For 17 years, Shirley Fox has planned the Live Nativity at Franciscan St. Francis Health—Beech Grove. This year, the annual event will be held on Dec. 12. Here, Fox poses by a glass Nativity scene of the Baby Jesus being admired by Franciscan nuns. The artwork is outside the chapel of Franciscan St. Francis Health—Indianapolis.

**Hospital’s Live Nativity captures the joy and hardship of the first Christmas**

By John Shaughnessy

As she plans the Live Nativity at the Catholic hospital where she works, Shirley Fox knows there are certain realities that she can count on happening every year. First, there are always enough good people who believe in the power of the first Christmas story that Fox rarely has any difficulty filling the roles of the shepherd, the two angels and the Three Wise Men. She also knows she has to be far more pro-active in finding the right mother and child for the roles of the Blessed Mother and the Baby Jesus—especially since she has learned that it helps to have an infant who is no older than six weeks by the time of the Live Nativity. “Once you get beyond that six-week mark, they’re too big, and you have to worry about them cooing and making noises,” Fox says with a smile. So that reality puts Fox in the sometimes strange position of keeping a lookout at the hospital for pregnant women who will give birth by early November.

“This year, I noticed there were a couple of women pregnant in the pharmacy,” she says. “There’s always someone willing to be Mary.” Then there is the most consistent reality that she has learned in 17 years of planning the Live Nativity at Franciscan St. Francis Health—Beech Grove. “I’ve learned not to stress about it,” says Fox, the mission coordinator within the hospital’s service excellence department. “After a few years, I came to the conclusion that this is not my doing. God has learned that it helps to have an infant couple of women pregnant in the service excellence department.

**After more than a century of service, Krieg Bros. Religious Supply House closes its doors**

By Sean Gallagher

Krieg Bros. Religious Supply House was an institution for Catholics and people of other faiths in Indianapolis for nearly 120 years.

But the tradition of purchasing gift items, books and parish supplies at their downtown location within view of Monument Circle came to an end when the store closed for the final time on Dec. 3.

“It was a staple of our Catholic diet,” said Caris Roller as she stood in a long line of customers to purchase items on the store’s last day of business. “There was food for our souls in the place. There’s no other store like this for our faith. There’s nothing of this magnitude.”

Roller, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, regularly went to Krieg’s to buy religious items she couldn’t find elsewhere—rare holy cards, medals and lithographs. At 36, Roller, who has lived in Indianapolis for about 13 years, found the store’s closing “devastating.”

It ked fellow shopper Lisa Marsh, 42, a member of St. Christopher Parish in Indianapolis, to tears.

She had learned of the closing that morning while watching a local TV news program. “Thank God I saw this morning because today is it,” Marsh said. See Krieg, page 8

Anne Krieg looks at merchandise at Krieg Bros. Religious Supply House on Dec. 3, the last day of operation of the nearly 120-year-old business in downtown Indianapolis. A member of Immaculate Heart of Mary Parish in Indianapolis, Krieg, 91, managed the store for three decades until it closed.
NATIVITY
continued from page 1

is in control. So don’t stress. He has always seen it through. It always seems that when something is done to praise him, it comes through.”

Living a special tradition
When this year’s Live Nativity takes place at 1 p.m. on Dec. 12 at the hospital’s chapel, it will continue a special tradition that St. Francis of Assisi was immersed in nearly 800 years ago and that the hospital has shared for about 50 years. In 1223, three years before he died, St. Francis wanted to help people experience the joy and the hardship of the first Christmas. So he sent Osbert, a Franciscan from the small town of Greccio, Italy, the scene of the Nativity, to a small town near the site of the Roman Colosseum. Ourselves, an assistant in the radiology department who has been an angel and a reader in the 10 years that she has volunteered to be a part of the Live Nativity. “It’s not only a tradition for us, it’s meaningful because we’re portraying the story of the birth of Christ,” Osborne continues. “My favorite part of the readings is when it mentions the baby being wrapped and lying in a manger. And it’s really awesome that we have a real baby in a manger. It all just goes back to the beginning of the story and how a Child was born to us.”

“A peace that comes over me”
In 10 years of being one of the Wise Men, John Ross says the Live Nativity has always been “a really nice opportunity to remember what Christmas is all about.” His favorite memory occurred four years ago when his grandson, Oscar Ross, was an infant and served as the Baby Jesus. “The whole family was there to observe,” Ross said, who retired as vice president of human resources in July after 37 years of working at the hospital. “It made me proud to have him involved.” Fox has always followed two rituals on the morning of the Live Nativity. First, before she leaves her home, she makes sure she has a comfortable white blanket for the baby. She also brings a baby doll with her. “I’m a planner so I try to plan things out,” she says. “Every year, I bring in a baby doll; thinking the weather might be too bad or the baby is sick or the mother gets sick. But I’ve never had to use the doll. I think that’s neat in itself.”

She also talks briefly at the beginning of the Live Nativity, welcoming the 50 or so people who come to the chapel that day. “Once I do the opening welcome, there’s just a peace that comes over me,” she says. One other poignant feeling always fills Fox as she watches the Live Nativity at the hospital’s chapel. “You have Jesus in the manger, and there is also Jesus on the Cross,” she says. “You have the beginning of the story, and you also know the ending. Anyone who is there for the Live Nativity goes home feeling the true meaning of Christmas and knowing the story of salvation—of why Jesus was sent.”

VATICAN CITY (CNS)—With help from the Knights of Columbus, the only parish transferred from St. Peter’s Basilica to the new St. Peter’s Basilica has been restored. Cardinal Angelo Comastri, archpriest of St. Peter’s Basilica and president of the office responsible for the basilica’s upkeep, rededicated the tomb of Pope Innocent VIII during a brief ceremony attended by leaders of theknights on Dec. 5. The gilded bronze monument created by Antonio Pollaiuolo in the late 1400s, originally placed in the old St. Peter’s Basilica. Work on the current basilica began in 1506, and the tomb of Pope Innocent was placed in the church in 1621.

Located in the southern nave of the basilica, the monument conjoins two figures of Pope Innocent—one lying on top of the sarcophagus and the second sitting on a throne above the tomb. On the sides, there are depictions of the four cardinal virtues—prudence, justice, temperance and fortitude. The top of the monument depicts the three theological virtues—faith, hope and charity. On the left side, Pope Innocent I, the fourth pope, who led the work, told Catholic News Service, “I approached the monument as you would approach a sick person, taking care to remove the damage of time and of previous restoration attempts. Before unveiling the monument, Cardinal Comastri addressed Supreme Knight Carl Anderson and presented him with a reproduction of the tomb’s allegorical figure of Charity. “May this gift, deliberately made for the Knights of Columbus, be a sign of gratitude of the Fabrica di San Pietro for your silent, humble and invaluable contribution,” the cardinal said. He also presented a frame bearing the Pollaiuolo’s signature that the restorers had found. †

Bryan May and Ashley May re-create the roles of Joseph and Mary while their infant son, Grady, represents the Baby Jesus in this photo from the 2010 Live Nativity at Franciscan St. Francis Health. Beech Grove. Grady’s parents are employees of Franciscan St. Francis Health.

POPE
continued from page 1

of the human person that counts and frequently is at risk in the situations of marginalization created in moving from one country to another. Being a full member of the International Organization for Migration, rather than a pejorative observed as the case is with many U.N. agencies, will give the Vatican a stronger voice in an area where politics is not as important as meeting real human needs, the archbishop said. Participating in the general debate at the organization’s session on Dec. 5 in Geneva, Archbishop Tomasi called for greater efforts on the part of member states to help migrants, “especially at a time when migrants are invited to promote ‘a positive perception of migration,’ and lying in a manger. And it’s really meaningful because we’re portraying the story of the birth of Christ,” Osborne continues. “My favorite part of the readings is when it mentions the baby being wrapped and lying in a manger. And it’s really awesome that we have a real baby in a manger. It all just goes back to the beginning of the story and how a Child was born to us.”

“A peace that comes over me”
In 10 years of being one of the Wise Men, John Ross says the Live Nativity has always been “a really nice opportunity to remember what Christmas is all about.” His favorite memory occurred four years ago when his grandson, Oscar Ross, was an infant and served as the Baby Jesus. “The whole family was there to observe,” Ross said, who retired as vice president of human resources in July after 37 years of working at the hospital. “It made me proud to have him involved.” Fox has always followed two rituals on the morning of the Live Nativity. First, before she leaves her home, she makes sure she has a comfortable white blanket for the baby. She also brings a baby doll with her. “I’m a planner so I try to plan things out,” she says. “Every year, I bring in a baby doll; thinking the weather might be too bad or the baby is sick or the mother gets sick. But I’ve never had to use the doll. I think that’s neat in itself.”

She also talks briefly at the beginning of the Live Nativity, welcoming the 50 or so people who come to the chapel that day. “Once I do the opening welcome, there’s just a peace that comes over me,” she says. One other poignant feeling always fills Fox as she watches the Live Nativity at the hospital’s chapel. “You have Jesus in the manger, and there is also Jesus on the Cross,” she says. “You have the beginning of the story, and you also know the ending. Anyone who is there for the Live Nativity goes home feeling the true meaning of Christmas and knowing the story of salvation—of why Jesus was sent.”

Vatican thanks Knights for restoring tomb from old St. Peter’s Basilica

In addition, “migrants make visible the link that binds the whole human family together,” he said, and their potential to improve society becomes a reality as “they too open themselves to receive and appreciate the basic values of the new society so that a common and richer future may be built together.”

In his Angelus address, the pope also noted the celebrations of the 60th anniversary of the Convention on the Status of Refugees and the 50th anniversary of the Convention on the Reduction of Statelessness. “In his remarks to pilgrims on the second Sunday of Advent, the pope called Advent “a season of inner preparation for the coming of the Lord,” and a time that recognizes the important roles filled by Mary and St. John the Baptist in preparation for the coming of Jesus.”

In his remarks to pilgrims on the second Sunday of Advent, the pope called Advent “a season of inner preparation for the coming of the Lord,” and a time that recognizes the important roles filled by Mary and St. John the Baptist in preparation for the coming of Jesus.†

Share a story about why you love Catholic schools
As The Criterion begins to prepare for its annual Catholic Schools Week Supplement in January, we are inviting teachers and administrators in the archdiocese to share short stories and comments about their joy of teaching and administering in a Catholic school.

Students are also invited to respond to this request. “Share a story, comment or moment that shows your joy of being a student in a Catholic school.”

Schools may also submit photographs that capture the joy of the Catholic school experience, whether it’s in the classroom, service, in church, on the playground, in sports moments or other extracurricular activities.

Submissions should be sent to assistant editor John Shangmeier at shangmeier@archindy.org or in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. The deadline for submissions is Jan. 13.†

Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1544
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1825
Toll free: 1-800-382-9836, ext. 1425
Price: $2.00 per year, 75 cents per copy
Postmaster:
Send changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2987
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.

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

The Criterion 
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Moving? We’ll be there waiting if you give us two weeks’ advance notice!

Name:
Address:
City:
State:
Zip:
Phone:
Note:
Date:

Copyright © 2011 Criterion Press Inc.

The Criterion
1400 N. Meridian St.
Indianapolis, IN 46202-2367

New Address__________________________________________________

Advance notice!
By Mary Ann Garber

Vocalist Claudia Banks closed her eyes and lost herself in the music as she praised God by singing composer Donald Lawrence’s inspirational song “Encourage Yourself.”

Her beautiful voice filled St. Rita Church in Indianapolis on Dec. 4 during the annual Mass sponsored by the archdiocesan African Catholic Ministry. “Sometimes you have to encourage yourself.” Banks sang, accompanied by St. Rita Parish choir members. “Sometimes you have to speak victory during the test. And no matter how you feel, speak the word and you will be healed… Encourage yourself in the Lord.”

