked the Houthis because they claimed the Houthis are backed by Iran—Saudi Arabia's archrival.

With U.S. and British support, Saudi Arabia has been pounding Yemen for the last several months with ongoing airstrikes, and is suffocating Yemen with a crippling air, land and sea blockade.

Sadly, as is always the case with war, masses of innocent children, women and men are bearing the brunt of untold suffering.

Deller said, "My personal contacts in Yemen include a young woman in Sana'a [Yemen's largest city] who has three small children and is due to deliver any day now. She has little food and water.

"She said as the intense bombardment starts in the evening, she lies with her children in the dark, and she used to pray that God would protect her and her family.

"Now she says she prays that God will let the next bomb kill them all as it is so excruciating waiting for a bomb to hit.

"If she has any problem while giving birth, she could easily die, as the one maternity hospital in the city has been bombed.

"All of her neighbors have fled the residential area, but they have no money and no place to go."

Reportedly, even before the war, about half the population lacked access to clean water, and the country imported 90 percent of its food from abroad. But in the last several months, the ongoing Saudi-led airstrikes, along with its blockade, has pushed Yemen into a full-fledged humanitarian disaster.

In June, the United Nations raised Yemen's crisis status to Category 3—its most severe level—shared only by Syria, South Sudan and Iraq.

In support of the plea of several nongovernmental aid agencies for a cease-fire and the lifting of the blockade in Yemen, please e-mail or call President Barack Obama at 202-456-1111, urging him to pressure Saudi Arabia and its coalition members to immediately enact a total ceasefire in Yemen, and to quickly lift its blockade allowing a free flow of all humanitarian aid into Yemen.

To learn how you can further assist those suffering in Yemen, visit the website of Save the Children at savethechildren.org.

Yemen's country director for Save the Children, Edward Santiago, said, "Children are bearing the brunt ... not only have they been killed during airstrikes and fighting, but the homes, schools and hospitals they rely on have been damaged or destroyed. Many families don't have the food, fuel or medicine they desperately need to survive" as a result of the blockade.

As believers in the God of peace, how can we possibly ignore the suffering people of Yemen?

(Tony Magliano is an internationally syndicated social justice and peace columnist. His e-mail address is tmag@zoominternet.net.) †

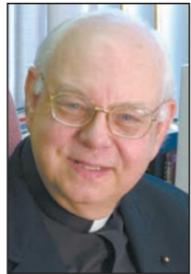
Solemnity of Our Lord Jesus Christ the King/Msgr. Owen F. Campion

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 on the weekends about Jesus. It has taught us the Gospel of Jesus. Now, it ends the process by joyfully proclaiming Christ as 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. Deep in its symbolism and reference to Old Testament figures and images, Revelation is also eloquent and powerful in 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 nation dedicated to God and to his service. He reigns over all the Earth, from a heavenly throne above the clouds.

St. John's Gospel supplies the last reading. The reading comes from the fourth Gospel's impressive and extensive passion narrative. John's entire Gospel is superb both as literature and as divine revelation, but the passion narrative is especially compelling.

This feast is one of two major liturgical events in which John's passion narrative is read. The other is the liturgy of

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 Caiaphas or Pilate, facing the mob, experiencing the horrors of Roman torture, and finally dying on the cross. Not even 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.

Reflection

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 almighty 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.

A heroine of the Second World War was The Netherlands' Queen Wilhelmina, great-grandmother of the present Dutch monarch. She came to throne when her father, King Willem III, died. She was only a child. Her mother, Queen Emma, Willem III's widow, became regent and reigned until Wilhelmina was of age.

Queen Emma herself was very wise. Once, on a national holiday, she led Wilhelmina to the palace balcony. When the crowd below saw the little monarch, they cheered and sang. Wilhelmina was delighted.

