



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Bearing fruit

On 10th anniversary, African Catholic Ministry members encouraged to continue 'grand vision,' page 7.

CriterionOnline.com

December 13, 2013

Vol. LIV, No. 11 75¢



## Grateful to God

Photo by Sean Gallagher

## Indiana bishops issue statement on dignity of persons, marriage

By Sean Gallagher

Indiana's six Catholic bishops have issued a joint statement regarding the dignity of every person and the dignity and sanctity of marriage.

The statement comes as state legislators and a host of advocacy groups prepare for the upcoming session of the Indiana General Assembly in which a proposed amendment to the state's constitution related to marriage will be considered.

House Joint Resolution 6 (HJR 6) defines marriage as being exclusively between one man and one woman, and states that other legal unions "identical or substantially similar to that of marriage" will not be recognized by the state.

Amendments to Indiana's constitution are voted upon in a ballot measure only after they are approved by two separately elected legislatures.

The resolution was passed by both the Indiana Senate and Indiana House of Representatives in 2011. For it to become a ballot measure for the 2014 general election, it will need to be passed without change by a simple majority in both bodies during the upcoming session.

The bishops' statement, quoting the *Catechism of the Catholic Church*, affirms the dignity of all people, "including persons with same-sex attraction, who 'must be accepted with respect, compassion, and sensitivity'" (#2358).

At the same time, the bishops say that marriage is a "natural institution established by God" that exists only between one man and one woman, and which is "not within the power of either the Church or the State to redefine ... since God is its author."

In closing, the bishops exhort "the people of Indiana to respect and defend the dignity and equality of all persons as well as the truth about marriage, according to God's plan and

See MARRIAGE, page 3

Archbishop Joseph W. Tobin smiles as he gets his picture taken with Vincent Newman of Mexico, Mo., in the Diocese of Jefferson City, Mo., as he processes out of Lucas Oil Stadium on Nov. 23 after celebrating the closing Mass for 23,000 youths at the National Catholic Youth Conference in Indianapolis.

## Archbishop Tobin's first year as shepherd is marked by Church's diversity and unity of faith family

By John Shaughnessy

One of the most telling ways to view the approach of Archbishop Joseph W. Tobin during his first year as the leader of the Church in central and southern Indiana is to look at his car's odometer.

In traveling to all 11 deaneries and all parts of the archdiocese since being installed as archbishop on Dec. 3, 2012, he has racked up 26,000 miles.

"Other than a trip to Detroit and a trip to Chicago, it's all been in trips to these 39 counties of the archdiocese," Archbishop Tobin noted recently. "And I think they are miles well spent."

Another way to capture his approach as archbishop was on display at the closing Mass of the National Catholic Youth

Conference (NCYC) in Lucas Oil Stadium in Indianapolis on Nov. 23.

For nearly two hours, he celebrated Mass for 23,000 youths from across the country, setting a reverential tone that led the teenagers to their knees during the consecration of the Eucharist. Then once the Mass ended and the youths' reverence quickly transformed into undeniable exuberance, the archbishop was all smiles as he processed from the altar, taking time to pose for photos with teenagers who framed the archbishop and themselves in their cell phones.

Yet perhaps the most revealing glimpse of the archbishop's approach comes in the way he celebrated his first anniversary as Archbishop of Indianapolis—an anniversary that coincided with his

35th anniversary of being ordained a priest.

That revealing glimpse was captured in an extensive interview with the archbishop on the eve of his first anniversary as archbishop—an interview during which he elaborated about the archdiocese's strengths and areas where it needs to improve, an interview during which he talked about the personal highlights and tough times of his first year as archbishop.

**Q. How will you mark your first anniversary?**

**A.** "In my private time, I'll be especially grateful to God. And I'll ask God's forgiveness for my shortcomings and the bad decisions I've made—more of omission than commission, I think, things

See TOBIN, page 8

## Mandela 'touched my heart, my soul, my life,' says ex-fellow prisoner at memorial service in Johannesburg

JOHANNESBURG (CNS)—Former South African President Nelson Mandela looked down on the tens of thousands of people gathered at his memorial service in Johannesburg and smiled as he watched them celebrate his legacy, said Andrew Mokete Mlangeni, a Catholic who was imprisoned for decades with the late anti-apartheid icon.

The first to address the crowds at the FNB Stadium on Dec. 10 after prayers by Christian, Jewish, Muslim and Hindu leaders, 87-year-old Mlangeni said it was a "privilege and honor to say how Madiba touched my heart, my soul, my life." Madiba was Mandela's clan name.

"He touched many lives around the world. I am overjoyed by the outpouring of love and admiration by all of you here today," Mlangeni said.

Mlangeni, who was on trial with

Mandela in 1963-64 and imprisoned with him on Robben Island, said he had occupied a cell next to Mandela.

In prison, "Madiba exuded leadership," said Mlangeni, who was released in late 1989, shortly before the start of negotiations that ended apartheid.

Mandela strongly influenced "my own involvement as a man, South African citizen and ANC [African National Congress] member," he said, noting that "without his guidance and leadership, I would not have

See MANDELA, page 2

Women pose for a picture while holding a poster during the national memorial service for former South African President Nelson Mandela in Johannesburg on Dec. 10. People packed the First National Bank Stadium celebrating Mandela's life and his gift for uniting enemies across political and racial divides.



CNS photos/Spirine Sibeko, Reuters

# University of Notre Dame refiles lawsuit over HHS mandate

NOTRE DAME, Ind. (CNS)—The University of Notre Dame refiled its lawsuit against three Cabinet agencies and their secretaries arguing it should be exempted on religious grounds from the contraceptive, abortifacient and sterilization mandate that is part of the Affordable Care Act.

“Notre Dame alleges that the purpose of the U.S. government mandate, including the narrow exemption, is to discriminate against religious institutions and organizations that oppose abortion and contraception,” the university said in its suit, filed on Dec. 3 in the U.S. District Court for the Northern District of Indiana.

Notre Dame had originally filed suit last year, but the District Court ruled it premature because the U.S. government had not finalized the rules for implementing the contraceptive, abortifacient and sterilization mandate. The university engaged in talks with the Obama administration over the past year to find an acceptable resolution, but the effort failed.

When the Department of Health and Human Services (HHS) issued its final rules in June of this year, many Catholic and other religious employers said they still did not go far enough to accommodate their moral objections. The mandate is expected to take effect on Jan. 1, 2014.

It requires nearly all employers to provide free preventative health care coverage specifically for women. That

coverage includes services such as mammograms, prenatal care and cervical cancer screenings, but it also mandates free contraceptives, sterilizations and abortion-inducing drugs—which are contrary to Catholic teaching.

At issue in Notre Dame’s suit is the limited exemption for religious organizations, and the 14 tests it said the federal government uses to judge whether organizations qualify for that exemption.

“Not only do these factors favor some religious organizations at the expense of others, but they also require the government to make intrusive judgments regarding religious beliefs, practices and organizational features to determine which groups fall into the favored category,” Notre Dame said in the suit.

“Notre Dame seeks only to protect its right to the free exercise of its religion, its right to be recognized as a religious institution, its right to avoid being forced to pay for, facilitate access to, and/or become entangled in the provision of products and services that violate its religious beliefs, and its right not to be compelled to speak, or to be silent, in a way that implies acceptance or endorsement of practices directly at odds with its religious teachings.”

Defendants in the suit are HHS Secretary Kathleen Sebelius, Labor Secretary Thomas Perez, Treasury Secretary Jacob J. Lew and their respective departments. †

## MANDELA

continued from page 1

been the person I am today.”

Mandela’s greatness stemmed from his humility “and his belief in collective leadership,” Mlangeni said.

“He created hope when there was none,” and was an inspiration to billions by “epitomizing the values of sacrifice and patience,” he said.

Mandela “negotiated the way forward in our nation’s darkest hour,” he said.

Mandela’s fight against racial domination was done “not by force, but with understanding and love,” Mlangeni said, noting that “it was his goal to unite all colors and creeds to live together in mutual respect and kindness.”

Anti-apartheid political prisoners “sacrificed years” to imprisonment, which undermined their health and well-being, yet on his release Mandela “remained a man of integrity” and an ‘incomparable force,” Mlangeni told tens of thousands who braved rain for the memorial.

The service was said to have been one of the biggest gatherings of world leaders, with nearly 100 presidents, kings, dukes, sheiks and celebrities in attendance. Pope Francis sent a special envoy, Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace. Archbishop William Slattery of Pretoria represented the Southern African Catholic Bishops’ Conference.

The crowd, whose unruliness had

included loud booing of South African President Jacob Zuma, was silenced by a Nobel peace laureate, retired Anglican Archbishop Desmond Tutu.

“I am not going to give you a blessing until all of you stand, and I want to hear a pin drop,” he said.

Speaking Afrikaans and Xhosa before switching to English, Archbishop Tutu said Mandela was “a great gift.”

He urged those present to join him in this pledge: “We promise God that we are going to follow the example of Nelson Mandela.”

In a prayer at the start, Anglican Archbishop Thabo C. Makgoba of Cape Town asked God to “help us to build on the firm foundations left by Madiba,” and to “give us the grace to live the values of Madiba and to share them with the world.

“Go forth revolutionary and loving soul. ... Go home Madiba, you have certainly done all that is noble,” he said.

U.S. President Barack Obama told the gathering, “We will never see the likes of Nelson Mandela again.” He said learning about Mandela “woke me up to my responsibilities to others and to myself, and it set me on an improbable journey that finds me here today. And while I will always fall short of Madiba’s example, he makes me want to be a better man. He speaks to what’s best inside us.”

First lady Michelle Obama, former President Bill Clinton, former Secretary of State Hillary Clinton, and their daughter, Chelsea, and former presidents George W. Bush and Jimmy Carter were among U.S. dignitaries at the service. †

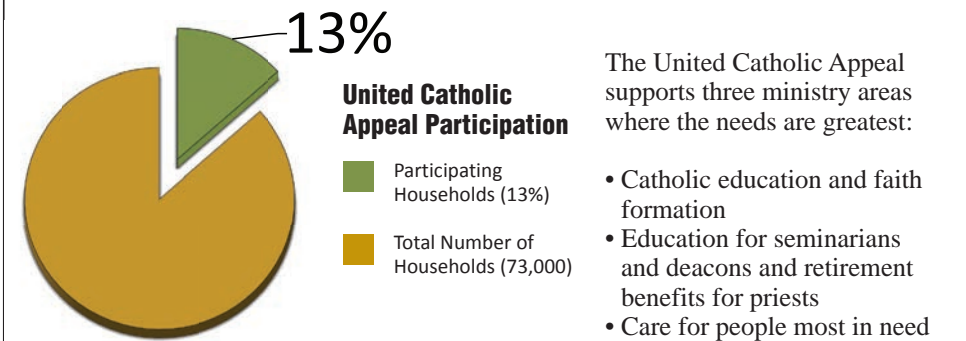
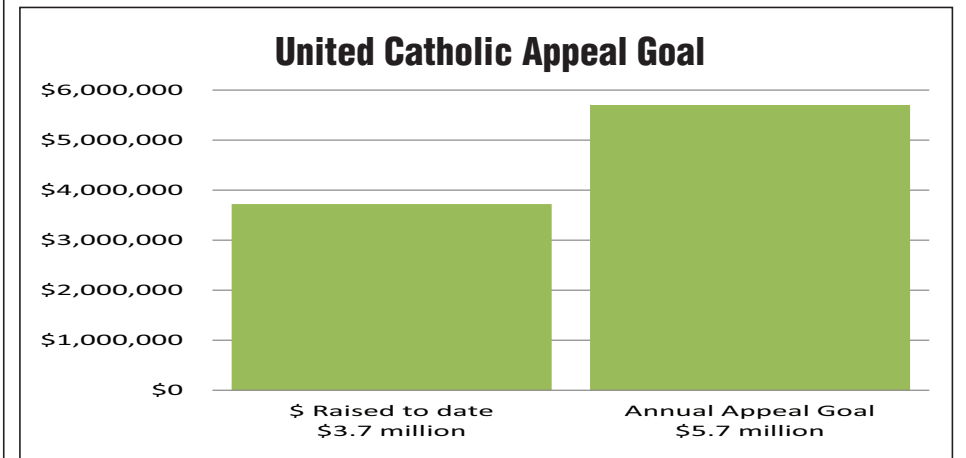


## Station dedication is Dec. 17

Since February 2004, Catholic Radio Indy has operated WSPM 89.1 FM under a lease/purchase arrangement with Hoosier Broadcasting Corporation. On Dec. 5, Robert Teipen, right, the station’s chairman of the board, presented Bill Shirk, CEO of Hoosier Broadcasting Inc., with the final payment of the \$2.25 million dollar lease/purchase agreement. The transfer of the license is being processed by the Federal Communications Commission. Also pictured is Jim Ganley, station manager of Catholic Radio Indy. Archbishop Joseph W. Tobin will lead a dedication ceremony and blessing of the new Catholic Radio Indy offices and studio at 8383 Craig St., Suite 280 in Indianapolis, at 2:30 p.m. on Dec. 17. All are welcome to attend the ceremony and open house that follows.



## Your support is critical to our serving ministry needs



Give online at [www.archindy.org](http://www.archindy.org) or by returning your pledge card.

ARCHDIOCESE OF INDIANAPOLIS

**The Criterion**

Phone Numbers

Criterion office:..... 317-236-1570  
Advertising..... 317-236-1454  
Toll free: ..... 1-800-382-9836, ext. 1570  
Circulation: ..... 317-236-1425  
Toll free: ..... 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46206

Web site : [www.CriterionOnline.com](http://www.CriterionOnline.com)

E-mail: [criterion@archindy.org](mailto:criterion@archindy.org)

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46206. Periodical postage paid at Indianapolis, IN. Copyright © 2013 Criterion Press Inc. ISSN 0574-4350.

**NEWS FROM YOU!**

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

E-mail us: [criterion@archindy.org](mailto:criterion@archindy.org)

**Staff**

Editor: Mike Krokos  
Assistant Editor: John Shaughnessy  
Reporter: Sean Gallagher  
Reporter: Natalie Hoefler  
Online Editor: Brandon A. Evans  
Business Manager: Ron Massey  
Executive Assistant: Mary Ann Klein  
Graphics Specialist: Jerry Boucher  
Print Service Assistant: Annette Danielson

MEMBER  
CATHOLIC PRESS ASSOCIATION  
cpa

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1570  
800-382-9836 ext. 1570  
[criterion@archindy.org](mailto:criterion@archindy.org)

Periodical postage paid at Indianapolis, IN.  
Copyright © 2013  
Criterion Press Inc.

Postmaster:  
Send address changes to:  
Criterion Press Inc.  
1400 N. Meridian St.  
Indianapolis, IN 46206

**The Criterion**

12/13/13

**Moving?**

We'll be there waiting if you give us two weeks' advance notice!

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_  
State/Zip \_\_\_\_\_  
New Parish \_\_\_\_\_  
Effective Date \_\_\_\_\_

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46206



*‘On the one hand, I hope that the statement serves to affirm the great esteem we afford to the institution of marriage, a way of life that is prior to the nation-state and any government. On the other hand, we hope to reinforce the dignity of every human being, whom the Church accepts as a unique creation of our loving God.’*

—Archbishop Joseph W. Tobin

# MARRIAGE

continued from page 1

laws, with charity toward all.”

The statement was signed on Dec. 4 by Archbishop Joseph W. Tobin of Indianapolis; Bishop Christopher J. Coyne, vicar general; Bishop Timothy L. Doherty of Lafayette; Bishop Dale J. Melczek of Gary; Bishop Kevin C. Rhoades of Fort Wayne-South Bend; and Bishop Charles C. Thompson of Evansville.

Archbishop Tobin said that the bishops have been discussing the possibility of making a statement on these issues since August. He also noted that it is important that the bishops speak as one.

This statement, he said, will help all Catholics in the state avoid the extremes of either seeing the public debate about the proposed amendment as a battle or as an issue in which they should simply be guided by public polls.

“Instead, we bishops struggle to allow the great questions and concerns of our people to be illumined by the word of God and the lived experience of Christians for two millennia,” Archbishop Tobin said.

He also said that the bishops’ affirming both the dignity of all people and of marriage can be an important contribution to the upcoming public discussion.

“On the one hand, I hope that the statement serves to affirm the great esteem we afford to the institution of marriage, a way of life that is prior to the nation-state and any government,” Archbishop Tobin said. “On the other hand, we hope to reinforce the dignity of every human being, whom the Church accepts as a unique creation of our loving God.”

He also expressed his hope that the statement will encourage Catholics in Indiana to work to strengthen marriage and help them form their consciences on this topic.

“I trust that Catholics will recognize that our Church prizes the conscience of its members, but that conscience needs to be well-formed, upright and truthful so that it formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator,” Archbishop Tobin said. “Our statement hopes to aid Catholic Christians in forming their consciences, while informing all people of good will what the Church believes and teaches about marriage and human dignity.”

Glenn Tebbe, executive director of the Indiana Catholic Conference—the official public policy voice of the Church in Indiana regarding state and national matters—spoke about the possibility of HJR 6 passing both the Indiana House and Senate.