Bishop Christopher J. Coyne, apostolic administrator and principal celebrant, smiled as he listened to the talented St. Rita parishioner sing from her heart about gratitude to God for many blessings. “We are all God’s children.”†

“Sometimes it’s just a matter of thinking, ‘I’m in between victories at this moment, but I’m moving toward something that is good,’” he said, “that God is blessing me and filling me with his goodness,” that ‘I have this sense of where I’m going,’ that ‘the victory of Christ is so much a part of my life,’ and that ‘the Good News lives in my life.’ “I like to think that Christians, as people of hope, can infect the world around us with our [positive] attitude,” Bishop Coyne explained, “… our attitude of victory, that Christ has brought us the Good News and we bear the Good News. We can find it in our lives and live the good life.”

Wherever we are and whatever we do, he said, we can say “Praise the Lord” and do the best things we can to offer God praise and live that victory in daily life. “My encouragement to all of us today is to let the Good News ring in our hearts, to be a people of the victory of Christ, and let it be spread from this place and be Good News to everyone that needs to hear it,” Bishop Coyne said, “and to be strengthened by the word of God, by the praise and worship that we share and, most especially, by the Eucharist, which we are so fortunate to receive.”

At the conclusion of the Mass, Holy Angels parishioner Sally Stovall of Indianapolis, coordinator of the archdiocesan African Catholic Ministry, presented a handmade purple chasuble to Bishop Coyne as a thank you gift then presented a handmade purple chasuble to the Knights of Peter Claver, prays the Lord’s Prayer during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis. 

Above, Bishop Christopher J. Coyne, apostolic administrator, smiles as he listens to Claudia Banks sing during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis. Left, Holy Angels parishioner Marsha Carter of Indianapolis, left, and St. Rita parishioner Mary Guynn of Indianapolis present the offertory gifts during the African Catholic Mass on Dec. 4 at St. Rita Church in Indianapolis.

The uplifting song continued the theme of Bishop Coyne’s homily, which focused on gratitude to God for many blessings. “The Good News is the victory of Jesus Christ, the Son of God, the victory over sin and death, the victory over brokenness, the victory over what separates us from the love of God and from each other.” Bishop Coyne said, “That’s the victory you proclaim. That’s the Good News. And that’s the victory that you and I have taken upon ourselves as Christians. Christ is victorious. He is the victor and we, his people, share that with him.”

But when times get tough, we sometimes forget how much we owe God, he said. “Granted, there are times when it’s hard to feel full of praise for God or feel victorious… It’s easy to be faithful when things are going good. It’s when things are tough that we’re called to be faithful, that we’re called to find our way to God.”

To overcome discouragement, Bishop Coyne told the gathering, “think about how there have been moments in our lives when we’ve been victorious over brokenness, when we’ve found great love in the people that we know, when we’ve had such great faith to be able to do such wonderful things, when we’ve turned away from sin in our lives.”

“Sometimes it’s just a matter of thinking, ‘I’m in between victories at this moment, but I’m moving toward something that is good,’” he said, “that God is blessing me and filling me with his goodness,” that ‘I have this sense of where I’m going,’ that ‘the victory of Christ is so much a part of my life,’ and that ‘the Good News lives in my life.’ “I like to think that Christians, as people of hope, can infect the world around us with our [positive] attitude,” Bishop Coyne explained, “… our attitude of victory, that Christ has brought us the Good News and we bear the Good News. We can find it in our lives and live the good life.”

Wherever we are and whatever we do, he said, we can say “Praise the Lord” and do the best things we can to offer God praise and live that victory in daily life. “My encouragement to all of us today is to let the Good News ring in our hearts, to be a people of the victory of Christ, and let it be spread from this place and be Good News to everyone that needs to hear it,” Bishop Coyne said, “and to be strengthened by the word of God, by the praise and worship that we share and, most especially, by the Eucharist, which we are so fortunate to receive.”

At the conclusion of the Mass, Holy Angels parishioner Sally Stovall of Indianapolis, coordinator of the archdiocesan African Catholic Ministry, presented a handmade purple chasuble to Bishop Coyne as a thank you gift then several African Catholics taught him how to say words in their native languages. Missionary Sisters of Our Lady of Africa Sister Demetra Smith, a member of S.S. Peter and Paul Cathedral Parish in Indianapolis, assisted with the liturgy as commentator.

“In the African culture,” Sister Demetra said, “giving thanks to God in all circumstances is a very common and important practice.”

The Knights and Ladies of Peter Claver also participated in the Mass. After the liturgy, St. Rita parishioner Charles Guyynn of Indianapolis, a Knight of Peter Claver, said it was quite an honor to have the bishop serve as the principal celebrant with five other priests. “It was a tremendous service.” Guyynn said, “and it was good to have the bishop here with us. … You could tell he was enjoying the service.”

St. Rita parishioner Mary Guynn, Charles Guyynn’s mother, helped present the offertory gifts to Bishop Coyne. “He’s got the heart,” she said of the bishop after the Mass.

African Catholics from several parishes prepared a variety of ethnic recipes from their home countries, and were thrilled when Bishop Coyne joined them for a meal and social time in the parish hall. “I come every time they have an African Mass,” Mary Guynn said. “It helps us to realize that we are all God’s children.”
We give back to God, in an unequal exchange, the gift of his love

“Clearly, it is only through God’s generosity that man, the beggar, who receives a wealth of divine gifts, is yet able to offer something to God as well; that God makes it possible for us to accept his gifts by making us capable of becoming stewards of his bounty, and to nurture all his gifts and grow them out of gratitude for his love.

The danger is that we will neglect the gifts we have received from God, and that we will become complacent and fail to share them with others. This is the tendency to worldliness that Jesus has warned against (Jn 17:16). It is the temptation to regard all our gifts and possessions as rightfully ours—not gifts at all, but the results of our own efforts, our own exclusive property.

Miserly, self-centeredness is the spirit of Scrooge, not the spirit of Christmas. The God who loves us gives generously without measuring what we deserve. He does not hold back. He shares freely out of an abundance of love.

To be like him, we must let go of what we think we own. We must give him, and expect him from us, the weight of the world. We must share it with others.

Yes, the exchange between us and God is unequal. We could never hope to return to him in equal measure all that he has given us. That is why the Lord challenges us to proportionate giving. And it is why he invites us to give sacrificially as a sign that we know how blessed we are and how much we have to share with others.

Pope Benedict XVI reminds us that God is love. Divine love does not exist only for itself. “By nature,” the Holy Father says, “God’s love ‘wants to pour itself out.’

This is the Christmas story. God so loved the world that he sent his only Son (Jn 3:16). God’s love could not contain itself. It overflowed and became the world. It overflowed and became a universal exchange. God’s love is not merely to confirm the world in its worldliness, but to effect a profound change, to transform the world and each one of us, by the power of his love.

When we celebrate Advent, we look forward in hope. And when Christmas comes, we discover that our hope has been transformed. It has become love incarnate.

We have gifts to share with one another because Christ has given himself to us. We have the power to give back to God “with increase” because God has invited us to be the stewards of his bounty, and to nurture all his gifts and grow them out of gratitude for his love.

The current push by my little marketers concerns the DS and the Wii. If you are “old” like I am, youscratch your head the first time you hear the names of these “entertainment systems.”

One day, apparently with no reason, my older son said, “Dad, what does DS stand for?” I asked where he had seen the letters, innocently thinking there was a language lesson in making the connection.

Little did I know that my boy had just launched a well-rehearsed advertising campaign for him and his brother. “Well, I think it stands for Digital System,” he said KNOWLEDGABLY, knowing how to try to monitor our children’s digital intake and output.

My fathered, rabbit-eared antenna went up. “What kind of digital system are we talking about?” I responded. Discouraged by my tone, he shrugged his shoulders and mumbled a few words, content that the subject had at least been broached.

The next time we were at the mall, my two boys led me to the electronics store, where they “tested-pry” the hand-held DS gadgets.

They happened to mention that their cousin in Maryland had her own personal DS with all kinds of cool games, and my older son was careful to point out that there were some “educational” and “brain-teaser” games as well.

This next phase of the marketing ploy was the old bait-and-switch. “Instead of the DS, dad, do you think we should get the Wii?” my older boy began. “Then the whole family could play.”

I guess he thought that I was too old to remember that I hadn’t agreed to anything yet, but I was too quick for him. “Who said anything about the Wii?” I countered.

I was somewhat familiar with the Wii since his cousins in New Jersey had the video game system that takes over your whole large-screen TV so you can play baseball, tennis and soccer—or dance and sing with clummy computer figures by remote control.

It looked like something a family would have fun with for no more than a month, only to end up in the box and on the shelf. It would always have a portal into your TV, I imagined.

Since we had just one decidedly small television that we use only for playing selected videos in our home, I never thought the Wii was an option for our family. I was just about to say this when my younger son hatched his little part of the strategy.

“About how this,” he said in his 7-year-old way that is hard to resist. “You get the DS for Stephen, and I’ll ask Santa Claus to get the Wii for me.”

Now that was the height of psychological manipulation. If I said no to the Wii, I would implicitly be denying his belief in Santa Claus and running his fun this Christmas.

Decisive dad that I am, I said with finality, “Let’s wait till I talk with your mother.”

When my wife said that the Wii might be a possibility if we got a bigger TV and cable hook-up, I began to think the fix was in. Maybe I can find a memory card with traditional cards for our new DS this Christmas.

(Brian Caulfield, who lives in Wellington, Fla., is the married father of two boys and serves as editor of FathersForGood.org, an online initiative of and their families by the Knights of Columbus.)

Hardship in the US

The number of people at risk of hunger increased from 36.2 million in 2007 to 48.8 million in 2010. Charities and food assistance programs are feeling the strain with these increased numbers.
Religious advocacy measured less in dollars than in effectiveness

WASHINGTON (CNS)—The degree to which religious advocacy groups push for change in Washington will likely always be debated and differing interpretations, but the true measure of their effectiveness, even in the midst of a cranky Congress dealing with cash-short coffers, may astound some to think there are 212 faith-based groups that have a presence in the nation’s capital, and that almost all of them are Catholic in their orientation—although just how Catholic some of them could be are another matter.

A bigger point was the outlay by these groups, as calculated by the Pew Forum on Religion and Public Life in a study released on Nov. 21, “Lobbying for the Faithful: Religious Advocacy Groups in Washington, D.C.” The conclusion of contention is that many groups would say their work is not lobbying, but advocacy. Another is the definition of advocacy.

The combined total for all 212 groups—at least those whose public financial statements could be examined by a team led by Allen Hertzke—was $390 million for 2009, the last year for which data could be obtained and which represented a slight rise from $387 million in 2008, or a $14 million jump from the presidential election year of 2000.

Hertzke, a Pew visiting senior research specialist for 2008 to 2009, teaches political science at the University of Oklahoma. He said the figures were highest for the USCCB’s $88 million—was by the American Israel Public Affairs Committee (AIPAC), which could be examined by the team. Yet, while some may contend that AIPAC is not a religiously based lobby, Hertzke said, its goal of the preservation of Israel as a Jewish state is religious.

Several groups, including the USCCB, noted advocacy efforts ongoing the figures for the USCCB, "whose mission is to report fully, fairly and freely on the Church and society. News reporting is not advocacy,” it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The USCCB’s annual report, the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The USCCB’s annual report, the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simply a wrong one,” Spence said in a statement. “The USCCB does not fund the advocacy work, but it must engage in advocacy work. Our mission is to serve faithfully on the Church and society. News reporting is not advocacy, it’s journalism.”