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. †

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
(Response) Daniel 3:52-56
Luke 21:1-4

Tuesday, November 24

St. Andrew Dūng-Lac, priest, and companions
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Wednesday, November 25

St. Catherine of Alexandria, virgin and martyr
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Thursday, November 26

Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28

Friday, November 27

Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Saturday, November 28

Daniel 7:15-27
(Response) Daniel 3:82-87
Luke 21:34-36

Sunday, November 29

First Sunday of Advent
Jeremiah 33:14-16
Psalm 25:4-5, 8-9, 10, 14
1 Thessalonians 3:12-4:2
Luke 4:21:25-28, 34-36

Question Corner/Fr. Kenneth Doyle

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

Q At Mass recently, after listening intently to the words of consecration, our 4-year-old granddaughter whispered to my wife, "Is wine really blood?" 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 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 (Jn 6:60). Jesus had said, "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 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 might be better served 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 askfatherdoyle@gmail.com and 40 Hopewell St. Albany, N.Y. 12208.) †

My Journey to God



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

Hands

By Janet Schnorr Tosick

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



Elizabeth of Hungary

1207 - 1231
feast - November 17



Elizabeth's short life was nonetheless full; 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, 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.

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.

BORDERS, Charlotte, 71, St. Paul, Tell City, Nov. 3. Wife of Gene Borders. Mother of Elizabeth Conner, Lenore Donaldson, Michaeline Joiner, Charles and Earl Borders. Sister of Terry Kiszka, Debbie Knapik, Mary Miller, Martha Sapp, Annie Scofield, Denny, Rory and Tony O'Bryan. Grandmother of 11.

BOSCO, Alice, 97, St. Mary, New Albany, Oct. 31. Mother of Barbara Makinen, Therese Renn and William Bosco. Grandmother of eight. Great-grandmother of five.

BOTT, Gerald L., 68, St. John Paul II, Clark County, Nov. 1. Husband of Marilyn Bott. Father of Marianne Fleming, Rachael Tate, Brian and Kevin Bott. Brother of Sharon Clark, Judy Pollard and Bruce Bott. Grandfather of nine.

BROWN, Elvis J., Jr., 81, St. Vincent de Paul, Bedford, Nov. 3. Husband of Vicki (Holt) Brown. Father of three. Stepfather of one. Grandfather of several. Great-grandfather of several.

CLAPP, Alene June (Messmore) Watson, 90, Prince of Peace, Madison, Nov. 7. Mother of Kay Kortman, Charles and Keith Watson. Sister of Paul Messmore. Grandmother of 10. Great-grandmother of 11.

CLEMENTS, Paul E., 86, St. Christopher, Indianapolis,

Nov. 3. Husband of Betty (Wegener) Clements. Father of Diane Hepler, Barbara Lane, Rocky and Ron Clements. Brother of Beverly Shelly, Priscilla Smith and Leo Clements. Grandfather of eight and great-grandfather of 10.

COLLIER, Dorothy J. (Williams), 73, St. Joan of Arc, Indianapolis, Oct. 20. Mother of Denise Mitchell. Sister of Minnie Smith. Grandmother of two.

DOERFLINGER, James E., 78, St. Mary, Greensburg, Nov. 10. Husband of Sheila Doerflinger. Father of Susan Burkhart and Stephen Doerflinger. Brother of Dennis Doerflinger. Grandfather of two.

