



**The**

# Criterion

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## It's All Good

Columnist Patti Lamb reflects on what it means to be "normal" in today's world, page 12.

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## In clearest statement to date, pope prays for victims of sex abuse

VATICAN CITY (CNS)—In his clearest public reference as pope to the subject of clerical sex abuse, Pope Francis urged bishops to support abuse victims while also reaching out to priests who have "fallen short of their commitments."

The pope made his remarks on Dec. 2 to bishops from the Netherlands making their first visits "ad limina apostolorum" ("to the threshold of the Apostles") since they met with Blessed John Paul II in 2004.

Speaking in French, the pope brought up sex abuse near the end of his talk, in a section devoted to bishops' care of priests under their authority.

"Like fathers, find the necessary time to welcome [your priests] and listen to them, every time they ask. And do not forget to go out to meet those who do not approach you. Some of them unfortunately have fallen short of their commitments. In particular, I want to express my compassion and assure my prayers to all victims of sexual abuse and their families. I ask you to continue to support them along their painful path of healing, undertaken with courage," the pope said.

It was Pope Francis' most explicit reference to clerical sex abuse, in public or in a statement released by the Vatican, since his election in March.

According to a 2011 report by a Dutch government commission, as many as 20,000 children may have been abused in the country's Catholic institutions between 1945 and 1981.

In his remarks to the pope, Cardinal Willem Jacobus Eijk, president of the Dutch bishops' conference, said the conference had established an independent foundation to assist victims.

"We are determined to recognize the problems of the victims, to compensate them for damages and help them to heal as much as possible," the cardinal said.

See ABUSE, page 2

Photo by Sean Gallagher



## Gospel mandates

Archbishop William E. Lori of Baltimore gives a presentation on Nov. 29 at Our Lady of Perpetual Help Church in New Albany on the relationship of religious liberty and the Church's ministry of charity. Archbishop Lori grew up in the New Albany Deanery faith community.

## Archbishop Lori relates connection between religious liberty and charity

By Sean Gallagher

NEW ALBANY—Thanksgiving is a time that finds many people traveling around the country to celebrate the holiday with friends and loved ones.

Baltimore Archbishop William E. Lori did just that by coming to his hometown of New Albany to spend Thanksgiving with his parents, Francis and Margaret Lori, who are members of St. Anthony of Padua Parish in Clarksville.

On the evening of Nov. 29, Archbishop Lori travelled to Our Lady of Perpetual Help Parish in New Albany, the parish of his youth, to give a presentation titled, "The Defense of Religious Liberty and Service to the Poor."

Archbishop Lori is chairman of the U.S. Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty.

His presentation took place just days after the U.S. Supreme Court chose to take up two cases that challenge the Health and Human Services (HHS) Administration's abortifacient, sterilization and contraceptive mandate.

He explored his topic in light of Pope Francis' "unmistakable emphasis ... on the role of the Church in serving the poor."

Archbishop Lori described the challenges of those in need in Baltimore, how he lives close to them and how the Church there serves them in, among other ways, a homeless shelter for women and in a soup kitchen that are close to his home.

"Is there any way the Church could be the Church and not respond, not only with prayers and personal concern but also with practical assistance?" Archbishop Lori asked. "Who would ever want to endanger such an operation in the face of such great need?"

"Yet as the Church has struggled against the Health and Human Services' so-called preventive services mandate, this question has come to the fore."

He went on to note that the Church is "looking for every legal avenue to provide good health insurance to our employees that is also in accord with the Church's teaching while robustly carrying forward our ministries of

See LORI, page 3

## The best present in life is encountering Christ, Pope Francis says at the beginning of Advent

VATICAN CITY (CNS)—The best present in life is encountering Jesus—an encounter that will last a lifetime, Pope Francis said.

A Christian's whole life "is an encounter with Jesus: in prayer, when we go to Mass, when we do good works, when we visit the sick, when we help the poor, when we think of others, when we're not self-centered, when we are amiable," he said in a homily given at a Rome parish on Dec. 1.

"We always encounter Christ in these things and the journey of life is exactly this: walking to encounter Jesus," he said.

Beginning Advent for the first time as pope, Pope Francis visited the parish of San Cirillo Alessandrino in a neighborhood on the outskirts of Rome.

Before celebrating Mass, he met with the sick, children who recently received their first Communion, and—accompanied by their parents—children baptized in the past year. He also heard confessions from a few parishioners

and met with a group of young men he confirmed during the evening Mass.

The pope apologized to parishioners for any inconveniences caused by his visit, be it "excessive organization, security, fear; please know that I don't agree. I'm on your side," he said.

Some news reports said a beefed-up police presence was also due to protests calling for more affordable housing. The pope later met with some of the activists.

In his homily, the pope asked the congregation if it were true that Church life ended with the sacrament of confirmation, saying he's heard it's also known as the "sacrament of adieu" because it's often the last time people go to Church.

Encountering Christ is not a one-time event, "we encounter him every day," he said.

However, some people, especially those who lived a life of sin, may think, "How can I

See PARISH, page 2



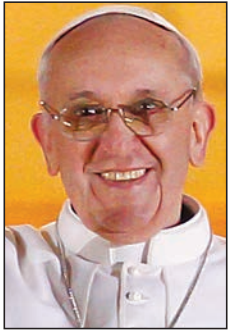
CNS photo/Paul Haring

A child walks away after greeting Pope Francis during his visit to the Parish of San Cirillo Alessandrino in Rome on Dec. 1. At right is Cardinal Agostino Vallini, papal vicar for Rome.

# Pope Francis to launch prayer campaign to end global hunger

Criterion staff report

Pope Francis has called for people around the world to pray together at noon their local time on Dec. 10 for an end to hunger.



Pope Francis

Archbishop Joseph W. Tobin is asking Catholics throughout the Archdiocese of Indianapolis to join the Holy Father's call to respond to the needs of the poor and vulnerable by praying and working to end hunger.

The global wave of prayer will begin at noon on the Island of Samoa and will progress around the world in each time zone until it reaches the island again some 24 hours and more than

164 countries later.

The prayer vigil marks the beginning of a yearlong, anti-hunger campaign called "One Human Family, Food For All," which is being organized by Caritas, the international Catholic relief organization, and Catholic Relief Services. More information and resources can be found at [www.crs.org](http://www.crs.org).

The objective is to unite the voices of the Catholic community around the globe to end the scandal of world hunger. Pope Francis' call to prayer has also resonated with other religious leaders, and people from many faith traditions are expected to participate.

Please consider praying the following prayer at noon on Dec. 10.

*O God, you entrusted to us the fruits of all Creation so that we might care for the Earth and be nourished with its bounty.*

*You sent us your Son to share our very flesh and*

*blood and to teach us your Law of Love.*

*Through His death and resurrection, we have been formed into one human family.*

*Jesus showed great concern for those who had no food—even transforming five loaves and two fish into a banquet that served five thousand and many more.*

*We come before you, O God, conscious of our faults and failures, but full of hope, to share food with all members in this global family.*

*Through your wisdom, inspire leaders of government and of business, as well as all the world's citizens, to find just and charitable solutions to end hunger by assuring that all people enjoy the right to food.*

*Thus we pray, O God, that when we present ourselves for Divine Judgment, we can proclaim ourselves as "One Human Family" with "Food for All."*

*We ask this through Christ our Lord. AMEN. †*

## PARISH

continued from page 1

encounter Jesus?" he said.

"But, you know, the people Jesus

tried to find most of all were the biggest sinners," he said.

While those who believed they were without sin would admonish Jesus for keeping company with sinners, Jesus would tell them, "I have come for those who

need good health, who need healing," the pope said.

"When we sin, Jesus comes and forgives us" in confession, he added.

"Do you want to meet Jesus in your life?" he asked the young men he was about to

confirm. With the help of the Holy Spirit and the sacraments, "you will have more strength for this journey."

Don't be afraid, he told them, because "the most beautiful present is encountering Jesus." †

## ABUSE

continued from page 1

Pope Francis also urged the bishops to promote Church teaching on marriage and euthanasia through dialogue with the rest of society in the Netherlands, whose population is approximately 30 percent Catholic.

"In your society, strongly marked by secularization, I encourage you to be present in public debate, everywhere man is involved," he said.

Pope Francis said the Church "is sent everywhere to awaken, reawaken, sustain hope! Hence the importance of encouraging your faithful to seize occasions for dialogue, and be present in the places where the future is decided, so they can contribute to debates on the great social questions, for example, of family, marriage, the end of life."

The Netherlands was the first country to legalize same-sex marriage, in 2001, and permits physician-assisted suicide.

Cardinal Eijk told the pope that Catholics in the Netherlands have been steadily diminishing in number, and predicted that a "third of the Catholic churches in our country will be closed by 2020 and two thirds by 2025." †

### Bishop Simon Bruté College Seminary hosting open house on Dec. 14 and 15

The public is invited to a Christmas Open House at Bishop Simon Bruté College Seminary, 2500 Cold Spring Road, in Indianapolis, just one mile south of Marian University, from 2-4:30 p.m. on Dec. 14 and 1-3:30 p.m. on Dec. 15.

These open houses will include a tour, conducted by seminarians, of the archdiocese's seminary building, which

is the site of the former Carmelite Monastery of the Resurrection.

Refreshments will be served, and the seminary will be accepting free-will donations to help support seminarians raising money for a pilgrimage to the Holy Land in May.

For more information, call 317-924-4100. †

### Men's Day of Discernment with Archbishop Tobin set for Dec. 21

The archdiocesan Vocations Office is hosting a day of discernment with Archbishop Joseph W. Tobin for Catholic men age 18-50 who are open to the possibility of the priesthood. The event will be held at Bishop Simon Bruté College Seminary, 2500 Cold Spring Road in Indianapolis, from 9 a.m.-3 p.m. on Dec. 21.

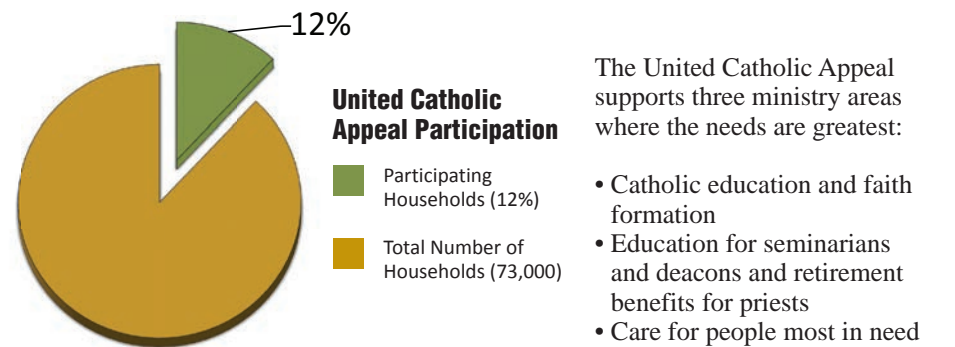
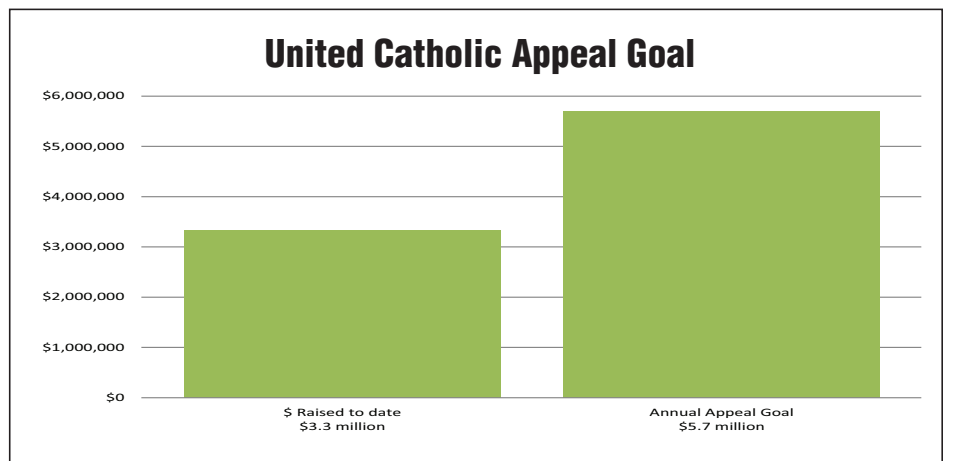
The day will include Mass, lunch, a Holy Hour, conferences and fellowship.

The deadline to register for the day of discernment is Dec. 12.

For more information or to register, log on to [www.archindy.org/heargodscall/events.html](http://www.archindy.org/heargodscall/events.html), or call Liz Escoffery at 317-236-1490. †



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Criterion office:..... 317-236-1570  
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Reporter: Sean Gallagher  
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Online Editor: Brandon A. Evans  
Business Manager: Ron Massey  
Executive Assistant: Mary Ann Klein  
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[criterion@archindy.org](mailto:criterion@archindy.org)

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# Laity plays key role in defending religious liberty, archbishop says

By Sean Gallagher

NEW ALBANY—Archbishop William E. Lori grew up as a member of Our Lady of Perpetual Help Parish in New Albany. He was taught in the parish's school by Franciscan sisters from Oldenburg.

And it was there that he first began to discern a call to the priesthood. He was ordained in 1977 for the Archdiocese of Washington, and became an auxiliary bishop of that archdiocese in 1995.

As the bishop of Bridgeport, Ct., he helped lead efforts more than a decade ago among the U.S. bishops to respond to the clergy sexual abuse crisis. And since 2011, he has been the bishops' primary spokesman on religious freedom matters, chairing the U.S. Conference of Catholic Bishops' Ad Hoc Committee for Religious Liberty.

Last year, he was appointed the 16th archbishop of Baltimore.

On Nov. 29, Archbishop Lori returned to his home parish to give a presentation on religious liberty and the Church's ministry of charity.

In the reception that followed, Archbishop Lori reconnected with some relatives and childhood friends.

He later was interviewed by *The Criterion* about the effort to defend religious liberty, as well as how his experience growing up in New Albany laid the foundation for his current contribution to that effort.

