Family ties

Priest who is descendant of the Servant of God Bishop Simon Bruté to help with his canonization Cause

By Mary Ann Wyand

In many ways, their life journeys are similar. They were born in France, share the same name, answered God’s call to the priesthood then became missionary priests and semiinary educators in faraway countries.

Father Guillaume Bruté and his great-great-great-great-uncle, the Servant of God Bishop Simon Guillaume Gabriel Bruté de Rémur, have much in common even though six generations separate them.

Now that the 18th-century physician, priest, theologian and first bishop of Vincennes is being promoted for sainthood, Father Bruté is interested in further his Cause from Servant of God to venerable, blessed and saint.

Father Guillaume Bruté, a seminary rector in Beirut, Lebanon, left, and Archbishop Daniel M. Buechlein pose for a photographer on Nov. 8 in the chancery at the Archbishop O’Meara Catholic Center in Indianapolis. They are holding a portrait of the Servant of God Bishop Simon Guillaume Gabriel Bruté de Rémur, Father Bruté’s great-great-great-great uncle.

During his overnight visit, Father Bruté ministers as a seminary rector in Beirut, Lebanon, where he helps form men for the priesthood in Eastern Catholic Churches.

He visited Archbishop Daniel M. Buechlein on Nov. 8 at the Archbishop O’Meara Catholic Center in Indianapolis to discuss the Bruté family’s history as well as the progress of the Cause of his ancestor’s hoped-for beatification and canonization.

VATICAN CITY (CNS)—Pope Benedict XVI welcomed the beginning of Advent with a prayer for life and a defense of the human embryo.

The pope presided over an evening prayer liturgy at the Vatican on Nov. 27, part of a worldwide pro-life vigil. He said it was an appropriate initiative to launch Advent, the liturgical season in which the Church prepares to celebrate the birth of Jesus.

In a homily, he said that the Church’s teaching against abortion comes from its teaching about the dignity of every human life and its concern that the unborn are most vulnerable to “the selfishness of adults and the clouding of consciences.

Pope Benedict XVI celebrates the beginning of Advent during an evening prayer liturgy at St. Peter’s Basilica at the Vatican on Nov. 27.
Church, Father Bruté was assigned to serve as the rector of an Eastern Rite seminary in Beirut, where he has ministered for 11 years. "The [then] vicar of the pope, Cardinal Camillo Ruini, sent me there as a rector of the seminary," Father Bruté said. "He made a gift to the Eastern Churches because three of the bishops in Lebanon and Egypt wanted to found a seminary like the one I studied at in Rome to help the Eastern Churches to have a missionary spirit, to renew their faith, and to help the Christians to discover how Christian life is possible in the Holy Land."

"I knew him very well," Father Bruté said. "The goal of the seminaries is to keep the [Christian] faith alive, and to nourish vocations to the priesthood and religious life."

Sixteen seminarians are currently in formation at the seminary in Beirut, he said. "Already, we have seven priests ordained that are [ministrying] all around the Middle East."

One priest minister in the Latin Rite Church in Sudan, he said, and the other priests serve the Eastern Rite Churches in Egypt, Kuwait and Lebanon.

On Dec. 8, Father Bruté will participate in an ordination in Lebanon. "One of our seminarians that is a deacon will become a priest for the Diocese of Khartoum," he said. Three other deacons will be ordained soon for the Syrian Catholic Church in Syria, the Armenian Catholic Church as a minister to the communities in Argentina and Brazil, and the Melkite Diocese of Sidon and Tyre in Lebanon.

Father Bruté speaks five languages—French, English, Spanish and Arabic—and is studying German to enhance his missionary work.

He is inspired by reading about his great-great-great-uncle's love for God and dedication to missionary work in America. "I am touched by how much some points of contact we have together from our history," Father Bruté said. "He was full of zeal and desire to convert the people, to help them to live a life with Christ. That was the most important thing for him."

Bishop Bruté's holy life was both a witness and to remind that "our first mission is to be a disciple of Christ and to live with Christ," he said. "I think that Bishop Bruté had a lot to teach us about this because he had a lot of missions in his life, but for him the most prominent mission was to pray, to be with the Scriptures, and even when he was making long trips to visit people he was always praying the breviary."

"It's amazing how much he gave importance to his private life with Jesus Christ," Father Bruté said. "His love for Christ was the source of all his life, all his pastoral work, and he was ready to accept everything [he faced] because of Christ. I think that was because he had a really deep relationship with Christ as a person. Christ was very present in his life and everything he did—when he was teaching, giving Communion, hearing confessions.

"...I was very touched by the capacity, the ability, of Bishop Bruté to leave everything behind him to do the will of God," Father Bruté said. "He left his family to go to Paris to study medicine. He left medicine to become a priest. He left France to be a missionary in America."

Mgr. Frederic Easton, vicar judicial of the archdiocese, said Father Peter Marshall, the vice postulator of the Cause, appreciate Father Bruté's help.

"He spoke about how his own family is energized about the Cause of Bishop Bruté," Mgr. Easton said. "They are very much interested in it, and we believe there is a very good chance they will be able to be of practical assistance to us in helping to get his writings transcribed so they can be ready to be sent to Rome. This event of his coming [to Indianapolis] has added a quality that we haven't had so far, a quality that we've needed, for the [Bruté] family to be represented here in his person, to help us move the Cause forward."

Father Bruté and his family are praying for the Cause of their ancestor, who was a very humble man and would not have sought any recognition. His canonization will help the American Catholics to discover again their roots [in the faith]," Father Bruté said, "and how much it is important to be connected to the lives of high school students, deepening their appreciation of the true meaning of the Christmas season."

"When we're honest about how much it is important to be connected to the lives of high school students, deepening their appreciation of the true meaning of the Christmas season."

"I'm always eager and willing to talk to parents because I think they have such a hard job in today's society," Father Marshall, the associate pastor of St. Pius X Parish in Indianapolis, "So what support I can give, I'm happy to do.""Father Marshall agreed to give a talk called "The End of the World As We Know It"—a presentation about Advent that he will share at 6 p.m. on Dec. 6 at Bishop Chatard High School in Indianapolis.

"When Jesus was born, that was really the end of the world at that point," Father Marshall says. "The whole Incarnation shifted the way we relate to God. God became one of us and so opened the way for us to the Father."

"Advent really reminds us of that reality. It asks us to remember what the world was like before Jesus was born. It asks us to open ourselves to that time when the kingdom will be fully manifest, when the reign of Christ, of peace and justice, will be real for everyone throughout the universe."

Those thoughts can resonate with teenagers who have a lot of questions about heaven, the end of time and "what happens when we die," according to Father Marshall.

He also offers two suggestions for how the Church's teachings about Advent can be connected to the lives of high school students, deepening their appreciation of the true meaning of the Christmas season.

"A common practice during Advent is to celebrate the sacrament of reconciliation," the priest says. "It reminds us of the reality of Jesus' presence in our lives. When we're living with sin in our lives, it's analogous to Jesus not being born yet.

"A second thing is that a lot of families and schools do service projects for the poor and needy at this time of year, including buying gifts and toys. The question to ask is, 'Are we doing this because everybody should get a gift at Christmas? Or is there a way to help the kingdom of God on Earth?' I think we should consciously be framing it with the second choice.""Lyrics from one of his favorite Christmas cards also provide another context for the way that Father Marshall views Advent. He refers to the hymn, "O Holy Night," and the lyrics, "Long, long the world in sin and error pining, till he appeared and the soul felt its worth.""That so nicely and concisely captures Advent," he says. "We're remembering the world before Christ was born. And right now, we labor under the burden of sins until he appears again. When we're honest about the weight of living in the world, those moments of special grace, like Christmas, become even more meaningful to us. It's such a beautiful reminder of what God has promised, and what he has already done in our lives."

"If you are receiving duplicate copies please send both labels.

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Call your local parish for Mass times. "He appears again. When we're honest about how much it is important to be connected to the lives of high school students, deepening their appreciation of the true meaning of the Christmas season."

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Music fills cathedral during Interfaith Thanksgiving Service

By Sean Gallagher

Music from religious traditions around the world echoed in SS. Peter and Paul Cathedral in Indianapolis on Nov. 23 during the 11th annual Interfaith Thanksgiving Service. Participating in their core religious practices, native members of the Sikh and Hindu communities in Indianapolis sang hymns in their sacred languages while being accompanied by harmoniums, drums and finger cymbals.

Representatives of the Muslim and Buddhist communities in central Indiana chanted prayers in Arabic and Tibetan.

