



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Work of mercy

Catholic cemeteries provide 'extension of our faith,' says executive director Tim Elson, page 3.

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Getting closer to God



Ann Tully, right, and Carolyn Webster, recently traveled to France and Spain to walk along the ancient pilgrimage path known as 'The Way.' Here, they pose for a photo by the *Alto del Perdon*, the "Mount of Forgiveness," a sculpture dedicated to the pilgrims who travel the path that leads to the shrine of St. James at Santiago de Compostela in Spain.

Journeys of loss and hope lead people to deeper bond with Christ in Year of Faith

(Editor's note: When Pope Benedict XVI announced a special Year of Faith from Oct. 11, 2012, to Nov. 24, 2013, he viewed it as an opportunity for Catholics to commit to a deeper relationship with Christ. As the Year of Faith nears its end, The Criterion is sharing stories of Catholics from central and southern Indiana whose faith has grown during the past year.)



YEAR OF FAITH 2013

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By John Shaughnessy

Ann Tully viewed the journey as a special way to celebrate a landmark birthday.

And if there was one wish that Tully hoped would come true on the trip, it was this:

"I consciously went with the hope that everything would be an experience of being more present to God—to strip away all the stresses in my life to get closer to God."

So Tully, who turned 60 this year, left Indianapolis on Aug. 15 to travel to France

and Spain to walk along the ancient pilgrimage route that is known as the "Camino" in Spanish and "the Way" in English.

As she started the trail, she was burdened by more than the backpack on her shoulders. She also still carried the heartbreak of the deaths of her mother and a special aunt in the past few years. She also felt the extra weight of not being able to talk to God as easily as she has been able to do at other times in her life.

See JOURNEY, page 8

Young and old join pope to celebrate joy of family life

VATICAN CITY (CNS)—A Catholic wedding is not simply a beautiful ceremony. Through the sacrament of marriage, a couple receives from God the grace they will need to fulfill their mission in the world, Pope Francis said.

Addressing an estimated 100,000 people who came to St. Peter's Square on Oct. 26 for a Year of Faith celebration of family life, Pope Francis said Catholic spouses are not naive; they know difficult moments will come.

But vowing to love one another in sickness and health, joy and sorrow all the days of their lives, Catholic couples put their lives in the hands of God and rely on him for strength.

"They do not run away; they do not hide; they do not shirk the mission of forming a family and bringing children into the world," the pope said.

For hours before the pope arrived, singers and storytellers took the stage in St. Peter's Square, recounting the greatness of love and family life and the importance of forgiveness.

Volunteers went through the crowd handing out red, green, orange, yellow, blue and violet balloons. Despite the master of ceremonies' plea to hang on to the helium-filled balloons until everyone was told to release them, throughout the evening balloons dotted the skies over St. Peter's Square.

Pope Francis, who was given a balloon in the atrium of St. Peter's Basilica, entertained the little ones who were to escort him to the stage by letting his go, too.

The evening's formal program began with a little girl identified only as Federica



Pope Francis

showing the pope a drawing she made of her mother teaching her to cook cutlets. She said it is her favorite food, and "I could eat them for breakfast, lunch, dinner and snack time."

Federica said her mom also taught her

See FAMILY, page 15

'United Catholic Appeal: Christ Our Hope' has goal of \$5.7 million, will support ministries 'in our backyard'



By Natalie Hoefer

In the Archdiocese of Indianapolis, we are not 139 disconnected parishes—we are nearly 225,000 Catholics united in faith and purpose.

We are farmers, like the Gaspers of Jennings County.

We are converts to the faith, like the Jenkinsons of Rushville.

We are families with small children, like the Rahmans of Terre Haute.

We are transplants who now call Indiana home, like Kathy Kaler of Indianapolis.

Together, we form the fabric of the one true faith in central and

southern Indiana.

And in those situations where services are too costly or burdensome for parishes to provide, the Archdiocese of Indianapolis steps in, with the help of money raised by the "United Catholic Appeal: Christ Our Hope" annual campaign.

With assistance from appeal funds, the archdiocese is able to provide education and care for priests; provide pregnancy centers, emergency shelters and disaster relief; and educate the poor and evangelize youth, young adults and adults.

Nov. 2-3 is intention weekend, and the \$5.7 million goal of this year's appeal will require the united effort of each Catholic in central and southern Indiana.

"I'm grateful for all of the people of our archdiocese and for the sacrifices they have made to further the mission of Christ throughout central and southern Indiana," said Archbishop Joseph W. Tobin. "As

we approach intention weekend for the United Catholic Appeal, I ask everyone to join me in prayerfully considering how we can use our time, talent and treasure to



Archbishop Joseph W. Tobin

be the Church that Christ is calling us to be in the Archdiocese of Indianapolis.

"The Lord is opening doors for us to be an instrument of evangelization, but it's up to us to respond. I'd like to thank everyone in advance for their commitment and generosity."

Here are the stories of the Gaspers, Jenkinsons, Rahmans and Kaler—and their reasons for supporting the archdiocese in its

See UCA, page 2

UCA

continued from page 1

efforts to bring Christ to all areas of central and southern Indiana.



Leo and Patricia (Patty) Gasper

'If you want to be happy, learn to give'

In the rural expanse of Jennings County lies a farm nearly 175 years old, owned and worked by seven generations of the Gasper family.

The heads of the family are Leo and Patricia (Patty) Gasper. Members of St. Ann Parish in Jennings County, they have been married for 50 years, and have nine children and 27 grandchildren.

"God has given us a lot," says Leo of why he and Patty donate to the United Catholic Appeal. "We've been fortunate, and we feel we need to give to others who have not been as fortunate as we are."

One could look at the past year and question their "fortune."

"The Gaspers have had a few bumps in the road this year," says Leo.

He fell this summer, breaking his leg in four places. One grandson was diagnosed and treated for cancer. And Michelle, the wife of their oldest son, Dan, suffered two aneurisms. The doctors gave her a 10 percent chance to live, and said she would be an invalid if she survived.

Michelle not only survived, but went back as an aide to the seventh-grade class she normally teaches at St. Mary School in North Vernon a few weeks ago.

"When Michelle had her aneurisms," says Patty, "[our pastor] Father [Jonathan] Meyer came to pray the rosary with us, and it felt like everything would be all right."

That priestly presence is another reason the Gaspers support the United Catholic Appeal.

"We need priests," says Leo. "If we don't educate priests, how can we get by? Without priests, there's just buildings."

Giving to the appeal makes the Gaspers feel like they're giving to "the larger Catholic family."

And, says Leo, it just "makes my heart feel good."

"If you want to be happy, then learn to give. Then you can always be happy because all you have to do is give more."



Russ and Linda Jenkins

'Give consistently—make it a habit'

Russ and Linda Jenkins' son,

Father Aaron Jenkins, will benefit from their contribution to the United Catholic Appeal.

But that is not why they donate.

"Even when we were Protestant, we had what was called 'Our Church's Wider Mission,'" says Russ. "We always thought that giving to that was important."

"It's the same now that we're Catholic. It's not just our parish. There are other things the Church does outside of Rush County."

"Parishes tend to need money spent locally. But parishes can't do everything. That's why we give," he says.

"And we knew we'd be helping spread the Gospel, and helping others in need," Linda adds.

Russ and Linda, who also have a daughter and three young grandchildren, have been members of St. Mary Parish in Rushville since joining the full communion of the Church in 2008, the same year their son was ordained a priest.

"Initially, we had no intent of joining, but we found it was what we were looking for all our lives," says Linda.

While knowing their son will benefit from gifts to the United Catholic Appeal is not their main reason for donating, they do appreciate the funds that go to educate seminarians and support retired archdiocesan priests.

"These guys have given us their lives," says Russ. "It's our obligation to take care of them their whole life."

Russ and Linda recognize that there are many ways to help the Church in addition to donating.

"It's not always just money," says Russ. "It's time and talent—whatever you can do to help the Church."

But when it does come to contributing financially, Russ and Linda's philosophy is simple.

"It's no different than going out to dinner every Friday," says Russ. "That's a habit. So don't go, and give that money to the Church. "Give consistently—make it a habit."



Kathy Kaler

Getting what you give

At one point in her life, Kathy Kaler found herself in New York, far from home, divorced and raising two children as a single mother.

"I needed help, so I turned to Catholic Charities. To have help from a faith community who understands was really important."


Sometimes you get what you give, and Kaler, a lifelong Catholic, has given to the United Catholic Appeal—or its equivalent in other dioceses—as long as she can remember.

"It's something you choose, like supporting your own parish," says the member of St. Jude the Apostle Parish in Indianapolis. "[By giving to the appeal], you choose to support all the other things the archdiocese takes care of."

It's not always easy, she says.

"Being retired and only working one part-time job, money is tight."

"I have [my appeal donation] taken right

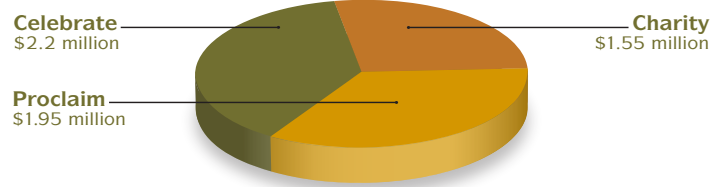


UNITED CATHOLIC APPEAL:

Christ Our Hope

\$5.7 Million Goal Allocations

PROCLAIMING THE WORD OF GOD	
\$1.95 million	• Fosters Catholic education and faith formation.
CELEBRATING THE SACRAMENTS	
\$2.2 million	• Offers education for our seminarians and deacons and retirement benefits for our priests.
EXERCISING THE MINISTRY OF CHARITY	
\$1.55 million	• Provides help and creates hope for people who are most in need.



Please visit www.archindy.org/uca to donate a gift or to learn more about the annual appeal.



of my checking account before I ever see it, so I can't say, 'I'll spend this other money first, then give to the Church.' Christ asked me to give my first fruits to the Church."

Kaler says she's "noticed that we have a lot of 'retired' priests who are still active, giving other priests in large parishes a break when they need one. We're supporting them so they can continue to do what we desperately need."

"And deacon formation is extremely important. Every month [the men in formation] go to [Saint] Meinrad or Fatima [Retreat House]. It takes money. We won't see that fruit until after they finish, but they're so necessary to our archdiocese."

A book that Kaler recently read reflected on chapter 25 of the Gospel of Matthew.

"I realized Matthew 25 is really about our opportunity to support the United Catholic Appeal."

"A rabbi asks Jesus what's the most important law. Jesus says to love God with your heart, mind and soul, then to love your neighbor as yourself."

"The United Catholic Appeal lets us love our neighbor when we can't do it all by ourselves."

Supporting ministries 'in our backyard'

Katie and George Rahman of St. Patrick Parish in Terre Haute did their research on where United Catholic Appeal funds go, and they liked what they found.

Katie explains how the appeal helps in our own backyard.

"Close to home, our donation helps to support [Terre Haute's] only Catholic grade school [St. Patrick School, where their 5-year-old son, Andrew attends kindergarten],

Catholic Charities and our beloved priests like Msgr. [Lawrence] Moran, who has been a wonderful priest in our lives.

"And we're supporting all these great things in the rest of the archdiocese," Katie continues. "I know it supports education for children, adults and seminarians."

Her husband George, too, sees the effects of donating to the appeal.

"Your money is not just going into a black hole. It benefits society. If it benefits society, you'll see results."

With George recently earning his master's degree in theology at Saint Meinrad Seminary and School of Theology in St. Meinrad, he also takes a higher-level approach to giving to the greater Church.

"There's the duty of Christian charity, moral reasons like the plight of the poor, the need for evangelization—all the good things we feel strongly about are all motivators."

"And tithing in general helps you become less attached to material goods," says George. "It sets your priorities straight."

With a single income as Katie stays home to care for Andrew, George admits to "a slight hesitation" when it comes to making their pledge.

"But if it doesn't hurt a little, then we're not giving enough."

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1425 or 800-382-9836, ext. 1425.) †



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Catholic cemeteries provide ‘extension of our faith’

By Natalie Hoefler

Among its list of corporal works of mercy, the Church includes one that is, by its very nature, posthumous: burying the dead.

But this act of mercy demonstrates respect and dignity for the deceased.

And by having its own cemeteries, the Church provides an opportunity for Catholics to perform another work of mercy—comforting the afflicted—in a particularly Catholic way.

“Catholic cemeteries allow people to deal with loss under the faithful umbrella of the Church,” said Tim Elson, executive director of the archdiocesan Catholic Cemeteries Association.

Archbishop Joseph W. Tobin said visiting a Catholic cemetery is a reminder to pray for our loved ones who have died in the hope of living in eternity with Christ.

He said we are called in a special way during November to remember all of our brothers and sisters in Christ who have died, and still depend on our prayers of support for God’s merciful love.

Nov. 2 is the Commemoration of All the Faithful Departed, which is more commonly called All Souls Day.

“Our Catholic cemeteries are a visible link for us between the living and the departed,” Archbishop Tobin said. “Even in death, we are still a community of faith.”

“All the faithful who have gone before us remain members of our Church. We all carry with us the sadness of losing our loved ones, but we can take hope and comfort in knowing that the souls of the just are in God’s hands, and we pray that one day we too will receive eternal life through Christ our Savior.”

While there is a business side to Catholic cemeteries, Elson explained that they also have a ministry component.

“It helps people deal with loss in an environment that is faith-based and familiar,” he said. “If someone wants to sit at a bench and pray a rosary, they won’t feel uncomfortable.”

Since the mid-1800s, the Archdiocese of Indianapolis has purchased land for Catholic cemeteries.

Currently there are seven archdiocesan cemeteries: five in Indianapolis and two in Terre Haute.

Catholic cemetery grounds are blessed by a bishop or priest, and are therefore considered to be holy ground. The deceased are thus interred or entombed in a sacred and spiritual environment, reflecting Catholic teaching.

“Our belief in the Resurrection means that our lives go on,” said Elson.

An expression of that belief is the offering of Masses in memory of the deceased at the cemeteries with mausoleums.

In Indianapolis, Our Lady of Peace Cemetery and Calvary Cemetery both host monthly Masses in memory of the deceased. Those two cemeteries as well as Calvary Cemetery in Terre Haute also host Mass on certain memorial days throughout the year, including All Souls Day on Nov. 2.

When it comes to burying the dead, Catholic cemeteries adhere to Church teachings.

“When people come to us for funeral and burial planning,” said Elson, “we can explain the Church teaching on things like cremation. Secular funeral homes won’t care about that.”

While the Church prefers the full physical body be present for the funeral Mass, each bishop can decide if cremated remains will be allowed for the funeral Mass. This practice is allowed in the Archdiocese of Indianapolis.

When it comes to burial, said Elson, “cremated remains should be treated as the full body would be treated, with the same reverence and respect.”

“The remains are not to be split up or spread, and you can’t take the remains home. They must be buried in a traditional in-ground grave or entombed in an above-ground crypt, niche or mausoleum,” he explained.

In accordance with burying the dead as a corporal act of mercy, said Elson, no Catholic will be denied burial in a Catholic cemetery.

“Priests serve as the liaison between the cemetery and families in need,” he explained.