He expects the proposed state constitutional amendment will be given consideration in committees of both legislative bodies and that committee passage of it will be “likely.”

“Whether it passes the floor in both houses is yet to be seen,” said Tebbe.

Tebbe explained that no other state is currently considering a constitutional amendment related to marriage. Because of that, he said, “Indiana will be a focal point for the nation on this issue” in the coming months.

This attention, Tebbe said, will influence the debate on the proposed amendment.

“We’re going to be the eye of the storm,” he said. “And so it’s bound to have an impact. There are going to be tons of pro and con literature, ads, articles—you name it.”

There are currently 29 states that have passed constitutional amendments that define marriage as between one man and one woman. Four of those states, however, recognize either other legal unions between couples of the same sex or rights that such couples possess.

In comparison, 17 states have redefined marriage to include couples of the same sex. This change has occurred either through the courts or legislation.

Four states, including Indiana, have laws but not constitutional amendments that define marriage exclusively as being between one man and one woman.

Tebbe said that the debate on the nature of marriage has a history of raising people’s emotions and that the bishops’ statement can encourage people in Indiana to consider it calmly.

“They’re making a statement that this is a complex issue that has to be dealt with in a very thoughtful and serious manner,” Tebbe said. “It’s not an easy, knee-jerk kind of reaction. There is clearly one definition of marriage under God’s laws. There is clearly the importance of each individual being made in the image and likeness of God, and is deserving of the respect and dignity that that person embodies through that divine creation.”

He encouraged Catholics in Indiana to consider both parts of the bishops’ statement—the affirmation of the dignity of all people and the dignity of marriage.

“We have to really keep in mind both pieces,” Tebbe said. “We’re not castigating anybody. We’re not trying to discriminate against anyone. We’re upholding the dignity of marriage, what marriage is as an institution, and its value for society, to the family and the persons engaged in it.”

*(To view the bishops’ statement online, log on to [www.archindy.org](http://www.archindy.org). For more on how the Church in the United States is working to strengthen marriage, log on to [www.foryourmarriage.org](http://www.foryourmarriage.org).) †*



*‘We’re not castigating anybody. We’re not trying to discriminate against anyone. We’re upholding the dignity of marriage, what marriage is as an institution, and its value for society, to the family and the persons engaged in it.’*

—Glenn Tebbe

## MARRIAGE AS COVENANT BETWEEN ONE MAN AND ONE WOMAN A PASTORAL STATEMENT OF THE CATHOLIC BISHOPS OF INDIANA

The dignity of the human person, rooted in his or her creation in the image and likeness of God, is a fundamental principle of Catholic social teaching. The Church upholds the dignity of every human person, including persons with same-sex attraction, who “must be accepted with respect, compassion, and sensitivity” (*Catechism of the Catholic Church*, #2358).

At the same time, the Church upholds the dignity and sanctity of marriage, a natural institution established by God. By its very nature, marriage is a permanent partnership between one man and one woman ordered to the good of the couple and the procreation and education of children. It is the foundation of the family, where children are raised and nurtured, and learn values and virtues that help them to grow in maturity.

It is not within the power of either the Church or the State to redefine marriage since God is its author. Male-female complementarity is essential to marriage. Marriage is a “unique” communion of persons with the potential to bring forth human life.

With deep respect for all our brothers and sisters, we affirm the institution of marriage as the intimate communion of life and love between one man and one woman. Marriage is an intimate sharing of conjugal life and love. It involves the total gift of self in a partnership for the whole of life. Only by means of the complementarity between a man and a woman can this total gift of self be fully given and received.

We respect the equal dignity of all persons while upholding the uniqueness of the covenant of marriage as established by our Creator. The well-being of children, of the family, and of society is closely bound to the healthy state of marriage and respect for its true nature and purposes.

We urge the people of Indiana to respect and defend the dignity and equality of all persons as well as the truth about marriage, according to God’s plan and laws, with charity toward all.

Given at the Catholic Center in Indianapolis on this, the 4th day of December, 2013.

Most Reverend Joseph W. Tobin  
Archbishop of Indianapolis

Most Reverend Dale J. Melczek  
Bishop of Gary

Most Reverend Kevin C. Rhoades  
Bishop of Fort Wayne-South Bend

Most Reverend Timothy L. Doherty  
Bishop of Lafayette-in-Indiana

Most Reverend Charles C. Thompson  
Bishop of Evansville

Most Reverend Christopher J. Coyne  
Auxiliary Bishop of Indianapolis

## EL MATRIMONIO COMO ALIANZA ENTRE UN HOMBRE Y UNA MUJER DECLARACIÓN PASTORAL DE LOS OBISPOS CATÓLICOS DE INDIANA

La dignidad de la persona humana, enraizada en la creación del hombre y la mujer a imagen y semejanza de Dios, es un principio fundamental de las enseñanzas sociales de la Iglesia. La Iglesia defiende la dignidad de toda persona humana incluyendo personas con atracción por el mismo sexo, las cuales “deben ser aceptadas con respeto, compasión, y sensibilidad” (CCC 2358).

Al mismo tiempo, la Iglesia defiende la dignidad y la santidad del matrimonio que es una institución establecida por Dios. Por su propia naturaleza, el matrimonio es la unión permanente entre un hombre y una mujer y ha sido dispuesto para el bienestar de la pareja y para la procreación y educación de los hijos e hijas. El matrimonio es la base de la familia en donde los hijos y las hijas crecen y se nutren, aprenden valores y virtudes que les ayudan a crecer en madurez.

No está dentro del poder de la Iglesia ni del Estado redefinir el matrimonio dado que Dios es su autor. La complementariedad hombre-mujer es esencial en el matrimonio. El matrimonio es una comunión “única” de personas con el potencial para engendrar vida humana.

Con un profundo respeto por todos nuestros hermanos y hermanas, confirmamos la institución del matrimonio como la comunión íntima de vida y amor entre un hombre y una mujer. El matrimonio es un intercambio íntimo de vida y de amor conyugal. Implica la entrega total del yo en una unión para toda la vida. Solo por medio de la complementariedad entre un hombre y una mujer puede esta entrega total del yo ser dada y recibida completamente.

Respetamos la dignidad igualitaria de todas las personas y al mismo tiempo defendemos la naturaleza única de la alianza del matrimonio establecida por nuestro Creador. El bienestar de los hijos e hijas, de la familia, y de la sociedad están estrechamente ligados tanto a una condición sana del matrimonio como al respeto por su verdadera naturaleza y sus propósitos.

Exhortamos a la gente de Indiana a respetar y defender la dignidad y la igualdad de todas las personas y al mismo tiempo, con caridad para todos, respetar y defender la verdad acerca del matrimonio de acuerdo al plan y a las leyes de Dios.

Dado en el Centro Católico de Indianápolis en este día del 4 de diciembre del 2013.

Muy Reverendo Joseph W. Tobin  
Arzobispo de Indianápolis

Muy Reverendo Dale J. Melczek  
Obispo de Gary

Muy Reverendo Kevin C. Rhoades  
Obispo de Fort Wayne-South Bend

Muy Reverendo Timothy L. Doherty  
Obispo de Lafayette en Indiana

Muy Reverendo Charles C. Thomson  
Obispo de Evansville

Muy Reverendo Christopher J. Coyne  
Obispo Auxiliar de Indianápolis



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher  
Greg A. Otolski, Associate PublisherMike Krokos, Editor  
John F. Fink, Editor Emeritus

## Editorial



Paper ornaments hang from a Giving Tree at Sts. Philip and James Church in St. James, N.Y., on Nov. 28, 2012. Gratitude is the soul of stewardship, including during the Advent and Christmas season, writes Daniel Conway.

## Stewardship saves Christmas

During this time of year, which the Church calls Advent but the secular world knows as the pre-Christmas shopping season, Christians experience a profound tension.

The Church urges us to prepare for Christ's coming again by intensified prayer, fasting and sharing with others. That's not the message our culture proclaims now.

"Shop till you drop" is what we hear incessantly during this frenzied season, and "beat everyone else in getting the best bargains on the latest gadgets, fashion accessories and status symbols." No wonder our hearts are troubled more than normally during this erstwhile season of comfort and joy.

Fortunately, there is a way of setting aside the commercial Christmas and not letting it take over this holy time. The best way to save Christmas from the perversions of secularism is by concentrating on basic stewardship principles—gratitude, responsibility, generosity and a willingness to return all God's gifts with increase.

Gratitude is the soul of stewardship. It is impossible to be overcome with anxiety (or greed) when we are truly thankful. Gratitude focuses our attention on the gifts we already have—not on the things we desire (material or spiritual).

Saying "thank you" draws us outside ourselves and helps to deepen our appreciation for the good things that we have been given by a good and gracious God. Saying "thank you" helps us overcome self-centeredness. It reminds us that we are not self-sufficient or isolated from the human family.

Practice saying "thank you" during this holiday season. You'll be amazed at how it helps dispel the dark clouds of pre-Christmas gloom.

Responsibility is fundamental to the practice of stewardship. Remember the scene in Charles Dickens' *A Christmas Carol* where the miserly Scrooge refuses to take responsibility for the poor? He didn't feel responsible for the needy, for his employee Bob Cratchit and his family, or even for the only family Scrooge had—a nephew and his young wife. Until his conversion, and his willingness to take responsibility for others, Scrooge was unable to enjoy his wealth, status or success. The money he accumulated over many years in business only made him miserable. Taking responsibility for all the gifts God has given us and

accepting our role as stewards of all God's creation—especially our sisters and brothers in Christ—allows us to celebrate Christmas with an open heart.

Generosity is a value that even the secular Christmas recognizes through the value it places on gift giving. But what do we give? Is generosity primarily about buying and giving away material things? Or does it mean something more?

Stewardship teaches the primacy of self-giving. Jesus Christ is the supreme example of someone who gave himself—first and foremost. Christmas invites us to follow his example. As Pope Emeritus Benedict XVI says, "Whether a gift is expensive or cheap matters little; if we have not given a bit of ourselves along with it, any gift we give is too small."

This Christmas season let's give "a bit of ourselves"—time, presence, prayer, kindness, laughter, encouragement, etc.—as well as giving the gifts that are placed under the Christmas tree.

The final stewardship principle is "giving back to the Lord with increase." As we prepare for Christ's coming again, we should ask ourselves what we have accomplished during the past year? Have we grown personally? Have we made a positive contribution to the world we live in? Have we helped others—in small ways or in large ones? Have we taken God's many gifts (material and spiritual) and "buried them"? Or have we nurtured, cultivated and grown our gifts, skills, talents and relationships? Can we honestly say we are ready now to return all these gifts to the Lord with increase?

A stewardship Christmas trumps a commercial Christmas every time. Instead of anxiety, hassles, overspending and tension among family members, a stewardship Christmas allows us to experience joy through giving thanks, taking responsibility for others, sharing ourselves with others and giving back God's gifts with increase. That's a much better way to spend Christmas.

According to Dickens' final words about the Scrooge who became a good steward of all his gifts: "It was always said of him, that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God Bless Us, Every One."

May we follow this good example this Advent-Christmas season and always.

—Daniel Conway

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Ethical directives and the care of pregnant women in Catholic hospitals

At the beginning of December, the American Civil Liberties Union (ACLU) filed a sweeping federal lawsuit against the



U.S. Conference of Catholic Bishops (USCCB) over its "Ethical and Religious Directives" for Catholic hospitals, alleging that the directives, with their prohibition against direct abortion, resulted in negligent care of a pregnant woman named Tamesha Means.

Means' water broke at 18 weeks, leading to infection of the amniotic membranes, followed by spontaneous labor and delivery of her child. The child lived only a few hours.

During the course of these events, Means went to a Catholic hospital in Michigan several times, and, according to the lawsuit, was sent home even as contractions were starting.

The lawsuit not only suggests that she should have been given a drug to induce labor early on, but claims this wasn't possible precisely because the hospital was Catholic and bound by the directives.

It further asserts that Catholic hospitals are not able to terminate a woman's pregnancy by inducing premature labor "even if necessary for her health," because to do so would be "prohibited" by the directives.

In point of fact, however, the directives would not prevent the early induction of labor for these cases. Not infrequently, labor is induced in Catholic hospitals in complete conformity with the directives.

Directive #47, never mentioned in the lawsuit, is very clear: "Operations, treatments and medications that have as their direct purpose the cure of a proportionately serious pathological condition of a pregnant woman are permitted when they cannot be safely postponed until the unborn child is viable, even if they will result in the death of the unborn child."

Deciding about whether to induce labor involves the recognition that there are two patients involved, the mother and her *in utero* child, and that the interests of the two can sometimes be in conflict.

In certain situations—for example, when the child is very close to the point of viability and the pregnancy is at risk—it may be recommended to delay early induction of labor in the hope that the child can grow further and the pregnancy can be safely shuttled to a point beyond viability, allowing both mother and child to be saved. Sometimes expectant management of this kind is not possible. Each case will require its own assessment of the risks, benefits and likely outcomes before deciding whether it would be appropriate to induce labor.

When a woman's water breaks many weeks prior to viability and infection arises,

long-term expectant management of a pregnancy is often not possible.

In such cases, induction of labor becomes medically indicated in order to expel the infected membranes, and prevent the infection from spreading and causing maternal death. Early induction in these cases is carried out with the foreseen but unintended consequence that the child will die following delivery, due to his or her extreme prematurity.

Such early induction of labor would be allowable because the act itself, i.e. the action of inducing labor, is a good act (expelling the infected amniotic membranes), and is not directed toward harming the body-person of the child, as it would be in the case of a direct abortion, when the child is targeted for saline injection or dismemberment.

The medical intervention, in other words, is directed towards the body-person of the mother, using a drug to induce contractions in her uterus. One reluctantly tolerates the unintended loss of life that occurs secondary to the primary action of treating her life-threatening infection.

On the other hand, direct killing of a human being through abortion, even if it were to provide benefit for the mother, cannot be construed as valid health care, but rather as a betrayal of the healing purposes of medicine at its most fundamental level. Such an action invariably fails to respect both the human dignity of the unborn patient and his or her human rights.

It also gravely violates a mother's innate desire and duty to protect her unborn baby. If she finds herself in the unfortunate situation of having a severe uterine infection during pregnancy, she, too, would appreciate the physician's efforts to treat her without desiring to kill her child, even if the child may end up dying as an unintended consequence of treating the pathology.

The application of Catholic moral teaching to this issue is therefore directed toward two important and specific ends: first, the complete avoidance of directly killing the child, and, second, the preservation of the lives of both mother and child to the extent possible under the circumstances.

Based upon these ends, the "Ethical and Religious Directives" of the USCCB provide important ethical parameters for framing the appropriate treatment of both mother and unborn child in high-risk pregnancies, while simultaneously safeguarding the fundamental integrity of medical practice in these complex obstetrical situations.

(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](http://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](mailto:criterion@archindy.org).

# St. Mary-of-the-Rock Parish and St. Anne Parish in Hamburg merge with Holy Family Parish in Oldenburg in Batesville Deanery

By Natalie Hoefler

When fire destroyed St. Mary-of-the-Rock Church in the town of St. Mary-of-the-Rock in 1906, Gary Meyer's grandfather was one of the first men on the scene to start the cleanup.

Meyer's father, part of the next generation of Meyers to be lifelong members of the parish, held his wedding in the church building his own father helped rebuild.

Meyer and his siblings formed the third generation of family members at the parish.

"My mother came from Oldenburg," he said. "She was a member at Holy Family [Parish] there before she married my dad."

So, for Meyer, there was a bit of family history he could reunite with as St. Mary-of-the-Rock Parish merged into Holy Family Parish in Oldenburg on Dec. 1 through the "Connected in the Spirit" planning process in the Batesville Deanery.

Nevertheless, that connection does not diminish Meyer's sadness at the closing of his home parish.

Meyer, who served for many years on St. Mary-of-the-Rock's finance committee and parish pastoral council, said his mood during the final Mass on Nov. 3 at the church was "sad, knowing it would be the last Mass and seeing everyone together as a congregation, people you see every week."

Deacon Robert Decker, who had been

the parish life coordinator for St. Mary-of-the-Rock Parish, agreed that "there were tears and grieving hearts" at the Mass.

"But [afterward] everyone came together for a meal and had a good time talking and sharing and watching a slide show," Deacon Decker said. "It was a very special day."

While the parish is officially being merged with Holy Family Parish in Oldenburg, Deacon Decker noted that "there are also four other Catholic parishes within eight miles. Parishioners have been discerning which to attend."

Wendy Weisenbach, a lifetime member of the parish who served on the parish council and as president of the ladies' society, said she has "tried to keep a positive attitude for my kids."

"Of course, there are a lot of sad people," she said. "Some are angry, but several understand that it is what it is."

"Mass is Mass," Weisenbach continued. "No matter which parish you go to, Jesus is present there. I hope others can embrace another parish and get involved."

Weisenbach and her family will join St. Anthony Parish in Morris, not for lack of outreach from Holy Family Parish, she said, but rather because "that's the parish my husband was raised in, and we already spend a lot of time there."