And the Indianapolis Children’s Choir, and choirs from SS. Peter and Paul Cathedral Parish and the Congregation Beth-El Zedeck synagogue, sang choral settings of prayers of thanksgiving to God during the service, which was presided over by Archbishop Daniel M. Buechlein and co-sponsored by the Cathedral Parish and the Christian Theological Seminary in Indianapolis.

“God loves music… He loves chanting,” said K.P. Singh, a representative of the Sikh Satsang of Indianapolis. “He loves people to come and praise him, and honor him [him] without condition and in deepest reverence and spirit. And that’s why… music, incense, prayer [and] chanting are an integral part of every tradition.”

It is a part of the Muslim prayer tradition, too, said Shakoor Siddeeq, the treasurer of Nur Allah Islamic Center in Indianapolis.

“As a Muslim, there’s a specific way that you recite [a prayer],” Shakoor said. “It has a certain rhythm and pronunciation. It goes up and down [in pitch]. You don’t just read it. You chant it… in a certain rhythm.”

The fact that so many religious traditions around the world use music, Shakoor said, is because it touches something deep in the human soul.

“Young has a rhythm,” he said.

Before moving to the United States, Giora Sharon was exposed to Muslim forms of prayer during his 20 years in Israel. But he said, he said, “it is what God does. But I think God simply revels in hearing our thanksgivings.”

Father John Brittain, the director of the archdiocesan Office of Ecumenism, was thankful that the cathedral, following the lead of Pope Paul II and Pope Benedict XVI, has hosted the Interfaith Thanksgiving Service for so many years.

“It shows that the archdiocese takes it seriously, and that our Cathedral Parish sees as part of its mission… to reach out to all other denominations and religious groups,” he said. “As a priest of the archdiocese, I take such pride in that. It gives the church a very, very wonderful aroma of being welcoming and beautiful.”

(Fore more photos from the Interfaith Thanksgiving Service, log on to www.CriterionOnline.com.)

CHICAGO (CNS)—The Catholic Conference of Illinois has urged the state’s General Assembly to reject a Senate bill legalizing civil unions for same-sex couples.

“Everyone has a right to marry, but no one has the right to change the nature of marriage. Marriage is what it and always has been, no matter what a legislature decides to do,” said Chicago Cardinal Francis E. George in remarks accompanying a Nov. 22 statement issued by the conference on behalf of the cardinal and the other bishops of Illinois.

The conference is the public policy arm of the Illinois bishops.

“The public understanding of marriage will be negatively affected by the passage of a bill that ignores the natural fact that sexual complementarity is at the heart of marriage,” said the cardinal. “Moreover, the impact of this legislation on the church’s social teaching and the church’s role in society remains an important and thus far unaddressed concern.”

He criticized the fact that such an important measure was being considered by a lame-duck General Assembly. “More should be done to engage the people in public debate on it,” he said.

The body of lawmakers was scheduled to consider the measure on Nov. 30.

“The legislation would provide spousal rights to same-sex partners in a civil union, and grant them legal rights in surrogate decision-making for medical treatment, survivorship, adoption, and accident and health insurance. ‘Marriage was not invented by either the state or the Church and neither can change its nature,’ said the conference statement. ‘However, laws structure society and influence patterns of behavior and thought. In our country, as in most others, marriage is granted unique protections and benefits because marriage is the foundation of family and society. The proposed legislation would further weaken an already fragile institution.’

“The statement said there is an ‘inherent conflict’ between the bill and religious liberty, and its language doesn’t offer adequate protection for religious institutions and individuals from litigation he predicted they would face if the bill becomes law.

“One of the bill’s sponsors, Rep. Greg Harris, a Chicago Democrat, told the Chicago Sun-Times on Nov. 23 that the legislation would not change the definition of marriage as being between a man and a woman, which currently is a legal requirement.

A portion of the bill states that the proposal is not intended to “interfere with or regulate the religious practice of any religious body.” It also says religious bodies are “free to choose whether or not to solemnize or officiate [at] a civil union.”

But the Catholic Conference statement said that without “explicit protections for religious liberties,” it expected the General Assembly or the courts will soon:

- Require faith-based institutions that provide adoption or foster care services “to place adoptive or foster children with couples who have entered into a same-sex civil union.”
- Compel Catholic parishes or agencies that provide social services—including retreats, religious camps, homeless shelters, senior care centers and community centers—to make those services available to individuals in same-sex civil unions.
- “Refuse to protect small employers who do not wish to extend family benefits to employees in a same-sex civil union.”

Providing "marriage-like benefits in civil union legislation" will only "intensify the legal attack on marriage,” the statement said.

It pointed out that if the bill becomes law, there “are literally hundreds of references to married ‘spouses’ throughout Illinois law to which parties to a civil union will now be included.”

The statement reiterated that the Catechism of the Catholic Church teaches that homosexuals “must be accepted with respect, compassion and sensitivity.”

“Accordingly, we stand ready to work with the legislature and other agencies of state government to prevent unjust discrimination and to provide benefits to people judged by the civic authority as deserving—as long as such provision does not include the attempted redefinition of marriage as a union between one man and one woman for the sake of the family,” the statement said.
Is marriage becoming obsolete? The U.S. bishops disagree

Have you seen the Nov. 29 cover of *Time* magazine that proclaims: “Who Needs Marriage? A Changing Institution.”

Or have you heard about the Pew Research Center’s report on “the decline of marriage and rise of new families”? Or did you read the Fox News article that says four in 10 Americans believe marriage is becoming obsolete? If you have read any of these reports, or simply observed the number of cohabitating couples, single parents or same-sex couples, then you know why the American bishops are exploring materials, is being distributed around the country, and additional resources are being developed aimed at teaching children. The bishops are also exploring the need to recognize same-sex unions as a way to holiness and a visible sign of God’s love for us. 

Begin by affirming the importance of marriage within our own families. Renew our own marriage vows. Provide encouragement and support to our parents or children or siblings who are married. Pray for married couples who are experiencing difficulties. Offer personal testimony to our experience of married love—and to the way that Christ is present in the daily life of married couples. Teach our children—by our words and our example—that marriage is much more than a social contract or a convenience in living arrangements. Give witness to marriage as a sacrament, a way to holiness and a visible sign of God’s love for us.

Make sure that our elected representatives—and judges—know where we stand on the importance of marriage as the lifelong union of a man and a woman. Oppose efforts to devalue or redefine marriage. Speak out when necessary in defense of what we know is right and true. Archbishop Kurtz challenges each one of us as disciples of Jesus Christ: “If you had seen Roe v. Wade coming through your bedrooms—what would you have done differently?”

Speaking for the U.S. bishops, Archbishop Kurtz noted that the U.S. bishops have long been clear that there is much work that needs to be done to defend the importance of marriage as a social institution and as an instrument of God’s plan for the human race. Americans who recognize the serious threats posed by legislative efforts to change the definition of marriage in order to recognize same-sex unions as marriages must not be silent or inactive, the archbishop said. Unless we work to prevent it, the negative social trends reported in the Pew study, and reflected in the news and entertainment media, will become law. So what is to be done? According to Archbishop Kurtz, the U.S. bishops are doing much more to educate the Catholic community about the sanctity of marriage and the threats facing marriage as a social institution. A new DVD titled “Made for Each Other,” with accompanying educational materials, is being distributed around the country, and additional resources are being developed aimed at teaching children. The bishops are also exploring ways to collaborate with other Christian Churches in defense of the traditional understanding of marriage.

What can Catholics do to help strengthen marriage and to prevent it from being further denigrated as a social institution and as a sacrament? Begin by affirming the importance of marriage within our own families. Renew our own marriage vows. Provide encouragement and support to our parents or children or siblings who are married. Pray for married couples who are experiencing difficulties. Offer personal testimony to our experience of married love—and to the way that Christ is present in the daily life of married couples. Teach our children—by our words and our example—that marriage is much more than a social contract or a convenience in living arrangements. Give witness to marriage as a sacrament, a way to holiness and a visible sign of God’s love for us. Make sure that our elected representatives—and judges—know where we stand on the importance of marriage as the lifelong union of a man and a woman. Oppose efforts to devalue or redefine marriage. Speak out when necessary in defense of what we know is right and true. Archbishop Kurtz challenges each one of us as disciples of Jesus Christ: “If you had seen Roe v. Wade coming through your bedrooms—what would you have done differently?” Would we have sat idly by and let it happen? Or would we have worked to prevent it? Now is the time to pray, speak and act. Now is the time to defend marriage—in a positive, proactive and nondiscriminatory way. If we believe that marriage is a gift from God to be cherished, nurtured and shared generously with future generations, then we must be good stewards of this sacred treasure.

