Every time his father traveled for work a new student at St. Ambrose this year. Year had its rough moments for Gean, hurricane, the first month of the school in September. Maria devastated the island in Puerto Rico when Hurricane came. They were in Puerto Rico when Hurricane made a donation could be out of every day, the first-grade class prayed for the family of their classmate Gean, whose father, sister and grandparents were in Puerto Rico when Hurricane Maria devastated the island in September. Even before the impact of the hurricane, the first month of the school year had its rough moments for Gean, a new student at St. Ambrose this year. Every time his father traveled for work to Puerto Rico, Gean told his teacher Amy Hughes about much he missed his dad. “When the hurricane hit, I heard the same type of sentiments but with greater emotional drain,” Hughes says. The strain increased as five days passed without any word from Gean’s family members in Puerto Rico. And every day, the first-grade class prayed for Gean’s family. Finally, the news came. They were safe. Still, the first-grade students wanted to do more to help Gean’s family. A plan began to take shape after Gean’s mother told Hughes that her employer was trying to help her arrange flights off the island for the family. “What touched me the most was how much they just wanted to help their friend,” Hughes says. “They knew that Gean wanted to see his dad again, and that was something they felt they could help him do. They understood needing money to buy a plane ticket to be back together.” The fundraising plan involved the 15 first-graders making a short presentation in each of the classrooms at St. Ambrose School—which has 126 students from kindergarten through eighth grade. “On Monday, Oct. 2, my first graders went in groups of two and three to the classrooms in our school and told the rest of the school about Gean’s family—and that the following day any student who made a donation could be out of money to buy a plane ticket to be back together.”
God’s will—something the self-described “recovering stubborn and impatient” person said she had to intentionally slow down to accomplish.

Once she accepted, Renshaw said she “asked the Holy Spirit what he wanted me to share with you today—how he wants to bring both conviction and hope into your lives through the message of Fatima.”

Renshaw, who is married and has five children, recalled experiencing the loving presence of the Blessed Mother when she had surgery at the age of 3. It took her several hours to come out of anesthesia, which greatly concerned her parents.

When she awoke, her parents asked her how she was, to which she responded, “I saw a blue lady, and she told me I would be OK.”

Renshaw’s parents recounted that story to her throughout her youth, reminding her that the Blessed Mother is always there to protect us and gather us in her mantle of grace and peace.

In appearing to the three children at Fatima in 1917, Our Lady of Fatima told them that she wants people to be with her, but she was also troubled by the way people were turning away from him, Renshaw noted.

“Our Lady told the three shepherd children, ‘Stop offending God, and this was before the advent of widespread abortion, pornography, euthanasia, cohabitation and many other things,’” Renshaw said.

Renshaw concluded her talk by saying that the Fatima message of praying the rosary for reparation, conversion and peace is as applicable in today’s world as when the Blessed Mother appeared in Fatima 100 years ago.

In her witness talk, Benedictine Sister Nicolette Etienne of Our Lady of Grace Monastery in Beech Grove said the Blessed Mother wants all of us to be in heaven.

“She told a story about a high school girl in 1950 who had an older brother who became a priest. Part of his ordination gift was a trip to Europe, and the girl was interested in making the trip, too, but her mom told her that in order to take the trip she had to separate from the guy she was dating, visit a shrine honoring the Blessed Mother, and ask Mary to bless her and lead her to become a religious sister.

“The youth visited the shrine and prayed, but she told God there was no way she would become a religious sister. She also added that if she had any children, God could have them all.

“The girl, Sister Nicolette’s mother, Kay Etienne, went on to marry and have six children. Three of her sons became priests—including Archbishop Paul D. Etienne of Anchorage, Alaska, who was ordained a priest for the Archdiocese of Indianapolis—and her daughter, Nicolette, professed vows as a religious sister.

“Sister Nicolette also detailed how her parents and grandparents were devoted to their faith and prayed the rosary once a week.

“The event drew people from across the archdiocese, each with a story of their devotion to the Blessed Mother.

“Jeanette Carlson, a member of St. Anne Parish in New Castle, recalled how her cancer-ridden mother prayed for the intercession of the Blessed Mother and was eventually cured.

“Deacon Juan Carlos Ramirez attended the Morning with Mary program with 35 people from the Hispanic community who worship at St. Bartholomew Parish in Columbus. He related how his mother prayed to Mary to have a child, and eventually Juan was born.

“‘My grandfather prayed the rosary every day, so I believe praying the rosary has helped me to become the better person that I am today,’ Deacon Ramirez said.

Clara and Paul Kachinsky of St. Barnabas Parish in Indianapolis also attended the event. Clara noted the importance of Mary in the life of all followers of Christ.

She said, “If Mary did not say ‘yes,’ then no one would enter heaven.”

(Bob Kelly is a freelance writer and member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.)

Official Appointments

Effective immediately

Rev. John A. Meyer, pastor of St. Mary Parish in Greensburg, appointed to a second six-year term as pastor.

(The appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)
Rosary brings peace, strengthens foundation of faith

(Editor’s note: 100 years ago, the Blessed Mother appeared to three children in Fatima, Portugal, instructing them to spread the word about the importance of praying the rosary for peace in the world, for peace in people’s hearts. In honor of the Blessed Mother’s request, and since October is the month of the Holy Rosary, The Criterion has invited readers to share their stories of how praying the rosary has made a difference in their lives. Here are some of their stories.)

By John Shaughnessy

Third of three parts

Lisa Roever didn’t have high expectations that her faith would change dramatically when she began praying the rosary during Lent of 2016.

She also didn’t expect how much the lives of her and her husband Doug would be touched by the grace of God—and strangers—during what would soon become the most heartbreaking time of their marriage.

“During Lent of 2016, I was saying the rosary each night in hopes of building a better spiritual habit because my relationship with the Lord was not very strong,” recalls Roever, a member of St. Michael the Archangel Parish in Indianapolis. “I was hoping the spiritual exercise would get me back on track, sort of like a pattern that made him think that there might be a treatment for my husband after all.”

A medical team at the second hospital then worked quickly to locate cancer experts across the country, seeking their input about starting treatments as soon as possible.

Such extra efforts continued for months. They also led to the remission of her husband’s cancer for a period of time. “Then a physician at a different hospital decided to look at my husband’s extended medical record, and saw a pattern that made him think that there was hope that it was a treatment, and might be a way to get through,” Roever says. “My husband’s remission lasted six months. He passed away five months after that.”

She also didn’t consider that her husband’s life was in grave danger when they went to the emergency room on March 15, 2016, thinking he had appendicitis. When it was confirmed his cancer had returned, she also didn’t expect how much the extended medical record, and saw a pattern that made him think that there might be a treatment for my husband after all.”

It was during this time that Roever decided to advocate for him with specialists outside his own hospital, “Statistically speaking, my husband could have easily been considered untreatable and funneled toward palliative care and then hospice, but a physician decided instead to advocate for him with specialists outside his own hospital,” she notes. “I was hoping the spiritual exercise would get me back on track, sort of like a pattern that made him think that there might be a treatment for my husband after all.”

A medical team at the second hospital then worked quickly to locate cancer experts across the country, seeking their input about starting treatments as soon as possible.

Such extra efforts continued for months. They also led to the remission of her husband’s cancer for a period of time. “My husband’s remission was called a miracle by his oncologist—and he wasn’t a man given to religious proclamations or gestures,” Roever says. “My husband’s remission lasted six months. He passed away five months after it was confirmed his cancer had returned. But I feel the effects of those prayers that made him think that there might be a treatment for my husband after all.”