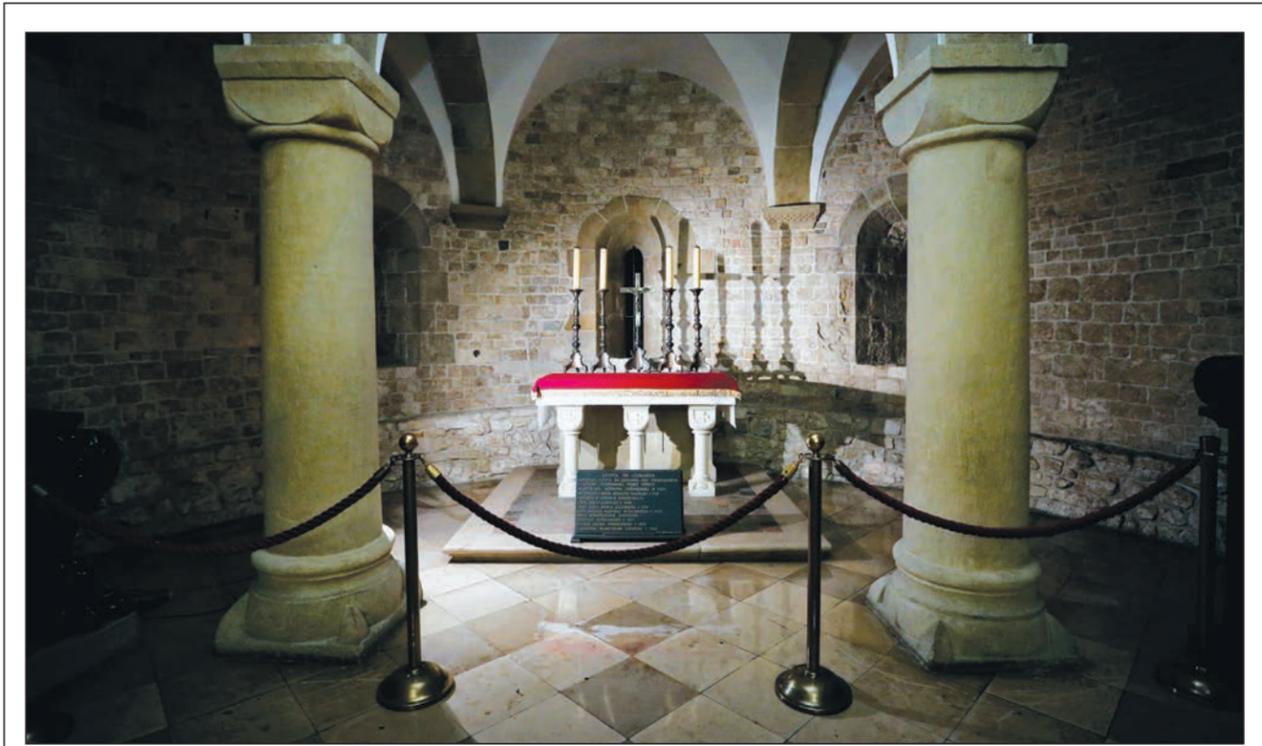
DURKIN, Virginia M., 92, St. Pius X, Indianapolis, Sept. 30. Mother of Deirdre Cruise, Maureen Johnson and Deborah Sosbey. Grandmother of three. Great-grandmother of six. Great-great-grandmother of seven.

ERTEL, Herschel, 95, St. Michael, Brookville, Oct. 31. Husband of Agnes Ertel. Father of Pam Combs, Cindy Kaiser, Sandy, Randy and Rick Ertel. Brother of Viola Grossman, Phyllis Moeller and Dan Ertel. Grandfather of 14. Great-grandfather of four.

GALE, Rosalyn, 89, St. Matthew the Apostle, Indianapolis, Nov. 2. Mother of Kathleen Brown and Richard Gale. Sister of Maryanne Murry. Grandmother of four. Great-grandmother of six.

GOODIN, Cindy, 58, St. Vincent de Paul, Bedford, Oct. 28. Wife of Tim Goodin. Mother of Kami Bush, Malynnda Fields and Matt Goodin. Daughter of Bill and Mary Mattox. Sister of Diane Jost and Kathi Thomas. Grandmother of three.

HURST, Russell William, 72, St. Michael, Brookville, Oct. 28. Husband of Janet Hurst. Father of Donna



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 Wotyła, 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)

Boughner, Diana Getz, Deborah Tibbitts and Troy Hurst. Brother of Kathleen Whitney and Ed Hurst. Grandfather of 14. Great-grandfather of five.

JOHNSTON, Venice M., 86, Holy Angels, Indianapolis, Nov. 4. Wife of Douglass Johnston, II. Mother of Lynne Pierce, Billie and Douglass Johnston III. Grandmother of four. Great-grandmother of one.

KERR, Helen, 85, St. Rita, Indianapolis, Oct. 30. Mother of Sharon Carnahan. Sister of Marva Riddick and Melvin Kerr. Grandmother of one. Great-grandmother of one.

KERSTIENS, Nancy Jo, 47, Holy Family, New Albany, Nov. 5. Wife of Michael Kerstiens. Mother of Savanna and Amanda Kerstiens. Daughter of Harold and Ann (Hawkins) Waterbury. Sister of Debbi Jenkins, Donna Krimm and Mark Waterbury.