Is marriage becoming obsolete? Not if we remain faithful to God’s plan, giving witness to one of his greatest gifts.

—Daniel Conway

Marriage in Decline

Marriage is less prevalent today than in any time in U.S. history.

Marital Status of Those Age 18 and Older

Married 72%

Divorced 15%

Never Married 14%

Separated 5%

Source: Pew Research Center for the People & the Press

OPINION

Be Our Guest! Dr. Hans Geisler

The pope, truth and the media

Always true to his responsibility—as Bishop of Rome and chief shepherd of the Roman Catholic faith—to teach the world the truth of the faith, as it has been handed down since the time of the Apostles, and to his responsibility, as a former professor, to provoke thought and deep discussion, concerning that truth, Pope Benedict XVI has, once again, as he did several years ago in his remarks describing the conversation between a Byzantine emperor and an Islamic scholar, stirred up the secular media and critics of Catholic beliefs with his comments about the possible use of a condom by a male prostitute when engaged in a homosexual act (Light of the World, Peter Seewald, Chapter 11, “The Journeys of a Shepherd,” pages 117-119, Ignatius, Press, 2010).

What Seewald quoted the pope as saying was, “There may be a basis in the case of some individuals, as perhaps when a male prostitute uses a condom, where this can be a first step in the direction of a moralization, a first assumption of responsibility, on the way toward recovering an awareness that not everything is allowed and that one cannot do whatever one wants.”

Obviously, the pope was trying to imply that, in some cases, the very fact that the male prostitute was, in fact, using a condom added to his awareness of the evil of HIV infection. That can really only be in a homologation of sorts.

In response to Seewald’s next question—“Are you then saying that the Catholic Church is actually no opposed to the possibility of the use of condoms?”—the pope responded, “Sh, of course, yes. He does not regard it as a proper solution. But, in this or that case, there can be nonetheless, in the intention of reducing the risk of infection, a first step in a movement toward a different way, a more human way, of living sexuality.”

Seen in context, the pope was trying to promote discussion concerning the Catholic teaching that to engage in a homosexual act is “intrinsically disordered and immoral” (“United States Catholic Catechism for Adults,” U.S. Conference of Catholic Bishops, July 2006, p. 407), and that those that are engaged in such encounters should rethink their views on the matter. Always the teacher, the Holy Father is attempting to use his answer to Peter Seewald’s question as a “teaching moment” for Catholics and non-Catholics alike.

He wants the readers of Seewald’s book to understand that the sexual act, as stated in the Catechism of the Catholic Church (#2390), is to be used as part of the sacrament of marriage, primarily to foster the procreation of the human race and, secondarily, but importantly, to provide an instrument by which a couple can express their love for one another in a satisfying, physical manner.

The pope is merely emphasizing an ancient Catholic doctrine that the sexual act should never be viewed as an instrument merely to provide a momentary physical “high.”

Viewed from this perspective, it appears that the Holy Father has again accomplished his sworn duty of being both the shepherd and teacher-in-chief of our Catholic faith.

(Dr. Hans Geisler is a retired gynecologist-sonologist and member of St. Luke the Evangelist Parish in Indianapolis. He is certified in health care ethics by the National Catholic Bioethics Center.)

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, PO BOX 1410, Indianapolis, IN 46206-1410. Letters of 300 words or less in length will receive access to e-mail may send letters to criterion@archindy.org.
Earchbishop/Director Daniel M. Buechlein, O.S.B.

SEEEKING THE PLACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

O n Oct. 23, we celebrated the 60th anniversary of Our Lady of Fatima Retreat House in Indianapolis. It was a wonderful evening, and the turnout was great. We are blessed to have a place where folks can go to get away for a time with God. The spiritual center offers a variety of programs for people of all ages who have a need to get away for some solitude, perhaps some healing.

Father Keith Hosey from the Diocese of Lafayette, and a longtime retreat director, was the featured speaker. I was pleased that he chose to stress the need for personal prayer and the importance of a place of silence in our lives.

He made the point that perhaps today we need silence more than ever. In the midst of the noise of our times, we crave some solitude and silence. Perhaps we don’t even realize it.

I was reminded of a work by a late theologian Msgr. Romano Guardini. It is titled Meditation before Mass: The original 1955 English edition has since been republished by Sophia Institute Press. Msgr. Guardini begins the book with a chapter titled “Stillness.” The chapter begins: “When Holy Mass is properly celebrated, there are moments in which the voices of both priest and faithful become silent.

Like Father Hosey he writes: “Hence the beginning of divine service is the creation of stillness. Stillness is intimately related to speech and the word.”

He asserts: “The importance of silence for the sacred celebration cannot be overstressed—silence which prepares it for as well as that silence which establishes itself again and again during the ceremony. Silence is a frequent interlude even during the word which the rites words. Silence and speech are interdependent. Together they form a nameless unit which supports our spiritual life.

“The sacraments, God’s word is spiritual corporal; like them, it is meant to nourish the spirit in flesh-blood man, to work in him as power.... The word of God is meant to be heard, and hearing requires silence.... To have ears to hear requires grace, for God’s word can be heard only by him whose ears God has opened. ... But it also requires something that we ourselves deserve and are capable of being inwardly present.... All this is possible only when we are inwardly still” (cf. pp. 13-20).

I was further reminded of words spoken by the late Pope John Paul II at the beginning of his pontificate: “For me, prayer is the first priority. Prayer is the basic prerequisite to service of the Church and the world.... Every believer should always think of prayer as an essential and indispensable component of one’s vocation. It is the ‘opus divinum’ which precedes and overshadows every work. We well know that faithfulness to prayer, or its neglect, is a test of the vitality of religious life, apostolate and Christian fidelity” (Address, Oct. 7, 1979).

I will never forget the first time that I read the Holy Father’s stark reminder to us clergy and religious. “A constant danger with priests, even zealous priests, is that they become so immersed in the work of the Lord that they neglect the Lord of work” (Address in Maynooth, Oct. 1, 1979).

Earlier in 1979, Pope John Paul said, “We must find time, must make time, to be with the Lord in prayer. Prayer is indispensable for you, today as yesterday” (Address in Guadalupe, Jan. 27, 1979).

Pope John Paul made the striking point that the first priority of priests, religious and lay faithful alike is prayer, including personal prayer. And he points out the hazard for all of us in becoming too busy to pray, too busy to nurture our friendship with God.

It was the point that Father Hosey made about the distraction of our busy world. The Holy Father says that even zealous priests cannot neglect this relationship. And if we do, if religious and laity do, our relationship with God begins to wane.

Msgr. Guardini explains for us the utter importance of silence if we are to live our call to holiness, which is our fundamental vocation no matter what our state in life might be. Silence, stillness, is necessary because God speaks in silence. He communicates with us in the silence of our hearts as well as in church. Our challenge is to make time to be still in order to hear him.

Someone placed a small framed message on my desk at home. I am not sure who did it, but it appeared. It says simply: “Be still and know that I AM.” It is a fine daily reminder.

I chose to offer this reflection on prayer, silence and stillness because I think it is timely for Advent.

Somewhere, silence and stillness especially seem like Advent and Christmas themes.

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Archbishop Buechlein’s intention for vocations for December Catholic Grade Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God’s call to serve in the Church, especially as priests or religious.

Dedique tiempo para hallar sosiego y escuchar a Dios

E l 23 de octubre celebramos el aniversario número 60 de la casa de retiro de Nuestra Señora de Fatima. Fue velada maravillosa y tuvimos una excelente asistencia.

Tenemos la bendición de contar con un lugar donde los creyentes puedan encontrar consuelo y encontrar soledad, quizás hallar consuelo. Somos bendecidos con un lugar donde los sacerdotes, incluso para los más ocupados, encuentran un lugar de sosiego en nuestras vidas.

He dicho al igual que los sacramentos, el mundo espiritual se ha creado en silencio y el discurso es interdependiente. Juntos forman una unidad sin nombre que sólo la pueden escuchar aquellos cuyos oídos han sido abiertos por Dios. Pero la comunicación con el hombre de carne y hueso, obra, en el como un poder. “La palabra de Dios ha de ser escuchada, y para ello hace falta el silencio” —Tener oídos para escuchar requiere de gracia ya que la palabra de Dios sólo la pueden escuchar aquellos cuyos oídos han sido abiertos por Dios. Pero también requiere algo que nosotros mismos deseamos y de lo cual somos capaces ya que se encuentra internamente en nosotros. Todo esto es posible únicamente cuando tenemos sosiego interior” (cf. pp. 13-20).