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Editor
Mike Krokos, Editor

We are an immigrant Church, a pilgrim people on a journey of faith, hope and love. We are fellow travelers on the way to our heavenly home. As members of Christ’s body, we are an exceptionally diverse group of people who are called to unity in Christ. (Jn 15:12)

Unity in diversity is the vision that the bishops of the United States proclaimed in “Welcoming the Stranger: Among Us: Unity in Diversity” (WS), which was published in 2000 during the Great Jubilee year. Looking back on the history of Catholicism in our country, the bishops call attention to the waves of immigration that shaped the character of our nation and of our local Churches, including the Archdiocese of Indianapolis.

The bishops also observed that the immigrant experience, which is deeply rooted in our country’s religious, social and political history, is changing. Whereas previous immigrants came to the United States, “predominately from Europe or as slaves from Africa, the new immigrants come from Latin America and the Caribbean. They come from Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia.”

During the past half century, these new waves of immigration have challenged our society and our Church to remember where we came from as the descendants of immigrants, and where we are headed as people who know that the future holds more life, a more secure world characterized by unity, peace and prosperity for all.

As Catholics, we are called to welcome people of every race and ethnicity, to defend the rights of immigrants and refugees, and to always stand up for our neighbors and for the weak and vulnerable. We share a sense of responsibility for the protection of our people and to guard against those who would do us harm. At the same time, we reject all policies or actions that are anti-immigrant, nativist, ethnic or cultural.

We must remember that the love of God is not served when the basic human rights of the individual are violated. Regardless of their legal status, immigrants, like all persons, possess inherent human dignity that should be respected. This is especially true of children.

Every member of the Catholic community, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position and legal status, should be welcomed as Christ and should be encouraged to feel a genuine sense of membership and belonging in our parish communities and throughout central and southern Indiana.

When we encounter a stranger, we meet Christ. When we welcome new neighbors, we welcome the Lord who comes to us in and through the needs of others. When we love our neighbor, we discover the face of God and we experience the power of God’s love for us—poured out above all in the sacrificial love of Christ who suffered and died to secure for each of us an everlasting welcome in his father’s house.

On Jan. 22, 1999, in Mexico City, St. John Paul II stood beneath the statue of Our Lady of Guadalupe and proclaimed a message of hope to all the peoples and nations of the Americas. In his apostolic exhortation, “Ecclesia in Americana” (“The Church in America”), the Holy Father spoke of the diverse gifts and talents of our peoples, the natural beauty and vast resources of our lands and the many distinctive cultures and traditions that have contributed to the way life is lived in the great metropolitan centers, small towns and rural villages in which we live.

May we always be open and welcoming to others—tend the poor and the downtrodden? May the prayers and example of Our Lady of Guadalupe inspire us to welcome strangers and invite them into our homes and hearts so that we all may be one, as God is one—Father, Son and Holy Spirit. Amen.

—Daniel Conway

Letter to the Editor
Mary is, indeed, path to her Son and the gateway to heaven, reader says

I was thrilled with Archbishop Charles J. Thompson’s column on the Eucharistic Issue of The Criterion about Mary showing us the way to her Son. This is exactly how I became a Catholic. At a young age, I was a member of the Catholic Church 57 years ago.

When I was 18 and headed for college, I read an article about the little saint, a young girl of great perseverance, who saw Mary on a rough hillside near Lourdes, France. People scoffed at her “tales” of seeing this “beautiful lady,” but she never backed down even through the scorn of Church officials and her name was condemned.

Having grown up in a home with no religion, no connection to God or Jesus or any other belief, I’d always felt something was missing. This young girl was so sure of the lady she saw. She had such faith in her, and such love for her. I had to find out who this lady was. When I met my future husband, Joe, I knew Mary loved me to her instantly. She showed me she was a faithful girl I didn’t know I had, layered under years of fear and frustration. She led me to the path of her Son, to his love and welcome.

From there, I took classes and was received as a little saint, a young girl, a young Catholic. At last, that sense of something being missing was gone. I felt like I was home.

I was introduced by Bernadette, but Mary walked me on my journey, enabled me to my faith, and brought me home. She is indeed the path to her Son and the gateway to heaven.

Claudia Pfeiffer
Indianapolis
Durante los meses de mayo y octubre, la Iglesia nos invita a prestar especial atención a la Santísima Virgen María, la Madre de Dios y nuestra Madre. Santa Teresa de Calcuta, fundadora de las Misióneras de la Caridad, a menudo nos recordaba que a través de María llegamos a Jesús. Sin embargo, esta perspectiva no es original de la madre Teresa, sino que forma parte de la doctrina de la Iglesia desde sus inicios. Siempre se ha considerado que el papel que desempeña María es único. Tal como lo expresa el poeta Dante en su Divina Comedia: “Señora, eres tan grande y tan viudo le, quien quiere Gracia y a ti no se acoge, su deseo quiere que sin alas vuelva.” (El Paraíso: Canto XXXIII, 13-15).

María es grande y poderosa, pero únicamente, según lo expresa san Juan Pablo II, porque ella es “templo del Espíritu Santo; ella intercede por nosotros ante el Padre que ha llenado de gracia y ante el Hijo nacido de su seno, rogando con nosotros y por nosotros” (“Sobre el Santo Rosario”, #16). María es grande y poderosa por su humildad y porque está llena de la gracia de Dios. A menudo se malinterpreta esta “contemplación de María en ante todo un recordar que actualiza las obras realizadas por Dios en la historia de la salvación. … Estos acontecimientos no son solamente un ‘ayer’; son también el ‘hoy’ de la salvación.” (San Juan Pablo II, “Sobre el Santo Rosario”, #13)

“Mary’s contemplation is above all a remembering … a making present of the works brought about by God in the history of salvation … these events not only belong to ‘yesterday,’ they are also part of the ‘today’ of salvation.” (St. John Paul II, “On the Most Holy Rosary,” #13)

It’s true that we learn Christ from Mary, then we should eagerly pursue forms of Marian devotion like the Rosary. “It is the case of Mary, the ‘reveler and the one revealed,’” St. John Paul tells us. “But among creatures no one knows Christ better than Mary; no one can introduce us to a profound knowledge of his mystery better than his mother” (“On the Most Holy Rosary,” #14).

Every individual, family and parish community should take full advantage of the rosary and other appropriate forms of Marian devotion to help us “remember Christ with Mary,” and to meditate on the mysteries that we celebrate most profoundly in the Eucharist.

May our Blessed Mother Mary lead us to profound personal knowledge of her Son. May she inspire us by her example to live Christ-like lives of humility, poverty, hiddenness, patience and perfection. May we follow Mother Teresa’s example and learn Christ from Mary.

“La contemplación de María es ante todo un recordar que actualiza las obras realizadas por Dios en la historia de la salvación. … Estos acontecimientos no son solamente un ‘ayer’; son también el ‘hoy’ de la salvación.” (San Juan Pablo II, “Sobre el Santo Rosario”, #13)

Durante los meses de mayo y octubre, la Iglesia nos invita a prestar especial atención a la Santísima Virgen María, la Madre de Dios y nuestra madre.