Franciscan Father Dave Kobak, pastor of Holy Family Parish, said there has been an ongoing outreach to St. Mary-of-the-Rock members, as well as to the members of St. Anne Parish in Hamburg, which has



*'What's most important for our parishioners is finding a new home where they can celebrate the Eucharist as a body of Christ and become an active member of the body of Christ.'*

—Deacon Robert Decker

also merged with Holy Family Parish.

"For the last two years, we've said intercessory prayers, had inter-parish council meetings, and before the merger I had a Mass at each parish," said Father Dave.

John Starost, former president of St. Anne Parish's pastoral council, is in the process of joining Holy Family Parish.

"The welcome has been good," he said. "Father Kobak is a good guy."

But he still grieves the merging of his parish into another.

"It felt like losing a good friend," said Starost of the final Mass at St. Anne Church on Nov. 23. "There was a solemnity about it."

"The Church is our community. Out here, it's totally different than in a large city. Here, ancestors have gone for years and years, started the church, taken care of it."

Cindy Lamping, a secretary, bookkeeper and lifelong member of St. Anne Parish, agreed.

"When the actual words, 'The parish is now closed,' were said, it was like a knife through the heart, especially with me being involved and a parishioner all my life," she said.

Since Lamping is also the bookkeeper for St. John the Evangelist Parish in Enochsburg, she opted to join that parish.

"I know three or four other families joined St. John's, too, because they live

closer [to that parish than Holy Family Parish]," she said. "But many families joined Holy Family because that's where their kids were already getting religious education."

Others, she said, just feel "lost."

"Until folks can settle in and get comfortable somewhere else," said Lamping, "there will be people looking for an answer."

Father Willaim Ehalt, pastor of St. Anne Parish, empathized with the parish members.

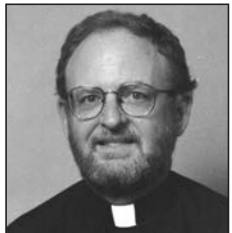
"It's a good group of people," he said. "I'm sure they'll find another parish home. This was part of our spiritual journey that many of us didn't think we would have to participate in."

Father Dave is sensitive to this change. "This is still a tender time. It will take time for everyone to adjust. It's painful, heartbreaking. We're doing everything we can to be compassionate."

Deacon Decker agreed.

"What's most important for our parishioners is finding a new home where they can celebrate the Eucharist as a body of Christ, and become an active member of the body of Christ."

(For more information about the merger of St. Mary-of-the-Rock Parish and St. Anne Parish in Hamburg into Holy Family Parish in Oldenburg, including the decrees stating reasons for this change, log on to [www.archindy.org/connected](http://www.archindy.org/connected).) †



*'It's a good group of people. I'm sure they'll find another parish home. This was part of our spiritual journey that many of us didn't think we would have to participate in.'*

—Father William Ehalt

## St. Denis Parish closes, merges into Immaculate Conception Parish

By Natalie Hoefler

Nell Ann Pfeifer, a member of St. Denis Parish in Jennings County since 1966, recalled the last moments of the final Mass at St. Denis Church celebrated on Nov. 23.

"[Parish life coordinator Franciscan] Sister Christine [Ernstes] carried the Easter candle out with the youngest member of the parish—I think he's maybe 5 years old. They lit a smaller candle from the Easter candle, then they blew out the Easter candle, and the little boy locked the door. It was so sad."

St. Denis Parish merged with Immaculate Conception Parish in Milhousen as a result of the "Connected in the Spirit" planning process in the Batesville Deanery.

Sister Christine, who also serves as parish life coordinator for Immaculate Conception Parish, admitted that the members of St. Denis Parish "are very, very sad."

"One of the ladies of the parish said it best," said Sister Christine. "She said, 'Our head knows that this is going to happen, but our hearts haven't caught up to our head.'"

Despite the sadness, the merging of the two parishes was made smoother from the cooperation they have shared through the years. According to Sister Christine,

Immaculate Conception Parish has long served as the site of faith formation programs for the two parishes, and has been the site of holy day Masses for many years as well.

Members of St. Denis Parish were formally welcomed at a Mass celebrated on Dec. 8 at Immaculate Conception Church, followed by a special breakfast.

Ruth Diekhoff, who became a member of St. Denis Parish in 1966, will join Immaculate Conception Parish.

"One of my children already goes there," she said. "My other three children will transfer their families there, too. My grandchildren already get their faith formation there."

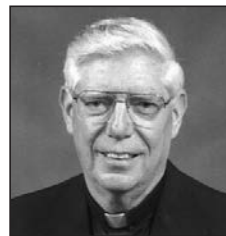
Still, the need to join a different parish is difficult for Diekhoff.

"My husband was baptized at St. Denis. All four of our children were baptized there. My daughter was married there. My husband's funeral was in the church, and he is buried in the cemetery there."

While funerals and wakes will now be held at Immaculate Conception Church, St. Denis' cemetery will remain open, which is a consolation to Diekhoff.

Nevertheless, questions still linger for her.

"The hard part is trying to explain to non-Catholic friends why our church is so old but has to close when their churches



*'The people will continue to find Christ in one another in another parish, wherever they go—that's what we've been praying for.'*

—Father John Geis

are newer. I explain that we have a shortage of priests, but that's hard for them to get, because they change their pastors pretty often.

"What happens when we have an abundance of priests?" Diekhoff asked. "Will we build churches again out in the country? I wonder about that."

Like Diekhoff, Pfeifer will join Immaculate Conception Parish.

"We like [the parish] and have worked with them for years. We started blending children's religious education classes when my son, who is 46, was a young child."

Going back even further, Pfeifer's grandfather-in-law helped build the current St. Denis Church.

"The first church building we had was a saw mill," she explained. "They had Mass there while members of the parish, including my husband's grandfather, helped build the new church."

"Foundation stones were brought out of creeks around here. They made the bricks in the side yard. It was a community project."

During the closing Mass, the history of the parish was read, starting with its founding in 1894. Pictures of the parish and parts of its history were brought forward in the procession, including a photograph of Father Matthias Gillig, who founded the parish.

"[The closing Mass] really went very well," said retired Father John Geis, who served as a sacramental minister for the parish and concelebrated the final Mass with the parish's other sacramental minister, retired Father William Turner. Both priests also serve as part-time sacramental ministers at Immaculate Conception Parish.

"I think that the faith of the people is there," Father Geis continued. "The people will continue to find Christ in one another in another parish, wherever they go—that's what we've been praying for."

At the time of its closing, St. Denis Parish consisted of 34 families.

"St. Denis is a farming community," said Pfeifer. "There's never been a town—we're in the middle of nowhere."

"It's hard to have your children continue to be farmers. They just aren't staying."

Because of that, she said, the closing of the parish "was inevitable at some point."

"We just didn't think we'd reached that point yet. We just have to accept it."

(For more information about the merger of St. Denis Parish in Jennings County into Immaculate Conception Parish in Milhousen, including the decrees stating reasons for this change, log on to [www.archindy.org/connected](http://www.archindy.org/connected).) †



*'One of the ladies of the parish said it best. She said, "Our head knows that this is going to happen, but our hearts haven't caught up to our head."'*

—Sr. Christine Ernstes, O.S.F.

## Events Calendar

### December 13

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **Slovenian Christmas party, dinner and dance**, 5 p.m.-close, \$5 donation for food, bring a side dish to share. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com).

St. Joseph Parish, Upstairs Classroom, 1375 S. Mickley Ave., Indianapolis. **The Bible for Beginners**, 1p.m., an informative overview of what you should know before reading the Bible. Information: 317-244-9002.

### December 13-14

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **Christmas City Sidewalks, Christkindl Village**, Fri. 5-9 p.m., Sat. noon-9 p.m. Information: 765-561-2924 or [mnfish25@gmail.com](mailto:mnfish25@gmail.com).

### December 14

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50

and over. Information: 317-784-4207.

Saint Mary-of-the-Woods, 1 Owens Hall, St. Mary-of-the-Woods. **Christmas Fun at the Woods**, 1-5 p.m., cookie-making, sleigh rides, sing-a-longs, fun with the alpacas, \$5 per person. Information or to register: 812-535-2952 or [jfrost@spsmw.org](mailto:jfrost@spsmw.org).

### December 14-15

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Christmas open house**, tours, refreshments, free-will donation to support seminarian pilgrimage to the Holy Land. Information: 317-924-4100.

### December 15

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **A Festival of Lessons and Carols**, Holy Rosary Choir and St. Joseph of Arimathea Society, 6 p.m., no cost. Information: 317-636-4478 or [info@holynosaryindy.org](mailto:info@holynosaryindy.org).

St. Michael Parish, 145 St. Michael Blvd., Brookville. **"The Signs from God: Miracles and Their Meaning,"** 7-9 p.m. Information: 765-647-5462.

Catholic Community of Richmond, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: [dicksoncorp@parallax.ws](mailto:dicksoncorp@parallax.ws).

St. Joseph Parish, Elford Hall, 1375 S. Mickley Ave., Indianapolis. **Harvest House Seniors Christmas Party**, 12:30-5 p.m. Registration required, call Rita at 317-244-0255.

### December 18

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Christmas Memorial Mass and Blessing of the Trees**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

### December 19

Our Lady of Peace Cemetery, Mausoleum Chapel,

9001 N. Haverstick Road, Indianapolis. **Christmas Memorial Mass and Blessing of the Trees**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration: For Women Experiencing Crisis Pregnancy**, 11 a.m.-7 p.m. with Mass at 5:45 p.m. Information: 317-244-9002.

### December 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Neighbor-Love and Citizenship." Joe Hogsett, U.S. Attorney for the Southern District of Indiana, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members, donate an unwrapped toy for the Toys for Tots. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

St. Joseph Parish, Upstairs Classroom, 1375 S. Mickley Ave., Indianapolis. **The Bible for Beginners**, 1p.m., an informative overview of what you should know before reading the Bible. Information: 317-244-9002.

### December 21

Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, Indianapolis. **Men's Day of Discernment with Archbishop Tobin**, men age 18-50 who are open to the possibility of the priesthood, 9 a.m.-3 p.m., registration required. Information: 317-236-1490 or [archindy.org/hearagodscall/events.html](http://archindy.org/hearagodscall/events.html).

Planned Parenthood, 8590 Georgetown Road, Indianapolis. **Empty Manger Caroling event**, 9-10 a.m. Information: 317-527-9531.

### December 27

St. Joseph Parish, Upstairs Classroom, 1375 S. Mickley Ave., Indianapolis. **The Bible for Beginners**, 1p.m., an informative overview of what you should know before

reading the Bible. Information: 317-244-9002.

### December 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession and empty manger caroling at Monument Circle**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis to Monument Circle, empty manger caroling event, 1-2 p.m. Information on rosary procession: [faithfulcitizens2016@gmail.com](mailto:faithfulcitizens2016@gmail.com). Information on empty manger caroling event: [ronmarykramer@comcast.net](mailto:ronmarykramer@comcast.net) or 317-527-9531.

### December 31

The Slovenian National Home, 2717 W. 10th St., Indianapolis. **New Year's Eve Celebration**, 5 p.m.-close, \$5 donation for food, bring a side dish to share. Information: 317-632-0619 or [slovenianindy@gmail.com](mailto:slovenianindy@gmail.com). †

## Retreats and Programs

### December 13

Oldenburg Franciscan Center, Oldenburg. **Friday Night Film Series, "Les Misérables,"** 6:30-9 p.m., free-will offering. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Praying with Icons**, Rev. Karen E. Scherer, presenter, 9 a.m.-3 p.m., \$45 per person. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Lessons and Carols**, 2-9 p.m., \$25 per person. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### December 15

Oldenburg Franciscan Center, Oldenburg. **Coffee Talk: Called to Compassion**, Franciscan Sister Clare Teixeira, presenter, 10:45 a.m.-noon. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 18

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **Silent self-guided day of reflection**, 8 a.m.-1 p.m., \$31 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

Oldenburg Franciscan Center, Oldenburg. **Contemplative Prayer**, Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per person. Information: 812-933-6437 or [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### December 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided day of reflection**, 8 a.m.-1 p.m., \$31 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

### December 20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent self-guided day of reflection**, 8 a.m.-1 p.m., \$31 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

### December 31-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **New Year's Eve Retreat**, Father Jeff Godecker, presenter, \$130 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). †

## SS. Peter and Paul Cathedral and Saint Meinrad announce Christmas liturgies

The Christmas liturgical schedules for SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis and the Archabbey Church of Our Lady of Einsiedeln of Saint Meinrad Archabbey in St. Meinrad are as follows:

### SS. Peter and Paul Cathedral

- Dec. 24—5 p.m. vigil Mass celebrated by Father Noah Casey with carolers singing at 4:30 p.m. before the start of the liturgy, 11:15 p.m. vigil service of lessons and carols, and Midnight Mass with Archbishop Joseph W. Tobin scheduled as the principal celebrant. Parking is available behind the cathedral for both Masses, and also at the Catholic Center, 1400 N. Meridian St.,

from 10 p.m.-2 a.m. for midnight Mass. Cars must be removed by 2 a.m.

- Dec. 25—10:30 a.m. Mass with Father Joseph Newton.

All times for liturgies in the cathedral are Eastern Standard Time.

### Saint Meinrad Archabbey Church

- Dec. 24—7 p.m. vigil and 10 p.m. Mass.
- Dec. 25—9:30 a.m. Mass.

All times for liturgies at Saint Meinrad Archabbey Church are Central Standard Time.

For the Christmas liturgical schedules of other religious communities or parishes in the archdiocese, contact their offices. †



## Spell Bowl state champs

The St. Roch Catholic School Junior Spell Bowl Team in Indianapolis won the Indiana Association of School Principals (IASP) Spell Bowl State Championships for the second year in a row on Nov. 16 at Purdue University in Lafayette, Ind. The team correctly spelled 64 out of a possible 72 words. Pictured above are first row: Audrey Troxell, left, Shelby Watson, Kara Brown, Emily Painter, Sophia Cecil, Raquel Ramsey and Olivia Noone, and second row: Coach Mary Ann Chamberlin, left, Elizabeth Bradley, Max Togno, Nick Schnell, Blake Powell, Sam Hansen, Leann Dean, Megan Ruth and St. Roch School principal Joe Hansen.



## Worthy cause

Archbishop Joseph W. Tobin is pictured with St. Augustine Home residents Mary Young, left, and Virginia Marten at Meridian Hills Country Club in Indianapolis on Nov. 16 during a benefit for the home for the elderly poor operated by the Little Sisters of the Poor in Indianapolis. Nearly 300 benefactors participated in the fundraiser dinner and auction, which was preceded by a Mass at St. Luke the Evangelist Church in Indianapolis concelebrated by Archbishop Tobin, Msgr. Joseph Schaedel, Msgr. John Duncan and Father Jegan Peter. The event, which included an appearance by former Colts assistant coach Tom Zupancic and an impromptu bid for dinner with the archbishop, netted \$140,000. For more information about the Little Sisters of the Poor or to make a contribution, log on to [www.littlesistersofthepoorindianapolis.org](http://www.littlesistersofthepoorindianapolis.org).

# On 10th anniversary, African Catholic Ministry members encouraged to continue 'grand vision'

By Natalie Hoefler

With pounding beats, the drums called the African Catholics to prayer with rhythms from both East and West Africa.

In matching outfits, children processed in first, performing a marching, stepping form of dance in time to the music.

The opening song reflected nations of the people in attendance, with verses sung in Zulu, Luganda, Swahili, Igbo, French and English.

The Mass was celebrated as the sun set, not on the continent of Africa, but at St. Rita Church in Indianapolis.

The African Mass was held on Dec. 1 to honor the 10th anniversary of the founding of the African Catholic Ministry under the archdiocese's Office of Multicultural Ministry.

Father Kenneth Taylor, one of the founders of the ministry and pastor of Holy Angels Parish in Indianapolis, concelebrated the Mass with Father Eusebius Mbidoaka, administrator of St. Rita Parish, and Father Emmanuel Nyong, a chaplain at IU Health Methodist Hospital in Indianapolis.

Father Taylor drew from the first reading and the season of Advent to mark the special occasion in his homily.

"In the first reading [Is. 2:1-5], we have this image of people from the various nations and cultures streaming toward the one location—the Lord's house," Father Taylor remarked.

"They're all coming to the Lord's house in peace and harmony. It's so strong that Isaiah's vision talks about how they will beat their swords into plowshares.

"Advent is a time to think big, to have a grand vision and work toward that vision. A vision of harmony and peace among all people is not small. It's a big thing.

"I think it's a nice coincidence that we are celebrating the 10th anniversary of this ministry at the beginning of Advent as we have this reading from Isaiah to focus on," Father Taylor continued.

"In a way, creating this ministry is a grand vision. Here we're talking about trying to bring together people of different cultures, nations and language to come together and present one people to the Lord.

"As the African Catholic Ministry, this is the time for us to think big, to continue to think as to what could be, not to settle for what is. ... If we can continue that in the African Catholic Ministry, then we can accomplish great things."