Asimismo, recordé las palabras pronunciadas por el diario papa Juan Pablo II al inicio de su pontificado: “Para mí, la oración tiene la prioridad principal. La oración es el preámulo básico para servir a la Iglesia y al mundo.... Todo creyente debería pensar en la oración como un componente esencial e indispensable de la propia vocación. Es la ‘opus divinum’ que precede y precede la obra.” (Discurso en Maynooth, 1 de octubre 1979).

Era lo que el padre Hosey aseveraba sobre la distracción de nuestro mundo tan ajetreado. El Santo Padre dice que incluso los sacerdotes fervorosos pueden descuidar esta relación. Y si lo hacemos, si los religiosos y los laicos lo hacen, nuestra relación con Dios comienza a verse mermada.

Monseñor Guardini nos explica la importancia suprema que tiene el silencio si deseamos vivir nuestro llamado a la santidad, que es nuestra vocación fundamental, independientemente de cuál sea nuestra situación en la vida. El silencio y el sosiego son necesarios porque Dios habla en el silencio; se comunica con nosotros tanto en el silencio de nuestros corazones, así como en la Iglesia. Nuestro desafío es dedicar tiempo para hallar el sosiego y poder escucharlo.

Algo desconocido un pequeño mensaje enmarcado sobre mi escritorio en la casa. No estoy seguro de quién lo hizo, sino que apareció allí. Dice sencillamente: “Quizáte en silencio y sé consciente de que Yo SOY”. Resulta un recuerdoario diario extraordinario.

Elige ofrecer esta reflexión sobre la oración, el silencio y el sosiego porque creo que resulta oportuno para el Adviento. De alguna forma, el silencio y el sosiego parecen temas especialmente apropiados para el Adviento y la Navidad.

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a: Listo de oración del Arzobispo Buechlein Arquidiócesis de Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en diciembre Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudar a él y a ella a cometer la llamada de Dios para ser vir en la Iglesia, sobre todo como sacerdotes o religiosos.
Our Lady of the Greenwood, other parishes to host Our Lady of Guadalupe celebrations

Although Dec. 12, the feast day of Our Lady of Guadalupe, is on a Sunday this year, that isn’t preventing several archdiocesan parishes from remembering the Patroness of the Americas.

At Our Lady of the Greenwood Church, 333 E. Connersville Drive, in Connersville, the 15th annual solemn Mass will be held at 6:30 p.m. on Friday, Dec. 10. As in years past, a reception will follow the liturgy.

Organized by the Committee of Guadalupe, whose members are from St. Rose of Lima, SS. Francis and Clare, St. Barnabas and Our Lady of the Greenwood parishes as well as students at Marian University and Roncalli High School, the first solemn Mass was held at the parish’s Madonna Hall in 1996, said Martha McQueen, a member of the committee.

The purpose of the celebration is to introduce more people to Our Lady of Guadalupe, she added.

For more information on this year’s celebration, call 317-888-2861.

Las Mañanitas and other events reported to The Criterion include the following activities listed by deanery and date:

Connersville Deanery
Dec. 12—St. Andrew Church, 233 S. 5th St., in Richmond, bilingual Mass with mariachis at 9:30 a.m.

Indianapolis East Deanery
Dec. 9—St. Mary Church, 317 N. New Jersey St., in Indianapolis, mariachi for feast of St. Juan Diego at 6:30 p.m. and Mass at 7 p.m.

Indianapolis West Deanery
Dec. 9—Holy Trinity Church, 379 N. Warman Ave., in Indianapolis, Mass at 6 p.m. followed by rosary, sung, traditional dance and veneration.

Indianapolis South Deanery
Dec. 9—St. Patrick Church, 950 Prospect St., in Indianapolis, rosary, veneration of the image of Our Lady of Guadalupe until 7 a.m. on Dec. 10.

Indianapolis North Deanery
Dec. 11—St. Lawrence Church, 6944 E. 46th St., in Indianapolis, Mass at 7 p.m.

New Albany Deanery
Dec. 11—St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis, music for families with children from midnight to 1 a.m. then music for adults from 1 a.m. to 2 a.m.

Dec. 11—St. Monica Church, 6131 N. Michigan Road, in Indianapolis, Mass in Spanish at 7:15 p.m. followed by dinner.

St. Roch Parish in Indianapolis, poses with a group of 10 pray the holy hour and pitch-in, 12 miles south of Versailles.

Dec. 11—St. Monica Church, 6131 N. Michigan Road, in Indianapolis, Mass in Spanish at 7:15 p.m. followed by dinner.

Dec. 12—St. Michael Church, 415 E. Eighth St., in New Albany, rosary at 10 p.m. followed by confessions, veneration of the image of Our Lady of Guadalupe and sereneada.

Dec. 12—St. Mary Church, 415 E. Eighth St., in New Albany, Mass at 2 p.m. followed by social.

Dec. 12—St. Michael Church, 415 E. Eighth St., in New Albany, Mass at 2 p.m. followed by social.

Indianapolis South Deanery
Dec. 9—St. Patrick Church, 950 Prospect St., in Indianapolis, rosary for feast of St. Juan Diego at 6:30 p.m. and Mass at 7:30 p.m.

Dec. 11—St. Patrick Church, 950 Prospect St., in Indianapolis, dance at 8 p.m. followed by rosary at 8:30 p.m., Mass at 11 a.m. andLas Mariñitas at midnight.

Dec. 12—St. Michael Church, 101 St. Michael Ave., in Indianapolis, Las Mariñitas at 6 a.m., Mass at 10:30 a.m., neighborhood procession at 11:30 a.m., rosary at 5:30 p.m. and Mass at 7 p.m.

Indianapolis North Deanery
Dec. 11—St. Anthony Church, 6944 E. 46th St., in Indianapolis, Mass at 7 p.m.

Indianapolis South Deanery
Dec. 11—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, novena to Our Lady of Guadalupe from 7 p.m. to 8 p.m. each night from Dec. 12-17.

Dec. 11—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, Las Mariñitas from 11 p.m. to midnight.

Dec. 12—St. Philip Neri Church, 550 N. Rural St., in Indianapolis, folkloric dance and procession at 11:15 a.m., Mass at 11:45 a.m. and meal after liturgy.

Indianapolis South Deanery
Dec. 11—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass each evening at 6 p.m. followed by rosary, sung, traditional dance and sereneada.

Dec. 9—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass at 6:30 p.m. and prayer at 7 p.m. in the church.

Dec. 11—St. Anthony Church, 379 N. Warman Ave., in Indianapolis, Mass for feast of St. Juan Diego at 6 p.m. and prayer at 7 p.m. in the church.

Dec. 11—SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, Mass at 6:30 p.m. and reception following at Archbishop Joseph Mears Catholic Center, 1400 N. Meridian St., in Indianapolis.
Faith groups press for congressional action during lame-duck session to cut poverty

WASHINGTON (CNS)—An interfaction group of more than 50 members three years ago pledged to join in an effort to cut U.S. poverty in half by 2020.

In that time, the ranks of American poor have only risen. The latest Census Bureau estimates indicate that 44 million Americans are living in poverty, including 11 million children.

Members of the interfraction group, Fighting Poverty With Faith, urged the House to pass the Improving Nutrition for America’s Children Act during the House’s lame-duck session after Thanksgiving. The companion bill in the Senate already has been approved by the upper chamber.

The bill would make free and reduced-price meals more accessible to children from low-income families during the summer months when they are not in school to receive such meals there. Currently, about 20 million children receive free or reduced-price meals. But during the summer months, the number drops sharply to 3.3 million, according to Kevin Concannon, Agriculture Department undersecretary for food, nutrition and consumer services.

“You don’t have to be a mathematician to know we have a very serious problem here,” Concannon said.

While crisis presents challenges, it also presents opportunities, Abbot Brendan Freeman, who spoke to the crowd before the auction, said it was a “hinterwet day for us. As long as our history we have been farmers,” summarizing the 160-year tradition that was coming to an end.

Factors in the decision included the costs involved in farming, low prices paid for crops and the fact the abbey has fewer monks and those who do live there are getting older.

The final group monks came to Dubuque from Ireland at the invitation of Bishop Mathias Loras and established New Melchior Abbey in 1849. They supported themselves through the sale of farm animals and crops raised on their acreage, which includes 600 acres of prairie given to them by Bishop Loras and 600 acres they bought for $21.25 an acre.