Al ayudarnos a meditar sobre los eventos más destacados de la vida de Cristo y al aprender sobre Cristo a través de María, “la Virgen contribuye a ‘que cuanto Él ha realizado y la Liturgia actualiza sea asimilado profundamente y forje la propia existencia’ (“Sobre el Santo Rosario,” #16).

Si en verdad podemos llegar a conocer a Cristo a través de María, deberíamos practicar ávidamente las devociones marianas como el Rosario. Cristo es nuestro maestro, “el revelador y la revelación,” pero María conoce a su hijo mejor que nadie. “En el ámbito divino el Espíritu es el Maestro interior que nos lleva a la plena verdad de Cristo” (cf. Jn 14:26). Nos dice san Juan Pablo II. “Entre las criaturas nadie mejor que Ella conoce a Cristo, nadie como su Madre puede introducirnos en un conocimiento profundo de su misterio” (“Sobre el Santo Rosario,” #14).

Cada persona, familia y comunidad parroquial debería aprovechar al máximo el Rosario y otras formas adecuadas de devoción mariana para ayudarnos a “recordar a Cristo con María” y a meditar acerca de los misterios que celebramos más a fondo en la Eucaristía.

Cristo, la piedra angular

Remembering Christ with Mary

Recordar a Cristo con María

“It’s true that we learn Christ from Mary, then we should eagerly pursue forms of Marian devotion like the Rosary.” (St. John Paul II)
Fauré’s Requiem to be sung during Nov. 2 Mass at Holy Rosary Church

A traditional Latin Mass with a choral and orchestral accompaniment of Gabriel Fauré’s Requiem will be celebrated by Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis, at 7 p.m. on Nov. 2.

The couple was married at St. Anthony Church in Morris on Oct. 25, 1952. They have four children: Debbie Hackman, Cindy Speer, Don and Mark Biehle. The couple also has 12 grandchildren and 19 great-grandchildren.

Don and Carol (Sirose) Dauby, members of St. Paul Parish in Tell City, celebrated their 50th wedding anniversary on Oct. 7. The couple was married at St. Paul Church in Tell City on Oct. 7, 1967. They have two children: Nancy Dauby Meyer and Greg Dauby. The couple also has three grandchildren. They celebrated a Mass and dinner with immediate family.

Sisters of Providence offer ‘Come and See’ weekend on Nov. 10-12

Catholic women between the ages of 18 and 42 seeking to explore a vocation to religious life with the Sisters of Providence of Saint Mary-of-the-Woods are invited to a “Come and See” weekend retreat at the order’s motherhouse in St. Mary-of-the-Woods. Participants will learn more about the Sisters and the religious life.

St.Mother Therese Guerin, meet other women who are interested in religious life and experience prayers, meetings with God and share in the life of the sisters. There is no cost to attend the retreat.

Register online at goArchindy.org/call or text Sister Editha Ben at 812-230-7093.
Gospel joy inspires passion for Jesus and his people

La alegría del Evangelio inspira la pasión por Jesús y su pueblo

La exhortación apostólica del papa Francisco, "La alegría del Evangelio", constituye “una conversación pastoral”. Según el papa, “la alegría es la cara espiritual de la Iglesia, el rostro de la misericordia. La alegría es el gozo de Jesús en el corazón de los fieles.”

La alegría del Evangelio, como un estilo de vida, proporciona un nuevo espíritu a los fieles, y contribuye a una nueva forma de experimentar la fe. La alegría es una forma de vida que nos ayuda a vivir la fe de una manera más viva y vibrante.

La llegada de la alegría del Evangelio marca un nuevo capítulo en la historia de la Iglesia. Este esfuerzo por vivir la fe con alegría tiene como objetivo transformar la vida de los fieles, y hacer de su fe un testimonio de Cristo en un mundo que a menudo se siente triste y abatido.

La alegría del Evangelio nos invita a vivir la fe con una nueva actitud, una actitud que busca el bien de los demás, y que nos ayuda a ser testigos vivos de Cristo en el mundo.

La alegría del Evangelio es un llamado para todos nosotros, para que vivamos la fe con alegría, y que hagamos de nuestra fe un testimonio de Cristo en el mundo.
Archbishop salutes CYO honorees and ‘teams that support them’

By John Shaughnessy

Archbishop Charles C. Thompson expressed as much as he could about the many people, coaches, priests, parents, families and friends who support Catholic Youth Organization (CYO) events.

Standing near the altar of SS. Peter and Paul Cathedral, the archbishop shared a memory that focused on the gratitude and love for many lives, including the grace of God, and the impact of the gift of faith are called to rely on and share.

"Jesus is calling us to enter the kingdom in a certain way," the archbishop said. "As he encourages, he calls us to be light in this world. As humans, we are called to be children of God and he has given us the graces for that." In his homily, he discussed the importance of children and youth in the church.

"If we don't have faith, we're not going to have anything," he said. "That's the essence of the faith. In the church, the youth are our future. We need to support them and help them grow in the faith."

The archbishop also expressed a message of encouragement to all who support the CYO.

"I want to thank everyone who supports the CYO," he said. "You are the ones who make it possible for these young people to grow in faith and to have a positive impact on our communities."
In letter to Cardinal Sarah, pope clarifies new translation norms

**VAatican City (CNS)—**The Vatican is not to “impose” a specific liturgical translation on bishops’ conferences, but rather is called to recognize the bishops’ authority and expertise in determining the best way to faithfully translate Latin texts into their local languages, Pope Francis said in a letter to Cardinal Robert Sarah. In the letter, released by the Vatican on Oct. 22, Pope Francis said he wanted to correct several points made in a “commentary,” which Cardinal Sarah sent to the pope’s document, “Magnum Principium” (“The Great Principle”), which was published on Sept. 9 and went into effect on Oct. 1.

Pope Francis, saying he wanted to “avoid any misunderstanding,” insisted the commentary could give an erroneous impression that the level of involvement of the congregation remained unchanged. However, in the past “the judgment regarding the fidelity to the Latin and the eventual corrections necessary was the task of the congregation,” the pope said, “now the norm concedes to episcopal conferences the faculty of judging the worth and coherence of one or another term in translations from the original, even if in dialogue with the Holy See.”

The commentary attributed to Cardinal Sarah insisted on the ongoing validity of the norms for translation contained in “Liturgiam Authenticam,” the congregation’s 2001 instruction on translations. But Pope Francis, in his letter, said the changes to canon law take precedence, and “one can no longer hold that translations must conform in every point to the norms of ‘Liturgiam Authenticam’ as was done in the past.”

The texts for Mass and other liturgies must receive a confirmation from the Congregation for Divine Worship and the Discipline of the Sacraments, the pope said, but this “no longer supposes a detailed, word-by-word examination, except in obvious cases that can be promoted to the bishops for further reflection.”

Pope Francis also wrote to the cardinal that the “fidelity” called for in translations has three layers: “first, to the original text; to the particular language into which it is being translated; and, finally, to the intelligibility of the text” by the people.

The new process, the pope said, should not lead “to a spirit of ‘imposition’ on the episcopal conferences of a translation done by the congregation,” but should promote cooperation and dialogue.

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**Canon law convention**

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer non-credit online theology classes:

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Faith

Council of Trent clarified teaching in response to the Reformation

By Joseph F. Kelly

Although Catholics generally banded together during the Reformation against the Lutheran threat and the growing number of Protestant dissidents, popes and bishops did recognize that the Church had to respond to this crisis and, with humility, acknowledged that some reform was necessary.