The ministry was born of an effort 10 years ago from the United States Conference of Catholic Bishops' (USCCB) Committee of Cultural Diversity in the Church to meet the needs of the growing



Above, Sally Stovall, a member of Holy Angels Parish in Indianapolis, president of the African Catholic Ministry for the last six years and a native of Nigeria, addresses the congregation before the end of the Mass on Dec. 1 at St. Rita Church.



Above right, Father Kenneth Taylor, pastor of Holy Angels Parish in Indianapolis, gives a homily on Dec. 1 at St. Rita Church in Indianapolis during the Mass celebrating the 10th anniversary of the archdiocesan African Catholic Ministry.



Right, Sheila Amenga, a member of St. Monica Parish in Indianapolis, leads the Global Children African dance group up an aisle on Dec. 1 at St. Rita Church in Indianapolis during the Mass celebrating the 10th anniversary of the founding of the archdiocesan African Catholic Ministry.

community of Catholics from Africa.

Sally Stovall, a member of Holy Angels Parish in Indianapolis, president of the African Catholic Ministry for the last six years and a native of Nigeria, was involved with the ministry from the start.

"The coordinator from the USCCB [Committee of Cultural Diversity in the Church], Sister Mary, came down here to Indianapolis in December of 2003. More than 60 [people] attended.

"We formed an ad hoc committee and started from there," she said.

According to Stovall, the goals of the ministry include providing a forum for African Catholics to worship using traditions of their various homelands, to pass those traditions on to youths born in America, and to offer the opportunity to discuss issues relevant to African Catholics.

"Some of the issues we have to deal with are immigration and education," Stovall explained. "Some went to school back home, and came here and their degree is not being recognized. So they have to start all over.

"Some people are missing papers or their papers expired. So, we as a Church, we are trying to help these people."

Stovall is pleased with what the ministry has accomplished during the last 10 years.

Among the highlights, Stovall listed the development of the African Mass and choir, the formation of the Global Children African dance group, the offering of seminars and days of reflection, and the

hosting this year of the national conference for the National Association of African Catholics in the United States.

Franciscan Brother Moises Gutierrez, director of the Office of Multicultural Ministry, shared his vision for the African Catholic Ministry.

"The vision is to promote a sense of intercultural ministry in which we all share the beauty and richness to live out in our unique ways our one faith.

"Therefore, part of the vision is to help the archdiocese as a whole to become more aware of the presence of the African Catholics in the archdiocese.

"Another part of this vision," he explained, "is to help each other embrace the beauty of our identity as Catholics who come from different parts of the world and are yet still united in one faith. Our vision has to do with being Church, a home for all of us."

Toepheh Nigbea, a member of Holy Angels Parish originally from Liberia, attended the Mass and celebration afterward.

"It's good to connect with our origins in the way we praise and worship God," he said of the African Catholic Ministry. "We can share that with the rest of the community."

Sister Charles IHEME of the New Evangelization Sisters of Mother of Perpetual Help serves as director of the African choir. She sees the ministry and African Mass as important not just for Catholics native to Africa, but especially

their children.

"I think it's very important to the ones born here," Sister Charles said. "It would be nice for them to know the African culture. It is good for them to get involved. "In Africa, we believe in worshipping God with dancing, with joy. Back home, you dance and sing and forget your sorrows. It's quite different here."

One youth who has embraced the African culture is 15-year-old Chinwe Nwachukwu, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. Her family is originally from Nigeria.

"[The African Mass has] helped me understand the faith and my African culture and how they mix," said the Hamilton Southeastern High School student. "The different songs and dancing make me feel more connected to my faith and my background."

Currently, the membership of the African Catholic Ministry is around 50. Stovall would like to see that figure grow.

"[The archdiocese has] given us a forum to worship together and show how we worship at home," she said. "If we don't have it here, we won't have it at all."

She encouraged African Catholics "to get children involved because they are our future. If we don't pass on our culture to them, it will be gone."

(For more information on the African Catholic Ministry, contact Sally Stovall at 317-269-1276.) †

## Archbishop Lori sees hope in court decisions regarding HHS mandate

By Sean Gallagher

NEW ALBANY—After giving a presentation on Nov. 29 about the relationship between religious liberty and the ministry of charity at Our Lady of Perpetual Help Parish, Archbishop William E. Lori of Baltimore commented on various aspects of the current effort to defend religious liberty in answering questions from the approximately 100 people in his audience.

He noted that approximately 38 lawsuits have been filed by families that own for-profit businesses that challenge the U.S. Department of Health and Human Services (HHS) Administration's abortifacient, sterilization and contraceptive mandate.

"Those have done very well," Archbishop Lori said. "If it were baseball, we would say that those cases are batting about .750, which is pretty good."

He also noted that two of those cases have been taken up by the U.S. Supreme Court.

Archbishop Lori then discussed the approximately 43 suits that have been filed by various religious organizations, including the Diocese of Fort Wayne-South Bend in

northern Indiana.

"It would appear that we're beginning to pick up a little bit of steam there," he said. "... We have high hopes that, sooner rather than later, these cases, too, will make their way to the Supreme Court. You can't count your chickens until the eggs hatch. But kind of looking at the incubator, things are looking OK right now. So say a prayer that these turn out well."

Archbishop Lori was asked how individual Catholic employees should approach health insurance plans offered them by employers that include the services included in the HHS mandate.

He agreed with an analysis of the situation made by the Philadelphia-based National Catholic Bioethics Center that says that it is morally permissible for Catholics to participate in such health insurance plans.

However, Archbishop Lori said that the employee should still express their dissatisfaction with the plan.

"If you decide you have to go along with this, it should be under protest," he said. "You should let them know how strongly you disagree with this. You should let them know that you think it should be changed."

"And I think you need to support efforts to effect a public policy change. The bishops are trying to provide a kind of a platform for that to happen through the lawsuits and the other things that we're trying to do, especially the public advocacy."

He also commented on the restrictions that some dioceses are facing in adoption services in states that have redefined marriage to include couples of the same sex, noting that the Boston Archdiocese and dioceses in Illinois have been forced out of facilitating adoptions because of their unwillingness to place children in same-sex households.

"In some places, the state is willing to let the adoption services ride under the radar screen because it might be too big or too important to lose," Archbishop Lori said. "But sooner or later, it's going to affect all of our adoption programs. It's a sad thing. It shouldn't be. But it is."

Finally, he was asked what will happen to Catholic dioceses and other ministries when the HHS mandate goes into effect for them starting on Jan. 1, 2014.

Archbishop Lori noted that many Catholic entities can push back their enrollment date and so avoid, at least for a period of months, being affected by the mandate. Other dioceses, including the Archdiocese of Indianapolis, have been grandfathered in because their health insurance plans have not been substantially changed in recent years.

"But eventually that is going to go away because, with the changing landscape, we're going to have to make changes in the [health insurance] program," Archbishop Lori said. "Then we'll no longer be grandfathered. That's why we're trying to find an alternative way to provide health insurance." †



Archbishop William E. Lori



File photo by Sean Gallagher

Above, returning to the Church of St. Alphonsus Liguori in Rome—the church dedicated to the founder of the Redemptorist order of which Archbishop Joseph W. Tobin previously led as its superior general—to celebrate Mass for the archdiocesan pilgrims on July 1 was an emotional homecoming for the archbishop, who had lived in his order's community in Rome for 18 years. Pictured at his left are Father Rick Ginther, pastor of St. Patrick and St. Margaret Mary parishes in Terre Haute and dean of the Terre Haute Deanery, and retired Father J. Larry Richardt. At his right is Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

Left, Archbishop Joseph W. Tobin ritually lays hands on transitional Deacon John Kamwendo during a May 18 Mass at SS. Peter and Paul Cathedral in Indianapolis, during which Deacon Kamwendo and two other transitional deacons were ordained to the priesthood.



File photo by Sean Gallagher



Submitted photo courtesy of Vito Luciani, Perry County News

Above, Archbishop Joseph W. Tobin greets Judy Hagedorn, left, and her daughter, JoAnn Smith, members of St. Mark Parish in Perry County, after celebrating Mass for the Tell City Deanery on Jan. 21 at St. Paul Church in Tell City.

Left, Archbishop Joseph W. Tobin receives offertory gifts from Pablo Mores, left, Maria Mores and their granddaughter, Andrea Nicole Corona, during a Dec. 12, 2012, Mass for the feast of Our Lady of Guadalupe at St. Anthony Church in Indianapolis.

Right, Pope Francis greets Archbishop Joseph W. Tobin of Indianapolis after presenting him with a pallium during Mass marking the feast of Sts. Peter and Paul in St. Peter's Basilica at the Vatican on June 29. The pope presented woolen palliums to 34 archbishops during the liturgy.



ONS photo/Chris Gullen, Catholic Press Photo

# TOBIN

continued from page 1

I've failed to do.

"And then I'll thank God for his mercy and his strength. I think I've mentioned before how I identify a lot with the Apostle Peter. One of the great icons for me of the Lord with Peter is when Peter is on a storm-tossed sea and he says, 'If it's really you, let me walk on the water' (Mt 14:28). There have been different times when I've felt I've gotten out of the boat in this first year. And just feeling very inadequate before the task. And I believe it was the power of the Lord that got me through. So I thank God for that.

"Then I often listen to that last conversation that Peter has with Jesus. Jesus says three times to him, 'Do you love me?' (Jn 21:17). Then, 'If you love me, you will feed my people. You will nourish my people' (Jn 21:17). And that's why, I think, I'm still on this Earth—to do my best to make sure people are fed, fed with sound doctrine, fed with a living community, and fed with the subsistence of the word and the sacraments that truly characterized God and Church.

"I'll celebrate Mass in mid-day with anyone who shows up at the cathedral. In the afternoon, I'll meet with my brother bishops from Indiana for our semi-annual provincial meeting. And at night, I'll probably indulge in a little bit of reminiscing about that special day a year ago when I was blown away by Hoosier hospitality."

**Q. You have traveled extensively throughout the archdiocese in your first year, including visiting all 11 deaneries within your first few months as archbishop. What have you learned about the archdiocese from those travels, and why have you made those visits a priority?**

A. "There are a few prominent lessons I've learned. It is a very geographically-extensive archdiocese. And that distance is measured not simply in miles. There are different cultures in the archdiocese. The culture of some of the eastern communities toward Ohio is different from the ones around Terre Haute. And there are very distinctive communities along the Ohio River. And while that is a great gift to the local Church, I have learned that most often when I say, 'the Archdiocese of Indianapolis,' to immediately say, 'the Catholic Church in central and southern Indiana.'

"It's a strange arrangement where the cathedral city is really at the very northern

extreme of the archdiocese. So it's easy for people in the other areas to feel that they're forgotten by the central offices. So I have made it a priority to travel, but I've also insisted that our ministries be present.

"As an example, last Lent, at the Rite of Election, we did two services here at [SS. Peter and Paul] Cathedral that Bishop [Christopher J.] Coyne presided over, and I presided at St. Mary-of-the-Knobs Church [in Floyd County] for the catechumens and the candidates that were coming from that part of the diocese."

**Q. In your first year, you have spoken often of trying "to determine where God is opening doors" in the archdiocese. What are some of the "doors of opportunity" that you have identified?**

A. "One certain impression I have is a need to strengthen young adult ministry, especially on the college campuses, but not exclusively on college campuses. I think we generally do a very good job in helping young people and their parents K-through-12. I think we hopefully will do a better job with young adults once they settle down.

"But in those very crucial years for a lot of young people, when they are away from home for the first time, and they're experiencing new ideas, I'd like for the Gospel and believing communities to be close to them. I think there's a certain style, a certain provision that you make for that group. While we're doing a good job, we can do better. And there are openings on a number of college campuses where the administration would welcome a stronger Catholic presence.

"A second area is certainly the presence of immigrants here. Yes, I'm speaking about the vast number of Hispanic immigrants, but not only them.

"We have a significant population of Burmese minorities on the north and south sides of the city of Indianapolis. They very strongly identify with the Catholic Church, but it's very difficult for the Church in this country to minister to them. I've been told there are 12 Burmese priests in the United States. I have met with the Burmese leadership here, and I'm just praying that the Lord will show us the best way to give us the resources we need to pastor these people.

"A third area of concern for me is the ministry to married people. A lot of people talk about the crisis in marriage, especially in the redefinition of marriage. To my mind, the real crisis in marriage is how isolated and under attack marriages can be.

"I'm not talking about legislation or re-writing laws. People who want to live a committed relationship in the sacrament

of marriage do not have the sort of social support they once had. And I would like to see how we can improve especially our ministry to married couples and, by association, to their families as well."

**Q. You received your pallium—a circular band made from lamb's wool that symbolizes your role as the shepherd of the archdiocese and your communion with the pope—from Pope Francis in June. And people see some similarities between you two. Has his first year as pope shaped your first year as archbishop in any way?**

A. "Absolutely. And I would like to think there are some similarities, but I'll just let that slide. I am absolutely delighted to have the example of Pope Francis, the words of Pope Francis, and the emerging vision of Pope Francis. Yet it isn't like I was waiting for a pope that suited my tastes. I appreciated very much Benedict XVI, having worked closely with him. And a whole generation has admired Blessed John Paul II. But I think at this time of my life—where I have been a bishop for three years but only one year in a flesh-and-blood diocese—I appreciate the pastoral style of Francis.

"And I thank God that I can understand Spanish. Because what I do sometime is I go to YouTube, and I listen to what he is actually saying. There's a fabulous interview with the episcopal leadership—the bishops—of Latin America that he did during World Youth Day. It didn't get a whole lot of play in the popular press, but he really is concrete with what he expects of bishops—and of his view of the Church.

"And I find that so important because I worry sometimes that we, whether we like the Church or we don't like the Church, it can often seem like a club that we belong to, or a team that we root for, or a team we identify with. And if we like the Church, then we kind of wear our blue and white, like the Colts' fans wear. It's much deeper than that.

"When people tell me, 'Archbishop, I've left the Church,' or 'If this doesn't happen, I'll leave the Church.' I'm really perplexed. To me, that's like saying I'm going to hold my breath until I die. And I say, 'Do you know what you're leaving? Do you know what the word and the sacraments mean?' The Church is the sacrament of our salvation.

"So Francis, I think, is wrestling with those questions—of what it means to be a Church in the 21st century across the face of the Earth. So I count it as a real blessing to be able to learn from him."

**Q. From your first year, what do you see as the strengths of the archdiocese?**

A. "I find a significant degree of unity among the Catholics. I'm not sure that this doesn't come from being a minority. It's the first time where I've ministered pastorally in the Church where the Catholics are such a small percentage of the population.

"From most of the statistics I've seen, from Indianapolis south, we're about 11 percent of the population. I think it's a very visible 11 percent—through our services, our schools and a lot of our ministries. I'm wondering if because we are consciously or unconsciously aware of ourselves being a minority, we don't leave a lot of room for factionalism. To me, that's a great gift we have.

"Another strength has been our commitment to education. Education which is not simply academic excellence—that's part of it—but also our holistic formation of young people and young adults. So much of the archdiocese's resources are channeled

important things—'Believe what you want, but just keep it to yourself. And don't impose your stuff on anybody else.'

"I'm often concerned that not only is the Catholic Church in some areas reluctant to have a voice in the public square, but the fact that we could be privatized, that our religion mainly becomes 'me and Jesus.' And I think when it becomes 'me and Jesus,' it's mostly 'me.' Jesus convoked a people. For 2,000 years, faith has been lived as a public and as a shared reality.

"So I think the sense of Church and why we're Church—the whole question of salvation—if that gets extracted from the Church, well, the Church ceases to be the Church. I think it was said by St. Cyprian in the fourth century that, 'Outside the Church, there is no salvation.' I would turn it on its head. I would say, 'Without salvation, there is no Church.' We don't have that sense.

## O N E - Y E A R



*'So often what the Gospel is meant to be is reduced to rules and regulations—something that can easily be dismissed. Whereas the fullness of what God is saying to the human race in Jesus Christ can be witnessed. I'd like to make that journey of faith with the people here.'*

—Archbishop Joseph W. Tobin

## A N N I V E R S A R Y

in that direction.

"Another strength is the careful administration of the archdiocese's temporal goods, and the real desire of the central offices to be of service to the parishes throughout the 39 counties.

"Another strength that comes to mind are the priests. I think we have a healthy presbyterate, one that is close to its people. Most of the priests I know are very generous in their service and are taking on extra service just because of the times we live in. And I thank God for the 27 seminarians we have. And 'please God,' we're going to have a few more after the first of the year."

**Q. What are some of the main areas that need to be strengthened?**

A. "The sense of Church. Here, it's not as if it's a fault of the archdiocese. But I think in the United States, we've been encouraged to privatize many very

"The geographic diversity can be a weakness for us, too. Just as it is our strength, there's always the temptation to fragment—to take my marbles and go home, wherever home is, whether it's Indianapolis or New Albany or Seelyville or wherever.

"And we're stretched, especially in the ordained ministry. God has been good with an increased number of deacons, and we have a class in formation now. I'm grateful for the diocesan seminarians we have, but I keep thinking I'd like to have a few more.