Abbot Freeman said the early monks sold hogs to William “Hog” Ryan in nearby Galena, Ill., who sold pork to the Union Army during the Civil War, and discussed the most recent efforts in organic farming and raising organic Angus beef.

But eventually the economy took its toll. “Prices went way down,” the abbott continued, “and we don’t have the monks to do the fieldwork anymore.”

At one time in years past, there were 150 monks so there was no shortage of able-bodied workers.

In his younger days, Abbott Freeman said he also worked on the farm, but now the average age of the 35 monks who live in the monastery is 70.

The farmland is rented out now, but the abbot said he would still go out and bless the land and the farmers working there in the spring. Although they can’t ask the renters to go organic, they have put restrictions on the use of herbicides and chemical fertilizer.

“My biggest disappointment is getting out of organic farming,” Abbott Freeman said the day after the sale in an interview with The Witness, the newspaper of the Dubuque Archdiocese.

“I was very proud of the community’s decision to try to be good stewards of our land and not to put money first, but put sound ecology before all,” he said. “Even if we were to continue the farm, think this approach would have been worth it, but you can’t lose money very long and continue to pay the bills.”

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What was in the news on Dec. 2, 1960?

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, which is celebrating its 50th anniversary.

Here are some of the items found in the Dec. 2, 1960, issue of The Criterion:

• Bishop’s committee censures drop in U.S. film standards: Body urges mass protest by Catholics

WASHINGTON, D.C.—A committee of U.S. bishops has added flashes of lightning to the storm gathering over alleged sensationalizing in Hollywood films. The five bishops who guide the work of the National Legion of Decency charged Hollywood with ‘bold departures’ from decency and called for ‘an unmistakable national protest’ by the country’s 10 million Catholics.

“The bishops noted they are not alone in concern over the moral quality of movies today. ‘We cite the widespread criticism which recent Hollywood films have provoked throughout the entire country,’ they said.”

• Pope voices alarm over smut deluge

• MIAAMI—Archbishop Francis Poirier, Primate of Haiti, charged here that his country, which is part of a long-standing government-anti-Catholic campaign, Police secretly and suddenly hustled the Archbishop of Port-au-Prince out of Haiti on Thanksgiving Day. He was allowed to take with him on the plane flight to Miami only the clothes on his back, his passport and a dollar given him by a priest. Archbishop Poirier blamed his expulsion on the hostility of Haitian President Francois Duvalier’s regime, which he said is carrying on a ‘regime, which he said is carrying on a

• Violence in Haiti: Expelled Archbishop Serves anti-Church plot

In his younger days, Abbott Freeman said he was very proud of the community’s decision to try to be good stewards of our land and not to put money first, but put sound ecology before all,” he said. “Even if we were to continue the farm, think this approach would have been worth it, but you can’t lose money very long and continue to pay the bills.”

 Farmers took over a combine, tractor and other farm implements auctioned off at the New Melchior Abbey farm sale near Dubuque, Iowa, on Nov. 20.
Donovan, who were awaiting the arrival of Sisters Maura and Ita. “They were very nervous,” Father Chisholm said. “I told them to go with the Canadians because the situation was ‘very tense.’ Dorothy said, ‘Pray for us.’ We got into the minibus—their driver knew every detail as the sisters. Out of a ditch came military guys who stopped us, and when we asked where there for the bishop, they started cursing us. “We told them, ‘We’re Canadians!’ and then we got out. Out of it all, recalls, ‘I learned that 45 minutes later, they stopped and killed the nuns. On our return trip to the airport, we passed by their burnt-out minibus.’ “Sister Dorothy was my mission partner in 1974,” Sister Martha said. “We went down to study the language. We were raising the consciousness level of the poor and missionary class—helping them to understand their dignity and their rights. “We taught the people how to say their name in public. They were so frightened they wouldn’t look at you,” she continued. “We made the people catechists—teaching first Communion classes [and] Liturgy of the Word sessions. They distributed Communions and developed lay leadership. “Once war broke out, the catechists were seen as an underground guerilla movement; she added. “There was a disconnect totally between a better economic situation and being committed to the poor. Faith does have consequences in the world. “The sisters helped the people to find food and build shelter. They also taught the farmers about runoff and implemented health care programs. The people ultimately believed each became a form of leadership development that gave them a sense of dignity and self-worth.” “Teaching people to think, gives them a tool to further develop their sense of consciousness and depth of prayer,” she said. They can read the Bible and know their dignity. It became good for the folks, but subversive to the powerful forces. “The greater sense the service we could provide—whatever that might be—not long, was a turning point. We weren’t fighting against the government, but for the Church and God’s reign of peace, justice and love,” she said. “It’s a life wish.” Sisters Dorothy, Maura and Ita and lay missionary Donovan are remembered every year in the town where they served and at the chapel built at the site where their bodies were found. Fellow sisters planned to travel to El Salvador in honor of their lives on Dec. 2.

**Vatican says China violates religious freedom and hampers dialogue**

The Vatican said Friday that Beijing has taken away a priest from China in a “painful wound” on the Catholic Church, and government pressure on other bishops to participate in the ceremony was a “grave violation of freedom of religion and conscience,” the Vatican said.

Under close surveillance from local government officials on Nov. 20, Father Joseph Guo Jinglin was ordained bishop of Chengde—the first bishop ordained without papal approval in four years.

Eight bishops in communion with Pope Benedict XVI laid their hands on Father Guo, whose ordination took place in the eyes of the Church. Some of the ordaining bishops had been detained by government officials in an effort to prevent the ordination in an effort to force them to participate, reported the Asian Church News agency UCA News.

The Vatican, which waited until Nov. 24 to make a statement because it was gathering information, said Pope Benedict “received the news with deep regret.”

Because the new bishop did not have the mandate or blessing of the pope, the ordination “constitutes a painful wound upon ecclesial communion and a grave violation of Catholic discipline,” the statement said.

The ordination was a violation of Church law, and Bishop Guo “finds himself in a most serious canonical condition,” facing “severe sanctions,” including automatic excommunication, it said.

“This ordination not only does not contribute to the good of the Catholics of Chengde, but places them in a very delicate and difficult condition, also from the canonical point of view, and humiliate them, because the Chinese civil authorities wish to impose on them a pastor who is not in full communion either with the Holy Father or with the other bishops throughout the world,” the Vatican statement said.

In addition, the bishops participating in the ordination face canonical penalties unless it is shown that they were pressured by government security forces to attend the liturgy.

Retired Bishop John Liu Jingjie of Zhangjiang refused to attend the ordination, sources told UCA News.

More than 100 Catholics and dozens of government officials were in the ordination Mass at the church in the rural town of Pingquan on Nov. 20. The village was surrounded by heavily armed police and plainclothes police. Cameras were banned in the church, and mobile phone signals were blocked in the area.

Bishop Guo became the first bishop illegitimately ordained since Pope Benedict issued a letter to China’s religious leaders in 2007. The papal letter strongly criticized the limits placed by the Chinese government on the Church’s activities, but on several key issues, including the appointment of bishops, it invited civil authorities to a new and serious dialogue.

In recent years, because of government requirements, the priests, nuns and laypeople of Chinese Catholics elected their new bishops, and most of those elected have applied to the Holy See for approval. If such approval was given, it was often announced at the episcopal ordination. Ten Chinese bishops already have been ordained with Vatican approval this year.

Two days before the ordination, Jesuit Father Federico Lombardi, the Vatican spokesman, said the ordinations, if carried out, would damage “the constructive relationship that has been developing in recent times between the People’s Republic of China and the Holy See.”

Hong Kong Cardinal Joseph Zen Ze-kan, who attended the pope’s creation of 24 newAuxiliary Bishops in the Vatican on Nov. 20, said he was saddened by news of Bishop Guo’s ordination and information that some bishops were forced to participate.

“However, he told UCA News, ‘We should not be so quick to condemn those, our brothers, before listening to their self-judicarcy.”

The cardinal criticized Anthony Liu Baian, vice president of the Chinese Catholic Patriotic Association, who said China proceeded with the ordination because the Vatican had not given a good reason for its lack of approval. Baiman told UCA News, “We have waited for a long time and could not wait any longer.”

“The last word belongs to him,” Cardinal Zen told UCA News. “We thought there was a sincere negotiation going on. That was not so. He wanted everything his way.”

The Vatican statement on Nov. 24 also expressed concern about Baian’s influence in the matter.

“The Holy See notes with regret that the authorities allow the leadership of the Chinese Catholic Patriotic Association, under the influence of Mr. Liu Baian, to adopt attitudes that gravely damage the Catholic Church and undermine the aforementioned dialogue,” the statement said.

Cardinal Zen also criticized “the lack of dialogue between the Church and the Chinese government, the cutting of all communications, the huge show of police force as if dealing with dangerous criminals, and threatening the people living well into the 21st century.”

Ordoained a priest in 1992, Bishop Guo has been secretary-general of the Chinese Catholic Patriotic Association and a Catholic representative of the People’s Congress, China’s parliament.

**Pope says ordaining women is not the Church’s choice to make**

“This obedience may be arduous in today’s situation, but it is important precisely for the Church to show that we are not a regime based on arbitrary rule. We cannot do what we want,” the pope said.

In the book, the pope responded to the argument that ordination was restricted to men only because priestesses would have been unthinkable 2,000 years ago.

“That is nonsense since the world was full of priestesses at the time,” the pope answered. “All religions had their priestesses, and the astonishing thing was actually that they were absent from the community of Jesus Christ.”

The pope said there can be no question of discrimination in the Church because women perform so many meaningful functions.

“Women have so eminent a significance that in many respects they shape the image of the Church more than men do,” he said, noting famous religious women such as Blessed Teresa of Calcutta. ""
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. 9, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
Dec. 12, 1 p.m. for Immaculate Conception, Millstone, and St. Maurice, Napoleon, at St. Maurice, Napoleon
Dec. 13, 7 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 14, 7 p.m. for St. Anne, Hamburg, St. Maurice, Decatur County, and St. John the Evangelist, Enochville, at St. John the Evangelist, Enochville
Dec. 15, 6:30 p.m. for St. John the Baptist, Dower, and St. Joseph, St. Leon, at St. Leon
Dec. 15, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 16, 7 p.m. at St. Mary, Greensburg
Dec. 16, 7 p.m. at St. Lawrence, Lawrenceburg
Dec. 20, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
Dec. 21, 7 p.m. at St. Anthony of Padua, Morris

Bloomington Deacon
Dec. 9, 7 p.m. at St. Paul Catholic Center, Bloomington
Dec. 11, 7 p.m. at St. Agnes, Nashville
Dec. 15, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 16, 7 p.m. at St. Vincent de Paul, Bedford

Connerville Deacon
Dec. 6, 7 p.m. at St. Rose, Kingstown
Dec. 14, 7 p.m. at St. Elizabeth of Hungary, Cambridge/Byron, at St. Elizabeth of Hungary, Cambridge/Byron
Dec. 15, 7 p.m. at Holy Family, Richmond

Indianapolis East Deacon
Dec. 6, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
Dec. 9, 7 p.m. at St. Michael, Greenfield

Indianapolis South Deacon
Dec. 9, 7 p.m. at Holy Cross Church
Dec. 12, 12 p.m. at Good Shepherd
Dec. 13, 6:30 p.m. at Nativity of Our Lord Jesus Christ
Dec. 14, 7 p.m. at St. Jude
Dec. 20, 7 p.m. at Holy Redeemer
Dec. 21, 7 p.m. at St. Mark the Evangelist
Dec. 22, 11 a.m. at St. John the Evangelist

Indianapolis West Deacon
Dec. 6, 7 p.m. at St. Thomas More, Mooresville
Dec. 6, 7 p.m. at St. Gabriel the Archangel
Dec. 9, 7 p.m. at St. Mary, Queen of Peace, Danville
Dec. 9, 7 p.m. at Our Lady of Holy Angels
Dec. 14, 7 p.m. at St. Monica
Dec. 17, 7 p.m. at St. Joseph

New Albany Deacon
Dec. 5, 7 p.m. at St. Mary, Lake Shore
Dec. 6, 7 p.m. at St. Joseph, Clark County
Dec. 6, 7 p.m. at St. Mary, Lake Shore
Dec. 7, 9 a.m. at St. Francis Xavier, Henryville
Dec. 12, 4 p.m. at St. Mary, New Albany
Dec. 13, 7 p.m. at St. Michael, Bedford
Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 15, 7 p.m. at St. Mary, New Albany
Dec. 15, 7 p.m. at Holy Family, New Albany

New Seymour Deacon
Dec. 5, 7 p.m. at St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
Dec. 9, 7 p.m. at St. Mary, Navilleton
Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 15, 7 p.m. at Holy Family, New Albany

Tell City Deacon
Dec. 12, 4 p.m. at St. Paul, Tell City

Terre Haute Deacon
Dec. 7, 7 p.m. at Annunciation, Brazil
Dec. 9, 7 p.m. at Holy Rosary, Seelyville
Dec. 9, noon and 7 p.m. at Sacred Heart, Clinton
Dec. 10, 7 p.m. at St. Joseph, Rockville
Dec. 14, 7:30 p.m. at St. Ann, Terre Haute
Dec. 14, 7 p.m. at St. Joseph University, Terre Haute
Dec. 15, 7 p.m. at St. Paul the Apostle, Greenfield

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. The page contains various Advent resources, including links to the daily readings, reflections from Archbishop Daniel M. Buechlein, penance service schedules, images of past Criterion Christmas Supplement covers and links of interest to other Advent Web sites.
Our Lady of the Greenwood School celebrates Blue Ribbon award

From the joyful singing of the school choir at Mass to the proud raising of the “Blue Ribbon School of Excellence” flag, Nov. 19 was a day of celebration at Our Lady of the Greenwood School in Greenwood. Even the mayor of Greenwood recognized the school’s national honor as a 2010 Blue Ribbon School of Excellence by officially proclaiming Nov. 19 as “Our Lady of the Greenwood Catholic School Day.”

“None of us earned this award alone,” school principal Kent Clady told a smiling crowd of students, teachers, staff members and parents at the celebration. “It was really a team effort.”

First announced in early September, the award from the U.S. Department of Education was officially presented during a special luncheon in Washington, D.C., on Nov. 16. Clady, teacher Mary Schultz and Msgr. Mark Svarczkopf, the pastor of Our Lady of the Greenwood Parish, represented Our Lady of the Greenwood School at the ceremony.

The school was one of nine in Indiana to receive this year’s honor. As the only private school in the state to earn the Blue Ribbon recognition in 2010, Our Lady of the Greenwood School became the 26th school in the archdiocese to receive that honor. No other diocese in the country can match that distinction.

“More than a third of the Catholic schools in the archdiocese have earned this designation. “The students work to their potential, and parents and parishioners are committed to Catholic education,” Clady said about the success of Our Lady of the Greenwood School.

“The positive relationship between school staff and parents allows us to accomplish so much more.”

—Kent Clady, principal at Our Lady of the Greenwood School in Greenwood


The Blue Ribbon School Award “honors public and private elementary, middle and high schools whose students achieve at very high levels or have made significant progress and helped close gaps in achievement, especially among disadvantaged and minority students.

Nationally, 314 schools received the honor in 2010.†

Above, students of Our Lady of the Greenwood School raise a special flag proclaiming it a Blue Ribbon School of Excellence during a Nov. 19 ceremony with staff members.

Left, Greenwood Mayor Charles Henderson, left, proclaims Nov. 19 as “Our Lady of the Greenwood Catholic School Day.” Accepting the proclamation are school principal Kent Clady and Msgr. Mark Svarczkopf, the pastor of Our Lady of the Greenwood Parish.

Permalink: https://www.archindy.org/fatima
The coming of God’s kingdom will bring peace to all creation

By Fr. Lawrence E. Mick

The Catechism of the Catholic Church reminds us that Advent is about two “comings” of Christ:

“When the Church celebrates the liturgy of Advent each year, she makes present this ancient expectancy of the Messiah, for by sharing in the long preparation for the Savior’s first coming, the faithful renew their ardent desire for his second coming.” (§524)

The first reading and the responsorial psalm for the Second Sunday of Advent express that “ardent desire.” Speaking for God, the prophet Isaiah proclaims a vision of a peaceful kingdom:

“Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox.”

“The baby shall play by the cobra’s den, and the child lay his hand on the adder’s lair. There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea” (Is 11:6-9).

When God’s kingdom comes in its fullness, there will be no war, no violence, no hatred among people or even among species on the Earth. All will live in peace.

This poetic image also fits well with St. Paul’s teaching that Christ came to reconcile all things to God. We yearn for the fulfillment of this beautiful prophecy.