Several popes led the effort in this reform. Most of the hierarchy of that era came from wealthy, noble families, and they moved in high clerical circles. They were not always aware of the problems facing the Church. But that all changed with the 1534 election of Pope Paul III (1534-1549). He recognized the Protestant threat and weakness of the Catholic response.

Pope Paul III acted quickly and decisively. He approved the foundation of the Jesuits, sent numerous bishops back from the Roman court to their dioceses, and, most important of all, called an ecumenical council to deal on the highest level with the Protestant challenge.

He convened the council at Trent, a city in northern Italy. The council lasted from 1545 until 1563, although the council’s main work was interrupted by political issues, which delayed its work. No fewer than five popes led the Church during this time. Yet this naturally made the council’s work difficult.

The bishops at Trent concluded early on that the central problem was not Protestant teaching, but rather the lack of clarity in Catholic teaching, an optimistic view that proved to be correct. This sensible approach, clarifying Catholic teaching rather than debating with Protestants, proved fruitful.

For example, Protestants claimed that the Bible does not mention seven sacraments, since the word “sacrament” does not explicitly appear in Scripture, but the Tridentine (an adjective for Trent) bishops responded in part by clarifying teaching on Scripture and tradition. They stated that “the written books and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ himself or from the Apostles by dictation of the Holy Spirit,” contain “all saving truth.”

The bishops acknowledged that, while there may not have been a specific scriptural verse mentioning each sacrament, their practice went back to the apostolic era. Catholics could accept some notion of development, but strict Protestants demanded a direct scriptural reference. The issue of sacraments clarified how Catholics and Protestants approach different issues.

The council’s solution was the establishment of the seminary system to guarantee that all priests had a sound education for their pastoral ministry, the system is still successfully used today.

Trent also responded to some Protestant critiques, such as the veneration of relics. The bishops realized that such veneration could lead to superstitions practices, but they wisely defended the veneration of relics while addressing the problems. More and more, the bishops saw the strong need for clarity and modesty in so much of the Church’s teaching.

Trent was a marvelous council, but also a tremendously difficult one. The bishops had to face Protestant critiques and a constantly changing membership because in the course of 18 years, in addition to five popes, there were hundreds of bishops, many of whom could attend only some of the sessions, due inevitably to difficulty of travel, let alone many illnesses and some deaths.

The bishops were also hampered by supposedly loyal Catholics. Catholic nobles and monarchs, especially the kings of France and Spain, constantly interfered, even to point of preventing bishops from going to Trent. In retrospect, Trent accomplished a great deal, yet there was still work to do.

The council wanted teaching clarified, but only after the council theologians and papal officials put together a good, clear catechism based upon solid doctrine. The council did insist on seminars, but the diocesan bishops faced the difficulties of funding them, building them and attracting priestly candidates to attend them, and so much more.

The Council of Trent closed in 1563; the next ecumenical council, the First Vatican Council, did not meet until 1869, more than three centuries later—the longest period ever between two councils. That Trent met the Church’s basic needs for such a long time testifies to its greatness.

(Joseph F. Kelly is retired professor at John Carroll University in University Heights, Ohio.)

Protestant Reformation spurs Church to define teachings on sacraments

By Daniel S. Mulhall

In 1517, when Martin Luther went public with his “95 Theses,” a series of proposals against the selling of indulgences, he expected a reasoned debate similar to others he had encouraged with previous proposals. Little could he have dreamed or expected that he would unleash a religious storm that is today known as the Protestant Reformation.

Reformers throughout Europe, fortified by their personal reading of the Bible, began to challenge all aspects of Catholic belief and practice that they argued could not be found specifically mentioned in the Bible. One of the areas challenged most aggressively was that of the sacraments.

As a response to the Reformation, which both challenged the Church’s beliefs and practices and brought political turmoil and violence to most of Western Europe, the Council of Trent was convened by Pope Paul III in 1545 to make clear the Church’s teachings.

The council, which met in 25 sessions over a period of 18 years, offered its presentation of the faith in direct response to the teachings of the reformers. For example, Canon 1 from the seventh session reads as follows: “If anyone says that the sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that they are more or fewer than seven that is: baptism, confirmation, the Eucharist, penance, extreme unction, orders and Matrimony; or that any one of these seven is not truly and properly a sacrament; let him be accursed.”

Here, for the first time, the Church set the number of sacraments at seven and names them specifically. Prior to Trent, the number of sacraments would vary both in number and name over time.

In addition to naming and numbering the sacraments, the Council of Trent also stated that the sacraments were instituted by Jesus himself as a means for salvation and that God’s grace is offered through them, regardless of the intention of the priest or the recipient. These teachings have not changed.

Two of the sacraments, baptism and Eucharist, were almost universally accepted by the reformers, although differences arose over the age when one should be baptized (some argued that one must choose to be baptized as an adult, making infant baptism invalid) or whether the bread and wine actually became the body and blood of Christ.

Questions were also raised about the validity of the other sacraments. The bishops at Trent answered these questions and many more.

The expression of the teachings of the Church formulated at Trent, written as they were in response to challenges raised by various reformers, were appropriate for that time and place.

Some 400 years after Trent, the bishops of the Church gathered at the Second Vatican Council from 1962-65. In order to present the faith to the culture of their time and prepare for the proclamation of the Gospel in the 21st century, the bishops at Vatican II re-examined the ancient sources of Church teaching and considered some of the suggestions proposed by the original reformers.

Vatican II spurred Catholic participation in ecumenical dialogue over the past half century. Over the course of that time, leaders in the Church and among various Protestant faith communities, especially the Lutherans, have agreed that certain teachings that divided the Church in the Reformation no longer do so.

Daniel S. Mulhall is a catechist living in Louisville, Kentucky. (CNS photo/Paul Haring)
How our nation and our Church changed during the Sixties

During the 1960s, often referred to simply as The Sixties, both our country and the Catholic Church changed at an incredible rate.

For our nation, that decade included the election of the first Catholic President, John F. Kennedy; his assassination three years later; the Civil Rights Movement and the Voting Rights Act; the assassinations of Martin Luther King Jr.; the division in the Catholic Church over the Vietnam War; and a steep decline in the number of priests and religious.

Many Catholics concluded during the Sixties that the Church was too slow in responding to the events of the day. For example, Pope Paul VI’s decision not to change the Church’s teaching on artificial contraception was met with widespread disapproval. The law requiring abstinence from meat on Fridays was abolished. The laity also quickly began to question whether the Church was open to them, or whether it was still closed and fostering the value and sanctity of marriage.

The bishops did not abolish the law that says that Catholics must attend Mass on weekday feasts. But when the bishops saw that the law was easily the law on Friday abstinence was tossed aside, I believe that this is when Mass attendance, too, began to slide:

in the Mass caught on easily. Most people liked the fact that the Mass was celebrated in English. The Church leadership was afraid that the priest faced the congregation instead of praying with his back to it, and the new roles of some members of the laity, the lectors and extraordinary ministers of holy Communion. The laity also quickly began to question whether the liturgy was open to them, such as on parish councils. One of the biggest changes was the Catholic bishop’s decision to make the apparitions, which, like Fatima, occurred as customary, we arrived the night before the encyclical “Humanae Vitae” was released; participation in the Civil Rights Movement and opposition to the Vietnam War was a steep decline in the number of priests and religious.