"I look at those massive correctional institutions in Terre Haute that I've visited a number of times. I don't have a priest that can be there on a regular basis. There's a deacon doing heroic work, as are the Sisters of Providence. But to celebrate the Eucharist or the sacrament of reconciliation, you have to be an ordained priest. And I don't have that.

"A similar challenge is among the

Spanish speaking. If I go to a parish and take part in a penance service, outside of Indianapolis especially, I can be there to midnight or one in the morning, and I have been there. Simply because word gets out. Even people who weren't at the penance service, the people who were will go home and tell people, 'There's a priest who speaks Spanish so get to the church.' I'm glad to do it, but people deserve a pastoral care and not simply when the bishop shows up.

"Our priests have a growing sensitivity among them, and a lot of them make a heroic effort, but the challenge is more than our present resources."

**Q. Because of your fluency in Spanish, you have already developed a strong connection with the Latino/Hispanic members of the archdiocese. Talk about that, and why it is important for the archdiocese.**

A. "I think it has less to do with what I can bring to the table, and more to do with the strong identification that Hispanics have with the Church. Given the minimum level of possibility of a welcome, that identity surfaces and that attachment translates into a real vibrant life. Because I'm the archbishop, I'm part of the identification, and I'm grateful to do that.

"It demands not simply language. Language is important, but it's also the whole cultural thing—respecting a person's culture. I think you can speak relatively poor Spanish and do great work if you show respect. Whereas you can speak fluent Spanish and do a lot of harm if you are expecting people to behave like whatever cultural background you come from.

"I think the challenge in the archdiocese and elsewhere is to prolong the double miracle of Pentecost. The first miracle is clear: People hear the Good News in their own language, and therefore their own culture. To me, the second miracle is a little more subtle. There's no evidence that the Parthians, the Medes and the Elamites suddenly become some kind of gray oatmeal. They maintain their culture, but they find a principle of unity that doesn't deny aspects of their culture, but allows them to unite across the board."

**Q. As part of the "Connected in the Spirit" process in the archdiocese, 12 parishes in the Batesville Deanery have been closed and merged with other parishes this year. Talk about that challenge, and how that has had an impact on you personally.**

A. "I continue to identify with the pain and the anger that is coming from some of the parishes in the Batesville Deanery. It's not perfect as no human process is entirely perfect. But I think it does favor—at least

in the first stages—the impetus coming from the ground up rather than from the archbishop down. I think that's really important. I don't imagine everybody would agree with that, but at least to my mind—and having worked in other dioceses that have gone through this sort of reconfiguration—it was much more of a top-down process in those other places. The dynamic here gives it a lot of credibility.

"Now I've been asking myself, 'What would I do differently in the future?' Two things occur to me. I was very sensitive to the advice of some of our canonists who said the language of the decrees and the communications has to be canonical language. Why? First, to make sure that you're following the dictates of the law that's common to the Catholic Church. But more importantly, because if people appeal the decision beyond the archdiocese to the Holy See, the canonical language is what the Holy See understands. And I accept that.

"However, it sounds so harsh to people, especially the word 'extinction.' For some people, that's, 'You're trying to blow out our history.' I think we have to find a different way to express it.

"The whole dynamic of 'Connected in the Spirit' is to say, 'How can we best position the archdiocesan Church to best serve the needs of Catholics today and in the foreseeable future?' That's the overall value that's driving it.

"But the other thing is with the resources we have today and in the foreseeable future, and one of the important resources is ordained priests. The fact is I can't guarantee the regular celebration of the Eucharist in all the parishes we have.

"I know I'm going out on a limb by saying that. And some people say, 'Why don't you go to another continent and get some priests?' First, because they're probably needed there. And, secondly, maybe that would be the easy way out, although I'm grateful for the international priests we have here. But, somehow, a local Church has to take responsibility. And if this is what we have, and this is what we're given, how can we best use it? I'm trying, with the help of so many others, to discover what's the best way."

**Q. You recently celebrated Mass for 23,000 Catholic youths from across the country as part of the National Catholic Youth Conference in Indianapolis. What was that experience like for you, and what did it say to you about young Catholics and the Church?**

A. "It was an awesome experience.

Awesome in the sense of being in the presence of that many young people and having the Eucharist be the culmination of the event.

"On one hand, to know their enthusiasm, and yet being very struck by their reverential and teachable nature. They listened. Those kids were hungry for the word of God and were ready to celebrate it. Listening to them and talking with them over the days of NCYC, I think they're serious about being a Catholic-Christian today."

**Q. What have been the highlights of your first year as archbishop?**

A. "Looking back, some of the highlights would be celebrating midnight Mass and the Easter vigil for the first time in the cathedral. It would be some of the high school graduations I attended in the spring. It certainly would be the pallium pilgrimage. Even though I was a little embarrassed by the generous response of so many people in the archdiocese to come along to Rome, once I got there, I thought, 'No, this is right because the pallium represents my ministry in Indiana. And it's good that there are Hoosiers here.'

"Certainly, NCYC, too. And I would say the different meetings with my priests. I preached the Lenten day of retreat. I've met almost monthly with different groups of priests. And I found the interchange and the mutual support has been really encouraging."

**Q. Overall, how would you describe the faith of Catholics in the archdiocese?**

A. "I think there's a strong identification with the Catholic Church. And I think where we want to grow is a challenge for all of us—bishops, priests and faithful. It's to grow in an identification with Jesus Christ and the mystery of God's love that is revealed in Jesus. And I think that's a lifetime project, so it isn't like we made it.

"And we're going to look together in the near future for how best we can witness in the new evangelization. I'm well aware that one characteristic of Indiana is that 20 percent of the population is unchurched. It has no identification with any church. I'd like to see how we can reach those people at least with the Good News. What they do with it is up to them.

"So often what the Gospel is meant to be is reduced to rules and regulations—something that can easily be dismissed. Whereas the fullness of what God is saying to the human race in Jesus Christ can be witnessed. I'd like to make that journey of faith with the people here. We bloom where we're planted. We're planted in the crossroads of America. How can we witness to the Good News?" †





# PRESERVE YOUR FAITH CREATE A LEGACY

CATHOLIC COMMUNITY  
FOUNDATION, INC.



## Love of family is reflected in giving to children and families in need

*(Editor's note: Wanting to keep their contributions private, the husband and wife mentioned in this story requested that their real names not be included.)*

Special to *The Criterion*

Nancy and Bob have shared a legacy of giving to family throughout their marriage.

"We have been married for 53 years and have three children—two sons and one daughter," said Nancy. "We also have nine grandchildren," said Bob. For many years, the couple has attended an Indianapolis area parish.



Ellen Brunner

Bob and Nancy enjoyed thriving careers. Both recently retired, they spend time visiting their children and grandchildren who live out of state. They frequently attend their grandchildren's rites of passage such as baptisms, confirmations and graduations. This summer, they took four grandchildren on a

three-day Disney cruise.

In 1995, Nancy and Bob established a family endowment fund through the archdiocesan Catholic Community Foundation (CCF). They liked the idea of an endowment fund because it grows in perpetuity.

"The distributions of the fund are used to support children and families in need through the ministry of Catholic Charities in Indianapolis," said Bob.

Nancy and Bob are grateful that God has blessed them with healthy and loving children and grandchildren. They are also thankful that they have been financially successful.

"This is our way of giving back for the blessings we have received," said Nancy.

"We believe it is only right to give back," added Bob.

Each year, they donate additional funds to grow the family endowment. "It is especially important to us that children in need will be served through our family endowment fund for years to come," said Bob.

A strong belief in giving back to children and families who are less fortunate and a love of family sparked Nancy and Bob's desire to establish an endowment fund. By funding the family endowment fund annually, they

continue to preserve their faith and create a lasting legacy for future generations.

It also is a win-win situation for the ministry of Catholic Charities in Indianapolis. Family endowment funds allow benefactors, such as Nancy and Bob, to choose the ministry areas that are closest to their hearts and will benefit the Archdiocese of Indianapolis in perpetuity, noted Ellen Brunner, CCF director.

"CCF has many options to support the work of the Church and financially help the people we serve," Brunner added. "If given the opportunity, most of us would like to leave a lasting legacy to the ministries that mean the most to us. Through more tax-favored ways of giving, more of us can experience the joy of making a difference."

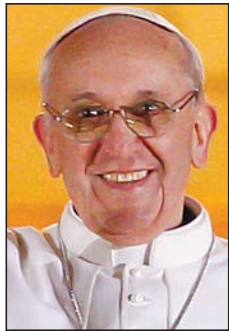
*(For more information about establishing an endowment fund with the Catholic Community Foundation, please contact Ellen Brunner at 317-236-1482, 800-382-9836, ext. 1482, or e-mail her at [ebrunner@archindy.org](mailto:ebrunner@archindy.org). She will be happy to assist you. You may also visit their planned giving website at [www.archindy.org/plannedgiving](http://www.archindy.org/plannedgiving).) †*

## Pope Francis asks that no one be indifferent to elderly, children, sick, poor

ROME (CNS)—Pope Francis prayed that people would never be indifferent to the cries of the poor, the suffering of the sick, the loneliness of the elderly and the fragility of children.

"May every human life always be loved and venerated by all of us," he prayed on the feast of the Immaculate Conception on Dec. 8.

Pope Francis marked the feast day with a traditional afternoon visit to a statue of Mary erected near the Spanish Steps.



Pope Francis

He traveled between the Vatican and the heart of Rome's tourist and shopping district riding in the passenger front seat of a four-door Ford Focus sedan. The visit was to pay homage to Mary by praying before the statue, which commemorates Pope Pius IX's proclamation in 1854 that Mary, by special divine favor, was without sin from the moment she was conceived.

The pope offered a large basket

of white roses trimmed with a white- and yellow-striped ribbon decorated with the pope's coat-of-arms. The basket was set among scores of other floral arrangements at the foot of the column topped by the statue.

While he did not give a speech or make any formal remarks to the crowds gathered for the event, he spoke from a prepared prayer asking that Mary would renew in everyone the desire to be holy, charitable, pure and chaste and to speak words that "glow with the splendor of truth."

Standing before the statue, he asked Mary to "help us stay attentive to listen to the Lord's voice: that the cry of the poor never leave us indifferent, that the suffering of the sick and those in need not find us distracted, that the solitude of the elderly and the fragility of children may move us," and that everyone seek to love and respect every human life.

At the end of the prayers, Pope Francis kissed, hugged, greeted and blessed a long line of people in wheelchairs and their caregivers. He received a few individual white roses from people and a few notes and presents.

After the ceremony, he stopped at Rome's Basilica of St. Mary Major to pray before the basilica's

famous Marian icon "Salus Populi Romani" (health of the Roman people).

Reciting the Angelus earlier in the day to the crowds gathered in St. Peter's Square, the pope said Mary never strayed from the love and plan that God had for her even when accepting that plan fully "was certainly not easy for her."

However, God's love and plan for Mary, he said, are not something "alien" or irrelevant to the rest of humanity, despite the presence of sin.

God wants and chooses everyone to be holy and immaculate, he said. "All along, we, too, have been chosen by God to live a holy life free from sin. It is a plan of love that God renews every time we approach him, especially in the sacraments."

Pope Francis asked that, in contemplating Mary, people recognize their true destiny and vocation: "to be loved and transformed by love."

May people look to Mary "to learn how to be more humble and also more courageous in following the Word of God and for accepting the tender embrace of her son, Jesus, an embrace that gives us life, hope and peace," he said. †

### Am I my brother's keeper?

Cain's impertinent response to God's question *Where is your brother?* has come to symbolize people's unwillingness to accept responsibility to help their less fortunate fellows—in the extended sense of the term, their "brothers."

The tradition of virtually all the world's faiths is that we do have this responsibility. It's one which all Vincentians take seriously.

Won't you help us?

Use our website [www.svdpindy.org](http://www.svdpindy.org) to make a donation, become a volunteer, or schedule pick-up of working-condition appliances, furniture and household items. Or call 317.687.1006.



[www.svdpindy.org](http://www.svdpindy.org)

Society of St. Vincent de Paul  
3001 E. 30th Street • Indianapolis, IN 46218

### Now There Are Two Catholic Radio Stations

Serving Central Indiana



89.1 Serves a large area from just east of Terre Haute to Indianapolis and from south of Lafayette to Martinsville.

90.9 Serves Carmel, Westfield, Noblesville, Fishers and the surrounding areas.

Outside of these areas you can hear Catholic Radio Indy programming anywhere in the world on your computer at: [www.CatholicRadioIndy.org](http://www.CatholicRadioIndy.org).

FREE APP for your Smart Phone or other Mobile Device is available at [www.TuneIn.com](http://www.TuneIn.com).

100% Catholic Programming  
24 Hours a Day



Angels' Corner  
Catholic Gift Shop

## Christmas is Our Season

- † Advent needs
- † Christmas Cards
- † Nativities
- † Fontanini Figures

2316 E. Southport Road  
(317) 784-0890

Hrs: Mon.-Wed. 10-6 • Thur. 10-8 • Fri.-Sat. 9-5

[WWW.ANGELS-CORNER.COM](http://WWW.ANGELS-CORNER.COM)

Lending Based on Family Values ... Honesty, Sincerity, Integrity

Purchase, Refinance, Debt Consolidation Loans  
Conventional, FHA, VA, Rural Housing Home Loans

(317) 255-0062 or (866) 690-4920

on-line 24-hours at [www.grandviewlending.com](http://www.grandviewlending.com)

Grandview  
Lending Inc.

Check out our video on our website

Local Catholic Company serving the Archdiocese of Indianapolis

UNITED CATHOLIC APPEAL  
Christ Our Hope



To Donate: [www.archindy.org/UCA](http://www.archindy.org/UCA)

## Let the holiday season be a time for reconciliation

By David Gibson

You can count on TV advertisers every year to display during the holiday season images of perfect family harmony before your very eyes.

The thinly veiled suggestion in these commercials is that your household's harmony will escalate dramatically if you give whatever they are selling to someone near and dear to you on Christmas.

These commercials also hope to connect with the common wish for a period of closeness and love at home. Christmas, after all, is a day people not only look forward to, but hope to remember happily months later.

But all indications are that perfectly harmonious homes are relatively few. Actually, more than a few household outbursts can be chalked up to the stresses and costs of the holiday season itself, as well as the different expectations family members have of the period before and leading up to Christmas.

In many cases, the preceding months also have known their share of angry words at home, failed efforts to communicate and cold shoulders. Occasions when family members were impatient with each other or took little interest in each other's concerns may lurk in the holiday season's background.

Often enough, therefore, Christmas arrives bearing an invitation of forgiveness at home.

Christmas encourages the revitalization of marriage bonds and bonds with children, relatives, friends and others. If people have hurt each other in the course of the year, that could make Christmas a day of forgiveness.

Precisely because he became one of us, because he is an incarnate Lord, Christ at Christmas boldly asserts the dignity and the worth of all who are human—sometimes very, very human.

Christmas, then, offers a unique invitation to remember all that is good in other people we love, but perhaps do not like at this moment quite as much as we might.

This isn't always easy, of course.

Pope Francis talked about the nuts and bolts of family life and marriage in a late October speech to participants in a Year of Faith pilgrimage of families to Rome. He underscored the need in family life to forgive and to say sorry.

"We all make mistakes, and on occasion someone gets offended in the marriage, in the family. And sometimes, I say, plates are smashed, harsh words are spoken," Pope Francis said.

He told pilgrimage participants that "it is important to have the courage to ask for forgiveness when we are at fault in the family." For, "sometimes we do things that are not good and that harm others."

"Please forgive me" are words family members need to hear from each other, Pope Francis said. "Then," he continued, "you start over."

Start over? Yes, one great thing about forgiveness is that it allows people to start over, in big and little ways to make



The Musallam family puts final touches on a Christmas tree at their apartment in the West Bank city of Bethlehem on Dec. 15, 2012. Christmas can be a time for renewal, for seeking forgiveness and strengthening bonds with family, friends and neighbors.

a new beginning in a relationship.

Forgiveness does not erase past hurts or even present difficulties. Neither is forgiveness a form of permission for others to harm us again or recklessly create problems. Still, when we find a way to forgive, we determine that the past need not control our relationship now.

A 20th-century Welsh poet named Waldo Williams spoke briefly about forgiveness in a poem titled "What Is Man?" He wrote:

"What is it to forgive? To find a way through the thorns to stand alongside our old enemy."

Perhaps while you never considered any family member or friend an enemy, you know what needing to "find a way through the thorns" is all about.

Anglican Archbishop Rowan Williams of Canterbury, who retired in 2012, mentioned the poem in a 2010 speech. He was speaking of people who basically are strangers to each other, though they should be friends.

In the closest of relationships, people may gradually drift apart, becoming like strangers. For them, choosing to start again could mean reversing the habit of turning away from each other and instead turning toward each other.

According to many experts, this requires listening to each other and respecting—never simply dismissing—each other's points of view.

It requires surrendering a win-lose approach to arguments, replacing that with a determination to work constructively together to resolve conflicts. It can mean realizing that people who love each other do not have to be identical in all points of view.

It can mean realizing, too, that "getting even" or seeking revenge is a step backward, not forward, in a relationship.

People "start again" in relationships by placing a weightier accent on what they appreciate and love in each other than on what they find unsettling.