The psalmist, too, speaks of a kingdom of peace, but also describes a kingdom of justice: “Justice shall flourish in his time, and fullness of the kingdom of justice: “Justice shall be the ruler in the earth” (Ps 72:1-2).

The first reading and the responsorial psalm for the Second Sunday of Advent, the kingdom of God is presented in Scripture readings as establishing peace in all creation and between creation and God.

The second reading, a letter from St. Paul to the Romans, also anticipates it at his second coming. Pope Paul VI echoed this psalm when he titled his proclamation of Jan. 1 as a “new year” (Ps 72:1-2).

“ Peace be with you!” (John 14:27). The Church yearns for the fulfillment of this beautiful prophecy. As a gesture of his desire and prayers for peace throughout the world, Pope Benedict XVI releases a dove from his apartment during an Angelus address in January 2006. On the Second Sunday of Advent, the kingdom of God is presented in Scripture readings as establishing peace in all creation and between creation and God.

As we prepare to celebrate the first coming of Christ at Bethlehem, we wait and yearn for him to come again to set all things right.

(St. Joseph Sister Joan Roccasecco is a priest of the Archdiocese of Cincinnati.)

Advent family customs are filled with symbolic beauty

By Sr. Joan Roccasecco, C.S.J.

Once again, the Church calls the faithful to relive Advent, the first season of her “year of peace.”

Dec. 1 to Dec. 16 recalls the fulfillment of the divine plan at Christ’s historic coming at the Incarnation, and anticipates it at his second coming.

Dec. 17 to Dec. 24 celebrates the prophecies of his coming and birth of the Virgin Mary. The Advent season is rich with customs for the family to celebrate. The Advent wreath, with accompanying candle-lighting ceremony, symbolizes eternity; the evergreens, eternal life; the purple candles and ribbon, penance and preparation; the rose candle, the expectant joy of the Lord’s Nativity; and the four candles, the four weeks and 4,000 years of longing for the Messiah.

The Jesse Tree gives the lineage of Jesus: “A shoot shall sprout from the stump of Jesse” (Is 11:1). In the custom of Kris Kindl, a person’s name is randomly selected as one’s “little Christ Child.”

Throughout Advent, one prays for his or her Kris and may send Kris a note to say so.

Just before Christmas, a person’s Kris Kindl is given a spiritual gift of prayer offerings and a small material gift as a remembrance of that Advent.

Parish bulletins are the perfect place to round out Advent customs by suggesting to families a variety of crafts and recipes.

The beauty of the soaring liturgical poetry draws us into the Old Testament prophecies that long for the Messiah. Rich with symbolism and art, poetry and music, Advent beauty directs the soaring spirit toward Christmas.

From mid-December on, the Church’s expectation of the Lord’s coming reaches an exuberant pitch in the seven “O” antiphons, prayed or sung at vespers:

° Dec. 17—“O Wisdom of our God Most High, come to teach us the path of knowledge!”
° Dec. 18—“O Leader of the House of Israel, come and save man, whom you formed without!”
° Dec. 20—“O Key of David, come and free the prisoners of darkness!”
° Dec. 22—“O King of all nations and keystone of the Church, come and save man, whom you formed from the dust!”
° Dec. 23—“O Emmanuel, come to save us, Lord our God!”

The Christmas season begins in earnest on Dec. 24. Advent is the hour to prepare, watch and wait for the Lord’s second coming at the end of time and to remember his birth at Christmas.

Come, Emmanuel, be with us in the sacrament of the Advent moment!

(St. Joseph Sister Joan Roccasecco earned doctorates in music and liturgical studies. Her apostolate is education.)

A family lights an Advent candle in their New York home. The Advent wreath is a main symbol of the season, with a new candle lit each Sunday before Christmas.
The Criterion
December, 2013

Page 12

The Wisdom of the Saints: St. Ambrose

The wisdom of the saints is a treasure that can enrich our lives today. St. Ambrose, a bishop of Milan, was known for his writings and his deep faith. He was converted to Christianity by St. Augustine, who was a bishop in the city of Milan when he was still a catechumen and ruler of the city. He was known for his sermons and for his writings, which are still read and studied today.

Ambrose lived from about 340 to 397. He was the bishop of Milan before St. Augustine, who was converted to Christianity by the bishops of the city of Milan when he was still a catechumen and ruler of the city. He was known for his sermons and for his writings, which are still read and studied today.

Ambrose was known for his deep faith and his love of God. He was a theologian and a teacher, and he was a great preacher. He was a man of prayer and of holiness, and he was a man of action and of service. He was a man who lived his faith and who shared it with others.

I am currently seeking retired individuals who want to put their talents to work for a worthwhile cause in the role of what I am calling "social ministry assistant." The positions would be for folks who would be willing to work on behalf of the Catholic Charities, Catholic Relief Services, and the Catholic Campaign for Human Development in the archdiocese, and to help people in need of assistance. We are looking for people who are willing to commit a few hours a week to help others, and who are willing to be part of a larger team of people working together to help those in need.

If you are interested in learning more about how you can put your gifts to work in our archdiocese, send me an e-mail at dsiler@archindy.org.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Parish in Plainfield, is a regular columnist for The Criterion.

The store was lavishly decorated with beautifully trimmed trees. Sparkling glitter and star-shaped ornaments hung from overhead. It was awe in the Christmas spirit.

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Second Sunday of Advent/Mgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 5, 2010

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

Once again, the first section of the Book of Isaiah provides the first biblical reading. 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 since the first century A.D. The fact that John journeyed to the places where he encountered the Pharisees and Sadducees indicated that he was on a mission to prepare the way for Jesus. Travel in ancient Palestine was understandably rare. After all, travel was very difficult. Very few people would have traveled for diversion or leisure. John never softened his remarks about the failings of people or the stubbornness of some of them in the process of admitting their need to reform. He challenged his listeners, in effect, for their pride and self-interest. Their lack of true devotion to God only strengthens the reign of sin in the land. Thus, their personal shortcomings add to the burdens weighing heavily upon the entire society. He challenges the people to purge themselves of this self-interest and to humbly turn to God.

Reflection

As we progress through Advent, the Church calls us to make ourselves worthy of receiving God. Advent’s purpose is not just to plan for a memorial of Christ’s birth. It is primarily to make our hearts into fitting dwelling places for the Lord. To be fitting dwelling places, we must rid ourselves of sin. Advent calls us to confront our own sins and the sins of all humanity. As an example, John was stark and direct, sharp and unapologetic, absolutely and completely committed to God. To realize our personal sinfulness and the sinfulness of the world, it is essential that we be resolute, making no excuses for ourselves. The Church calls us to a thorough examination of conscience. Placing John the Baptist before us, the Church urges us personally to put first things first. Our goal must be union with God. Following self-interests and practicing self-deception will lead us away from God.

God will empower us in our quest for holiness. God will be our strength and guide, regardless of our past offenses.

My Journey to God

Tribute to St. Michael Parish, Greenfield

In 1835, priests visited private homes, celebrating Mass in log cabins. Brave men brought Our Lord on horses and buggies through snow-clogged streets. In 1860, Father John Bessonies ministered and St. Michael Parish was born. Our first church was a small structure on North Street. Years later, a larger church was erected. People came to worship, sing, honor Christ. Churches walls expanded, bells rang. St. Michael’s grade school began, children learned from loving teachers and sisters. Families prayed together, filling hearts with hope. St. Michael’s blossomed through baptisms, marriages, prayers. Over a hundred fifty years serving, loving God.

Memories of generations merging together.

(Based on an interpretation of the First Reading.)

Daily Readings

Monday, Dec. 6
Nicholas, bishop
Isaiah 35:1-10
Psalm 83:9-14
Luke 5:17-26

Tuesday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 3:6, 11-12
Luke 1:26-38

Thursday, Dec. 9
Juan Diego de Guadalupe
Isaiah 41:13-20
Psalm 145:1, 9-13a
Matthew 11:11-15

Go Ask Your Father/ Fr. Francis Hoffman

Second Vatican Council simplified the practice and specification of indulgences

Does anyone remember the A-B-C-D indulgences that could be placed on rosaries when they were unused?

This dates back to the 1950s, and I haven’t heard of them since then. I believe that A, B, C and D stood for Apostolic, Benedictine, Carmelite and Dominican.

I would love it if this practice was reinstated.

A was born in 1959 and never heard of it. Perhaps some of our readers have.

I do know that the practice and specification of indulgences was streamlined and simplified as a result of the Second Vatican Council. (See Enchiridion Ianumarianum, June 29, 1968.)