Many Catholics considered during the Sixties that they had received the main teachings of the Church, something they didn’t think possible earlier. But American Catholics were strung out by the events after the release of “Humanae Vitae.” Within two months, more than 90 theologians, led by Father Charles Curran of the Catholic University of America in Washington, issued a statement saying, “Spouses may reasonably decide to accept the conscience that artificial contraception in some circumstances is permissible and indispensable to them in order to foster the value and sanctity of marriage.”

Even the Canadian bishops disserted. The Canadian bishops issued what was called the “Winnipeg Statement” that stated that people could in good conscience use contraception as long as they made an honest attempt to accept the directives of the Church. The whole thing was a celebration of life.

That’s all it should be when we leave this world for the next. The funeral celebrants and family members gave upbeat, amusing tales about our friend. His kindness, loyalty, faith and sense of humor were documented, and everyone left feeling the better for having had our friend in their lives. One reason he was so popular was that he was always an affirmer person to all of us. He was joyous, content, and was always upbeat, amusing tales about our friend.

One quality of friendship is the acceptance of another person without judgment. If we happen to come on someone who annoys us or seems to have opposite ideas from ours, friendship requires patience and tolerance. We remember that others don’t need to agree with us in order to be worth while with legitimate opinions. If we can’t resolve the relationship without being friendly or backing away from what we believe, then we must have the courage to end it quietly.

I believe that God is our friend. God loves us just as we are, forgives us for whatever, and gives us the grace we need to live fully day by day. So, God’s friendship is the model for our earthly friendships. We must be open to God’s friendship, and so we must be open to earthly friendships which also exhibit acceptance, forgiveness, and enrichment. One thing I believe is that to have a friend, we must be a friend. To me, that means contacting them just to say “hi” or to offer support when they need it. It means offering a lift somewhere or dropping off a meal or inviting them to accompany you to an event. It’s just being a friend, we must be a friend. To me, that means contacting them just to say “hi” or to offer support when they need it. It means offering a lift somewhere or dropping off a meal or inviting them to accompany you to an event. It’s just being a friend.

If we need help or inspiration to be good friends, we can always call on God to help us. He’s our best friend, after all.

Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.

Faith and Family/Sean Gallagher

Saints and souls are part of the family of God

I’ve loved family gatherings as long as I can remember.

As the youngest in the family in which I grew up, I was the youngest among all of my first cousins. I got to know them all and knew them with numerous family members older than me. I’ve heard many good stories to tell.

The number of family members with which I gather has varied. I’m the youngest of two siblings, and my oldest sister is the middle sister in her side of the family. There are 11 on my dad’s side. At home there’s my wife Cindy’s family. She’s the oldest of 11. My in-laws have 30 grandchildren, and the eldest is only two weeks younger than first of first cousins Cindy has. Let’s just say that we’ve been to a lot of weddings through the years.

No matter how big or small, though, family gatherings have always been a joy for me. I don’t know the personalities of all my relatives. Their stories get ingrained into my heart and mind, becoming a part of the story of my own life.

Now I take joy in sharing in my five sons many of these stories. I’d like for my sons to get to know their relatives and take their place in the extended family. This love for spending time with family members and coming to know and love them is one of the main reasons that All Saints Day and family gatherings are at the top of the list of my favorite feasts in the Church’s liturgical year.

It’s true that we all want to praise God eternally in heaven and the souls awaiting their final purification so they can join the holy ones in the family of God. They’re all our family members, too, since each of us became adopted sons and daughters of God when we were baptized.

Pope Benedict XVI reflected on this in his address to the Roman Curia on the Baptism of the Lord in 2006. He said that the family of God “will always accompany us, and will never flag even on days of suffering and in life’s dark nights; it will give us consolation, comfort and hope.”

And no matter how much the world around us may change, “God’s family will always be present and those who belong to this family will never be alone.”

Celebrate, then, this divine family of which you are a member on All Saints Day on Nov. 1. And on All Souls Day on Nov. 2, keep in your hearts and minds the stories of the friends and loved ones who have died and who can help from your prayers as they wait their welcome into the open, real extended family of life in this life.

These two great feasts can also be a poignant reminder that the joy we experience in the real extended family of life in this life does not last forever. Many are the times families gather just for a great meal and a good time.

The memories we cherish of our deceased loved ones are ways that they live on in our hearts and minds, making us much more alive with us in God’s family, which we also call the communion of the saints.

This life beyond death is only open to us through Christ, our adopted brother in God’s family, whose body the Church is. The scriptural context says, “is communion with the One who conquered death and enjoys in hand the keys of life.”

So enter even more fully into God’s family by embracing the vibrant life of the Church. Treasure the stories of your brothers and sisters, and, with the help of God’s grace, add to them your own story of growth in holiness.

Cornucopia/Cynthia Dewes

God is our best friend, and he can help us in other relationships

Friends are so important to us. There’s a TV show by that name and many others on that theme. Friends come in all shapes and sizes and ages, abilities and faults, and we’re lucky to have them.

Even dedicated introverts usually have one or two friends with whom they can share opinions or a good laugh. They may not seek them out as extroverts do, but they can enjoy the quality if not the quantity of their pals. Often their relationship began in childhood or in a school situation. And often they have achieved romance and marriage without the usual numbers of dates or planned encounters.

This is true, we can create friendships if we’re open to accepting the differences which exist among people. The Catholic Church has always been welcoming of Jews or Jewish to members of the Christian faith. We can share rapport with people of other races, other cultures and other ages and sizes with someone from a much different age group. They may see them every day or once a year or only talk over the phone, but their connection is constant.

Recently, we attended the funeral of a longtime friend and neighbor. At this age, you might expect a modest group of mourners, but our friend’s funeral was huge. The church was packed and a crowd accompanied the body to the funeral chapel before returning to a literal feast back at the church. The whole thing was a celebration of life.

That’s all it should be when we leave this world for the next. The funeral celebrants and family members gave upbeat, amusing tales about our friend. His kindness, loyalty, faith and sense of humor were documented, and everyone left feeling the better for having had our friend in their lives. One reason he was so popular was that he was always an affirmer person to all of us. He was joyous, content, and was always upbeat, amusing tales about our friend.

One quality of friendship is the acceptance of another person without judgment. If we happen to come on someone who annoys us or seems to have opposite ideas from ours, friendship requires patience and tolerance. We remember that others don’t need to agree with us in order to be worthy people with legitimate opinions. If we can’t resolve the relationship without being friendly or backing away from what we believe, then we must have the courage to end it quietly.

I believe that God is our friend. God loves us just as we are, forgives us for whatever, and gives us the grace we need to live fully day by day. So, God’s friendship is the model for our earthly friendships. We must be open to God’s friendship, and so we must be open to earthly friendships which also exhibit acceptance, forgiveness, and enrichment. One thing I believe is that to have a friend, we must be a friend. To me, that means contacting them just to say “hi” or to offer support when they need it. It means offering a lift somewhere or dropping off a meal or inviting them to accompany you to an event. It’s just being aware of others at all times.

If we need help or inspiration to be good friends, we can always call on God to help us. He’s our best friend, after all.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)

Emmanuel Walk/Debra Tomaselli

Blessed Mother, are you there? Child’s innocent encounter a lesson in faith

Considering the 100th anniversary of the last of the six Marian apparitions at Fatima, Portugal, where Our Lady appeared to Lucia, seven-year-old Francisco Marto and seven-year-old Jacinta, I must share this story, stemming from a particular family trip made years ago to Conyers, Ga., where a vision of Our Lady received messages from the Blessed Mother. Thousands gathered on a hillside to pray the rosary on this special day. Apparitions, which, like Fatima, occurred on the 13th of the month.