The Pew figures show the bishops’ international relief and development agency also has a bone to pick with the Pew report, which states that the USCCB’s advocacy work is simple...
December 8-10
Benedictine Retreat Center, 3603 S. Meridian St., Indianapolis. "Christmas at Marian University," Madrigal dinner and choral concert. Thu., Fri. and Sat. 6 p.m., Thurs. and Fri., $28 per person, Sat., $30 per person, $24 seniors, students and parties of 10 or more. Information: 317-955-6176.

December 10
St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. Single Seniors meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

December 11
Young Voices of Indianapolis will be the young voices on a playground at the Fatima School in Indianapolis. A farm tour and the tour of the Fatima School will be available. Information: 317-545-7681, ext. 15, or slamping@oldenburgosf.com.

December 12
Oldenburg Franciscan Center, Oldenburg. "Finding the Light and Word Within," Advent retreat, Franciscan sister Olga Wittkinkind, presenter. 9:30 a.m.-2:30 p.m., $45 per person includes lunch. Information: 812-933-6437 or center@oldenburgosf.com.

Dec. 11

December 13

December 14
St. Louis de Montfort Montfort, 11441 Hague Road, Fishers, Ind. (Diocese of Lafayette). "Emmanuel," concert, Tatiana (Vacig) Cameron, presenter. 7 p.m., no charge. Information: 317-842-6778 or communism@connet.net.

December 15
Our Lady of Peace Cemetery, 5333 E. Washington St., Indianapolis. "Christmas at Marian University," Mass at 6:30 p.m. A concert will follow in the evening. Registration begins at 6 p.m. with dinner and Christmas caroling. Information: 317-545-7681.

December 16
Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. Christmas program, 7 p.m. Information: 317-784-9078.

December 17
St. Michael the Archangel Church, 335 W. 30th St., Indianapolis. "Winter Theater Camp," students in second-eighth grades, 10 a.m.-3 p.m., $15 per student, bring sack lunch or purchase box lunch, $5, reservation deadline Dec. 8. Information: 812-934-4440, ext. 240, or slamping@oldenburgosf.com.

December 18
Richmond Catholic Community, 701 N. "A" St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncorp@parallax.ws

December 21
Cathedral Cemetery, 3020 Cold Spring Road, Indianapolis. "Christmas at Marian University," Madrigal dinner and choral concert. Thu., Fri., and Sat. 6 p.m., Thurs. and Fri., $28 per person, Sat., $30 per person, $24 seniors, students and parties of 10 or more. Information: 317-955-6176.

December 23
Paoli Peaks, 2792 H Count, 25 S., Paoli, New Albany Deeney ski trip for families, young adult and youths, 9 a.m.-4 p.m., $25 per person. Information: 812-945-2000 or lesg@nadyouth.org.

Events Calendar

Day of Reflection–Remember What’s Important," Franciscan Sister Patty Lugar, presenter, 7 p.m., no charge. Information: 317-784-9078 or slamping@oldenburgosf.com.

Benedictine Sister Julie Sewell makes her perpetual monastic profession

Benedictine Sister Julie Sewell, O.S.B., presented perpetual vows as a member of the Sisters of St. Benedict community at Our Lady of Grace Monastery in Beech Grove earlier this year. She is the daughter of Gary and Rosemary Sewell of Cincinnati, Ohio. During the July 17 liturgy in which she professed her vows, Benedictine Sister Julann Babcock, prioress, placed a ring on her finger cementing Sister Julie’s desires to be a member of her Benedictine community for life.

A significant portion of the liturgy is the entire community greeting Sister Julie. During this special sign of peace, community members congratulate the newest member, and offer their support and love. Sister Julie became a postulant at Our Lady of Grace Monastery on Sept. 7, 2005. After her canonical novice, she began working in the development office at the monastery. In 2010, Sister Julie was appointed director of spirituality at the Benedict Inn Retreat and Conference Center, her current ministry position. Sister Julie has two younger sisters, Jill Sewell of Cincinnati, Ohio, and Jackie Danielson of Long Lake, Minn. She graduated from Ursuline Academy then earned a bachelor’s degree in history and philosophy at Edgcliff College of Xavier University in Cincinnati.

Prior to her entrance into the monastic community, Sister Julie was employed at Solucent, a Chicago-based firm that services the health care industry.

Ursuline Academy will host its second annual "Children’s Shopping Night" from 4 p.m. to 6 p.m. on Dec. 15. Its second annual "Children’s Shopping Night" to benefit the Tuition Assistance Fund. For more information about the Twice Blessed Resale "Children’s Shopping Night," log on to www.twiceblessedresale.com or call 812-932-5141.

Oldenburg Academy resale store to host ‘Children’s Shopping Night’

Twice Blessed Resale of Oldenburg Academy of the Immaculate Conception, 147 Village Square, in Oldenburg will host its annual "Children’s Shopping Night" from 4 p.m. to 6 p.m. on Dec. 15. Children will have an opportunity to browse through many gift options for the special people on their Christmas lists. Academy students will help the children select gifts and wrap their purchases.

Twice Blessed Resale is a non-profit fundraiser for Oldenburg Academy of the Immaculate Conception. All proceeds from this event benefit Oldenburg Academy’s Tuition Assistance Fund.

Our Lady of Fatima Retreat House to host Advent dinner and concert

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis will host its annual Advent Dinner and Concert on Dec. 13.

Tickets for the event are $40 per person. Registration begins at 6 p.m. with dinner at 6:30 p.m. A concert will follow in the chapel.

Young Voices of Indianapolis will be the featured choir during the concert.

Retreats and Programs

December 9-11

December 10
 Oldenburg Franciscan Center, Oldenburg. "Finding the Light and Word Within," Advent retreat, Franciscan sister Olga Wittkinkind, presenter. 9:30 a.m.-2:30 p.m., $45 per person includes lunch. Information: 317-545-6437 or center@oldenburgosf.com.

December 11
 Oldenburg Franciscan Center, Oldenburg. "Coffee Talk–Advent: A Walk with Mary and Joseph," Franciscan sister Putty Carmine, presenter. 9:30 a.m. liturgy, free-will offering. Information: 812-933-6437 or center@oldenburgosf.com.

December 12

December 13
 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Dinner and concert, 6 p.m. Information: 317-545-7681.

December 14
 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "Preparing Ourselves for Christ’s Coming–Making a Gift of Ourselves for Christ and His Church," day of reflection, Franciscan sister Mary, presenter, 9 a.m.-3 p.m., $38 per person includes continental breakfast and lunch. Information: 317-545-7681 or marcia.johnson@archindy.org.

December 15
 Our Lady of Peace Cemetery, 5333 E. Washington St., Indianapolis. "Christmas at Marian University," Mass at 6:30 p.m. A concert will follow in the evening. Registration begins at 6 p.m. with dinner and Christmas caroling. Information: 317-545-7681.

December 16
 Most Holy Name of Jesus School, 21 N. 17th Ave., Beech Grove. Christmas program, 7 p.m. Information: 317-784-9078.

December 17
 St. Michael the Archangel Church, 335 W. 30th St., Indianapolis. "Winter Theater Camp," students in second-eighth grades, 10 a.m.-3 p.m., $15 per student, bring sack lunch or purchase box lunch, $5, reservation deadline Dec. 8. Information: 812-934-4440, ext. 240, or slamping@oldenburgosf.com.

December 18
 Richmond Catholic Community, 701 N. "A" St., Richmond. Charismatic prayer group, 7 p.m. Information: dicksoncorp@parallax.ws.
Five Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are celebrating their monastic jubilees this year.

Benedictine Sister Mary Constance Kleeman recently marked her 75th anniversary as a member of the monastic community.

Benedictine Sisters Phyllis Gronotte, Mary Seghers, Jeanne Voces and Harriet Woehler recently celebrated their 60th anniversaries. They were founding members of Our Lady of Grace Monastery in 1949.

Sister Constance made her renewal of promises, which she first made three-quarters of a century ago, on Nov. 22 while mixing the batter for dog biscuits at Franciscan Courts.

"How old are you?" "Where do you come from?" "What are your hobbies?" The same questions flew back and forth between the sisters and the youngsters.

The sisters have been making the dog treats as a fundraising effort for about two years, said Irene Hans, activities coordinator for Franciscan Courts, the retirement home of the Sorrowsful Mother sisters.

"We thought that would be a good fundraising activity for them. It just seemed to fit in with the Franciscans and being good to the animals and all God’s creatures,” Hans told The Compass, the newspaper of the Diocese of Covington.

The children had a grand time helping to mix the ingredients and bake the finished dog biscuits. Proceeds go to purchasing gift bags for the folks at the homeless shelter at Father Carr’s Place 2B, Hans said.

"It seems like a prayer shawl,” Hans said. “While we’re making them, we say some prayers for the dogs and their owners, for their safety and that they’ll take good care of the dogs. So they’re kind of like prayer biscuits.”

The children had a grand time helping to mix the ingredients and bake the finished dog biscuits. Proceeds go to purchasing gift bags for the folks at the homeless shelter at Father Carr’s Place 2B, Hans said.

In 1986, she was named activity director of St. Paul Hermitage in Beech Grove, where she enjoyed keeping the residents engaged in activities and making their lives more enjoyable.

In 2001, Sister Mary was appointed the archivist for her religious community’s history. Her duties include keeping accurate records of the sisters and documenting monastic community events.

A native of Ferdinand, Sr. Jeanne Voces attended the University of Indianapolis before entering the community in 1949.

She attended the former St. Benedict College in Ferdinand, and earned a bachelor’s degree in music and master’s degree in music at Butler University in Indianapolis.

In the archdiocese, Sr. Harriet taught music at the former St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and the former St. John of the Cross Academy in Beech Grove.

She also ministered as pastoral associate at St. Barnabas Parish in Indianapolis.

Sister Harriet also served her religious community for several years as formation director and helped prepare young women for religious life.

Sisters of St. Benedict: Honor five jubilarians

### Special to The Criterion

O’SHEOSS, Wis. (CNS)—Service has no age limits. When retired members of the Sisters of the Sorrowful Mother at their retirement residence in Oshkosh gathered for their regular session of making dog biscuits, they were joined by members of St. Raphael Parish’s youth ministry.

"Youth ministry group. We’re making them for the folks at the homeless shelter at Father Carr’s Place 2B,” Hans said.

The children had a grand time helping to mix the ingredients and bake the finished dog biscuits. Proceeds go to purchasing gift bags for the folks at the homeless shelter at Father Carr’s Place 2B, Hans said.

"It’s kind of like a prayer shawl,” Hans said. “While we’re making them, we say some prayers for the dogs and their owners, for their safety and that they’ll take good care of the dogs. So they’re kind of like prayer biscuits.”

Two-ounce bags of treats are sold for $1.50 each. The session with the youngest group ended with 16 out of 55 bags.

Sister Laetare Nieberle, 81, is one of the sisters who regularly joins in with the biscuit-making. She is originally from Germany, spent 53 years in New Jersey and five years in Broken Arrow, Okla. Most of her religious life was spent in food service so she finds this project fun and interesting.

“I enjoyed very much working with the girls and boys,” she said. “Everybody is there together, and we made something for the dogs. It was fun, and the children asked me so many questions.”

Steve Weigand, middle school coordinator for religious education and youth ministry at St. Raphael Parish, said, “Youth ministry does something different every month. In October, the first [outing] of the season, they worked at St. Vincent de Paul, cleaning shelves and putting together artificial Christmas trees.

“The kids wanted to do something more interactive this month, and we thought this would be a good way for kids to interact with the sisters and be interested, very excited, very enthused about learning [how to make dog biscuits] from the sisters and interacting with them personally,” he added.