An additional act of charity that Catholics can perform through Catholic cemeteries besides comforting the afflicted is pre-planning their burial needs.

“It’s really a form of responsible stewardship,” Elson noted.

He likens funeral and cemetery pre-planning to purchasing car insurance or setting aside retirement funds.

You may or may not have the opportunity to use car insurance or retirement money, Elson said, but you would be irresponsible if you didn’t have either just in case.

But death, he pointed out, is a certainty.

“Within 24 to 36 hours [of a loved one dying], someone has to make difficult decisions and a sizeable financial commitment without much time to think it out,” he explained.

“It’s a big emotional time, it’s confusing. That’s not the way to do it.”

Additionally, said Elson, funeral and cemetery costs can be large and unexpected.

But when you pre-plan and pre-pay, “your price is locked in,” he said. “That’s good stewardship. If [the real cost] is more expensive at the time of the burial, you don’t have to make up the difference.”

Elson sees Catholic cemeteries as a gift of the Church.

“[Catholic cemeteries are] an extension of our faith. They provide the continued presence and remembrance the life of a loved one, to show that that person lived, loved and was important.” †



Gravestones are adorned with Christmas wreaths at Holy Cross/St. Joseph Cemetery in Indianapolis in this file photo from 2005. The cemetery is one of seven Catholic cemeteries owned by the Archdiocese of Indianapolis.



Tim Elson

Archdiocese oversees cemeteries in central and southern Indiana

Following is a list of cemeteries operated by the Catholic Cemeteries Association of the Archdiocese of Indianapolis, their locations and Mass times.

Brownsburg

St. Malachy North Cemetery
56th Street and N. 267
Brownsburg, IN 46112
317-271-3123
• No Mass service available

St. Malachy West Cemetery
State Road 136
Brownsburg, IN 46112
317-271-3123
• No Mass service available

Indianapolis

Calvary and St. Joseph/Holy Cross Cemeteries
435 West Troy Ave.
Indianapolis, IN 46225
317-784-4439

- Third Wednesday each month—2 p.m.
- Memorial Day, All Souls Day and Veteran’s Day—call for schedule

Our Lady of Peace Cemetery
9001 Haverstick Road
Indianapolis, IN 46240
317-574-8898

- Third Thursday each month—2 p.m.
- Memorial Day, All Souls Day and Veteran’s Day—call for schedule

Terre Haute

Calvary and St. Joseph Cemeteries
4227 Wabash Ave.
Terre Haute, IN 47803
812-232-8404

- Memorial Day, Veteran’s Day—call for schedule †

Elections, marriage and confirmation texts among bishops’ fall agenda items

WASHINGTON (CNS)—Elections for a new president and vice president, a discussion and vote on a Spanish-language book of prayers at Mass, and a proposal to develop a statement on pornography are among the items awaiting the U.S. bishops when they gather in Baltimore for their annual fall assembly.

At their Nov. 11-14 meeting at the Baltimore Waterfront Marriott Hotel, the bishops also will hear a status report on their strategic/pastoral plan and vote on the final translations from the International Committee on English

in the Liturgy (ICEL) on liturgical practices regarding marriage and confirmation.

As is customary, Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, and Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, will address the assembly.

The bishops will elect the next president and vice president to lead the USCCB for the next three years from a slate of 10 candidates. Their term begins at the close of the meeting.

The candidates are: Archbishop Gregory M. Aymond of New Orleans; Archbishop Charles J. Chaput of Philadelphia; Bishop Blase J. Cupich of Spokane, Wash.; Cardinal Daniel N. DiNardo of Galveston-Houston; Archbishop Jose H. Gomez of Los Angeles; Archbishop Joseph E. Kurtz of Louisville, Ky., current USCCB vice president; Archbishop William E. Lori of Baltimore; Archbishop Dennis M. Schnurr of Cincinnati; Archbishop Allen H. Vigneron of Detroit; and Archbishop Thomas G. Wenski of Miami.

Under USCCB bylaws, a president will be elected from the full slate. The vice president will be chosen from the remaining nine candidates. If a candidate does not receive more than half of the votes cast on the first ballot, a second ballot will be cast. If a third round of voting is necessary, the ballot will include the names of the top two vote-getters from the second ballot.

The bishops will vote on accepting the “*Misal Romano*” from Mexico as the base text for the Spanish-language missal used in U.S. parishes. The bishops’ conference of Mexico received approval from the Vatican, or “*recognitio*,”

to use the text earlier this year. The U.S. version of the missal would be available by the end of 2014 or early 2015 under current USCCB plans.

Several adaptations in the missal also will be voted on by the bishops.

Other liturgical changes on which the bishops were expected to vote govern the celebration of marriage and confirmation.

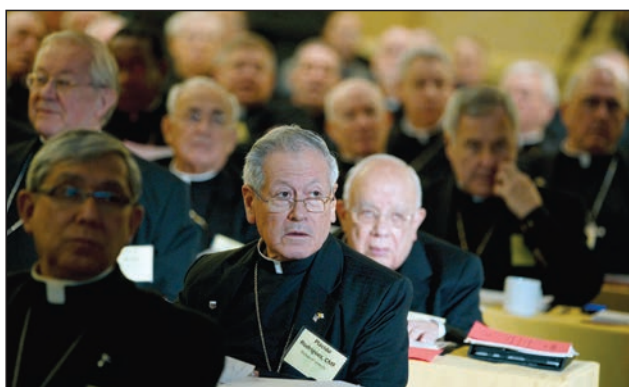
If adopted by the bishops, the order of celebrating marriage will be sent to the Vatican for “*recognitio*.” A second vote on four adaptations to the order also is planned.

The order of confirmation that will be considered is a retranslation from ICEL and would bring the order into accordance with the norms of “*Liturgiam Authenticam*” (“The Authentic Liturgy”), the 2001 document on liturgical translations from the Vatican’s Congregation for Divine Worship and the Sacraments.

The bishops also will vote for chairmen-elect of the committees on Canonical Affairs and Church Governance, Child and Youth Protection, Ecumenical and Interreligious Affairs, Evangelization and Catechesis, and International Justice and Peace. They serve as chairmen-elect for one year, then begin a three-year term as chairmen of their respective committees in November 2014.

A new chairman will be elected to head the Committee on Catholic Education and will begin his term at the conclusion of the meeting. He will succeed Bishop Joseph P. McFadden of Harrisburg, Pa., who died on May 2.

A vote on new members of the boards of the Catholic Legal Immigration Network Inc. and Catholic Relief Services also is on the agenda. †



Bishop Placido Rodriguez of Lubbock, Texas, center, and other U.S. bishops look toward a monitor for the outcome of their vote during their 2012 annual fall general assembly in Baltimore. Among actions to be taken by the bishops at this year’s assembly on Nov. 11-14 in Baltimore are votes on a new president and vice president, who both will serve three-year terms, and acceptance of a new Spanish-language missal for Mass.



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Editorial



CNS photo/Sam Lucero, The Compass

An American flag sits on a gravestone topped by an angel figure on Oct. 19 at Allouez Catholic Cemetery in Allouez, Wis. All Souls' Day, a day to remember all of the faithful departed, is on Nov. 2.

Death, judgment, heaven, hell

During November, the Church encourages us to think about the four last things: death, judgment, heaven and hell. It begins with the feasts of All Saints and All Souls, when we pray to and for those who have died, and the Mass readings at the end of the month are about the end of the world and our own end in this world.

The Christian view of death is that it is both an end and a beginning. As T.S. Eliot wrote, "In my end is my beginning." Death isn't the end of life, but there *is* a finality because we will be judged on what we did during that first phase of our life.

Doctors might argue about whether death comes when a person's heart stops beating or when his brain waves stop, but theologically it's when the soul leaves the body and no longer gives the body the functions that we call life.

St. Thérèse of Lisieux wrote, "Death is the separation of the soul from the body; that is all. I am not afraid of a separation which will unite me forever with God."

After death, the Church teaches that we will undergo two judgments: the particular judgment, which happens immediately after death, and the general judgment at the end of the world.

In the particular judgment, our soul will be presented before God and we will be judged on the use we have made of the talents God gave us and how we have conducted our lives with the help of God's grace.

The final or general judgment will take place after our souls are reunited to our bodies at the resurrection of the dead. In the 25th chapter of St. Matthew's Gospel, Jesus told us that he will judge us according to how well we fed the hungry, gave drink to the thirsty, clothed the naked, etc. It will display God's justice in condemning sinners and rewarding those who are saved.

After the final judgment, when our bodies are reunited with our souls, we will go either to heaven or to hell for all eternity.

Heaven is the state of being in which all are united in love with one another and with God, where those who, having attained salvation, are in glory with God and enjoy the beatific vision—knowledge of God as he is. It is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness.

In heaven, St. John tells us, we shall become like God himself because "we shall see him as he is" (1 Jn 3:2). Or as St. Athanasius wrote, "God became man so that man might become God."

The bliss of heaven will consist in what the Church calls two dimensions: the vertical dimension that is the vision and love of God, and the horizontal dimension that is the knowledge and love of all others in God. We will be reunited with our family and friends and with all the other saints.

Although everyone will experience perfect happiness in heaven, some people, because of their lives on Earth, will experience greater happiness than others will. They will have a greater capacity for happiness than others, depending upon their lives on Earth. This is why we shouldn't try to get into heaven by doing the bare minimum here on Earth.

That brings us to hell. Yes, the Church teaches us that there really is a hell, certainly the least palatable of all the Church's doctrines. It's a place of eternal damnation for those who use the freedom God has given to them to reject God's love. It's the state of persons who die in mortal sin, in a condition of self-alienation from God.

The essence of hell is final exclusion from communion with God because of one's own fault. The fires of hell are a metaphor for the pain of eternal separation from God, which must be the most horrifying pain of all.

And who is in hell? Only God knows the answer to that question. The Church has said infallibly, through the process of canonization, that certain people are in heaven, but it has never said that certain people are in hell.

—John F. Fink

Be Our Guest/Kimberly Baker

The words you use may save a life

In a society that generally advocates tolerance as a means of respect for all



people, we ironically see an increase in harsh criticism, cruel jokes and arbitrary judgments that violate people's dignity.

The media provide lurid and sensational coverage of crime, scandal and celebrity

gossip. The movie industry has been a powerful vehicle in shaping public opinion on religion and sexuality, alternately mocking or perverting these subjects for shock value and very rarely treating them with reverence.

Political discourse frequently involves personal attacks and denigrating remarks. Stories of cyberbullying as well as bullying incidents in schools have gained more attention in recent years, and we even hear of young people turning to suicide to escape the pain of cruel words.

Pope Francis has recently made several references to the subject of gossip and how wounding it is, highlighting instead the importance of using our words to bring unity. In a very simple and direct way, he says:

"Let each one ask him or herself today, 'Do I increase harmony in my family, in my parish, in my community or am I a gossip? Am I a cause of division or embarrassment?' ... Let us ask the Lord: Lord, grant that we may be more and more united, never to be instruments of division; enable us to commit ourselves, as the beautiful Franciscan prayer says, to sowing love where there is hatred; where there is injury, pardon; and union where there

is discord ..." (Pope Francis speaking at his weekly general audience in St. Peter's Square on Sept. 25.)

We know the power of words to build up or tear down another person. Words can contribute to a person seeing himself as worthless and unlovable, or can destroy a person's reputation.

But the power of words can also give a person hope in a difficult situation, or help someone see the dignity he possesses.

As Catholics, we bear the sign of Christ wherever we go, and we each represent his Church to the world. Our knowledge of the power of words can make us great messengers of the Gospel of Life.

There is much good we can do by using our words to bring healing, to build up, to give others hope, and to actively look for solutions to problems in whatever situation we find ourselves in. By doing so, we more effectively reflect the Church as a vehicle of God's love and mercy in the world.

By being an inviting presence, seeking unity and understanding with others, we can help open hearts and minds to the pro-life message about the dignity of each person.

When we use our words at the service of charity and truth, we enrich the life of the Church from within and give a positive, authentic witness to the rest of the world.

Let us move forward in humble hope, allowing God's grace to work through us in the course of everyday conversations and interactions.

On several levels, the words you use may save a life.

(Kimberly Baker is a staff assistant for the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more information on the bishops' pro-life activities, please visit www.usccb.org/prolife.) †

Letter to the Editor

'Defining' the challenges of comprehensive immigration reform

Comprehensive immigration reform legislation begins with understanding the word "comprehensive."

The word means: complete, inclusive, full, wide-ranging, broad, far reaching, across-the-board, thorough and all-embracing. What a powerful word! What a most challenging undertaking.

Then the process must look at the word "immigration." Immigration is: to come into a country of which one is not a native for permanent residence.

Why? What is going on in the country they are leaving? What is/are the cause(s) that make them want to seek residence in America versus remaining within their own native homeland, culture, language and way of life?

The "how to make it possible" must be grounded in responsibility, freedom, common good, and clear, just and caring policies from the sovereign nations receiving them. What a life-changing decision. What a challenging undertaking for both the immigrant and the sovereign nation.

Following the sequence of this reflection, we now look at the word "reform." The word means: improvement, reorganization, restructuring, modification, transformation, alteration, change, development, amendment.

How is this possible within a divided, monologue-oriented, partisan, chaotic, present-day collapsing American government which has made the constitution invalid and relative, and has removed itself from the principles, content and grounds of its foundational writers and intent?

And finally we look at "legislation": the exercise of the power and function of making laws and other rules having the force of authority by virtue of their promulgation by an official organ of state or other organization. What is the origin,

the reasoning, the content of the law and rules based upon? Is our present power worthy of being an authority on freedom, responsibility and good? Who has the intelligence to apply all of this?

Then, to end this contemplation: Humanity has been given the *Compendium of the Social Doctrine of the Church*, which gives us the wisdom, eternal reasoning, truths and principles to reflect the criteria for judgment and the directive for action.

I believe I can safely say very few, including our ordained leadership, have contemplated all of this in order to resolve the issue of bringing dignity to all peoples and nations.

The Church will be caringly aiding the immigrant and meeting their human needs, and has already provided the content for reflection. The resolve is not as easy, clear or matter of fact as those involved within it voice.

Let prudence, patience and providence guide this kingdom-coming decision. Let's not have another man-made, defective, detrimental regulation that does not benefit all.

Dr. Gary Taylor
Salem

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.

Church must continue embracing mission to see face of Christ in the poor

By John Shaughnessy

BLOOMINGTON—One of the striking lessons that Archbishop Joseph W. Tobin has learned in his first year as the leader of the archdiocese is the impact that poverty has on people in Indiana.

“Nearly 20 percent of the people of Indiana live in poverty, and most of them are women and children,” the archbishop noted during a talk he gave at a meeting of Catholic Charities staff members at St. John the Apostle Parish in Bloomington on Oct. 9.

“The number of people living in poverty in our archdiocese continues to increase. Two reports released [recently] in the state illustrate both the extent of the poverty problem in Indiana as well as the consequences of poverty.”

He cited one report from the Polis Center of Indiana University Purdue University Indianapolis that states that nearly 200,000 people in Marion County live in poverty, including nearly 33 percent of the children in the county.

The archbishop also referred to a report from the Indiana Department of Health that “the number of suicides in our state has increased slightly every year for several years.”

“These reports confirm why Catholic Charities is needed more than ever,” the archbishop said.

While his comments at the meeting were a combination of a “thank you” to the Catholic Charities workers and a pep talk for them, his words were also a call to Catholics across the archdiocese.

“We must invite people to re-think what they know about poverty, and how they imagine poverty—and connect our faith and our spiritual relationship with God to how we deal with others.”

“In Jesus, God identifies himself with those to whom service is given or refused. And our behavior to others is, in fact, behavior toward God. You have the privilege and the daily opportunity to encounter the very person of Jesus in those you serve. Seeing the face of Christ in the poor is not easy. This attitude must be nurtured through prayer and time with God.”

Catholic Charities workers in the archdiocese have lived that attitude, the archbishop said. In 2012, the archdiocesan agency served nearly 184,000 people, offering help that includes clothing, utility assistance, transitional housing, adoption assistance and refugee services.

Noting that there are times when Catholic Charities workers may feel overwhelmed and underappreciated, the archbishop told them they were “in good company,” citing their connection to two



‘You have the privilege and the daily opportunity to encounter the very person of Jesus in those you serve. Seeing the face of Christ in the poor is not easy. This attitude must be nurtured through prayer and time with God.’

—Archbishop Joseph W. Tobin

saints whose feast days are celebrated in October—St. Theodora Guérin and St. Francis of Assisi.

The archbishop noted the hardships that St. Theodora—the patroness of the archdiocese—faced when she first came to Indiana.

“We could also consider her one of the founders of Catholic Charities, at least being imbued with the spirit that keeps you going. The Sisters of Providence were teachers, but they also had the mission of caring for the sick who were poor.”

Referring to St. Francis, the archbishop noted, “He dedicated his life to serving the poor, to accompanying the poor. More than any other saint, Francis reminds us that being good stewards of God’s creation and caring for the least among us is a central part of the Catholic mission.”

That mission has also been embraced by Pope Francis, the archbishop said.

“In Pope Francis, we have a leader who has re-ignited the spirit of fighting poverty across the world. Pope Francis has spoken often about the need to build what he calls ‘a culture of encounter.’

“It’s an encounter that starts with Jesus, and leads us to reach out to those in need.” †

God gives us just what we need—ask Mother Teresa

By John Shaughnessy

BLOOMINGTON—With a laugh, Archbishop Joseph W. Tobin recalled the time when “a living saint”—Blessed Teresa of Calcutta—became angry with him.

It happened during his time as a pastor in Detroit, a time when he was also the chaplain for the sisters of the Missionaries of Charities—the order Mother Teresa had established—who were helping homeless women and children in that Michigan city.

“They needed a home,” the archbishop recalled at a meeting of the archdiocese’s Catholic Charities staff members at St. John the Apostle Parish in Bloomington on Oct. 9.

“Mother Teresa was nobody’s fool. She came to the city knowing there would be a fair amount of publicity, a Mass and probably a collection. The sisters invited me to come to the Mass, and I was happy to concelebrate. Everyone who was anyone was there. So after Mass, I gave up any hope of speaking with her.”

Yet his time came the next day when he received a phone call at the rectory, shortly after he had returned from fixing a toilet for a parish member who was blind. He was still in his coveralls when one of the sisters from India phoned, telling him Mother Teresa wanted to meet with him.



Blessed Teresa of Calcutta

The archbishop remembered responding, “You tell Mother I’m going to get cleaned up and put on my cassock, and I’ll be right over. The sister got back on the phone and said, ‘Mother says to come now.’”

So he did, still in his coveralls.

“What do you say to a living saint?” the archbishop said to the Catholic Charities group. “I was the pastor of a poor parish in the inner city so I asked her a pastor’s question, ‘Mother, how did you do

in the collection last night?’ She looked at me with a big smile. She said, ‘You know, Father, I knew before the Mass how much money I needed. I got exactly that amount. I didn’t get 10 cents more or 10 cents less.’

“My jaw dropped. I said, ‘Wow, Mother, that’s really something.’ She got angry. Isn’t that great? A living saint gets angry with you. She said, ‘No, Father, that’s not *something*. God never gives me too much—for fear that I’ll forget him. I get just what I need.’” †

Biotechnology must consider ethics, compassion, says Cardinal Turkson

DES MOINES, Iowa (CNS)—He came to engage in conversations about hunger.

Ghanaian Cardinal Peter Turkson, president of the Vatican’s Pontifical Council for Justice and Peace, came to Des Moines for the World Food Prize. He talked with scientists, researchers, policymakers and students. He also made time to talk with those who have concerns about genetically modified food and family farms.

To both groups, he brought the same message: They must engage in conversation and dialogue.

Cardinal Turkson delivered the keynote address at the World Food Prize’s Borlaug Dialogue luncheon on Oct. 16, which drew more than 900 people from more than 60 countries to Des Moines. Research must be done with ethics and a clear long-term vision that respects human dignity and strives for the common good, he said.

Praising Norman Borlaug, who founded the World Food Prize, Cardinal Turkson said the scientist left a rich legacy. The dialogue launched a yearlong

centennial observance of Borlaug’s birth. An American agronomist, humanitarian and Nobel laureate, he has been called “agriculture’s greatest spokesperson.”

Recently, there have been vocal concerns about a number of issues related to agriculture research and production to feed the world’s hungry.

Cardinal Turkson visited a group with such concerns, Occupy World Food Prize, and encouraged them to have conversation and dialogue with the people with whom they have differences.

He was warmly received at both presentations, receiving standing ovations from both groups.

“The Church promotes listening, dialogue, patience, respect for the other, sincerity and even willingness to review one’s own opinion,” Cardinal Turkson said at the Borlaug Dialogue. “The Church encourages, orients and enriches discussion and debate.”

This is particularly important when there are differing opinions, he said.

During his keynote address, Cardinal Turkson said he had never before

received so much mail regarding one event as he had for the World Food Prize’s Borlaug Dialogue, which influenced his decision to attend.

Cardinal Turkson expressed support for biotechnology when it is married to ethics, compassion, morality and prudence.

“In Catholic thought, ‘nature’ is neither sacred nor divine, neither to be feared or to be revered and left untouched,” he said. “Rather, it is a gift offered by the Creator to the human community to be entrusted to the intelligence and moral responsibility of men and women. Therefore, it is legitimate for humans with the correct attitude to intervene in nature and make modifications.”

Agricultural practices that respect human dignity and the common good would include environmental monitoring, regulations, universal access and transparency to consumers, he said, citing the Second Vatican Council document “*Gaudium et Spes*,” the Pastoral Constitution on the Church in the Modern World.

“It is hazardous—and ultimately absurd, indeed sinful—to employ biotechnology without the guidance of deeply responsible ethics,” he said.

He also warned of the consequences of denying the most impoverished segments of the population access to the technology.

“Fair ways must be found to share the fruits of research and ensure that developing countries have access to both natural resources and to innovations,” Cardinal Turkson said. “Otherwise, whole populations can be discriminated against, exploited and deprived of what they rightly should have a share in.”

He concluded the Borlaug Dialogue

with a call for conversation.

Cardinal Turkson said: “All sides of the controversy are using many of the same key phrases such as ‘overcoming hunger’ and ‘sustainable agriculture,’ thus it will only be by mutual and respectful listening, by a genuine desire to learn from the other, indeed from all the stakeholders, that the better and truly enduring sustainable solutions will be found.”

He participated in an interfaith prayer service to end world hunger during his visit to Des Moines.

The Rev. David Beckmann, president of Christian citizens’ anti-hunger lobby Bread for the World, said at the prayer service that progress has been made to end world hunger and work should continue.

“This is holy work,” he said. Rev. Beckmann is a 2010 laureate of the World Food Prize.

The purpose of the Borlaug Dialogue is to have open discussions about feeding hungry people now and feeding the 9 billion people expected to populate this world by 2050. The soaring growth in population presents challenges—a need to double the world’s current food supply with little increase in farmable land. Increasingly volatile weather patterns further add to the uncertainties.

“We are facing the single greatest challenge in all human history,” said Ambassador Ken Quinn, executive director of the World Food Prize Foundation. “Can we sustainably feed 9 billion people who will be on our planet in the year 2050? We have to do this basically on the land that’s available now for farming because the other option is that we cut down the forests and rainforests and try to grow food there.” †



‘Rather, it [nature] is a gift offered by the Creator to the human community to be entrusted to the intelligence and moral responsibility of men and women. Therefore, it is legitimate for humans with the correct attitude to intervene in nature and make modifications.’

—Ghanaian Cardinal Peter Turkson

Events Calendar

November 1-2

St. Augustine Home, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor, Christmas bazaar**, Fri. 10 a.m.-7 p.m., Sat. 10 a.m.-3 p.m. Information: 317-415-5767.

November 2

St. Roch Parish, 3600 S. Meridian St., Indianapolis. **Christmas bazaar**, 9 a.m.-4 p.m., crafts, Christmas ornaments. Information: 317-652-7131 or armcy@aol.com.

St. Malachy School, gym, 330 N. Green St., Brownsburg. **Christmas bazaar and craft show**, 9 a.m.-3 p.m., 30 vendors, gift baskets, food. Information: 317-852-3195.

St. Martin of Tours Parish, Sexton Hall, 1720 E. Harrison St., Martinsville. **Christmas holiday bazaar**, 9 a.m.-3 p.m., crafts, cookies by the pound, food. Information: 765-342-4504.

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., Indianapolis. **All class reunion**, school tours, 4:15 p.m., Mass, 5 p.m., dinner and program, Marriott East, 7202 E. 21st St. Information: 317-357-8352 or tom@littleflowerparish.org.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Maria Goretti Parish, 17104 Springmill Road, Westfield (Diocese of Lafayette, Ind.). **The Gabriel Project and 1st Choice for Women, Born to Run 5K run/walk**, 8:30 a.m., \$25 adults, \$15 students. Register the day of event. Information: jonschackmuth@live.com.

Holy Guardian Angels Church, 405 U.S. Highway 52, Cedar Grove. **First Saturday devotional prayer group**, Mass, exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Italian gala and social**, 5:30 p.m., \$25 per person. Information: 812-923-8817 or retreats@mountsaintfrancis.org.

November 2-3

St. John the Baptist Parish, 25743 State Route 1, Guilford. **23rd Annual craft show and chicken dinner**, Sat. crafts, homemade soup, sandwiches, 9 a.m.-4 p.m., Sun. chicken dinner, 11 a.m.-5 p.m. Information: 812-576-4302 or stjohnndover.org.

November 6

Columbus Bar, 322 Fourth St., Columbus. **Theology on Tap**, "Literally or Literarily: How do Catholics interpret the Bible?" 6:30 p.m. socialize, 7:30 p.m. presentation. Information: 812-379-9353, ext. 241 or tracanelli_stb@yahoo.com.

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. 6:30 p.m. Information: 317-370-1189.

November 7

St. Vincent Hospice, 8650 Payne Road, Indianapolis. **Caring for the chronically ill**, St. Vincent Hospice and Office of Family Ministries Health Ministry, 8 a.m.-3:30 p.m., \$25 per person, includes lunch. Information: 317-236-1475 or jlebeau@archindy.org.

November 8-9

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, (Diocese of Lafayette, Ind.). **Healing Hidden Hurts, post abortion healing seminar and training**, Fri. seminar, 7-8:30 p.m., no charge, Sat. facilitator training, \$108 per person, 9 a.m.-6 p.m.

Information: 317-297-7578 or Debbie@healinghiddenhurts.org.

November 9

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

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus Council #14449, A Knight in New Orleans, Cajun/Creole dinner to benefit Pro-Life Causes**, 5:30 p.m., \$25 per person advance or \$30 per person at the door. Information: 317-219-5903 or nobulsvilman@comcast.net.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas bazaar**, vendors, gift baskets, lunch, 9 a.m.-3 p.m.

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **The Grape Arbor Dance**, 6-11 p.m., \$7 per person or \$17 with dinner, children under 16 no charge. Information: 317-632-0619 or slovenianindy@gmail.com.

St. Paul Hermitage, chapel, 501 N. 17th Ave., Beech Grove. **Sisters of St. Benedict, Celebration of Light**, Memorial Mass, 5 p.m., following Mass until 7:30 p.m., walk the grounds lined with luminaries and enjoy cookies and cider. Information: 317-787-3287.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Christmas bazaar**, decorations, crafts, baked goods, chili lunch available, 8 a.m.-3 p.m. Information: 317-745-4284.

November 9-10

Knights of Columbus, 1305 N. Delaware St., Indianapolis. **Catholic Charities Indianapolis Refugee and Immigrant Services Garage Sale**, 10 a.m.-4 p.m. Information: 317-236-1445 or rnewport@archindy.org.

November 10

St. Monica School, 6131 N. Michigan Road, Indianapolis. **School open house**, 9 a.m.-1 p.m. Information: 317-255-7153.

St. Michael Parish, 11400 Farmers Lane NE, Greenville. **Spaghetti dinner and Christmas bazaar**, 11 a.m.-3 p.m., adults \$8 per person, children ages 4-11 \$4. Information: 812-364-6646 or saintmichaelschurch.net.

Oldenburg Academy of the Immaculate Conception, 1 Twister Circle, Oldenburg. **Open house**, 1-3 p.m. Information: 812-933-0737, ext. 244 or kwessling@oldenburgacademy.org.

November 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Mass for deceased members**, 11 a.m., meeting 12:30 p.m. Information: 317-885-5098.

November 14

St. Mark the Evangelist Parish, Media Center, 541 Edgewood Ave., Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

Cinemark Movies 8, 1848 E. Stop 13 Road, Indianapolis. **Comunita Cenacolo Region 4, "The Triumph," private movie screening**, 7 p.m., \$20 per person prior to the movie, no tickets sold at the door. Information: 317-727-1167 or marywilltriumph2013@yahoo.com.

November 16

St. Joan of Arc Parish, Doyle Hall, 4217 Central Ave., Indianapolis. **How to build better relationships**, Dr. Ray Guarendi, author and radio and TV host on EWTN, presenter, 10 a.m., \$15 per person, \$25 per couple includes lunch. Information: 317-225-8902, 317-283-5508 or carolewill@hotmail.com.

Father Louis Gootee Council Knight of Columbus, 7225 Southeastern Ave., Indianapolis. **3rd Annual SIP for Scholarships**, 6-8 p.m., \$10 per person, must be 21. Information: 317-460-8488 or council13105@indianakofc.org.



Submitter photo by David Scott

Light of Christ

Special Religious Education (SPRED) members participated in an artistic retreat led by Katie Sahn at the Benedict Inn in Beech Grove on Aug. 10. Participants created paintings depicting the light of Christ in their lives. The results are shown above in the shape of a cross. The photo was taken by SPRED participant Dave Scott.

Mozart's Requiem to be sung at All Souls Day Mass on Nov. 2

The famous classical music composer Wolfgang Amadeus Mozart was composing his *Requiem Mass in D minor* when he died in 1791 in Vienna, Austria.

It has been a favorite of classical music devotees ever since.

At 11 a.m. on Nov. 2, a choir and soloists accompanied by an orchestra will perform the *Requiem* during a celebration of the traditional Latin Mass at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis.

The traditional Latin Mass was the form of the Mass celebrated at the time Mozart composed his *Requiem*. A Requiem Mass before the implementation of the reforms of the Second Vatican Council was a funeral Mass or a later memorial Mass for a deceased person.

Such a Mass was also traditionally celebrated on Nov. 2, All Souls Day.

The Mass on Nov. 2 at Holy Rosary is open to the public. For more information, call the parish at 317-636-4478. †

Mass, dinner to honor homeless veterans will be held on Nov. 9

A Mass honoring homeless veterans will be celebrated at the Knights of Columbus at 4332 N. German Church Road in Indianapolis at 5 p.m. on Nov. 9.

Mayor Greg Ballard of Indianapolis and Mayor Dean Jessup of Lawrence are scheduled to attend to honor the lives and service of the 25 homeless veterans who will be attending the Mass. The veterans receive assistance through the Indiana Department of Veterans' Affairs.

Also to honor the veterans, Boy Scouts will present the colors and perform a musical tribute.

A full Thanksgiving dinner for all in attendance will follow the Mass. A goodwill offering will be available to support ministries for the homeless veterans.

For those who wish to attend the dinner, call Holly or Bob Blagburn at 317-335-1177 or 317-965-8781 to RSVP. †

Sisters of St. Francis of Perpetual Adoration to celebrate 150th jubilee on Nov. 3 with Mass, reception in Lafayette

The Sisters of St. Francis of Perpetual Adoration invite the public to join them as they celebrate their 150th jubilee at 2 p.m. on Nov. 3 at St. Boniface Church, 318 N. 9th St., Lafayette, in the Diocese of Lafayette.

The Mass will be celebrated by Bishop Timothy Doherty of Lafayette, followed by a reception in the school gym.

The sisters have ministered at various hospitals in the Archdiocese of Indianapolis, including at the former St. Anthony Hospital

in Terre Haute, the former St. Edward Hospital in New Albany, Franciscan St. Francis Health in Beech Grove/Indianapolis, and Franciscan St. Francis Health in Mooresville.

Everyone is invited to join the sisters in thanking God for 150 years of service to the Church in perpetual adoration and works of mercy.

For more information, e-mail ssfpajubilee@gmail.com. †

Super Bowl raffle to benefit Mother Theodore Catholic Academies is Dec. 4

This year marks the final year for a Super Bowl raffle to raise funds benefiting the children of Mother Theodore Catholic Academies (MTCA) and their participation in extracurricular activities.

In 2009, Bill Polian, former general manager of the Indianapolis Colts and a former MTCA board member, proposed to donate Super Bowl tickets for five years to help fund and promote extracurricular programming.

At that time, there were no sports or other extracurricular programs offered at MTCA, which consists of four archdiocesan elementary schools and one preschool in Indianapolis' inner-city.

Thanks in part to the Super Bowl raffle, MTCA now has three teams participating in

Catholic Youth Organization (CYO) football, as well as extracurricular opportunities for chess, choir and kickball.

The raffle's grand prize includes four Super Bowl tickets and a \$5,000 cash award. Other prizes include an 11-game "Fan Choice Package" for two donated by the Indiana Pacers, and a \$1,000 cash prize.

Tickets are \$200 each and can be purchased by contacting Rose Springman at 317-236-7324, or by e-mailing her at rspringman@archindy.org.

The raffle drawing will take place on Dec. 4. Winners will be notified by phone, and results will be posted the next day at <http://www.archindy.org/mtca/superbowl.html>. †

Growing Hispanic presence in U.S. Church seen as blessing, challenge

ST. AUGUSTINE, Fla. (CNS)—The fact that Spanish-speaking and Latino Catholics are fast becoming a major segment—already about one-third—of the Catholic population in the U.S. wasn't lost on a range of Catholic Hispanic leadership gathered on Oct. 17-20 for a regional encounter.

"This growth is a blessing, but also it comes with a lot of challenges. We need to find a way to integrate the Hispanic community in fullness into the life of the Church in the United States," said Gustavo Valdez, a director of Hispanic ministry for the Diocese of Charleston, S.C., which encompasses the entire state of South Carolina.



Mar Munoz-Visoso

"We see the problem that the Hispanic community is growing in its own way and the Anglo community is trying to maintain parishes in the U.S., but we may not have that communion of communities, and sometimes we are trying to assimilate each other," Valdez said.

Valdez was among more than 150 leaders in Hispanic ministry who met in St. Augustine to share their pastoral and communications strategies—including many social media and Internet-based tools—and to take up the challenge to help

step up the pace and effectiveness of Hispanic Church leadership across the country.

The event was the 17th Southeast regional "encuentro" or encounter for Hispanic ministry hosted by the Miami-based SEPI—Southeast Pastoral Institute, or *Instituto Pastoral del Sureste*.

"We are universal and that means we have to work in a way that we can live together as a Christian community, as a Catholic community and accept each other as God's gift. We compliment and enrich each other and only when we are together can we help the Church to grow," said Valdez, reflecting on the issue of integrating Anglo and Latino U.S. Catholics.

He made the comments in an interview with *The Florida Catholic*, the newspaper of the Miami Archdiocese and other Florida dioceses.

The Southeast Pastoral Institute was created by the U.S. bishops to help nurture ministry initiatives and educational programming in support of Hispanic Church life in nine U.S. states.

The encounter began with an opening outdoor Mass celebrated by St. Augustine Bishop Felipe J. Estevez and Orlando Bishop John G. Noonan at the historic Shrine of Our Lady of La Leche, where historians believe Spanish explorers celebrated the first Mass on what later became the continental U.S.

Participants also heard from a range of speakers that included

Mar Munoz-Visoso, executive director of the Secretariat for Cultural Diversity in the Church of the U.S. Conference of Catholic Bishops (USCCB).

"We have a sizable group of leaders here all committed to the new evangelization, and we had very good discussions that they need to grow and be ministers for the entire Church in the different ministries, religious education, liturgy offices and to promote vocations to the Church," Munoz-Visoso told *The Florida Catholic*.

She asked participants to go home and do an inventory of what kind of knowledge, attitudes and skills they need to be "good agents of the new evangelization and to be good missionary disciples."

"Because a poorly educated leadership is a poor leadership and so we need to prepare ourselves to be servants in the Church. We need to form and educate ourselves with a lot of prayer, training, certification programs and also to identify among ourselves who can make a good leader in our Latino communities and more broadly," Munoz-Visoso said.

Munoz-Visoso, who is a native of Spain and a past assistant director of media relations at USCCB, said the Southeast Latino communities in Florida especially are already accustomed to a very diverse Hispanic Catholic presence.

She said other states, such as the Carolinas, that are not historically Catholic areas have been undergoing a kind of "Catholicization" in large part because of the growing presence of

Latino immigrants.

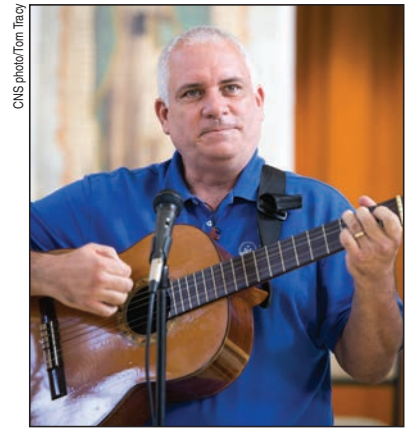
Cristina LeBlanc, director of Hispanic ministry for the Diocese of Lafayette, La., which saw a steep increase in the number of Central American workers following Hurricane Katrina as well as South Americans displaced by social unrest in places such as Venezuela, said something as simple as text messaging on mobile phones has helped connect the Church to Catholic Latinos.

"We have had a much larger challenge to reach out and be able to keep people united in our faith because as we well know there are other religions present," LeBlanc said. "We have a diversity of cultures within the Hispanic community, but SEPI trains us to reach out to those different communities with different levels of education, for example."

Eva Gonzalez, Hispanic ministry director for the Archdiocese of Louisville, Ky., said the event was her first experience with a Southeast Pastoral Institute *encuentro*, and that she was exchanging information with colleagues from neighboring states and dioceses.

"We are sharing and that helps to empower our faith by working in collaboration to accomplish greater things," Gonzalez said, adding that strong *quinceanera* preparation retreats and marriage preparation in Spanish are part of the local pastoral plan for Hispanics.

Gonzalez said the University of Notre Dame's forthcoming implementation of affordable distance learning and



Deacon Juan Carlos Pagan, a program coordinator in Hispanic ministry for the Diocese of Lafayette, La., leads the music at an Oct. 19 session during an *encuentro* in St. Augustine, Fla. About 150 Hispanic ministry leaders attended the Oct 17-20 event, representing 16 dioceses and 17 nationalities from throughout the southeast.

religious education programming in Spanish will help foster Hispanic leadership preparedness of catechesis.

On hand to talk about the pilot Spanish-language launch of Notre Dame's Satellite Theological Education Program, or STEP, for ministry formation was Esther Terry, coordinator of what is being called Camino at the Institute for Church Life at Notre Dame.

"We have a number of professors who care about Hispanic ministry and pastoral theology, and the idea is to have an impact on the Church at large and at the parish level by working with catechist formation, schools—a total of seven new courses specially created in Spanish," Terry said. †

The SS. Peter and Paul Cathedral Parish Presents:

Basket Bingo Night



When: Saturday, November 2, 2013 License #132679
6pm to 11pm
Where: Knights of Columbus, 1305 N. Delaware Street, Indianapolis, 46202

Schedule of Events:

- 6:00pm—Doors Open
- 6:30pm—Buffet Dinner with Pizza from Marcos and Salad Begins
- 7:15pm—Bingo Play Begins



The night includes 10 games of Bingo

- Raffle Prizes
- Heads and Tails
- 50/50 Cash Raffle



Basket Bingo Registration Form

Main Contact Person:
Name: _____
Address _____
City, Zip Code _____
Phone Number: (____) _____ - _____
E-mail Address: _____
Number of Players in Party _____
Name of Table (optional) _____

\$25 per person
\$200 per team/table

Checks payable to: SS. Peter and Paul Cathedral

Entry Fee Includes:
One Set of Bingo Cards,
Daubers, Buffet Dinner,
Snacks



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JOURNEY

continued from page 1

"I just needed some time to breathe," says Tully, a member of St. Matthew the Apostle Parish in Indianapolis.

She caught her breath and much more during the 17 days she walked the path that eventually leads to the shrine of St. James at Santiago de Compostela in Spain.

"I experienced so much more than I ever expected. I am not an experienced backpacker, but I did train over a period of six months to prepare myself physically. It was more difficult than I expected, but I never felt like I was going to fail.

"The Camino has a mysterious pull of encouragement. You are known as a 'pilgrim,' and you are traveling with fellow pilgrims literally from all over the world. It was a time of prayer, restoration and sometimes exhaustion."

It was also a time when she was inspired by the faith of others. She especially remembers a French woman in her 70s who struggled to walk along the rocky and hilly terrain of the route. Still, the woman told Tully that she was determined to reach Santiago no matter how long it took her.

"She just had a sense of purpose," Tully notes. "For some, it was burdensome, but they were filled with a joyful spirit in spite of blisters, soreness and worse injuries. Even in the face of hardship, they persevered. I witnessed their faith, their prayer."

She also experienced a change in her own prayer life.

"It restored my confidence that I could talk to God," says Tully, an employee of the archdiocese. "I carried a prayer list with me every day—for family, friends, people in the archdiocese. If I was having a difficult day, I'd think of my prayer list in my backpack. That was a really important part of my journey."

She traveled 170 miles of the Camino before she had to return to Indianapolis. She plans to complete the path someday. Until then, she will continue to carry the experience with her.

"It is still living and transforming me. Your true companion on the Camino is a quiet presence—the presence of the Earth, God and the awareness of those who traveled the same road before you."

There is also the awareness within her.

"I went to seek him, found him and realized he was not gone to begin with," Tully says. "I really feel the whole trip was a gift. It was more than I ever expected, and it was fun, too. And I felt really good I could do it. It was a growth experience. I didn't expect to feel that at 60. Maybe it was God's birthday present to me."

'God was right there in our midst'

It would have been easy for Cathy Lamperski Dearing to take for granted the gift her parents had given her.

But two scenes in the past two months reminded her of the special legacy that marks her life.

The first scene is from the current blockbuster movie, *Gravity*.



Meredith Brown, right, credits her entry into the Catholic Church to Father Rick Ginther, pastor of St. Patrick Parish and St. Margaret Mary Parish, both in Terre Haute. Also in the photo is Meredith's husband, Aaron Brown.

The second scene is a real-life one, a moment she shared with her father when he was dying.

As she watched *Gravity*, Dearing was struck by two lines in the movie. An astronaut who was struggling to stay alive in space said, "I've never said a prayer in my life. Nobody ever taught me how."

When she heard those words, Dearing thought of the two people who taught her to pray—her parents, Ed and Katie Lamperski.

"They taught me by the example of their own praying," says Dearing, a member of St. Barnabas Parish in Indianapolis. "There were seven of us kids, and they made prayer a central part of our lives. It really rooted us. My prayer life and my Catholic faith are at the center of my life."

That foundation from a couple that had been married for more than 62 years received one more boost of support during the time Dearing's dad was hospitalized after suffering two strokes two months ago.

"One day, an [extraordinary] minister [of holy Communion] from Our Lady of the Greenwood Parish came to visit," Dearing recalls. "She prayed with us. Dad was aware and attentive, but had limited speech as a result of the strokes. However, as the minister was about to leave, my dad prayed the entire 'Our Father'—not reciting it, but praying it deliberately, prayerfully, directly to God.

"He prayed from his heart and into the heart of God. God's presence was so heavily felt in that moment. God was right there in our midst. I will never forget that experience."

Her father died four weeks later on Aug. 26, but the memory of the experience has stayed with her and deepened her faith.

"While the 'Our Father' is recited communally at Mass, I find it is said much too fast, so I rarely can keep up," she says. "I sometimes purposely slow down so I can pray it the way my Dad did that day."

An unexpected journey

Meredith Brown describes herself as "one of those people who absolutely refused to go to church."

She offered that self-description after a period of trying different churches, and never finding one that connected with her.

So the thought of attending Mass at St. Patrick Church in Terre Haute with her husband, Aaron, a cradle Catholic, didn't appeal to her, especially since she had the impression of priests as being unapproachable—the kind of people "you didn't see outside of church and you didn't talk to."

Her expectations couldn't have been much lower when they came to Mass one Sunday.

"We went to St. Pat's and before Mass, Father Rick [Ginther, the pastor] is out talking to people and greeting people," Brown recalls. "That blew me away. And during the homilies, he doesn't stand back. He engages the people."

Intrigued, Brown kept coming to Mass. She started to think she had found a home. She started to embrace a faith.

"We met with Father Rick about becoming a part of the Church," she says. "I told him about my other experiences with churches. He took me as I was. It was what I had hoped for, but didn't expect."

After becoming a Catholic, she began a faith journey to help others learn about Christ and develop a deeper relationship with him.

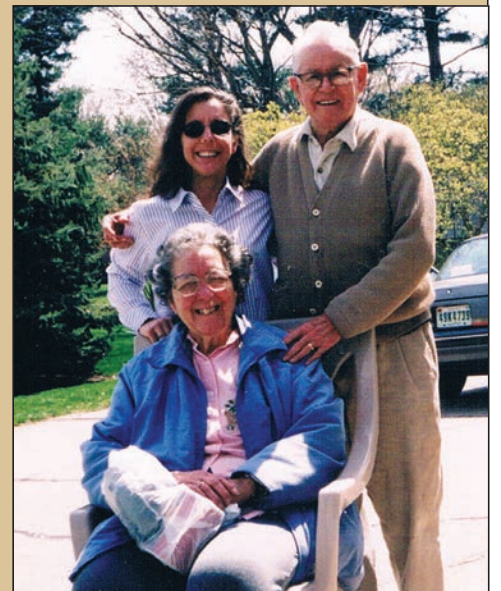
"I'm now a catechist, teaching kids," she says. "I love it. I absolutely love it. I teach first grade. We're working on 'The Lord's Prayer.' I have kids who come up to me in the middle of church who want to recite it to me.

"I also became the director of the Catholic Adult Fellowship program. I talked to Father Rick before I accepted it. He told me I was very capable of doing it. He's always been very supportive of me in my journey of faith."

It's a journey that has led her to a place she never expected.

"I'm a completely different person," she says. "I have never been happier. I attribute that to my faith and finding the Church that's right for me."

(More stories will be shared in a future issue of *The Criterion*.) †



In this family snapshot, Cathy Lamperski Dearing shares a smile with her parents, Ed and Katie Lamperski.

Did the Kennedy assassination affect your life of faith?

Later this month, on Nov. 22, our nation will mark the 50th anniversary of the assassination of President John F. Kennedy.

Many people can still recall, a half



President John F. Kennedy

century later, where they were when they heard about the shooting in Dallas and how Kennedy's death affected them.

Kennedy's life had special meaning for many Catholics

because he was the first Catholic to become president in U.S. history. (He's still the only one.)

As the anniversary of the assassination approaches, *The Criterion* invites readers whose lives of faith were affected by Kennedy's death to share their experiences.

They could include special Masses attended to honor the deceased president, experiencing Kennedy's death as a student in Catholic schools or how the assassination moved people to prayer.

Please share them with reporter Sean Gallagher by e-mail at sgallagher@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. †

What was in the news on Nov. 1, 1963? The latest news from Rome about the council, and the involvement of America's bishops

(Editor's note: On Oct. 31, 1963, a gas explosion at the Indiana State Fairgrounds Coliseum killed 74 people in the largest disaster in Indianapolis history. Because that week's issue of *The Criterion* had already been printed, coverage of the event, including the ministry of priests and religious sisters who responded to the tragedy, appeared in the Nov. 8 issue. Check this column next week to see how we covered the disaster.)

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. 1, 1963, issue of *The Criterion*:

• Bulletin

"At press time Thursday morning, the Associated Press carried reports that the council Fathers have adopted the

view that the Church's bishops as a whole, and by divine right, possess in union with the pope 'full and supreme power over the universal Church,' but that the pope retains his primacy. The press also stated that the council Fathers approved in principle the revival of permanent deacons, but did not go into the question of whether the deacons might be married."

- Late pontiff's anniversary marked by historic address
- U.S. bishops at council: Request racial equality, Church-State positions

"VATICAN CITY—America's bishops provided the highlights of the fourth week of the ecumenical council's second session by calling for council statements denouncing racial discrimination and clarifying Church-State relations. ... Bishop Victor J. Reed of Oklahoma City and Tulsa reported that the U.S. bishops did not like the phrase 'regrettable separation' of Church and State that was in the council document under discussion. He said the experience of the bishops in the U.S. where Church and State are

separated 'has been very good.' Bishop Robert E. Tracy of Baton Rouge, La., said the council should make it clear that racial discrimination cannot be 'reconciled with the truth ... that God creates all men equal in rights and dignity.'"

- Plan would speed up work of the council
- Anti-racism stand taken by UN unit
- Departure ceremonies slated at St. Meinrad
- Council tidbits: Red light indicates when pope's watching
- Council progress toward ecumenism
- Fields loaded questions: Quick-witted Fr. Gustave Weigel is council's press corps favorite
- Editor comments from Rome: Council session is bogging down in morass of long-winded oratory
- Negro protest campaign is not a 'revolution'
- North Vietnam bishops excluded from council
- Permanent diaconate needed, prelate says

(Read all of these stories from our Nov. 1, 1963, issue by logging on to our archives at www.CriterionOnline.com.) †

Missionaries plant Catholicism in Mongolia, but challenges remain

PERTH, Australia (CNS)—When Bishop Wenceslao Padilla arrived in Mongolia with two other missionary priests in 1992, there were no Catholics in the Central Asian country.

His mission was much like that of the early Apostles: to take Catholicism to a land that had not yet encountered it.

Twenty-one years later, there are more than 900 Catholics in Mongolia, 71 religious priests and sisters from 12 congregations, four Catholic parishes and a 600-seat cathedral in the capital, Ulan Bator.

In a recent interview while visiting Perth, Bishop Padilla said he found the progress of the Catholic Church in the former communist nation astounding, but that challenges remained.

He told *The Record*, newspaper of the Archdiocese of Perth, that while he was pleased with the gradual spread of Catholicism, the Mongolian Church remains very much in its infancy.

“When I see the people who have joined the Catholic faith, I am really very happy,” he said.

“But there is a pinch of sadness, too, because, of the 900 converted Mongolian brothers and sisters, around 19 or 20 percent are already leaving the Church. The nomadic mentality is still very active in the Mongolian life.”

Reversing that trend is a major challenge, he said, noting that other important issues also require attention. Among them is the government’s recently adjusted quota system for foreign missionaries.

Previously, for every 40 foreign missionaries working for the Church, 60 locals were required to be employed. But the quota has increased.

“Now, for every 25 foreign missionaries, you have to employ 75 Mongolian locals, but we cannot have any more local workers. We don’t have the money to pay salaries,” Bishop Padilla said.

The unexpected change caught the Mongolian Church off guard.

“We are around 16 missionaries over the quota, so either we have to send the 16 away or to increase our workers by another 66, added to the 200 Mongolians we already have,” Bishop Padilla explained.

While negotiations with the government have given the Church time to amend the imbalance, Bishop Padilla said Catholicism in Mongolia remains under constant threat.

“The government is trying to tell us that we are not to teach religion in our schools. If we teach religion, it should be in the Church premises,” he said.

Even so, the missionary team opened the first Catholic elementary school in September 2012, and has 85 children in its kindergarten class and another 60 on a waiting list. To the bishop, that is a hopeful sign.

Establishing Catholicism in Mongolia was the last thing the Philippines-born bishop expected to be doing in ministry. After his ordination for the Congregation of the Immaculate Heart of Mary in 1976, his first assignment was as a parish priest in Taiwan. After five years, he was named regional superior for the order there for another six years.

After the collapse of communism in 1989, Mongolia began to establish diplomatic relations with countries



Bishop Wenceslao Padilla confirms a boy at Good Shepherd Catholic Parish in Ulan Bator, Mongolia, in 2008. In 1992, there were no Catholics in the Central Asian country. Under Bishop Padilla, the Catholic population has grown to 900.

worldwide, including Vatican City.

That led Blessed John Paul II to ask the congregation to lead the missionary work in Mongolia. Bishop Padilla, then a priest, volunteered when the order appealed for priests to initiate the effort. The bishop said he was inspired largely by the example of his father, who died shortly before the mission in Mongolia began.

“He had been a religious educator and a catechist for 36 years,” Bishop Padilla recalled. “He was doing missionary work in the mountain provinces of the Philippines. I owe him a lot and also my mother, who is still alive. She is 97 years old.”

The three priests chosen to minister in Mongolia started with nothing. Mass was celebrated in parlors and living rooms in apartments they rented. As the number of Catholics grew, seven times they moved to larger venues. In 2003, the Cathedral of Sts. Peter and Paul was dedicated.

Mass also is celebrated in four parishes and five other locations in Ulan Bator.

The Mongolian capital has undergone a major transformation since the mission began. Today, the city has high-rise buildings and a growing market-based economy, he said.

While some foreigners still call Mongolia “the hardship country,” Bishop Padilla said living

conditions are improving and the number of homeless children is declining.

“But we still have people who are very poor,” he added.

Remnants of the communist regime remain in the minds of some people, particularly government officials, Bishop Padilla said.

“They don’t like religions to operate. They think we are the opium of the people. But it’s getting less and less because many of these government officials now are young people who have been educated in Europe or democratic countries,” he said.

About 80 percent of Mongolia’s population of 2.8 million practices Buddhism. In addition, some 200 Protestant denominations are reaching out to people who may never have encountered any organized religion before.

But Catholicism is making steady progress, and Bishop Padilla said he feels fulfilled with the work being done, especially through two centers for orphaned children. He expects the efforts will change the nation for the better.

“I would like to change the mentality of the people from nomadic to a sedentary form, which is civilization,” he said. “That means a lot of education has to be inculcated in the minds of the people, starting from the lowest levels of education to the highest levels.” †

EWTN files second lawsuit against HHS mandate; Alabama is co-plaintiff

MOBILE, Ala. (CNS)—The Eternal Word Television Network (EWTN), joined by the state of Alabama, has filed another lawsuit challenging the federal mandate requiring most employers to provide coverage of contraceptives, sterilizations and some abortion-inducing drugs free of charge in their health insurance plans.

The suit was filed on Oct. 28 in the U.S. District Court for the Southern District of Alabama in Mobile.

Last March, a U.S. District Court judge dismissed the Irondale-based television network’s lawsuit against the U.S. Department of Health and Human Services (HHS) mandate, which is part of the Affordable Care Act.

Judge Sharon Lovelace Blackburn, of the U.S. District Court for the Northern District of Alabama in Birmingham, said in her March 25 ruling

that EWTN had sufficient standing to file the suit because of the “real prospect” the global network could be harmed by “a concrete regulatory mandate.”

However, she held the suit was not ripe for judicial review and she did not want to issue a final ruling because proposed rules governing the mandate had not yet been finalized. “At that point, if EWTN still has objections, it may then file suit,” she said.

Final rules were issued by HHS on June 28. EWTN and many other Catholic and religious employers said they still do not go far enough to accommodate their moral objections to complying with the mandate.

“EWTN has no other option but to continue our legal challenge,” said Michael P. Warsaw, the network’s chairman and CEO.

The final rules do “nothing to address the serious issues of conscience

and religious freedom” that EWTN, the U.S. Catholic bishops and many other religious institutions have raised since the mandate was first issued in January 2012, he said in a statement.

“The government has decided that EWTN is apparently not religious enough to be exempt from the rule,” added Warsaw. “It has still placed us in a situation where we are forced to offer contraception, sterilization, and abortion-inducing drugs as part of our employee health plan or to offer our employees and their families no insurance at all.

“Neither of these options is acceptable. The mission of EWTN is not negotiable,” he said.

Alabama Attorney General Luther Strange, who is representing the state as co-plaintiff in the suit, called it “unconscionable” that the federal government requires most religious employers to provide coverage to which they are morally opposed.

“The freedom of religion, and to believe as one sees fit, is our ‘first freedom’ under the U.S. Constitution,” Strange said in a statement. “The people of Alabama have recognized the importance of this freedom, and have enshrined it in their constitution as well. Alabama law does not allow anyone to be forced to offer a product that is against his or her religious beliefs or conscience.”

The final rules include an exemption for some religious employers that fit the criterion for a nonprofit organization as specified by certain sections of the federal Internal Revenue Code, namely those referring to

“churches, their integrated auxiliaries, and conventions or associations of churches, as well as to the exclusively religious activities of any religious order.”

For religious employers who are not exempt under this criterion, HHS has provided an accommodation by which those employers can provide contraceptive coverage through a third-party administrator who must ensure that payments for contraceptive services come from outside the objecting organization’s premiums.

For self-insuring institutions, a third-party administrator would provide or arrange the services, paid for through reductions in federally facilitated-exchange user fees associated with their health insurance provider.

The mandate does not include a conscience clause for employers who object to such coverage on moral grounds.

The final rules issued this June extended the deadline for nonexempt religious employers to implement the mandate, setting it for Jan. 1, 2014. If those employers do not comply, they will face IRS fines.

The EWTN and Alabama lawsuit was filed by the Becket Fund for Religious Liberty on behalf of the two entities.

According to the Becket Fund, more than 70 lawsuits challenging the HHS mandate have been filed against the government. Plaintiffs include Catholic colleges, dioceses and other entities, as well as individual employers. †



‘The government has decided that EWTN is apparently not religious enough to be exempt from the rule. It has still placed us in a situation where we are forced to offer contraception, sterilization, and abortion-inducing drugs as part of our employee health plan or to offer our employees and their families no insurance at all. Neither of these options is acceptable.’

—Michael P. Warsaw, EWTN chairman and CEO

Church's mission is to 'manifest the deeds of Jesus,' says cardinal

IRVING, Texas (CNS)—The mission of the Catholic Church will continue to be centered on Christ, and Catholics must open up their hearts, receive a "spiritual pacemaker" from the Holy Spirit and be more like the "good Samaritan" to carry out God's will, Honduran Cardinal Oscar Rodriguez Maradiaga told attendees at a ministry conference on Oct. 25.

Cardinal Rodriguez, the archbishop of Tegucigalpa, was the keynote speaker for the seventh annual University of Dallas Ministry Council, co-sponsored by the Dallas and Fort Worth dioceses and the University of Dallas in Irving.

He is the chairman of the Council of Cardinals that is advising Pope Francis on the reform of the Roman Curia. The international group has been informally dubbed the "Group of Eight" or "G-8."

Addressing more than 3,000 people who attended his talk, Cardinal Rodriguez discussed the importance of the Second Vatican Council as a guide for the future; Pope Francis' impact



Cardinal Oscar Rodriguez Maradiaga

on not only the Church, but on secular society as well; the Church's hierarchy and the importance of the laity; the Church's mission to the poor and the marginalized; and the economic inequities to global citizens because of the concentration of wealth among a few.

At a news conference, the cardinal said that Pope Francis

continues to show what he would like for the world to see of the Catholic Church by being candid and humble and continuing to acknowledge the need for improvements in the Church, while denouncing economic and social inequities and calling for policies to improve human dignity.

He said that his role in the G-8 is more like that of an orchestra conductor. He also said that in the coming years the laity's stature among Vatican offices could rise in importance to the level afforded that of bishops, clergy and religious.

The group of cardinals from six continents will meet once more in December and again in February to continue advising the pope on numerous matters, particularly the reform of the Roman Curia, the offices at the Vatican,

and the Vatican's finances, among other areas.

In his keynote address earlier in the day, Cardinal Rodriguez continually referenced Vatican II as not only an important period in the life of the Church, but whose work continues to impact and inspire the Church of today.

In reference to Pope Francis, he said the pope, who has asked for a "poor church," continues to inspire millions around the world, particularly because of his humble nature that he hopes his priests will follow.

He said that the pope is pushing that ideal of Vatican II to emphasize that a hierarchy in the Church is about the people of God, and that clergy are the only ones to administer the sacraments, but that they work with the laity to carry out Christ's mission of service.

"The hierarchy has no purpose in itself and for itself, but only in reference and subordination to the community," he said. "Only from the perspective from someone crucified by the powers of this world is it possible to explain the authority of the Church."

"The hierarchy is a ministry, and a service, and this is one of the ideas of Pope Francis that is spreading all around the world," he said. "We are here to serve. Authority and hierarchy in the Church is a service that requires lowering ourselves to the condition of servants."

Cardinal Rodriguez talked about the growth of the Catholic Church in Africa, Asia and Latin America and the reality of the Church's continual shifting away from a Eurocentric and Italian concentration. He also noted that the new evangelization allows the Church to define itself again.

"We once more become the Church as proclaimer, servant and Samaritan," he said. "The Church receives the mission to proclaim and to spread among all peoples the kingdom of Christ and of God. If the Church has a mission at all, it is to manifest the deeds of Jesus. The Church has never been her own goal. Salvation comes from Jesus, not the Church."

He said the Church also has to lead the way when it comes to righting injustices and inequality.

"We need to build up a new evangelization ... to build up a culture of the good Samaritan—making our own culture of the good Samaritan before the neighbor in need, feeling the pain of the oppressed, getting close to them and freeing them. Without this commitment, all religiousness is not true." †



Shown at the Oct. 10 ribbon cutting ceremony for St. Elizabeth Catholic Charities New Albany's new social services building are, left, Mayor Jeff Gahan; Indiana State Rep. Ed Clere; Agency Director Mark Casper; Council President Karen Schueler; Father William Ernst, First President and CEO Wendy Dant Chesser; and various St. Elizabeth council members and first ambassadors.

St. Elizabeth Catholic Charities opens social services building

St. Elizabeth Catholic Charities New Albany held a ribbon cutting ceremony to celebrate the opening of its new social services building on Oct. 10.

The 163-year-old building was originally the rectory for the former Holy Trinity Parish, the first Catholic parish in New Albany. The structure was given to St. Elizabeth Catholic Charities as a gift by the Archdiocese of Indianapolis.

The agency spearheaded a campaign to raise funds to renovate the building. This space will allow St. Elizabeth Catholic Charities to increase case management services, as well as mental health therapy.

For more information on St. Elizabeth Catholic Charities, log on to www.stelizabethcatholiccharities.org. †

Former St. Andrew parishioner in Richmond joins Jesuit order

Joseph Kraemer, a former member of St. Andrew Parish in Richmond, has joined the Society of Jesus, more commonly known as the Jesuits, in its California province.



Joseph Kraemer

Kraemer, 46, earned a bachelor's degree in English from Hillsdale College in Hillsdale, Mich.

Now a Jesuit novice, Kraemer

oversaw the Playwrights Program while working as literary manager from 1993 to 2008 for the drama division of The Julliard School in New York. He also served as creative director for Estevez Sheen Productions at Warner Bros., and recently worked as an independent writing coach and teacher. He loves to travel, and has visited 32 countries.

During his two-year novitiate with the Jesuits, Kraemer will minister in a hospital, assist at a local church, journey on a pilgrimage and make a 30-day Ignatian retreat.

For more information about the Jesuits, log on to www.jesuits.org. †

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Instant access comes with communications challenges

By David Gibson

Cellphones were the new norm in America by the time our youngest daughter went off to college in 2000. The wonders of mobile technology meant our daughter in a distant city would be able to reach us anytime, anywhere. Likewise, we always could reach her.

It was a far cry from life 40 years earlier when I went away to college. To call home, I had to wait a turn at a pay telephone in a dormitory hallway. Since long-distance calls were costly, students phoned home far less frequently than today.

In 2013, instant access to each other is taken virtually for granted by family members, friends and co-workers. People are accustomed to phoning or texting each other and even sharing a just-snapped photo wherever they might be—on vacation, in a shopping mall, riding a commuter train or in a foreign nation.

The new digital universe of smartphones, text messages, e-mail, Twitter and other forms of social networking fulfills a highly valued role in multitudes of relationships. Many people use these tools to stay in contact or re-establish contact with people they care about.

A noteworthy feature of our new communication tools is their speed in reaching people to initiate necessary and not-so-necessary conversations.

Some wonder, though, whether the speed of the digital universe is always a blessing. Does the option of responding instantly mean that we sometimes respond to others rather thoughtlessly, without the consideration they are due?

Instant access can be a wonderful fact of contemporary life. But instant access can be a lot to deal with sometimes.

Some people tell me they dislike the usually unspoken assumption in the digital universe that they should be available to others 24/7. Some sense, too, that they do not communicate to the best of their ability when they are asked to respond instantly to consequential questions.

You might think that communications excellence by now would be a sign of

our times, given all the opportunities to communicate via the rather costly devices that accompany us almost everywhere.

Yet effective communication still ranks among the great challenges of life in general and Christian life in particular. New devices may enable communication, but they will not communicate for us. It falls to us to do that.

Do we know how to communicate effectively? Do we care? And do the characteristics of effective person-to-person communication retain any validity in the new, different and constantly changing digital universe?

I found a recent discussion of Jesus' ways of communicating with people uniquely interesting. Canadian Archbishop Gerald Lacroix of Quebec City talked about this in an August speech on evangelization delivered during the annual meeting of the Conference of Major Superiors of Men, held in Nashville, Tenn.

A goal of evangelization is to communicate with people who may or may not be disposed to having conversations that involve faith. Some are baptized Catholics who rarely participate in the Church's life. It can be a challenging and rewarding kind of communication, whether it occurs in cyberspace or person-to-person settings.

"I have always admired how Jesus can always speak the truth in love and love in truth," Archbishop Lacroix told the religious order superiors he addressed. He insisted that "love and truth are made to go together, it's a perfect marriage."

However, he cautioned, sometimes "we are willing to tell someone all the truth, but without love." Other times, we are "tempted to mellow down the truth, as not to hurt anyone." But Jesus shows us "we can love and live in the truth at all times."

Archbishop Lacroix highlighted Jesus' attitude toward people he encounters. Jesus, he said, respects "their human dignity, albeit he doesn't always approve of their ideas nor their deeds."

Scripture shows Jesus relating to others in compassionate, patient, straightforward and understanding ways, the archbishop suggested. Thus, Jesus touches the heart.



A teenager is seen using an iPad in St. Louis on March 5, 2012. Although digital devices like tablets and smart phones make instant access to other people easier, communicating effectively with them is still challenging.

'Instant access can be a wonderful fact of contemporary life. But instant access can be a lot to deal with sometimes.'

As a writer, I have developed several communication guidelines that I attempt to follow—not always with total success.

One is to know what I want to say, and then to communicate it as clearly as possible so others can understand. This guideline encourages me to communicate for others, not just to satisfy myself.

Another guideline instructs me to stand in readers' shoes, to make a genuine effort to see the world not only through my eyes, but through theirs.

Still another guideline warns me against talking down to anyone.

There is an ever-present risk in efforts to communicate with others that we will channel our thoughts in the form of a

monologue. Sometimes it just seems easier to talk "at" people than to talk "with" them.

I suspect, though, that usually it is possible in our communication efforts to adopt a dialogue approach. Then communication becomes a two-way street. Then someone else can actually be heard and respected. Then our response will stand a good chance of being anything but thoughtless.

The new universe of instant digital communication wants to make communicators of us all. But what kind of communicators do we intend to become?

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Good principles needed no matter what mode of communicating is used

By H. Richard McCord

Fifty years ago in a document on mass media ("*Inter Mirifica*"), the bishops at the Second Vatican Council recognized that certain "marvelous technical inventions" had made it possible for people to communicate and exercise influence on a scale never before imagined. What was called "mass media" at the time included films, radio, television and print media.

The council fathers encouraged using these tools, and expressed a hope that this would be done in morally

responsible ways to benefit human progress and spread the Gospel message.

Today we have a greater variety of communications tools (laptops, tablets, smartphones) as well as the emergence of social media, which includes Facebook and Twitter.

Social media differs significantly from mass media. Using social media, anyone can create content and publish it. Its methods are accessible and inexpensive. Social media promotes two-way interaction between producers and consumers.

Mass media involves content created by a few professionals and disseminated to large audiences. Its production methods are specialized and expensive. The flow of communication is mostly one-way, from producers to consumers.

If the council fathers were writing a document on communications media today, they would surely encourage both of these in preaching the Gospel. Both can assist the Church by communicating a message, connecting people and convening a community. The success of the Church's mission depends on all of these.

Social media, inasmuch as it is widely accessible and easy to use, opens up great possibilities for ordinary Catholics to draw others to Christ and his Church by sharing messages that combine charity and truth. Social media tools can help us connect with those we normally wouldn't come into contact with, and allows us to stay connected to share resources for faith formation, prayer

and spiritual growth.

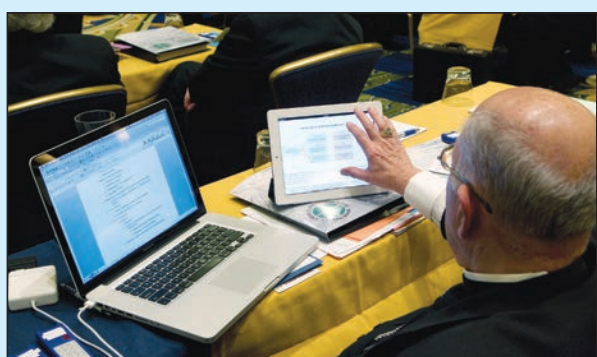
Social media can create a virtual community, sometimes with amazing speed and without the limitations of distance, cost or even space. With a few clicks or touches of a screen, we can provide links to Bible passages, the *Catechism of the Catholic Church* or any important Church document in seconds.

However, with this immense capability comes an equally great social responsibility. The guidance offered 50 years ago by "*Inter Mirifica*" to media professionals writing and broadcasting for mass audiences applies to anyone using social media today.

The principles of moral behavior are to be understood and followed above all. This means acting with prudence, justice and charity to communicate content that is true, accurate, complete, fair and balanced. Whatever is communicated should be presented decently and appropriately, and should respect people's rights and dignity.

In his day, St. Paul preached the Gospel using all the tools at his disposal. Today our tools are far more numerous and sophisticated. However, the message remains the same. Our challenge is to use the tools to spread Christ's message of salvation to all who seek the truth and who act with love, mercy and justice.

(H. Richard McCord is the former executive director of the U.S. bishops' Secretariat of Laity, Marriage, Family Life and Youth.) †



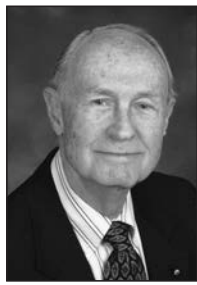
Bishop Joseph A. Pepe of Las Vegas uses an Apple laptop and iPad to monitor the proceedings of a U.S. bishops' meeting. Although the modes of communicating have increased with time, good principles should still guide all communications.

From the Editor Emeritus/John F. Fink

Year of Faith: The making of a saint

Today is the feast of All Saints, when the Church honors all the saints in heaven, those canonized and those uncanonized.

Devotion to saints plays a big role in the Catholic Church. Although technically a saint is anyone who gets to heaven when he or she dies, the Church gives special recognition to some people who exhibited unusual holiness during their lives. The Church offers them as role models for the rest of us.



The Church honored its saints from earliest times. Belief in “the communion of saints” is part of the Apostles Creed. Part of this belief is that those who have died and gone to heaven can intercede with God for those of us still here on Earth. (There’s more to it than that, but that’s sufficient for now.) Churches were named in honor of saints—especially martyrs—at least by the fourth century.

At first, saints were proclaimed by the

people. Eventually, though, a more formal procedure was established. Today, the process by which the Catholic Church declares that a man or woman is a saint is called canonization. It is a declaration by the pope that the person is indeed in heaven and worthy of honor and imitation. Canonization was officially reserved to the papacy in 1234.

It’s usually a lengthy process. It begins at the local level at least five years after a person’s death. Those who believe that the person possessed saintly qualities collect data about the person, and submit it to the local bishop. If he concurs, he appoints a committee to examine the evidence. Once that is done and approved, it is all sent to the Congregation for the Causes of Saints in the Vatican and the person is called a servant of God.

Then an extensive and intensive study is made of the person’s life, including a study of all the things he or she might have written. In some cases, that can slow things down considerably.

Once the congregation determines that the person had saintly qualities, he or she is formally named venerable. After

that come beatification—after which the person is called “blessed”—and then canonization.

Before beatification can be declared, at least one miracle must take place through the person’s intercession, except for those who were martyred. But proving that a miracle took place is difficult. If it’s a medical cure, it is examined in detail by a board of doctors both at the local level and at the Vatican.

It might be an unexplainable cure of a cancerous growth that had been declared inoperable, or a deformed leg that became normal—something dramatic. After the doctors certify that they cannot explain the cure, a board of theologians decides if it happened through the intercession of the person whose life is being studied.

After beatification, another miracle is required before canonization.

Despite all this, if you think that your late husband, wife, mother, father or friend is now in heaven, by all means pray to him or her to ask his or her intercession with God. Canonized saints aren’t the only ones who are enjoying God’s special friendship. †

It’s All Good/Patti Lamb

An important list of gifts for a soon-to-be married couple

Last week, my husband and I encountered the cutest young couple



registering for their wedding at Target. They were holding hands in the kitchen aisle, carefully selecting a cutting board and the right pasta strainer. They picked up several cheese graters, and evaluated

each one before zapping the winner with their scanner. They were off to a promising start.

My husband and I exchanged smiles, remembering when we registered for our wedding in that very same store.

We celebrate our 10-year anniversary later this month and, as much as we love Target, we’ve learned that there are some things for which couples cannot register. We can only pray and call upon the grace God gives us in the sacrament of marriage.

On our way to the store’s grocery side, my husband and I comprised this list of gifts we wish for that bright-eyed couple.

Acceptance. A beloved mentor once told me “What you see is what you get—at best.” He explained that people are often on their best behavior when dating,

and after marriage, we cannot expect to change or “fix” one another. He said that if your happiness depends on changing the other person, you’ll be disappointed. My husband and I are living proof. I wasn’t the most punctual person before we were married, and lateness is my husband’s biggest pet peeve. I’m not doing much better 10 years later, but my husband has accepted my chronic lateness and now pads important departure times by 15 minutes.

Sound work ethic. It turns out that marriage isn’t 50/50. There are many times when you’ve got to do more than your fair share. Marriage takes work. You’ve got to give 100 percent, and you can’t hold grudges or keep track of who last folded the laundry or got up with the kids when they had the stomach flu.

Sense of humor. Don’t get out of bed without it. Laughter beats the alternative. On a recent road trip full of many windy roads, my husband stopped the car and said, “Your cringing and shrieks of terror will not change the probability of that semi merging into us.” He bought me an eye mask for the return trip.

Unlimited forgiveness. We all have bad days, and say things we don’t mean. Mistakes are part of life and marriage. There might be a day (or three) when you give each other the silent treatment and

need to cool off. Marriage has taught me to be a better forgiver. The times when I most needed forgiveness from my husband, he didn’t withhold it. He granted it willingly, and I know it wasn’t always easy.

