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Going back in time

Movie-making friars re-create message of Our Lady of Fatima, page 16.

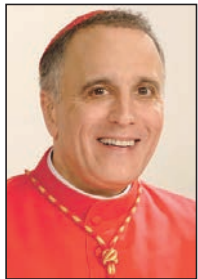
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Texas cardinal, L.A. archbishop elected USCCB president and vice president

BALTIMORE (CNS)—Cardinal Daniel N. DiNardo of Galveston-Houston was elected president of the U.S. bishops' conference on Nov. 15 for a three-year term to begin at the conclusion of the bishops' annual fall general assembly in Baltimore.



Cardinal Daniel N. DiNardo

Cardinal DiNardo collected a majority of votes on the first ballot of voting during the second day of the bishops' public session. Based on the number of

bishops voting, 104 votes were needed for election, and Cardinal DiNardo—the current vice president of the U.S. Conference of Catholic Bishops (USCCB)—received 113.

He will succeed Archbishop Joseph E. Kurtz of Louisville, Ky., whose three-year term as president concludes at the end of the meeting.

Elected vice president was Archbishop Jose H. Gomez of Los Angeles. By virtue of his election, Archbishop Gomez will not take over as chairman of the bishops' Committee on Migration. He was elected last year as chairman-elect of the committee and was to succeed the current outgoing chairman, Auxiliary Bishop Eusebio L. Elizondo of Seattle, at the end of this year's general assembly.

In other news, the victory of Republican President-elect Donald Trump, the need for the nation to heal from the acrimony of the presidential race, and concern for the well-being of immigrants and refugees under the new administration took the spotlight on the first day as the U.S. bishops opened their fall general assembly in Baltimore.

On Nov. 14, the bishops also heard a plea from Archbishop Christophe Pierre, the new apostolic nuncio to the United States, that the U.S. bishops and the U.S. Church as a whole reach out to young Catholics, meeting them

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Three members of the Archdiocesan Youth Council show their enthusiasm in reacting to the antics and energy of the musical group Poppel during the 2016 Indiana Catholic Youth Conference at the Indiana State Fairgrounds on Nov. 6. Jenna Geise of St. Joseph Parish in Shelbyville, left, Ethan Huntzinger of SS. Francis and Clare of Assisi Parish in Greenwood, and Matt Voglewede of St. Malachy Parish in Brownsburg join in the fun.

(Photo by John Shaughnessy)

ICYC offers young people the chance to come together and grow in their faith

By John Shaughnessy

If you were ever hoping to get a glimpse into the hearts of Catholic teenagers, it was right there on display on a signboard at the Indiana Catholic Youth Conference (ICYC) on Nov. 6.

Set up in the midst of the conference's theme park area at the Indiana State Fairgrounds in Indianapolis, the signboard was a place where about 600 Catholic youths from across the archdiocese had the opportunity to complete this thought, "Life is at its best ..."

The answers included, "when I'm with friends," "when I'm giving back," "when I'm with family," "when I pray," "when I make someone smile," and "when I receive the Eucharist."

There were also these responses: "when I'm laughing," "when I'm at peace with myself," "when I'm dancing" and "right after confession and anytime I'm in eucharistic adoration."

While those answers provide a sense of joy and promise concerning the lives and faith of Catholic youths, the conference's keynote speaker strived to share a message of hope for teenagers who sometimes have to face life at its worst.

"I know some of you here are feeling real suffering," said Emily Wilson, a Catholic musician and speaker from California who travels around the world sharing her faith witness.

"Life at home may be difficult. Your parents may be going

See ICYC, page 8

Nov. 19 installation will add another defining chapter to friendship of Cardinal-designate Tobin, Pope Francis

By John Shaughnessy

As Archbishop Joseph W. Tobin headed to Rome to be installed as a cardinal by Pope Francis on Nov. 19, he naturally thought again of all the ways his life has changed in the past six weeks.

He also thought of how those life-changing moments have been shaped by the relationship he has formed during the past 11 years with the pope.

After all, it was Pope Francis who announced on Oct. 9 that Archbishop Tobin would be one of the Church's 17 new cardinals. And 13 days later, Cardinal-designate Tobin learned that Pope Francis was reassigning him from the Archdiocese of Indianapolis to lead the Archdiocese of Newark, N.J.—a move that became official on Nov. 7.

Returning to Italy for his installation as a cardinal in St. Peter's Basilica at the Vatican, Cardinal-designate Tobin is also returning to the place he first met Pope Francis.

The year was 2005, and the two men were participants in a

See TOBIN, page 2



Pope Francis greets Archbishop Joseph W. Tobin of Indianapolis after presenting him with a pallium during a Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29, 2013.

(CNS photo/Alessia Giuliani, Catholic Press Photo)

Time of mercy: Holy doors close, but mission of mercy continues

VATICAN CITY (CNS)—The Holy Year of Mercy brought more than 20 million pilgrims to Rome, but for Pope Francis, the idea always was that the celebration of God's mercy would be local: have people experience God's love in their parishes, and send them out into the world to carry out random acts of mercy.

While concrete works of mercy have a social impact, Pope Francis' idea was deeply connected to evangelization, which is why Rome jubilee events were organized by the Pontifical Council for Promoting the New Evangelization. The pope had said he wanted the Holy Year to be "a new step on the Church's journey in her mission to bring the Gospel of mercy to each person."

The pope's constant refrain during the Year of Mercy, which began on Dec. 8, 2015, was that no one is excluded from the mercy of God, who has shown his love for each person by sacrificing his Son for the salvation of all. All can be forgiven, the pope taught over and over again. And once a person experiences just how loving and merciful God has been, the obligation is to reach out to others with that same love and mercy.

Pope Francis made no claim to having invented a Church focus on divine mercy. The evangelical trend was already clearly present when St. John Paul II wrote an encyclical letter on mercy in 1980, and

when he beatified and then canonized Sister Faustina Kowalska, known as the "Apostle of Divine Mercy."

"I believe this is the time of mercy," Pope Francis told reporters traveling with him to Brazil in 2013 on his first foreign trip as pope. "The Church is mother. She must go out and heal wounds with mercy."

For Pope Francis—personally and for all Catholics—that healing is expressed most powerfully in the confessional where one is honest about one's sins and where God's forgiveness and mercy are expressed through sacramental absolution.

The pope formally commissioned more than 1,100 priests from around the world as "missionaries of mercy" on Ash Wednesday, Feb. 10, giving them special faculties to grant absolution, even in cases that usually must be referred to the local bishop or even the Vatican.

Along with processions to the Holy Door in St. Peter's Basilica and a meeting with Pope Francis, all of the major jubilee events in Rome included extended hours for confession. It was part of all the large jubilee events, including those for children, for people in mourning, for deacons, priests, the sick, youths, catechists, prisoners and for papal nuncios—the pope's ambassadors around the world.

As he has done before, ignoring the cameras, Pope Francis himself went to confession during a special Lenten penance

service in St. Peter's Basilica and again in August in Assisi when he celebrated the traditional "Pardon of Assisi."

Setting an example did not stop at the church doors, though. One Friday each month throughout the Year of Mercy, Pope Francis quietly left the Vatican—without informing the media—and spent the late afternoon and early evening making visits reflecting the traditional corporal works of mercy.

The visits took him, among other places, to a community for persons recovering from addiction, a hospice, a hospital neonatal care unit and to an apartment on the outskirts of Rome where he met with men who have left the active ministry of the priesthood to marry and have children. (See a related story on page 7.)

A highlight of the year was the canonization of Mother Teresa of Calcutta, an event that brought some 120,000 people to St. Peter's Square in September.

In his homily, Pope Francis said, "God is pleased by every act of mercy because in the brother or sister that we assist, we recognize the face of God which no one can see."



'I believe this is the time of mercy. The Church is mother. She must go out and heal wounds with mercy.'

—Pope Francis

"Each time we bend down to the needs of our brothers and sisters," he said, "we give Jesus something to eat and drink; we clothe, we help and we visit the Son of God."

Preaching God's mercy has been a central focus of Pope Francis' ministry since his election in March 2013, and the closing of the Holy Door in St. Peter's Basilica on Nov. 20 will not end that focus.

Celebrating a jubilee Mass on Nov. 13 with the homeless and other people in precarious situations, Pope Francis prayed that as the Holy Doors in some 10,000 cathedrals, shrines and churches around the world were closed, God would open people's eyes and hearts to the needs of others.

The Year of Mercy was an occasion to help people recognize how merciful God has been to them and, then, in effect, he commissioned all Catholics to be "missionaries of mercy." †

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meeting of the Synod of Bishops. For the better part of four weeks, they sat next to each other, talking about the issues and getting to know each other through their shared ability to speak Spanish.

At the time, Cardinal-designate Tobin was the superior general of the Redemptorist order while Pope Francis was Cardinal Jorge Mario Bergoglio, the archbishop of Buenos Aires. The synod meeting took place shortly after the conclave of 2005 that elected Benedict XVI as pope—a conclave in which many observers noted that Cardinal Bergoglio likely finished in second place.

Follow our local coverage of the consistory online

Representatives from the Archdiocese of Indianapolis, priests, and other local Catholics will be traveling to Rome for the consistory on Nov. 19 where Pope Francis will elevate Cardinal-designate Joseph W. Tobin to the College of Cardinals.

Criterion assistant editor John Shaughnessy will be attending the events in Rome, and sending back photos and news stories from the weekend.

Readers can follow along on our blog at www.archindy.org/consistory for updates from Shaughnessy, as well as links to other coverage and live videos from the Vatican. †

"I told the cardinal later on that he was my mother's candidate [in 2005]," Cardinal-designate Tobin recalled, citing the way his mother appreciated how then-Cardinal Bergoglio lived in a small apartment, took a bus to work and cooked his own meals. "He got quite a laugh out of that."

From that moment on, whenever their paths have crossed, Pope Francis has always asked Cardinal-designate Tobin about his mother, Marie.

"Like a good pastor, he remembers things," Cardinal-designate Tobin said. "Whenever I've seen him—and even in times he's written to me—he always says, 'How's your mother, and does she still pray for me?' I assured him she's a good Catholic, and she prays for the Holy Father."

The bond between the two men was especially evident when Cardinal-designate Tobin knelt before Pope Francis in St. Peter's Basilica on June 29, 2013, to receive his pallium as the archbishop of the Archdiocese of Indianapolis. A pallium is a circular band made from lamb's wool that symbolizes an archbishop's role as the shepherd of the archdiocese and his communion with the pope.

In that moment, Pope Francis spent considerable time talking with Cardinal-designate Tobin. At one point in their conversation, Pope Francis told him, "I've been praying intensely for you, and I hope your mother is praying for me."

That conversation still touches Cardinal-designate Tobin.

"I was struck when I received the pallium from him," he recalled. "First, we

had a conversation and ... when he put the pallium on my shoulders, he switched from Italian into Spanish because that was the language of his heart. And he said something personal to me. And it was lovely. And I've always been grateful for that, but I never thought it would end with the news [about being named a cardinal]."

Three months before Pope Francis made that October announcement about the new cardinals, Cardinal-designate Tobin had visited the pope in July, in the guest house in Vatican City where the pope lives, to discuss Church business.

Cardinal-designate Tobin shared some of the details of that meeting during a homily he gave at SS. Peter and Paul Cathedral in Indianapolis on Sept. 7.

"I didn't even have time to put on my game face when I arrived at his floor. The elevator opened, and there he was," Cardinal-designate Tobin began.

"He invited me into a sort of television room where there were four or five chairs, and he said, 'Pick whichever one you want. I'll take whatever is left.' And we talked, and shared. And I saw a very human side to him. He said twice, 'I really don't know why I was elected. I suspect the Italians couldn't agree on a candidate.'"

Then Pope Francis added, "But because I wasn't looking for this, I accepted it as God's will. And I believe I'll have what I need."

Cardinal-designate Tobin has tried to take heart from that perspective as he deals with the life-changing moments of the past six weeks.

He views the pope's words as an example for everyone—and for himself—

"to stay connected to each other in solidarity, but most importantly to stay connected to Jesus Christ."

It's one more bond that connects Pope Francis and Cardinal-designate Tobin, just as they share a vision of the Church that is open and welcoming, just as they are both advocates for immigrants and refugees, just as they both have a natural humility about their own lives and an understanding sense of humanity toward the lives of other people.

"I think it's the connection of a teacher and his disciple," Cardinal-designate Tobin has said about their relationship. "When I've seen him a handful of times over the last four years, I always thank him for teaching me how to be a bishop—knowing not only how he ministered in the Archdiocese of Buenos Aires, but also what he teaches and how he articulates his expectations for bishops and priests."

The latest chapter in their relationship will unfold when Pope Francis installs him as a cardinal.

"I really do think, in all sincerity, that I'm an unworthy recipient of his affection," Cardinal-designate Tobin has said. "I don't know why. Whatever began in 2005 has continued and deepened." †

CORRECTION

In the Nov. 11 issue of *The Criterion*, the name of St. Ann Church in Jennings County was misspelled in an article about a Nov. 6 Mass that Cardinal-designate Joseph W. Tobin celebrated there. †



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Catholics' postelection to-do list: work for unity, healing

WASHINGTON (CNS)—All the distrust, vitriol and rancor stirred up during the 2016 presidential election campaign did not go away when votes were tallied.

The Nov. 8 election's outcome, for many, only added more layers of frustration, anger and fear, prompting dozens of protests across the country.

Political leaders, including Hillary Clinton, President-elect Donald Trump and President Barack Obama, acknowledged the disunity, and urged people after the election to try to work together.

Catholic leaders have been making similar pleas, not only for the nation, but also recognizing the division that exists among the Church's own members who split their vote—52 percent for Trump and 45 percent for Clinton.

Four days before the election, Supreme Knight Carl Anderson, CEO of the Knights of Columbus, told a Catholic group in Arlington, Va., that regardless of the election's outcome, "our country will remain deeply divided, and those divisions are, to a very real extent, also reflected within our own Catholic faith community."

The question before Catholics, he said, is whether we will be "a source of unity and reconciliation, or whether we will be a cause of further division."

That view also was expressed in a Nov. 9 editorial in the *National Catholic Reporter* newspaper describing the political climate as a "profound moment in our nation's history and in our Church's history. ... The question now is whether we have the courage and leadership to confront these hurts, work for justice and begin the healing process."

Putting it even more succinctly was an Election Day tweet by Cardinal-designate Joseph W. Tobin of Indianapolis: "Whatever happens at the polls, God will reign. Our work begins tomorrow, building bridges and healing wounds."