LESTER, Julia R., 95, St. Ambrose, Seymour, Nov. 2. Mother of John Lester.

LINEHAN, Dr. Melanie (Margiotta), 53, St. Pius X, Indianapolis, Nov. 7. Wife of John Linehan. Mother of Charles Butterfield, Brie Anne and Ryan Eichhorn, Alyssa, Maria, David and Jason Linehan. Daughter of Vincent and Florie Margiotta. Sister of Aissa, Celenne, Dan, Drake and Sean Margiotta. Grandmother of 11.

McGUIRE, Don, 81, St. Bartholomew, Columbus, Nov. 1. Husband of Della McGuire. Father of Dana and Don McGuire Jr. Grandfather of three.

MEYER, Charles V., 85, St. Elizabeth of Hungary, Cambridge City, Nov. 2. Father of Peggy Lee Meyer, Judith Stuart and Steven Meyer. Brother of Marlene Brown. Grandfather of nine. Great-grandfather of two.

RISCH, Victor Leo, 74, St. Mark the Evangelist, Indianapolis, Nov. 3. Husband of Hazel Ann (Schwarder) Risch. Father of Leah Ann Jones, Andrew and Carl Risch. Brother of Anna Marsh, Chuck

and Paul Risch. Grandfather of four.

RUDY, Helen Marie, 89, Our Lady of Perpetual Help, New Albany, Nov. 2. Mother of Diane Cecil, Mary Ann Conrad, Carolyn Craig, Luanne Grant, Kathleen Mayfield, Beverly McDonald, Barbara Richards, Laura Roberson, Linda Welch, Theresa Worrall, Dale, John, Keith, M. Thomas, Patrick, Robert and Stephen Rudy. Grandmother of 41. Great-grandmother of 33.

SCEIFERS, William R., 73, St. Vincent de Paul, Bedford, Nov. 3. Husband of Margaret Sceifers. Father of Kimberley West and William Sceifers. Stepfather of Elizabeth Corquindale. Brother of Connie Bolen, Sharon Skaggs and Linda Thomas. Grandfather of four. Great-grandfather of three.

SIMS, Willmoth Robert, 80, Prince of Peace, Madison, Nov. 5. Husband of Gail (Halcomb) Sims. Father of Alisa Anderson, Melody Cole, Kim Smith, Sheila, Michael and Rob Sims. Brother of Ima Earhart and Nellie Lichyter. Grandfather of 16. Great-grandfather of 11.

SMITH, Aaron, 62, St. Rita, Indianapolis, Oct. 31. Father

of Erin Mackenzie. Brother of Gregory Smith.

STEIN, William H., Sr., 90, St. Louis, Batesville, Nov. 8. Husband of Elizabeth (Vierling) Stein. Father of Cheryl Bitterman, Melissa Bradley, Mary Starost, David, Gregory, Larry, Mark, Michael, Thomas and William Stein Jr. Grandfather of 36. Great-grandfather of 38.

THIEL, Leonard F., 91, St. Pius X, Indianapolis, Nov. 3. Husband of Joan Thiel. Father of Dianne Dixon, Amy Hutsell, Carolyn Land, John and Joseph Thiel. Grandfather of 10. Great-grandfather of two.

TINIUS, Catherine, 96, St. Mary, New Albany, Oct. 30. Mother of Sandy Braunbeck, Jim and Joe Tinius. Sister of Barbara Julius. Grandmother of eight. Great-grandmother of four.

WEBB, Janie (Leigh), 68, St. Vincent de Paul, Bedford, Nov. 1. Wife of Russell Webb. Mother of Giuseppina Bartlett, Andrew, Benjamin, Franco, Jay and Russell Webb. Daughter of William Reynolds. Sister of Rebecca and William Reynolds. Grandmother of eight. †

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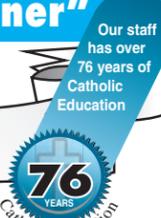


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TERRORISM

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gunned down dozens of people at a concert.

The attacks, Pope Francis said, were an “unspeakable affront to the dignity of the human person.”

“The path of violence and hatred cannot resolve the problems of humanity, and using the name of God to justify this path is blasphemy,” he said.