I brought my sister-in-law’s daughter and her daughter in Conyers. As customary, we arrived the night before to reserve a place on the hillside to make our spot for the next day. I agreed to do that while Gina went to the bookstore. We’d meet back at the car.

Mindlessly, I let Jenna, 9, race across the field to join Aunt Gina and cousin icyn, who were watching “The Secret,” a movie I had on that hillside that day. Blessed Mother, pray for us.

Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.†
The Book of Exodus provides this weekend’s Mass with its first reading. According to ancient Jewish tradition, the Book of Exodus came from Moses. Moreover, in a most special way, it is the word of God itself, since Moses represented God and was the link between God and the chosen people. 

Throughout Moses, God gave direction to the Hebrews for every aspect of their lives. This weekend’s reading from Exodus addresses certain specific realities in life, such as the lending of money. 

Primary in the Hebrew religion for the beginning was a law for each person. It is a respected on the notion of God as Creator and final governor of human lives. Every person has the right to be respected and treated justly. No one can be exploited or mistreated, not even strangers or enemies. Of course, the details are important. Even more important is total human obedience to God and to his law. 

For the second reading, the Church presents a reading from Paul’s First Epistle to the Thessalonians. In this epistle, Paul’s advice is firm. He urges obedience to God, without exception, compromise or qualification. Paul offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists. Bearing witness to Christ—evangelization, to use a theological term often appearing in modern times—is an opportunity for Christians. Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many. St. Matthew’s Gospel provides the last reading. It is a familiar and beloved text. Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were interested in instructing others about the law of Moses, and constantly instructing others about the law of Moses, and constantly calling others to obey this law.

Prayer to Mother Theodore Guérin, Written on Her Feast Day

By Patrick Harkins

To one whose heart watches who has gone and sleeps in the peace of a linden, Mother Theodore, bless me and all you have moved to prayer and prayer and prayer. Please do not take offense if I have failed and not loved as you held dear the woods in which knowledge and virtue you united. I do much when in pensive moods did not remember all you had felt of God in an Indiana Eden you had made. In this fall when summer turns to sleep and you watch with patience, it is then that I sense promises I have to keep.

Reducing any teaching to a summary is always a good educational technique. Even so, good will cannot be assumed without any other possibility. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord’s message if at all possible. The Lord’s reply is obvious. It certainly is no departure from or repudiation of Jewish religious tradition since it echoes ancient and fundamental Jewish belief. More broadly, the Lord’s lesson is to the point. God’s messenger, the Church’s first disciple must reach every decision with the standard of love for God, uncompromised and absolute, first in their minds. 

Practically speaking, true discipleship means active respect for every person, since each person being God’s treasured creation. God’s law is supreme and a mandate to love others.

Reflection

True Christianity is more than an intellectual assent to theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, a heartfelt, personal choice to recognize God’s supremacy. Christianity is more than lip service. In reality, unfailing it, meaning loving others as God loves them, caring for others, always resisting any effort to belittle or exploit others. St. Paul reminds us Christians of the need to bear witness forever to God’s love and justice. The message is especially important today, in a world in which so many are used and abused, indeed even in advanced, so-called “free” societies. Face the facts. Seemingly advanced societies can be guilty of offenses committed against God and against vulnerable people. Not only tyrannies are at fault. Actually, people in free societies are even more responsible before God since they truly can influence public policy and form the culture. Christians in democracies not only have the opportunity, but in fact the duty to show and ask for God’s love for all.

Question Corner

Fr. Kenneth Doyle

Artificial nutrition and hydration are required in most circumstances to preserve a person’s life

Q Could you clarify the Church’s official position on refusing food and hydration when making out health care directives and living wills? (Pennsylvania)

A The overriding principle in Catholic teaching is that one is obliged to use ordinary means to preserve a person’s life, but is permitted to forgo extraordinary means. In most situations, artificial nutrition and hydration would be considered ordinary means.

The “Ethical and Religious Directives for Catholic Health Care Services” published by the U.S. Conference of Catholic Bishops states, “In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally” ($85).

However, particular circumstances may override this presumption. For example, nutrition and hydration can no longer be assimilated by some patients. In such instances, there is no moral obligation to provide such medically assisted feeding and hydration.

In such a context, one must weigh the benefits and burdens, and here the intention is paramount: If the intention of removing a feeding tube is to end the patient’s life, that would of course be immoral. But if the intention is simply to discontinue a burdensome treatment that no longer benefits the patient, it would certainly be moral to remove it.

In making these difficult end-of-life decisions, I have found a helpful resource to be www.catholicendoflife.org, a website produced by the New York State Catholic Conference. And if I were formulating an advance directive (or guidance for my health care proxy), I think that I might include language something like the following, offered by the National Catholic Bioethics Center:

I wish to follow the moral teachings of the Catholic Church and to receive all the obligatory care that my faith teaches we have a duty to accept. However, I also know that death need not be resisted by any and every means and that I have the right to refuse any medical treatment that is excessively burdensome or would only prolong my death and delay my being taken to God.”

Q I recently attended a funeral Mass. The pastor informed the family of the deceased that there could be no eulogy given in church—before, during or after the funeral Mass. They were quite upset because they had already asked a family member to deliver the eulogy.

What is the position of the Church, or is it up to the discretion of the local pastor? (New York)

A The pastor may have been referring to the Order of Christian Funerals, which includes the Church’s norms for such celebrations. It says that “there is never to be a eulogy” (#27). But that section is meant to offer guidance to the priest-celebrant with regard to the homily.

It reminds the celebrant that a funeral Mass is not to consist in the glorification of the deceased (even less, the “canonicalization”); the funeral Mass instead is meant to use the scriptural readings to highlight the redemptive power of Christ’s resurrection, to pray for the deceased and to comfort the mourners by reminding them of the sure hope in Christ of an eventual reunion in heaven.

The same Order of Christian Funerals says in a later section that “a member or a friend of the family may speak in remembrance of the deceased before the final commendation begins” (#170). Some dioceses have their own regulations, limiting the length of those remarks. (Three or four minutes would be typical.)

(Questions may be sent to Father Kenneth Doyle at askfarkenneydoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)
things in life that add up to a lot.”

Just three months have passed since her husband of 22 years died. She tries to focus on memories of their good times and the tough days that come.

She also tries to focus on those 16 months when she heads to the gym for another workout session. “When I am finished, I somehow feel lighter and unburdened. And, while I don’t like working out, I love my time with Mary.”

“I like to go later in the evenings when it is quiet so I can listen to my workout responses to my prayers. She tells me to hang in there, have faith, don’t give up, push through and see things through to the end. Sometimes I feel lighter and unburdened. And, while I don’t like working out, I love my time with Mary.”

A connection of love

Clarice Doucette knows there are family gifts we receive as a child that we don’t appreciate fully until years later. Doucette experiences that reality every time she prays the rosary now. “Kneeling down in the evenings and saying the rosary as a family was a big part of my faith formation and prayer life when I was growing up. I didn’t always like it then, but how grateful I am now for the gift my parents gave me in teaching me and modeling for me the rosary’s recitation. As an adult, I continue the practice of praying the rosary, usually as I take my daily exercise walk.”