Archbishop Joseph E. Kurtz of Louisville, Ky., and president of the U.S. Conference of Catholic Bishops, said: "Every election brings a new beginning. Some may wonder whether the country can reconcile, work together and fulfill the promise of a more perfect union. Through the hope Christ offers, I believe God will give us the strength to heal and unite."

New cardinals, old traditions at play for Nov. 19 consistory

VATICAN CITY (CNS)—In a rather simple prayer service on Nov. 19, Pope Francis will create 17 new cardinals and symbolically bind them to ancient church traditions.

In the months following the consistory—as any gathering of cardinals is called—the new cardinals under the age of 80 will be named members of various Vatican congregations,

councils, dicasteries and offices. For most of the cardinals, the memberships, while not involving a permanent move to Rome, will be the most regular exercise of their new ministry as advisers to the pope.

The most serious responsibility that cardinals have is the solemn obligation to gather in a conclave to elect a new pope. That right is reserved to cardinals under the age of 80.

Three U.S. citizens are among the new cardinals. They are: Cardinal-designate Joseph W. Tobin, who recently was transferred from Indianapolis to Newark, N.J.; Cardinal-designate Blase J. Cupich of Chicago; and Cardinal-designate Kevin J. Farrell, prefect of the new Vatican office for laity, family and life.

And Sister Simone Campbell, a Sister of Social Service and executive director of the Catholic social justice lobbying organization Network, said her faith dictates that "now, more than ever, we need to mend the gaps and bridge the divides among us."

"If anger fueled the election, we need to listen deeply to this reality, not dismiss it," she continued. "The temptation is to immediately think about how we will fight back, but fighting back will only reinforce this mess we're in. Instead, we have to fight for a vision that eases people's fears, brings us together and solves problems."

Days before the election, Jesuit Father James Martin, author and editor at large at *America*, a weekly magazine published by the Jesuits, said after the election that Catholics might want to say the "Prayer for Christian Unity," which is meant for ecumenical unity but has an apt message at a time when many "will feel excluded and unwelcome."

It turns out the Catholic "Prayer for After an Election" also highlights unity, asking God to "heal us from our differences and unite us, O Lord, with a common purpose, dedication and commitment to achieve liberty and justice in the years ahead."

The very notion of unity after a more contentious presidential campaign than most can remember might seem far-fetched, but some Catholics stress it should at least start at the parish level.

Father Thomas Berg, vice rector and professor of moral theology at St. Joseph's Seminary in Yonkers, N.Y., said the differences of opinion revealed in this election "should never be allowed to become occasions of separation and rupture. Disagreement is an invitation to encounter, dialogue and to witness to the faith we presumably share."

"Postelection, at the parish level, how wonderful it would be if we could engage each other dispassionately in calm rational dialogue about our differences with regard to the candidates," said the priest, who is currently writing a book, *Hurting in the Church: A Way Forward for Wounded Catholics*.

Zach Flanagan, a professor of theology and religious studies at St. Mary's College of California in Moraga, similarly suggested old-fashioned dialogue, saying Catholics should take their cue from

At the consistory for creating new cardinals, Pope Francis will give each of the 17 a scroll with the "title" to a church or parish in Rome. As the "titular cardinal" of the church, a cardinal from anywhere in the world becomes a special member of the clergy of Rome. The practice echoes the ancient tradition of the Roman clergy electing their bishop, the pope.

They will arrive at St. Peter's Basilica already dressed in their new red cassocks; the crimson hue is a reminder the cardinals wear that they must be faithful to Christ, his Church and the pope to the point of shedding blood, if necessary.

Together, the new cardinals will solemnly profess their faith by reciting the creed and formally swear fidelity and obedience to the pope and his successors. Then, one by one, they will approach Pope Francis to receive a biretta—a four-cornered red hat—their cardinal's ring and the assignment of their titular church.

The 17 new cardinals come from 11 nations and most will travel with family, friends and faithful. The Vatican always hosts a reception where people can greet the new cardinals, both those they know and those they have never met. The reception used to be held on the lower floors of the Apostolic Palace, but has now been moved to the Vatican audience hall. †

Pope Francis, who has spent a good part of his pontificate accompanying people and listening to them.

"It's incumbent at a time like this when there is so much division that we sit down and listen to people," he told CNS on Election Day.

One way for this to happen in parishes—which he said "can be as divided as communities"—would be in for parishes to host dinners where parishioners have the chance to talk to each other about what matters to them. They might not agree with each other, he said, but they will likely come away respecting the other person.

Flanagan said he has seen programs like this work in high schools and junior high schools that have recognized the need to bring diverse communities together to help heal toxic environments.

Sherry Weddell, co-founder of the Catherine of Siena Institute, a group based in Colorado Springs, Col., dedicated to strengthening parishes and lay Catholics, said the big postelection question is: "How can we help rebuild our relationships with one another now that the shouting is over?"

For Catholics, she said the answer is found in embracing the Church's mission in outreach to others. "Being apostles together slowly builds remarkably strong bridges of trust and hope over the divides that separate us," she said, adding



Terry Mendoza and Margery Simchak at a Republican Party event in Phoenix watch as President-elect Donald Trump gives his acceptance speech in New York in the early morning hours of Nov. 9. (CNS photo/Nancy Wiechec, Reuters)

that doing this "can actually heal and transform us as well."

During a Nov. 10 interfaith prayer service for peace, solidarity and unity at the Cathedral of Our Lady of the Angels in Los Angeles, Archbishop Jose H. Gomez offered encouragement to the immigrant community after the election.

"Tonight in America, children are afraid. Men and women are worried and anxious, thinking about where they can run and hide," he said.

"The answer is not angry words or violence in the streets. It never solves anything. It only inflames it more. We need to be people of peace, people of compassion. Love not hate. Mercy not revenge," he said. "These are the tools to rebuild our nation and renew the American dream. Tonight we promise our brothers and sisters who are undocumented: We will never leave you alone." †

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Editorial



Pope Francis exchanges greetings with Sheikh Allahshukur Pashazade, the Caucasus region's chief imam, and with representatives of other religious communities during a meeting at the Heydar Aliyev mosque in Baku, Azerbaijan, on Oct. 2. (CNS photo/Paul Haring)

Catholic ignorance about Islam

Pope Francis visited Azerbaijan, a predominantly Shiite Muslim Eurasian country, on Oct. 2 as part of a trip that also included Armenia and Georgia. While there, he visited a mosque where he said that God should never be used to justify extremism.

This was not the first time the pope has visited a Muslim country. Each time, he has asserted that Islam should not be blamed for the terrorism that some Muslim extremists perpetrate. We must differentiate between the religion of Islam and the radical Islamists of ISIS and other extremist groups.

People have trouble doing that. Some continue to insist that Islam is a violent religion. There is a definite Islamophobia in the United States, including among Catholics. However, studies show that Catholics who know Muslims personally tend to have favorable attitudes toward them.

Part of the problem is that what most Catholics think they know about Islam is often wrong. A study by Georgetown University's The Bridge Initiative, which is trying to improve public understanding of Islam, found that Catholics in the United States are not sure about what they share in terms of religious beliefs with Muslims.

For example, 42 percent of Catholics surveyed believe that Catholics and Muslims do not worship the same God. But that should have been settled back in the 1960s when the Second Vatican Council's "Declaration on the Relationship of the Church to Non-Christian Religions" stated that Christians, Jews and Muslims—the three Abrahamic faiths—all worship the same God, even if they understand the nature of God in differing ways.

Besides Pope Francis, St. John Paul II also stated more than once that we worship the same God. When he spoke to Muslims in Morocco in 1985, he said, "We believe in the same God, the one God, the living God, the God who created the world."

That study by The Bridge Initiative found that 88 percent of Catholics are not aware that Muslims honor Mary. In fact, there is considerably more about Mary in the Quran than there is in the Bible. An entire chapter is named after her, and she

is the only woman mentioned by name in the Quran. Her story begins while she is still in her mother's womb. It also includes an annunciation by an angel that she will conceive Jesus while remaining a virgin, and Jesus' birth.

The study showed that 74 percent of Catholics said that Muslims do not hold Jesus in high regard. That, too, is wrong. They believe that Jesus was a prophet, the messenger of Allah, and the Messiah of the Jewish people. He was the precursor to Muhammed. However, despite Mary's virginal birth, Muslims do not believe that Jesus is divine. The Quran mentions several miracles performed by Jesus such as speaking while an infant, healing illnesses and raising the dead to life. Muslims do not believe that he was crucified. They believe that he will return to Earth near the Day of Judgment to restore justice.

If Muslims do not believe that Jesus is divine, do they believe that Muhammad is? According to the study, a whopping 86 percent of Catholics think that Muslims worship Muhammad. They don't. The first pillar of Islam is the profession of faith, "There is no god but God. Muhammad is the messenger of God." It's known as the *Shahada*, and it's the only thing one must say, in front of witnesses, to become a Muslim. It's included in each of the canonical daily prayers that Muslims say.

In pointing out that Catholics are often ignorant about the teachings of Islam, we don't mean to downplay the atrocities performed by the extremist Islamists, supposedly in the name of Islam. There is plenty of evidence that they don't know the teachings of their religion either, as their leaders pound into them a hatred for Christians, Jews and other Muslims.

Daniel Pipes, president of the Philadelphia-based Middle East Forum, has said, "Those who make all Islam their enemy not only succumb to a simplistic and essentialist illusion, but they lack any mechanism to defeat it. ... We understand that radical Islam is the problem and moderate Islam is the solution. We work with anti-Islamist Muslims to vanquish a common scourge."

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Orphans in liquid nitrogen

Some humanitarian tragedies occur quietly and "in the background," only gradually coming to light years or decades after serious harm has already occurred, like nerve damage in infants exposed to lead paint, or cancers in patients who were exposed to asbestos.

More recently, the humanitarian tragedy of hundreds of thousands of embryonic human beings frozen and abandoned in fertility clinics has come to light—"orphans in ice" arising from the decades-long practice of *in vitro* fertilization (IVF).

As a priest and ethicist at the National Catholic Bioethics Center in Philadelphia, I have seen an increasing number of Catholics who regret having engendered human life in this way, and regret that they ignored or weren't informed about the teachings of the Church on IVF and infertility. They are perplexed and even tormented about what to do with these "spare" human embryos who really are their cryogenic children.

When I am approached with this question, I stress that there are no easy answers. Human embryos can never just be thawed and discarded, as that would be morally indistinguishable from the case of discarding a newborn or an infant in a dumpster to die. In fact, the step of merely thawing out human embryos exposes them to great risk, with as many as half not being able to survive the process.

I usually suggest to parents that, for the time being, embryonic children should be kept frozen as a way of protecting them and respecting their life and integrity.

As the discussion continues, I may also recommend that they consider setting up a trust fund, so that after they pass on, their frozen children will be provided for.

These children, clearly, cannot be educated, clothed or fed, but they can be afforded a measure of protection in their frozen state, with fresh liquid nitrogen continuing to be provided, at least for a time. Arranging to cover this expense of a few hundred dollars a year is one of the few ways that parents can concretely indicate their concern for their orphaned children.

The suggestion to set up a trust fund sometimes results in an awkward moment of surprise where parents may ask: "Well, how long would I do that for? Obviously, I can't do it forever."

Parents will have to decide for themselves whether setting up a trust fund in the first place makes sense as a kind of good-faith sign of their love and care for their own offspring, and if so, for how long to maintain the arrangement. If they make provisions for a more extended period, say several decades, there is a

greater likelihood that their embryonic children might be "rescued" if new scientific technologies for growing embryos outside the body end up being developed in the future.

This may indeed become possible one day, even though there are real questions about whether such an "artificial womb" or "baby in a bottle" approach to gestation would be ethical, even with the praiseworthy intentions of saving lives and releasing orphaned embryos from their perpetual hibernation.

Others hope that one day "embryo adoption"—the transfer of "spare" embryos to another woman who implants, gestates, and raises them as her own—might end up being recognized as morally allowable by the Church.

This unusual form of adoption is still morally debated, and "*Dignitas Personae*" ("The Dignity of the Person"), the most recent Church document addressing the matter, raises serious concerns about the idea, as have a number of philosophers and bioethicists, myself included.

When confronted with the absurd fate of having embryos trapped in a state of suspended animation indefinitely, few or no alternatives really seem to exist.

The future Pope Benedict XVI, in another important Church document called "*Donum Vitae*" ("The Gift of Life"), referenced this "absurd fate" when he summarized how there was "no possibility of their being offered safe means of survival that can be licitly pursued." Certain sinful acts like IVF, sadly, can provoke irrevocable and irresolvable consequences.

A few years ago, I had a conversation with a divorced woman who had seven frozen children in storage. She described how she agonized daily over the plight of her babies, and how it felt like an open wound that could never quite heal.

She shared how each year, on the anniversary of the embryos' creation—their "birthday" of sort—she would place a call to the fertility clinic and inquire about their status. She would ask the staff to look up and verify how many were stored at the facility.

Fearful that something might have happened to her children, or that they might end up being abandoned or forgotten, her annual call served as a reminder to herself and to those at the clinic that they were still there, that somebody still cared, despite the callousness of a world that seemed only too ready to ignore this ongoing humanitarian tragedy.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Thanks be to God for special graces during the Year of Mercy

This Sunday, Nov. 20, we celebrate the Solemnity of Christ the King. Among many other things, this feast, which concludes the Church year, reminds us that the reign of God is characterized not by power or domination but by love and mercy, peace and justice, hope and joy.

This is a special weekend for me and for our archdiocese. On Saturday, Nov. 19, in a special ceremony in St. Peter's Basilica in Rome, the decree of designation for each of the 17 newly-designated cardinals, including me, will be read. Immediately afterward, each of us will receive from Pope Francis the two symbols of our new responsibilities as cardinals. One is a ring. The other is a red hat.

The following day has a special significance for me this year because we new cardinals will have the privilege of concelebrating with Pope Francis the liturgy that brings to an end the Holy Year of Mercy.

When Pope Francis proclaimed this special year of grace, he said he hoped that this would be a time for us to contemplate just how merciful God has been to us and to understand better

how we are called to be merciful to others.

Although the Year of Mercy will be officially concluded with the closing of the Holy Doors in St. Peter's Basilica and in other holy places throughout the world—including our own SS. Peter and Paul Cathedral in Indianapolis and the Our Lady of Einsideln Archabbey Church in St. Meinrad—the pope's profound hope is that the theme of mercy will remain prominent in all our lives.

In his official proclamation (or "papal bull") titled "*Misericordiae Vultus*" ("The Face of Mercy"), the Holy Father called our attention to the singular role that mercy plays in everything that God has said and done throughout salvation history.