I said that one great thing about forgiveness is how it allows people to start over and remove the walls that divide them. Another great thing is that forgiveness and reconciliation are Christ-like.

Archbishop Gregory M. Aymond of New Orleans once said that revenge today is "easier and more popular than forgiveness." An acceptance of revenge is among the signs of the times, he suggested, while to forgive is countercultural.

Nonetheless, what he considered important was to more fully live the life of Jesus, who is the forgiver.

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

## Give those who have hurt you the gift of forgiveness at Christmas this year

By Louise McNulty

Many of us put a lot of thought behind those must-have items on our Christmas shopping lists.

But how much thought do we give to spiritual, free gifts we could bestow on our loved ones or ourselves this Christmas? Gifts, whether material or spiritual, benefit the giver as much as the receiver.

Some gifts we can add to our list this season can be in the form of offering hope, a kind ear, companionship and



The Christmas season can be a time to forgive people who have hurt us in the past. The gift of forgiveness benefits both the giver and receiver.

friendship to those who are sad or despairing. Perhaps one of the best gifts of all to fill a spiritual Christmas stocking this year is forgiveness.

Forgiveness is mentioned many times in the Bible. Every day, during the Lord's Prayer, the congregation repeats Christ's prayer asking forgiveness for our trespasses "as we forgive those who trespass against us." That's a pretty strong endorsement of the practice.

It is said that holding a grudge adversely affects the person hanging on to the hurt much more than it affects the person who is the source of the injury. The latter may be someone who is generally insensitive to the feelings of others, or who meant no harm but is confused by the injured person's coldness. That injurer may even have moved on with his or her life.

Yet the injured party who persists in holding a grudge often becomes consumed by bitterness, which may turn into festering hatred. There is only one person who can stop this continuing injury, and there is only one way to do that.

This is why the idea of forgiveness as a Christmas gift is really appealing. It should not come into a conversation laced with words of rebuke such as, "I forgive you for all the nasty things you've done to me in the past. Let's start over." Forgiveness can come in the stillness of our hearts. The only thing the

forgiven person should notice is a healthy approach to renewed relationship.

The holidays present the best opportunity to put away the ghost of hostility because we are likely to bump into those who have injured us. At holiday gatherings, there's the likelihood of a face-to-face encounter with them. Forgiveness can come as the initiation of a friendly conversation with the person who has "done us wrong."

If the offender is a family member with a lifetime record of hurting others, just say a quick, silent prayer before approaching person. Try to remember that sometimes the person who hurts others often feels deeply hurt or inadequate. Sarcasm or caustic remarks are an attempt to even the odds.

Try to recall the conversation Christ had with Peter (Mt 18:21-22) in which the Apostle asks how often he must forgive someone who wrongs him. Seven times? And Christ says, "Not seven times but seventy-seven times" (Mt 18:22).

The Gospel of Matthew recalls Christ's words on this topic, "If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions" (Mt 6:14-15).

(Louise McNulty is a freelance writer in Akron, Ohio.) †

From the Editor Emeritus/John F. Fink

## A Savior is born who is Messiah and Lord

(Third of four columns)

St. Luke's Gospel tried to pinpoint the time of Jesus' birth in Bethlehem.



He wrote that it was during the reign of Caesar Augustus and while Quirinius was governor of Syria. Unfortunately, that presented problems for historians because they can't find evidence of a census during that

time frame that would have required Joseph to travel to Bethlehem to register.

I don't have space to go into such details. Maybe Luke just combined Jesus' birth in Bethlehem with a vague knowledge of a census to emphasize the significance of Jesus' birth. It was during the *pax Augusta* (peace of Augustus) that the real Prince of Peace was born.

Both Luke and Matthew, who were obviously writing from different sources since many of their details are different, agree that Jesus was born in Bethlehem. It's an historic fact, but also a theological

one because it fulfilled Micah's prophecy (Mic 5:1) that the ruler of Israel would be born in Bethlehem.

And so he was. Mary "wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn" (Lk 2:7). God, who assumed our human nature, was born in a stable meant for animals, inside one of the many rocky caves in Bethlehem that were used as stables.

That cave has been under the Church of the Nativity, the oldest still existing Christian church in the world, ever since it was built by Constantine and his mother Helena from 327 to 333. They knew which cave because, in the second century, the Romans had tried to wipe out any remembrance of Christ's birth there by building a shrine to Adonis on the spot.

Shepherds nearby are the first to be told of Jesus' birth. An angel tells them, "Today in the city of David a Savior has been born for you who is Messiah and Lord" (Lk 2:11). This is the basic message of the infancy narratives. Jesus is "Savior," who will redeem mankind. He is "Messiah" or "Christ," the

anointed one. He is "Lord," or God.

Then a multitude of angels said, "Glory to God in the highest and on Earth peace to those on whom his favor rests" (Lk 2:14). Although Jesus was born during the *pax Augusta*, the peace of Christ will surpass that of Emperor Augustus.

Naturally, the shepherds hurried to see the newborn baby about whom the angels spoke, and then spread the word about what they had seen.

Luke's Gospel then tells us how Mary and Joseph, as devout Jews, fulfilled the Jewish laws, first by having Jesus circumcised on the eighth day. Then, on the 40th day, they went to the Temple in Jerusalem where Mary was purified in a *mikvah*, and Jesus, as the first-born son, was consecrated to the Lord.

There is no requirement that these things be done in the Temple, but this story gives Luke the opportunity to report the prophecies of Simeon and Anna regarding the child.

Luke then has the Holy Family return to Nazareth. But not Matthew, as we'll see next week. †

Cornucopia/Cynthia Dewes

## Christmas, anyone? Let's truly enjoy this season of generous love

The local U.S. post office recently sent out a brochure with pictures of the Christmas stamps available this year. They were celebrations of the



feasts of Hanukkah, Kwanza and, as far as I could tell, a gingerbread house. Although religious Christmas stamps are available for those who ask, no advertised Christmas stamp had any connection

to Christmas. Except that they called them holiday stamps.

Get that? "Holiday," as in "holy day"? This struck me as a sign of the times when up is down and no sense is common. Does anyone but me think it's odd that this season of celebration, established to honor the birth of Christ, a holy day, does not appear?

At least some of the qualities that make Christ's birth such an important event are not missing in the general holiday. Things like generosity, peace among peoples and nations, demonstrating love for others. But what is in fact a powerful story of God's loving gift of human salvation has been watered down into a touch-feely, sentimental occasion. At least it doesn't advocate bad things.

Except for commercialism, of

course. Those whose main goal in life is gaining money have jumped on the generosity/love/guilt angle big time. To the horror of many, Christmas shopping ads appeared even before Halloween. There was even a TV commercial showing someone opening the door for trick-or-treaters, only to find Christmas carolers singing outside on the front step.

Thanksgiving is no longer sacred, either. Apparently Black Friday, the huge Christmas shopping day after Thanksgiving, was not enough for the money grubbers. This year, stores opened on Thanksgiving Day, usurping the traditional Norman Rockwell version featuring families visiting, eating together and giving thanks. Instead, they were encouraged to stand in long lines so they could buy gigantic TVs and other valuable items for bargain prices.

But enough of this crabbing. It's just a fact that we live in a society whose values seem to have turned upside down over time. It's also a fact that we can't personally do a whole lot to change this. So, as much as we'd love to rail against the evils of money and selfishness and so on, we'd do better to deal with them instead.

The Catholic Church, flawed as some of its members may be, is a bulwark of guidance in this effort.

For that reason, it is often criticized as being old-fashioned, out of touch with modern times, or restrictive of people's rights. Nevertheless, the Church stick up for the truth.

The Church supports pro-life from conception to natural death, social justice and respect for the rights of others. It offers sacraments to help us persevere, chiefly the eucharistic bread of life. Others encourage life-giving love in marriage between a man and a woman, and present the opportunity to repent of the mistakes we all make.

So we who believe that Christmas is one of the greatest celebrations of inherent truth can continue to celebrate with joy. We can put up with the schmaltz, the Christmas mice, the distasteful songs and movies, while at the same time teaching our kids and grandkids what Christmas is really all about.

God has given us a priceless gift in Christmas, the chance to erase our human sins and see God as he is in all his glory. That's when all the questions will be answered.

And maybe that's when we'll finally know the reason behind a red-nosed reindeer, or why the Grinch, whatever that is, stole Christmas.

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

The Human Side/Fr. Eugene Hemrick

## Enjoying Christmas to its fullest this year without distractions

After experiencing Christmas for so many years, it's easy for it to become "just another" Christmas.



It makes me think of a quote by A.J. Conyers in his book, *The Listening Heart: Vocation and the Crisis of Modern Culture*.

"To be modern is to exist increasingly in a state of distraction. Our

attention is drawn away from those things that have been placed in our care, away from the center of our apparent concern to something abstractly related to that concern, and thus away from God himself, who is the center of all things."

What exactly is Conyers' point?

He tells the story of his wife's father, a skilled cabinet maker, taking him to his shop to see a desk he completed. Its

unvarnished wood is beautiful white oak and its drawers are made to perfection: "no steel tracks or ball bearings; no gimmicks; they fit perfectly in place."

In contrast to this proud cabinet maker is a furniture factory not far from his father-in-law's shop. Its main object, however, is bottom-line profit. Unlike his father-in-law, whose eyes are focused on perfection and beauty, it is focused on making money, which in turn distracts it from the time needed to produce perfection.

It's no exaggeration to say Christmas is filled with distractions that encourage us to focus on everything, but what it truly means. Sales abound, the latest and best products are touted, and there is the devilish marketing ploy, "Your loved ones deserve the best!"

Christmas is anything but this. It is a time to celebrate God loving us so dearly that God came to live with us. It is a special opportunity to show our

gratefulness and let joy fill our hearts.

In the book, *Advent and Christmas Wisdom From St. Augustine*, author Agnes Cunningham has a meditation for each day of Advent leading up to Christmas.

On the first day, she quotes St. Augustine, who invites us to reflect on our body and how God endowed it with senses, coordinated its limbs and gave it a beautiful form.

At the end of the meditation is an Advent action: "Take time today, in gratitude for the gift of life and the grace of life in Christ, to pray for your parents and for the priest who baptized you."

These thoughts are what Christmas is about, a time in which we don't allow anything to distract us from its true meaning.

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

Twenty Something/

Christina Capecchi

## Waiting for a baby: On Advent and adoption

For years, folks told Mike and Maria Slavik that their blue colonial-style house looked like a Christmas card. Maria would be out mowing the lawn in the middle of July, and someone would stop to say he loved the way it was decorated for the holidays. So they decided to make it into a card, editing a picture to resemble a painting, blurring the lights into longer strokes,



darkening the red poinsettias in the window boxes and the red bows on the wreaths.

Their romance was kindled on Wednesday nights at St. Elizabeth Ann Seton Church in Hastings, Minn., a river town on the southern outskirts of the Twin Cities, where Maria led youth group gatherings and Mike attended choir practice. They'd linger until it was time to lock up the church, and then they'd take their romance to Tamales Mexican restaurant down the road, nursing margaritas, munching on chips and continuing the conversation. There were never enough hours.

Mike was drawn to Maria's deep faith, compassionate nature and beautiful brown eyes. Maria admired Mike's willingness to help anyone in need, manifest in his bright smile and the friendly tilt of his eyebrows. They married four years ago, and settled into an 85-year-old house with hardwood floors, cast-iron radiators and built-ins, plus a fenced-in backyard where Maria planted two vegetable gardens.

Decorating for Christmas became one of their favorite things to do together. They begin the weekend after Thanksgiving. The first ornaments they hang on the tree are their matching "Baby's First Christmas" satin balls, a kitten and a teddy on clear plastic framing the year 1978. The rest of the ornaments, along with the wrapped gifts below, are all silver and gold, like icicles dipped in honey.

But there is something missing from the happy scene: a baby of their own. Over the past three years, Maria has miscarried four times. She is one of 6.7 million American women—nearly 11 percent—who struggle to either conceive or carry a baby to term.

The decision she and Mike made to pursue adoption through Catholic Charities of St. Paul and Minneapolis gave her a new sense of purpose. "One of the things that was so difficult for me, spiritually, with the pregnancy loss was this feeling of losing hope," she told me. "Our Catholic faith is such a hope-based faith—it's an Easter faith. The dark Friday eventually turns into Easter morning. When we moved into adoption, it was like, 'There's going to be some sun again.'"

Maria poured herself into creating a profile for prospective birth parents, curling up with her laptop in the three-season porch every evening for two weeks. She wrote about what kind of parents she and Mike intend to be and sprinkled in photos. With some editing from Mike, she went through several drafts. "The whole thing felt like a prayer," she said.

Their profile is part of a personal website they built, [MikeAndMariaAdopt.com](http://MikeAndMariaAdopt.com), and it went live on Catholic Charities' website two weeks before Thanksgiving. It is one of 10 in a book that birth parents who visit the agency can review.

In this open-adoption era, some adoptive couples launch ambitious marketing campaigns, securing newspaper ads, Craigslist notices, even billboards to reach women considering giving up their babies. But Mike and Maria trust that their simpler approach will speak to the right woman. Ultimately, it's difficult to convey the three things that remain from their protracted quest to become parents: faith, hope and love.

For now, Mike and Maria are embracing Advent, a season of anticipation, of waiting and praying for a baby that changes everything. Each Sunday they light their Advent wreath, trusting that light will one day conquer the darkness.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at [www.ReadChristina.com](http://www.ReadChristina.com).) †

Third Sunday of Advent/Msgr. Owen F. Campion

# Sunday Readings

Sunday, December 15, 2013

- Isaiah 35:1-6a, 10
- James 5:7-10
- Matthew 11:2-11

The Book of Isaiah is the source of this weekend's first reading.



Isaiah was between a rock and a hard place, so to speak. He realized that unwise alliances and behavior that forgot God put the Hebrews' kingdom of Judah at great risk. The prophet was convinced that if the nation did not return to God in

genuine obedience and piety, then the whirlwind eventually would sweep away life, as he and his contemporaries knew it.

He met dispute and outrage. It must have been frustrating, but despite the angry reaction to what he said on the part of many of his contemporaries, Isaiah unflinchingly called the people back to God.

It was not as if God would bring a terrible punishment upon the kingdom. Rather, the people would create a nightmare for themselves by their impiety.

The Epistle of St. James supplies the second reading. This epistle rarely appears in the liturgy. The identity of the author is unclear, and it leads to another question. The New Testament mentions four men with this name. Which, if any, wrote this epistle? Some insist that James, the foster brother of the Lord, was the author. (Here is the other question. Did Mary have other children? Ancient Christian writers surmised that James in this reference was a son from a previous marriage of Joseph, the eventual spouse of Mary. They reasoned that this must have been the case, as they believed, with the Church today, that Mary had only one child, namely Jesus.)

Regardless, this reading solidly establishes the author's faith that Jesus will be victorious. No power can exceed the power of the Lord. After all, the Lord is the Son of God.

However, while final victory undoubtedly will come, it will not

necessarily come at a time that humans predict, and certainly it will not come at their bidding. But it will come.

So the writer of the epistle urges strong faith, but also forbearance.

The third reading, from St. Matthew's Gospel, centers on John the Baptist, whose denunciations of sin in high places led to his arrest. (In time, they would lead to his death.)

Despising the Roman occupation of the land, pious Jews at this time yearned for a Messiah who would rid the Holy Land of the pagan intruders.

John gave another description of the Redeemer. He saw the Savior not as a warrior, commanding armies to slaughter the enemies of the One God of Israel, but the compassionate, truly holy leader and guide of the pious.

Jesus met this description, healing the sick, giving hope and restoring life, lovingly coming to Earth as God.

In the last verses, Jesus affirms that John is a prophet. In fact, John insists, Jesus is the greatest prophet.

## Reflection

Advent is approaching its close. Since Christmas is near, the Church looks ahead to the wonder of the Lord's birth. It is "Gaudete Sunday," using a title taken from the first word of the Introit in Latin, "Gaudete!" ("Rejoice!").

Priests may wear rose vestments this weekend, using them instead of violet, as if the rays of dawn already are brightening the somberness of Advent.

The readings make several points. Isaiah warned us, as he warned his contemporaries, that by sin we bring heartache on ourselves. God never brings death. He brings life, just as Jesus brought life.

Advent penance and prayer hopefully lead us to imitate Christ. The liturgy presumes that we are using Advent to our advantage. If we are, and if we center our lives on Christ, then our love for God and for others will brighten the darkness and terror of our times. It is that simple. This imitation of the Lord brings life.