Pope Francis asked the thousands of people who gathered at St. Peter’s for the Sunday midday prayer to observe a moment of silence and to join him in reciting a Hail Mary.

“May the Virgin Mary, mother of mercy, give rise in the hearts of everyone thoughts of wisdom and proposals for peace,” he said. “We ask her to protect and watch over the dear French nation, the first daughter of the Church, over Europe and the whole world.

“Let us entrust to the mercy of God the innocent victims of this tragedy.”

Speaking on Nov. 14, the day after the terrorist attacks, Pope Francis had told the television station of the Italian bishops’ conference, “I am shaken and pained.

“I don’t understand, but these things are difficult to understand, how human beings can do this,” the pope said. “That is why I am shaken, pained and am praying.”

The director of the television station recalled how the pope has spoken many times about a “third

world war being fought in pieces.”

“This is a piece,” the pope responded. “There are no justifications for these things.”

On social media, Islamic State militants claimed responsibility, but Pope Francis insisted there can be no “religious or human” excuse for killing innocent people and sowing terror. “This is not human.”

French authorities reported on Nov. 14 that eight terrorists were dead after the night of attacks; six of them committed suicide and two were killed by police, who stormed the concert hall where the terrorists had taken hostages and where the majority of victims died.

Cardinal Andre Vingt-Trois of Paris issued a statement calling for calm and for prayers, not only for the Paris victims, but also for the victims of recent terrorist attacks in Lebanon and in Africa.

“May no one allow himself to be defeated by panic and hatred,” the cardinal said. “Let us ask for the grace of being peacemakers. We must never lose our hope for peace if we work for justice.”

With some 1,500 inside Paris’ Notre Dame Cathedral and hundreds more gathered outside on Nov. 15, Cardinal Vingt-Trois celebrated a special Mass in memory of the victims. As the cathedral bells tolled a death knell, police patrolled the square in front of the cathedral and checked people as they entered the Paris landmark for Mass.

The cardinal told the assembly—which included government officials and ambassadors from a variety of

nations—that the Mass was intended as a sign of sharing the pain of the victims and of praying for them, their families, for Paris and for France.

“The savage killings this black Friday plunged entire families into despair, and this despair is all the more profound because there can be no rational explanation that would justify the indiscriminate execution of dozens of anonymous people,” the cardinal said.

The only Christian response, he said, is to be “messengers of hope in the heart of human suffering.”

The terrorists succeed if their actions shake Christians’ hope founded on faith in Christ and on a belief that all of history, including moments of suffering, is in God’s hands, he said.

The appropriate response to the “barbaric savagery” of the terrorists, he said, is “to demonstrate additional trust in our fellowmen and their dignity.”

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

Cardinal Pietro Parolin, Vatican secretary of state, sent a message in the pope’s name to Cardinal Vingt-Trois, calling the attacks “horrific” and relaying the pope’s prayers for the victims, their families and the entire nation.

“He invokes God, the Father of mercy, asking that he welcome



Cardinal Andre Vingt-Trois of Paris leaves in procession after celebrating a Mass in Notre Dame Cathedral in Paris on Nov. 15 to pray for those killed in terrorist attacks. Coordinated attacks on the evening of Nov. 13 claimed the lives of 129 people. The Islamic State claimed responsibility. (CNS photo/Paul Haring)

the victims into the peace of his light and bring comfort and hope to the injured and their families,” Cardinal Parolin wrote.

The pope also “vigorously condemns violence, which cannot solve anything, and he asks God to inspire thoughts of peace and solidarity in all.”

Father Lombardi was asked about security concerns throughout Europe, and particularly whether the terrorist attacks would impact plans for the Year of Mercy, which is scheduled to begin on Dec. 8.

“These murderers, possessed by senseless hatred, are called terrorists precisely because

they want to spread terror,” Father Lombardi responded in a statement. “If we let ourselves be frightened, they will have already reached their first objective.

“It goes without saying that we must be cautious, and not irresponsible,” he said, but “we must go on living by building peace and mutual trust.

“I would say that the Jubilee of Mercy shows itself even more necessary,” Father Lombardi said. Preaching God’s love and mercy also is a call for people to love one another and reconcile with each other. It “is precisely the answer we must give in times of temptation to mistrust.” †

TOBIN

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revisions to their quadrennial statement on political responsibility.

In the elections, they chose Msgr. J. Brian Bransfield as the new general secretary; he has been associate general secretary for five years. They also voted for Archbishop Dennis M. Schnurr of Cincinnati as treasurer-elect.

The previous day, in presenting the pornography statement to the bishops, Bishop Richard J. Malone of Buffalo, N.Y., chair of the bishops’ Committee on Laity, Marriage, Family Life and Youth, described pornography as a “dark shadow in our world today.”

He added that pornography is a “particularly sinister instance of consumption” where men, women and children are “consumed for the pleasure of others.”

The Nov. 17 vote on the document came midday via paper ballots, so the results were not immediately available.

The bishops also debated proposed revisions to their quadrennial political responsibility statement, “Forming Consciences for Faithful Citizenship.” A vote on the document was delayed until the afternoon.

The 2015 version reflects on long-held

concerns related to abortion and the needs of poor people. It also references emerging issues related to court decisions on redefining marriage, public policies that affect religious freedom, and a rising concern for the environment as climate change affects more people around the world.

It draws on the words of Pope Benedict’s 2009 encyclical “*Caritas in Veritate*” (“Charity in Truth”), and Pope Francis’ “*Evangeliu Gaudium*” (“The Joy of the Gospel”) and “*Laudato Si*”, on Care for Our Common Home.”

On the first day of the assembly, an afternoon session took up how the U.S. Catholic Church can move forward in response to the Supreme Court’s ruling on redefining marriage this year. To that end, the U.S. bishops are planning to develop a pastoral plan for marriage and family life. The pastoral plan, according to Bishop Malone, will seek the bishops’ input.

Archbishop Salvatore J. Cordileone of San Francisco, chairman of the bishops’ Subcommittee for the Promotion and Defense of Marriage, said the Supreme Court’s decision was a “great disappointment,” but it was not unexpected.

In comments from the floor about the court’s decision and how the Church

should proceed, Archbishop Joseph F. Naumann of Kansas City, Kan., said Catholic leaders need to approach the court’s decision much like they did the *Roe v. Wade* court decision legalizing abortion. He said the Church has been active in advocacy work and in publicly sharing its pro-life message.

In his address as president of the USCCB, Archbishop Kurtz called on his fellow bishops on Nov. 16 to imitate the “pastor’s presence” exhibited by Pope Francis during his recent U.S. visit, “touching the hearts of the most influential, the forgotten and all of us in between.”

Noting the upcoming Year of Mercy that begins on Dec. 8, Archbishop Kurtz said a ministry of “presence means making time and never letting administration come between me and the person. It’s seeing the person first.”

“Our hearts respond to [the pope’s] call to be pastors who are present, welcoming and eager to walk with our people,” he added.

He said the role of the bishops “as a conference in our public actions” was to “seek to be a presence in the public square—always seeking the common good and making room for faith to act—never imposing but always inviting, serving.”

“Witnesses to Freedom” will be the theme of the 2016 observance

of the Fortnight for Freedom, Archbishop William E. Lori of Baltimore, chairman of the Ad Hoc Committee for Religious Liberty, told the assembly.

“The fortnight gives us an opportunity to remember those witnesses past and present through the Church, witnesses who testify to the meaning of freedom of conscience and the obedience of the truth,” he said.

The two-week event will include a nationwide tour of first-class relics of St. Thomas More and St. John Fisher. Archbishop Lori said details of the tour have yet to be arranged, but that a schedule will be distributed when it is finalized.

Church resettlement programs in the United States will continue to aid refugees who are fleeing violence and social ills, despite calls to limit the influx of such people.

The Church’s response is focused on people in need of food, shelter and safety and not their particular faith, Archbishop Kurtz told reporters during a midday break in the bishops’ fall general assembly on Nov. 16.

“We at the United States Conference of Catholic Bishops and Catholic Charities, we are always open to helping families who come into the United States in need of help,” he said at a news conference. “We have that tradition of doing it, and we’re going to contribute.” †

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St. Junípero Serra, Canonized September 23, 2015 / Artwork by Mike McCarthy



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