Mercy, the pope wrote, is "the beating heart of the Gospel" (#12). He went on to say, "How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God," he wrote. "May the balm of mercy reach everyone, both believers and those far away, as a sign that the kingdom of God is already present in our midst" (#5).

Nothing in the Church's preaching or witness, the Holy Father said, should be lacking in mercy.

Pope Francis urged us to use this Year of Mercy to seek and find "a genuine experience of God's mercy, which comes to meet each person in the face of the Father who welcomes and forgives, forgetting completely the sin committed."

We were not asked to pretend that our sins are "no big deal." Sin is always horrible, an offense against heaven and Earth, and justice demands that we atone for our sins and accept the punishment we deserve.

And yet, the Year of Mercy has reminded us—powerfully—that God is free to intervene in our lives and to wipe away the consequences of our selfishness and sin simply because he loves us and desires that we be happy with him forever. This is an amazing gift from a loving God, who cares for each and every one of us personally. Our response must be to say, "Thank you, Lord," and then to be merciful to others!

It's true that our God is just, but our faith tells us that God's mercy transforms our notions of justice—

allowing us, as Pope Francis teaches, "to be touched in a tangible way by the mercy of the Father who wants to be close to those who have the greatest need of his forgiveness." The more we seek God's forgiveness, the more we experience his closeness. And no matter how seriously we have sinned, nothing can prevent us from being touched in a tangible way by the amazing grace that alone frees us from the negative effects of our sin!

Mercy is an essential feature of Who-God-Is. God is love, St. John, tells us, and by his very nature, he is ready to forgive us always and everywhere no matter what we have done, or failed to do, as his children.

As we celebrate the Solemnity of Christ the King this weekend, let's remember that while the Year of Mercy is coming to an end, God's mercy is endless and his love lasts forever.

And while you're giving thanks for God's abundant goodness this past year, please also say a prayer for Pope Francis and all the cardinals, especially me, that we will be faithful witnesses to God's love and mercy this Christ the King weekend and always! †

Agradecemos al Señor por las gracias especiales recibidas durante el Año de la Misericordia

El domingo 20 de noviembre celebramos la Solemnidad de Cristo Rey. Entre otras cosas, esta festividad, que marca el final del año eclesial, nos recuerda que el reino de Dios se distingue no por el poder ni el dominio, sino por el amor y la misericordia, la paz y la justicia, la esperanza y la alegría.

Este es un fin de semana especial para mí y para nuestra Arquidiócesis. El sábado 19 de noviembre, en una ceremonia especial en la Basílica de San Pedro en Roma, se leerá el decreto en el que se designa a cada uno de los 17 cardenales recientemente nombrados, incluyéndome. Inmediatamente después, cada uno de nosotros recibirá de mano del papa Francisco los dos símbolos de nuestras nuevas responsabilidades como cardenales. Uno de ellos es un anillo; el otro es un sombrero rojo.

El día siguiente guarda un significado especial para mí este año ya que los nuevos cardenales tendremos el privilegio de celebrar conjuntamente con el papa Francisco la liturgia con la que culmina el Santo Año de la Misericordia.

Cuando el papa Francisco proclamó este año de gracia especial, expresó que esperaba que fuera un momento para que reflexionáramos sobre lo misericordioso que ha sido Dios con nosotros y para

comprender mejor que estamos llamados a ser misericordiosos con los demás.

Si bien el Año de la Misericordia culminará oficialmente con el cierre de las Puertas Santas de la Basílica de San Pedro y en otros lugares en todo el mundo—inclusive en nuestra propia Catedral de San Pedro y San Pablo en Indianápolis y en la Iglesia de la Archiabadía Einsideln en San Meinrad—el Papa alberga la profunda esperanza de que el tema de la misericordia siga reinando en nuestras vidas.

En su proclamación (o bula papal) titulada "*Misericordiae Vultus*" ("El rostro de la Misericordia"), el Santo Padre destacó el papel fundamental que desempeña la misericordia en todo lo que Dios ha dicho y hecho a lo largo de la historia de la salvación.

Su Santidad describe a la misericordia como el "corazón palpitante del Evangelio" (#12). Y prosigue: "¡Cómo deseo que los años por venir estén impregnados de misericordia para poder ir al encuentro de cada persona llevando la bondad y la ternura de Dios! A todos, creyentes y lejanos, pueda llegar el bálsamo de la misericordia como signo del Reino de Dios que está ya presente en medio de nosotros" (#5). Según afirma el Santo Padre, ningún aspecto de las enseñanzas y los testimonios de la Iglesia debe carecer de misericordia.

El papa Francisco nos exhortó a que aprovecháramos este Año de la Misericordia para buscar y encontrar la "genuina experiencia de la misericordia de Dios, la cual va al encuentro de todos con el rostro del Padre que acoge y perdona, olvidando completamente el pecado cometido."

No se nos pedía que le restáramos importancia a nuestros pecados. El pecado siempre es una falta terrible contra el cielo y la tierra, y el principio de la justicia exige reparación por nuestros pecados y que aceptemos el castigo que merecemos.

Sin embargo, este Año de la Misericordia nos ha recordado de una forma muy poderosa que Dios tiene la libertad de intervenir en nuestras vidas y eliminar las consecuencias de nuestro egoísmo y pecado, sencillamente porque nos ama y desea que seamos felices para siempre junto a Él. Este es un don extraordinario de un Dios amoroso que se preocupa personalmente por cada uno de nosotros. Nuestra respuesta debería ser "Gracias, Señor" ¡y mostrarnos misericordiosos con los demás!

Si bien es cierto que nuestro Dios es justo, nuestra fe nos dice que la misericordia de Dios transforma nuestra noción de justicia y, tal como nos lo enseña el papa Francisco, llegar a sentir

"realmente la misericordia del Padre que quiere estar cerca de quien más necesita de su perdón." Mientras más procuramos el perdón de Dios, más cerca estamos de Él. Y no importa qué tan graves hayan sido nuestros pecados: nada puede impedir que llegue a nosotros, de una forma tangible, la maravillosa gracia que en sí misma nos libera de los efectos negativos del pecado.

La misericordia es una característica esencial de la persona de Dios. San Juan nos dice que Dios es amor y que dada su naturaleza está presto a perdonarnos siempre y en todo lugar como hijos suyos que somos, sin importar lo que hayamos hecho o dejado de hacer.

Mientras celebramos la Solemnidad de Cristo Rey este fin de semana, recordemos que aunque el Año de la Misericordia llega a su fin, la misericordia divina es eterna y su amor dura para siempre.

Y mientras esté dando gracias por la generosa bondad de Dios durante este último año, recuerde rezar por el papa Francisco y todos los cardenales, especialmente por mí, para que seamos testigos fieles del amor y de la misericordia durante este fin de semana de Cristo Rey ¡y siempre!

Traducido por: Daniela Guanipa

Events Calendar

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

November 22

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held on fourth Tuesdays, candle-lit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, rectory@saintmichaelindy.org.

November 23

Mount Saint Francis Center for Spirituality (Youth Center), 101 St. Anthony Drive, Mount St. Francis. **Home for the Holidays College Gathering** sponsored by the New Albany Deanery Catholic Youth Ministers, for college students, food, games, 3-6 p.m. Information: 812-923-8355, jennifer@nadyouth.org.

November 24

St. Louis de Montfort Catholic Church, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Dinner**, 11 a.m.-2 p.m., all are welcome. Information: 317-517-4256.

All Saints Parish, 25743 State Route 1, Guilford.

Thanksgiving Day Gobble Wobble 5K Run/Walk-Feeding the Hungry, 9 a.m.-noon, \$25 before Nov. 15; \$30 after, proceeds benefit Sunman and North Dearborn Food Pantries. Online registration: www.gobblewobble5k.webs.com. Information: emilyalig.ASP@gmail.com, 812-576-4302.

November 29

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **The Empty Chair Workshop: Coping with Grief and the Holidays**, sponsored by St. Vincent Hospice, 6-8 p.m., no fee or registration required. Information: 317-283-5508.

December 1

Logan's Roadhouse, 970 E. Lewis and Clark Parkway, Clarksville. **Theology on Tap**, sponsored by New Albany Deanery Catholic Youth Ministries, "Left to Tell," Conventional Franciscan Father John Bamman presenting, ages 22-39, 6:30-8 p.m. Information: 812-923-8355, sandy@nadyouth.org.

December 2

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

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road, Sellersburg. **First Friday devotion of the Most Sacred Heart of Jesus**, noon Mass, followed by litany and consecration to Sacred Heart of Jesus. Information: 812-246-2512.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday**

celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

December 3

Holy Name of Jesus Parish Altar Society, 89 N. 17th Ave., Beech Grove. **Annual Christmas Bazaar and Chili Luncheon**, 10 a.m.-4 p.m., crafts, exhibitors, baked goods, and raffles, free admission. Chili lunch begins at 11 a.m., adults \$6, kindergarten to eighth grade \$4, preschoolers free. Information: 317-784-6860, p108cmaster@sbcglobal.net.

St. Michael Church, 145 St. Michael Blvd., Brookville.

First Saturday Devotional Prayer Group, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. John Paul II Parish, St. Paul Church, 218 Schellers Ave., Sellersburg. **First Saturday Devotion**, 8 a.m. reflection on mysteries of rosary, recitation of the rosary, litany, consecration prayer to Mary, Mass at 8:30 a.m. Information: 812-246-3522.

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

December 4

Marian University, Evans

Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **"America and the World,"** retired Sen. Richard G. Lugar presenting, part of the Richard G. Lugar Franciscan Center for Global Studies Speaker Series, free, 7 p.m., reception to follow. Information: Pierre Atlas, 317-955-6336, patlas@marian.edu.

St. Mary-of-the-Rock Church, 17440 St. Mary's Road, Batesville. **Annual Sausage and Pancake Breakfast**, 7 a.m.-noon, free-will offering, public welcome, Christmas Corner. Proceeds benefit the St. Mary of the Rock Preservation Society. Information: Elaine Amberger, 812-623-3257.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Thank You and Farewell Open House for Father Elias Mary Mills of the Immaculate**, 11 a.m.-6 p.m., light refreshments. Information: 812-825-4642, ext 1. †

Retreats and Programs

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

December 3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Opening the Door to Advent**, presenter Benedictine Sister Julie Sewell, offered 9 a.m.-noon and again noon-3 p.m., \$35 includes lunch, come before or after for retreat time for \$20. Information and registration: 317-788-7581, www.benedictinn.org.

December 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent: Holy Waiting in an Impatient World (an "FBI" program: Faith Building Institutions)**, presenter Denise McGonigal, 6-9 p.m. with optional Mass at

5:15 p.m., \$35 includes dinner. Information and registration: 317-788-7581, www.benedictinn.org.

December 10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Retreat with Hildegard of Bingen**, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

December 15

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581,

www.benedictinn.org.

December 16-18

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"Spiritual Themes in the Gospel of Luke,"** Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Dec. 31-Jan. 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"New Year's Eve Retreat**, Father Jeffrey Godecker presenting, Information, registration: 317-545-7681, ext. 107, marcia.johnson@archindy.org or www.archindy.org/fatima. †

Young adult seeks people to pray for archdiocesan priests by name

Maria Cossell, a member of St. Joan of Arc Parish in Indianapolis, felt compelled after participating in World Youth Day in Poland this summer to ensure that every priest in the Archdiocese of Indianapolis is prayed for by name.

There are more than 140 priests in the archdiocese. Cossell is still looking

for people to commit to praying for a specific priest by name every day.

To read Cossell's story about the origins of this project, log on to www.indycatholic.org/the-gift-of-our-priests-reflections-from-world-youth-day.

To contact her about praying for a specific priest by name, contact her at 317-691-0719 or mcossell@gmail.com. †

Ceramics exhibit on display at Saint Meinrad Archabbey Library Gallery

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting "Clay It Forward," an exhibit of ceramics by Alisa Holen and her students.

Holen, an assistant professor at the University of Southern Indiana who currently has a solo exhibit in the International Gallery of Contemporary Art in Anchorage, Alaska, will be

exhibiting her work, along with that of some of her students, through Dec. 3.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or visit the Archabbey Library's website at www.saintmeinrad.edu/library/hours. †

VIPs



Joe Geswein and Jean (Shewmaker) Geswein, members of St. Augustine Parish in Jeffersonville, celebrated their 70th wedding anniversary on Sept. 10.

The couple was married in Most Precious Blood Church in New Middleton on Sept. 7, 1946.

They have one son, Fred Geswein. The couple also has two grandchildren and one great-grandchild. †



Betty Jean (Schenk) Hutt and the late Thomas L. Hutt, members of St. Mary Parish in North Vernon, would have celebrated their 50th wedding anniversary on Nov. 19. Thomas passed away on Nov. 5.

The couple was married in St. Simon the Apostle Church in Indianapolis on Nov. 26, 1966.

They are the parents of the late Alberta and Beth Ann Hutt. †

Vietnamese Catholics to celebrate Feast of Vietnamese Martyrs with Mass, reception

The Vietnamese Catholic Community will celebrate the Feast of the Vietnamese Martyrs (which is on Nov. 24) with a procession, Mass and a reception at St. Joseph Church, 1401 S. Mickley Ave., Indianapolis, at 1 p.m. on Nov. 27.

Before the Mass, which will be celebrated in the Vietnamese language,

there will be a procession around the church—outdoors if weather permits, or indoors if not. A reception featuring traditional Vietnamese dishes will follow in the parish's reception hall.

For more information, contact Father Minh Duong at 317-760-7664 or mduongindy@yahoo.com. †

Discounted classes are available from Catholic Distance University

Catholic Distance University, an online educational institute, is offering a discount to all members of the Archdiocese of Indianapolis for two particular courses.

The first is "Lectio Divina" (catalog code THEO-N054). This three-week online seminar runs from Nov. 28 through Dec. 19. Those who practice *Lectio Divina*, or "divine reading," are led to meditate, pray and put into action the powerful word of God. Those who complete this seminar will be able to describe the basic steps of this prayer.

The second course is an in-depth look at the Gospel of St. John (catalog

code SCRPT-N162). It is an online independent study, meaning learners can participate at any time. Topics to be covered include John's way of presenting the Trinity and the two natures of Jesus; John's development of Jesus as the fulfillment of the Old Testament; and the importance of the sacraments and Mary.

These courses, which usually cost \$165, are being offered to members of the archdiocese for just \$30.