The fundamental strategy remains the same. The Church wants to promote salutary spiritual practices and devotions, and for that reason adds the incentive of an indulgence to something we should be doing anyway. The Church distinguishes between partial and plenary indulgences, which bear on the remission of temporal punishment due to our sins.

Four practices are specifically promoted for our own welfare—recitation of the rosary in family, a half-hour of adoration of the Blessed Sacrament, the Stations of the Cross and a half-hour reading of sacred Scripture. Each practice merits a plenary indulgence. As for the A-B-C-Ds that you mention, here is my interpretation.

An apostolic indulgence is one conceded by the Holy See, especially when the pope blesses the rosary during an audience. The Benedictine, Carmelite and Dominican indulgences are special and unique to those religious orders, and the lay faithful who are associated with those orders by way of membership.

On Dominican Father Augustine Thompson’s website at www.dominican-liturgy.blogspot.com is this claim: “Until the promulgation of Inter Oecumenica in 1964, the Blessed Sacrament rosary was blessed, and only priests of the Dominican order could bless them. That is why the older Roman Rituals did not contain a blessing for rosaries. Today, any priest or deacon may bless a rosary using formulas in use from the first century A.D.”

This dates back to the 1950s, and I haven’t heard of them since then. I believe that A, B, C and D stood for Apostolic, Benedictine, Carmelite and Dominican.

I would love it if this practice was reinstated.

A is a post-Vatican II child. While the plethora of categories of indulgences in vogue during the 1950s may summon pious nostalgia, the graces and indulgences remain the same—plenary if you pray the rosary with two or more people and partial if you pray it by yourself. In that case, you might want to invite your guardian angel to pray it with you and ask our dear Lord if such angelic company qualifies for the plenary indulgence.

Five conditions are required for gaining the plenary indulgence—pray the rosary in family, Mass and Communion that week, Confession that week, pray for the pope, and be completely detached from any desire to sin.

Q is our parish, the priest doesn’t pray for the people who are sick.

We have a prayer chain, and once in a while the priest will mention to pray for the people whose names are in the book.

We were told that praying for the sick took attention away from Christ in the Mass.

The priest doesn’t even name the person designated in the Mass intention.

I always thought that we had the Mass said for them.

A I have never met a priest who does not pray for the sick.

I suspect that the priest may be concerned, and understandably so, about protecting the privacy of individuals.

On the one hand, it is very good that the parish community be concerned about the welfare of everyone in the parish, especially the sick and homebound.

On the other hand, there can be legitimate liability concerns when it comes to individual privacy.

As for “taking attention away from the Mass,” I am not sure how praying for the sick during the liturgy would do that. Jesus often sought out the sick and marginalized as especially worthy of his time and attention.

Anything that promotes the corporal or spiritual works of mercy—visiting the sick, giving drink to the thirsty, feeding the hungry, etc.—will not attract undue attention leads us to Jesus Christ.

If the priest does not mention the intention of the Mass, the Mass is still valid and I am confident that the priest has that intention in mind during the Mass.

Nevertheless, when the celebrant mentions the intention of the Mass, he is actually inviting everyone at Mass to join in that prayer of petition.

By Janet Tosiick

renewing our faith, remembering our past.

Second Vatican Council simplified the practice and specification of indulgences

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Over a hundred fifty years serving, loving God.

Memories of generations merging together.

(Janet Tosiick has been a member of St. Michael Parish in Greenfield for 40 years. She wrote this poem to commemorate the parish’s 150th anniversary. Archbishop Daniel E. Buechlein accepts the offering gifts from several St. Michael Parishioners during a Sept. 19 Mass celebrating the 150th anniversary of the Greenfield parish.)
TOO OFTEN WE DISMISS THE NOTION OF OUR POTENTIAL TO TURN A LIFE AROUND.

Your donation could supply a week’s groceries to an impoverished family in desperate need. Your donation of a sledable stroller could enable children in a needy family to benefit from the nourishment hot meals provide. Your donation of a few hours each week could provide the significant act of caring that converts someone’s despair to hope. You have the power to transform—to change—make a difference. To reach out and help to those in need. For more information or to make a donation, please contact your local Catholic Social Services agency or call toll-free: 1-888-535-2814.

THE CRETION FRIDAY, DECEMBER 3, 2010

Indianapolis, Nov. 20. Nephew of Agnes Anderson, Thomas Hughes, 60, St. Jude, Schwegman and Earl Bischoff.

BISCHOFF, Leroy Floyds Knobs, Nov. 12. Mother of one.


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Today, St. Maurice Parish in Decatur County is a small faith community of 170 mostly farming families in the rolling hills of southeastern Indiana.

In many ways, it is not unlike many other similar parishes that make up the Batesville Deanery. But this parish, which celebrated the 150th anniversary of its founding earlier this year, could have easily been much different.

In the late 1850s, Bishop Maurice de St. Palais invited members of the Brothers of Christian Doctrine to come to the area to found a Catholic boys school and college seminary.

A church was soon built and named after Maurice to honor the bishop of Vincennes that had brought them there.

Within a few years, more brothers came from France to minister and teach there, and a growing number of students were being educated.

But the Civil War and the inability of the brothers to pay down debts had incurred in establishing their ministry eventually forced them to abandon the project and leave the diocese in 1865.

The fact that the faith community of St. Maurice is not the home of a seminary, but rather the home of a seminary, is an important lesson for the Church in central and southern Indiana doesn’t bother its current parishioners a bit.

To them, it is a parish family that has and continues to nurture their faith and support them in times of need.

And it has also inspired priestly vocations.

Maryknoll Father Dennis Moorman grew up in St. Maurice Parish in the 1960s and 1970s. When he was a teenager, Benedictine Sisters Mary Cecile Deken and Mary Philip Seib, who ministered at the parish in the late 1970s, encouraged him to consider the priesthood.

"They kind of badgered me in some ways," Father Moorman said. "They would say, ‘OK, Dennis, you know God has something special for you. Are you listening to God? Are you listening with both ears?’"

After graduating from Purdue University, he served for two years in the Peace Corps in Burkina Faso in Africa in the mid-1980s, which is where he said he began to discern a call to be a missionary priest.

"People from the parish were very supportive in that experience," Father Moorman said. "They would send me care packages. They were praying for me. It was a really powerful experience of the people as the Body of Christ.’"

He eventually joined the Maryknoll Fathers, and was ordained a priest in June 1998. Archbishop Daniel M. Buechlein ordained him to the transitional diaconate at St. Maurice Church.

At that time, Father Moorman’s father, Donald, was battling cancer. He would die later that year. Martha Moorman, 69, appreciated the way her pastor at the time, Father Gregory Bramlage, and fellow parishioners of all ages supported her and her dying husband.

"They sort of took turns coming to see him in communion,’’ she said. “And the kids came to sing Christmas carols. That meant a lot to us.

"Lifelong priest, Kay Schwering, 44, experienced the same support when she was 18 and one of her younger brothers was killed in an automobile accident.

"The whole faith community came together through prayer,’’ she said. “They helped us out whenever we needed it during that time. There were several of them that helped Mom and Dad through prayer and talking with them through it.

"Schwering said she still appreciates the “family touch” of the parish.

"I like the way the parishioners after [Mass] will gather outside,” she said. “Even in the winter time, there’s a big group of people that will gather outside and just chinchat about everyday life.”

By volunteering many years as a catechist and cantor, Martha Moorman contributed to creating the family atmosphere at St. Maurice.

"It was like a dream come true that I got to teach,” she said.

The bishop that has a long history in the parish still form its core, and help keep up the family spirit that attracts newcomers.

“They’ve shared a lot of tough times,” said Father Nangachwizi. “They know each other very well. Most of them are related to each other.

[Many of the parishioners] have lived there for years and years. It’s a good group.”
The football team from Cathedral High School in Indianapolis poses for a team photo after the school earns its eighth state title in football.

State championships are a tradition for the football teams at Bishop Chatard High School and Cathedral High School in Indianapolis. That success continued on Nov. 27 at Lucas Oil Stadium in Indianapolis as both schools earned Indiana High School Athletic Association state championship trophies.

The Trojans of Bishop Chatard High School—the archdiocesan high school for the Indianapolis North Deanery—achieved a record 10th state title in football when they defeated St. Joseph High School in South Bend 28-14 for the Class 3A championship.

The Irish of Cathedral High School—a private Catholic high school—earned their eighth state football title by beating Bishop Dwenger High School of Fort Wayne 31-20 for the Class 4A championship.

This photo essay celebrates the success of the championship teams. †