The ritual has strengthened the faith of many, including a member of St. Elizabeth Ann Seton Parish in Richmond, James, John and Joseph Wailes. Wailes of Marie Therese of the Infant Jesus, Jeffersonville, 89, of two. Great-grandfather of three.

Fr. Michael J. Bransfield of Fatima Shrine at St. James Church, Sistersville, W. Va., uses incense as he gives a homily during the rosary, which he is unable to celebrate due to the current pandemic. (Photo/Dave Fenoe, The Catholic Spirit)
Investing with Faith/Joanna Feltz

Matching funds can encourage others to give while growing endowments

In this column, I often discuss how individuals can create endowment funds. But organizations can also create them.

Recently, I saw this happen with the Knights of Columbus, Holy Family Council #3682, in Indianapolis.

After receiving the cash proceeds from the sale of its meeting hall, the Knights of Columbus Holy Family Council chose to settle the Monsignor John T. Ryan Scholarship Endowment Fund at Cardinal Ritter Jr./Sr. High School in Indianapolis through the Catholic Community Foundation (CCF). According to Jim Thien, a founding parish priest and current diocesan chancellor, “We drew our membership from four different parishes, so we were looking for something good to do with the money that would benefit

more than just one parish on Indianapolis’ west side.”

Another reason for supporting the school is that the council and Cardinal Ritter share a connection to Msgr. Ryan, in whose memory the fund was created. The late priest was both the chaplain for the council and a champion of Catholic education when he served as dean of the Indianapolis West Deanery. The council wanted to offer an enticement for others to make a gift to the Monsignor John T. Ryan Scholarship Endowment Fund. Instead of funding the endowment immediately with the total contribution, council members decided to fund the endowment initially with $25,000 and set aside $155,000 within the Catholic Community Foundation to be used as a dollar-for-dollar match.

This means until Dec. 31, 2019, any contributions made to the endowment fund from any donor is matched dollar-for-dollar—up to $155,000. With such a matching component, any donors’ potential gifts of $155,000 will be added to the council’s $15,000 gift, creating a potential total endowment of $310,000.

Beginning in 2020, distributions will fund two four-year scholarships ($2,000 each year per student) to incoming freshmen. Until then, the council is funding two scholarships a year through an additional gift.

According to Jo Hoyer, president of Cardinal Ritter, endowments like this one are crucial for organizations like her school because “they help continue to lay the foundation for what it’s like to lead a Catholic life.”

If you’d like to make a donation to the Msgr. John T. Ryan Scholarship Endowment Fund, please visit archindy.org/ccf/donate.html. Or to learn how the Catholic Community Foundation can assist your organization with long-term giving, feel free to contact me at feltz@archindy.org. 1-800-382-9836, ext. 1482 or 317-236-1482.

(Joanna Feltz, J.D., is director of planned giving for the Catholic Community Foundation in the Archdiocese of Indianapolis. The column is written in conjunction with the law firm Woods, Wedenmiller, Michetti, Rudnick & Gallaire PLLC. For more information, please go to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.)

Catholic groups settle in lawsuit against HHS mandate

WASHINGTON (CNS)—Dozens of Catholic groups that challenged the contraceptive, abortifacient and sterilization mandate of the Affordable Care Act (ACA) have reached a settlement with the U.S. Justice Department, they announced late on Oct. 16.

The groups, including the Archdiocese of Washington and the Pennsylvania dioceses of Greensburg, Pittsburgh and Erie, were represented by the Cleveland-based law firm Jones Day.

Washington Cardinal Donald Wuerl wrote an Oct. 16 letter to archdiocesan priests saying the “binding agreement” end the litigation challenging the U.S. Department of Health and Human Services (HHS) mandate, and provides a “level of assurance we move into the future.”

The Washington Archdiocese was one of dozens of groups challenging the mandate, which went to the Supreme Court last year in the consolidated case of Zubik v. Burwell. Although it was most often described as the Little Sisters of the Poor fighting against the federal government, the case before the court involved seven plaintiffs, and each of these combined cases represented a group of schools, churches or Church-sponsored organizations.

Pittsburgh Bishop David A. Zubik, for whom the case is named, said he was grateful for the settlement, which he described as an “agreement with the government that secures and reaffirms the constitutional right of religious freedom.”

In an Oct. 17 statement, the bishop said the diocese’s five-year-long challenge to the mandate “has been resolved successfully,” allowing Catholic Charities in the diocese and other religious organizations of different denominations to be exempt from “insurance coverage or practices that are morally unacceptable.”

He said the settlement follows the recent release of new federal regulations that provide religious organizations with a full exemption for covering contraceptives and abortion-inducing drugs and devices in their employee health insurance.

The same day, the U.S. Department of Justice issued guidance to all administrative agencies and executive departments about religious liberty protections in federal law.

Cardinal Wuerl said in his letter that the federal guidelines and regulations were extremely helpful, but that the “settlement of the Zubik litigation adds a yielding of certainty moving forward. It removes doubt where it might otherwise exist as it closes those cases.”

The settlement adds additional assurances, he added, “that we will not be subject to enforcement or imposition of similar regulations imposing such morally unacceptable mandates.”

Michael McLean, president of Thomas Aquinas College of Santa Paula, Calif., one of the groups that will split in the settlement, said he was “delighted the Washington Archdiocese’s challenge of the mandate to the Supreme Court, said its Oct. 16 statement that as part of the settlement, the government will pay a portion of the legal costs and fees incurred by the law firm.

He said the college welcomed the broadening of the exemption from the law and praised the Trump administration in early October, but he similarly said the settlement of the case provides “a new and better—permanent exemption from an onerous federal directive—and any similar future directive—that would require us to compromise our fundamental beliefs.”

Supreme Court lets ruling stand preventing Ten Commandments display

WASHINGTON (CNS)—The U.S. Supreme Court declined to hear an appeal about an order to remove a Ten Commandments display outside City Hall in Bloomfield, N.M.

The refusal to hear the case, announced on Oct. 16, lets the lower court ruling stand.

In 2014, a U.S. District Court judge ruled that Bloomfield City Council must remove the outdoor display because it violated the establishment clause of the First Amendment. The Alliance Defending Freedom, representing the city of Bloomfield, said the Supreme Court’s decision in the case gives “anti-religion advocates a license to challenge any monument that they see and offend them.”

“Just because we disagree with what something says, does not mean we can ban it from the public square,” the group said in an Oct. 16 statement.

They also said the court failed to resolve confusion in lower courts about public monuments.

The Ten Commandments display was placed at the Bloomfield City Hall in 2011. It is 6 feet tall and weighs approximately 3,000 pounds.

A year later, the New Mexico chapter of the American Civil Liberties Union filed a lawsuit against the city over the display on behalf of two pagan residents of the city who took issue with the Ten Commandments on government property.

In 2016, the Tenth Circuit Court of Appeals affirmed the lower court decision. Bloomfield appealed the decision to the Supreme Court, and the case received the support of several groups, including some members of Congress.

Civil liberties advocates see the Supreme Court’s refusal to take up the matter as a victory for the separation of Church and state.