Weigand said the students understand that by helping other people, “that strengthens their own self-esteem, and gets them away from TV and media. As we enter this season of giving, it helps them begin to think of the needs of others.”

YS

### Youths and retired sisters make dog biscuits to benefit homeless

The Criterion Friday, December 9, 2011 Page 7

---

**A Revised Liturgical Schedule for Weekdays at The Cathedral of SS. Peter and Paul (As of November 28, the first week of Advent)**

**Masses:**
- Blessed Sacrament Chapel
  - 8 a.m. Monday-Friday
  - 5:15 PM Monday-Friday
- Holy Name of Jesus Chapel
  - 4 p.m. Monday-Friday
- Cathedral Basilica of the Sacred Heart
  - 8:30 a.m. Sunday
  - 10 a.m. Sunday
  - 7 p.m. Sunday
- 6:30 a.m. Tuesday, Wednesday, Thursday

**NOTE:** Noon Masses are celebrated at St. John and St. Mary both downtown.

**Sacrament of Reconciliation:**
- Blessed Sacrament Chapel
  - Tuesdays after 5:15 PM Mass
- Fraymond from Noon to 1:00 PM

**Exposition and Benediction of the Blessed Sacrament:**
- First Fridays beginning at Noon, and concluding with Benediction at 12:45 PM. Confessions will be heard during this time.

---

**Sister Jeanne Seghers, O.S.B.**

In the archdiocese, Sister Jeanne taught at the former Our Lady of Grace Academy in Beech Grove. She also taught Rite of Christian Initiation of Adults at Sacred Heart Parish and Padua Parish in Clarksville.

After teaching for 23 years, she returned to the monastery, where she performs various duties for her religious community.

A native of Evansville, Ind., Sister Phyllis Gronotte entered the Congregation of Our Lady of the Most Holy Immaculate Conception in Ferdinand, Ind.

A native of Cincinnati, Ohio, Sister Mary Seghers graduated from the former Academy Immaculate Conception in Ferdinand then entered the monastery.

A native of Downers Grove, Ill., Sister Mary Constance attended Academy Immaculate Conception in Ferdinand prior to her entrance into the community in 1934.

A native of Tell City, Sr. Phyllis ministered in the monastery at Our Lady of Grace Monastery, tutored children and volunteered for various organizations in the Indianapolis area.

A native of Evansville, Ind., Sister Phyllis Gronotte entered the Congregation of Our Lady of the Most Holy Immaculate Conception in Ferdinand.

In 1965, Sister Phyllis began a six-year missionary assignment in Cali, Columbia.

Sister Jeanne also ministered as editor of Encounter, the community magazine which is now called Branching Out, for nine years.

In 1987, Sister Jeanne began a two-year missionary assignment in Cali, Colombia.

Her next ministry was as dietary manager at St. Paul Hermitage in Ferdinand in 1993.

Sister Jeanne was named pastoral associate of St. John Parish in Newburgh, Ind., and served there for 18 years.

Sister Jeanne attended the former St. Benedict College in Ferdinand, and earned a bachelor’s degree in music and master’s degree in music at Butler University in Indianapolis.

In the archdiocese, Sister Harriet taught music at the former St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and the former St. John of the Cross Academy in Beech Grove.

She attended Our Lady of Grace Academy in Perry County.

Ascension of St. Pius X School in Indianapolis, St. Michael School at Canzonett, St. Paul School in Tell City and the former St. Mark School in Parke County.

In 1965, Sister Phyllis began a six-year missionary assignment in Cali, Columbia.

Sister Jeanne ministered as editor of Encounter, the community magazine which is now called Branching Out, for nine years.

In 1987, Sister Jeanne began a two-year missionary assignment in Cali, Colombia.

Her next ministry was as dietary manager at St. Paul Hermitage in Ferdinand in 1993.

Sister Jeanne was named pastoral associate of St. John Parish in Newburgh, Ind., and served there for 18 years.

Sister Jeanne attended the former St. Benedict College in Ferdinand, and earned a bachelor’s degree in music and master’s degree in music at Butler University in Indianapolis.

In the archdiocese, Sister Harriet taught music at the former St. Paul School in Tell City, St. Anthony of Padua School in Clarksville and the former St. John of the Cross Academy in Beech Grove.

She also ministered as pastoral associate and music director at St. Barnabas Parish in Indianapolis.

Sister Harriet also served her religious community for several years as formation director and helped prepare young women for religious life.

Presently, she serves as liturgy director for her monastic community.

---

**Sister Theodore Regnert and Lauren Nevius share stories and laughs on Nov. 22 while mixing the batter for dog biscuits at Sisters of the Sorrowsful Mother retirement residence in Oshkosh, Wisconsin. Members of St. Raphael the Archangel Parish’s youth group joined retired members to make dog biscuits that are sold to benefit a local homeless shelter.**

---

**O’SHOSS, Wis. (CNS)—Service has no age limits.**
Her mother and grandmother brought her to the store when she was a child. They both live in Florida now. And whenever they returned to Indiana, Marsh would take them back to Krieg’s.

“They always came down here. It’s like home, you know,” said Marsh, becoming tearful. “I’m emotional about it. It’s very upsetting.”

It was a sad day, too, for Anne Krieg, 91, who was the store’s co-founder, said the declining health of her aunt, Anne Krieg, as well as a lack of interest by other family members to carry on the business and the difficult economic climate all contributed to the decision to close the Indianapolis landmark at this time.

Yet the decision was a “bittersweet” one for him.

“I was there on Saturday,” said Jerry Krieg, a grandson of the store’s founder. And then there was the 5 p.m. and one for him.

“Any time you needed anything, you just called Krieg’s,” he said. “Chances were that they would or they would certainly know how to get it, and get it pretty quickly.”

The Criterion
Friday, December 9, 2011

It was a sad day, too, for Anne Krieg, 91, who was the store’s co-founder, said the declining health of her aunt, Anne Krieg, as well as a lack of interest by other family members to carry on the business and the difficult economic climate all contributed to the decision to close the Indianapolis landmark at this time.

Yet the decision was a “bittersweet” one for him.

“I was there on Saturday,” said Jerry Krieg, a grandson of the store’s founder. And then there was the 5 p.m. and one for him.

“Any time you needed anything, you just called Krieg’s,” he said. “Chances were that they would or they would certainly know how to get it, and get it pretty quickly.”

By Brandon A. Evans

WEST LAFAYETTE—While working as missionaries and living in the Philippines, Pam Tebow found out they were expecting their fifth child. The pregnancy was not easy, and Pam was told that she should have an abortion immediately. The couple refused.

When it came time for delivery, a doctor inManila said the baby was a miracle because he only had a shred of the placenta attached.

He was born somewhat malnourished,” Pam Tebow said, “so we asked all our friends and family in the [United] States to pray for him to grow strong. They prayed—and he did.”

The baby was Tim Tebow. As quarterback for the University of Florida, in 2007, he was the first college student to win the Heisman trophy. He is now quarterback for the Denver Broncos in the National Football League.

Pam Tebow related this story in her keynote talk to the audience. She said that often she puts Scripture to music because “words in song are remembered long.”

“Right to Life is a ministry of love,” she said. “This is a ministry of kindness because we’re saving babies. We love to be served, yet Scripture tells us to be a servant. God values servants. This is a ministry of service.

“We have always told our children, ‘You are not going to be served, you are going to serve.’ ”

“Chances were that they would or they would certainly know how to get it, and get it pretty quickly.”

“They were the only store of its kind in the Indianapolis area,” he said. “You could get anything that you could ever think of as far as Catholic religious goods, whether for clergy needs, Church needs or gifts. My mother shopped there frequently for gifts for the and the grandparents.

“It’s sad.”

(An auction to sell the remaining merchandise at Krieg Bros. Religious Supply House will take place at 10 a.m. on Dec. 12 and Dec. 13 with doors opening for preview at 9 a.m. each day. Krieg’s is located at 119 S. Meridian St. in Indianapolis.)

What was in the news on Dec. 8, 1961? Predictions on when the Council will open, and news of a microfilm archive of U.S. Catholic history

By Caroline B. Mooney

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:

• Is there any place left in the Church for a Catholic conservative?

• The situation in Lebanon is essential to peace

• The Pontiff’s emphasis on public authority role

• Links Church unity and peace with the ‘Renegade’

• Lay apostolate leader coming to Indianapolis

• Council may open during 1962

• Little Christophers open annual Christmas drive

• Membership requirement: World Council adopts statement on Trinity

• New college to be built at Jasper

• Priests and two ministers promote Advent devotion

• Nikita helps build rectory

• School prayer sets off new Church-State battle

• ND to undertake education study

• Advises U.S. aid to British Guiana

(Read all of these stories from our Dec. 8, 1961, issue by logging on to our archives or www.CriterionOnline.com.)

Alumni and other friends of the seminary met in the north cafeteria on the St. Louis campus for the annual Christmas party. Pam Tebow now spreads her love of God and life throughout the country.

She’s been told stories of people expressing gratitude to her family for talks and actions that inspired them to choose life.

After apologizing for her singing voice, Tebow sang to the audience. “You have a lot of servants in your midst, and they don’t get kindness because we’re saving babies. We love to be served, yet Scripture tells us to be a servant. God values servants. This is a ministry of service.

“We have always told our children, ‘You are not going to be served, you are going to serve.’ ”

“Chances were that they would or they would certainly know how to get it, and get it pretty quickly.”

“They were the only store of its kind in the Indianapolis area,” he said. “You could get anything that you could ever think of as far as Catholic religious goods, whether for clergy needs, Church needs or gifts. My mother shopped there frequently for gifts for the and the grandparents.

“It’s sad.”

(An auction to sell the remaining merchandise at Krieg Bros. Religious Supply House will take place at 10 a.m. on Dec. 12 and Dec. 13 with doors opening for preview at 9 a.m. each day. Krieg’s is located at 119 S. Meridian St. in Indianapolis.)

Shoppers pause outside Krieg Bros. Religious Supply House on Dec. 3 in Indianapolis, the last day of operation for the nearly 120-year-old business.

By Caroline B. Mooney (a contributing editor for The Catholic Moment, newspaper of the Lafayette Diocese.)

The Criterion
Natural disasters in 2011 prompt outpouring of charity

WASHINGTON (CNS)—Natural disasters around the world and all across the United States this year prompted prayers, charitable giving and outreach amid unthinkable destruction.

The devastation across the globe included an earthquake and tsunami in Japan, flooding in Australia and a drought in Africa. With each, there was particularly hard hit with a string of natural disasters—unprecedented hurricane damage in the Southwest, deadly tornadoes, a massive blizzard in the Northeast, and major river floods in the Midwest. An earthquake on the East Coast shook the region. Historic churches in Washington, Maryland and Virginia were among buildings with the most serious damage of the quake, which was felt as far away as Detroit, north of Toronto and into Florida.

The archdioceses of Washington and Baltimore each reported damage to several churches. But in the Diocese of Richmond, Va., where the quake was centered near the town of Mineral, the town’s St. Jude Church had the only stained glass window in the church, and it was relatively minor.

Just days later, Hurricane Irene swept up the Atlantic Coast causing dramatic floods, wind damage and other disruptions. More than 40 people in various states were reported to have been killed by floodwaters, falling trees, car accidents and powerful waves.

Parts of New Jersey, New York, Connecticut, Massachusetts and Vermont experienced extreme flooding.

Immediately after the storm, Catholic Charities USA said its agencies up and down the East Coast were assessing damage and assisting people with food and other needs. And Aug. 30 statement said the year’s natural disasters were straining financial resources at agencies around the country.