The following is an edited version of that interview.

**Q. You work with bishops on a regular basis on religious liberty issues. You've talked in the halls of Congress and with other advocates of it. What's it like for you to come here and see the support of rank-and-file Catholics on this issue?**

A. "Coming here to Our Lady of Perpetual Help is a wonderful experience for me because it's my home parish. I've been with those with whom I grew up and others who are friends and acquaintances of my mom and dad. And also family members. Plus the Knights of Columbus, who could not be a more supportive group of people to be with.

"It's a real joy to be able to share things that we all hold near and dear together and to do it in that context. But as I go around, I'm often speaking to groups like this. I'm not as close or as interconnected to them like this one.

"It's always heartwarming to see the care, the concern, the thoughtfulness and the commitment of so many, many Catholics. Not enough. We wish that there was a groundswell. There isn't. But we're working on it."

**Q. How important is it for lay Catholics to take a leading role within**

**their own sphere in advocating for religious freedom, not only for themselves, but for all people?**

A. "It's very important.

"The development of a truly just and humane society is principally the work of the laity. Their involvement in the political process, their involvement in the community, their role in establishing strong and loving families and their willingness to speak out as citizens and believers is critical.

"What I and my brother bishops are doing is simply trying to foster that because the bishops will not win this. The laity will win this. And that's my daily prayer, hope and preoccupation."

**Q. The Year of Faith just ended on Nov. 24, the Feast of Christ the King. How do you think that what the Church has done in the Year of Faith, in seeking to renew people's faith, is a way also to help us to defend the freedom that we have to practice it?**

A. "The Year of Faith is a jumping off point. We should go from the Year of Faith to a life of faith.

"And Pope Francis is leading the way. I think he's telling us, 'First things first.' And the first thing is opening one's mind and heart to Christ and the Gospel and falling in love with God.

"Then, once that's happened, the things the Church believes and teaches make sense. And the more that we embrace our faith, the deeper our relationship with God and with others in the Church becomes and the more we will value our religious freedom.

"Those who practice their faith cherish their religious freedom. And that is why the defense of religious freedom is also connected with the new evangelization."

**Q. It seems like what is getting most of the publicity in the effort to defend religious liberty is the attempt to attain legal remedies in the judicial system, to have regulations changed or to have laws passed. How important is the work being done to change hearts across the country so that people don't just see this as a political issue but as a human issue?**

A. "Of course, we have to act decisively to address immediate threats. And that's what garners the attention.

"But you're absolutely right. The more important and more fundamental struggle is to proclaim the Gospel robustly so that people will be drawn into the Gospel, into the Church and, both as believers and as citizens, be equipped to defend our religious freedom.

"So, that is job one. It's evangelization. It's who we are. That's what we do. And what we are asking for is, as Pope Francis said in such eloquent simplicity, the freedom to proclaim the Gospel in its entirety—faith, worship, service."

In fact, he said, religious liberty and the ministry of charity are closely interrelated.

"The same Gospel that impels the Church to offer compassionate care to others also constrains it from acting in ways contrary to human dignity," Archbishop Lori said. "And just as the Church is enjoined by the Gospel to work toward integral human development, so too, it is called to conduct that work with integrity, without moral compromises that would undermine the very basis of its works of mercy, charity and justice on behalf of those most in need."

He noted that the HHS mandate seeks to drive a wedge between the Church's faith and worship, on the one hand, and its service to those in need on the other.

"But that's not what it means to be Catholic," Archbishop Lori said. "As Pope Francis has said, we can't be 'part-time Christians.' We must 'live out our faith at every moment of every day.'"

In addition, he warned that the mandate could pave the way for future restrictions of religious liberty.

"It serves notice that, from now on, this is how the federal government will regard Church ministries," Archbishop Lori said. "Only those that pertain to worship, the government will tell us, are fully religious and thus deserving of full religious liberty. Those that serve the common good would henceforth be regarded as quasi-religious institutions that are not fully deserving of religious liberty exemptions."

Finally, he noted that the mandate endangers the Church-related ministries that serve those in need by



Linda Loesch, left, a member of St. Mary-of-the-Knobs Parish in Floyd County, takes a photo on Nov. 29 at Our Lady of Perpetual Help Parish in New Albany of Conventual Franciscan Father Ken Birch of Mount St. Francis, Archbishop William E. Lori of Baltimore and Ralph Nordhoff, a member of St. Michael Parish in Bradford.

**Q. Are you encouraged by some of these more recent judicial decisions involving challenges to the Health and Human Services Administration's abortifacient, sterilization and contraceptive mandate? The dioceses of Erie and Pittsburgh recently gained relief from the mandate, as have various businesses, including one owned by the Grote's, a Catholic family, in Madison.**

A. "Yes. It's very encouraging.

"Just to concentrate for a moment on the decision in the Erie and Pittsburgh cases. Judge [Arthur J.] Schwab wrote a magnificent opinion. It articulates the issues in a very thoughtful manner. It could not be more encouraging. Kudos to Bishop [David A.] Zubik, Bishop [Lawrence T.] Persico and Cardinal [Timothy M.] Dolan for what they did. Kudos also to those who defended the case for us. It's very encouraging.

"The thing that perhaps could not have been predicted is how well the for-profits would do. When we were thinking about that a year and a half to two years ago, the experts would say that the for-profit companies wouldn't have a chance.

"It turns out that they have a very good chance. Now it's always dangerous business to predict what the high court might do, but it's moving in a direction that is at least encouraging."

**Q. Judge Diane Sykes, in her majority opinion that gave relief from the mandate to the Grote family, used the analogy that you used in your testimony before Congress in February 2012 about a Jewish kosher delicatessen being forced by the government to sell pork.**

**Like you, she used this analogy to show that a business owner's faith can affect how he or she runs that business and that the government should not interfere in this. However, she did not cite your testimony.**

A. "That's all right. That she used it is fine.

"It's actually had a bit of attention. People remember that. They may not remember the more abstract points. But they certainly remember a very concrete explanation like that."

**Q. When you were growing up here in New Albany, even when you were discerning a call to the priesthood, I suspect it would have been hard for you to have foreseen being at the center of a struggle for religious freedom here in the United States.**

A. "When I was growing up here, we would say the prayers after Mass for the conversion of Russia. Father [Charles] Wagner would scurry down the steps and, before you knew it, we were saying those prayers. And we always thought of the countries behind the Iron Curtain, as it was called, as those whose religious freedom was being denied.

"Little did we ever think in those days [that our religious freedom would be threatened]. In 1954, for example, the words 'under God' were added to the Pledge of Allegiance, thanks to the Knights of Columbus. And the Church was strong and growing and more acceptable and assimilated into society. Little did we imagine when John Kennedy was inaugurated as the first Catholic president [that our religious freedom would be threatened].

"We thought everything was coming up roses. So, it would have been nearly impossible for me to imagine this. But the Oldenburg Franciscan sisters who taught me instilled in me a big interest in history.

"And reading history just as a hobby—I'm not a professional historian or have a degree in it—made me very interested in this subject. That has helped me a lot as I have tried to articulate some of the issues that we're now facing." †

## LORI

continued from page 1

service."

In trying to show that the effort to defend religious liberty is tied closely to the Church's ministry to those in need, Archbishop Lori recalled an address given in 2009 by the future Pope Francis in which he said that the Church, in caring for the poor, must treat them like subjects, not as objects "targeted by paternalistic and interventionist action of the state and other organizations."

"When we view those we are privileged to serve not as objects of our largesse but rather as subjects," Archbishop Lori said, "then the importance of religious liberty becomes clear. Subjects—human beings—have rights and liberties. Objects—commodities, statistics and trends—do not."

He also noted that, because the people whom the Church serves in its ministry of charity are human subjects, the Church must seek their "integral human development," which includes nurturing their relationship with God and protecting their "transcendent dignity."

"As we seek to meet the immediate needs of the poor and vulnerable, as we seek to promote efforts that bring about authentic human development," Archbishop Lori said, "we do no one a favor by compromising religious freedom, by acquiescing to the creation of a society where more and more the government can privatize religious faith or otherwise discourage it by promoting an aggressive secularism."

"imposing steep fines on schools, hospitals and charities that choose not to act against their convictions. These fines would greatly burden these ministries and their ability to serve those who rely on them.

"As you can see, our struggle against the HHS mandate is not about the small print," Archbishop Lori said. "It is about protecting the Church's ability to serve the poor in dignity and truth, in proclaiming and acting upon the Gospel, as Pope Francis has said, 'in its entirety.'"

Henrietta Celestin, a member of Our Lady of Perpetual Help Parish, was one of about 100 people who attended Archbishop Lori's presentation on the night after Thanksgiving.

Celestin moved to southern Indiana from New Orleans after Hurricane Katrina devastated the Gulf Coast in 2005. She previously worked as a nurse at Chateau de Notre Dame, a retirement facility operated by the Archdiocese of New Orleans, and later at Guerin Woods, a retirement facility operated in southern Indiana by the Sisters of Providence of Saint Mary-of-the-Woods. So she is very familiar with the Church's ministry to those in need.

"All of this is very, very disturbing," said Celestin of the possible negative effects of the HHS mandate on Church-run charities. "When you've worked for the [Church] and you've worked with people who accept and embrace life and death on God's standards, not on man's standards, it's hard to fall into whatever this is."

(To hear a recording of Archbishop Lori's presentation, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



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## Editorial



A copy of the apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel") by Pope Francis is seen during a news conference at the Vatican on Nov. 26. In his first extensive piece of writing as pope, Pope Francis lays out a vision of the Catholic Church dedicated to evangelization, with a focus on society's poorest and most vulnerable, including the aged and unborn.

## 'The Joy of the Gospel'

Last week, we reported that Pope Francis wrote a 50,000-word apostolic exhortation called "Evangelii Gaudium" ("The Joy of the Gospel"), released on Nov. 26. That's about 224 pages in book form, so it gives us a lot to contemplate.

Basically, though, Pope Francis is stressing that we must evangelize by emphasizing and practicing, in the first words of the document, "the joy of the Gospel [that] fills the hearts and lives of all who encounter Jesus."

We can't do that if we're always severe, the pope said. "An evangelizer must never look like someone who has just come back from a funeral." The Gospel is the Good News about Jesus, so it should be proclaimed joyfully.

That means that we must emphasize the positive, whenever possible, and not get bogged down in arguments about so-called social issues. That doesn't mean, though, that we must ignore those issues, and the Holy Father doesn't. "A human being is always sacred and inviolable, in any situation and at every stage of development," he wrote.

Here in the United States, the Church must defend its teachings about those social issues. The U.S. Department of Health and Human Services' (HHS) mandate—requiring Church-related institutions to provide employee health coverage that includes abortifacients, contraception and sterilization—was thrust upon the Church.

And the current highly organized campaign for redefining traditional marriage to include same-sex couples requires the Church to defend its teaching that, although homosexuals must not be discriminated against, they also have no right to change the definition of marriage as between a man and a woman.

Engaging in those battles, although necessary, is not going to attract more people, especially the young, to the Church. That's why Pope Francis says, "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them."

Jesus had a love for the poor, and Pope Francis has demonstrated that he has, too. He said before, and he repeats in the exhortation, that the

Church "must be poor and for the poor." Perhaps not enough publicity has been given to all that the Catholic Church does for the poor—locally, nationally and internationally.

People can be attracted to the Church by witnessing the ways it serves the poor. This doesn't mean just handouts, the pope said. "It means working to eliminate the structural causes of poverty and to promote the integral development of the poor. This means education, access to health care and, above all, employment."

Some challenges in today's world can be seen from the subtitles in the pope's exhortation—no to an economy of exclusion, no to the new idolatry of money, no to a financial system which rules rather than serves, no to the inequality which spawns violence.

Pope Francis also laments the divisions among Catholics. Under the heading "No to warring among ourselves," he says, "Some are even no longer content to live as part of the greater Church community but stoke a spirit of exclusivity, creating an 'inner circle.' Instead of belonging to the whole Church in all its rich variety, they belong to this or that group which thinks itself different or special."

Perhaps surprisingly, the pope devotes 25 paragraphs to the preaching of the homily. He wrote, "The homily is the touchstone for judging a pastor's closeness and ability to communicate to his people. We know that the faithful attach great importance to it, and that both they and their ordained ministers suffer because of homilies: the laity from having to listen to them and the clergy from having to preach them! It is sad that this is the case."

He then gives suggestions for better homilies, based on careful study of the Scriptures and respect for the principle of brevity. It strikes us that preachers could profit by emulating Pope Francis in this regard.

The pope often stresses the importance of mercy when it comes to sexual morality, and he does so again in this exhortation. He warns against overemphasizing certain teachings at the expense of more essential truths.

There's a great deal more in this exhortation, but the basic message is that we must respond joyfully to the God of love proclaimed by the Gospels.

—John F. Fink

Be Our Guest/John Garvey

## A partnership between generations

A recent ad for a Swiss watch shows a well-groomed father getting out of a first-class Pullman car and putting his arm around his 8-year-old son, also nattily attired in khakis, Dockers and a sport coat. "You never actually own a Patek Philippe," the ad said. "You merely look after it for the next generation."



It was a little rich for my taste. But there were some things I liked about the ad. It showed a father in a positive light—something one rarely sees on Madison Avenue or in Hollywood. The fathers there are typically absent, unconcerned or inept.

The ad also invoked a laudable concern for the next generation. Edmund Burke, in his *Reflections on the French Revolution*, wrote that society is "a partnership not only between those who are living, but between those who are living, those who are dead and those who are to be born."

It was incongruous to see Burke's sentiment used to sell watches. But at least it showed we haven't forgotten about it entirely. So does the environmental movement, a political effort you might not associate with an instinctive conservative like Burke. In his 2013 inaugural address, President Barack Obama made a typical appeal for sustainable energy, saying, "Our obligations as Americans are not just to ourselves, but to all posterity."

How is it that we can invoke this intergenerational covenant to sell watches and to prevent possibly ruinous climate change over the next few centuries, but ignore it in the face of certain fiscal ruin over the next two or three decades?

Detroit's bankruptcy is a social tragedy that resulted in part from unrealistic promises made to present workers at the expense of future city taxpayers. As the city's economy and population declined, it failed to trim back its government workforce, maintaining one of the

nation's largest for cities its size.

The city kept promising larger and larger retirement benefits for employees. It even paid bonuses out of the retirement fund in years when it made good money in the market, even as it ratcheted up the tax burden on its ever-shrinking population. When the stock market turned south, the fund became incapable of paying out what it had promised.

As a result, more than half of the Motor City's \$18 billion in debt is unfunded retirement benefits for public employees, who now stand to lose everything in the city's bankruptcy. To put it in Burke's terms, the retiring generation took on a debt their children could not pay.

Federal entitlement spending is, sadly, going in the same direction. Never mind the new health care law. Even without that, entitlement spending accounts for nearly two-thirds of the federal budget—twice what it was in 1960.

Most of this is for Social Security and Medicare—programs whose beneficiaries are defined by age, not need. We call them insurance programs, but they're not. Today's workers pay for today's retirees and ask the next generation to support them.

But we're asking too much of the next generation because people are living longer, costs are rising and birthrates are falling. We aren't leaving our children fancy watches. We're leaving them debts they cannot pay.

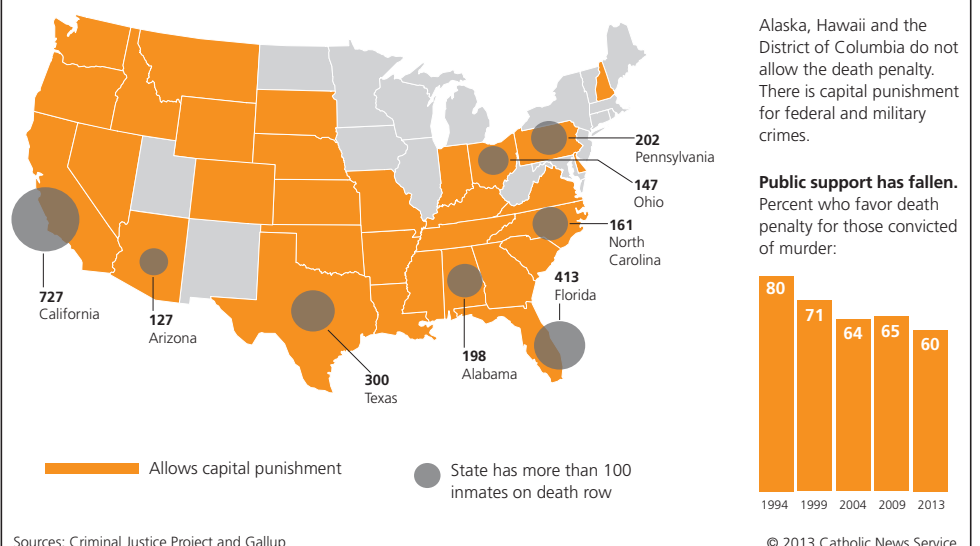
Both of our major political parties have been equally guilty of making promises our children are being asked to keep, but probably cannot. Both are equally afraid to acknowledge the problem.

Unrealistic and false promises do not fulfill our duties of social justice. Surely our noble desire to care for the old and the sick can take a better form. But these false promises persist as politicians keep putting the next election ahead of the next generation.

(John Garvey is president of The Catholic University of America in Washington.) †

## Death Penalty in America

Earlier this year, Maryland became the 18th state to abolish the death penalty.



## 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. Pius Parish closes, merges into St. Charles Borromeo Parish

By John Shaughnessy

She knows the pain and the sadness that Catholics feel deeply when their longtime parish is scheduled to be closed and merged with another parish.

Yet Franciscan Sister Linda Bates also witnessed a promising moment for the future following a recent Sunday Mass at St. Pius Church in Ripley County—the parish that closed on Dec. 1 and is merging with St. Charles Borromeo Parish in Milan.



Sr. Linda Bates, O.S.F.

Standing by a table at the back of the church, Sister Linda greeted

the St. Pius parishioners and gave them a form that offered them the opportunity to be a lector, an usher or an extraordinary minister of holy Communion at St. Charles, or to join the St. Charles' men's club or the women's *solidarity*.

"The thing that really struck me was that a number of people filled out the forms right there, instead of taking them home," said Sister Linda, who became the administrator of St. Charles Borromeo Parish on Dec. 1. "They are ready to be parishioners at their new parish. I was really impressed by that."

St. Pius Parish was one of the 12 parishes in the Batesville Deanery that was selected earlier this year to be merged with a nearby parish—the result of the "Connected in the Spirit" planning process that involved Catholics in southeastern Indiana during the past two years.

While many members of St. Pius have accepted the merger, others haven't. Indeed, an appeal of the decision to close

St. Pius Parish has been made to the Congregation for the Clergy at the Vatican.

"The appeal is now with the congregation, and we will await their decision on the appeal," said Father Stanley Pondo, vicar judicial for the archdiocese. "Based upon previous experiences with them, we anticipate a decision sometime in the spring."

As the appeal process unfolds, the transition continues. St. Pius Parish had its closing Mass on Dec. 1, followed by a meal in the parish hall. On Dec. 15 at St. Charles Borromeo Church, the 10:30 a.m. Mass will mark the merger of the two parishes. Following that Mass, the current members of St. Charles Parish will welcome their newest members with a luncheon.

"St. Charles has been very open to accepting and welcoming the folks who want to come over from St. Pius," said Sister Linda. "Many of the people already know each other because the two parishes have had religious education classes together at St. Charles for years. While their children have religious ed, the parents sit together and drink coffee together."

Those connections provide hope for the merger and the future, but there is also the reality of pain in the present, says Tony Lonneman, who served as the most recent parish council president at St. Pius.

"It's difficult, maybe more difficult for some than others," he said. "We've got a lot of parishioners who are fourth and maybe even fifth generations of the church. They're descendants of the original family—the Volz family—that donated the property and built the church. It's the original church. It was 150 years old in 2009. The church has been well-maintained, and it's in very good condition."

Lonneman paused before sharing another comment that showed the



*'At one Mass, I told the people at St. Pius that the people of St. Charles want them to feel welcome, just as the people of St. Pius would do if the situation was reversed. My hope is that the negative feelings and reluctance will go away, and they will feel comfortable being one faith family. I believe it will happen, but it's going to take time.'*

—Father Frank Eckstein, sacramental minister

conflicting emotions that St. Pius parishioners have had to deal with concerning the closing and the merger.

"While we regret the loss of the parish and wish it wasn't happening, we view the merger similar to a marriage when two families come together," he said. "St. Charles has been right there with us. They're very supportive. They've reached out to us. That part of it is OK. But the loss of our parish will take a long time for people to overcome."

One of the plans that brings St. Pius parishioners some measure of solace is the archdiocese's offer that St. Pius Church can still be the site of special Masses for funerals, marriages and feast days for the foreseeable future.

"It's still our hope that our kids can go to the church for these occasions," Lonneman said. "We want St. Pius to still be a part of the community in some fashion."

The members of St. Charles Parish want the parishioners of St. Pius to feel welcome at their new home, according to Joe Prickel, parish council president at St. Charles. He said the two parishes have long had a connection through sharing religious education classes and

the Rite of Christian Initiation of Adults (RCIA) program.

"We've treated them as a sister parish," Prickel said. "We know they're hurting. You just make sure you listen to people and let them get their frustrations out. We sent all of them a postcard, welcoming them and listing all our Mass times."

St. Charles is also working with St. Pius so the lay duties during the Dec. 15 Mass, signifying the merger, are shared.

"It will be our first Mass together," Prickel said. "We want them to feel welcome."

That hope is shared by Father Frank Eckstein, who has served as the sacramental minister at both parishes for the past 12 years.

"At one Mass, I told the people at St. Pius that the people of St. Charles want them to feel welcome, just as the people of St. Pius would do if the situation was reversed," says Father Eckstein, a retired priest who will continue to celebrate the sacraments at St. Charles Parish.

"My hope is that the negative feelings and reluctance will go away, and they will feel comfortable being one faith family. I believe it will happen, but it's going to take time." †

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## Events Calendar

### December 7

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

St. Matthew Church, 4100 E. 56th St., Indianapolis. **Advent organ recital**, Travis Person, organist, 3:30-4:15 p.m. Information: 317-257-4297.

### December 7-8

St. Lawrence Parish, 4650 E. 46th St., Indianapolis. **64th Anniversary weekend**, Sat. 5 p.m. Mass; Sun. 8 a.m., 10 a.m., noon English Masses; 6 p.m. Spanish Mass. Information: 317-546-4065.

### December 8

Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Christmas music concert**, 3 p.m., no charge. Information: 317-356-6377 or [daglowinski@seccina.org](mailto:daglowinski@seccina.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.

Helpers of God's Precious Infants, Terre Haute. **Mass** at Carmelite Monastery, 59 Allendale, 7:30 a.m., **prayer** in front of Planned Parenthood, 30 S. 3rd St., 9:30 a.m., **prayer** at St. Patrick Adoration Chapel, 1807 Poplar St., 10 a.m.

### December 8-11

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Advent Mission, "God, Are You On-Line?"** Dominican Father William Garrott, presenter, 6:45-9 p.m. each evening, rosary, mission talk, reconciliation, free-will offering. Information: 317-784-5454.

### December 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent dinner and concert**, 6-9 p.m., \$40 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

### December 10

St. Paul Hermitage, 501 N.

17th Ave., Beech Grove. **Ave Maria Guild Christmas Party and Pitch-In Luncheon**, noon. Information: 317-888-5098.

St. Mary Church 415 E. Eighth St., New Albany. **Louisville Orchestra concert**, 7 p.m. free-will offering. Information: 812944-0417.

### December 12

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Lessons and Carols**, 7-9 p.m., reception, 6 p.m., free-will offering. Information: 812-339-5561 or [music@hoosiercatholic.org](mailto:music@hoosiercatholic.org).

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

### 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).

### 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 [mfish25@gmail.com](mailto:mfish25@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 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@holyroaryindy.org](mailto:info@holyroaryindy.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).

### 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).

### 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 canned goods for St. Vincent de Paul Food Pantry. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

### December 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Rosary procession**, following 12:10 p.m. Mass, pray and process through the streets of downtown Indianapolis. Information: [faithfulcitizens2016@gmail.com](mailto:faithfulcitizens2016@gmail.com). †

## Retreats and Programs

### December 6-8

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"From Darkness to Light: A weekend retreat for those who grieve,"** Father Jim Farrell, Mary Weber and Marilyn Hess, presenters, \$159 per person. Information: 317-545-7681 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org).

### December 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Advent Thomas Merton Retreat**, Benedictine Sister Julie Sewell, presenter, 10:30 a.m.-4:30 p.m., Mass and Morning Prayer, 9 a.m., \$55 per person

includes lunch. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### December 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina: Birth of Christ**, Benedictine Sister Angela Jarboe, presenter, 6:30-9 p.m., \$30 per person includes dinner and reflection guide book. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

### 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](http://center@oldenburgosf.com). †

## Youth Chorale to present Christmas program at Saint Meinrad on Dec. 14

The Kentucky Youth Chorale will present a free Christmas concert in the Saint Meinrad Archabbey Church in St. Meinrad at 7:30 p.m. CST on Dec. 14.

The Kentucky Youth Chorale is directed by Julie White, recent recipient of the Kentucky Governor's Awards in the Arts.

Students from area schools—including schools in southern Indiana—audition for this select group, which is a musical ambassador for western Kentucky and the state. The singers range in age from 8 to 16.

Known for their performances with the Owensboro Symphony Orchestra, as

well as tour performances both regionally and internationally, the Kentucky Youth Chorale will perform a variety of Christmas music during its concert at Saint Meinrad.

Selections will include "Ave Maria," "The First Noel," "Carol of the Bells," "Ubi Caritas" and "Sound the Trumpet," among others.

The program is free and open to the public. Parking is available in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher at 812-357-6501. For updates on the day of the performance, call (812) 357-6611. †

## Children's art, poetry and prose entries sought for "Try Prayer! It Works!" contest

Family Rosary, a ministry of Holy Cross Family Ministries in Easton, Mass., has announced it is seeking entries for its 2014 "Try Prayer! It Works!" contest.

In this national competition, children in kindergarten through 12th grade enrolled in a Catholic school, religious education program, parish, home school or other organization are encouraged to express their faith through art, poetry and prose.

This year's theme—"Lord, I believe. Help my unbelief" (Mk 9:24)—is based on the fourth joyful mystery, which focuses on the presentation of the child

Jesus in the temple.

"The Presentation in the Temple shows us that faith is important," said Congregation of the Holy Cross Father John Phalen, president of Holy Cross Family Ministries. "It helps us understand the significance of accepting Christ on faith and trusting in his word."

All entries must be postmarked by Feb. 1, 2014.

For details or to download an application, log on to [www.FamilyRosary.org/TryPrayer](http://www.FamilyRosary.org/TryPrayer).

For more information, call Holy Cross Family Ministries at 800-299-7729. †

## SS. Peter and Paul Cathedral to host Gaudete Sunday concert on Dec. 15

SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, will host a Gaudete Sunday concert at 6 p.m. on Dec. 15.

The concert will feature the Cathedral Choir under the direction of Andrew Motyka, and will include the choirs of Holy Cross Parish and St. Philip Neri Parish, both in Indianapolis.

The concert will also feature The Couriers—a musical group consisting of Paul Gabonay, John Kirby and Father Noah Casey.

Guest flautist Jeannie McNew will also perform.

All are invited to attend this free concert. A free-will offering will be collected, with proceeds benefiting relief efforts in the Philippines. †

## Mass of consolation to be celebrated at Our Lady of Perpetual Help Church on Dec. 20

A Mass of consolation will be celebrated at Our Lady of Perpetual Help Church, 1752 Scheller Lane in New Albany, at 7 p.m. on Dec. 20.

While Christmas and the holiday season are generally times of merriment and good cheer, the fact that some people are struggling with losses and stresses cannot be ignored, Mass organizers noted. It is not healthy or advisable to simply laugh away or "put on hold" the sense of loss or grief that exists in people's lives.

The goal of the Mass of consolation is to provide some spiritual comfort to those who find themselves experiencing loss or significant stress at this time in their life.

The Mass will include reflection on the mysteries of our faith, and offer a consoling message while respecting one's need to cope with the grief and loss in their life.

This Mass is open to all. For more information, contact Tom Yost at [tyost@olphna.org](mailto:tyost@olphna.org) or call 812-945-2374. †



## Adoption: A loving option

A group of approximately 100 people gathered on Nov. 17 in the parish hall of St. Paul Parish in Tell City for an Adoption Awareness gathering. Catholic Charities Tell City partnered with St. Elizabeth Catholic Charities in New Albany to present the material. Katie Owens, director of Adoption Services at St. Elizabeth's, dispelled some of the myths surrounding adoption, and shared information on how adoption has evolved through the years. High school youths in the Tell City Deanery were invited in an effort to educate the youths on the option of adoption.

# Author's book connects sports and faith—thanks be to 'God'

Reviewed by Mike Krokos

Author John Shaughnessy has an interesting image of God.

The God who has created each of us in his image and likeness and loves us unconditionally has a great sense of humor.

He's also a big sports fan.

And he loves rooting for us whatever challenges we face, whether it be as a parent, child or wherever we are on our life journey.

In his latest book, *When God Cheers*, Shaughnessy shares the story of a father trying to reconnect with his daughter during a magical basketball season, and the role that a fan named "God" plays in helping both of them realize how precious their relationship is.

"I grew up in a family where family, faith and sports are important. Those three things have continued to be important for me, my wife and our three children," says Shaughnessy, assistant editor of *The Criterion*.

"At its heart, *When God Cheers* is the story of a relationship between a parent and child—how we lose each other sometimes, and how we try to find our way back to each other."

Published by Corby Books in Notre Dame, Ind., the book contains short chapters. At 134 pages, it is a quick and enjoyable read.

*When God Cheers*—a combination of fiction and non-fiction—includes sports stories woven throughout it which are true. The main story of the relationship between the father and daughter is fictional, Shaughnessy notes, though he has used some real-life elements as part of the story.

One chapter includes one of the author's all-time favorite sports memories with his now grown daughter, Katie, but you'll have to read the book to experience the magical moment yourselves.

Like most parents, the father in the story has his flaws, makes mistakes and does things he regrets. He tries to overcome his flaws and mistakes as a father so he can still be a part of his child's life. With the help of his friend "God," he slowly realizes how he can make that happen.

"He begins to understand that the time he has with his child is precious and slipping away with each year," Shaughnessy says. "He begins to understand what a gift it is to be a father. He just desperately hopes that the time he has left with his child—and the bond he wants with his child—hasn't already been lost."

*When God Cheers* has a similar theme to the author's two other books, *One More Gift to Give* and *The Irish Way of Life*, Shaughnessy notes.

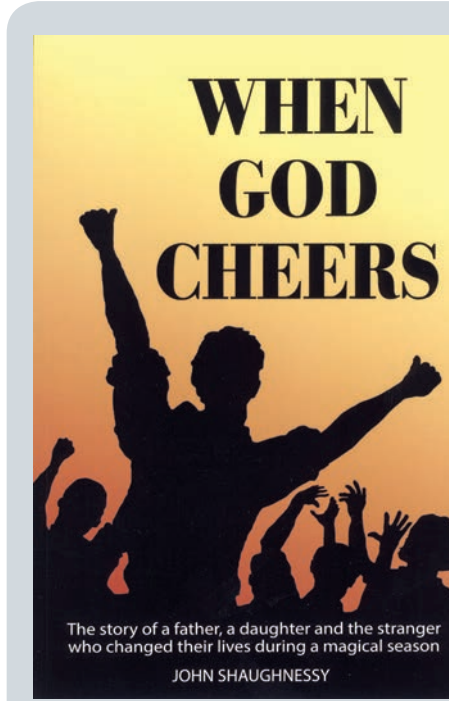
"The individuals involved each have a dream. Yet the only way their dream has a chance of becoming possible is through their connection with other people, including people who start out as strangers," he says. "There's also this element: Most of us need and want to be part of something bigger than ourselves."

The author's image of God is a refreshing and unique one, and he shares many qualities to form that image.

"For me, God loves to tell and share stories. He's more than willing to stand alone in a crowd, but he loves when we stand with him," Shaughnessy says. "He accepts us, but he also reaches out to us in a giving, creative and sometimes funny way to help us become better than we think we can be."

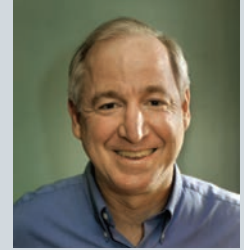
"I also believe that God has a great sense of humor. And I like to think that he has an amazing singing voice, along the lines of Tony Bennett, the great singer. God would at least be that good."

An underlying theme of the book, Shaughnessy notes, is its different way of



*'For me, God loves to tell and share stories. He's more than willing to stand alone in a crowd, but he loves when we stand with him. He accepts us, but he also reaches out to us in a giving, creative and sometimes funny way to help us become better than we think we can be.'*

—Author John Shaughnessy



Shaughnessy will have a book signing at Bookmamas on Dec. 14 at 1:30 p.m.

looking at sports.

"One of the main characters of *When God Cheers* believes that God cares about sports. He also shares his thoughts on what would lead God to cheer at a sporting event," he said. "Those beliefs shape his rare approach to sports—and the way he cheers for people. If nothing else, some interesting conversations could come from discussing whether God cares about sports, and how and why God would cheer."

A cradle Catholic, Shaughnessy is also a lifelong sports fan. His intent in the book "was to tell a good story about the season-long journey of a father struggling

to discover what really matters in life. Sports and faith are the two areas where he has always been taught to believe that anything is possible."

(Mike Krokos is editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis. *When God Cheers* is available for \$16.95 at Holy Family Books and Gifts in Carmel, Ind., The Celtic Cross Catholic Gift Shop in Indianapolis, the Village Dove in Indianapolis and Bookmamas in Indianapolis. To order *When God Cheers*, visit the website, [www.actapublications.com](http://www.actapublications.com), or call 800-397-2282.) †

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-all activities to take place during regular event time unless noted otherwise.

"We think today of Jesus, who always wants us all to be closer to Him, we think of the Holy People of God, a simple people, who want to get closer to Jesus and we think of so many Christians of goodwill who are wrong and that instead of opening a door they close the door of goodwill ... So we ask the Lord that all those who come to the Church find the doors open, find the doors open, open to meet this love of Jesus. We ask this grace." Pope Francis

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# College students encouraged to choose a life of holiness

By John Shaughnessy

The college student's question to Archbishop Joseph W. Tobin came from the heart—and a place of uncertainty.

During a question-and-answer session with the archbishop at the National Catholic Collegiate Conference (NCCC) in Indianapolis on Nov. 21-23, the student seemed to be struggling with his choices in life, asking, "What can we do to know what God wants for us?"

The archbishop nodded, thought about the question and started his answer by encouraging the young man to embrace "a life where you can choose holiness."

Elaborating, the archbishop advised, "Now holiness is not walking around sad. It's really a life in holiness. There are a lot of offers that are given to young people today that aren't worth risking your life for. Really, when you make your choice in life, you're taking the most precious thing you have and betting on it. You're saying this is the way I think I will flourish as a man or a woman."

"There are a lot of propositions that if you think it through, they're not worth it. That phrase, 'Whoever has the most toys when they die wins.' No."

"I think it's really important to talk about it with someone who cares about you and wants to help you find your way. If they care about you, they'll be respectful and not try to steer you in a direction you're not really called to. Think about what would make you holy, what would help you belong, what's worth risking your life for."

The archbishop's advice flowed from a talk he had given earlier to the 400 college students from across the country who attended the conference.

Given the assignment of speaking

about "Vocations Flowing from the Eucharist," the archbishop focused on the Gospel of John, and the "unique understanding of vocations" it provides. He referred to a point in John's Gospel where two disciples follow Jesus, and Jesus turns and asks, "What are you looking for?" (Jn 1:38)

"That's the dynamic of vocation I'd like to consider with you today because it appeals to the person who is searching," the archbishop said on Nov. 23. "Jesus asks you and me, 'What are you looking for? What do you think you need? What do you want to be? What will make you happy and whole and help you to flourish?'"

As people consider those questions, the archbishop stressed that they follow the example of Christ on Holy Thursday and Good Friday.

"On the night he was betrayed, when his life was doomed to failure—by most people's standards—Jesus took bread, broke it, gave it to his disciples and said, 'This is my body, which is given up for you' (Lk 22:19).

"Jesus is not a hopeless victim. He chooses. And he gives the sign of the broken bread—the sign of his broken body—for you. He made the supreme gesture of liberty—giving his life away. 'This is my life, and I give it to you. I give it to my father, and I give it to my brothers and sisters, for the mission of the Church.'"

Making that connection between vocation and the Eucharist, God wants us to follow that same spirit of living our lives for others, the archbishop said.

"Whatever particular vocation we ultimately say yes to in this life, we say yes in order that God may live in us and send us out, broken and poured out, for the life of the world," he said. "We say, 'Amen,



Archbishop Joseph W. Tobin leads a prayer service during the National Catholic Collegiate Conference in Indianapolis on Nov. 23.

yes, this is the body of Christ. But yes, I am the body of Christ.' My call is to help others understand what it means that God lives in our world."

That combination of searching and understanding marked the three days of NCCC for many of the participants. Conference organizers said "this event was created for young adults as a mile marker along the journey from an adolescent to an adult experience of the Catholic faith."

"It's helped me reignite my faith," said Isidro Avila, a 20-year-old college sophomore from the Diocese of Laredo, Texas. "I've never been to one of these conferences before, so I wanted to see what it's all about."

"More than anything, it's been the liturgy that has reignited my faith. And

it's been great to be able to share it with everyone here. Even though we're from all different places, it's the fellowship of being together."

Elizabeth Burns traveled from the University of South Carolina to attend the conference.

"I went to the National Catholic Youth Conference when I was in high school," said Burns, a member of the Diocese of Charleston, S.C. "This is a different experience. In high school, the focus is on getting people pumped up—on fire for God. Now, the focus is on keeping on fire."

Burns said it was difficult to take two days off from her college classes, but it was worth it.

"I did it because God is the most important part of my life." †

## Pope, cardinal council begin work on reorganizing Roman Curia

VATICAN CITY (CNS)—Pope Francis and the eight members of his international Council of Cardinals have begun their discussions on specific ways to reorganize the Roman Curia, looking first at the Congregation for Divine Worship and the Sacraments, the Vatican spokesman said.

Jesuit Father Federico Lombardi, the spokesman, told reporters on Dec. 3, "They have to start somewhere," but declined to provide more information about why the congregation responsible for liturgy was the first to be examined.

Spanish media have reported that Cardinal Antonio Canizares Llovera, congregation prefect, will conclude his five-year appointment on Dec. 9 and could be named the next archbishop of Madrid.

Pope Francis and the Council of Cardinals, named in April, held their first full meeting in October and looked primarily at the role of the Vatican secretary of state—since Archbishop Pietro Parolin was about to take over from Cardinal Tarcisio Bertone—and revisions to the Synod of Bishops because the synod office needed to release a preparatory document and questionnaire for the October 2014 gathering.

Father Lombardi, who spoke with council members during their morning break on the first day of the Dec. 3-5 meeting, said they emphasized that they were looking

"in depth" at the curia and ways of restructuring it, not at "small touch ups."

"The idea is not small or marginal changes, but that of a consistent revision of the apostolic constitution, to the point that a completely new constitution on the Roman Curia is expected," he said.

After the cardinals' first meeting in October, Father Lombardi had made a similar point, telling reporters the cardinals were moving clearly in the direction of an apostolic constitution to replace "Pastor Bonus." The 1988 document was Blessed John Paul II's constitution on the structure and responsibilities of the curia.

Father Lombardi said given the depth of what the council is trying to do, "I wouldn't expect any conclusions in a brief period of time."

When Pope Francis named the cardinals to advise him, Father Lombardi said, he did not choose them as continental representatives; however, their positions have allowed them to attend meetings of different bishops' conferences and to continue collecting suggestions and concerns from bishops in their parts of the world.

While the council does not include the head of any Vatican congregation or council, he said, officials of the Roman Curia responded to an invitation to send their ideas and questions to the council.

The next meeting of the council with the pope is scheduled for Feb. 17-18, Father Lombardi said. The meeting will be right before a likely gathering of the entire College of Cardinals with Pope Francis on the eve of the Feb. 22 consistory at which Pope Francis plans to create new cardinals.

Pope Francis may use the gathering of the entire College of Cardinals as an opportunity to inform them of the council's work that far, Father Lombardi said.

The pope has asked his eight cardinal advisers for counsel on the Vatican's finances, which is likely to be the theme of the February meeting, Father Lombardi said.

The reorganization of the Roman Curia and improved relations between local bishops and the Vatican were key topics at the meetings of the College of Cardinals preceding the election of Pope Francis in March.

The eight members of his council are: Cardinals Francisco Javier Errazuriz Ossa, retired archbishop of Santiago, Chile; Oswald Gracias of Mumbai, India; Reinhard Marx of Munich and Freising, Germany; Laurent Monsengwo Pasinya of Kinshasa, Congo; Sean P. O'Malley of Boston; George Pell of Sydney; Giuseppe Bertello, president of the commission governing Vatican City State; and Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras. †

## What was in the news on Dec. 6, 1963? Pope Paul VI closes the second session of the council, and announces a trip to the Holy Land

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. 6, 1963, issue of *The Criterion*:



• **Pope Paul VI announces plans for historic trip to Holy Land**

"VATICAN CITY—

Pope Paul VI closed the

second session of the ecumenical council Wednesday with a dramatic announcement that he will make an historic pilgrimage to the Holy Land. The visit, planned for next month, will be the first time a pontiff has set foot on Holy Land soil since St. Peter left Palestine and established the papacy in Rome. Vatican sources said the pope would travel by plane—the first pontiff to do so. It probably would be by chartered airliner. Pope John XXIII did some flying, but not as Supreme Pontiff. ... It also will be the first time a pope has left Italy since the time of Pius VII, who died in 1823. Pius VII was taken prisoner by Napoleon and carried

to Fontainebleau, France."

- 2nd council session comes to a close
- More power is accorded to bishops
- U.S. bishops meet: Steps are taken to bring English into the Mass

"VATICAN CITY—Preliminary steps to change parts of the Mass from Latin to English have been taken by the hierarchy of the United States at a meeting here, Archbishop Paul J. Hallinan of Atlanta said in an interview. Legislation permitting these changes, approved overwhelmingly by the Fathers of the Second Vatican Council, was solemnly promulgated by Pope Paul VI at the closing public assembly on December 4. Archbishop Hallinan told this correspondent that the American Bishops voted full use of the concessions granted in the new decrees, which allow the vernacular language in the parts of the Mass that are said aloud up to the Offertory, with one exception, the Collect. In addition, the Bishops agreed to English for the Offertory, Sanctus, the Lord's Prayer, the Agnus Dei, the Domine non sum dignus, and the Communion antiphons. Asked how the decrees would affect the administration of the sacraments, Archbishop Hallinan said that the entire rite, as for instance in Baptism, is from

now on permissible in English."

- Third session set: Liberality is keynote of final council week
- Novitiate dedication set at Lady of Grace
- Parish men challenged by bishop
- Kennedy stamp
- Orthodox prelate praises council
- Editor comments from Rome: The second session—its disappointments and accomplishments
- *The Catcher in the Rye* defended by nun-teacher
- Matt Talbot cause progress reported
- Urges nuns stress public relations
- 4 of 10 teachers are lay persons
- Unanimity is hailed as session highlight
- President Johnson asks prompt action on civil rights bill
- Urges Catholic schools to add a ninth grade
- College founds Kennedy medal
- LaFarge memorial planned in Israel
- 30,000 take part in rights march

(Read all of these stories from our Dec. 6, 1963, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



# Pilgrimage to Ferdinand ‘started Advent season off right’

By Natalie Hoefler

**FERDINAND AND JASPER**—On a cold, dark night in Ferdinand, Ind., the tradition proceeded as it had for the last 15 years, just as it had in Germany since the 1500’s.

The event carried tones of Advent: people waiting on a hillside on a dark, cold evening, when finally, piercing the night, came a procession of candle-bearing children to the strains of an Alleluia chorus and a bell choir.

At the entrance of Monastery Immaculate Conception of the Sisters of St. Benedict, trumpets blew, the doors opened and the Christmas Angel came forth in brilliant light, singing a song of welcome.

“Ye men and womenfolk who once were children too,” she sang, “be a child again today and do rejoice . . .”

So began the 16th Christkindmarkt in Ferdinand, enjoyed by 45 members of the Archdiocese of Indianapolis as part of a Nov. 15-16 pilgrimage to start the Advent season.

As the chartered bus wound its way through the hills of southern Indiana, Father John Hall led the pilgrims praying the rosary, calling them to prepare their hearts for the coming of the Christ Child.

Father Hall celebrated Mass for the group at Our Lord Jesus Christ the King Church in Paoli, where he serves as administrator. He also serves as administrator of Our Lady of the Springs Parish in French Lick and as pastor of St. Martin of Tours Parish in Martinsville.

Father Hall, dean of the Bloomington Deanery, shared stories of the region and his time there over more than 20 years.

The group stopped at historic St. Joseph Church in Jasper, Ind., in the Diocese of Evansville, the home parish of Archbishop Emeritus Daniel M. Buechlein as a youth.

The current Romanesque church structure of the 176-year-old parish was completed in 1880. Its clock

tower reaches to a height of 235 feet, and its interior is adorned with Italian marble altars, Swiss stained glass and Austrian mosaics.

A quick stop was made at the Providence Home geode grotto two blocks from St. Joseph Church. Father Phillip Ottavi was director of St. Joseph’s Providence Home, a care facility for mentally disabled men, when a cache of geodes—rocks with bumpy, rough exteriors but beautiful, crystal interiors—was discovered in a nearby creek.

He worked with a crew of Providence Home residents over a span of 10 years constructing the geode grottos and rock gardens that now cover four city blocks in Jasper.

In addition to visiting the colorful booths of handmade Christmas crafts, quilts, homemade baked goods and antiques at the Christkindmarkt in Ferdinand (in the Diocese of Evansville) the next day, many pilgrims toured Monastery Immaculate Conception.

The Benedictine community there was begun in 1867 by sisters from Covington, Ky., to teach the German-speaking children of the area.

The original portion of the current monastery was completed in 1886. The current domed church was completed in 1924.

“It’s wonderful to have you all here with us at the monastery,” said Benedictine Sister Barbara Schmitz, prioress of the community. “We love to share our buildings and our lives so you know a little more about us.”

According to Sister Barbara, the members of the monastery have been involved in the opening ceremonies of the Christkindmarkt and the festival itself since it began in Ferdinand in 1997.

“We’ve worked with the [Christkindmarkt] organizers in Germany to make sure we’ve got it as close to the traditional one as possible,” said Sister Barbara.

The monastery not only served as the location for the welcoming ceremonies, dinner and tours. The sisters also sold their own handmade crafts, as well as fresh-baked goods, including such traditional German treats as Springerle and Hildegard cookies.

Father Hall again led the pilgrims in the recitation of the rosary on the hilly ride home, with a second Mass at Our Lord Jesus Christ the King Church. He called on the pilgrims to “always be prepared for the coming of Christ,” but also to “be not afraid.”

For Jim and Patty Smith of St. Patrick Parish in Terre Haute, the pilgrimage spanned a special date.

“We were married on Nov. 15 in 1975,” Jim shared.

But celebrating their 38th anniversary was not the couple’s primary purpose for attending.

“We like short trips,” said Patty. “Carolyn [Noone, event planner for the archdiocese], does a wonderful job planning and finding interesting Catholic places to go. The fact that it was our anniversary was just icing on the cake.

“I especially wanted to see St. Joseph Church,” Patty added. “I loved reading Archbishop [Emeritus] Buechlein’s column [“Seeking the Face of the Lord”]. He always wrote so lovingly

about St. Joseph’s, so I really wanted to see the church. It was just beautiful, just as he wrote about it.”

Paul Neuendorf, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, looked forward to seeing Ferdinand and the Monastery Immaculate Conception.

“My mom grew up in Jasper,” he said. “So I’ve been in this area many times, but I’ve never been to Ferdinand.”

He was able to enjoy the trip more knowing that Noemi Teodosi, his Filipino fiancé of a few weeks, was unharmed by the devastating typhoon that struck the country on Nov. 8.

“She lives in Manila, so she was OK,” Neuendorf said. It was there that he proposed to her in October.

As for Rita Whalley, a member of St. Luke the Evangelist Parish in Indianapolis, the trip was a surprise.

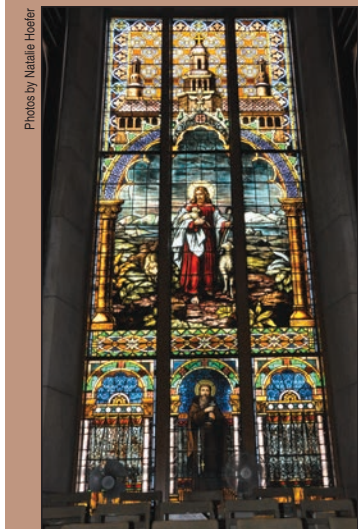
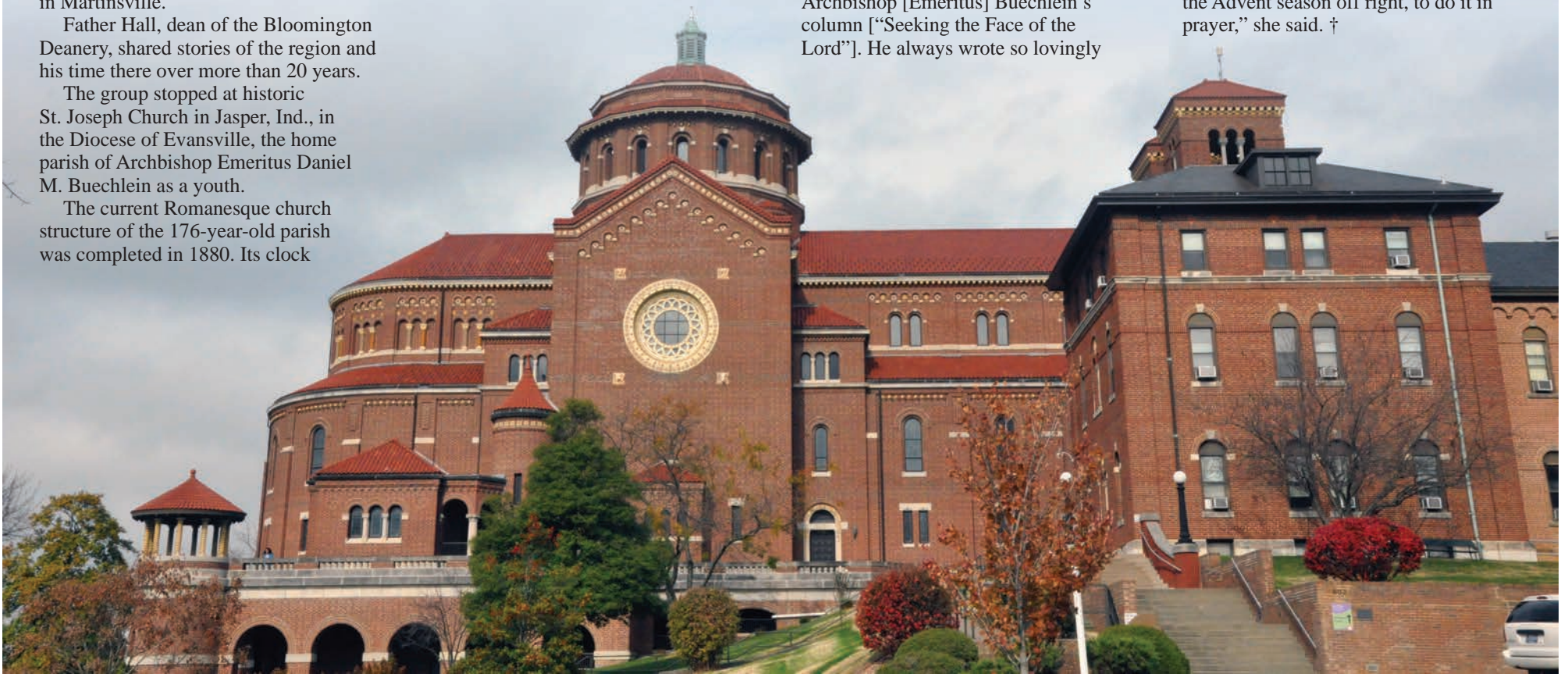
“[Fellow parish member] Pat Vesper was supposed to go, but she had to go to Arizona to help her brother.

“So she said, ‘Please go and enjoy it for me.’ So I went and have been praying for her and her family.

“The monastery was absolutely beautiful,” Whalley said. “I loved the paintings of Sister [Gregory] Ems [a Benedictine sister of the monastery in the first half of the 1900s]. Her life-size painting of the Blessed Mother was just breathtaking, and she never had an art lesson.”

Whalley felt blessed to be on the pilgrimage.

“I think this was a good idea to start the Advent season off right, to do it in prayer,” she said. †



A stained-glass window depicting Christ the Good Shepherd, installed in 1898, illuminates the interior of St. Joseph Church in Jasper, Ind., in the Diocese of Evansville on Nov. 15. The church was one of the stops on an archdiocesan pilgrimage to Ferdinand, Ind., and the Christkindmarkt on Nov. 15-16.



The Christmas Angel welcomes all, including 45 pilgrims from the Archdiocese of Indianapolis on Nov. 15, to the 16th annual Christkindmarkt in Ferdinand, Ind., in the Diocese of Evansville. The opening ceremony in Ferdinand follows traditions started in Nuremberg, Germany, more than 500 years ago, including the proclamation of the Christmas Angel.



Alice Susemichel, a member of St. Jude Parish in Indianapolis and a participant on the archdiocesan pilgrimage to Ferdinand, Ind., prays on Nov. 16 after receiving Communion at a Mass held for pilgrims at Our Lord Jesus Christ the King Church in Paoli.



Above, among the many handmade crafts, quilts and baked goods pilgrims from the archdiocese admired at the Christkindmarkt in Ferdinand, Ind., was the wooden Nativity scene pictured above. The pilgrims visited the Christkindmarkt as well as other churches and the Benedictine Monastery Immaculate Conception in Ferdinand on Nov. 15-16.



Father John Hall gives a homily to archdiocesan pilgrims at Our Lord Jesus Christ the King Church on Nov. 16 in Paoli, for which he serves as administrator.

Photos by Natalie Hoefler

# 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. 6, 10 a.m.-10 p.m. at All Saints, Yorkville
- 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. 9, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 10, 7 p.m. at St. Vincent de Paul, Bedford
- 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. 10, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 12, 6:30 p.m. at St. Mary, Rushville
- 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. 10, 6 p.m. at St. Rita
- Dec. 11, 7 p.m. at St. Thomas the Apostle, Fortville
- 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. 10, 7 p.m. at St. Jude
- Dec. 11, 6 p.m. at St. Barnabas
- 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. 10, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 11, 7 p.m. at St. Michael the Archangel
- Dec. 11, 7 p.m. at St. Susanna, Plainfield
- Dec. 12, 7 p.m. at St. Malachy, Brownsburg
- 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. 8, 4 p.m. at St. Mary, New Albany
- Dec. 10, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- Dec. 11, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 11, 7 p.m. St. Mary, Navilleton
- Dec. 12, 7 p.m. at St. Michael, Bradford
- Dec. 12, 7 p.m. at St. Mary, Lanesville
- 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,



Father Joseph V. Davanzo, pastor of Christ the King Church in Commack, N.Y., chats with a penitent before administering the sacrament of reconciliation on March 25.

- 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. 11, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- 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

## Terre Haute Deanery

- Dec. 10, 1:30 p.m. at St. Margaret Mary, Terre Haute
- Dec. 10, 6:30 p.m. at Annunciation, Brazil
- Dec. 10, 7 p.m. at St. Benedict, Terre Haute
- Dec. 11, 7 p.m. at St. Paul the Apostle, Greencastle †

## 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. †

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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)

## A 'culture of encounter' can further ecumenism, says pope

By David Gibson

Pope Francis silently blessed more than 5,000 media professionals on March 16, 2013. His silent blessing came at the end of an address to journalists from around the world who covered his election as pope three days earlier.

Recognizing that many of them were "not members of the Catholic Church," while others were "not believers" at all, Pope Francis said he wanted to bless them cordially, but silently.

He meant in this way to show respect for "the conscience of each" one of them. He also demonstrated his belief that each "is a child of God."

Today, Pope Francis is well known for his cordial, warm approach to people who do not share all his beliefs. He does not focus only on how others differ from him. He pays close attention to whatever unites him with them.

The fact that people differ from each other in significant ways does not render their resemblances insignificant. Pope Francis suggested as much in a May 22 homily. He expressed hope that, "little by little," a "culture of encounter" could be built up in our world.

The pope's approach to people who do not fully share his faith is friendly and respectful. Speaking on March 20 to Christian, Jewish, Muslim, Buddhist, Hindu and other delegations in Rome for his inauguration as pope, he said:

"The Catholic Church is conscious of the importance of promoting friendship and respect between men and women of different religious traditions. I want to repeat this: promoting friendship and respect between men and women of different religious traditions."

In his May 22 homily, he pointed out that the Lord has redeemed everyone with the blood of Christ, all of us, "everyone, not only Catholics." Even atheists were included among the redeemed. "They, too. It is this blood that makes us children of God."

Something that unites all people is their "possibility of doing good," Pope Francis said that day. After all, everyone is created in God's image and likeness.

Noticing and encountering the good that others do is in everyone's best interest, the pope indicated. Dividing walls otherwise erected between people harms the world.

People share a measure of unity, too, in the gifts they receive from God, gifts they can share.

Pope Francis made that point in the interview with him published on Sept. 19 in leading Jesuit publications around the world. Asked about the ecumenical movement's promotion of unity among the world's divided Christians, he responded:

"In ecumenical relations, it is important not only to know each other better, but also to recognize what the Spirit has sown in the other as a gift for us."

Of course, what often rules the day in human relationships is not what unites, but what divides people.

For example, points of conflict sometimes prompt friends to reject each other. Due to misunderstandings,



Pope Francis leads a meeting with religious leaders at the Vatican on March 20. Since his election on March 13, the pontiff has sought to foster a "culture of encounter" among people of differing religious traditions in order to build up mutual respect and friendship.

family members sometimes punish each other with silence and indifference. Sometimes parishioners, accenting particular but different dimensions in the life of faith, stop speaking with each other.

The fact is that people can easily lose sight of what unites them, while clearly recalling their points of division.

For hundreds of years, the members of separated Christian communities recalled what divided them, while largely losing sight of what united them. The contemporary ecumenical movement changed that.

Christians reintroduced themselves to each other, and have sought to build a new culture of encounter.

"What we have in common vastly outweighs our differences," said Auxiliary Bishop Denis J. Madden of Baltimore in an August 2013 speech to the assembly of the Evangelical Lutheran Church in America.

"We share a common faith ... a common hope ... and a common call to Christian charity," Bishop Madden, chair of the U.S. Catholic bishops' Committee on Ecumenical and Interreligious Affairs, noted.

Differences indeed matter, he said. But "we cannot let our differences win the day."

Dialogue is a key to ecumenism and a big factor in the culture of encounter encouraged by Pope Francis.

"In dialogue," Bishop Madden noted, "we encounter one another exactly as we are," in this way starting a "journey of mutual discovery leading to greater respect and love."

In the interview published by the Jesuits, Pope Francis was asked about "the future unity of the Church" in light of his conviction that Christians need to know each other better and recognize whatever the spirit sows in others as gifts for all. He responded:

"We must walk united with our differences. There is no other way to become one. This is the way of Jesus."

Walking together is a way to encounter others and for others to encounter us, Pope Francis has suggested more than once. When he responded in a September letter to questions raised by Eugenio Scalfari, a well-known Italian atheist, he said he hoped to "seek the paths along which we may walk together."

The pope's letter was friendly and respectful. He told Scalfari that the incarnation, "the Son of God coming in our flesh and sharing [our] joys and sorrows," testifies "to the astonishing love of God for all people, and to the inestimable worth he sees in them."

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

## Church teaching on ecumenism is rooted deeply in sacred Scripture

By Fr. Lawrence E. Mick

One of the more striking changes in Catholic thinking stemming from the Second Vatican Council is the shift in how the Catholic Church views and deals with other Christian communities.

Before the council, common attitudes and official rules focused on the differences between the faith traditions and the danger to Catholics from associating



Pope John XXIII leads the opening session of the Second Vatican Council in St. Peter's Basilica at the Vatican on Oct. 11, 1962. Basing their teachings on Scripture, the bishops at the council taught that promotion of Christian unity was a priority for the Church.

with those who were sometimes described as "heretics."

In the "Decree on Ecumenism," the bishops at the council called for a new approach, urging Catholics to "gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren."

It declared that "the restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council."

This concern is a response to the prayer of Jesus as recounted in the Last Supper discourse in St. John's Gospel: "that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me" (Jn 17:21).

By presenting Jesus' desire for unity among his followers as a central theme of his teaching right before his death, John highlights the importance of unity for the fundamental mission of the Church—to bring others to believe in Christ.

The continued separation of Christians into separate and sometimes competing communities is a significant hindrance to the witness we should be giving. As the council fathers said, "Such division openly contradicts the will of Christ, scandalizes the world and damages the holy cause of preaching the Gospel to every creature."

While some Catholics have not fully embraced the teaching of the council, Church leaders over the past

several decades have taken clear actions based on the council's views on ecumenism. Every pope since the council has reaffirmed the importance of ecumenical dialogue. Most Catholics today have a more positive attitude toward Christians of other traditions.

This shift has been fostered by recognizing how much we share. As St. Paul's Letter to the Ephesians reminds us, there is "one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all" (Eph 4:4-6).

Paul's letters often speak of the Church as the body of Christ, and we become members of that body through baptism. Since we share that fundamental sacrament with most other Christians, we recognize them, at least in broad terms, as members of the same body.

As Paul puts it in 1 Corinthians: "As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit" (1 Cor 12:12-13).

It is that same Spirit who prompts us to pray for and work toward unity.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati.) †

From the Editor Emeritus/John F. Fink

## The parallel annunciations in Luke's Gospel

(Second of four columns)

Last week, we reflected on Matthew's Gospel's account of Jesus' genealogy and his birth. This week, we'll start to look at Luke's Gospel, which uses early Christian traditions about the birth of both John the Baptist and Jesus, always making the point that Jesus is greater than John.

During this season of Advent, the Gospel readings at Mass tell us about John, placing him among figures from the Old Testament. His parents were aged, as were Abraham and Sarah when they had Isaac, or barren as was Hannah before God answered her prayers and she bore Samuel, or Manoah's wife before she gave birth to Samson.

John's father, Zechariah, is a priest of the division of Abijah, and his mother, Elizabeth, is from the tribe of Aaron. In Old Testament times, the priesthood was tied to the tribe of Levi and the sons of



Aaron. So John, too, was a priest.

There are parallel annunciations in Luke's Gospel—to the priest Zechariah and to the young girl Mary. The archangel Gabriel tells Zechariah that Elizabeth will bear a child, and he tells Mary that she will.

In Zechariah's case, Gabriel says that his son will be the messenger referred to by the prophet Malachi, "Lo, I am sending my messenger to prepare the way before me" (Mal 3:1), and "I will send you Elijah, the prophet, before the day of the Lord comes" (Mal 3:23). Gabriel doesn't say that John should be identified with Elijah, but that he will go before the Lord "in the spirit and power of Elijah" (Lk 1:17)

In Mary's case, Gabriel says that her son "will be called the Son of the Most High, and the Lord God will give him the throne of David his father" (Lk 1:32). John will be the prophet preparing the people for the coming of the Son of God.

When Mary asks how this will happen since she doesn't have a sexual relationship, Gabriel tells her that the Holy Spirit would come upon her.

"Therefore, the child to be born will be called holy, the Son of God" (Lk 1:35).

With that knowledge, Mary accepts her role in salvation: "I am the handmaid of the Lord. May it be done to me according to your word" (Lk 1:38).

Luke then tells us about Mary's visit to Elizabeth. This was no easy journey since the usual route for caravans from Nazareth to Jerusalem, and on to Ein Karem, was through Jericho, in order not to go through Samaria—about 120 miles, a trip of at least five days. Mary and Joseph's later trip to Bethlehem was about the same distance.

When Mary encounters Elizabeth, John leapt in his mother's womb, and Elizabeth was filled with the Holy Spirit. Some theologians have taken that to indicate that both were thereby cleansed of original sin.

Elizabeth says to Mary, "Blessed are you who believed that what was spoken to you by the Lord would be fulfilled" (Lk 1:45), in contrast to Zechariah's disbelief, for which he was stricken dumb.

We are then given the story of John's birth. †

Its All Good/Patti Lamb

## If you don't fit the world standards, you're in good company

Recently, I had lunch with an old college friend when she came to town for a conference. Over quesadillas and fried ice cream, we brought each other up to speed on our lives and families. I mentioned that one of my children was struggling in a particular area, and opened up about my fears and concerns.

All I really wanted was someone to listen and tell me that it would be OK.

Instead, with the best of intentions, my friend, a successful pharmaceutical sales representative, dispensed a diagnosis and even recommended a particular medication. At one point, she said something like, "Maybe after you have [the child] evaluated, you can take proper action to get [the child] back to normal."

Whoa, Nelly. Check, please.

My friend's advice prompted me to seek counsel from a qualified professional. I relayed the situation and my concerns to this expert, asking how I could get my child "back to normal," to quote my friend.

The professional chuckled and said, "Normal? Please."

She continued, "Look around.

Everybody's got something."

She explained that if we sit back and observe children long enough, we will find that each one of them has some sort of idiosyncrasy. She said that the same goes for adults. She went on to tell me that if I knew more about my college friend from out of town, I'd discover some ways that she and her family aren't functioning so "normally."

"I'm not sure where your friend lives," said the professional, "but you and I live on Earth, and there is no normal or perfect here."

Amen to that, I thought. I believe that everyone struggles with something, whether it's cancer or a disease, weight, depression, guilt, debt, unhealthy relationships, resentment, anxiety or addiction—just to name a few. Some admit their struggles and others do not. But each of us is amiss in one way or another.

But there's someone who understands our discontent better than anyone else. Jesus can relate to not fitting the mold.

Recall the Christmas story. He was conceived by the Holy Spirit, born of a young virgin and raised with the help of a stepfather. Jesus, the Messiah, wasn't exactly the poster child for normal. This gives me great hope. When we find that we don't fit in by the world's standards, we're in good company.

Instead of berating ourselves for not fitting the mold that society imposes, I'm learning that we should embrace God's love for us, however broken we may consider ourselves. God uses us in such different—and often unexpected—ways. But as long as we're right with God and do our best to serve him, it's all good.

In fact, the more "normal" we are by Earth's standards, the more cause we have to examine ourselves. When we have problems or struggles, we are more inclined to go to God, to make time to talk to him and ask for help and guidance.

*God Calling*, one of my favorite reads, contains a passage which explains that a relationship blooms as a result of our repeated interaction with God. A certain peace comes from that relationship. And that peace sustains us in times of trouble and doubt, when everything is abnormal and seemingly wrong. The key is to develop the relationship so that when life throws us curve balls, we do not abandon our faith, but embrace it and allow God to use us.

A young woman named Mary did embrace her faith more than 2,000 years ago. That's why we celebrate Christmas.

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

Spirituality for Today/Fr. John Catoir

## The power of confirmation and its sacramental grace

I've been thinking a lot about the sacrament of confirmation lately. Catholics know that there are seven sacraments instituted by Christ to give

grace. However, there is no mention of a rite called the sacrament of confirmation in the early records of the Church.

There definitely was the laying on of hands, and anointing with oil, but it is very difficult to distinguish

confirmation from the rite of baptism in the early Christian community.

In the first century, the full rite of Christian initiation included three sacraments—baptism, confirmation and the Eucharist. This is still done in the Eastern-rite churches. In the West, however, the practice of uniting the three did not survive beyond the 13th century.

Theologians argued that confirmation

should be delayed until the age of reason to guarantee a higher level of comprehension. Over the centuries, the sacramental rites have evolved. Bishops and priests had always anointed children and prayed over them in order to strengthen their Christian faith, but not with the same words.

The present rite of confirmation consists of two ritual acts—the laying on of hands and the anointing with the chrism oil. Both practices are rooted in the Scriptures.

The reforms called RCIA, or Rite of Christian Initiation of Adults, which were mandated by the Second Vatican Council, are now the norm of what takes place when an unbaptized adult joins the Church. The council fathers wanted a better experience for adults who wanted to join the faith.

They ruled that entering the Church should involve a more complete faith experience, which includes not only evangelization and orientation but also a rousing acceptance by the eucharistic community.



Faith, Hope and Charity/

David Siler

## God's love: The greatest gift of all

During this season of gratitude and of gift giving and receiving, I am reminded of the greatest gift of all—God's love,



care and personal concern for every one of his creations. And God's abundant and inexhaustible mercy.

It is not uncommon for the people served by our staff and volunteers at Catholic Charities

to have an extremely deflated opinion of themselves.

It is often with great shame that they come to our shelters, soup kitchens, crisis relief programs and any of our many programs. The most obvious looks of shame can be found on the faces of people who come to us for the first time—those who have never had to ask for help, and we've seen an increasing number of "first-timers" over the past few years due to the economy.

The food, shelter, clothing or any of the services we offer are just one way that we demonstrate the mercy of our great God to those who are suffering.

Perhaps more importantly is the loving, personal concern shown to them through a face that might be a bit brighter than their own at the time they visit us. We all need to be reminded from time to time that no matter our circumstances, no matter how we have failed ourselves or those around us, God's mercy is available in unlimited supply.

Another aspect of our ministry can be demonstrated by the story of Zacchaeus found in the Gospel of Luke, chapter 19.

Zacchaeus climbed a sycamore fig tree in order to get a glimpse of Jesus. It is probably no coincidence that the tree was a sycamore fig. Its fruit is sour until it is pierced, at which time it becomes sweet.

Jesus asked to come to Zacchaeus' house to stay. Somehow in that brief encounter with Jesus, his once-sour heart was pierced by the love of Jesus and became sweet. Zacchaeus had an immediate and profound experience of the mercy of God through his Son.

Our own encounters with Jesus, especially in the Eucharist, can pierce our own hearts and make us more open to God's love and mercy for us. In turn, they allow us to serve others by offering them their own encounter with Jesus.

Each of us can "pierce" another's heart with the love of Jesus—simply through the gift of our time, attention and heartfelt concern.

Hearts are mended, mercy is given and mercy just might be received when we share the kind of love that says, "I will look past anything that you have done or failed to do, I will not judge you, but I will see you with the eyes of God."

At Catholic Charities, we see people first because of material poverty, but we also seek to see their poverty of spirit. We are all called as Catholics to act in the same way.

People in poverty may be getting exactly what they deserve due to the life choices they have made. I would not say the same, however, of children or the disabled. God's justice goes far beyond human justice. God does not give us what we deserve, but rather the very essence of God's self—love. No matter what!

In the same way, as followers of God's Son, our Redeemer, we are called to offer this same justice to our neighbors—a justice that moves way beyond what may be deserved to what is freely offered by our loving Creator.

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

Second Sunday of Advent/Msgr. Owen F. Campion

# Sunday Readings

Sunday, December 8, 2013

- *Isaiah 11:1-10*
- *Romans 15:4-9*
- *Matthew 3:1-12*

Indicating the importance of Advent and the message of these readings, the Church this weekend celebrates the Second Sunday of Advent, rather than the great Feast of the Immaculate Conception. This feast will occur this year on Dec. 9.



This weekend's first reading again is from Isaiah. This prophet was unhappy with the turn of events

of his time. As was so often the case with the ancient Hebrew prophets, Isaiah saw the misfortunes facing his people as the result of their own disloyalty to God.

His words, however, were neither menacing nor hostile. Rather, they were reassuring. They declared the prophet's firm belief that, despite the sins of the people, God would not forsake them. Furthermore, in due time, God's holy will would be vindicated. Wrongs would be righted. Errors would be corrected. Justice and peace would prevail.

St. Paul's Epistle to the Romans supplies the second reading. In this reading, St. Paul repeats the basic message given earlier by Isaiah. It is a testimony to God's love. Throughout history, St. Paul maintains, God guided the Chosen People to righteousness and ultimately to union with himself. Paul sees God as the source of all patience and encouragement. Human failings notwithstanding, God's love is constant.

The Apostle also counsels the Christians in Rome to accept each other in love and good will. After all, he insists, Christ accepted them. Christ was a visible and effective instrument on Earth of God's mercy and goodness.

For its third reading, the Church this weekend offers us a reading from the Gospel of St. Matthew. The central figure is John the Baptist, mentioned in Luke as the child of Elizabeth and Zachariah. Elizabeth of course was the "kinswoman," probably a cousin of Mary. Therefore, John was related to Jesus.

From the earliest days of Christianity, John the Baptist has been a favorite figure. His absolute commitment to the most basic dedication to God has made him a model for the devout.

John clearly was on a mission. Gospel testimony is plentiful. Travel in ancient Palestine was understandably rare. After all, travel was very difficult and time-consuming. It was unpredictable and risky. Very few would have traveled for diversion or leisure.

That John journeyed far and wide evidenced his sense of mission, and he encountered many people.

John was not hesitant or vague in confronting people. He chastised his listeners, in effect, for their differences of opinion. Self-interest drove them too much. Their lack of true devotion to God only strengthened the reign of sin in the land. Thus, their personal failings contributed to the burdens weighing heavily upon the entire society.

He challenged the people to purge themselves of this self-interest and humbly to turn to God.

## Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God.

Frankly, it places before us our own sins and the sins of all humanity. John himself was stark and direct, absolutely and completely committed to God. His words are sharp and unequivocal. To realize our personal sinfulness, and the sinfulness of the world, believing such admission is essential to any effort to become holy, the Church calls us to a thorough examination of conscience.

Using the words and example of John the Baptist, the Church also urges us to put first things first. Following worldly self-interests will lead nowhere—certainly not to God.

Advent's purpose is not just to plan for a memorial of Christ's birth. It primarily calls us to make our hearts fitting dwelling places for the Lord. To be fitting dwelling places, we must rid ourselves of sin.

Isaiah and Paul both remind us that God will empower us in our quest for holiness. God wants us to live. He loves us with a perfect love. †

## Daily Readings

### Monday, December 9

The Immaculate Conception of the Blessed Virgin Mary  
*Genesis 3:9-15, 20*  
*Psalm 98:1-4*  
*Ephesians 1:3-6, 11-12*  
*Luke 1:26-38*

### Tuesday, December 10

*Isaiah 40:1-11*  
*Psalm 96:1-3, 10-13*  
*Matthew 18:12-14*

### Wednesday, December 11

St. Damasus I, pope  
*Isaiah 40:25-31*  
*Psalm 103:1-4, 8, 10*  
*Matthew 11:28-30*

### Thursday, December 12

Our Lady of Guadalupe  
*Zachariah 2:14-17*  
or *Revelation 11:19a; 12:1-6a, 10ab*  
(Response) *Judith 13:18bc, 19*  
*Luke 1:26-38*  
or *Luke 1:39-47*

### Friday, December 13

St. Lucy, virgin and martyr  
*Isaiah 48:17-19*  
*Psalm 1:1-4, 6*  
*Matthew 11:16-19*

### Saturday, December 14

St. John of the Cross, priest and doctor of the Church  
*Sirach 48:1-4, 9-11*  
*Psalm 80:2-3, 15-16, 18-19*  
*Matthew 17:9a, 10-13*

### Sunday, December 15

Third Sunday of Advent  
*Isaiah 35:1-6a, 10*  
*Psalm 146:6-10*  
*James 5:7-10*  
*Matthew 11:2-11*

Question Corner/Fr. Kenneth Doyle

## Purported miracle may lead to Archbishop Sheen's beatification

Q About 10 years ago, I read an article in our Catholic newspaper about the possibility of Archbishop Fulton Sheen's becoming a saint. Since then, though, I



have heard nothing further. Could you tell me where that process stands now? I think it would be great if it happened. I remember, as a child, watching his show on television. I wish there could be reruns. (Severn, Md.)

A In June 2012, Archbishop Fulton Sheen was declared "venerable" by the Vatican. This means that he is considered to have lived a life of "heroic virtue" and is worthy of imitation. The next step on the road to sainthood is beatification, which requires one miracle through that person's intercession.

The Vatican is currently reviewing an Illinois case from 2010 where an infant boy, apparently stillborn, was revived after not breathing for more than an hour when his mother prayed to Archbishop Sheen to intercede with God for her son.

The media-savvy Sheen won the hearts of many Americans with his television show, "Life Is Worth Living." It ran from 1952-57 and, at its peak, had 10 million weekly viewers. With only a blackboard and a statue as props, Sheen spoke with drama and humor of the values that should guide faith-filled living.

In 1952, he received an Emmy as "Most Outstanding Television Personality." He also served for many years as the national director of the Pontifical Society for the Propagation of the Faith, spreading the message of the Gospel through missionary efforts across the globe.

Father Robert Barron, creator of the current award-winning television documentary series "Catholicism," has called Sheen "the patron saint of media and evangelization."

Q My sister-in-law is gay, and she and her partner have been together for 23 years. They are planning on getting married soon and, sometime later, having a reception. Although we love them both, we do not believe in gay marriage. My husband thinks that, given our moral position, we should

not attend.

I am torn. I worry that by not going, the hurt feelings may damage family relationships for a long time. In the eyes of the Catholic Church, would it be wrong for us to attend? (Greenville, S.C.)

A The situation you present is, unfortunately, becoming more common today. Many faithful Catholics are wrestling with the decision that confronts you, and reasonable minds may differ as to the best solution.

The challenge of Christians always is to follow the scriptural mandates, even when to do so might be countercultural. Clearly the teaching of the Church is that homosexual "marriage" is morally unacceptable and not a true marriage.

Referencing several Biblical passages, the *Catechism of the Catholic Church* concludes, in #2357, that homosexual acts are "intrinsically disordered" and "contrary to the natural law."

When faced with whether to attend a gay wedding, one is called to give public witness to one's beliefs.

In May 2013, Bishop Thomas J. Tobin of Providence, R.I., advised the faithful of his diocese as follows: "Catholics should examine their consciences very carefully before deciding whether or not to endorse same-sex relationships or attend same-sex ceremonies, realizing that to do so might harm their relationship with God and cause significant scandal to others."

Notice that the bishop's caution does not qualify as an absolute prohibition, but it would seem to me that one's presence at such a ceremony might well be viewed by others in attendance as an endorsement.

Here, I think, is what you might do: You and your husband might explain to his sister—in the most kind and gentle way possible—that, as much as you love her, your deeply held religious beliefs make you uncomfortable with attending the ceremony.

Your absence, notable as it will be, will give witness to others of your moral stance. But since the reception will be held sometime later, your presence instead at that event might serve to preserve family harmony and a continuing relationship with those involved.

(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

# The Miracle of the Cup

By Thomas J. Rillo

The cup is raised to my hands  
The hands of the minister raise it up  
I press my lips to the rim and sip  
The blood of Christ becomes my strength.  
The Miracle of the Cup

I do not fully know just how it happens  
As mysterious to me as the miracle at Cana  
That the wine consecrated by the celebrant  
Becomes fuel for my hungry and needy soul.  
The Miracle of the Cup

I know that someday in heaven I will know  
That all of the mysteries will be explained  
That if I have unconditional and strong faith  
The blood of Jesus will sustain me until then.  
The Miracle of the Cup

The cup is raised to my hands on high  
And my sincere faith is enough to believe  
That the blood of Christ is my lifeline  
Until I meet him face to face with the Father.  
The Miracle of the Cup



Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. A chalice is seen near the altar during Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington.

# 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.

**BIERCK, M. Joan**, 89, Holy Spirit, Indianapolis, Nov. 22. Mother of Linda Frazier and Gregory Bierck. Grandmother of five. Great-grandmother of three.

**BOARDMAN, Eric M.**, 37, Our Lady of Lourdes, Indianapolis, Nov. 12. Father of Austin Boardman. Stepfather of Christopher Dail. Son of John and Patricia Gilliland. Brother of Tina Shepherd, Chris Boardman and Peter Speziale. Grandson of Lucille Morand.

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

**DENNY, Rosemary**, 83, St. Mary, New Albany, Nov. 21. Mother of Kathy Ransdell. Sister of James Steinert. Grandmother of two. Great-grandmother of two.

**FAIN, LaVonne**, 88, St. Jude, Indianapolis, Nov. 21. Mother of Joyce Renick, David and Gregory Fain. Grandmother of nine. Great-grandmother of six.

**GARNER, Jane**, 97, St. Malachy, Brownsburg, Nov. 5. Mother of Kelly Garner.

**GOTTEMOELLER, Charles Joseph**, 90, St. Mark the Evangelist, Indianapolis, Nov. 25. Father of Daniel and Timothy Gottemoeller. Brother of Mary Jo Applegate. Grandfather of two.

**HARDIN, Lenard Jack**, 90, St. Rose of Lima, Franklin, Nov. 11. Husband of Joyce Hardin. Father of Sonia Leerkamp and John Hardin. Grandfather of six. Great-grandfather of seven.

**HOLDAWAY, Eugene**, 86, St. Therese of the Infant Jesus (Little Flower), Nov. 21. Grandfather of three. Great-grandfather of three.

**KIRBY, Michael B.**, 77, Holy Spirit, Indianapolis, Nov. 12. Father of Kevin Kirby. Grandfather of one. Great-grandfather of one.

**LABUS, Theodore H.**, 85, St. Pius X, Indianapolis, Nov. 23. Husband of Eleanor Labus. Father of Mary Teter, Mark, Peter and Theodore Labus. Grandfather of 13. Great-grandfather of three.

**LASLEY, Evelyn (Cassidy)**, 67, St. Paul, Tell City, Nov. 23. Wife of Roy Lasley. Mother of Grover Lasley, Greg and Ronald James. Sister of Alice Cassidy, Carmelite Sister Eulalie Cassidy and James George. Grandmother of two. Great-grandmother of one.

**MANNING, David E.**, 80, Our Lady of the Greenwood, Greenwood, Nov. 15. Father of Lorinda Chivington and Steven Manning. Grandfather of two.

**McLANE, John C.**, 63, St. Luke the Evangelist, Indianapolis, Nov. 16. Son of Joann McLane. Brother of Beth Ann Clark, David and William McLane.

**MILLER, Courtney James**, 35, St. Agnes, Nashville, Nov. 20. Father of Reanna and Storm Miller. Son of Susie Adams. Brother of Michelle Lang. Grandson of Mary Williams.

**MYERS, Daniel B.**, 81, Our Lady of Lourdes, Indianapolis, Nov. 11. Father of Bobby, Fran, Gerry, Hanque, John, Julie, Matt and Tiz Myers. Grandfather of two.

**NIERSBACH, William**, 86, St. Mary, Richmond, Nov. 19. Husband of Mary Elizabeth Niersbach. Father of Gretchen Murray and William Niersbach. Grandfather of four. Great-grandfather of four.

**SAVAGE, Glenna Mae (Milam)**, 80, St. Lawrence, Lawrenceburg, Nov. 18. Mother of Theresa and Michael Savage. Grandmother of two. Great-grandmother of two.

**SCHEIBLE, Anthony John**, 90, St. John the Evangelist, Indianapolis, Nov. 16.

**SHARPE, Mary Jeanne**, 89, St. Joan of Arc, Indianapolis, Oct. 6. Mother of Janet Engle, Debi King, Peg Martin, Patty Tokarek, Greg, Rick and Ron Sharpe. Grandmother of 10. Great-grandmother of eight.

**STRACQUALURSI, Toni L.**, 57, St. Gabriel, Connersville, Nov. 18. Mother of Ashley Sallor. Sister of Becky Yoder. Grandmother of two.

**TURPIN, Ron**, 76, Our Lady of the Most Holy Rosary, Indianapolis, Sept. 3. Brother of Marilyn Korfhage. †



## Rite of Acceptance

Pope Francis gives a copy of the Book of the Gospels to a young Japanese woman on Nov. 23 during the rite of acceptance into the catechumenate and a meeting with the catechumens in St. Peter's Basilica at the Vatican. The rite, which is a part of the Rite of Christian Initiation of Adults, was celebrated at the end of the Year of Faith.

## Providence Sister Bernice Kuper taught in Catholic schools, served as novice director

Providence Sister Bernice Kuper died on Nov. 26 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on Nov. 30 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Anna Bernice Kuper was born on Aug. 22, 1922, in Jasper, Ind.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 6, 1940, and professed final vows on Aug. 15, 1948.

Sister Bernice earned a bachelor's degree in Latin at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and a master's degree in education at the University of Notre Dame in northern Indiana.

During 73 years as a Sister of Providence, Sister Bernice ministered in Catholic education for 21 years in schools in Illinois, Indiana and Oregon.

In the archdiocese, she taught at St. Patrick School in Terre Haute from 1953-59, and in Indianapolis at Nativity School from 1959-60 and the former Ladywood-St. Agnes School from 1970-71.

She also served as the community's director of novices from 1961-69, director of formation from 1961-69 and in administration in the order from 1971-78. Sister Bernice ministered as pastoral associate of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese from 1980-93. The following year, she retired to her community's motherhouse where she assisted in the vocations office.

She is survived by a sister, Dolores Habig of Jasper, Ind., and several nieces and nephews.

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. †

Like thousands of senior religious, Sister of Divine Providence John Margaret Walsh, 76, has spent her life serving others. Today, she and some 34,000 elder Catholic sisters, brothers, and religious order priests benefit from the Retirement Fund for Religious. Your gift provides funding for prescription medications, nursing care, and more.



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# Parishes to host Our Lady of Guadalupe celebrations

Special to *The Criterion*

Masses and special events for the feast day of Our Lady of Guadalupe are scheduled at the following parishes in central and southern Indiana.

Archbishop Joseph W. Tobin will be the principal celebrant for a Spanish Mass at midnight on Dec. 11 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis.

## St. Andrew Parish

235 S. 5th St., Richmond  
 • Dec. 8—10 a.m. mariachi band.

## St. Paul Catholic Center

1413 E. 17th St., Bloomington  
 • Dec. 11—11:30 p.m. Mass followed by *mañanitas* (serenade), dinner and fiesta.

## St. Anthony Parish

337 N. Warman Ave., Indianapolis  
 • Dec. 11—6 p.m. Mass, 10:20 p.m. folkloric dances, 11:45 p.m. *mañanitas* (serenade).  
 • Dec. 12—6:30 a.m. *mañanitas* (serenade), 7 p.m. Mass, 8:30 p.m. procession.

## St. Bartholomew

1306 27th St., Columbus  
 • Dec. 11—10:30 p.m. procession, 10:45 p.m. rosary, 11:30 p.m. narrative history, midnight *mañanitas* (serenade), followed by refreshments  
 • Dec. 12—6 p.m. Mass followed by dinner.

## St. Gabriel the Archangel Parish

6000 W. 34th St., Indianapolis  
 • Dec. 11—9:30 p.m. folkloric dances, 11 p.m. *mañanitas* (serenade), midnight Mass (*misa de gallo*), refreshments (to go).  
 • Dec. 12—7 p.m. procession and bilingual Mass, 8:15 reception, 8:30 p.m. raffle, 8:45 p.m. folkloric dance.

## Our Lady of the Greenwood Parish

335 S. Meridian St., Greenwood  
 • Dec. 11—7 p.m. Spanish Mass.  
 • Dec. 12—5 p.m. *mañanitas* (serenade), 6:30 p.m. bilingual Mass.

## St. Margaret Mary Parish

2405 S. Seventh St., Terre Haute  
 • Dec. 11—11 p.m. rosary followed by *mañanitas* (serenade).  
 • Dec. 12—7 pm Mass followed by a fiesta /reception.

## St. Mary Parish

317 N. New Jersey St., Indianapolis  
 • Dec. 11—9 p.m. procession, 9:45 p.m. folkloric dances, 11 p.m. *mañanitas* (serenade) with a music band, midnight Mass with Archbishop Joseph W. Tobin.  
 • Dec. 12—Noon English Mass, 7 p.m. Spanish Mass.

## St. Monica Parish

6131 N. Michigan Road, Indianapolis  
 • Dec. 11—9 p.m. rosary, 10:20 p.m. "Tamara" live performance, 11:45 p.m. serenade with mariachi.  
 • Dec. 12—6 p.m. rosary and procession, 6:45 p.m. Representation of the Apparitions, 7:15 p.m. Mass, 9:15 p.m. reception.

## St. Philip Neri Parish

550 N. Rural St., Indianapolis  
 • Dec. 11—8 p.m. folkloric children's dance, 8:30 p.m. Representation of the Apparitions, 10:30 p.m. *mañanitas* (serenade) with mariachi, 12:30 a.m. refreshments.  
 • Dec. 12—4:30 p.m. Mass with mariachi, 7 p.m. Mass, 8 p.m. folkloric dance, 9 p.m. reception.

## St. Patrick Parish

950 Prospect St., Indianapolis  
 • Dec. 11—6:30 p.m. rosary and serenade with singer Vickie Davis, 8:30 p.m. Representation of the Apparitions, 10 p.m. Mass, midnight *mañanitas* (serenade).  
 • Dec. 12—6 a.m. Mass, noon procession, 6:30 p.m. rosary, 7:30 p.m. Representation of the Apparitions.

## St. Ambrose Parish

325 S. Chestnut St., Seymour  
 • Dec. 11—noon *mañanitas* (serenade), 5 p.m. *mañanitas* with mariachi.  
 • Dec. 12—8:45 a.m. school Mass, 6 p.m. bilingual Mass, 7 p.m. reception.



New York Cardinal Timothy M. Dolan, left, celebrates Mass alongside other prelates at the Basilica of Our Lady of Guadalupe in Mexico City on Nov. 17. Bishops and church leaders from the Americas gathered on Nov. 16-19 at the basilica to discuss the new evangelization in the Americas.

## St. Michael Parish

101 St. Michael Drive, Charlestown  
 • Dec. 11—7 p.m. to midnight, rosary and *mañanitas* (serenade).  
 • Dec. 12—7 p.m. Mass, 8 p.m. reception.

## St. Mary Parish

415 E. Eighth St., New Albany  
 • Dec. 11—7 p.m. to midnight, rosary and *mañanitas* (serenade).  
 • Dec. 12—7 p.m. Mass, 8 p.m. reception.

## St. Joseph Parish

125 E. Broadway St., Shelbyville  
 • Dec. 12—5:30 p.m. folkloric dance, *mañanitas* with Zenaida Gonzalez, 7 p.m. Mass.

## St. Lawrence Parish

6944 E. 46th St., Indianapolis  
 • Dec. 12—4:30 a.m. *mañanitas* (serenade), 6 p.m. *mañanitas* (serenade), 7 p.m. Mass, 8:30 p.m. Aztec dance. †

## Multicultural Nativity scenes exhibit on display at Catholic Center on Dec. 15-16

The archdiocesan Office of Multicultural Ministry will host an exhibit of Nativity scenes from various countries in the Assembly Hall at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis, from 10 a.m.-7 p.m. on Dec. 15 and 16.

Nativity scenes from Kenya, Togo, Alaska, Mexico, Peru, Italy and other countries will be displayed.

This year's event will also include live Nativity scenes featuring people from Vietnam, Burma, Mexico and other nations.

For more information, contact the Office of Multicultural Ministry at 317-592-4068 or 317-236-1474, or e-mail [mgutierrez@archindy.org](mailto:mgutierrez@archindy.org) or [jpruitt@archindy.org](mailto:jpruitt@archindy.org). †

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# WE ARE THE CHAMPIONS



The football team of Cathedral High School in Indianapolis poses with the Indiana High School Athletic Association Class 5A trophy after its 42-18 victory in the state championship game on Nov. 29 at Lucas Oil Stadium in Indianapolis.

## CATHEDRAL HIGH SCHOOL



The football team of Cardinal Ritter Jr./Sr. High School in Indianapolis poses with the Indiana High School Athletic Association Class 2A trophy after its 56-6 win in the state championship game on Nov. 30 at Lucas Oil Stadium in Indianapolis.

## CARDINAL RITTER JR./SR. HIGH SCHOOL

# Cardinal Ritter, Cathedral win state football titles

By John Shaughnessy

The joy of a state championship season will be savored for a long time by the football programs of Cardinal Ritter Jr./Sr. High School and Cathedral High School, both in Indianapolis.

The feeling is even more satisfying considering the challenges that each team had to overcome during the season, according to their head coaches.

The Raiders of Cardinal Ritter—the archdiocesan interparochial high school for the Indianapolis West Deanery—earned a 56-6 win over Tipton High School on Nov. 30 for the Class 2A championship of the Indiana High School Athletic Association.

The Irish of Cathedral—a private Catholic high school—won its fourth straight state

football championship with a 42-18 victory over Westfield High School on Nov. 29 in the Class 5A game at Lucas Oil Stadium in Indianapolis.

The mood was set for Ritter's convincing win shortly after the team participated in a pre-game Mass, according to head coach Ty Hunt.

"After Mass, we talked about the commitment level they displayed during the offseason and throughout the season," Hunt said. "We had a couple of bumps in the road during the season with losses, but they continued to get better each week. With each week, they displayed that they were going to excel."

That sentiment was echoed by Cathedral head coach Rick Streiff.

"This team was special in many ways because of the obstacles they had to overcome," Streiff said. "Many injuries and tough losses in the regular season really

forced kids to focus and be the next man up. They all came together and formed a pretty strong bond that allowed them to succeed."

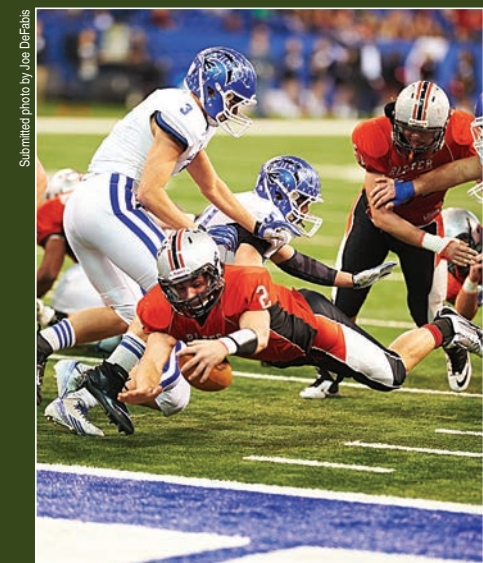
Dan Fesenmeier, a senior at Cardinal Ritter, was named the Class 2A Mental Attitude Award winner.

Jake Purichia, the Raiders' quarterback for the past four seasons, finished his high school football career with a state record of 142 touchdown passes.

Hunt seemed to sum up the championship feeling for players, coaches and fans at both Cardinal Ritter and Cathedral.

"There is a great amount of exultation, and a feeling of pride for the seniors," he said. "The senior class deserves a lot of credit for staying together and believing in each other and their coaches.

"It's a great relief that it all paid off in the end. I told them, 'This is something you will always remember.'" †



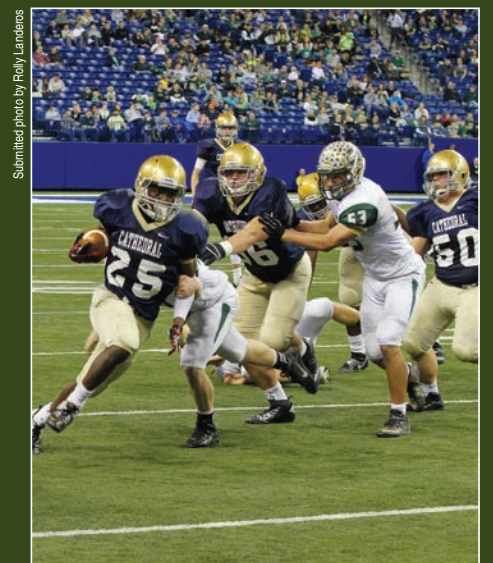
Cardinal Ritter quarterback Jake Purichia lunges across the goal line for a touchdown, one of three touchdowns he scored on Nov. 30, during the team's 56-6 win in the Class 2A state championship game.



Cardinal Ritter senior Kyree Hollis shows his joy after scoring one of his three touchdowns in the Raiders' 56-6 win on Nov. 30 in the Class 2A state championship game.



Cathedral's defense puts the pressure on Westfield High School as the Irish earn the Class 5A state championship with a 42-18 win on Nov. 29.



Terry McLaurin of Cathedral High School in Indianapolis races past defenders from Westfield High School as the Irish surge to a 42-18 win in the Class 5A state championship game on Nov. 29.