The city of Bloomfield has said the display is a continuing religion because disclaimers near it said the area was a public forum for citizens, and privately funded monuments did even better: “The church has no control over the city. †

Stewardship in action

Father Kenneth Taylor, pastor of St. Rita Parish in Indianapolis, holds a plaque the parish received in 2011. It is 6 feet tall and weighs approximately 3,000 pounds. His parish recently held a “Stewardship in action” meeting hall, the non-profit Catholic Community Foundation can

Catholic Community Foundation can

Catholic Community Foundation can

Catholic Charities secularized by federal directive—and any similar future directive—that would require us to compromise our fundamental beliefs.”

When the Supreme Court’s refusal to hear the Ten Commandments case was announced, Church leaders and religious liberty advocates praised the justices’ decision as a victory. But other people were disappointed that the court did not hear the case.

Despite the Supreme Court’s decision, the U.S. Department of Justice issued guidelines for the display in 2016. The guidelines allow the display to remain in place, but require that it be accompanied by a disclaimer that the display is not a religious display and is part of the city’s public forum.

The city of Bloomfield has said the display is a continuing religion because disclaimers near it said the area was a public forum for citizens, and privately funded monuments did even better: “The church has no control over the city. †

Stewardship in action

Father Kenneth Taylor, pastor of St. Rita Parish in Indianapolis, holds a plaque the parish received in 2011. It is 6 feet tall and weighs approximately 3,000 pounds. His parish recently held a “Stewardship in action” meeting hall, the non-profit Catholic Community Foundation can

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Despite the Supreme Court’s decision, the U.S. Department of Justice issued guidelines for the display in 2016. The guidelines allow the display to remain in place, but require that it be accompanied by a disclaimer that the display is not a religious display and is part of the city’s public forum.

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Students give from the heart to help hurricane victims

By John Shaughnessy

Eight-year-old Will Lewis wanted to do something special “to help the people who lost their homes, pets and schools” due to the hurricanes that raged through the Gulf Coast of the United States and due to the hurricanes that raged through the Caribbean islands in August and September.

Stonewalled by altar stones

One of the most common requests received in the archdiocesan archives is for the identity of the saints’ relics included in a church altar stone. This is not an easy question to answer, as many times the testimonial document verifying the relics was sealed within the stone itself. If the parish did not make a copy of the verification, there may be no way to determine the identity of the relics without destroying the altar stone.

Relics are only to be included in fixed and permanent altars that are not movable (Canon 1237 §2). Following the liturgical reforms of the Second Vatican Council, some churches removed their fixed altars to construct new altars that would allow the priest to celebrate Mass facing the congregation. As a result, many altar stones from parishes around the archdiocese were removed and sent to the archives. In this photo, the stone from St. Joseph Church in Jennings County appears on the left, and the stone from the former St. Bernadette Church in Indianapolis on the right. If you have information about the altar stone at any parish in the archdiocese, please contact the archives and let us know!

Will Lewis, a third-grade student at Holy Name School in Beech Grove, set up his keyboard on the street in front of his family’s house, and made a sign announcing that he would play a song for $1 to raise money for the hurricane victims.

So the third-grade student at Holy Name of Jesus School in Beech Grove set up his keyboard on the street in front of his family’s house, and made a sign announcing that he would play a song for $1 to raise money for the hurricane victims. Then he spent half a day on a scorching September Saturday playing songs on the keyboard—the instrument he started to play 10 months ago.

Will’s musical gift is just one of the many ways that many students and Catholic schools across central and southern Indiana have shared their talents, efforts, money and compassion to help the victims of hurricanes Harvey, Irma and Maria.

“It made me feel good to help others,” said Will, who also received help from his 9-year-old brother Owen and his 5-year-old sister Kara. “I raised $55.02. Someone gave me $20 for one song. I thought it was kind of too big. I just asked for a dollar. They wanted me to keep it.”

Will played from his repertoire of about 10 songs, including “Lean on Me,” “Rip Tide,” “Rockin Robin” and “Hey There Delilah.”

The money he raised became part of the $745.90 that Holy Name School contributed to Catholic Charities to assist hurricane victims.

“He has a giving heart,” says Will’s mother, Melissa Lewis. “For him to come up with something like this on his own meant a lot to me as a mother.”

Shelby Hale’s mother had the same reaction when her daughter asked her friends to donate money for hurricane victims instead of giving presents to her on her 10th birthday on Sept. 6.

“Shelby has always been aware of other people’s feelings, and she wants to help them out,” says Donna Hale, Shelby’s mother. “She had attended a couple of parties for friends who had done something similar, and she liked the idea. She is thankful that she has all of her needs met when many others do not.”

The fourth-grade student at St. Jude School in Indianapolis donated the $170 she received for her birthday to Catholic Charities efforts to help hurricane victims.

“It made me happy,” Shelby says. “I knew I was helping people who really needed it.”

These acts of generosity make a difference on a number of levels, according to Theresa Chambless, director of social concerns for Catholic Charities in the archdiocese.

“It warms my heart and soul when I hear of children who step up when they see strangers in need,” Chambless says. “It is through these acts of love and kindness that I am reminded how much children lead the way on how we are all called to love our neighbors.”

$1,554.81 from the St. Ambrose School community to help her family.

She was the new shepherd of the Diocese of Evansville and for the Province of Indianapolis. He is a very spiritual man, humble man, gentle man, an intellectual man.”

The Indianapolis archbishop added “it’s a wonderful appointment for him and for the Diocese of Evansville. They’ll have a great encounter together with him as the new shepherd of the Church in southwestern Indiana.”

Born on July 18, 1963, in Lockport Township, Ill., Bishop Siegel grew up in Muncie, Ind., where his father was a theosophy director at a college. He also served as director of continuing education for priests and as a member of the diocesan vocation board and the priest personnel board.

At the Catholic Conference of Illinois, the public policy arm of the state’s Catholic bishops, he served on the executive committee and was chairman of the Catholics for Life Department. He chaired the steering committee for the diocesan Year of the Eucharist and eucharistic conferences, and has been a member of the Bishops’ Respect Life Advisory Board. He is a fourth-degree Knight of Columbus and a member of the Knights of the Holy Sepulchre.

The Diocese of Evansville covers more than five thousand square miles. It has a total population of about five hundred thousand; Catholics number just over seven thousand or 15 percent of the population.

Evansville continued from page 1

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Bishop Siegel has served as a member and chairman of the priests’ committee and was appointed to the diocesan board of directors. He also served as director of continuing formation for priests and as a member of the diocesan vocation board and the priest personnel board.

By John Shaughnessy

Shelby Hale, a fourth-grade student at St. Jude School in Indianapolis, bypassed receiving birthday presents in September. Instead, she asked her friends to donate money for hurricane relief. She collected $170. “It made me happy,” Shelby says. “I knew I was helping people who really needed it.”

Archbishop Charles C. Thompson

RETURNING TO THEIR CLASSROOM, THE first graders couldn’t wait to see how much money they raised. They helped Hughes sort the donations into piles of checks, cash and coins.

“When we were finished, I told them that we raised over $1,400, and I knew that more money was still coming into the office,” Hughes says. “The class cheered and hugged Gean. He proudly told them that was a lot of money for Puerto Rico.”

Hughes cried as she watched her students. “In first-grade religion classes, we often talk of how they can help in ways such as carrying groceries, helping parents around the house, or being good friends at school,” she says. “I think this showed my class, and the whole school, that everyone can make a big difference, no matter how young they are.”

More tears and hugs flowed—this time from Gean’s mom—when she came to the first-grade classroom on Oct. 5 and learned they had raised a final total of