Openness to God’s will. There is no perfect marriage. There are only various degrees of pretending that our marriages are perfect. Engaged couples might have their whole lives together planned out, but perhaps God has different plans. My dear friend’s inability to conceive was a definite curve ball, but she and her husband are now parents to three beautiful adopted children. Sometimes, what we initially consider a disappointment is one of God’s greatest blessings in disguise.

Marriage takes more than good kitchen utensils. Actually, it might be more practical to register for Tylenol and Band-Aids for life’s headaches and scrapes.

To that young couple soon to wed: Even if you receive everything you register for, you’ll find that marriage is about more than things. A good marriage and a happy home take everything from within and very little from Target.

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

Consider This/Stephen Kent

The last 50 years and more to look forward to in life

Ten U.S. presidents, six popes, and several wars have come, and some gone, since we first met. Our most recent



gathering marked the 50th anniversary of our graduation from what had been a small, all-male Jesuit university.

There were the introductory social events at which we, from under balding heads and behind protruding bellies, exchanged the “you haven’t changed.”

Time seems to exist in two dimensions in these situations. When I walked up the sidewalk to the residence hall that had been home as a freshman, it seemed as if only a matter of years, if not months, had passed. The memories of those days still are quite vivid. But recalling the intervening years—the military, first job, marriage, more jobs, moving, children and grandchildren—was a reintroduction to reality.

Our commencement speaker had said, “It is good to be with those who knew you

when you were young.” That was a good point. Our commencement speaker was the film director Alfred Hitchcock, who began his address by saying, “I don’t know what to think of a university who grants an honorary degree of letters to one who says *The Birds* is coming,” in reference to his current film of the time.

It is good to be with those who knew you when you were young, when the facades of success used at other social events are not important. We gathered in the campus church for Sunday liturgy, a place where we had gathered as freshmen to introduce ourselves, as seniors for baccalaureate service and, as the years went on, for marriages and, inevitably, for funerals.

We went back in time to the days of the Second Vatican Council, which had yet to conclude, but already major events we knew would shape the Church were emerging. As we drove home after graduation that June, we heard on the radio that the pope had died. Pope John XXIII, who convened the Vatican council, was gone.

Now 50 years later, that same excitement of the renewal of the Church

is apparent. The time compression of then and now was the same. It seemed as if only months had passed since we were excited about Vatican II.

The 50 years between then and now have ceased to exist, just like the 50 years between our freshman year and today. Among those in our class, there were more than a few who grew disillusioned, disappointed, dejected, separated from, if not contemptuous, of the Church. Our generation was changed, and the Church was diminished by our withdrawal.

We’ve had 50 years of arguing over what Vatican II meant. Now it is apparent that the pope knows exactly what it meant, understanding that getting on with the work of Jesus is more important than rule-following. It is good that we can continue with the excitement of 50 years ago as if time did not exist.

How was the weekend? It was good. As was true 50 years ago, there is much good to look forward to in life.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. Contact him at: considersk@gmail.com.) †

Faith, Hope and Charity/

David Siler

CCHD helps break cycle of poverty

The basket makes its way around the church a second time. People mumble, mostly to themselves, “Another second collection? Do they think we’re made of money?”



Admit it, you probably have had that thought at one time. I know I have.

But I have to remind myself that the Church understands that we may not have money trees in our backyard (wouldn’t that be nice), but that second collections give us the opportunity to remember how we are called to be good stewards of our blessings and resources.

There are many great second collection causes to choose from, such as the Peter’s Pence Fund, our missionaries, to care for our retired priests and sisters and, of course, second collections to respond to natural disasters. But one of the causes that I would like you to consider is not well known and often misunderstood—the Catholic Campaign for Human Development (CCHD), which holds its collection on the weekend of Nov. 23-24 this year.

CCHD was established more than 40 years ago as the official domestic anti-poverty agency of the U.S. Catholic bishops. One of its main goals was to help provide the tools needed to break the cycle of poverty for individuals and communities who are living in poverty. CCHD is about giving a hand “up,” not so much a handout.

Another mission of the agency is providing education on what poverty looks like in the United States. Through its www.povertyusa.org website, CCHD provides educational resources for children and adults to learn about the “faces of poverty” and teaches us empathy for our brothers and sisters in need.

It is through this strategy of providing education and empowering the poor to speak for themselves that we carry out the mission of Jesus Christ, “... to bring good news to the poor ... release to captives ... sight to the blind, and let the oppressed go free” (Lk 4:18).

One such CCHD-grant-funded organization that is living out this Gospel message is the Indianapolis Congregation Action Network, also known as IndyCAN.

IndyCAN began through the initiative of Father John McCaslin, who as a pastor in an impoverished west side Indianapolis neighborhood, saw the need of those living in poverty to have their voices heard.

Soon IndyCAN became a group of more than 20 congregations that brought people together across racial, economic and religious lines. The list of congregations includes several Catholic parishes such as St. Monica, St. Gabriel, St. Anthony and Our Lady of Lourdes.

In the last several years, IndyCAN members, through its leadership development, have worked to implement plans to reduce poverty and gun violence, improve housing and work opportunities, and work toward better immigration laws.

Pope Francis continues to challenge us all on our response as individuals and as a Church to those in need.

So as the basket is passed around for the CCHD collection on the weekend of Nov. 23-24, don’t think of it as another second collection, but as another way to live out the Gospel message of Luke 4:18.

Not all of us can volunteer at a homeless shelter or soup kitchen, but CCHD affords us the opportunity to respond in a very real way.

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

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

Sunday Readings

Sunday, November 3, 2013

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend's first reading. An essential component in ancient Hebrew belief—and contemporary Jewish thought as well—is that God is the Creator of all, and the author of all life. For this reason, traditional Jews have great respect for natural life and for the processes of nature.

For ancient Jews, wisdom was written in a world highly influenced by Greek philosophy. Enveloping Greek philosophy was Greek mythology, which saw gods and goddesses as beings, albeit powerful, within nature. They had control over nature, and they could exercise their control in ways not necessarily kind to humanity.

Furthermore, in Greek thinking, humans could use or misuse nature and the things of nature. Wisdom called pious Jews living among Greeks to remember their own outlook on natural life. Honor nature as a creation by God.

For the second reading, the Church gives us a passage from St. Paul's Second Epistle to the Thessalonians.

While the nature within which humans live while on Earth is marvelous, and is God's loving gift, it is not the end of all. The greatest of God's gift to us is in Jesus. The Lord became human as we in the mystery that theologians call the Incarnation. Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God's gift of faith, we gain the supreme result of the gift of Jesus. We gain life eternal with God.

Paul constantly summoned Christians, such as the faithful Thessalonians, in his letters to realize the wonder and greatness of God's gift of Jesus.

Quite realistically, and in this reading in particular, Paul reminds believers that the path through earthly life is rough and crooked and beset with dangers and

alluring detours. We must be resolute in our determination to be with God.

For its last reading, the Church gives us a selection from St. Luke's Gospel. The Lord is on the way to Jericho, an ancient city not far from the Dead Sea, mentioned in several dramatic Old Testament passages. Jericho is a city seated at the foot of the great Judean mountains, a virtual oasis in a stark and lifeless terrain. So it was a place of security in the otherwise forbidding Jordan River valley and Judean wilderness.

In truth, however, Jericho offered no enduring security.

Zacchaeus was wealthy, but Luke's Gospel sees wealth as a burden. The poor are closer to God. Why? They are unencumbered. They are free.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Nevertheless, Jesus, the Lord of life, freed Zacchaeus from the heavy burden of his sin and gave him genuine security.

Climbing the tree on the part of Zacchaeus teaches us two important lessons. Despite all his wealth, he was subject to the simple obstacles confronting everyone. He could not see through or over others. Zacchaeus desperately wanted to see him, realizing that wealth offered him no lasting satisfaction.

Reflection

In just a few weeks, the Church will close its liturgical year. On the weekend following, it will lead us into a new year of worship and reflection. But before the new year, it will call us to close this present year in a mood profoundly hopeful and thankful.

Hopefully, in Jesus, we have found what Zacchaeus sought. Life and security are in Jesus. When we have found Jesus, we have found hope, and we give thanks, because we are one with God, in Jesus. The key to finding Jesus is in giving ourselves to him, without compromise, without pause. Jesus must be our king, our teacher, our Good Shepherd, our everything.

This weekend's readings point us toward the Feast of Christ the King, the great celebration closing this year. †



Daily Readings

Monday, November 4

St. Charles Borromeo, bishop
Romans 11:29-36
Psalm 69:30-31, 33-34
Luke 14:12-14

Tuesday, November 5

Romans 12:5-16b
Psalm 131:1-3
Luke 14:15-24

Wednesday, November 6

Romans 13:8-10
Psalm 112:1-2, 4-5, 9
Luke 14:25-33

Thursday, November 7

Romans 14:7-12
Psalm 27:1, 4, 13-14
Luke 15:1-10

Friday, November 8

Romans 15:14-21
Psalm 98:1-4
Luke 16:1-8

Saturday, November 9

The Dedication of the Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Sunday, November 10

Thirty-second Sunday in Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38
or Luke 20:27, 34-38

Question Corner/Fr. Kenneth Doyle

Baptizing children of non-practicing Catholics is possible, requires prudence

Q About a year ago, I listened to a priest tell the story of how a relative of his



asked him to baptize their infant child. The priest refused because the parents had not been attending Mass. Later, the parents started coming to Mass again, and the baptism was performed.

I was under the impression that we believe that, for a child to get into heaven, the child has to have been baptized. What are the Church's guidelines for baptism? Is it common for a priest to refuse a request for baptism if he feels that the parents are unworthy?

A Your question is an interesting one because the answer involves (as in many pastoral situations) a blending of Church teaching and tactical strategy. Here, the goal of every priest is the same: to bring the parents back to regular attendance at the sacraments so that their child will have the best chance of growing up a faithful Catholic. Priests will differ, though, as to how best to reach that goal.

I should probably clear up one misconception first that has to do with your belief that a child must be baptized to get to heaven.

In 2007, the Vatican's International Theological Commission, with the approval of Pope Benedict XVI, said that the concept of limbo reflected "an unduly restrictive view of salvation," that the mercy of God offers good reason to hope that babies who die without being baptized can go to heaven.

Limbo, understood as a place of natural happiness but without communion with God, had been a common belief for centuries; significantly, though, it has never been defined as dogma and is not even mentioned in the current *Catechism of the Catholic Church*.

Now, to the heart of your question: What to do about parents who rarely, if ever, come to Mass but want to have their child baptized?

The relevant guideline is Canon 868 of the Church's *Code of Canon Law*, which states that "for an infant to be baptized licitly ... there must be a founded hope that the infant will be brought up in the Catholic religion." The same canon goes on to say that "if such hope is altogether lacking, the baptism is to be delayed ... after the parents have been advised about the reason."

The wiggle room, I suppose, is in the phrase "altogether lacking," and that's a subjective call on the priest's part.

Surely, baptism does involve the pledge of the parents to raise and educate their child in the beliefs and practices of the Catholic faith. The very wording of the baptismal ritual itself requires an affirmative response by the parents to that pledge. So a priest acts properly when he seeks some assurance of that parental commitment before agreeing to do a baptism.

My own approach on this is to give parents the benefit of the doubt. A week or two before the baptism, I meet for half an hour individually with each couple who are having their first child baptized. I am particularly direct with those parents whom I haven't seen regularly in church, and we talk specifically about their willingness to support the child's growth in faith by their own practice. And I have to say that only on one or two occasions have I ever sensed that this commitment was "altogether lacking."

I know that some priests would differ, and they have that right. I've even seen parish websites that state, for example, that in order to have their child baptized, parents must "show their willingness to practice their own faith by attending Mass each Sunday for at least three months," and must verify their attendance "by placing a note in the collection basket."

These, I think, are special times for tenderness. A priest's response at a moment like this can dictate a family's relationship to a parish—and even to the Church as a whole—for years down the line.

Baptisms can be a good occasion for evangelization, for blessing marriages in the Church, for lifting lost sheep onto your shoulders and bringing them back. †

My Journey to God

Zacchaeus, the Changed Man

By Sr. Norma Gettelfinger, O.S.B.

Little man with a great big heart,
Curious, you climbed the sycamore tree
To gain an advantageous view of the Master.
How interesting, how humble, that you didn't simply
Take a place in the front row hoping for a chance
To touch the Master.
Then! The Master spied you, and with a twinkle
Shouted for you to come take a "higher place"
And let you be his host!
Did you nearly tumble out of that tree as you
Hurried to comply with his wishes?
You probably would have given away
Everything if Jesus had even hinted it!

(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery in Beech Grove. Hikers make their way along Cedar Run, where trees were displaying fall colors, in Shenandoah National Park in Virginia.)



Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

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.

CORDERO, Velma Jean (Zinser), 87, St. Paul, New Alsace, Oct. 9. Wife of Augustine Cordero. Mother of Doris Boyd, Larry and Martin Zinser. Sister of Marcella Capurro and Wanda Helton. Grandmother of seven. Great-grandmother of 16. Great-great-grandmother of three.

FOWLER, Michael, 71, St. Patrick, Terre Haute, Oct. 13. Father of Heather Howard, Dawn Kackley and Eric Fowler.

FURR, Laura L., 56, SS. Francis and Clare, Greenwood, Oct. 20. Wife of Mack Furr. Mother of Joshua and Nathan Furr. Daughter of Lela Mae Bieda. Sister of Michael Bieda.

GILLAND, Donald, 84, St. Maurice, Napoleon, Oct. 11. Husband of Mary Gilland. Father of Cindi Ahlrich, Joni Lunsford, Debbie Potts, Mark, Rick and Steve Gilland. Grandfather of 20. Great-grandfather of 17.

JONES, James, 91, St. Bridget, Liberty, Sept. 25. Husband

of Bev Jones. Father of Jenni Gibbs, Sarah Gifford, Michelle Lowden and Brian Morgan. Brother of Dorothy and Joe Jones. Grandfather of 15. Great-grandfather of 10.

LEONARD, Herman A., 81, St. Matthew, Indianapolis, July 25. Husband of Sue (Kirby) Leonard. Father of Carol Blankman, Sue Glaze, Jeanne Hutcherson, Bob, Dan, Dave, Ken, Pat, Steve and Ted Leonard. Brother of Ann Huser and Mike Leonard. Grandfather of 27.

MACIAS, Maria Luisa, 84, St. Bartholomew, Columbus, Oct. 14. Mother of Andres, Elsa, Gracia, Raquel and Rosa Martinez. Grandmother of six. Great-grandmother of seven.

MAHALEK, Alice Louise, 88, St. Patrick, Terre Haute, Oct. 10. Mother of Teresa Cullen, Kate Fitzgerald, Mary Nardulli and Meg Mahalek.

MALONEY, John, 91, St. Malachy, Brownsburg, Oct. 12. Father of Teresa Brown, Kay Youngblood, Jack, Joe and Vince Maloney. Stepfather of Maria Zigmunt. Grandfather of 12. Great-grandfather of three.

MONGENROTH, Goldie Marie, 89, Our Lady of Perpetual Help, New Albany, Oct. 15. Mother of Rosemarie Ayers, Teresa Crask and Marlene Ottersbach. Grandmother of eight. Great-grandmother of 15.

NATALIE, Linda, 51, Sacred Heart, Clinton, Oct. 1. Wife of Jim Natalie. Mother of Michelle Natalie. Daughter of Rosalinde Parks. Sister of Tina

Shortridge, Klaus Adams and Bob Parks.

NATALIE, Roseline, 91, Sacred Heart, Clinton, Oct. 1. Mother of Sharon Miller and Larry Natalie. Grandmother of five. Great-grandmother of 13.

NAVARRA, John Charles, 82, St. Roch, Indianapolis, Oct. 14. Husband of Twila Navarra. Father of Deanna Foster and David Navarra. Stepfather of Nina Sanders and Robert Fattig. Brother of Michael Navarra. Grandfather of six.

SKORICH, Angeline, 90, Sacred Heart, Clinton, Oct. 10. Wife of Eli Skorich. Mother of Elaine Somerville, Mary Helen Weisheit and Paul Skorich. Sister of Dolores Spitz. Grandmother of seven. Great-grandmother of four.

SULLIVAN, Stephen T., 77, Our Lady of Lourdes, Indianapolis, Oct. 12. Husband of Beverly Sullivan. Father of Cynthia Weidner, Anthony and Kenneth Sullivan. Stepfather of Kim Wolford, Greg Henry, Chris and Ron Ebbing. Brother of Mike Sullivan. Grandfather of 14. Great-grandfather of eight.

WETTERING, Marjorie Gail, 79, St. Mary, Greensburg, Oct. 18. Mother of Ann Marie Lucas, Stephen Carlson and William Wettering. Grandmother of four. Great-grandmother of seven.

WOLFE, Emma Jean, 82, Our Lady of Perpetual Help, New Albany, Oct. 13. Mother of Paula Dearing, Pamela Sever and Randal Wolfe. Grandmother of 10. Great-grandmother of seven.

WILDBERGER, Richard T., 50, St. Luke the Evangelist, Indianapolis, Oct. 15. Son of Richard and Patricia Wildberger. †

Providence Sister Catherine Livers ministered in education for 29 years, including in Indiana

Providence Sister Catherine Livers, formerly Sister Agatha Livers, died on Oct. 20 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on Oct. 25 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Sister Catherine was born on May 23, 1921, in Loogootee, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on June 29, 1937, and professed final vows on Jan. 23, 1946.

During 76 years as a Sister of Providence, Sister Catherine ministered as an educator for

29 years in Catholic schools in Illinois, Indiana, Maryland and North Carolina. She later ministered for 22 years in various areas of pastoral ministry. She also served for 10 years in leadership in her religious community.

In the archdiocese, she served as principal of the former St. Patrick School in Indianapolis from 1966-69, as a staff member of Our Lady of Fatima Retreat House from 1988-89 and later at St. Ann Clinic in Terre Haute.

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



Cricket in Rome

A player from a team of priests and seminarians returns a ball during a cricket training session at the Maria Mater Ecclesiae's Catholic College in Rome on Oct. 22. A competitive cricket series will kick off in mid-November and be similar to the Clericus Cup soccer tournament, which involves teams of priests and seminarians studying in Rome.

Pope says he's drawn to prisoners because he's human like they are

VATICAN CITY (CNS)—Pope Francis said his care, concern and prayers for those in prison flow from a recognition that he is human like they are, and it's a mystery they fell so far and he did not.



Pope Francis

"Thinking about this is good for me: When we have the same weakness, why did they fall and I didn't? This is a mystery that makes me pray and draws me to prisoners," the pope said on Oct. 23 during a brief audience with about 200 Italian prison chaplains.

Pope Francis told the chaplains that he still makes Sunday afternoon phone calls to the prison in Buenos Aires that he used to visit, and that he continues to correspond with some of the inmates.

Most prisoners find in serving their sentences that one day is fine and the next is awful, he said, and "it's this up and down that's difficult."

"Please," he said, tell the Italian prisoners that "I pray for them, that they are in my heart, that I ask the Lord and the Blessed Mother to help them overcome this difficult period in their lives."

The task of a chaplain, he said, is to let them know that "the Lord is inside with them."

"No cell is so isolated that it can keep the Lord out," the pope said. "He is there. He cries with them, works with them, hopes with them. His paternal and maternal love arrives everywhere."

Pope Francis also said that Catholics need to recognize just how much God shares the situation of detainees. "He, too, is imprisoned today, imprisoned in our selfishness, our systems, and many injustices because it's easy to punish the weakest, but the big fish swim free." †

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FAMILY

continued from page 1

to make the sign of the cross, and Pope Francis asked all the children, if they knew how, to join him in beginning their encounter “in the name of the Father, Son and Holy Spirit.”



YEAR OF FAITH 2013

Dozens of people—from children to grandparents—were invited to speak to the pope and the crowd, sharing the story of their family lives.

Wassim and Karol Maqdissi, a couple from Syria, talked about fleeing their home and finding refuge in Jordan. The people gathered in the square offered special prayers for peace in Syria, and offered money to help Caritas care for the victims of the war.

Other stories came from residents of Lampedusa, the island off Italy’s southern coast, and from two African migrants who made dangerous sea crossings to get to the island.

In his talk at the gathering, Pope Francis said that at the heart of everyone’s vocation is the call to love and be loved.

“Life is often wearisome. Work is tiring. Looking for work is exhausting,” he said. “But what is most burdensome in life is a lack of love.”

Pope Francis said he knows many families are struggling financially and emotionally, others are threatened by war or split apart by migration, and many young people would like to marry but they don’t see how they can without a home and good job.

“The Lord knows our struggles and the burdens we have in our lives,” he said. “But he also knows our great desire to find joy and rest.”

Through the sacrament of marriage, a couple receives the grace they need, he said. “The sacraments are not decorations in life; the sacrament of marriage is not just a pretty ceremony. Christians celebrate the sacrament of marriage because they know they need it.”

Pope Francis urged Catholic couples to go against the cultural trend of seeing everything, including relationships, as fleeting. Marriage is a life-long journey, he said, “a long journey, not little pieces.”

Family life is filled with beautiful moments like shared meals, walks in the park and visits to the grandparents, Pope Francis said. “But if love is missing, joy is missing; nothing is fun.”



Pope Francis reacts to children as he addresses pilgrims in St. Peter’s Square at the Vatican on Oct. 26. He addressed an estimated 100,000 people taking part in a Year of Faith celebration of family life.

For families, as for all Christians, he said, Jesus is the source of endless love. Couples, he said, must pray together “because they need to for the long journey they are making together.”

Pope Francis also told the crowd that three phrases are essential for a peaceful family life: “ ‘May I?’ to make sure you aren’t being intrusive, ‘Thank you’ and ‘I’m sorry.’ ”

The next morning, Pope Francis was back in St. Peter’s Square celebrating Mass with the families. And, again, he spoke of the importance of praying as a family.

He said he knew many of them were thinking that it sounds like a nice thing to do, but they can’t imagine finding the time.

“We need simplicity to pray as a family,” he said. “Praying the ‘Our Father’ together around the table is not something extraordinary; it’s easy. Praying the rosary together, as a family, is very beautiful and a source of great strength.”

Through family prayer, going to church together and even the simple task of teaching children to make the sign of the cross, he said, the family also is the place where the Christian faith is kept alive and passed on.

The faith, he said, is not “a personal treasure like a bank account” or something to be kept “in a strong box,” he said. A faith that is not shared with others might as well be “embalmed,” he added. †

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Media adviser offers 'Top 10' ways to understand Pope Francis

VATICAN CITY (CNS)—No matter how some media may want to spin it, Pope Francis won't fit into the political categories of left or right, and he will challenge everyone with the truth of the Gospel, said the Vatican's media adviser.

"Pope Francis is not a politically correct pope," rather, he is "a loyal son of the Church" who presents the hard truths with a heavy dose of mercy, said Greg Burke, senior communications adviser to the Vatican Secretariat of State.

The former U.S. journalist, who has been based in Rome the past 25 years, gave a behind-the-scenes talk at the apostolic palace on Oct. 18 to hundreds of benefactors celebrating the 30th anniversary of the founding of the Patrons of the Arts in the Vatican Museums.

In trying to describe his papally appointed role as the Vatican media strategist, Burke, who is an avid soccer fan, said, "We kick the ball to Francis, and Francis scores the goals."

"We let the pope do his thing," he said.

Pope Francis clearly knows how to communicate, Burke said, and his effectiveness comes from his authenticity. "It's not charm. It's Christian charity, which is a whole lot more attractive than charm."

Burke said he believes "the pope wants to get beyond left and right" by getting people to focus on the Gospels, on God and his truth and mercy.

"He's a loyal son of the Church," who sees its task as being like "a field hospital" that runs to and helps people who are hurting, he said.

The pope is not advocating a "feel-good" religion of "I'm OK-you're OK-Catholicism," Burke said, but talks about the truth of the Gospel that includes mercy and forgiveness.

"The Gospel is not there to make us feel good. The Gospel is there and makes very practical demands on us," and one of those demands is to "tell people the truth and walk with them to the Lord," Burke said.

"The pope's picture should have one of those warning labels" much like a pack of cigarettes, he said, but with the words, "Danger: This man could change your life."

In his talk, Burke offered his take on decoding the pontiff with his own rundown of "Pope Francis in 10 Words:"

1. **Mercy**—The story of the



Pope Francis accepts a letter from a pilgrim as he leads his general audience in St. Peter's Square at the Vatican on Oct. 16.

Prodigal Son is a recurring theme, and the pope repeatedly says that God never tires of forgiving and welcoming his lost children back home. "The Church is waiting here for you with open arms," is the message, Burke said.

2. **Moxie or courage**—"We're all going to get challenged by Pope Francis. Get ready!" People who live comfortably or live in developed nations will be especially challenged, Burke said, adding "This is good. This is the Gospel."

3. **Margins and missions**—Francis is continuing with his predecessors' criticism

of a world divided into the haves and have-nots. The pope "is not a fan of cheap grace and feel-good religion. He wants to see Christians who are not afraid to get their hands dirty," Burke said.

4. **Prayer**—Non-believers often don't notice how important prayer is for religious life. For example, Blessed Teresa of Calcutta was often looked upon by the secular press as "a social worker wearing a habit." But, he said, the pope has constantly been stressing the importance of prayer and urging people to pray.

5. **Encounter**—The pope is asking people to embrace a "culture of encounter" where they experience God and meet with others, including non-believers. This attitude of encounter and communion also starts at home, with your family, Burke said.

6. **Joy**—The pope "gets a thumb's up on that," he said, because he's able to show his joy so plainly. According to Pope Francis, he said, the biggest dangers and temptations in life are "discouragement, discord, the doldrums and the devil."

7. **Service**—By paying his hotel bill in person (even though he had just been elected pope), phoning people who write

to him and doing other tasks that aides could do, the pope is leading by example, Burke said. The message is: "It's not about power or privilege; if we're here, we're here to serve."

8. **Simplicity and humility**—Living in a Vatican guest house instead of the apostolic palace, carrying his own briefcase on a trip are just part of how the pope is, and people will have to "get used to it because we'll see more of it," Burke said.

9. **Compassion**—"Compassion and suffering with others is something Pope Francis has a knack for," Burke said, and it's especially evident when he embraces people and is totally present one-on-one with an individual, even in large crowds.

10. **Energy**—Burke said for a 76-year-old, the pope "has a lot of energy, and we're going to be in for an interesting ride!"

Burke, who is a numerary member of Opus Dei and went to Jesuit-run St. Louis University High School in St. Louis, said he used to joke with people "that everyone should have a Jesuit education. Now with Pope Francis, everyone is getting the benefits of a Jesuit education." †

'The pope's picture should have one of those warning labels. ... Danger: This man could change your life.'

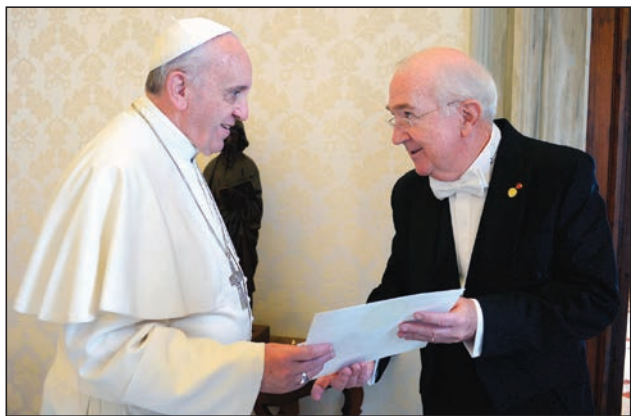
—Greg Burke,
the Vatican's media adviser



Pope Francis receives Hackett, new U.S. ambassador to the Holy See

VATICAN CITY (CNS)—Presenting his credentials to Pope Francis, Kenneth F. Hackett officially took over as U.S. ambassador to the Holy See on Oct. 21, filling a role that had been vacant for nearly a year.

"The United States and the Holy See have converging



Kenneth F. Hackett, new U.S. ambassador to the Holy See, presents his letters of credential to Pope Francis during a meeting at the Vatican on Oct. 21. Hackett, the retired president of Catholic Relief Services, began his role on Oct. 21, filling a position that had been vacant for nearly a year.

interests that span a broad range of issues," including "human rights and social justice," Hackett wrote the same day, in the first post on his official ambassador's blog.

"We both work to make a difference on a range of important global issues such as trafficking in persons, interreligious dialogue, conflict resolution, food access and security, HIV/AIDS and care for the environment," wrote Hackett, a former president of Catholic Relief Services (CRS), the U.S. bishops' overseas relief and development agency.

The United States has not had an ambassador at the Vatican since November 2012, when Miguel H. Diaz resigned and left Rome to become a professor of faith and culture at the University of Dayton in Ohio.

During Diaz's tenure, relations between Washington and the Vatican were marked by tension, particularly over the Obama administration's plan to require that all health insurance plans, including those offered by most Catholic institutions, cover abortifacients, sterilizations and contraceptives, which are forbidden by Catholic moral teaching. The plan prompted Pope Benedict XVI and the papal nuncio to the U.S. to issue public warnings of a threat to Americans' religious freedom.

"There will be times where the position of the [Obama] administration differs, obviously, from the

Holy See," Hackett told the *Catholic Review*, Baltimore's archdiocesan newspaper, last August. "But I am going to look for—as many of my predecessors did—those opportunities where we can come together and find strength in collaboration, coincidence of interests."

Hackett is a former president of CRS, the U.S. bishops' overseas relief and development agency, which he first joined in 1972 after a post-college stint with the Peace Corps in Ghana. He retired as president of CRS in December 2011.

The new ambassador is also a former North American president of Caritas Internationalis, the confederation of humanitarian agencies of the Catholic Church, and a former member of the board of the Pontifical Council Cor Unum.

He told the *Catholic Review* in August that he was looking forward to reconnecting in Rome with the sort of people he had befriended during his years in relief work: "holy people who are trying their best."

"I missed that in the last year I've been retired. You don't see those kind of people anymore, that bishop from Congo who has so many stories to tell at supper, of so much hardship," he said. "I want to re-establish those relationships and use them to, basically, improve U.S. policies." †