So, it is up to us, and, as James counsels, it will take time. †

## Daily Readings

### Monday, December 16

Numbers 24:2-7, 15-17a  
Psalm 25:4-9  
Matthew 21:23-27

### Tuesday, December 17

Genesis 49:2, 8-10  
Psalm 72:1-4, 7-8, 17  
Matthew 1:1-17

### Wednesday, December 18

Jeremiah 23:5-8  
Psalm 72:1-2, 12-13, 18-19  
Matthew 1:18-25

### Thursday, December 19

Judges 13:2-7, 24-25a  
Psalm 71:3-6, 16-17  
Luke 1:5-25

### Friday, December 20

Isaiah 7:10-14  
Psalm 24:1-6  
Luke 1:26-38

### Saturday, December 21

St. Peter Canisius, priest and doctor of the Church  
Song of Songs 2:8-14  
or Zephaniah 3:14-18a  
Psalm 33:2-3, 11-12, 20-21  
Luke 1:39-45

### Sunday, December 22

Fourth Sunday of Advent  
Isaiah 7:10-14  
Psalm 24:1-6  
Romans 1:1-7  
Matthew 1:18-24

## Question Corner/Fr. Kenneth Doyle

# The Church does not require the dead to be buried in any particular direction

Q I was brought up to believe that a Catholic must be buried facing



the east. Is that no longer true, and was it a part of the same law which said that the altar in a Catholic church must face the east? (Bridgeton, N.J.)

A There is no requirement in Church law regarding the position of burial. The only thing that comes close is a reference in the *Roman Ritual* of 1950 (no longer in effect) that stated that at the funeral Mass the coffin was to be placed so that the feet of the deceased should point toward the main altar.

Presuming the church had been constructed so that a priest celebrating Mass would face the east, the deceased at the funeral would face in that same direction.

Although there was no canonical requirement, it was in fact customary for people to be buried facing the east, reflecting the traditional Christian belief that, at the end time, Jesus would return from the east. An even earlier pagan tradition had the deceased buried facing the east because it was where the sun rose.

There is no fixed rule, and I know of some cemeteries where a large plot might have a cross in the middle with family members buried in a circular fashion, their heads nearest the cross.

Correctly, you suggest that the same values guided the traditional placing of a church's main altar, so that the priest celebrating Mass could face the east. This evoked the Christian expectation as to Christ's return. (See Mt 24:27: "For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be.")

It also reflected the Jewish tradition, where the synagogue's congregation at worship looks together toward Jerusalem.

Most churches today celebrate Mass with the priest facing the people, across the altar. This highlights the communal dimension of the Eucharist as a meal of believers, while Mass offered with both the priest and congregation facing east, or at least in the same direction, emphasizes the sacrificial nature

of the Eucharist.

Q What does the Church teach regarding sex in marriage during later adult years? My wife insists that since we are no longer capable of having children (Abraham and Sarah we are not), sex is something that should no longer be an important part of our marriage.

But I believe that intimacy is important at any age for a couple to keep a strong and healthy marriage intact. Obviously, much depends on the agreement of both spouses, but could you enlighten me on the Church's view? (Davenport, Iowa)

A The *Catechism of the Catholic Church* speaks of the "twofold end of marriage: the good of the spouses themselves and the transmission of life" (#2363). When the procreative aspect is no longer possible (you're right: Abraham at 100 and Sarah at 90 would have to be considered as outliers), the unitive aspect remains.

Sexual intimacy can be an important part of that loving union, even into old age. The Church recognizes this, endorses it and encourages it. True, the nature of that intimacy and its frequency depend on the agreement of the couple; often, a frank sharing of feelings with a physician or counselor (especially one who shares your moral outlook) can help in this regard.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St., Albany, N.Y. 12208.) †

## My Journey to God

# A Rose in December

(Dedicated to Our Lady of Guadalupe)

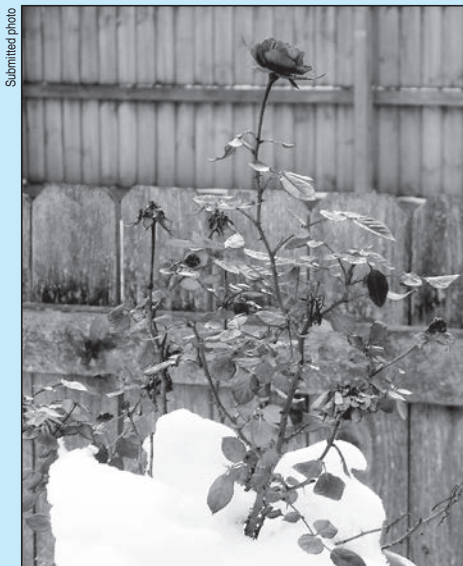
By Linda Abner

A rose in December  
Bespeaks of mighty things,  
Unknown things,  
Impossible things  
That yet may be possible.

A rose in December  
Unlikely, out of place  
Yet there it is:  
Tall, strong, beautiful for all to see.

I once heard a story  
Of roses in December.  
A peasant, a vision, impossible things.  
A sweet story, I thought; inspiring—  
But that is all: A story.

Yet now in my own backyard  
A rose in December.  
Unbidden, mysterious,  
A gift, reminding me that all  
Is not as it may seem.



Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She was inspired to write this poem by the blossoming of a rose at her home in a previous December. It was an event which recalled for her the miraculous roses that Our Lady of Guadalupe invited St. Juan Diego to pick and give to his bishop as a confirmation that she truly appeared to him. This rose in this photo is the one that bloomed at Abner's home.

# 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.

**ADAMS, Irene B.**, 79, St. Vincent de Paul, Shelby County, Nov. 23. Mother of Marla Comstock, Tanna McDonald, Ann, David, Gerry and Jason Adams. Sister of Ruth Poland, Diana Robertson, Judy Shafer, Pauline Smith, Ralph and Raymond Weintraut. Grandmother of 11. Step-grandmother of six. Great-grandmother of nine.

**BILLMAN, Eugene J.**, 84, St. Louis, Batesville, Dec. 2. Husband of Ruth (Weisenbach) Billman. Father of Lynn Howe, Kay Lohmeier, Brent, Dale and Luke Billman. Grandfather of eight.

**BURKETT, Theresa**, 79, St. Mary, Mitchell, Oct. 28. Mother of Linda Neves, Michele Shampine, Kathleen Valancius, Patricia and Michael Burkett. Grandmother of eight. Great-grandmother of two.

**BURKHART, George**, 69, St. Mary, Greensburg, Nov. 25. Brother of Anna Buening, Lucy Meyer, Mary Summers, Dottie and Norman Burkhardt. Uncle of several.

**COLLINS, Ira H.**, 90, St. Mary, Navilleton, Nov. 26. Husband of Mary (Cook) Collins. Father of Madonna Gammel, Michelle Spooner, Connie, Ira and Ted Collins. Brother of Betty Jo Keadle. Grandfather of 15. Great-grandfather of 17.

**CORRAO, Jane L.**, 85, Holy Family, New Albany, Nov. 24. Sister of Bettye Corrao. Aunt of several.

**CRONE, Ralph J.**, 83, Holy Family, New Albany, Nov. 21. Brother of Margaret Carnes, Winnie and Eugene Crone.

**DOUGLAS, Robert Gene, Sr.**, 80, St. Anthony of Padua, Clarksville, Nov. 18. Husband of Amy Douglas. Father of Michael and Robert Douglas Jr. Brother of Ed Douglas.

**DWENGER, Harold B.**, 104, St. Roch, Indianapolis, Nov. 29. Father of Jean Bohn, Martha Curd, Linda Kestler and Joseph Dwenger. Grandfather of 16. Great-grandfather of 28. Great-great-grandfather of two.

**EHRINGER, Carolyn Rose**, 73, St. Joseph, Clark County, Nov. 29. Sister of Mary Lou Baumann and Paul Ehringer. Aunt of several.

**GRISBY, Mayme Elizabeth**, 79, Holy Trinity, Indianapolis, Nov. 17. Mother of Christine Hunt, J. T. Jackson, Steven Taylor, George, Steven and William Grisby. Sister of Edna Fischer, Betty Grandprix, Ella Thompson, Mildred Upshaw, Henry, James and Norman Fischer. Grandmother of 16. Great-grandmother of 18.

**HYDE, Minnie**, 96, Sacred Heart, Clinton, Nov. 27. Mother of Joe Hyde. Grandmother of three. Great-grandmother of four. Great-great-grandmother of three.

**JACKSON, Mary**, 83, St. Mary, Richmond, Nov. 23. Aunt of several.

**JOHNSON, Reta (Anderson)**, 86, St. Andrew, Richmond, Nov. 23. Mother of Anita Loudy, Jene and Henry Anderson. Grandmother of seven. Great-grandmother of several.

**McDONALD, Sandy (McNally)**, St. Gabriel, Connerville, Nov. 24. Mother of Ellen Rose, Allen and Bill McDonald. Sister of Mary Porter and Linda Pritchard. Grandmother of several.

**MORIARTY, Patrick Francis**, 88, St. Mark the Evangelist, Indianapolis, Nov. 30. Father of Kelly Rolfsen, Dennis, Patrick and Tim Moriarty. Stepfather of Laura Morris, Nancy Pflanzler, Georgianne Smith and Steve Rolfsen. Grandfather of 17. Great-grandfather of several.

**PEDUTO, Angelo J.**, 51, St. Simon the Apostle, Indianapolis, Nov. 17. Husband of Deirdre Peduto. Father of Adrian and Gia Peduto. Son of Louis and Mary Peduto. Brother of Michelle Berry, Gina Coombs and Michael Peduto.

**RIEHLE, Rita**, 87, St. Michael, Brookville, Nov. 28. Wife of Elmer Riehle. Mother of Renee Metcalf, Brent and Dane Riehle. Sister of Donna Back, Dottie Boyle, Norma Knecht, Ruth Kirschner and Ray Amrhein. Grandmother of nine. Great-grandmother of 11.

**ROGERS, Brandon Daniel**, 29, St. Jude, Indianapolis, Nov. 23. Father of Isiah Hastings-Rogers and Gavin Rogers. Son of Daniel and Mary Jo Rogers. Brother of Sheli Majerczyk, Heidi Weiler, Danielle and Danton Rogers. Grandson of Julius Kohl.

**SHIELDS, Kenneth F.**, 89, St. Barnabas, Indianapolis, Nov. 30. Father of Diane Gardner and Jim Shields. Grandfather of four. Great-grandfather of one.

**STILLWELL, Chelsea Gail**, 22, St. Jude, Indianapolis, Nov. 27. Daughter of Bryan and Gina Stillwell. Sister of Sydney Stillwell. Granddaughter of Rose Dearing, Roy and Brenda Rich and Norman and Judy Stillwell.

**SYKES, Kathryn**, 95, Holy Family, Richmond, Nov. 25. Mother of Pat Fessler. Grandmother of five. Great-grandmother of 14.

**WATHEN, Martha Catherine**, 96, St. Paul, Tell City, Nov. 25. Mother of Barbara Alvey, Mary Blunk, Martha Scheible, David and Greg Wathen. Grandmother of nine. Great-grandmother of 11.

**WOOD, Carl E.**, 87, St. Barnabas, Indianapolis, Nov. 28. Husband of Edwina (Eddleman) Wood. Father of Paulette Brown, Linda Franklin and Ron Wood. Brother of Imogene Murphy, James, Michael and Richard Wood. Grandfather of six. Great-grandfather of two. †

## St. Peter's at sunset



The cupola of St. Peter's Basilica is pictured as the sun sets at the Vatican on Nov. 13.

### Providence Sister Eleanor Pierce taught in Catholic schools for 49 years

Providence Sister Eleanor Pierce, formerly Sister Reparata Marie, died on Nov. 23 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Dec. 3 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Eleanor Pierce was born on Aug. 29, 1923, in Chelsea, Mass.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 20, 1942, and professed final vows on Aug. 15, 1950.

Sister Eleanor earned a bachelor's degree in education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education administration at the Rivier College in Nashua, N.H..

During 71 years as a member of the Sisters

of Providence of Saint Mary-of-the-Woods, Sister Eleanor ministered in Catholic education for 49 years in schools in Illinois, Indiana, Maryland, Massachusetts, Oklahoma and Washington, D.C.

In the archdiocese, she ministered at the former St. Mary School in Richmond from 1947-50 and at St. Patrick School in Terre Haute from 1961-63.

Sister Eleanor retired from education in 1994. She then ministered for 15 years at St. Rose of Lima Parish in Chelsea, Mass., the parish in which she grew up. She returned to the motherhouse in 2009, where she dedicated herself entirely to prayer.

She is survived by a sister, Patricia Pierce of Chelsea, Mass..

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

### Providence Sister Mary Margaret Quinn ministered at Holy Angels Parish for 34 years

Providence Sister Mary Margaret Quinn, formerly Sister Charles Agnes, died on Nov. 29 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on Dec. 7 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Margaret Quinn was born on May 27, 1935, in Indianapolis and grew up as a member of Holy Cross Parish in Indianapolis.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 6, 1953, and professed final vows on Aug. 15, 1960.

Sister Mary Margaret earned a bachelor's degree in music at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in music at Butler University in Indianapolis.

During 60 years as a member of the Sisters of Providence of Saint Mary-of-the-Woods, Sister Mary Margaret ministered in Catholic education for

17 years in schools in Illinois, Indiana and Texas.

In the archdiocese, she ministered at the former St. Joseph School in Indianapolis and at St. Malachy School in Brownsburg from 1967-69, at the former St. Andrew School in Indianapolis from 1969-71 and at Holy Angels School and St. Thomas Aquinas School from 1971-72.

Beginning in 1972, Sister Mary Margaret ministered as a pastoral associate at Holy Angels Parish in Indianapolis—a ministry she continued until 2006. In 2007, she returned to the motherhouse where she volunteered at Woods Day Care/Preschool. In 2012, she dedicated herself entirely to prayer.

She is survived by a brother, Michael J. Quinn of Fishers, Ind.

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

### "Furnace, Heat Pump or Air Conditioner"

130th Anniversary Sale

## FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 12/28/13 M-F 8-4 THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

130th Anniversary Sale

## 1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 12/28/13 M-F 8-4 THIELE 639-1111

130th Anniversary Sale

## FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner. Call for details.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 12/28/13 M-F 8-4 THIELE 639-1111

130th Anniversary Sale

## FREE FURNACE OR HEAT PUMP TUNE-UP \$59.95

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 12/28/13 M-F 8-4 THIELE 639-1111

RELAX. IT'S RHEEM.®

THIELE

Heating & Air Conditioning

SINCE 1883

## Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)

## Report sexual misconduct now

*If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:*

Carla Hill, Archdiocese of Indianapolis,  
P.O. Box 1410, Indianapolis, Indiana 46206-1410  
317-236-1548 or 800-382-9836, ext. 1548  
[chill@archindy.org](mailto:chill@archindy.org)

# 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. 18, 7 p.m. for St. Maurice, Decatur County; and St. John the Evangelist, Enochsburg, at St. John the Evangelist, Enochsburg
- Dec. 19, 6:30 p.m. at St. Teresa Benedicta of the Cross, Bright

## Bloomington Deanery

- Dec. 17, 7 p.m. at St. Agnes, Nashville
- Dec. 18, 6:30 p.m. at St. Jude the Apostle, Spencer
- Dec. 19, 6:30 p.m. at St. John the Apostle, Bloomington

## Connersville Deanery

- Dec. 17, 6 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- Dec. 18, 7 p.m. for St. Rose of Lima, Knightstown and St. Anne, New Castle at St. Anne, New Castle

## Indianapolis East Deanery

- Dec. 16, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Bernadette
- Dec. 17, 7 p.m. at St. Mary
- SS Peter and Paul Cathedral: Confessions will be heard in the Blessed Sacrament Chapel from 4:30-5 p.m. each Saturday during Advent. On the Sunday mornings of Advent, confessions will be heard from 10-10:30 a.m. Confessions are also heard from noon to 1 p.m. each Friday.

## Indianapolis North Deanery

- Dec. 15, 2 p.m. deanery service at St. Lawrence
- Dec. 16, 7 p.m. deanery service at St. Lawrence

- Dec. 17, 7 p.m. deanery service at St. Lawrence

## Indianapolis South Deanery

- Dec. 15, 2 p.m. at Good Shepherd
- Dec. 16, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 17, 7 p.m. at St. Mark the Evangelist
- Dec. 18, 6 p.m. at St. Barnabas
- Dec. 23, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

- Dec. 14, 9-11 a.m. for St. Anthony and Holy Trinity at St. Anthony
- Dec. 16, 7 p.m. at St. Gabriel the Archangel
- Dec. 16, 7 p.m. at St. Thomas More, Mooresville
- Dec. 17, 7 p.m. at St. Monica

## New Albany Deanery

- Dec. 15, 3 p.m. at Holy Family, New Albany
- Dec. 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 18, 7 p.m. at St. Michael, Charlestown
- Dec. 19, 6:30 p.m. for St. Paul, Sellersburg and St. Joseph, Clark County at St. Paul, Sellersburg
- Dec. 22, 4 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

- Dec. 15, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at Holy Trinity, Edinburgh
- Dec. 15, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem at St. Patrick, Salem
- Dec. 19, 7 p.m. at St. Bartholomew, Columbus
- Dec. 23, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County

## Tell City Deanery

- Dec. 18, 6:30 p.m. at St. Meinrad, St. Meinrad †



Pope Francis hears the confession of a young woman during World Youth Day in Rio de Janeiro on July 26. Portable confessionals were set out in several public places for pilgrims attending World Youth Day. Five young people had the opportunity to take part in the sacrament of reconciliation with Pope Francis.

## Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special web page at [www.archindy.org/advent](http://www.archindy.org/advent).

The page contains various Advent resources, including links to the daily readings, past reflections from Archbishop Emeritus Daniel M. Buechlein, penance service schedules, images of past *Criterion* Christmas issue covers and links of interest to other Advent websites. †

# A life built on Christ is guarantee against hypocrisy, pope says

VATICAN CITY (CNS)—People can say things that sound Christian and call themselves Christian as they tell others what to do, but if they don't pray often and live the Gospel, they harm others and the Church, Pope Francis said.

Concelebrating his morning Mass on Dec. 5 with the eight members of the Council of Cardinals advising him on the reform of the Roman Curia and Church governance, Pope Francis prayed that God would give all Christians "the grace of humility" to build their lives on the rock that is Christ.

According to Vatican Radio, the pope's homily focused on the Gospel story of Jesus scolding the Pharisees who knew all of the commandments, but did not live them.

Modern-day Pharisees know the right words, he said,

but by not putting them into practice, "they do harm; they trick us and make us believe that we have a beautiful home, but it is without a foundation" because it is not built on rock.

"The rock is Jesus Christ. The rock is the Lord," he said. "A word is strong, it gives life, it carries on, it withstands attacks if the word has its roots in Jesus Christ."

Christian preaching and admonitions, he said, "trick and do harm" if they are not built on Christ and rooted in a life lived for him.

Paraphrasing G.K. Chesterton, Pope Francis said, "A heresy is a truth, a word, gone mad. When Christian words are without Christ, they begin to journey toward madness."

The madness of the hypocrite leads to haughtiness, he said. "A Christian word without Christ moves you toward vanity, self-confidence, pride and power for power's sake.

"The Lord will bring those people down," Pope Francis said. "That's a constant in the history of salvation. Hannah, the mother of Samuel, said it and Mary said it in the Magnificat: The Lord takes down the vain, the pride of those who think they are the rock."

Pope Francis told those at the Mass that it is important for Christians to make an examination of conscience about their words and attitudes when speaking about Christ and the faith, and whether what they say is reflected in the way they live their lives.

When words and lives don't match, he said, "this creates divisions between us, divisions in the Church." †

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

### For Sale

**Double Crypt in Calvary Cemetery, Indianapolis South side.** Beautiful location in Patio 1, Tier B, Number 132. Priced to sell at \$6,000. Compare at \$8,000 to \$9,000. Please call 225-278-9076 for further details.

### Health Insurance

**Are you in need of Health Insurance**  
We specialize in Group and Individual Health Plans

**Health Insurance Professionals**

**We represent the top Insurance companies in Indiana.**

**We can "Shop" the market for you.**

**Over 30 years experience, backed by quality service, second to none.**

**Proudly serving the "entire"**

**Archdioceses of Indianapolis**

**Dan Shea, RHU**

**sheadj@aol.com**

**Agent/Owner**

**317-787-4638**

**877-625-7633**

### Vacation Rental

**BRADENTON FL 2br/2ba CONDO**—Across from Catholic Church, top floor, secure elevator high rise, nicely furnished, heated pool, rec room. Close to shopping, restaurants, 20 minutes to beach. Seasonal rental, January onward. Call Bloomington owner at (812)-332-1322. [lbellamysp@netzero.net](mailto:lbellamysp@netzero.net)

**BEACHFRONT CONDO**, Maderia Beach, FL., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

### Home Improvement

**KELLY'S GUTTER SERVICE**  
Gutter Cleaning Only  
Free Estimates  
**317-862-9377**

**D & S ROOFING**  
24-hour service!  
Rubber, torch downs, hot tar roofs, reroof and tearoffs.  
• Any large or small repairs  
• Wind or hail damage repairs  
Call Dale for free estimates!  
**317-357-4341**  
Licensed • Bonded • Insured  
33 years experience • References available

**Brother's Construction**  
Chimney's cleaned & inspected \$99.00

- Furnace Specialist
- Complete Chimney & Furnace Work
- Brick & Concrete Specialist
- Home Electrical Work
- Fencing & Carpentry Work

St. Lawrence Parishioner  
Serving the Eastside since 1976  
5066 E. Michigan Street  
317 501-4830

### Health Care

**Huser HomeCare**  
Trusted and Compassionate Care

- Elder or special needs care
- Personal care assistance
- Companion care
- Homemaker services
- Respite care
- Transportation & errands

Call for free in-home consultation.  
Kathy and Terry Huser  
(317) 255-5700 or 332-8261  
[www.HuserHomeCare.com](http://www.HuserHomeCare.com)

### Mortgage

**HARTLAND MORTGAGE CENTERS, INC. 800-923-4783**

If your current rate is **OVER 3.75%**, you need to refinance **NOW!!!**  
Even if your current balance is greater than the value of your home you may be able to refinance but call now, these programs expire soon.

*Purchase, Refinance, Conventional, FHA, VA, HARP Loans*

**15 YEAR FIXED 3.25%, APR 3.55 %\***

**30 YEAR FIXED 3.75%, APR 3.92 %\***

Please call Mark Sullivan at 800-923-4783 or 317-789-9460.

[msullivan@hmcdirect.com](mailto:msullivan@hmcdirect.com) I have 19 years in the mortgage industry.

NMLS # 177188, IN DFI # 13464, COMPANY NMLS #2526

\*Above APR's based on a 150k loan amount, 95% max LTV, 740+ credit score, and APR costs of \$2995. Rates are subject to change. Hartland Mortgage Centers 5162 E. Stop 11 Rd. Ste. 4, Indianapolis, IN 46237

### Employment



**SECONDARY SCHOOL PRINCIPAL**  
**Newport Central Catholic High School**  
[www.ncchs.com](http://www.ncchs.com)

Newport Central Catholic High School ([www.ncchs.com](http://www.ncchs.com)), a diocesan high school of the Roman Catholic Diocese of Covington, KY, is actively seeking a principal for the 2014 - 2015 school year. The successful candidate should be a spiritually motivated practicing Roman Catholic with excellent communication skills, a strategic academic vision, knowledge of current educational methods, and proven leadership and managerial skills. The principal has primary responsibility for the overall operation of the school and must be committed to the mission and philosophy of the Diocese of Covington and NCCHS.

With the motto "To succeed you must believe...We Believe" NCCHS provides its 372 co-educational students (grades 9-12) with a diverse, comprehensive secondary school education, including general, college-prep, honors, and AP-level course offerings. In addition, among many things NCCHS offers: an academic enhancement program to assist students with additional instructional support, a wide-ranging fine arts program, and an extensive interscholastic athletic program. In 2009 NCCHS completed a 7.5 million dollar renovation/addition to its school building that included additional classrooms, chapel and black box theatre.

Candidates for principal must be practicing Roman Catholics in good standing with a passion for being the spiritual leader of a co-educational high school. The candidates should show evidence of accomplishment or willingness to become skilled in the following activities: board relations; community and external relations; curriculum development; faculty/staff development; fiscal management; fundraising (or fundraising potential); parent and alumni relations; plant management; recruitment and professional development; student activities management; student recruitment and teacher/staff evaluation. An advanced degree is highly preferred.

Applications will be accepted through February 7, 2014. Interested individuals should email, fax, or mail: a cover letter, a comprehensive resumé or C-V, a recently prepared Baptismal Certificate, transcripts of academic preparation, and a list of at least five references to **Stephen Kopluy, SPHR, 1125 Madison Avenue, Covington, KY 41011-3115, FAX 859/392-1589, or [skopluy@covdio.org](mailto:skopluy@covdio.org)**. EOE.

# Pope calls for action against scandal of hunger in a world of plenty

VATICAN CITY (CNS)—People must stand united against the scandal of hunger while avoiding food waste and irresponsible use of the world's resources, Pope Francis said.

People should "stop thinking that our daily actions do not have an impact on the lives of those who suffer from hunger firsthand," he said in a video message on Dec. 9, launching a global campaign of prayer and action against hunger.

Organized by Caritas Internationalis, the Vatican-based federation of Catholic charity organizations, a global "wave of prayer" began at noon on Dec. 10 on the South Pacific island of Samoa and headed west across the world's time zones.

Pope Francis offered his blessing and support for the "One Human Family, Food For All" campaign in a video message released on the eve of the global launch.

With about 1 billion people still suffering from hunger today, "we cannot look the other way and pretend this does

not exist," he said in the message.

There is enough food in the world to feed everyone, he said, but only "if there is the will" to respect the "God-given rights of everyone to have access to adequate food."

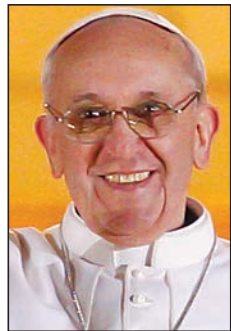
By sharing in Christian charity with those "who face numerous obstacles," the pope said, "we promote an authentic cooperation with the poor so that, through the fruits of their and our work, they can live a dignified life."

Pope Francis invited all people to act "as one single human family, to give a voice to all of those who suffer silently from hunger, so that this voice becomes a roar which can shake the world."

The Caritas campaign is also a way to invite people to pay attention to their own food choices, "which often lead to waste and a poor use of the resources available to us," the pope said.

Caritas Internationalis invited its 164 member organizations and local churches to pray for an end to hunger and malnutrition, by acting on a local, national or global level against food waste and in favor of food access and security worldwide.

Caritas urged Catholics to take a few moments at noon on Dec. 10 to join the world in praying against hunger, and to



Pope Francis



A girl in Mexico eats a meal provided by the Helping Hands Association and Caritas, the Catholic relief and development organization. Caritas Internationalis launched its campaign against hunger on Dec. 10 with worldwide prayer. Nearly 1 billion people—about one in every eight—experienced chronic hunger or undernourishment during 2010-2012, according to Caritas.

engage in long-term action through raising awareness, advocacy, charitable work or other efforts supporting food security.

The right to food is part of the Universal Declaration of Human Rights and the "Food For All" launch-date of Dec. 10 marks the U.N.'s Human Rights Day.

The Caritas campaign is calling on the United Nations to hold a session on the right to food at its 2015 General Assembly and is asking governments to guarantee the right to food in national legislation.

People can contact their local Caritas organization for more information or the campaign's main site at [food.caritas.org](http://food.caritas.org).

# USCCB president says ACLU lawsuit over directives is 'baseless, misguided'

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) on Dec. 6 called a lawsuit filed against the USCCB over its directives for Catholic health care "baseless" and "misguided."



Archbishop Joseph E. Kurtz

The American Civil Liberties Union (ACLU) and the ACLU of Michigan filed the suit in U.S. District Court on Nov. 29.

The ACLU and the plaintiff, Tamesha Means, claim she received negligent care at a Michigan Catholic hospital when her pregnancy was in crisis at 18 weeks, leading her to suffer emotional and painful trauma that resulted in a premature birth, the suit says, and the death of the baby shortly thereafter.

The ACLU suit blames the bishops' "Ethical and Religious Directives for Catholic Health Care" for the inadequate care it says Means received.

"It is important to note at the outset that the death of any unborn child is tragic, and we feel deeply for any mother who suffers such pain and loss," said Archbishop Joseph E. Kurtz of Louisville, Ky., USCCB president. He noted that the USCCB had not yet been served with the complaint, but decided to respond because

of media requests for comment about the suit.

"We cannot speak to the facts of the specific situation described in the complaint, which can be addressed only by those directly involved," he said.

He called it "baseless" for the ACLU to claim the directives encourage or require "substandard treatment of pregnant women" because they do "not approve the direct killing of their unborn children."

The USCCB directives are now in their fifth edition, approved by the U.S. bishops in 2009, and are available at [www.usccb.org](http://www.usccb.org). The 43-page document includes

72 directives.

They "urge respectful and compassionate care for both mothers and their children, both during and after pregnancy," Archbishop Kurtz said. They "restate the universal and consistent teaching of the Catholic Church on defending the life of the unborn child," he added, a teaching he noted that "also mirrors the Hippocratic oath that gave rise to the very idea of medicine as a profession, a calling with its own life-affirming moral code."

"A robust Catholic presence in health care helps build a society where medical providers show a fierce devotion to the life and health of each patient, including those most marginalized and in need," he said. "It witnesses against a utilitarian calculus about the relative value of different human lives. And it provides a haven for pregnant women and their unborn children regardless of their financial resources."

The suit, filed in U.S. District Court for the Eastern District of Michigan/Southern Division, names as a defendant Mercy Health Muskegon, as it is now called. When Means sought care, it was known as Mercy Health Partners, or MHP.

Others named as defendants are three former chairs of what the suit calls "Catholic Health Ministries, the religious sponsor of MHP."

Mercy Health spokeswoman Joan Kessler told Catholic News Service in a Dec. 3 e-mail that hospital officials were "still reviewing the situation, and at this time we have no comment."

Asked for comment on the case by CNS, the ACLU of Michigan provided a statement on Dec. 5, quoting Kary Moss, executive director: "The best interests of the patient must always come first and this fundamental ethic is central to the medical profession. In this case, a young woman in a crisis situation was put at risk because religious directives were allowed to interfere with her medical care. Patients should not be forced to suffer because of a hospital's religious affiliation."

All Catholic hospitals in the United States are required to adhere to the directives. They guide Catholic health care

facilities in addressing a wide range of ethical questions, such as abortion, euthanasia, care for the poor, medical research, treatment of rape victims and other issues.

According to the suit, the plaintiff was 18 weeks pregnant in December 2010 when her water broke and she had a friend rush her to the Catholic hospital, the only health facility close to her home. It says as a mother of three, Means, then 27, knew something was seriously wrong with her pregnancy.

Means says because the hospital had to adhere to the USCCB directives, it was prevented from telling her "the fetus she was carrying had virtually no chance of surviving," and informing her the safest option was to "terminate the pregnancy."

The lawsuit says that an ultrasound showed that Means was suffering from "oligohydramnios," a condition characterized by a deficiency of amniotic fluid surrounding the unborn child. The lawsuit said that in Means' case, it was caused by "the premature rupture of membranes."

The hospital "did not tell Ms. Means that it would not terminate her pregnancy, even if necessary for her health, because it was prohibited from doing so by the directives," the lawsuit says.

The suit says the hospital sent Means home and told her to make an appointment with her own doctor. She returned to Mercy Health the next day, was sent home again, only to return a third time, according to the suit. As "she waited to be sent home for the third time ... she began to deliver," the suit says. "The baby died shortly after birth."

"Ms. Means brings this negligence action against the defendants for their roles in promulgating the directives," the lawsuit says. "As a direct result of these religious directives, Ms. Means suffered severe unnecessary and foreseeable physical emotional pain and suffering."

In his statement, Archbishop Kurtz said the USCCB will continue to defend the principles of Catholic teaching, including as they are outlined in the ethical directives, "in season and out, and we will defend ourselves against this misguided lawsuit." †

# What was in the news on Dec. 13, 1963? The ecumenical motivation of the pope's upcoming Holy Land trip, and disappointment over the council

By Brandon A. Evans

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



Here are some of the items found in the Dec. 13, 1963, issue of *The Criterion*:

- **Ecumenical motive stressed in pope's Holy Land trip**

"ROME—Vatican Radio has described the 'ecumenical aspects' of Pope Paul VI's imminent pilgrimage to Jerusalem as having 'extraordinary importance.' The Vatican Radio commentary on the journey filled in a void of facts which had followed the announcement of the dates of the visit—January 4 to 6."

- **Jordanians, Israeli hail pope's visit**
- **Council success seen in change of outlook**
- **Shift in ownership: Brothers to take over**

## Cathedral High School

"Tentative agreement was reached this week between the Archdiocese and the Brothers of Holy Cross, Notre Dame, to transfer control of Cathedral High School to the religious community, the Chancery Office has announced. Effective date for the proposed change in administration is June 1964. According to Msgr. James P. Galvin, archdiocesan superintendent of schools, the change is being made to 'provide more efficient administration under a single authority.' The school has been operated by the diocese since its opening in 1918."

- **Egyptians are critical**
- **Msgr. Grosbergs raised to domestic prelate**
- **Layman's appraisal: U.S. bishops 'emerging' as a council power**
- **Cardinal predicts early use of English in Mass**
- **Schulte High sets Christmas music, drama program**
- **Confessions in foreign languages**
- **Bomb papal birthplace**

- **Top U.S. civilian medal given Pope John, J.F.K.**
- **Oldest bishop dies in Rome at age 101**
- **'Singing Nun' set for Sullivan Show**
- **Major disappointment: Why Chapters IV and V were not put to council vote**

"VATICAN CITY—The Catholic bishops of the world, gathered in the 21st Ecumenical Council in the history of the Church, were not able to vote to condemn anti-Semitism nor to ratify in effect the declaration of Pope John XXIII's last encyclical, 'Pacem in Terris': 'Every human being has the right to honor God according to the dictates of an upright conscience and therefore the right to worship God privately and publicly.' The second session of Vatican Council II closed without the expected—and promised—vote which would have accepted or rejected chapters IV and V of the schema on ecumenism as a basis for further discussion."

(Read all of these stories from our Dec. 13, 1963, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †