Serving the Church in Central and Southern Indiana Since 1960

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

By John Shaughnessy

One of the most telling ways to view the approach of Archbishop Joseph W. Tobin during his first year as the leader of the Church in central and southern Indiana is to look at his car's odometer. In traveling to all 11 deaneries and all parts of the archdiocese since being installed as archbishop on Dec. 3, 2012, he has racked up 26,000 miles. “Other than a trip to Detroit and a trip to Chicago, it’s all been in trips to these 39 counties of the archdiocese,” Archbishop Tobin noted recently. “And I think they are miles well spent.”

Another way to capture his approach as archbishop was on display at the closing Mass for 23,000 youths from across the country on Nov. 23 at the National Catholic Youth Conference in Indianapolis.

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

Yet perhaps the most revealing glimpse of the archbishop’s approach comes in the way he celebrated his first anniversary as Archbishop of Indianapolis—an anniversary that coincided with his 35th anniversary of being ordained a priest.

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

Q. How will you mark your first anniversary?
A. “In my private time, I’ll be especially grateful to God. And I’ll ask God’s forgiveness for my shortcomings and the bad decisions I’ve made—more of omission than commission. I think, things

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

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

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

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

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

Mandela was Mlangeni’s clan name. “He touched many lives around the world. I am overjoyed by the outpouring of love and admiration by all of you here today,” Mlangeni said.

Mlangeni, who was on trial with Mandela in 1963-64 and imprisoned with him on Robben Island, said he had occupied a cell next to Mandela. In prison, “Madiba exuded leadership,” said Mlangeni, who was released in late 1989, shortly before the start of negotiations that ended apartheid.

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

See MANDELA, page 2.

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

Bearing fruit

See entire statement in English and Spanish, page 3.
University of Notre Dame refils lawsuit over HHS mandate

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

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

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

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

Anyone seeks to provide free preventive health care coverage specifically for women. That coverage includes services such as mammograms, prenatal care and cervical cancer screenings, but it also mandates free contraceptives, sterilizations and abortion-inducing drugs—which are contrary to Catholic teaching.

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

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

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

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

Mandela
continued from page 1

been the person I am today.”
Mandela’s greatness stemmed from his humility “and his belief in collective leadership,” Mangeni said.

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

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

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

Anti-apartheid political prisoners “sacrificed years” to imprisonment, which Mandela told tens of thousands who braved the rain for the memorial.

“Go home Madiba, you have certainly done all that is noble,” he said.

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

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

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United Catholic Appeal Goal

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

—Archbishop Joseph W. Tobin

He expects the proposed state constitutional amendment will be given consideration in committees of both legislative bodies and that committee passage would require a two-thirds vote of the total chamber.

"Whether it passes the floor in both houses is yet to be seen," said Tebbe. Tebbe explained that no other state is currently considering a constitutional amendment related to marriage. Because of that, he said, "Indiana will be a focal point for the nation on this issue" in the coming months.

This attention, Tebbe said, will influence the debate on the proposed amendment. "We're going to be the eye of the storm," he said. "And so it's bound to have an impact. There are going to be tons of bills and articles, articles—you name it.

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

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

Four states, including Indiana, have laws but not constitutional amendments that define marriage exclusively as being between one man and one woman. Tebbe said that the debate on the nature of marriage has a history of raising people's emotions and that the bishops' statement can encourage people in Indiana to consider it calmly.

"They're making a statement that this is a complex issue as it has to be dealt with in a very thoughtful and serious manner," Tebbe said. "It's not an easy, knee-jerk kind of reaction. There is clearly one definition of marriage under God's laws. There is clearly the importance of marriage as it is made in the image and likeness of God, and is deserving of the respect and dignity that that sacred institution deserves through that divine creation.

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

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

—Glenn Tebbe

MARRIAGE

MARRIAGE AS COVENANT BETWEEN ONE MAN AND ONE WOMAN

A PASTORAL STATEMENT OF THE CATHOLIC BISHOPS OF INDIANA

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

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

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

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

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

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

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

Most Reverend Joseph W. Tobin
Archbishop of Indianapolis

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

Most Reverend Christopher J. Coyne
Bishop of Evansville

Most Reverend Dale J. Melczek
Bishop of Gary

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

Most Reverend Dale J. Melczek
Obispo de Gara

Muy Reverendo Joseph W. Tobin
Arzobispo de Indianápolis

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

Muy Reverendo Dale J. Melczek
Obispo de Gara

Muy Reverendo Timothy L. Doherty
Obispo de Lafayette-in-Indiana

Muy Reverendo Charles C. Thomson
Obispo de Evansville

Muy Reverendo Christopher J. Coyne
Obispo Auxiliar de Indianápolis

EMIL MATRIMONIO COMO ALLIANZA ENTRE UN HOMBRE Y UNA MUJER

DECLARACIÓN PASTORAL DE LOS OBISPOS CATÓLICOS DE INDIANA

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

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

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

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

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

Dado en el Centro Católico de Indianápolis en este día del 4 de diciembre del 2013.
Duing this time of year, which the Church calls Advent but the secular world knows as the pre-Christmas shopping season, Christians experience a profound tension.

The Church urges us to prepare for Christ’s coming again by intensified prayer, fasting and sharing with others. That’s not the message our culture proclaims now. “Shop till you drop” is what we hear incessantly during this frenzied season, and “beat everyone else in getting the best deals” is what we are told, not only by the ads, but by the), and the rush among family members, a commercial Christmas every time.

The final stewardship principle is “giving back to the Lord with increase.” We should ask ourselves, have we accomplished what the Church has prepared for us, to the extent possible under the circumstances?

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

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

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

### Making Sense of Bioethics

#### Fr. Tad Pacholczyk

**Ethical sense of Bioethics**

*Ethical sense of Bioethics* is a two-part series on the ethical considerations in the care of pregnant women in Catholic hospitals. The series explores the importance of stewardship in health care decision-making and the role of bioethics in guiding medical practice.

**At the beginning of December, the American Civil Liberties Union (ACLU) filed a sweeping federal lawsuit against the U.S. Conference of Catholic Bishops (USCCB) over its “Ethical and Religious Directives” for Catholic hospitals, alleging that the directives, with their prohibition against direct abortion, resulted in negligent care of a pregnant woman named Tamea Means.**

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

*The lawsuit asserted that Catholic hospitals are not able to terminate a woman’s pregnancy by inducing spontaneous labor even if necessary for her health.*

*The lawsuit further asserted that Catholic hospitals are not able to terminate a woman’s pregnancy by inducing spontaneous labor even if necessary for her health.*

*The lawsuit mentioned the possibility of using an abortion drug to induce labor, to prevent infection of the amniotic membranes.*

*The lawsuit also mentioned the possibility of using an abortion drug to induce labor, to prevent infection of the amniotic membranes.*

*In effect, the lawsuit was asking the USCCB to change its Ethical and Religious Directives to allow for abortion in cases where the child is targeted for saline amniotic diversion.*

*Stewardship saves Christmas.*

*The editors reserve the right to select the letters that will be published and to edit letters as part of the newspaper’s sense of courtesy and respect.*

*Letters to the Editor,* The Criterion, 11602 23rd St., Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

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**Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the free 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). We encourage opinions from a variety of readers, frequencies, viewpoints and perspectives.*
St. Denis Parish closes, merges into Immaculate Conception Parish

By Natalie Hoefer

When fire destroyed St. Mary-of-the-Rock Church in the town of St. Mary-of-the-Rock in 1966, Gary Meyer’s grandfather-in-law was one of the first men on the scene to start the cleanup.

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

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

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

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

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

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

Deacon Robert Decker, who has been the parochial life coordinator for St. Mary-of-the-Rock Parish, agreed that “there were tears and grieving hearts” at the Mass.

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

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

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

“For the last two years, we’ve said intercessionary prayers, had inter-parish council meetings, and before the merger, I had a Mass at each parish,” said Father Dave.

John Starost, former president of St. Denis Parish council, is in the process of joining Holy Family Parish.

“The welcome has been good,” he said. “Father Kobak is a good guy.” But he still grieves the merging of his parish into another.

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

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

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

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

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

“基础 stones were brought to our head.”

“19. We think that the faith of the people is a treasure,” he said. “One of the ladies of the parish said, ‘It’s hard to have your children that’s what we’ve been praying for.’”

—Father William Geis

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

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

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

“St. Denis is a farming community,” said Father Pfeifer. “There’s just been a town—a we’re in the middle of nowhere. It’s hard to have your children continue to be farmers. They just aren’t staying. Because of that, said the closing of the parish was ‘at some point, this community project.’

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

The people will continue to find Christ in one another in another parish, wherever they go—

—that’s what we’ve been praying for.

—Father John Geis

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

—Deacon Robert Decker

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

—Father William Ehalt

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

By Natalie Hoefer

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

“Parish life coordinator Franciscan Sister Christine [Ernestes] carried the Easter candle, then they blew out the Easter candle, and the little boy locked the door. It was so sad.”

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

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

“One of the ladies of the parish said it best,” said Sister Christine. “She said, ‘Our head knows that this is going to happen, but our heart hasn’t caught up to our head.’”

“Out of the sadness, the merging of the two parishes was made smoother from the cooperation they have shared through the years. According to Sister Christine, Immaculate Conception Parish has long served as the site of faith formation programs for the two parishes, and has been the site of Holy Days Masses for many years as well.

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

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

“My children already get their faith formation there,” she said. “My grandchildren already get their faith formation there.”

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

“My husband was baptized at St. Denis. All four of our children were baptized there. My daughter was married there. My husband’s funeral was in the church, and he is buried in the cemetery there. We like [the parish] and have worked with them for years. We started blending children’s religious education classes when my son, who is 46, was a young child.”

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

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

“Foundation stones were brought out of creeks around here. They made the pews in the old church and re-created the community project.”

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

‘One of the ladies of the parish said it best. She said, “Our head knows that this is going to happen, but our hearts haven’t caught up to our head.”’

—Sister Christine Ernestes, O.S.F.

www.archindy.org/connected
December 13
The Slovenian National Home, 2717 W. 10th St., Indianapolis. Slovenian Christmas party, dinner and dance, 5 p.m.-close, $55 donation for food, bring a side dish to share. Information: 317-632-0619 or sloveniansindy@gmail.com.

December 13-14
St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. Christmas Eve Bazaar. $5 entrance fee Mon., 1 p.m., an informative overview of what you should know before reading the Bible. Information: 2013-244-9002.

December 14
St. Roch Parish, Family Life Center, 3665 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

Mary Magdalene, St. Mary of the Woods, 1 Owens Hall, St. Mary of the Woods. Christmas Fun at the Woods, 1:45 p.m., cookie making, sleigh rides, sing-a-longs, fun with the alpacas, $5 per person. Information or to register: 812-535-2952 or topalm@archindy.org.

December 14-15
Bishop Simon Brutus College Seminary, 2500 Cold Spring Road, Indianapolis. Christmas open house, tours, refreshments, free-will donation for an annual pilgrimage to the Holy Land. Information: 317-924-4110.

December 15
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Advent Lessons and Carols, $45 per person. Information: 812-923-8817 or adventlessonsandcarols.ca@gmail.com.

December 15

December 15

December 15
St. Roch Parish, Family Life Center, 3665 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., an informative overview of what you should know before reading the Bible. Information: 317-244-9002.

December 28
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Rosary procession and empty manger caroling at Monument Circle, following the archbishop, netted $140,000. For more information about the Little Sisters of the Poor or to make a contribution, log on to www.littlesistersofthepoorindianapolis.org.

December 29
St. Roch Parish, Family Life Center, 3665 S. Meridian St., Indianapolis. Empty Manger caroling event, 9-10 a.m. Information: 317-527-9351.

December 31
The Slovenian National Home, 2717 W. 10th St., Indianapolis. New Year’s Eve Celebration, 5 p.m.-close, $55 donation for food, bring a side dish to share. Information: 317-632-0619 or sloveniansindy@gmail.com.

The Christmas liturgical schedules for SS. Peter and Paul Cathedral and the Archabbeachy of Our Lady of Einsiedeln of Saint Meinrad in Indianapolis are Eastern Standard Time. For the Christmas liturgical schedules of other religious communities or parishes in the archdiocese, contact their offices.

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

The Christmas liturgical schedules for SS. Peter and Paul Cathedral and the Archabbeachy of Our Lady of Einsiedeln of Saint Meinrad in Indianapolis are as follows:

SS. Peter and Paul Cathedral
• Dec. 24—5 p.m. vigil Mass celebrated by Father Noah Casey with carolers singing at 4:30 p.m. before the start of the liturgy. 11:15 p.m. vigil service of lessons and carols, and Midnight Mass with Archbishop Joseph W. Tobin scheduled as the principal celebrant. Parking is available behind the cathedral for both Masses, and also at the Cathedral Center, 1400 N. Meridian St., from 10 p.m. to 2 a.m. for midnight Mass. Cars must be removed by 2 a.m. • Dec. 25—10:30 a.m. Mass with Father Joseph Newton. All times for liturgies in the cathedral are Eastern Standard Time.

Saint Meinrad Archabbeachy
• Dec. 24—7 p.m. vigil and 10 p.m. Mass. • Dec. 25—9 a.m. Mass. All times for liturgies at Saint Meinrad Archabbeachy are Central Standard Time.

For the Christmas liturgical schedules of other religious communities or parishes in the archdiocese, contact their offices.
On 10th anniversary, African Catholic Ministry members encouraged to continue ‘grand vision’

By Natalie Hoefer

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

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

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

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

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

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

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

He agreed with an analysis of the situation made by the Philadelphia-based National Catholic Bioethics Center that says that it is morally permissible for Catholics to participate in such health insurance plans. However, Archbishop Lori said that the employee should still express their dissatisfaction with the plan.

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

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

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

“In some places, the state is willing to let the adoption services ride under the radar screen because it might be too big or too important to lose,” Archbishop Lori said. “But sooner or later, it’s going to affect all of our adoption services ride under the radar screen because it might be too big or too important to lose.”

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

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

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

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are very distinctive communities along the
are different cultures in the archdiocese. And that distance
deaneries within your first few months
throughout the archdiocese in your
brother bishops from Indiana for our
me, you will feed my people. You will
before the task. And I believe it was the
you, let me walk on the water’ (Mt 14:28).
"I'll celebrate Mass in mid-day with
"Then I often listen to that last
"One certain impression I have is a
"Another strength is the careful
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So often what the Gospel is meant to be
Love of family is reflected in giving to children and families in need

(Pope Francis) asks that no one be indifferent to elderly, children, sick, poor erected near the Spanish Steps.

Conception on Dec. 8.

by all of us," he prayed on the feast of the Immaculate fragility of children.

three-day Disney cruise.

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

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

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

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

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

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

A strong belief in giving back to children and families who are less fortunate and a love of family sparkled.

Nancy and Bob’s desire to establish an endowment fund. By funding the family endowment fund annually, they continue to preserve their faith and create a lasting legacy for future generations.

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

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

(Pope Francis) asks that, in contemplating Mary, we, too, have been chosen by God to live a holy life free from sin. It is a plan of love that God renews every time we approach him, especially in the sacraments.

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

Pope Francis is grateful that God has given him a love of family and has blessed them with healthy and loving children and families in need through the ministry of Catholic Charities in Indianapolis. He is especially grateful that the ministry of Catholic Charities is supported by the family endowment fund because it grows in perpetuity. The distribution of the fund is used to support children and families in need through the ministry of Catholic Charities in Indianapolis.

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[Editor’s note: Wanting to keep their contributions private, the husband and wife mentioned in this story requested that their real names not be included.] Special to The Criterion

Ellen Brunner

Am I my brother’s keeper?

Can’t express your gratitude to God? Where is your favor? has come to symbolize people’s unwillingness to accept responsibility to help their less fortunate fellows—

in the extended sense of the term, their “brothers”

The tradition of virtually all the world’s faiths is that we accept responsibility to help their less fortunate fellows—

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

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

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

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

The basket was set among scores of other floral arrangements at the foot of the column topped by the statue.

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

Standing before the statue, he asked Mary “to help us stay attentive to listen to the Lord’s voice: that the cry of the poor never leave us indifferent, that the suffering of the sick and those in need find us distracted, that the solitude of the elderly and the fragility of children may move us,” and that everyone seek to love and respect every human life.

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

After the ceremony, he stopped at Rome’s Basilica of St. Mary Major to pray before the basilica’s three-day Disney cruise.

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[For more information about establishing an endowment fund with the Catholic Community Foundation, please contact Ellen Brunner at 317-236-1482, ext. 3822, or e-mail her at brunner@archindy.org. She will be happy to assist you. You may also visit their planned giving website at www.archindy.org/plannedgiving.]
Faith

Let the holiday season be a time for reconciliation
By David Gibson

You can count on TV advertisers every year to display during the holiday season images of perfect family harmony before your very eyes. The thinly veiled suggestion in these commercials is that your household’s harmony will escalate dramatically if you give whatever they are selling to someone near and dear to you on Christmas. These commercials also hope to connect with the common wish for a period of closeness and love at home. Christmas, after all, is a day people not only look forward to, but hope to remember happily months later. But all indications are that perfectly harmonious homes are relatively few. Actually, more than a few household outbursts can be chalked up to the stresses and costs of the holiday season itself, as well as the different expectations family members have of the period before and leading up to Christmas. In many cases, the preceding months also have known their share of angry words at home, failed efforts to communicate and cold shoulders. Occasions when family members were impatient with each other or took little interest in each other’s concerns may lurk in the holiday season’s background.

Often enough, therefore, Christmas arrives bearing an invitation of forgiveness at home. Christmas encourages the revitalization of marriage bonds and bonds with children, relatives, friends and others. If people have hurt each other in the course of the year, that could make Christmas a day of forgiveness. Precisely because he became one of us, because he is an incarnate Lord, Christ at Christmas boldly asserts the dignity and the worth of all who are human—sometimes very, very human.

Christmas, then, offers a unique invitation to remember all that is good in other people we love, but perhaps do not like this moment quite as much as we might. This isn’t always easy, of course.

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

“What we make mistakes, and on occasion someone gets offended in the marriage, in the family. And sometimes, I say, plates are smashed, harsh words are spoken.” Pope Francis said.

He told pilgrimage participants that “it is important to has a capacity to ask for forgiveness when we are at fault in the family.” For, “sometimes we do things that are not good and that harm others.”

“I frankly forgive me” are words family members need to hear from each other, Pope Francis said. “Then,” he continued, “you start over.”

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

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

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

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

Anglican Archbishop Rowan Williams of Canterbury, who retired in 2012, mentioned the poem in a 2010 speech. He was speaking of people who bascally are strangers to each other, though they should be friends. In the closest of relationships, people may gradually drift apart, becoming like strangers. For them, choosing to start again could mean reversing the habit of turning away from each other and instead turning toward each other.

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

It requires surrendering a win-lose approach to arguments, replacing that with a determination to work constructively together to resolve conflicts. It can mean realizing that people who love each other do not have to be identical in all points of view. It can mean realizing, too, that “getting even” or seeking revenge is a step backward, not forward, in a relationship.

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

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

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

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

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

Give those who have hurt you the gift of forgiveness at Christmas this year
By Louise McNulty

Many of us put a lot of thought behind those must-have items on our Christmas shopping lists. But how much thought do we give to spiritual, free gifts we could bestow on our loved ones or ourselves this Christmas? Gifts, whether material or spiritual, benefit the giver as much as the receiver.

Some gifts we can add to our list this season can be in the form of offering hope, a kind ear, companionship and friendship to those who are sad or despairing. Perhaps one of the best gifts of all to fill a spiritual Christmas stocking this year is forgiveness.

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

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

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

This is why the idea of forgiveness as a Christian gift is really appealing. It should not come into a conversation laced with words of rebuke such as, “I forgive you for all the nasty things you’ve done to me in the past. Let’s start over.” Forgiveness can come in the stillness of our hearts. The only thing the forgiven person should notice is a healthy approach to renewed relationship.

The holidays present the best opportunity to put away the ghosts of hurt caused by our inability to bump into those who have injured us. At holiday gatherings, there’s the likelihood of a face-to-face encounter with them. Forgiveness can come as the initiation of a friendly conversation with the person who has “done us wrong.” If the offender is a family member with a lifetime record of hurting others, just say a quiet, silent prayer before approaching person. Try to remember that sometimes the person who hurts others often feels deeply hurt or inadequate. Sarcasm or caustic remarks are an attempt to even the odds.

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

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

(Louise McNulty is a freelance writer in Akron, Ohio.)
Enjoying Christmas to its fullest this year without distractions

After experiencing Christmas for so many years, it’s easy for it to become “just another” Christmas.

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

“To be modern is to exist increasingly in a state of distraction. Our attention is drawn away from those things that have been trustworthy care, away from the center of our apparent concern to something abstractly related to that concern, and thus away from God who himself, is the center of all things.”

What exactly is Conyers’ point? He tells us that when his father, a skilled cabinet maker, taking him to his shop to see a completed its one because it fulfilled Micaiah’s prophecy (Mic 5:1) that the ruler of Israel would be born in Bethlehem. And so we were lucky to glimpse him in swaddling clothes and laid in a manger, because there was no room for them in the inn” (Luke 2:7).

Jesus, who assumed human nature, was born in a stable meant for animals, inside one of the many rocky caves in Bethlehem that were used as stables.

That cave has been under the Church of the Nativity, the oldest still existing Christian church in the world, ever since it was built by Constantine and his mother Helena from 326-333. Everyone knew where they were building here by a shrine to Adonis on the spot.

The Shepherds nearby are the first to be told of Jesus’ birth. An angel tells them, “Today in the city of David a Savior is born for you Messiah and Lord” (Lk 2:11). This is the basic message of the infancy narratives. Jesus is “Savior,” who saves and builds mankind. He is “Messiah” or “Christ,” the anointed one. He is “Lord,” or God.

For that reason, it is often criticized as being old-fashioned, out of touch with modern culture, and even racist, because it focuses on the lives of the people. Nevertheless, the Church stick up for the truth.

This supports pro-life from conception to natural death, social justice and respect for the rights of others. It offers sacraments to help us persevere, chiefly the eucharistic bread of life. Others encourage life-giving love for one’s neighbor, and conduct the moral law.

But enough of this crabbing. It’s just another Christmas. Some think of a quote by Eugene Cunningham. "It’s a sentimental occasion. At least it doesn’t try to make Christ’s birth such an important event are not missing in the general make Christ’s birth such an important establishment to honor the birth of Christ, a holy day, does not appear?"" This year, tons of religious songs and movies, while at the same time teaching our kids and grandkids what Christmas is really all about.

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

And maybe that’s when we’ll finally know that the hope behind the smarm, the Christmas mice, the distraught songs and movies, while at the same time teaching our kids and continuing the conversation. There were never enough hours.

Mike was drawn to Maria’s deep faith, compassionate nature and beautiful brown eyes. Maria admired Mike’s willingness to help anyone in need, be it his clothes and the friendly tilt of his eyebrows. They married four years ago, and settled into an 85-year-old house with hardwood floors, 1950s built-ins and a fence in the backyard.

"Evening for two weeks. She wrote about what into adoption, it was like, ‘There’s going to be an Easter faith. The dark Friday eventually turned into Easter morning. When we moved into the house, I was like, ‘There’s going to be some sun again.’" Maria poured herself into creating a profile for prospective birth parents, curling up with her laptop in the three-season porch every evening for two weeks. She wrote about what kind of parents she and Mike intend to be and sprinkled in photos. With some editing from Mike, she went through several drafts. "The whole thing felt like a prayer," she said."

Their profile is part of a personal website they built, MikeAndMariaAdopt.com, and it went live on Catholic Charities’ website two weeks before Thanksgiving. It is one of 10 in a book that birth parents who visit the agency can read.

In this open-adoption era, some adoptive couples launch ambitious marketing campaigns, securing newspaper ads in local papers and even billboards to reach women considering giving up their babies. But Mike and Maria trust that their unadorned profile will draw the right woman. Ultimately, it’s difficult to convey the three things that remain from their protracted quest for a baby—hopes, faith and love.

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

Catholic Charities of St. Paul and Minneapolis gave her a new sense of purpose, and Maria is not afraid of the future. She is one of 6.7 million American women—nearly 1 percent—who struggle to either conceive or carry a baby to term.

For the money grubbers. This year, Maria and Mike sent out a brochure with pictures of them holiday stamps.

Although religious participation is down among the young, there are plans for a new generation of Christmas stamps. Canada Post has already released a series of stamps illustrating Canadian traditions, with the word “Family” appearing in each one, and its drawers are made to perfection: “just another” Christmas.

"Get that? ‘Holiday,’ as in ‘holy’ holiday. Enough of this crabbing. It’s just another Christmas."
Third Sunday of Advent/Asgr. Owen E. Campion

Sunday Readings

Sunday, December 15, 2013

- Isaiah 35:1-6a, 10
- Romans 15:17-10
- Matthew 11:2-11

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

Isaiah was between a rock and a hard place, so to speak. He realized that unwise alliances and behavior that forgot God put the Jews’ kingdom of Judah at great risk. The prophet was convinced that if the nation did not return to God in genuine obedience and piety, then the whirlwind eventually would sweep away life, as he and his contemporaries knew it.

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

It was not as if God would bring a terrible punishment upon the kingdom. Rather, the people would create a nightmare for themselves by their impiety. The New Testament mentions four men who shared Isaiah’s testimony. It was a daunting task that even his contemporaries, especially the Jewish leaders, would not accept.

The second reading. This epistle rarely appears in the second reading. This epistle rarely appears in the second reading. This epistle rarely appears in the second reading. This epistle rarely appears in the second reading. This epistle rarely appears in the second reading. This epistle rarely appears in the second reading.

Tuesday, December 17

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

Wednesday, December 18

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

Thursday, December 19

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

Friday, December 20

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

My Journey to God

A Rose in December

(Dedicated to
Our Lady of Guadalupe)

By Linda Abner

A rose in December

Bespoken of mighty things,

Unknown things.

Impossible things

That yet may be possible.

A rose in December

Unlikely, out of place

Yet there it is:

Tall, strong, beautiful for all to see.

I once heard a story

Of roses in December.

A pleasant, a vision, impossible things.

A sweet story, I thought: inspiring—

But that is all: A story.

Yet now in my own backyard

A rose in December: Unbidden, mysterious.

A gift, reminding me that all

Is not as it may seem.

Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. She was inspired to write this poem by the blooming of a rose at her home in a previous December. It was an event which recalled for her the miraculous roses that Our Lady of Guadalupe invited St. Juan Diego to pick and give to his bishop as a confirmation of the Virgin’s appearance at Tepeyac.

The Criterion Friday, December 13, 2013

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Daily Readings

Monday, December 16

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

Tuesday, December 17

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

Wednesday, December 18

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

Thursday, December 19

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

Friday, December 20

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

Question Corner

Fr. Kenneth Doyle

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

Q I was brought up to believe that a Catholic must be buried facing the east. Is that no longer true, and was it a part of the same law which said that the altar in a Catholic church must face the east? (Bridgeport, N.J.)

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

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

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

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

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

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

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

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

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

The Catechism of the Catholic Church speaks of the “twofold end of marriage: the good of the spouses themselves and the transmission of life” (§2363). When the procreative aspect is no longer possible (you’re right: Abraham at 100 and Sarah at 90 wouldn’t be considered as outliers), the unitive aspect remains.

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

Readers may submit prose or poetry for fall column

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

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Our archdiocese are listed elsewhere in Obituaries of archdiocesan priests serving by 10 a.m. Thursday before the week of Fischer, Betty Grandprix, Ella Thompson, 79, Holy Trinity, Baumann and Paul Ehringer. Aunt of several.

McDonald, Sandy (McNatt), St. Gabriel, Connersville, Nov. 24. Mother of Ellen Rose, Allen and Bill McDonald. Sister of Mary Peter and Linda Pritchard. Grandmother of seven.


Jackson, Mary, 83, St. Mary, Richmond, Nov. 23. Aunts of several.

Johnston, Reta (Anderson), 86, St. Andrew, Richmond, Nov. 23. Mother of June, Jene and Henry Anderson. Grandmother of seven. Great-grandmother of several.

McDonald, Sandy (McNatt), St. Gabriel, Connersville, Nov. 24. Mother of Ellen Rose, Allen and Bill McDonald. Sister of Mary Peter and Linda Pritchard. Grandmother of seven.

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

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St. Peter’s at sunset

The cupola of St. Peter’s Basilica is pictured as the sun sets on the Vatican on Nov. 13.
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 Deacon**
- Dec. 17, 8 p.m. at St. Mary, Batesville; St. Joseph, Laporte
- Dec. 18, 8:30 p.m. at St. Jude the Apostle, Spencer
- Dec. 19, 6:30 p.m. at St. Joseph, Batesville, Bloomington

**Connersville Deacon**
- Dec. 17, 6 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- Dec. 17, 8 p.m. at St. Rose of Lima, Knightstown and St. Anne, New Castle at St. Anne, New Castle

**Indianapolis East Deacon**
- 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 4:30-5:30 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 Deacon**
- Dec. 15, 2 p.m. penance service at St. Lawrence
- Dec. 16, 7 p.m. penance service at St. Lawrence

**Indianapolis South Deacon**
- Dec. 15, 2 p.m. at Good Shepherd
- Dec. 16, 6:30 p.m. at St. Mark the Evangelist
- Dec. 16, 8:30 p.m. at St. Barnabas
- Dec. 23, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deacon**
- Dec. 14, 9:15 a.m. for St. Anthony and Holy Trinity at St. Anthony
- Dec. 15, 6:30 p.m. at St. Gabriel the Archangel
- Dec. 15, 9:15 a.m. at St. Thomas More, Mooresville
- Dec. 17, 7 p.m. at St. Monica

**New Albany Deacon**
- Dec. 15, 3 p.m. at Holy Family, New Albany
- Dec. 17, 8:30 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 17, 8:30 p.m. at St. Michael, Charlestown
- Dec. 19, 6:30 p.m. for St. Paul, Sellersburg and St. Joseph, Clark County at St. Paul, Sellersburg
- Dec. 22, 4 p.m. at St. John the Baptist, Starlight

**Seymour Deacon**
- 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, Scotsburg and St. Patrick, Salem at St. Patrick, Salem
- Dec. 19, 7 p.m. at St. Bartholomew, Columbus
- Dec. 23, 7:30 p.m. at St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph Jennings County; at St. Joseph, Jennings County

**Tell City Deacon**
- Dec. 16, 6:30 p.m. at St. Meinrad, St. Meinrad

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Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at archdioceseindy.org.

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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A life built on Christ is guaranteed against hypocrisy, pope says

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

Concealing his morning Mass on Dec. 5 with the eight members of the Council of Cardinals advising him on the reform of the Congregation for the Doctrine of the Faith and Church governance, Pope Francis prayed that God would give all Christians “the grace of humility” to build their lives on the rock that is Christ.

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

Modern-day Pharisees know the right words, he said, but by not putting them into practice, “they do harm; they trick and make others believe that they have a beautiful home, but it is without a foundation” because it is not built on rock.

“The rock is Jesus Christ, the rock is the Lord,” he said. “A word is strong, it gives life, it carries words are without Christ, they begin to journey toward hypocrisy.”

The madness of the hypocrisy leads to heightening, he said, saying that “this makes you say ‘mark, this is a way to speak, make one believe that we have a beautiful magnificat, self-confidence, pride and power for power’s sake.”

“The Lord will bring those people down,” Pope Francis said. “That’s a constant in the history of salvation.”

Hannah, the mother of Samuel, said and Mary said it in the Magnificat. The Lord takes down the pride, the shame and the mouth they are the word (or fundraising potential). Pope Francis told those at the Mass that it is important for Christians to make an examination of conscience about their own words and in speaking about Christ and the faith, and whether what they say is reflected in the way they live their lives.

When words do not match, he said, “this creates divisions between us, divisions in the Church . “

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**SECONDARY SCHOOL PRINCIPAL**

Newport Central Catholic High School
www.nccbs.com

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

With the motto “To succeed you must believe... We Believe” NCCBS provides its 372 co-educational students (grades 9-12) with a diverse, comprehensive secondary school education, including general, college prep, honors, and AP-level course offerings. In addition, among many things NCCBS offers: an academic enhancement program to assist students with additional instructional support; a wide-ranging fine arts program; a competitive interscholastic athletic program. In 2006 $1.7 million in capital improvements and $7.3 million in interior renovations, addition to its school building which included additional classrooms, chapel and black box theatre.

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

Applications will be accepted through February 7, 2014. Interested individuals should email, fax, or mail a cover letter, a comprehensive resume or CV, and portfolio to Mr. Paul Mitchell, 3190 Highland Ave., Covington, KY 41011. FAX 859/392-1589, or msullivan@hfmdirect.com, 317-789-9460.
Pope calls for action against scandal of hunger in a world of plenty

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

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

Organized by Caritas Internationalis, the Vatican-based federation of Catholic charity organizations, the global “Hunger Pray-er” began at noon on Dec. 10 on the South Pacific island of Samoa and headed west across the world’s time zones.

Pope Francis released a message on the eve of the global launch.

With about 1 billion people still suffering from hunger today, he cannot “look the other way and pretend this does not exist,” he said in the message.

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

By sharing in Christian charity with those “who face hunger as the Pope puts it, “we promote an authentic cooperation with the poor so that, through the fruits of our work, they can live a dignified life.”

Pope Francis invited all people to act “as one single family.”

“Let us listen to the voice of all of those who suffer silently from hunger, so that this voice becomes a roar which can be heard around the world.”

The Caritas campaign is also a way to invite people to pray to their own local and national authorities, local and national authorities themselves, and God.

Caritas urged Catholics to take a few moments at noon on Dec. 10 to join the world in praying against hunger, and to engage in long-term action through raising awareness, charitable work or other efforts supporting food security.

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

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

People can contact their local Caritas organization for more information or the campaign’s main site at foodcaritas.org.

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

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

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

Means, then 27, knew something was seriously wrong with her pregnancy on Nov. 18, leading her to suffer “agonizing and painful” labor, which resulted in a premature birth, the suit says, and the death of the baby.

The ACLU suit names the bishops “Ethical and Religious Directives for Catholic Health Care” for the inadequate care it says Means received.

“Of course it is to note at the outset that the death of any unborn child is tragic, and we feel deeply for any mother in such a situation,” said Bishop Joseph E. Kurtz of Louisville, Ky., USCCB president.

He noted that the USCCB had not yet been served with the complaint, but decided to respond because of media requests for comment about the suit.

The ACLU suit names the bishops “Ethical and Religious Directives for Catholic Health Care” for the inadequate care it says Means received.

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

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

Mercy Health spokeswoman Joan Kessler told Catholic News Service that hospital officials were “still reviewing the situation, and at this time we have no comments.”

As “she waited to be sent home for the third time ... she began to deliver,” the suit says. “[T]he baby was born alive”.

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

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

USCCB president says ACLU lawsuit over directives is ‘baseless, misguided’

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.

“Catholic moral motive stressed in pope’s Holy Land trip”

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

• Jordanians, Israeli ‘hail pope’s visit’
• Council success seen in change of outlook
• Shift in ownership: Brothers to take over

Cathedral High School

Tentative agreement was reached this week between the Admissions and the Brothers of Holy Cross.

Notre Dame, to transfer control of Cathedral High School to the religious community, the Chancery Office has announced. Effective date for the proposed change in administration is June 1964. According to Msgr. James P. Gavlin, archdiocesan superintendent of schools, the change is being made to “provide more efficient administration under a single authority.” The school has been operated by the Brothers since its opening in 1918.

Egyptians are critical

• Msgr. Grosberg raises to domestic prelate
• Layman’s appraisal: U.S. bishops ‘emerging’ as a ‘counsel power’
• Cardinal predicts early use of English in Mass
• Archbishop Schulte sets Christmas music, drama program

Confessions in foreign languages

• Bomb papal birthplace

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