Log on to cdu.catalog.instructure.com to register and to see a full list of courses. Use promo code CDU16INDIANAPOL when registering to qualify for the \$30 rate. †

Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

Dec. 2, 10 a.m.-10 p.m. at All Saints, Dearborn County, at the St. Martin campus
 Dec. 4, 1:30 p.m. at Immaculate Conception, Millhousen
 Dec. 5, 6:30 p.m. at St. Lawrence, Lawrenceburg
 Dec. 13, 7 p.m. at St. Mary, Greensburg
 Dec. 14, 7 p.m. at St. Peter, Franklin County
 Dec. 14, 7 p.m. at St. Joseph, Shelbyville
 Dec. 15, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 15, 7 p.m. at St. Louis, Batesville
 Dec. 20, 7 p.m. at St. Catherine of Siena, Decatur County, at St. John the Evangelist Church, Enochsburg
 Dec. 21, 7 p.m. at St. Michael, Brookville

Bloomington Deanery

Nov. 29, 7 p.m. for St. Charles Borromeo and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center
 Dec. 6, 11:30 a.m.-12:30 p.m. and 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
 Dec. 13, 7 p.m. at St. Agnes, Nashville
 Dec. 15, 7 p.m. for Our Lady of the Springs, French Lick, and Our Lord Jesus Christ the King, Paoli, at Our Lord Jesus Christ the King
 Dec. 21, 6:30 p.m. at St. Jude the Apostle, Spencer
 Dec. 22, 6 p.m. at St. John the Apostle, Bloomington

Connersville Deanery

Nov. 30, 6:30 p.m., following 6:00 p.m. Mass for St. Bridget of Ireland, Liberty, and St. Gabriel, Connersville, at St. Gabriel
 Dec. 14, 6:30 p.m. at St. Mary, Rushville
 Dec. 20, 6 p.m., following 5:15 p.m. Mass for St. Elizabeth Ann Seton, Richmond, at St. Mary Church, Richmond
 Dec. 21, 7 p.m. for St. Elizabeth of Hungary, Cambridge City; St. Rose of Lima, Knightstown; and St. Anne, New Castle, at St. Anne

Indianapolis East Deanery

Nov. 30, 7:30 p.m. at Holy Spirit
 Dec. 5, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 Dec. 13, 7 p.m. at St. Philip Neri
 Dec. 15, 7 p.m. at St. Thomas, Fortville
 Dec. 19, 7 p.m. St. Rita and Holy Angels (Indianapolis West Deanery) at St. Rita
 Dec. 22, 6:30 p.m. at St. Michael, Greenfield

Indianapolis North Deanery

Dec. 11, 2 p.m. deanery service at St. Andrew the Apostle
 Dec. 12, 7 p.m. deanery service at St. Matthew the Apostle

Dec. 13, 7 p.m. deanery service at St. Matthew the Apostle

Indianapolis South Deanery

Dec. 1, 7 p.m., for St. Ann and St. Joseph (Indianapolis West Deanery) at St. Ann
 Dec. 12, 6:30 p.m. at Nativity of Our Lord Jesus Christ
 Dec. 13, 7 p.m. at St. Jude
 Dec. 14, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Mark the Evangelist
 Dec. 15, 7 p.m. at Holy Name of Jesus, Beech Grove
 Dec. 17, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
 Dec. 19, 7 p.m. Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

Dec. 1, 7 p.m. at St. Malachy, Brownsburg
 Dec. 1, 7 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery) at St. Ann
 Dec. 6, 7 p.m. at St. Monica
 Dec. 7, 7 p.m. at St. Michael the Archangel
 Dec. 14, 7 p.m. at Mary, Queen of Peace, Danville
 Dec. 14, 7 p.m. for St. Anthony and St. Christopher at St. Anthony
 Dec. 15, 7 p.m. at St. Gabriel the Archangel
 Dec. 19, 7 p.m. Holy Angels and St. Rita (Indianapolis East Deanery) at St. Rita
 Dec. 19, 7 p.m. at St. Thomas More, Mooresville
 Dec. 20, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

Nov. 30, "The Light is On for You," 7-8:30 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 2, 4-6 p.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 3, 8-10 a.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 7, "The Light is On for You," 7-8:30 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 9, 4-6 p.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 10, 8-10 a.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 13, 6 p.m., for St. Bernard, Frenchtown, and St. Michael, Bradford, at St. Michael
 Dec. 13, 7 p.m. at Holy Family, New Albany
 Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
 Dec. 14, "The Light is On for You," 7-8:30 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 14, 6:30-8 p.m. at St. Anthony of Padua, Clarksville
 Dec. 15, 6:30 p.m. for St. John Paul II, Clark County, at St. Paul Church, Sellersburg



A priest listens to confessions outside of the National Shrine of Our Lady of Good Help in Champion, Wis., on Aug. 15. (CNS photo/Sam Lucero, The Compass)

Dec. 16, 4-6 p.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 16, 7 p.m. at St. Mary, Lanesville
 Dec. 17, 8-10 a.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 18, 1 p.m. at St. John the Baptist, Starlight
 Dec. 21, 7 p.m. at St. Mary, Navilleton
 Dec. 21, "The Light is On for You," 7-8:30 p.m. at St. Mary-of-the-Knobs, Floyd County
 Dec. 21, 6:30-8 p.m. at St. Anthony of Padua, Clarksville
 Dec. 22, 7 p.m. for St. Michael, Charlestown, and St. Francis Xavier, Henryville, at St. Francis Xavier
 Dec. 23, 4-6 p.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus
 Dec. 24, 8-10 a.m. for St. Augustine and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus

Seymour Deanery

Dec. 1, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph
 Dec. 11, 2 p.m. at St. Rose of Lima, Franklin
 Dec. 13, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
 Dec. 14, 7 p.m. at St. Ambrose, Seymour
 Dec. 15, 7 p.m. at St. Bartholomew, Columbus

Tell City Deanery

Nov. 30, 6:30 p.m. at St. Meinrad, St. Meinrad
 Dec. 11, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

Dec. 13, 5 p.m. at St. Joseph, Rockville
 Dec. 14, 7 p.m. at Sacred Heart, Clinton
 Dec. 15, 7 p.m., deanery service at St. Benedict, Terre Haute
 Dec. 20, 1 p.m., deanery service at Sacred Heart of Jesus, Terre Haute
 Dec. 20, 7 p.m. at Annunciation, Brazil
 Dec. 22, 7 p.m. at St. Paul the Apostle, Greencastle †

Pope's last 'Mercy Friday' visit is with former priests, their families

VATICAN CITY (CNS)—Nearing the end of the Holy Year of Mercy, Pope Francis paid a visit to seven families of men who left the priesthood to marry. The Vatican said the visit was a sign that God loves and is merciful to everyone experiencing difficulty.

"The Holy Father wanted to offer a sign of closeness and affection to these young men who made a choice that often was not shared by their fellow priests and families," the Vatican said in a statement about the pope's visit on Nov. 11.

The visit was part of the "Mercy Friday" initiative Pope Francis began in December for the Holy Year, which ends on Nov. 20. Almost every month throughout the year, the pope visited a group of people—people recovering from addiction, women rescued from prostitution, infants in a hospital neonatal unit—as his own expression of the corporal works of mercy.

The destinations were not announced in advance, and journalists were not invited.

Traveling to an apartment in the Ponte di Nona area on the far eastern edge of Rome, the pope met the families of the former priests. Four of the men had been priests in Rome. A former priest from Madrid and a former priest from Latin America, both now living with their new families in Rome, also were in attendance as was a visiting former priest from Sicily.

Pope Francis entered the apartment and was greeted by the priests' children, who embraced him. The adults, the Vatican said, "could not hide their emotion."

The former priests and their families did not feel judged by the pope, the Vatican statement said, but felt his closeness and affection. He listened to their stories, and paid particular attention to the concerns they raised about "juridical procedures," apparently in reference to the process of releasing a priest from his priestly promises. †

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continued from page 1

through a divorce. You may not be getting along with your siblings. You may be struggling with depression, struggling with bullying, struggling with feeling alone in your life, struggling with addiction.”

Wilson then shared a defining struggle from her life.

‘God, I just need you’

“A little over 10 years ago, my mother was diagnosed with cancer,” Wilson said. “I came to a big crisis in my faith where I was like, ‘Lord, you promise your goodness and your mercy and your love and abundance. But what about this suffering thing? Why does my mom have to suffer if you say you are good, if you say you are loving?’”

To help her through that difficult time, Wilson said she relied upon the example of a woman in the Bible who was suffering great pain, a woman who reached out to touch Christ’s garments, believing that effort would heal her.

“In the middle of my suffering, in the middle of my pain, I reached out as this woman did to God. I didn’t understand why my mom had to suffer with cancer, but what I did know as a young person of faith was that God wanted to walk with me through it.

“In my loneliness, in my struggling and my suffering, the only thing I found to be the key to moving forward, to finding any hope, was being like this woman, reaching out to God and saying, ‘God, I’m struggling, my family is struggling, and I just need you.’”

Wilson paused and looked at the crowd before adding, “We’re all here because of the living God who comes to say, ‘I can help you. I have the power to heal. I have the love to walk with you, be with you and stand by your side in the middle of your suffering.’”

“It was only by reaching out to God in the greatest moments of suffering in my life that I found any consolation, any hope and any peace. Some of you have come here searching for hope and for peace. Jesus is the answer to that hope and that peace. And we can get that peace and hope in our lives by reaching out to him.”

Coming together

Wilson’s talk—her second of the day—led to two of the most spiritually meaningful parts of the conference, eucharistic adoration and Mass.

The youths’ deep reverence during adoration and Mass was as uplifting as the giddy jubilation they showed while responding to the antics of the musical group Popple earlier in the day.

Conference activities also included playing games, taking part in the sacrament of reconciliation, running through inflatable challenges, and checking different displays about vocations, the pro-life movement and care for creation. The conference attracted youths from 65 parishes, including two from the Lafayette Diocese.

“I’ve really liked it,” said Sarah Reams, 15, a member of St. Martin of Tours Parish in Martinsville. “It’s everybody of the same faith—but from all walks of life—coming together. So it’s really cool.”

That feeling was shared by 13-year-old Carlos Lemus, one of about 50 youths from St. Patrick Parish



Father Kyle Rodden, associate pastor of St. Monica Parish in Indianapolis, carries a monstrance during eucharistic adoration at the Indiana Catholic Youth Conference in Indianapolis on Nov. 6. (Photos by John Shaughnessy)



Emily Wilson delivers a keynote talk at the Indiana Catholic Youth Conference on Nov. 6, sharing a message of hope and belief in God with teenagers who face struggles in their lives.

in Indianapolis, who attended the conference: “It’s good. They teach you what to do to help you get closer to God in your life.”

Reid Carter made that closer step to God during the conference by taking advantage of the opportunity for the sacrament of reconciliation.

“I realized there was some stuff I had done that I needed to get off my chest to be a better person,” said Reid, 18, one of nine youths from Holy Family Parish in New Albany at the conference. “I just wanted to talk to someone about it.

“It’s the first conference I’ve been to, and I’ve really enjoyed the vibe. People are open to sharing things and working to better their faith.”

Searching for meaningful relationships

The teenagers’ reactions matched the hopes of the coordinator of the youth conference.

“We strive to create an environment where the ‘young Church’ can have fun, interact, pray and dig deeper



Erin Kresse, left, Sarah Reams and Eliza Vandewalle, all members of St. Martin of Tours Parish in Martinsville, pose for a photo before participating in the sacrament of reconciliation at the Indiana Catholic Youth Conference on Nov. 6.

into their relationships with their peers and their youth leaders,” said Scott Williams, coordinator of youth ministry for the archdiocese.

“The youths were also able to dive deeper into a true and authentic relationship with Jesus in the Blessed Sacrament, witness his mercy through reconciliation, and celebrate our oneness with him in the holy Mass.”

In his six years in youth ministry, Williams has learned that young people thirst for close connections, including with Christ.

“Teens today are mostly searching for authentic relationships,” he said. “In the digital world that they have grown up in, face-to-face conversations are more the exception than the norm. God designed us to be a social being, and authentic relationships are key to knowing our Creator.”

The youth conference enhanced those relationships, Williams said.

“The continual theme that radiated through the day was joy. You could feel the energy and the joy that these young people brought to the day.” †



Olivia Dome, left, and Reid Carter, both of Holy Family Parish in New Albany, share a laugh during the Indiana Catholic Youth Conference in Indianapolis on Nov. 6. (Photo by John Shaughnessy)

‘Teens today are mostly searching for authentic relationships. In the digital world that they have grown up in, face-to-face conversations are more the exception than the norm. God designed us to be a social being, and authentic relationships are key to knowing our Creator.’



—Scott Williams, coordinator of youth ministry for the archdiocese

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Cardinal-designate Tobin celebrates Mass at college seminary

By Sean Gallagher

On Oct. 18, 2012, Cardinal-designate Joseph W. Tobin was introduced as the new shepherd of the Church in central and southern Indiana.

He began that day four years ago by celebrating Mass with the seminarians of Bishop Simon Bruté College Seminary in Indianapolis.



Eamonn Daily

Four years later, two days after he was introduced as the new archbishop of Newark, N.J., Cardinal-designate Tobin returned to Bishop Bruté to celebrate Mass with the seminarians again, perhaps for the last time before he is

installed as the shepherd of the Church in northern New Jersey on Jan. 6, 2017.

In remarks at the end of the early morning liturgy, he noted that he was “waxing nostalgic” during his drive to the seminary, recalling the Mass he celebrated there four years ago.

“I thought it was appropriate, after these tumultuous changes, to come back and celebrate with you,” Cardinal-designate Tobin said. “The only way that I can make sense of this, and of some of the things that have happened to me and to the archdiocese as well ... is that it is God’s will.”

To illustrate this, he related a story of a meeting he had last summer at the Vatican with Pope Francis. The pontiff, he explained, had said to him a couple of times in that conversation that he didn’t know why he had been elected pope in 2013.

“But then he looked at me in the eyes and said, ‘Because I wasn’t looking for this, I believe it’s God’s will. And because it’s God’s will, I’ll have what I need,’” Cardinal-designate Tobin said. “And I say that to all of you, especially when things happen that you don’t quite understand. If God’s called you here, you’ll have what you need.”

Seminarian Eamonn Daily is leaning on what God provides at this time of transition for the archdiocese. A senior at Bruté, he became an archdiocesan seminarian not long after Cardinal-designate Tobin was appointed to lead the Church in central and southern Indiana.

He said after the Nov. 9 Mass that learning of Cardinal-designate Tobin’s appointment to Newark was difficult for him.

“It was tough for me to hear that,” said Daily, a member of St. Lawrence Parish in Lawrenceburg. “I’ll really miss him. He’s always been caring about me and my family. He always asks about my mom and my dad and my brother and my sisters. I almost feel like he’s part of the family.”