In the Southwest, wildfires burned for 296 straight days, particularly in drought-stricken Texas. After a surge of blazes in early September, more than 1,000 homes in the state were destroyed and four deaths were attributed to the fires.

Ascension Parish in Bastrop, Texas, served as a shelter and nerve center for relief efforts related to the wildfires.

“We’re not turning anybody away,” said Steve Venzon, one of four parishioners who oversaw relief efforts. The town of Bastrop and Bastrop County were in the heart of the fire zone in the 25-county Austin Diocese.

Christine Gonzalez, diocesan communications director, said the wildfires were a combination of drought, heat and the winds of Hurricane Lee.

This year, most of Texas, and significant portions of New Mexico and Oklahoma, were in a “D4” drought zone as assessed by the U.S. Department of Agriculture. D4 is equal to “exceptional” drought—the most intense level on USDA’s scale.

The year came to a close with fierce winds sweeping through Alaska and Utah and the Santa Ana winds hitting Southern California.

Maryland interfaith leaders pledge to defend traditional marriage

Baltimore (CNS)—Leaders of a newly formed pro-marriage coalition came out swinging against efforts to legalize same-sex marriage in Maryland, pledging at a Nov. 17 news conference to rally citizens across the state to defeat legislation that would alter the traditional definition of marriage.

The group was gathered at First Apostolic Faith Church International in Baltimore, representatives of the interfaith, nonpartisan Maryland Marriage Alliance said they will not be intimidated by those who also call their position “bigoted.”

They warned that religious liberties could be threatened with the efforts to legalize same-sex marriage.

“Politicians in Annapolis with an eye toward appealing out-of-state interest groups and future runs for political office may use the argument that they are being held in check [by passing same-sex marriage],” said the Rev. Derek McCoy, executive director of the Maryland Marriage Alliance. “But they are forgetting that all politics is local.”

Following a passionate debate on the floor of the House of Delegates, a bill to legalize same-sex marriage in Maryland died in the last legislative session after it was reconstituted to the House Judiciary Committee on March 11.

Gov. Martin J. O’Malley, a Catholic, has promised to push for the passage of a similar bill in the 2012 legislative session, agreeing with same-sex marriage activists to sponsor the bill.

McCoy said there is a groundswell of support for traditional marriage, asserting that his group already has representation of 250,000 people.

The majority of Marylanders who support traditional marriage “will not lie down in the face of renewed efforts to redefine this institution to a genderless construct totally at odds with human history and religious teachings,” he said.

Mary Ellen Russell, executive director of the Maryland Catholic Women’s Alliance, said she would not be intimidated by those who support same-sex marriage.

“They are using the machinery of government and the democratic process, which is so unique because it is primarily about connecting men and women to their biological offspring,” she said.

That is the basis of our support for it,” said Russell, who represents the state’s Catholic bishops in Annapolis.

“We do not believe our laws can change the fundamental reality of human existence and the inescapable bond that connects every child to a mother and father.”

Russell noted that the Catholic Church will continue its own advocacy efforts in support of marriage, while also welcoming “the added strength, coordination and respectful voice” of the Maryland Marriage Alliance. She emphasized that support for traditional marriage “cannot— it must not—be construed as lacking in love and acceptance of all persons.

“There are many here today who have experienced the cancer of discrimination,” Russell said. “No one here would tolerate the hint of discrimination. And yet, it is discrimination to treat fundamentally different things differently.”

Pastor Laini Tryman Sr., senior pastor of St. Stephen Baptist Church in Temple Hills, said redefining marriage “attacks” First Amendment rights. Catholic Charities in other states have been forced to shut down adoption services, he said, because they will not place children with same-sex couples.

Religious universities are being forced to house same-sex couples, Tryman added, and congregations that refuse to provide their facilities to same-sex commitment ceremonies have had their tax-exempt status challenged.

“God created marriage as a union of one man and one woman as surely as he created the very universe in which we live,” said Minster Darryl Brace of Mount Pleasant Baptist Church in Baltimore. “This definition lies beyond the powers of politicians to change.”
VATICAN CITY (CNS)—With a view toward the 50th anniversary of the opening of the Second Vatican Council, a pontifical committee has launched a worldwide treasure hunt.

Many of the more than 2,800 cardinals and bishops who participated in all or part of the 1962-65 council kept diaries, or at least notes, some wrote articles for their diocesan newspapers and most—in the days before e-mails and relatively cheap trans-Atlantic phone calls—wrote letters home.

The Pontifical Committee for Historical Sciences is asking Church archivists, and even the family members of deceased council fathers, to look through their papers to find reflections that can add a personal touch to the historical research already conducted on the official acts of the council.

In planning a Vatican II anniversary conference, Norbertine Father Bernard Ardura, committee president, said he is well aware that the treasures unearthed can become the object of squabbles over whether they add to an authentic or fraudulent reading of the council.

The committee is promoting “a balanced and scientifically grounded” historical study of the council in line with the teaching of the pope and “devoid of any ideological inspiration,” he wrote in his project proposal.

Father Ardura said there are two extreme “currents” in reference to the council. “For some people, it was a unique event that marked a rupture—the council. “For some people, it was a ‘before’ and ‘after’ Vatican II. For others, it wasn’t even a real council because it did not formulate dogma, and no excommunications were issued.”

But for the committee, “it’s important to work outside these currents and opinions, and do work based on the documentation,” he said.

In an interview in late November, Father Ardura said the committee contacted archivists last spring, and urged a careful search in the diocesan archives and personal papers of bishops who attended the council. By March, they should have the beginnings of a decent catalogue of the material and its location.

In October, the committee will sponsor an international conference aimed at sharing progress in cataloguing the information and, especially, offering researchers ideas about areas ripe for further study given the availability of documentation.

A conference for historians looking more at the substance of the Second Vatican Council’s teaching and at the various interpretations given those teachings is tentatively planned for 2015—the 50th anniversary of the council’s closing, he said.

The 63-year-old French Norbertine has some personal recollections of his own. A student in the minor seminary in 1962, he remembers attending a huge, solemn Mass in Bordeaux celebrated by Cardinal Paul-Marie-André Richard just before he left for the council. And, he said, he remembers the seminary offering a television so the students could watch the formal opening of the council.

“It was the first time a television entered the seminary,” he said.

Father Ardura said the council fathers’ personal papers should give people an idea of what the bishops thought going into the council and whether, to what extent and why their attitudes changed as the council continued.

From research on the official published acts of the council and the published diaries of major personalities at the council, he said, it was clear that many bishops thought they would come to Rome and approve a few statements written by the pope and Vatican officials on the liturgy and on the mystery of the Church.

“But they ended up talking about everything,” he said. In four sessions, the council issued documents on Scripture, ecumenism, relations with other religions, communications, religious freedom, religious orders and other subjects.

“For many, they had never even been to a meeting of the bishops of their own country because bishops’ conferences didn’t exist in most countries, he said. “This was their first experience of collegiality.”

“But it’s also true that, little by little, different currents developed,” trying to draw the church one way or another, he said. The personal letters, notes and diaries may shed more light on the personalities involved, and how they tried to influence other council members.

Even setting aside the council’s discussions, Father Ardura also said he expects the research to underlie big, even revolutionary changes in the Church over the past 50 years.

For one thing, he said, while all the world’s bishops were invited to the council and many from Africa participated, in the 1960s most of the heads of African dioceses were missionaries from Europe. He said he suspects their personal papers are in the archives of their religious orders in Rome.

Another issue stems from the fact that, up until 1966, very few bishops retired. They tended to die in office, he said. After the council, Pope Paul VI asked bishops to voluntarily offer to resign at age 75—which became a requirement with the Code of Canon Law promulgated by Pope John Paul II in 1983.

What that has meant for archivists, Father Ardura said, was that even the personal papers of bishops who died in office tended to be filed in the diocesan archives. Bishops who retire at 75 obviously leave official papers with the diocese, but they tend to take their personal papers with them. That’s why family members of bishops at Vatican II are being asked to help, he said. 

---

**Shelby Upholstering & Interiors**

**Our Lady of Fatima Retreat House**

**December 31-January 1**

′Exploring the Gifts of the Holy Spirit′

Our 13th Annual New Year’s Eve Retreat

Presented by

Rev. Msgr. Paul Koetter and Rev. Eric Johnson

We welcome back two very popular presenters together for the first time at Fatima Retreat House:

Fr. Paul Koetter, Pastor of Holy Spirit Parish, Indianapolis and Fr. Eric Johnson, Archdiocesan Vocations Director and Sacramental Minister at St. Agnes Parish, Nashville.

Fr. Paul and Fr. Eric invite you to join them in reflecting wisdom, understanding, right judgment and courage, knowledge and reverence, wonder and awe—in God’s presence, gifts of the Holy Spirit, gifts to carry you into the New Year and beyond.

Registration fee includes a festive meal, late night Mass, continental breakfast, New Year’s Day brunch. Registration fee is $128 per person/$246 per married couple if registering prior to December 17, 2011! Fee increases December 17th!

Our Lady of Fatima Retreat House

5535 E. 56th Street

Indianapolis, IN 46226

(317) 547-7681

www.archindy.org/fatima
The mystery of joy should pervade the lives of Christians

By David Gibson

“Rejoice!” When, really, do you hear that word other than at Christmastime? “Joy” and images of rejoicing angels are symbols of the season. Joy ranks high among the basics of Christmas. It seems that St. Paul, very early in the Christian era, wanted the Christians in Thessalonica to be clear about that. What should Christians do? St. Paul counseled the Thessalonians to “rejoice always,” while also praying “without ceasing” and giving thanks “in all circumstances” (1 Thes 5:16-18).

There is good reason to rejoice. Do it, therefore. Rejoice!

But for Christians, joy is not a basic only of Christmas. It is a year-round basic. It seems that St. Paul, very early in the Christian era, wanted the Christians in Thessalonica to be clear about that. What should Christians do? St. Paul counseled the Thessalonians to “rejoice always,” while also praying “without ceasing” and giving thanks “in all circumstances” (1 Thes 5:16-18).

But today, some wonder how apparent it would be to others that joy is a trait esteemed by Christians. Would people who are not Christians gain the impression that joy is overshadowed among Christians by other worthy and more solemn goals?

And do Christians themselves think that joy is a virtue, as the U.S. bishops clearly indicated it is in their 2009 national pastoral letter on marriage? Titled “Marriage: Love and Life in the Divine Plan,” the pastoral letter urged parents, aided by the Holy Spirit, to nurture “within each of their children and within their family as a whole” the virtues of “charity, joy, peace, patience, kindness, generosity, faithfulness, gentleness [and] self-control” that are found in St. Paul’s Letter to the Galatians (Gal 5:22-23).

There are good reasons beyond their own personal benefit for Christians to hone the virtue of joy. It commonly is thought that joy communicates a compelling message to others. In other words, in others’ eyes, joy lends credibility to Christian life. Joy is inviting and contagious.

The absence of joy undoubtedly communicates a compelling message too, although a far less welcome one. Father Timothy Radcliffe, a former master general of the Dominican order, asked priests in a 2004 speech, “If you are grim and sad, then who is going to believe that the Gospel is good news?”

I should note in this context that St. Paul encouraged his audience to delight joyfully in “a happiness so narrowly leaves little room for the "delight" that results from "doing good and knowing good." He cautioned readers of his 2008 book Finding Happiness (Liturgical Press) not to define "happiness" too narrowly by thinking it only involves “feeling good,” even when there is nothing wrong with feeling good.

The abbot’s reason for saying this was that defining "happiness" so narrowly leaves little room for the "delight" that results from "doing good and knowing good." He encouraged his audience to delight joyfully in "a happiness that is robust, generous and everlasting.

Jesus Father James Martin, known well for his writing, not only on joy, but also on humor and laughter, commented recently on St. Paul’s advice to the ancient Thessalonians regarding joy in the Oct. 3 issue of America. One could “spend a lifetime meditating on just the words ‘rejoice always.’” Father Martin said.

Is it possible, he wrote, to suffer “tough times” or to experience “sadness” and “holy anger” in the face of injustices without losing joy? For him, “suffering is not the last word.”

Father Martin spoke of joy that is “deeper than happiness,” describing it as a virtue “founded in the knowledge that we are loved by God,” a virtue not unaware, however, “that God desires a just world.”

In a Christmas 2007 homily, Pope Benedict XVI talked about the reason the angels rejoiced on the night of Jesus’ birth. He suggested that reason is their reason, too.

The early Church fathers interpreted “the song of the angels” as “an expression of joy over the fact that the height and the depth, heaven and Earth, are once more united; that man is again united to God,” the pope explained.

There is reason to rejoice, he said, because “in the stable at Bethlehem, heaven and Earth meet.” As a result, “a light shines from the stable for all times” and “joy is enkindled.”

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

‘Prophetic utterances’ in Scripture should be read attentively

By Fr. Gerald O’Collins, S.J.

When we think of the Church to which we belong, it can be tempting to follow that arch-prophet of the Bible, Ecclesiastes, and say: “What has been, that will be; what has been done, that will be done. Nothing is new under the sun” (Ecc 1:9).

Even when we focus on ourselves, we can drift. I, for example, might conclude: “O’Collins yesterday, today and the same forever; as he was in the beginning, is now and ever shall be, faults without end. Amen.”

But this would ignore advice coming from St. Paul, who cautions us not to “quench the Spirit” (1 Thes 5:19).

St. Paul pictures the Holy Spirit as a life-giving force. Other early Christians compare the Spirit to fire, to a powerful wind and to fresh water springing up into the air. We should not extinguish this fire, hide ourselves from this wind or put a concrete cap on this fountain.

Further on in the First Letter of St. Paul to the Thessalonians, St. Paul gives another caution not to “desire prophetic utterances” (1 Thes 5:20). This is because one major way that the Holy Spirit remains dynamically active is through those who utter words of prophecy. When they speak out, their teaching can enlighten and warm us—as a cheerful fire does in wintertime.

Of course, we need to test what prophetic people have to say: Are they truly led by the Holy Spirit? Does what they say encourage us all in being faithful disciples of Jesus Christ?

Once we have followed St. Paul’s instruction to “test everything,” we should retain what is good (1 Thes 5:21). This involves measuring what we have heard, putting it into practice and sharing it with others.

In the weeks leading up to Christmas, we find wonderful examples of “prophetic utterances”:

• Elizabeth, filled with the Holy Spirit, tells Mary: “Most blessed are you among women, and blessed is the fruit of your womb. … Blessed are you who believed that what was spoken to you by the Lord would be fulfilled” (Lk 1:42-45).

• After the Magnificat, Mary’s hymn of praise (Lk 1:46-55), Zechariah, the father of St. John the Baptist, is filled with the Holy Spirit and utters this prophecy: “Blessed be the Lord, the God of Israel, for he has visited and brought redemption to his people. … And you, child, will be called prophet of the Most High, for you will go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of our God by which the daybreak from on high will visit us to shine on those who sit in darkness and … to guide our feet into the paths of peace” (Lk 1:68. 76-79).

The Nativity story provides other spectacular examples of prophetic utterances.

When writing his Gospel, St. Luke tested and retained them.

We, too, should treasure what we hear from God’s word!

(Jesus Father Gerald O’Collins has taught theology at the Pontifical Gregorian University in Rome. His 48 published books include Jesus Our Redeemer, which is published by Oxford University Press.)

[Image]
Advent season offers the uniquely Christian belief in hope

Imagine a world in which we are urged to limit carbon dioxide emissions because they are toxic at the same time that we humans are adding carbon dioxide with every breath we exhale.

Imagine that many people worldwide lack enough food to survive, while other people often toss food in the trash. Imagine that women are routinely abused and treated as inferior. Is that the place you want to end our story?

We keep electing incompetent or ethically challenged people to public office because we are too busy to examine issues, research candidates or even run for office ourselves. We resist government entitlements or warfare, and then not only tolerate but sometimes even celebrate these things because we think that to take action would be incompatible with marriage or the supposed marriage of same-sex couples. We’ve used our potential to be a great nation to instead whine about our problems.

What a depressing picture. But wait! Now we are in the season of Advent, the coming of hope.

To be a Christian is to have hope for the human race and its future. To be a Christian means that we believe we are made in the image of God, that the God who gave our parents sent His Son to show us what that means.

Naturally, we can’t personally or even collectively improve everything overnight. But why not try? If we can’t help our own children, we could start helping others. Why not try to help others be better?

Nurturing others can include similar things that parents do at home, this time without the same obstacles. Or, it can include helping a neighbor with a chore, going to a public event that you enjoy and bringing others along.

We can’t build a society where nothing is separated, but we can start to create a culture where what is good for one person is good for everyone. This can happen in ways large and small, every day.

Blessed Advent, blessed hope.


cynthia dewes, a member of st. paul the apostle parish in greencastle, is a regular columnist for catholic news service. a native of california, she's been writing about the church for more than 30 years. dewes' columns are syndicated through catholic news service.

antoinette bosco

a pope who should be remembered and honored

Each Jan. 22, I honor Pope Benedict XV, for that was the day he left this earth in 1922 at the age of 67. As such, in 2012, the Church will note the 90th anniversary of his death.

I have a deep affection for this pope, and it is the reason why I remember in particular this pope, and, indeed, all of the popes in the history of the Catholic Church.

Pope Benedict XV, who reigned from 1914 to 1922, was the first pope who fathered him by telling me about his good heart when I was very young. During those World Wars, he was the first pope who saw the value of a woman, and he was my father, Joseph Salvatore Oppedisano, then hardly a teenager, had left his home in Pennsylvania to go to the Vatican and come to the United States. His journey was treacherous, with a war going on.

An old man saw him and told him—and I translate freely—"Hey kid, if you could get to Rome, the pope will help you."

My father, who finally made it to America in 1918 when the Great War ended, forever changed his life.

I was much older when I finally read the history of World War I, and I learned that Pope Benedict had an "Office of Prisoners" in the Vatican, making it possible for prisoners of war and soldiers at the front on all sides to maintain contact with their loved ones. The Church worked more than 82 million dollars to maintain contact with their families. He also gave money to set up St. Vincent de Paul Society or visit folks in nursing homes or baby-sit for the frazzled young mother next door.

We can try to find Jesus in everyone we meet—even if it takes a while. We can also try to respond to the best in things and even help them to deliver it by accepting them lovingly without judgment. It’s surprising what happiness we will find by loving the sinner can do for you, if not the sinner himself.

I am an artist, and I believe that God is just, which is the aspect of God that the Jews emphasized. But when Christ came in to humanity as the God-knight of God, He healed not just the body but the soul of the sinner. Sure, bad things will inevitably happen, some of them even caused by ourselves. Still, we can continue to look ahead to better days with the same innocent trust we see in the sweet baby that birth we await. Blessed Advent, blessed hope.

Antoinette Bosco writes for Catholic News Service. (Antoinette Bosco writes for Catholic News Service.)

Imaging Mary: Christmas paintings that open our eyes

I’ve been shopping for the perfect Christmas card, sifting through Nativity scenes framed in gingerbread and a host of other images. None of the Marys look right. The lips are tant. The Gaggle of Shepherds is too many, and there’s none of the bliss and bewilderment that must come with the announcement of the Son of God. I see no emotion at all—serenity as though she had been disemboweled.

This year’s traditional Christmas stamp issued by the U.S. Postal Service, Raphael’s “Madonna of the Candelabrum,” shows a stoic Mary carrying her eyes away from her infant. Painted in the early 16th century, it was a product of the Italian High Renaissance, but it’s hard to imagine the new mom letting a single moment go by without studying the Savior held in her arms.

I eventually, I found a card that compelled me, the store’s last boxed set of its kind. I first, I noticed the baby, who looks as he should—to be like a baby. Brown fuzzy hair, apples for cheeks and a light touch. He holds close, kissing his right cheek.

The painting was inspired 11 years ago when Mozart died at 35 and his wife, Constanze, gave birth to their fourth child. Constanze, who was 27, called the infant her “little child who was born good and whom she loved and kissed him just as all mothers do.”

The painting poured out of Mozart in the month before his death, and he needed to sketch in charcoal on his canvas to begin as he usually does. It was done in oil paint. He didn’t go back to the idea after the Christmas. The first draft was the final.

Mozart’s paintings are so realistic they look like photographs. The artist who painted His Mary was 16, a brunette named Katie who had a “sweet harmlessness to her,” Mozart said.

The little baby was of Jewish descent, born to a woman with a crack addiction and recently placed in a foster home.

Mozart knew he needed to master Mary’s kiss, rendering it tender, not “hokey.” Her left hand, pressing the swaddled baby to her heart, also was crucial. Mozart had long admired the way Mary’s marble hand grasps Jesus’ side in Michelangelo’s Pietà.

Mozart’s published image, tilted “Kissing The Face Of God,” sold out in two weeks. It was also the most popular painting—“my big gift from God,” he said—and the only original he has kept, despite a standing offer of $1 million.

Every year, Mozart receives requests to reproduce the image. One year, a graphic used it for a corporate Christmas card.

The painting speaks to the brokenhearted, Men and women who have lost children, who have lost a child really attach to “Kissing The Face Of God.”

I am grateful to the artists who help us see ourselves in the Blessed Mother because she is for everyone. I once spoke to a victim of a clergy abuse who had lost her faith and who found solace held on to Mary. I read about a woman whose conversion to Catholicism began in labor, when she called an urgent prayer—“Don’t abandon me now.”

This season, we celebrate the mother who brings us to God with such love for grief and everything in between.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. She can be reached at www.ReadChristina.com.)

The Unknown

Perspectives

Next week, the Third Week in Advent, the biblical readings in the Office of Kings give the historic background for Chapters 29-33 of the Book of Isaiah, and it would help if you read them first.

At one point, my father was too close to Christmas, and Christmas was treacherous, with a war going on. At one point, my father was too close to Christmas, and Christmas was treacherous, with a war going on.

Each Jan. 22, I honor Pope Benedict XV, for that was the day he left this earth in 1922 at the age of 67. As such, in 2012, the Church will note the 90th anniversary of his death.

I have a deep affection for this pope, and it is the reason why I remember in particular this pope, and, indeed, all of the popes in the history of the Catholic Church.

Pope Benedict XV, who reigned from 1914 to 1922, was the first pope who fathered him by telling me about his good heart when I was very young. During those World Wars, he was the first pope who saw the value of a woman, and he was my father, Joseph Salvatore Oppedisano, then hardly a teenager, had left his home in Pennsylvania to go to the Vatican and come to the United States. His journey was treacherous, with a war going on.

An old man saw him and told him—and I translate freely—“Hey kid, if you could get to Rome, the pope will help you.”

My father, who finally made it to America in 1918 when the Great War ended, forever changed his life.

I was much older when I finally read the history of World War I, and I learned that Pope Benedict had an "Office of Prisoners" in the Vatican, making it possible for prisoners of war and soldiers at the front on all sides to maintain contact with their loved ones. The Church worked more than 82 million dollars to maintain contact with their families. He also gave money to set up St. Vincent de Paul Society or visit folks in nursing homes or baby-sit for the frazzled young mother next door.