And like family, he and his parents will travel to the Vatican to show their support for Cardinal-designate Tobin as he becomes a member of the College of Cardinals on Nov. 19 at St. Peter’s Basilica.

Daily will also seek to follow Cardinal-designate Tobin’s example here after he has moved on to Newark.

“Everything that I’m dealing with—school and formation here—it must be God’s will that I’m here,” he said. “Having Archbishop Tobin set a good example for that is the biggest thing.”

Father Joseph Moriarty, Bishop Bruté’s rector, shared in Daily’s sadness at losing his spiritual father—and also his desire to embrace the will of God in this transition.

“Our hearts are heavy. We love him, and he loves us,” Father Moriarty said. “Through the grace of God, we received him, and we trust that God will continue to bless us if we continue to hope in God’s will.”

He noted that Cardinal-designate Tobin’s presence at the seminary over the years has benefitted its growing community of seminarians, who are affiliated with 10 dioceses and one religious community spread across Illinois, Indiana, Kentucky, Ohio and Tennessee.

Father Moriarty said that Cardinal-designate Tobin’s ties to the Vatican, and Pope Francis in particular, gave the seminarians an appreciation for the universality of the Church.

“Obviously, there’s a universal sense of the Church, but his presence makes that sense very local and relatable,” he said. “I think they’re grateful for that.”

Father Moriarty said the seminarians also have been supported in their priestly formation by Cardinal-designate Tobin’s attentive preaching.

“Every time he comes here, he’s always had a thoughtful, affirming and supportive message for those who believe that they’ve been called to the priesthood,” he said. “I think it renews their vocational call every time he comes.”

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, visit www.archindy.org/bsb.) †



Cardinal-designate Joseph W. Tobin laughs while making closing remarks during a Nov. 9 Mass at Bishop Simon Bruté College Seminary in Indianapolis. Assisting at the Mass as an altar server is Eric Gehlhausen, right, a seminarian of the Diocese of Evansville, who is a junior at Bishop Bruté.

(Photos by Sean Gallagher)



Father Joseph Moriarty, left, and Cardinal-designate Joseph W. Tobin elevate the Eucharist during a Nov. 9 Mass at Bishop Simon Bruté College Seminary in Indianapolis. Concelebrating the Mass are Benedictine Father Justin DuVall, third from left, Jesuit Father Thomas Widner, Father Joseph Newton and Father Eric Augenstein.



Archdiocesan seminarian Andrew Alig kneels in prayer during the Nov. 9 Mass at Bishop Simon Bruté Seminary in Indianapolis. A member of All Saints Parish in Dearborn County, Alig is a freshman at Bishop Bruté.

RightFit program will have positive impact at Holy Angels School, principal says

By John Shaughnessy

Starting in January, Holy Angels School in Indianapolis will become part of a pilot program designed to help students improve their physical health and build healthy relationships with police.

“It will have a very positive impact,” said Matthew Goddard, principal of Holy Angels, about the after-school program. “Our students will get a very structured experience to help them with exercise and nutrition education.

“They’ll also get dinner. And the program will give them a positive connection with our public safety officials, which is an important connection to make at a young age, especially considering our world today.”

The pilot program is being launched by RightFit, a not-for-profit organization. Students at Holy Angels School and three public schools in Indianapolis will benefit from the program, which is scheduled to run on Mondays, Tuesdays and Wednesdays from January through June of 2017.

Police officers, firefighters, emergency medical personnel and members of the Indiana National Guard will be involved in the pilot program, meeting and talking

with the students.

“Anytime we can get our students seeing public safety officials in a positive light is a good thing,” Goddard says. “That way when they’re needed, the relationship is already there.”

The nutrition education and the opportunity for dinner are also significant factors of the program, according to Gina Fleming, superintendent of Catholic schools for the archdiocese.

“At Holy Angels Catholic School, a Notre Dame ACE Academy, nearly 90 percent of the students we serve are eligible for free or reduced lunch, 100 percent of the students receive tuition assistance, and close to 75 percent participate in our after-school programming,” Fleming noted.

“By ensuring a healthy meal, additional tutoring, fitness and wellness education, and the opportunity to build strong relationships with public safety personnel, our students will flourish, and we can collectively break the cycle of poverty.”

The plan for the RightFit program is that it will expand beyond the pilot schools and eventually grow to serve students throughout Marion County.

“This will only happen if other entities

desire it,” said Cal Burleson, vice president of the Indianapolis Indians, one of the community organizations providing support for the pilot program.

“For RightFit to achieve that level of stature, we have to run the pilot program right. Part of running the pilot correctly

involves measuring what we believe will be impacted areas. Those areas include academic achievement, physical fitness, discipline, nutrition, attendance and ultimately resiliency. We want to create an environment where young people will want to come to school and achieve.” †



Matthew Goddard



Gina Fleming

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Bishops' strategic plan urges 'missionary discipleship' across the Church

BALTIMORE (CNS)—A new strategic plan adopted by the U.S. Conference of Catholic Bishops (USCCB) on Nov. 15 during its fall general assembly reflects the efforts of Pope Francis to establish a more merciful and accompanying Church, said the archbishop who led the planning process.

The plan, adopted by a vote of 199-4 with two abstentions, will govern the work of the conference and its committees from 2017 through 2020. It takes effect in January.

"We have adapted these priorities to coincide with the priorities of Pope Francis," Archbishop Gregory M. Aymond of New Orleans and chairman of the bishops' Committee on Priorities and Plans, told the assembled bishops before their vote.

The plan incorporates the theme "Encountering the Mercy of Christ and Accompanying His People With Joy" in setting five priorities: evangelization, marriage and family life, human life and dignity, vocations, and religious freedom. In total, the five priorities identify more than 740 individual projects to accomplish during the next four years.

Cardinal-designate Joseph W. Tobin of Indianapolis, who recently was appointed archbishop of Newark, N.J., asked where in the plan might be concern for the environment and people who are experiencing the negative effects of climate change.

"It is more urgent than ever given the possibility that the new [presidential] administration is not going to be interested

in the issues Pope Francis is interested in," Cardinal-designate Tobin said.

Archbishop Aymond responded that the plan's work on the environment, climate change and a response to the needs of people on the margins of society worldwide falls under the human life and dignity priority.

In that section, one of the areas addressed includes teaching and advocating about what the pope has described as integral ecology, "emphasizing environmental degradation and its impact on the lives of the most vulnerable."

The plan also calls for the Church in the U.S. to move from a "silo approach" to ministry as expressed through the USCCB committees to deeper collaboration and cooperation in service of each bishops' ministry.

"Committee chairmen and committee members will need to make sure we stay on track," Archbishop Aymond told the assembly.

The plan, more than a year under discussion by the bishops through their committees, subcommittees and an ad hoc committee, stems in large part from Pope Francis' message to the bishops when he visited the U.S. in 2015.

The 28-page document offers an overview of the plan and outlines several specific areas to address under each priority. Much of the plan was developed to support individuals of all ages, as well as families as people go through daily life and to encourage actions that carry out what is described as "missionary discipleship."



Cardinal-designate Joseph W. Tobin of Indianapolis, center, joins other bishops during morning prayer on Nov. 15 at the annual fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

Another passage in the plan stresses that it charts "a path of hope for the people in need of a loving embrace as they face the challenges of the world."

Further, the document states, "The USCCB strategic plan exists to serve the mission of evangelization entrusted in a particular way to each bishop; it is the tool the U.S. bishops rely upon to prioritize, organize, optimize and resource good works which will allow the conference to fulfill its mission."

Two major events are expected to help achieve the priorities including the national Convocation of Catholic Leaders

scheduled for July 1-4, 2017, in Orlando, Fla., and the V Encuentro for Hispanic Latino Ministry in 2018.

Thousands of Catholics are expected at each event to discuss, learn, pray and act on ideas to strengthen the Church at the local level, and inspire new leaders to take on the challenges posed by modern society.

The strategic plan also mentions that the early projects being undertaken will help the bishops as they prepare a pastoral letter on race relations that is planned for the 50th anniversary of the death of civil rights leader the Rev. Martin Luther King Jr. in 2018.†

USCCB

continued from page 1

where they are and engaging them in their faith.

They heard reports on the 2017 convocation of Catholic leaders to be held in Orlando, Fla., next July, and got details of a simple celebration next year to mark the 100th anniversary of the founding of the USCCB.

As the meeting opened, the bishops affirmed as a body a letter from Bishop Elizondo, as chairman of the migration committee, calling on President-elect Donald Trump "to continue to protect the inherent dignity of refugees and migrants." The bishops' group action followed by a day a TV interview in which Trump said one of his first actions would be to deport 2 million to 3 million people he described as "criminal and have criminal records" and entered the country without government permission.

In the letter, first released late on

Nov. 11, Bishop Elizondo said he was praying for Trump, "all elected officials and those who will work in the new administration. I offer a special word to migrant and refugee families living in the United States: Be assured of our solidarity and continued accompaniment as you work for a better life."

In his final address to the bishops as USCCB president, Archbishop Kurtz discussed the need to move beyond the acrimony of the now-completed elections, but the main focus of his speech were the encounters he had in his three-year term in which he found that small and often intimate gestures provide big lessons for bishops to learn as they exercise their ministry.

He talked about his encounters with a Filipina woman whose main concern after the devastation of Typhoon Yolanda was for the well-being of her neighbors and community, with a young boy with Down syndrome in war-torn Ukraine who jumped into his arms and gave him a big smile, and with two dozen unaccompanied immigrant

minors in federal custody who just wanted to study, pray and join their families.

Those stories and others, he told his brother bishops, reinforced for him the lesson that their concern is the common good, and they must open their "hearts to the joy that others will give to us."

Seeking the common good also will serve the nation as it moves forward from the "unprecedented lack of civility and even rancor" of the national elections. "We are required to move forward with a respect for those in public office as we seek the common good based on truth and charity, without imposing but strongly proposing. ... We enter dialogue with the Trump administration and leadership in both houses of Congress—seeking as in the past concrete actions."

In a final afternoon session on Nov. 14 and later at a news conference that concluded the first meeting day, Archbishop Wilton D. Gregory of Atlanta returned to the tensions of the election year.

He is chairman of the new Task Force to Promote Peace in Our Communities, created in July by Archbishop Kurtz in response to the wave of violence in a number of communities following shootings by and of police. In his presentation, he urged the bishops to issue, sooner rather than later, a document on racism, given "postelection uncertainty" and that some of the tensions have only gotten worse following the presidential election.

Earlier in the day, the bishops heard an update from Cardinal Timothy M. Dolan of New York on the planning for a four-day Church convocation exploring the Gospel in American life next July. More than 3,000 people reflecting the diversity of the Church in the U.S. are expected to participate. Cardinal Dolan urged bishops in each diocese to send a delegation to the event.

Cardinal Dolan also reported on a simple but meaningful celebration being planned for when the USCCB turns 100 next year. Events marking the anniversary will take place on Nov. 12 as the bishops convene for their 2017 fall assembly.

The anniversary events begin with a program on formation, with presentations by Cardinal Dolan on the founding of what was originally the National Catholic War Council; Bishop Earl A. Boyea of Lansing, Mich., discussing themes of common concern over the years; and a "more seasoned bishop" addressing collegiality and collaboration.

All U.S. bishops are required to speak out for religious freedom for all people of faith whose beliefs are compromised, said Archbishop William E. Lori of Baltimore in his report as chairman of the bishops' Ad Hoc Committee for Religious Liberty.

Bishops must equip laypeople to speak in the public arena about the necessity to protect religious liberty when interventions by government officials at any level infringe on the free practice of religion, he stressed.

Cardinal Dolan, who is chairman of the bishops' pro-life activities committee, also spent a few moments in the afternoon session to laud the work of Courage, an organization for Catholics experiencing same-sex attraction who strive to remain faithful to Catholic teaching on sexual morality. "They do wonderful work," he said. "They're right in line with the wonderful outreach and pastoral solicitude Pope Francis has shown, and [have] tremendous respect for the dignity of the human person."

Cardinal Dolan added, "They're extraordinarily faithful to the Church's timeless teaching on chastity." Moreover, he said, "they do great programs of formation for priests who would be called to this delicate ministry."

Father Paul Check, who had operated Courage for the past several years, was recalled by his home Diocese of Bridgeport, Conn., to minister there. Father Philip Bochanski, a priest of the Archdiocese of Philadelphia, is taking over the ministry. "The transition should be smooth," Cardinal Dolan said.

Most questions during the afternoon news conference focused on the postelection climate. Archbishop Gregory stressed that the Church should play a role in helping restore peace in the current climate that is so inflamed.

He also pointed out that no political parties fully embrace all life issues, something that had been stressed by Chicago Cardinal Joseph Bernardin, who died 20 years ago.

On the issue of healing racial divides, he said the Catholic response should start at the parish level. "Words are cheap, actions stronger," he added.

Los Angeles Archbishop Jose H. Gomez spoke of the fear many immigrants have of possible deportation since Trump's election. When asked if churches could possibly provide sanctuaries for this group, he said that was impossible to answer at this point. †

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Year of Mercy has helped Church put God's compassion into action

By David Gibson

A picture is worth a thousand words, or so they say. But for revealing what mercy truly entails, a picture may be worth many more words than that.

For Pope Francis, mercy is meant to become visible. Because it must be put into action, mercy can be seen or heard or touched or tasted.

The pope drew a little word picture of mercy on Sept. 3 when he addressed an international gathering in Rome known as the Jubilee for Workers of Mercy and Volunteers, an important event in the Church's Holy Year of Mercy, which began on Dec. 8, 2015, and will conclude on Nov. 20.

He viewed this event, which arrived on the eve of St. Teresa of Calcutta's canonization, as a good opportunity for a catechesis on mercy.

Someone cries out for help in the picture Pope Francis drew, and someone offers a hand of assistance, hoping to make the "suffering person feel loved." This is mercy in action.

"Your presence is the hand of Christ held out to all and reaching all," the pope told the workers of mercy. "You touch the flesh of Christ with your hands."

He said, "You are crafters of mercy—with your hands, with your eyes, with your hearing, with your closeness, by your touch."

The Holy Year of Mercy was entering its final phase when Pope Francis addressed this jubilee event. The entire year served as an invitation to "contemplate the face of mercy."

Pope Francis said in "*Misericordiae Vultus*" ("The Face of Mercy"), his April 2015 proclamation of the Holy Year, that he hoped it would be a period "steeped in mercy so that we can go out to every man and woman, bringing the goodness and tenderness of God" (#5).

He spoke of the "balm of mercy" as "a sign that the kingdom of God is already present in our midst" (#5). He wanted that balm to "reach everyone, both believers and those far away" (#5).

God's mercy, Pope Francis explained, is "a concrete reality with which he reveals his love as that of a father or a mother moved to the very depths out of love for their child" (#6).

It is hardly an exaggeration "to say that this is a 'visceral' love," he insisted. "It gushes forth from the depths naturally, full of tenderness and compassion, indulgence and mercy" (#6).

Pope Francis emphasized that "everything in [Jesus] speaks of mercy," and "nothing in him is devoid of compassion" (#8). So "the signs [Jesus] works,

especially in favor of sinners, the poor, the marginalized, the sick and the suffering, are all meant to teach mercy" (#8).

Jesus "read the hearts of those he encountered and responded to their deepest need," said the pope (#8). Moreover, Jesus affirmed that "mercy is not only an action of the Father," but "becomes a criterion for ascertaining who his true children are" (#9).

Pope Francis explored mercy's implications again and again in the days before and after his encounter with the workers of mercy.

Today "there is great need for men and women who hear the cry of the poor and respond with mercy

and generosity," he said on Sept. 17 when he addressed graduates of Jesuit schools and universities participating in a conference on the refugee crisis.

Extend a "warm human welcome" to refugees so that they will not experience the trauma of "sleeping cold on the streets." Bear in mind, too, that each refugee "has a name, a face and a story," he urged.

In trying to act mercifully, Pope Francis added, "you are God's eyes, mouth, hands and heart in this world."

With the Sept. 4 canonization in Rome of the 20th-century woman known universally as Mother Teresa, the Year of Mercy's purpose came into full view. The canonization distilled the essence of the Holy Year and communicated it to a global audience.

Pope Francis hoped the new St. Teresa would "help us increasingly to understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion."

In every aspect of her life, Mother Teresa "was a generous dispenser of divine mercy," Pope Francis



Pope Francis opens the Holy Door of St. Peter's Basilica to inaugurate the Jubilee Year of Mercy at the Vatican on Dec. 8, 2015. Pope Francis said in "*Misericordiae Vultus*" ("The Face of Mercy"), his April 2015 proclamation of the Holy Year, that he hoped it would be a period "steeped in mercy so that we can go out to every man and woman, bringing the goodness and tenderness of God" (#5). (CNS photo/Maurizio Brambatti, EPA)

stressed in his canonization homily.

She was committed to defending the unborn, and "she bowed down before those who were spent, left to die on the side of the road."

What's more, he said, "she made her voice heard before the powers of this world, so that they might recognize their guilt for the crime—the crimes!—of poverty they created."

Pope Francis viewed mercy as "the 'salt' that gave flavor" to Mother Teresa's work. Her "mission to the urban and existential peripheries remains for us today an eloquent witness to God's closeness to the poorest of the poor," he commented.

Revisiting the image of mercy in action that he presented a day earlier to the workers for mercy, Pope Francis said that "wherever someone is reaching out, asking for a helping hand in order to get up, this is where our presence ... must be."

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

Pope gives practical advice on how to make mercy a priority beyond jubilee

By Daniel Mulhall

In "*Misericordiae Vultus*" ("The Face of Mercy"), Pope Francis' proclamation of the Holy Year of Mercy, the pontiff expressed the hope that on Nov. 20, 2016, when the Holy Year concludes we will be so "steeped in mercy" that we can bring "the goodness and tenderness of God" to every man and woman so that they will know that God is with them (#5).

Pope Francis wrote that he declared the jubilee year so that we would spend time contemplating and practicing "the mystery of mercy," so that we would become "more effective" signs of the Father's love (#2, #3).

It is important to remember, however, that the Year of Mercy is not a "one and done" event: We've focused on mercy for a year, and now we are ready to move on to the next new theme.

Instead, the Year of Mercy was declared to help us to understand just how essential God's mercy is to the Christian faith and living it out. The Year of Mercy was set aside as a period of intense training intended to shape how we will live the rest of our lives.

The pope offered suggestions for things that we could do to make the most of the Year of Mercy. These same ideas can help us continue to focus on God's mercy once the Holy Year has ended.

The first suggestion is to continue to reflect on God's merciful love for us. Pope Francis urges us to "contemplate the mystery of mercy" as a "wellspring of joy, serenity and peace. Our salvation depends on it" (#2).

To practice contemplation, sit with an icon of Jesus ("the face of the Father's mercy"), and think about the many ways God shows mercy for us, collectively and individually.

How have you been blessed by God's abundant forgiveness and love? How does this shape you as a person and how you respond to others?

Second, make mercy your "default" position. Try to understand others first through the eyes of mercy. Instead of judging people for their faults and failings, recognize them as people in need of mercy. This is especially true for those "living on the outermost fringes of society" (#15).

During the Year of Mercy, we practiced healing others with the "oil of consolation" (#15). Now we must continue to show mercy, solidarity and "vigilant care" for those in need: "Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help!" (#15).

To do this, we must practice patience and establish an attitude of gratitude. Certainly we will need to focus on living the corporal and spiritual works of mercy, reading Scripture, making pilgrimages to holy places and frequently accessing the sacraments of Eucharist and reconciliation. Only then might mercy become a way of life for us.

(Daniel S. Mulhall is a catechist living in Louisville, Kentucky.) †



Pope Francis holds a baby as he visits the neonatal unit at San Giovanni Hospital in Rome on Sept. 16, a visit that was part of the pope's series of Friday works of mercy during the Holy Year of Mercy. The jubilee year was declared to help Catholics to understand just how essential God's mercy is to the Christian faith and living it out. (CNS photo/L'Osservatore Romano)

From the Editor Emeritus/John F. Fink

20th-century Church: 'Humanae Vitae' was prophetic

(Seventeenth in a series of columns)

Last week, I wrote about Pope Paul VI and his encyclical "Humanae Vitae" ("On Human Life") which, I said, was widely rejected and put the authority of the pope in crisis. It would not be fair, though, to leave it at that in a series about the 20th-century Church. More than one theologian has pointed out that the encyclical was prophetic.



Toward the end of the 20th century, for example, Dr. Janet Smith published two books about why "Humanae Vitae" was right and prophetic. She also wrote articles on the same subject, and what follows is from one of them.

She wrote that the encyclical "prophesied" that marriages and society would suffer if the use of contraception became widespread. Now, of course, it has.

She noted that Pope Paul made four "prophecies" about what would happen if the Church's teaching on contraception was ignored. First, widespread use of contraception would "lead to conjugal infidelity and the general lowering of morality" (#17). That there has been a

widespread decline in morality, especially sexual morality, is difficult to deny.

Contraception made sexual activity a much more popular option than it was when the fear of pregnancy deterred men and women, young and old, from engaging in sexual intercourse outside of marriage. The availability of contraception has led them to believe that they can engage in such sexual activity "responsibly."

Second, Paul VI argued that "the man" will lose respect for "the woman," and "no longer [care] for her physical and psychological equilibrium" and will come to "the point of considering her as a mere instrument of selfish enjoyment and no longer as his respected and beloved companion" (#17).

The pope realized that the Church's teaching on contraception is designed to protect the good of conjugal love. When spouses violate this good, they do not act in accord with their innate dignity and thus endanger their own happiness. Treating their bodies as mechanical instruments to be manipulated for their own purposes risks treating each other as objects of pleasure.

Third, Paul VI observed that the widespread acceptance of contraception would place a "dangerous weapon ... in the hands of those public authorities

who take no heed of moral exigencies" (#17). The history of the family-planning programs in the Third World is a sobering testimony to this reality. Pope Francis has repeatedly decried in recent years as "ideological colonization" how developed countries in the West tie international aid to developing countries to their acceptance of such programs.

In Third World countries, many people undergo sterilization unaware of what is being done to them. The forced abortion program in China shows the stark extreme toward which governments will take population programs.

Fourth, Pope Paul warned that contraception would lead humans to think that they had unlimited dominion over their bodies. Sterilization is now a widely used form of contraception in the U.S. Individuals are so convinced of their rights to control their own bodies that they do not hesitate to permanently alter even their own physical make-up.

The desire for unlimited dominion over one's body extends beyond contraception. The production of "test-tube babies" is another indication of the refusal to accept the body's limitations. We seek to adjust the body to our desires and timetables, rather than adjusting ourselves to its needs. †

That All May Be One/Fr. Rick Ginther

'From conflict to communion' must be at heart of dialogue

Well, I was glued to my laptop on Monday morning and into the afternoon on Oct. 31. Why?



As I noted at the conclusion of last month's column, the Lutheran World Federation (LWF), the Catholic Church, and other international Christian leaders, gathered for prayer together in Lund and Malmö, Sweden. These moments of prayer opened the yearlong commemoration of the 500th anniversary of the start of the Reformation.

Pope Francis was present and spoke at both events.

The prayer form used at the Lutheran Cathedral of Lund was one jointly produced by the LWF and the Pontifical Council for Promoting Christian Unity.

This same prayer form will be used at the Week of Christian Unity celebration in Indianapolis on Jan. 18, 2017. The location is yet to be determined, and will be announced in my December column.

At both Lund and Malmö, I repeatedly heard the words "from conflict to communion." It was more than a catchy phrase. It is the title of the foundational work which describes the present historic movement toward unity, and calls for such prayerful commemorations.

"From Conflict to Communion: Lutheran-Catholic Common

Commemoration of the Reformation in 2017" is a report of the Lutheran-Roman Catholic Commission on Unity.

In its first chapter, the authors reflect on the character of previous commemorations (anger, condemnation, continuing to promote division rather than unity).

They then state, that in this new ecumenical age, the character must change. They propose that any commemoration in this new age must reflect four elements: thanksgiving, repentance, common witness and commitment.

Chapter two outlines new perspectives on Martin Luther and the Reformation. It notes the deeper research on the Middle Ages, and 20th-century Catholic research on Martin Luther. It points to the many dialogue sessions and ecumenical projects which have resulted in a richer, more complete picture of the historical moment and realities at the time of the Reformation.

Chapter three provides an historical sketch of the Lutheran Reformation and the Catholic response (Counter-reformation).

Chapter four outlines basic themes of Martin Luther's theology "in light of the Lutheran-Roman Catholic Dialogues." This section is most important to understand the benefits of dialogue, and how it moves folks to common understanding—and then toward unity.

Chapter five states that baptism is the basis for unity and common

commemoration. There follows a call for preparations. Those involved are to note their shared joy in the Gospel, reasons for regret and lament, evaluation of the past, and confession of sins against unity by both Catholics and Lutherans.

Chapter six is profound. It outlines five ecumenical imperatives. They are:

- "Catholics and Lutherans should always begin from the perspective of unity and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced."
- "Lutherans and Catholics must let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith."
- "Catholics and Lutherans should again commit themselves to seek visible unity, to elaborate together what this means in concrete steps, and to strive repeatedly toward this goal."
- "Lutherans and Catholics should jointly rediscover the power of the Gospel of Jesus Christ for our time."
- "Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world."

The full text of the report can be found at goo.gl/24y0x. It is an enlightening read.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Valuable lessons learned from presidential elections

"I feel worse than I felt when [John F.] Kennedy was assassinated." The depressed look in my friend's eyes the morning after the presidential election was terrifying.



Equally terrifying was the venom that poured out as another friend said, "Hillary Clinton is the devil personified: untrustworthy and a killer."

"I'll bet you're happy we now have a pro-life president," shouted a parishioner leaving church.

Putting aside our political persuasions, what are we learning about our changing times from the presidential race?

First, we are realizing we exist in a rapid, instant media age demanding

increased critical thinking for sorting out fact from fiction, hopeful promises from real fulfillment. There is a need to practice long-range thoughtfulness.

Second, we find we have an upsurge in people becoming increasingly blasé about false information. Many seem to think it is a sign of the times, to be accepted and to go with the flow.

Third, we have seen a big uptick in character assassination as a legitimate strategy for winning an election. And, too, spewing venom has become legitimized for achieving victory.

In early civilizations, it was common for victors to barbarically "grind" into the ground the heads of the conquered. During the course of these elections, we have seen political rhetoric prefer to employ vicious barbarism over dignified politeness.

Fourth, we live in an age in which money talks louder than ever, making it

seem as if money is the god of political achievement. We are also seeing candidacy becoming a commodity for the rich only.

Fifth, it is thought one reason Donald Trump won is that he sounded a message of change louder than his competition. The lesson here is that we live in times in which rapid change is now the accepted modus agendi, especially for millennials. They have experienced change like no generation before.

Many discontented people are shaking their heads about our elections and the future of the nation. My mother taught us to keep our heads still in these cases, and to learn the lessons that caused us to shake in the first place.

The time is now to become a quick learner and upgrade our understanding of our new age and respond to its challenges calmly.

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

Worship and Evangelization Outreach/Gabriela Ross

ACRE helps parents fulfill call to evangelize

"Since parents have given children their life, they are bound by the most serious obligation to educate their



offspring, and therefore must be recognized as the primary and principal educators" ("Declaration on Christian Education," #3).

These words from Blessed Pope Paul VI remind us

of the privilege and responsibility which parents have: to educate their children. This applies especially to education and formation in the Catholic faith.

The document goes on to say: "It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in baptism" (#3).

For some families, that might mean sending their children to Catholic schools, or educating them in a faith-filled home. For others, the commitment might be to drive to faith formation or youth ministry at the parish every week, taking the time to be actively involved as a family. Certainly, attending Mass on Sundays and holy days of obligation is an irreplaceable aspect of faith formation.

The Church has a responsibility to assist parents in their role as the primary educators of their children. One example of this exists within our archdiocesan schools, when report cards are sent home to inform parents of their child's progress in each subject matter, including Religion. This action reflects the respect that the Church has for the role and vocation of parents.

One such opportunity is coming soon for parents whose children attend archdiocesan schools and parish religious education programs. Throughout the month of January, all Catholic schools and parish religious education programs in the Archdiocese of Indianapolis will be invited to administer the "Assessment of Children/Youth Religious Education" (ACRE) to students in grades 5, 8 and 11. This allows schools and religious education programs to have a snapshot of how they are doing, by looking at an elementary, junior high and high school grade level. The data gathered will help administrators to improve religious education curriculum the following year.

Administering ACRE also gives an opportunity to send home individual student reports to parents, as one measure or highlight of their child's faith formation development and understanding.

This is another way for the Church to fulfill her responsibility to support parents in their role as primary educators and catechists of their children. Parents should look for information from their parish or school administration regarding the ACRE assessment, and expect an individual student report to be sent home upon its completion.

Finally, let us remember that the family, "which has the primary duty of imparting education, needs [the] help of the whole community" (#3). Let us continue to pray for—and support—all the Catholic families in our community.

(Gabriela Ross serves as coordinator of catechetical resources for the Archdiocese of Indianapolis. She can be reached at: gross@archindy.org.) †

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

The Sunday Readings

Sunday, November 20, 2016

- 2 Samuel 5:1-3
- Colossians 1:12-20
- Luke 23:35-43

The Second Book of Samuel furnishes the first biblical reading for this feast, marking the close of the Church's liturgical year.



Once, Samuel was a single volume. In time, editors divided the volume into the two books now seen in the Bible. These books record major events of the reign of King David in Israel, which was from 1004 to 971 BC. Scholars classify

it as a history book in the Old Testament.

In this weekend's reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people. He was God's instrument, but not in a plan to control people. After all, people had free wills allowing them to choose the course of their actions.

Rather, David was God's gift to the people to bring them more closely to God. He assisted in bringing them to prosperity, peace and life.

For its second reading, the Church presents a passage from St. Paul's Epistle to the Colossians. This epistle was written to the Christians of Colossae, a moderately important city of the Roman Empire.

It clearly says that Jesus is the absolute keystone of creation. Through Jesus, all people possess the hope of eternal salvation. Through Jesus, Christians share in the very life of God.

Magnificent in its imagery, this reading acclaims Jesus as the "image of the invisible God" (Col 1:15).

St. Luke's Gospel supplies the last reading. It is a passage from Luke's powerful passion narrative that recounts the trial and execution of Jesus.

Central in the story is the inscription placed above the head of Jesus on the cross. It read, "The King of the Jews" (Lk 23:38). It is said that Roman authorities placed a sign with this title above the Lord's dying body. They meant it to warn potential rebels of what rebellion against Rome brought. In fact,

it was a proclamation of profound fact.

The title situated Jesus in the full sweep of salvation history, that pattern of encounters between the merciful God and the Hebrews. Jesus was of the Hebrews. He was a Jew. God had promised the Jews salvation. Jesus was the Savior fulfilling this promise.

The Gospel tells of the criminals being executed beside Jesus. One bitterly blasphemes, cursing his fate. The other beautifully professes Jesus as Messiah. It is a majestic story of human faith and of divine forgiveness.

Reflection

When Pope Pius XI established this feast, many monarchies still reigned in Europe.

Americans never can understand monarchies, burdened as they are by grade school lessons about Britain's over-bearing King George III at the time of the American Revolution. In modern monarchies, ideally, the king or queen embodies the highest national values.

Most associate Queen Elizabeth II with the United Kingdom. Actually, she is monarch, and head of state, of 15 independent nations, Australia among them.

Two years ago, Elizabeth II visited Australia, in a trip that was bittersweet. Given her age, some said that she would not come again.

Greeting her as queen of Australia, his queen, the country's prime minister said that Australians have always cherished democracy as the enablement of the innate dignity of every person, justice for all, compassion for the unfortunate, and peace among peoples, and they hope for the future believing in the human ability to rise above evil and fear.

Seeing in these values the path to what is good and godly, Australians drew a constitution to embody these values. Many have died for these values in wars against tyranny. Australians live for these values.

"Your Majesty," he then said, "You are one of us."

Christ the King is one of us. He identifies the greatest of values, and shows us the way to achieve them. †

Daily Readings

Monday, November 21

The Presentation of the Blessed Virgin Mary
Revelation 14:1-3, 4b-5
Psalm 24:1b-4b, 5-6
Luke 21:1-4

Tuesday, November 22

St. Cecilia, virgin and martyr
Revelation 14:14-19
Psalm 96:10-13
Luke 21:5-11

Wednesday, November 23

St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Augustin Pro, priest and martyr
Revelation 15:1-4
Psalm 98:1-3b, 7-9
Luke 21:12-19

Thursday, November 24

St. Andrew Dung-Lac, priest, and companions, martyrs
Revelation 18:1-2, 21-23; 19:1-3, 9a
Psalm 100:1b-5
Luke 21:20-28

Friday, November 25

St. Catherine of Alexandria, virgin and martyr
Revelation 20:1-4, 11-21:2
Psalm 84:3-6a, 8a
Luke 21:29-33

Saturday, November 26

Revelation 22:1-7
Psalm 95:1-7b
Luke 21:34-36

Sunday, November 27

First Sunday of Advent
Isaiah 2:1-5
Psalm 122:1-9
Romans 13:11-14
Matthew 24:37-44

Question Corner/Fr. Kenneth Doyle

Authentication of miracles helps the Church determine who are saints

Q I have read that miracles are required before someone can be proclaimed a saint. Can you tell me more about the process and perhaps give me some examples of miracles for saints recently canonized? (Virginia)



A The process for canonization has been developed by the Church over time—

with increasing rigor. The first Christian saints were martyred for their faith in persecutions during the Church's earliest centuries.

Later, Christians started to recognize as saints those who had lived virtuous lives even though they had not been put to death for their beliefs, and Church leaders realized the need for a more formal authentication.

The current steps toward canonization provide for one miracle to be documented for beatification, and another one for canonization. Miracles obtained through someone's intercession are regarded as evidence that the person is in heaven and able to intervene with the Lord. The general procedures for canonization were outlined by St. John Paul II in an apostolic constitution issued in 1983.

The pope, as the Church's supreme legislator, can and occasionally does dispense from the requirement on miracles, especially when the deceased is universally recognized for holiness. (This was done for Pope John XXIII when he was canonized in 2000.) Reported cures are carefully investigated by a panel of medical experts who must conclude that there is no natural explanation to explain the recovery of health.

When St. John Paul II was canonized, also in 2000, a guest at the ceremony was a woman from Costa Rica who had recovered inexplicably from a brain aneurysm after praying to that deceased pontiff. In September 2016, St. Teresa of Calcutta was canonized after a Brazilian man with multiple brain tumors was healed when loved ones pleaded to Mother Teresa on his behalf.

Q Since we believe that judgment takes place at the time of death, why do we pray for the dead? Prayer is supposed to change us, not God. Are we to believe that extra prayers will change his mind and get us into heaven faster? (Pennsylvania)

A We do, as you say, believe that a divine judgment takes place at the time of death. But part of the Christian faith is the belief in purgatory, the belief that for some individuals there will be required a period of "purification"—a chance to be "cleaned up from" past sins and imperfections before entering the eternal embrace of the Lord in heaven.

It is that period of purification that the Church believes can be reduced by the prayers of those still living on Earth. As the *Catechism of the Catholic Church* says: "From the beginning, the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God" (#1032).

Our belief is rooted in the Scriptures, as far back as the Second Book of Maccabees in the Old Testament, where Judas Maccabeus prayed for his comrades slain in battle that they might be freed from sin and obtain "the splendid reward that awaits those who had gone to rest in godliness" (2 Mc 12:45).

Prayers for the deceased have been a strong and consistent part of Christian life—at the bedside when one has died, at wake services, at funeral and anniversary Masses and burial rites—even though we don't presume to know exactly how they work. Death and its sequel, including judgment, will always be a mystery to us for as long as we are on this side of heaven.

I do not think, though, that our prayers for the deceased "change God's mind"—rather, God, who knows all things, has decided in advance to favor the deceased with mercy based on his foreknowledge that we would offer prayers on their behalf.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.) †

My Journey to God

The Bells of Communion

By Marie Leroy

Excitement and emotion build with the ringing of the bells
Welcoming those from their long journey

Throngs of beautiful people running to greet the strangers
To the rhythm of the ringing bells

Creating a tapestry of folk connected not by fabric thread
But by a weaving of arms threaded by love

The tapestry alive with color as well as the sound of the bells
Producing a multi-dimensional crescendo
Creating waves in a sea, moving the welcomed to a place of honor
Emotional tears become one with the waves

Making the welcome so sacred, so complete in its envelopment
That the joy has become palpable
And the sound of the bells, deliberately rhythmic in their ringing
Invites the whole village to communion.



(Marie Leroy is a member of St. Pius X Parish in Indianapolis. The ringing of bells calls Catholics to Mass in July of 2015 in Chinongwe in the Diocese of Lindi, South Eastern Tanzania, East Africa, the home parish of Father John Kamwendo, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County. At the time, Father Kamwendo was associate pastor of St. Pius X Parish in Indianapolis. Leroy and others from St. Pius visited Chinongwe with Father Kamwendo on a missionary trip.) (Submitted photo by Marie Leroy)

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.

ADRIAN, George, 37, St. Roch, Indianapolis, Nov. 1. Son of George and Monika Adrian. Brother of Jennifer Adrian. Grandson of Mr. and Mrs. George Adrian.

BAKER, Trevor J., 21, St. Mary, Lanesville, Nov. 5. Son of Richard and Sherri Baker. Brother of Trent Baker. Grandson of Ann Hammond.

BEEZ, Mary Ann, 91, All Saints, Dearborn County, Nov. 4. Mother of Joan Brewer, Paula Cuellar, Kay Rehage, Mary Ellen Thorne, Andrew and John Beetz. Grandmother of 17. Great-grandmother of 27. Great-great-grandmother of one.

BROWN, Dorothy, A., 87, St. Joan of Arc, Indianapolis, Oct. 6. Wife of Eugene Brown. Mother of Ellen Robinson, Marianne Mize and

Martin Brown. Sister of Providence Sister Charles Van Hoy. Grandmother of four.

FEDORCHAK, Margaret M., 90, St. Charles Borromeo, Bloomington, Nov. 3. Mother of Paul Fedorchak. Grandmother of three.

HARPER, Sandra L., 64, Christ the King, Indianapolis, Oct. 28. Sister of Kathleen Smith, David, Dennis, Douglas, Gary, Jeffrey, Louis, Paul and Scott Harper.

HATLEY, Dorothy K., 93, Christ the King, Indianapolis, Nov. 6. Aunt and great-aunt of several.

KENDALL, Sandra L., 65, Most Precious Blood, New Middletown, Oct. 30. Wife of Bev Kendall. Mother of Shannon Vincent, David and Tim Kendall. Sister of Della Mae Eldridge, Jeanette Roberts, Betty Wilson and Larry Mattingly. Grandmother of seven.

KITCHEL, Terry, 75, St. Elizabeth Ann Seton, Richmond, Oct. 29. Husband of Donna Kitchel. Father of Britney Brandt, Brandon and Tom Kitchel. Brother of Cheryl Joiner and Darice Craft. Grandfather of five.

LIME, Helen L., 93, St. Therese of the Infant



Autumn in Washington

Autumn leaves in Washington near the Basilica of the National Shrine of the Immaculate Conception in Washington are seen on Nov. 8. (CNS photo/Tyler Orsburn)

Jesus (Little Flower), Oct. 31. Mother of Ruth Clarkson, Shirley, Gerald and Richard Lime. Grandmother of six. Great-great-grandmother of one.

MCCARTHY, Kevin P., 44, St. Luke the Evangelist, Indianapolis, Nov. 3. Husband of Stacey McCarthy. Father of Mary, Moira and Kevin McCarthy. Son of Kevin and Patrice McCarthy. Brother of Molly

Mehan, Bridget Kauffman, Moira and Father Ryan McCarthy.

SCHMUTTE, Paulette S., 72, Christ the King, Indianapolis, Oct. 27. Mother of Jeanne Borsa and Julie Strain. Sister of Vicki Koors, Marigrace, Wanda and Timothy Nichols. Grandmother of three.

SCHUCK, Wilma, 79, St. Joseph, Shelbyville, Nov. 4. Mother of Michael

and Scott Schuck. Sister of Russell Schofner. Grandmother of one.

SIMS, Raymond L., Sr., 84, St. Mary-of-the-Knobs, Floyd County, Nov. 2. Husband of Agnes Sims. Father of Patricia Emerson, Mary, Patrick, Raymond, Jr. and Tim Sims. Grandfather of 15. Great-grandfather of 11.

STICKFORD, Josephine, A., 94, Holy Spirit, Indianapolis, Oct. 30.

Mother of Rosalie Morrow. Grandmother of three. Great-grandmother of one.

SUTTMAN, Norma L., 76, Holy Family, Oldenburg, Nov. 4. Mother of Thresa Hooten, Anita Merkel, Carolyn Nobbe, Robin Weaver, David, Mark, Robert and Wayne Tingle, Glenda, Cletus and Glenn Suttman. Sister of Katherine Holt and Patricia Morris. Grandmother of 25. Great-grandmother of 22. †

Voters reject nearly all ballot measures on issues of Catholic concern

WASHINGTON (CNS)—In this year's election, voters went against nearly all of the ballot initiatives backed by Catholic leaders and advocates, except the referendums on minimum wage increases and gun control measures.

Voters passed an assisted suicide measure in Colorado, and voted in favor of the death penalty in three states and in favor of legalized recreational marijuana in four states and against it in one. They also voted for minimum wage increases and gun control measures in four states.

In Colorado, the only state with an initiative to legalize assisted suicide, voters passed the measure, making the state the sixth in the nation with a so-called "right-to-die law," joining Washington, Oregon, California, Vermont and Montana.

"The decision the voters of Colorado have made to legalize physician-assisted suicide via the passage of Proposition 106 is a great travesty of compassion and choice for the sick, the poor, the elderly and our most vulnerable residents," said Jenny Kraska, executive director of the Colorado Catholic Conference.

"Killing, no matter what its motives, is never a private matter; it always impacts other people and has much wider implications," she said in a Nov. 9 statement.

Kraska also said the state's initiative will only "deepen divides along lines of race, ethnicity and income in our society and entrench us deeper into a culture that offers a false compassion by marginalizing the most vulnerable."

The three death penalty referendums before voters this year all ended in favor of capital punishment. Bishops and Catholic conferences in these states had engaged in efforts to educate Catholics in particular on this issue and urge them to vote against it.

Oklahoma voters re-approved the use of the death penalty after the state's attorney general had suspended executions last year. Nebraska voters also reinstated the death penalty, which had been banned by state lawmakers last year. The vote was 60.9 percent for the death penalty, and 39.1 percent against it.

Nebraska's Catholic bishops were among groups that had praised the legislature for banning the death penalty. Gov. Pete Ricketts vetoed the repeal bill, lawmakers overrode his veto, then Ricketts and others led a campaign to let voters decide and gathered enough signatures to put it on the ballot.

"We express our disappointment that the death penalty will be reinstated in Nebraska," said a post-election statement from Archbishop George J. Lucas of Omaha and Bishops James D. Conley of Lincoln and George J. Hanefeldt of Grand Island. "We will continue to call for the repeal of the death penalty because it is not necessary to protect public safety. We hope that the emphasis on punishment in this election cycle won't overshadow the authentic reforms needed in our criminal justice system."

In California, voters defeated a ballot measure to repeal the death penalty in the state, and narrowly passed an initiative

aiming to speed up executions of death-row convictions.

Karen Clifton, executive director of the Catholic Mobilizing Network, the national Catholic organization working to end the death penalty, said in a Nov. 9 statement that "despite referendum losses" in the three states, she was hopeful "the country will continue to move away from the death penalty and toward a greater respect for life." She also praised the work of Catholics on the state level to end the death penalty.

Clifton said the state ballots gave Catholics the chance to "prayerfully reflect on the dignity and worth of all life during this Jubilee Year of Mercy, and to continue moving away from violence as the answer in our criminal justice system."

The California Catholic Conference said it was "extremely disappointed" that the ballot to repeal the death penalty didn't pass, stressing "it would have been the fitting culmination of a yearlong calling to live out the works of mercy." And the Catholic bishops of Nebraska expressed similar disappointment, saying in a statement they would "continue to call for the repeal of the death penalty when it is not absolutely necessary to protect the public safety."

Voters in California, Massachusetts, Nevada and Maine approved recreational marijuana initiatives, while Arizona voters rejected it. California, Massachusetts and Arizona bishops spoke out against the initiatives.

The Boston Archdiocese spent \$850,000 in a last-minute effort to defeat the ballot measure, saying increased drug use was a threat to those served by the Catholic Church's health and social service programs. A *Boston Globe* report on the campaign quoted an archdiocesan spokesman who said the money was from a discretionary, unrestricted central ministry fund.

In a statement opposing the ballot measure, the Massachusetts Catholic bishops referenced a report from the

National Institute of Drug Abuse that said marijuana is the most commonly used illicit drug in the United States.

"Its widespread use and abuse, particularly by young people under the age of 18, is steadily increasing while scientific evidence clearly links its long-term damaging effects on brain development," the bishops said.

In Arizona, Phoenix Bishop Thomas J. Olmsted said in a post-election statement: "I give thanks to God that Arizona voters rejected the measure to legalize recreational marijuana, thereby safeguarding many, especially children and young people, from the falsehood that drug use is socially and morally acceptable. Our state will be a safer place for kids and families because this measure was defeated."

On minimum wage ballots, voters in Maine, Arizona and Colorado voted to increase the minimum wage to at least \$12 an hour by 2020, and in Washington they voted to increase it to \$13.50 an hour by 2020. Catholic Charities USA has long been a proponent of raising the minimum wage, as have other groups that work to reduce poverty.

Gun control measures passed in three states—California, Nevada and Washington—but it was defeated in Maine.

Although gun control has not been taken up by the U.S. bishops as a body, some bishops have spoken out in favor of gun control measures, including Cardinals-designate Blase J. Cupich of Chicago and Kevin J. Farrell, the former bishop of Dallas who is prefect of the new Vatican office for laity, family and life.

Measures on climate change, an issue backed by the Catholic Climate Covenant, were rejected by voters. In Washington state, a ballot initiative called for the first carbon tax in the U.S., and a Florida measure would have restricted the ability of homeowners to sell electricity created through rooftop solar panels. †



'Killing, no matter what its motives, is never a private matter; it always impacts other people and has much wider implications.'

— Jenny Kraska, executive director of the Colorado Catholic Conference



Parishioners of Sacred Heart Parish in Clinton gather for the consecration of their new Marian grotto, far right, as part of the celebration of the parish's 125th anniversary on Nov. 6. (Submitted photos by Marcia Stengel)



Msgr. William F. Stumpf, center, vicar general, says words of consecration for the new Marian grotto of Sacred Heart Parish in Clinton as part of the parish's 125th anniversary celebration on Nov. 6. He is assisted by Father Varghese Maliakkal, Sacred Heart's pastor, to Msgr. Stumpf's right.

Sacred Heart Parish in Clinton celebrates 125th anniversary

Special to *The Criterion*

Sacred Heart Parish in Clinton, established in 1891, celebrated its 125th anniversary with a special Mass and consecration of a new Marian grotto on Nov. 6. The Mass and grotto consecration were celebrated by Msgr. William F. Stumpf, vicar

general, and Father Varghese Maliakkal, Sacred Heart's pastor.

According to a parish history written by Sacred Heart parishioner Nancy Dalsasso, the building of the current church began in 1908, using the Cathedral of Thuries in Ireland as the model. It was dedicated on June 13, 1909. †

No one, 'not even the greatest sinner,' is excluded from God's mercy, pope says

VATICAN CITY (CNS)—Christians are called to love and serve all people, no matter their social standing, race, culture or religion, Pope Francis said.



Pope Francis

"Whoever I find at my job [or] in my neighborhood is a person to love as God loves," he said. "This is inclusion."

Christians are called to imitate Christ's mission of revealing God's love to all people, and to "avoid becoming closed within ourselves and our selfish securities," the pope said during his final jubilee audience on Nov. 12.

"His arms wide open on the cross demonstrate that no one is excluded from his love and

from his mercy, not even the greatest sinner: no one! We are all included in his love and his mercy," he said.

Thousands of pilgrims were present in St. Peter's Square for the last jubilee audience, an event that was held one Saturday each month throughout the Holy Year of Mercy. The Holy Year was to conclude on Nov. 20 with the closing of the Holy Door of St. Peter's Basilica.

In his talk, the pope reflected on a verse from the Gospel of St. Matthew in which Jesus invites all those "who labor and are burdened" to come, "and I will give you rest."

No one is excluded from this invitation, the pope said, because Jesus' mission "is to reveal to each person the love of God."

Christians must reflect on whether their hearts are merciful and their way of "thinking and acting is

inclusive," the pope said.

"The Gospel calls us to recognize in human history the plan of a great work of inclusion that—while fully respecting the freedom of each person, of each community and every people—calls everyone to form a family of brothers and sisters in justice, solidarity and peace and to be a part of the Church which is the body of Christ," he said.

Everyone, the pope said, is in need of God's forgiveness and of "brothers and sisters" who help them to receive the love reflected in Jesus' death on the cross.

"Let us not impede each other! We do not exclude anyone. Rather, in humility and simplicity, let us be instruments of the inclusive mercy of the Father," the pope said. †

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Employment

EXECUTIVE DIRECTOR CATHOLIC YOUTH ORGANIZATION Archdiocese of Indianapolis

The Catholic Youth Organization (CYO) www.cyoarchindy.org serves 8 counties in central and southern Indiana, including 58 of the 130 total parishes in the Archdiocese of Indianapolis. Currently, the CYO organizes athletic competition in 14 different sports for boys and girls, third grade through high school. The CYO also conducts an extensive summer residential camping program and year-round outdoor education classes at CYO Camp Rancho Framasa in Brown County. A science fair, music contest, honors music recital and chess competition are also on the annual activities calendar.

This past year, 16,189 youth were served through CYO programming while a combined 7,735 additional participants were active at CYO Camp Rancho Framasa (1800 of which were summer campers, and 5,935 of which were school year campers). With 8 full-time and 12 part-time employees at the CYO, 3 consistent full-time program staff and 70 – 80 seasonal staff at Camp, and over 7200 total volunteers, the Catholic Youth Organization and Camp collectively strive to provide engaging opportunities that positively form young people spiritually, intellectually, socially, emotionally, and physically.

The Archdiocese of Indianapolis is seeking an Executive Director of the CYO to be the chief executive, advancement, and financial officer of the institution and is responsible for all facets of its operation. The Executive Director leads and articulates the organization's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The Executive Director reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by November 21, 2016; applications will be accepted until the position is filled.

To apply, please submit the following items electronically to Mr. William A. Kuntz, MRI:

- Letter of Interest, including responses to the following two questions:
 - What experience have you had in elevating the capacity of employees, volunteers, and those served in your work?
 - How can you advance the mission of the Catholic Church through the role of Executive Director of CYO?
- Resume
- Name of parish, parish address, parish phone, name of pastor
- Three letters of recommendations or contact information for three professional references

For questions about this Catholic leadership position, please e-mail or call:

William A. Kuntz
Management Recruiters, Senior Vice President/Partner
CYO Executive Director Search Chair
bkuntz@mrindianapolis.com • 317-819-3408

Employment

Parish Business Manager Saint Mark the Evangelist Parish

Saint Mark the Evangelist Parish, Indianapolis, seeks a full-time Business Manager to assist the Pastor with the care of the human, financial and physical resources of the parish and school.

Duties include, but are not limited to, preparing, overseeing and managing the parish budgets, posting income and expenses, preparing financial reports, preparing and overseeing contractual agreements, and implementing all policies of the Archdiocesan Office of Human Resources for parish and school employees.

Interested candidates are asked to e-mail a cover letter, resumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources
1400 N. Meridian Street
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

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Parish Business Manager

Little Flower Parish, Indianapolis, seeks a full-time Business Manager to assist the Pastor with the care of the human, financial and physical resources of the parish and school.

Duties include, but are not limited to, preparing, overseeing and managing the parish budgets, posting income and expenses, preparing financial reports, preparing and overseeing contractual agreements, and implementing all policies of the Archdiocesan Office of Human Resources for parish and school employees. The Business Manager will also be responsible for overseeing and managing fundraising events and campaigns, including the annual parish festival.

Interested candidates are asked to e-mail a cover letter, resumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources
1400 N. Meridian Street
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Movie-making friars re-create message of Our Lady of Fatima

By Katie Breidenbach

Special to *The Criterion*

MONROE COUNTY—A small helicopter-like drone follows three children dressed in the garb of the early 1900s as they run through a field on the outskirts of Bloomington. Adding to the incongruity of the spectacle, a gray-habited friar holds the drone's remote control.

The friar behind the drone is Brother Didacus Maria Cortes of the Franciscans of the Immaculate. He and his fellow friar, Brother Gabriel Cortes, are using the latest video technology to re-create a story that is a century old.

"We're heading into the 100-year anniversary of Our Lady of Fatima," Brother Didacus explained, "and right now there are so many wars going on. And the answer to these wars is to go back to the message of Our Lady of Fatima."

The friars who made the film live and minister from a friary adjacent to the Our Lady of the Redeemer Retreat Center in Monroe County.

In 1917, as World War I raged across Europe, the Blessed Virgin Mary appeared to three shepherd children in Fatima, Portugal. She instructed them, and the world, to pray and make sacrifices for the conversion of sinners and the end of the war. During the preceding year, to prepare Lúcia dos Santos and her cousins, Jacinta and Francisco Marto for this message, an angel calling himself "the Angel of Peace" appeared to the children three times and taught them how to pray.

The friars are re-creating these three angelic visits, with the accompanying call to prayer and penance, for a 15-minute film.

"Part of the charisma of our order, the Franciscans of the Immaculate, is to make use and to harness the media to convey and to explain the mysteries of the faith," related Brother Gabriel.

The two friars, who are actually brothers by blood as well as vocation, have regularly produced short videos for their website, www.AirMaria.com. Their vision for this production, however, required seven days of filming using gear that would impress any movie guru: a professional-grade photography drone, 4K video cameras, a video slider, a camera "jib" (or crane, in layman's terms) and a blue screen. To reproduce the Angel of Peace, Brothers Didacus and Gabriel plan to create an angel entirely through computer generated imagery, or CGI.

"We have the latest technology at our disposal," Brother Gabriel said. "So we can make use of CGI to try and replicate, to some extent, the miraculous."

The brothers are collaborating with Susan Mackewich, a Catholic filmmaker based in New York City. She and her husband Brian own BAM Media Services Inc., and have been making movies for more than three decades.

"We're hoping the film will be an inspiration to young people to think about Fatima and the miraculous things they can do every day," Mackewich told *The Criterion*. "The little sacrifices that these children did helped to bring an end to the first World War. If anyone can bring around God's heart, it can be children."

The three young shepherds are being portrayed by members of local Catholic families, all making their on-screen debuts.

The two youngest, Ollie Hill, a member of St. Vincent de Paul Parish in Bedford, and Marianne Cloutier, a member of St. John the Apostle Parish in Bloomington, are both 8 years old and play Francisco and Jacinta Marto. They describe the experience as "painful." The scenes require them to lay prostrate for long periods of time, and to kneel on stony ground. Often, the action has to be repeated a dozen times for the camera to capture the perfect take.

"At first, my knees were kind of hurting, because the stones made marks on them," explained St. John the Apostle parishioner Maria Siefker, 11, who plays Lúcia



Franciscan of the Immaculate Brother Gabriel Cortes adjusts the veil of Marianne Cloutier, who is playing the part of Jacinta Marto, one of three shepherd children Our Lady of Fatima appeared to in Fatima, Portugal, in 1917. Watching from the left is Maria Siefker, who plays Lúcia dos Santos, and Marianne's older sister, Maude Cloutier. (Photos by Katie Breidenbach)



Marianne Cloutier, left, Maria Siefker, and Ollie Hill portray Jacinta Marto, Lúcia dos Santos and Francisco Marto, the three shepherd children Our Lady of Fatima appeared to in 1917.



Franciscan of the Immaculate Brother Didacus Maria Cortes prepares to use a helicopter-like drone, christened "The Angel of Fatima," during filming.

dos Santos. "But of course, Lúcia and Francisco and Jacinta did a lot more."

Many other Bloomington residents also rallied to support the production. Upon learning that the sprawling grounds of the local quarry, Bloomington Crushed Stone, was strikingly similar to Portugal, the management, Rogers Group, Inc., gave the friars free use of the space and rearranged 24-ton scenery at no charge. A local store, Thompson Furniture, Inc., allowed the brothers to use a full-sized van for a week to transport equipment.

The families of the actors remained on set for most of the seven days of filming to help assemble and arrange gear.

Mackewich hopes that the support surrounding the short film is a sign of what is to come. She wants the

friars to create a feature-length movie about Fatima's Marian apparitions.

"My hope is that someone will be inspired to ask the friars to complete the entire feature, so that we can show the apparitions of Our Lady," Mackewich said.

Brothers Didacus and Gabriel successfully captured all the live-action footage in Monroe County recently. Next, the film will be sent to professional studios for editing, animation and sound design. The friars hope to have the final product posted to their website, AirMaria.com, by Christmas.

(Katie Breidenbach is a freelance writer in Bloomington. To see a behind-the-scenes video and other photos that accompany this story, go to www.thinginapot.com/friars-fatima.) †

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Marianne Cloutier, who is playing the part of Jacinta Marto, gets a lift from Franciscan of the Immaculate Brother Gabriel Cortes as Franciscan of the Immaculate Brother Didacus Maria Cortes checks a take during filming.