We can try to find Jesus in everyone we meet—even if it takes a while. We can also try to respond to the best in things and even help them to deliver it by accepting them lovingly without judgment. It’s surprising what happiness we will find by loving the sinner can do for you, if not the sinner himself.

I am an artist, and I believe that God is just, which is the aspect of God that the Jews emphasized. But when Christ came in to humanity as the God-knight of God, He healed not just the body but the soul of the sinner. Sure, bad things will inevitably happen, some of them even caused by ourselves. Still, we can continue to look ahead to better days with the same innocent trust we see in the sweet baby that birth we await. Blessed Advent, blessed hope.

Antoinette Bosco writes for Catholic News Service. (Antoinette Bosco writes for Catholic News Service.)
The Sunday Readings

Sunday, Dec. 11, 2011

• Isaiah 61:1-2a, 10-11
• 1 Thessalonians 5:16-24
• John 1:6-18, 19-28

This weekend, the Church celebrates “Gaudete Sunday,” the name coming from the opening word of the Entrance Antiphon. In Latin, “gaudete” means “rejoice.” Rejoicing is not indicated because Advent, and its emphasis on prayer and penance, is half over. This is not to say Advent is finished, but rather because Christmas is nearer.

Another reason for rejoicing is that, hopefully, we all feel closer to God as a result of observing Advent with prayer, reflection and penance. If we have used Advent as intended by the Church, we are nearer to a fuller communion with the Lord, the “light of the world.”

Priests may wear rose-colored vestments on this weekend, symbolizing the dark violet of Advent already being lightened by the forthcoming light of the Lord’s arrival in our souls.

The third part of Isaiah furnishes the first reading when this passage was written, God’s people were weary and frustrated. They, or their forebears, had undergone the humiliation, uncertainty and misery of exile in Babylon. When the people were finally allowed to leave Babylon and return to their homeland, they understandably were overjoyed. When this passage was written, God’s people were weary and frustrated.

The reading is a story about John the Baptist, whose own identity puzzled his contemporaries. Some of the people even assumed that John was the Messiah. If not the Messiah, others wondered if he was Elijah or another prophet who had returned to Earth.

In response to these questions, John was very firm. Another would follow him, he insisted. John was to prepare the way for this future representative of God, who would be wonderful for all humanity John said that he was not worthy even to untie the straps of his sandals.

Reflection

In calling us to rejoice on this Gaudete weekend, the Church either presumes that we have spent the weeks of Advent pondering within ourselves the meaning of salvation for us personally and individually or it urges us to use the remaining time in this season to seek God with all our hearts.

Excitedly, the liturgy proclaims that when the Lord’s Kingdom comes, how wonderful it will be! “Gaudete!” Rejoice! When the Lord’s Kingdom comes, death and evil will end. Still, we must turn to God. We must admit God into our hearts. This means that we must reject our own sin.

Many influences will divert our will from rejecting sin. The effort will require time, discipline and focus. We must be faithful, as Paul counseled the Thessalonians, but we will not be patient in vain.

Always the good teacher, the Church, through the last reading from John’s Gospel, instructs us to look for Jesus, as Jesus actually is, and not to create our own false version of the Messiah.

Jesus was obedient to God. Our lives and hearts must reflect Jesus. This is the purpose—and the reward—of Advent. †

Daily Readings

Monday, Dec. 12
Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19a, 12:1-6a, 11b
(Responsory) Judith 13:18bc, 19
Luke 1:26-38
or Luke 1:26-38
or Luke 1:39-47

Tuesday, Dec. 13
St. Lucy, virgin and martyr
Zechariah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, Dec. 14
St. John of the Cross, priest and doctor of the Church
Isaiah 45:6b-8, 18, 21b-25
Psalm 85:9ab-14
Luke 7:18b-23

Thursday, Dec. 15
Isaiah 54:1-10
Psalm 30:2-4, 6-11
Luke 7:24-30

Friday, Dec. 16
Isaiah 56:1-3a, 6-8
Psalm 67:2-3, 5, 7-8
John 5:33-36

Saturday, Dec. 17
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

Sunday, Dec. 18
Fourth Sunday of Advent
2 Samuel 7:1-5, 8b-12, 14a, 16
Psalm 89:19-27, 29
Romans 16:25-27
Luke 1:26-38

Question Corner/Fr. Kenneth Doyle

Church allows grandparents, but not parents, to be confirmation sponsors

On the past, I have been privileged to be the confirmation sponsor for two of my grandchildren, one in Kentucky and the other in Indiana. Another grandchild is scheduled to be confirmed soon, and our family was told that neither parents nor grandparents could be sponsors.

I don’t understand this since I was the sponsor for this child’s sister only four years ago. Could you please explain? (Floyd Knobs)

A What you heard is incorrect. It is true that a parent cannot be a confirmation sponsor, but grandparents are certainly permitted to be sponsors and often are.

The Church’s Code of Canon Law (#883) stipulates that, with reference to sponsors, the same rules apply to confirmation as to baptism, and one of those rules (#874) clearly states that a sponsor may “not be the father or mother of the one to be baptized.”

No mention is made of grandparents.

The reason for excluding parents is evident. The role of the sponsor is to assist the parents in the religious upbringing of their child.

Parents, in the celebration of the sacrament of baptism, are called “the first teachers of their child in the ways of faith,” and they will nearly always be the primary influence on the religious outlook of their children. The Church provides additional guidance in the person of sponsors so that the child will have an even greater likelihood of developing into a true witness to the Christian faith.

A sponsor must be a Catholic who has already received the sacraments of baptism, first Communion and confirmation, and who “leads a life of faith in keeping with the function to be taken on” (#874). Many grandparents are well-qualified.

A woman that I know claims to have celiac disease. She said that she is not able to receive Holy Communion because it is bread and that, if she takes the hosts, she will become violently ill.

She told me that she discussed her health situation with her parish priest, who told her that she could bring a “wafer” from home, which he would then consecrate and give her as Communion.

I find it hard to believe that something as small as a Communion wafer would make her sick. Could you comment? (Mays Landing, N.J.)

A It’s quite likely that the woman is describing her condition accurately.

Some studies estimate that as many as one in 130 Americans suffers from celiac disease, and even a small amount of gluten can cause an adverse reaction.

Canon #924 of the Code of Canon Law specifies that the Eucharist must be consecrated with bread and wine—after the model of Jesus at the Last Supper—and that “the bread must be only wheat.”

So how does one leave the celiac sufferer? Fortunately, there is a solution, one which our own parish has employed for the last two years.

The Benedictine Sisters in Clyde, Mo., after 10 years of research, have developed “low-gluten altar breads,” which comply both with Church requirements and the needs of those with celiac disease.

Their monastery number is 800-223-2772.

The gluten content of these hosts is .01 percent and, in the opinion of experts from the Center for Celiac Research at the University of Maryland, “you would have to eat 270 wafers every day to reach the danger point.”

With abundant caution, though, the sisters advise that celiac sufferers still consult their doctors before receiving these hosts.

The hosts are shipped separately from regular altar breads, and the priest computerizes them as a separate patent.

In our parish, the celiac sufferer alerts the priest before Mass, and the priest puts a host on the altar at the time of consecration and gives to that person at Communion time.

The alternative, of course, is for the person to receive Communion only from the cup, but this may not work for a variety of reasons.

Some people with celiac disease also suffer from a cross-allergy to wine or the wine can become contaminated when the priest drops a small particle of the host into the chalice.

Even though one who takes the precious blood from the cup receives Christ as surely as does one who takes the host, some people may feel that they have not participated fully if they are unable to receive the host.

(Questions may be sent to Father Kenneth Doyle at askfatherkennedy@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †
Advent penance services are scheduled at parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**
Dec. 13, 6:45 p.m. for St. Anne; Hamb; St. John the Evangelist, Enochsburg; and St. Maurice, St. Maurice, at St. Maurice, St. Maurice.
Dec. 14, 7 p.m. at St. Vincent de Paul, Shelby County
Dec. 14, 4-5:30 p.m. and 6:30-7 p.m. at St. Mary-of-the-Rock, Franklin County
Dec. 14, 7 p.m. for St. Charles; Mil; St. Pius; Ripley County; St. Mary Magdalene; New Marion; and St. John the Baptist, Osgood; at St. John the Baptist, Osgood.
Dec. 14, 10 a.m.-10 p.m. for St. Joseph; Leon; St. Paul; New Alace; St. Martin, Yorkville; and St. John the Baptist; Dover; at St. John the Baptist, Dover.
Dec. 15, 7 p.m. at St. Mary, Greernburg
Dec. 20, 7 p.m. for St. Nicholas, Ripley County, and St. Anthony of Padua, Morris; at St. Anthony of Padua, Morris.
Dec. 22, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

**Bloomington Deanery**
Dec. 11, 3-5 p.m. and 7-9 p.m. for St. John the Apostle, Bloomington; St. Paul Catholic Center, Bloomington; and St. Charles Borromeo, Bloomington, at St. Charles Borromeo, Bloomington.
Dec. 13, 7 p.m. at St. Agnes, Nashville
Dec. 15, 7 p.m. at St. Vincent de Paul, Bedford
Dec. 20, 7 p.m. at St. Martin of Tours, Martinsville
Dec. 21, 7 p.m. at St. Jude, Spencer

**Connersville Deanery**
Dec. 13, 7 p.m. for St. Andrew; Richmond; St. Mary, Richmond and Holy Family, Richmond at Holy Family, Richmond.
Dec. 14, 7 p.m. St. Gabriel, Connersville.
Dec. 15, 7 p.m. St. Bridget of Ireland, Liberty

**Indianapolis East Deanery**
Dec. 13, 6:30 p.m. at St. Rita
Dec. 14, 7:30 p.m. at Holy Spirit
Dec. 14, 7 p.m. at St. Thomas the Apostle, Fortville
Dec. 20, 7 p.m. for SS. Peter and Paul Cathedral and St. Mary at St. Mary

**Indianapolis North Deanery**
Dec. 11, 2 p.m. deenery service at St. Luke the Evangelist
Dec. 13, 7 p.m. deenery service at St. Luke the Evangelist
Dec. 14, 7 p.m. deenery service at St. Luke the Evangelist

**Indianapolis South Deanery**
Dec. 11, 3 p.m. at Good Shepherd
Dec. 12, 7 p.m. at Sacred Heart of Jesus
Dec. 12, 6:30 p.m. at Nativity of Our Lord Jesus Christ
Dec. 13, 7 p.m. at St. Jude
Dec. 14, 7 p.m. at St. Roch

Dec. 19, 7 p.m. at Our Lady of the Greenwood, Greenwood
Dec. 20, 7 p.m. at St. Ann

**Indianapolis West Deanery**
Dec. 13, 7 p.m. at St. Monica
Dec. 13, 7 p.m. at St. Thomas More, Mooresville
Dec. 14, 7 p.m. at St. Michael the Archangel
Dec. 15, 7 p.m. at St. Joseph
Dec. 15, 6:30 p.m. at St. Susanna, Plainfield

**New Albany Deanery**
Dec. 11, 4 p.m. at St. Mary, New Albany
Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 14, 7 p.m. at St. Mary, Navilleton
Dec. 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
Dec. 15, 7 p.m. at St. Michael, Bradfor
Dec. 15, 7 p.m. at St. Michael, Charlestown
Dec. 18, 1 p.m. at St. John the Baptist, Starlight
Dec. 18, 3 p.m. at Holy Family, New Albany
Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville

**Seymour Deanery**
Dec. 11, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin.
Dec. 13, 7 p.m. for MostSorrowful Mother of God, Vevay, and Parish of Peace, Madison, at Prince of Peace, Madison
Dec. 14, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour, at St. Ambrose, Seymour
Dec. 15, 7 p.m. at St. Bartholomew, Columbus
Dec. 19, 7 p.m. for St. Ann, Jennings County, St. Mary, North Vernon, and St. Joseph, Jennings County, at St. Joseph, Jennings County.
Dec. 21, 6 p.m. at St. Patrick, Salem.
Dec. 22, 6 p.m. at American Martyrs, Scotsburg

**Tell City Deanery**
Dec. 11, 2:30 p.m. at St. Paul, Tell City
Dec. 14, 6:30 p.m. at St. Meinrad, St. Meinrad
Dec. 21, 6:30 p.m. at St. Augustine, Leopold

**Terre Haute Deanery**
Dec. 11, 7 p.m. at St. Joseph, Rockville
Dec. 13, 7 p.m. at St. Paul the Apostle, Greenscast
Dec. 15, 1:30 p.m. at St. Ann, Terre Haust
Dec. 15, 7 p.m. at St. Joseph University, Terre Haute
Dec. 15, 12:30 p.m. and 7 p.m. at Sacred Heart, Clinton

**Our Lady of Guadalupe**
Dec. 14, 4-5:30 p.m. and 6:30-7 p.m. at St. Ann.

**New Albany**
Dec. 11, 5 p.m. at St. Mary, New Albany
Dec. 13, 6:30 p.m. at St. Paul, Sellersburg
Dec. 14, 7 p.m. at Our Lady of Perpetual Help, New Albany
Dec. 14, 7 p.m. at St. Mary, Navilleton
Dec. 14, 7 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
Dec. 15, 7 p.m. at St. Michael, Bradfor
Dec. 15, 7 p.m. at St. Michael, Charlestown
Dec. 18, 1 p.m. at St. John the Baptist, Starlight
Dec. 18, 3 p.m. at Holy Family, New Albany
Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville

Advent services are available on Web site www.archindy.org/advent

---

**classified directory**
For information about rates or classified advertising, call (317) 236-1464.

**VACATION RENTALS**
BEACHFRONT CONDO, Madora Beach, Fl. 2BR/2BA, pool & 25th birthday overlooking the Gulf of Mexico. Most rights, owner. See photos, maps. Call Broker at 317-257-2431 or 317-506-8516.

**FINANCIAL SERVICES**
Strength is nothing without consistency.

At Northwestern Mutual, we’ve received the best possible financial strength ratings for more than 20 years.

Put our strength to work for you. Contact me to learn more:

Michael McIlhenny
Regional Business Manager
Arlington
317-818-2644
mike-mcilmhenny.com

---

**Home Improvement**

Brother’s Construction
2121 E. 8th St., Suite 309 - 317-506-8516
- Furnace Specialist
- Complete Olney’s Furnace Work
- Tank & Gas Furnace Specialist
- Home Electrical Work
- Heating & Carpentary Work
- St. Lawrence Parish

Serving the Eastside since 1976
St. Gabriel’s Church
317-501-4380

**For Sale**

D & S ROOFING
6501 E. Michigan St., 317-361-3052
- Roofing: Old or new, flat or pitch, for roofs, both big and small.
- Garages, garages, garages - custom designed, built, and installed for your need.
- We also provide a full range of services related to building and home improvement.

Kelly’s Gutter Service
Gutter Cleaning Only
317-862-9377

---

**Executive Director of Community Services**
Archdiocese of Cincinnati

The Archdiocese of Cincinnati is seeking a highly motivated and dedicated executive to serve as Executive Director of Community Services. Community Services is comprised of Catholic Charities of Southwestern Ohio; Catholic Social Services of the Muskegon Valley; Catholic Regional Services; St. Joseph Orphanage and the Social Action Office. The Director is responsible for a budget of $35 million. The mission of Community Services is to empower Catholics within and outside of the Archdiocese to celebrate and realize the Gospel call for life, human dignity, and care for God’s creation through Catholic Social Teaching. The Director advises the Archbishop on policy matters, oversees policy formation, directs senior administrators for community service programs in accordance with Archdiocesan policy; develops and maintains acceptable standards of professional and support services that are responsive to changing community needs. In addition, the Director provides interpretation and public relations that increase the community’s understanding of the agency and its mission.

Desired qualifications include: Master’s degree in social work or a related field from an accredited school; seven to nine years experience beyond master’s degree, including extensive supervisory experience; should also possess a commitment to the role of a Catholic voluntary social service agency; must be a practising Catholic, possessing a respect for the institutions and teachings of the Church.

Please send letter of interest, resume, and Letters of Recommendation (www.catholiccincinnati.org/careers/employment_for_eayment.pdf) to:
Archdiocese of Cincinnati
Office of Human Resources
100 E. 8th St.,
Cincinnati, OH 45202 or apply by email to humanresources@catholiccincinnati.org. Application deadline is 1/20/12 with a starting date of 4/1/12.

---

**Hotel**

St. Vincent Marten House Hotel
- Weddings/Social Events
- Meetings/Conferences
- New 1881 Grillie Restaurant
- Large indoor pool
Call (317) 872-4111
Mention this ad and receive a 5% discount

---

**For Sale**

OAKLAWN MEMORIAL GARDENS
Our Lady of the Miraculous Medal Catholic Cemetery for 2.
4 PH #3 317-253-0361

---

**Employment**

The Criterion Friday, December 9, 2011 Page 15
Indianapolis North Deanery parish celebrates 50 years

The two decades following the 1945 conclusion of World War II were a time for a boom in births, and in the growth of cities and towns across the country. The Church in the United States was as affected by these trends as any other institution.

From 1945-65, 22 parishes were established in the Archdiocese of Indianapolis. One of the last ones founded was St. Luke the Evangelist Parish on the north side of Indianapolis.

When Father Paul Courtney was named its founding pastor in 1961, St. Luke the Evangelist Parish had 270 households among its charter members. Fifty years later, it is one of the largest parishes in the archdiocese with nearly 2,000 households.

"In the life of a parish in the archdiocese, 50 years really isn’t very long," said Msgr. Joseph Schaedel, who has served as St. Luke’s pastor since July. "There’s only a very few parishes that think for 50 years, that is, that we are.

"But 50 years has resulted in so many accomplishments at St. Luke. We have 607 children in school. The school is the largest it’s ever been in the history of the parish. And I think that there are very few schools, if any, in the archdiocese that can say that."

The celebration of the 50th anniversary of the founding of St. Luke began in September, and will conclude next June. An anniversary Mass was celebrated on Sept. 24.

Father Courtney served either as pastor or co-pastor of St. Luke until 1984—nearly half of its history.

He was also dearly beloved by some of the Indianapolis North Deanery parish’s first members.

"We considered him a very holy man without wearing it on his sleeve," said Jim Hackl, who, along with his family, joined the parish in 1968 when they moved to Indianapolis from New Jersey. "He was very holy, intelligent, just a wonderful man. He had his own quiet way of leadership."

Hackl’s wife, Christine, appreciated how Father Courtney helped her and her family to feel welcome. He encouraged her to help organize parish social events. Jim later served as the co-chair of the building committee of St. Luke’s current church, which was completed in 1981.

"He was friendly and outgoing," said Christine. "He helped us get acquainted right away with some of the people in the parish. We made some good friends."

"From its beginning, St. Luke has been the home for many young families that have enrolled their children in the parish’s school.

"Dick and Mary Jane Baxter joined St. Luke just months after it opened. All of their six children were students at St. Luke School.

"Mary Jane credits the school for nurturing their faith, which continues to be strong today in their five surviving children.

"The great joy of our life is that all of those five remaining children who are very close to our Lord," she said. Maggie Spencer attended St. Luke School through the eighth grade, graduating in 2002. She appreciated the education she received and said that she returned as a kindergarten teacher.

"I absolutely love it," she said. "Some of the teachers that taught me are still teaching here. I learned a lot of things from them, and am receiving a lot of support from them as well.

"I could not be happier to be back here. Honestly, this was my dream job."

Spencer is also happy to be a member of the parish in which she grew up.

"The people are very close," she said. "If you have any special intentions, people are always there to pray for you. A lot of people go to daily Mass here. And it’s wonderful to come any day and see a familiar face. I would definitely see myself sending my children here and raising my family in this [parish]."

"Many of those prayers are offered up before the Blessed Sacrament at St. Luke’s perpetual adoration chapel, which was built in 1997."

"I think one of the finest things that we’ve done in all these years … is the adoration chapel," said Mary Jane Baxter. "It’s promoted more devoted participation in the practice of the faith."

"It was that love and practice of the faith that came to the mind of Msgr. Schaedel when he was asked to describe the defining characteristics of this now 50-year-old faith community."

"The first word that comes to mind for me is fidelity," he said. "The parish was established for certain purposes 50 years ago—mainly to serve the sacramental needs of people on this side of town and then to educate the children in the school. And we’ve remained faithful to that mission in all 50 years."

"(For more information on St. Luke the Evangelist Parish in Indianapolis, log on to www.stluke.org.)"

---

Criticism grows over governor’s ‘holiday tree’ label for public display

PROVIDENCE, R.I. (CNS)—A 17-foot Colorado blue spruce is standing tall at the center of controversy in the Rhode Island Statehouse rotunda for what it is being—or more importantly, not being—called.

Gov. Lincoln D. Chafee invited the public to attend a “Holiday Tree Lighting” ceremony on Dec. 6 at the Statehouse, leaving many, including Providence Bishop Thomas J. Tobin, to question the governor’s choice of such secular terminology in referring to a symbol most commonly associated with the Christian celebration of Christmas.

"Governor Chafee’s decision to avoid the word ‘Christmas’ in describing the tree is a precious and sacred word in our faith vocabulary. “It is used for the word ‘Christmas’ in the state observance.""

"We provide him with a Christmas tree," said Timothy Leyden, "It came from Big John Leyden’s Christmas Tree Farm. It is not a holiday tree. We don’t sell holiday trees."

"Noting that the farm has donated a Christmas tree to the Statehouse annually for about seven years, Leyden said he has no intention of donating a tree next year.

"We are proud to provide the people of Rhode Island with a Christmas Tree Farm. It is not a holiday tree. We don’t sell holiday trees," said Chafee, adding that Chafee’s attempt to “be politically correct has gone overboard."

"It’s time to get back to the basics and traditions."

Leyden emphasized, stating that he can’t remember ever hearing a customer refer to a Christmas tree as a “holiday tree.”

"Leyden said that the farm, which has been selling Christmas trees since 1970, would donate a Christmas tree to the Diocese of Providence that was scheduled to be lighted on Dec. 6 by Bishop Tobin at St. Patrick Church on Smith Hill as a ceremony beginning with a prayer service. Father John Codega, pastor of S. Brendan Church in Riverside, told WPRO News that Christians are “frustrated” with Chafee’s decision.

"The governor is continuing to turn his back on the faith community," Father Codega continued, adding that by suggesting that Rhode Island lawmakers and others involved in the debate should focus their energy and enthusiasm on feeding those less fortunate, Chafee is insulting the faith community.

"These are the people that are serving the poor,” he said. "St. Patrick Church, where the bishop was to lead the lighting ceremony, serves the needy through several outreach ministries, including a soup kitchen and food pantry."

---

David and Karen Williams and daughter, Hannah, 10, of North Scituate, R.I., admire the decorations adorning the "Holiday Tree," but he says he's only following past practice.

Christmas at the Statehouse ceremony is most disheartening and divisive," said Bishop Tobin, in a statement released to the media on Nov. 29.

"It is sad that such a secular spirit has swept over our state. The governor’s decision ignores long-held American traditions and is an affront to the faith of many citizens,” the bishop said. "For the sake of peace and harmony in our state at this special time of the year. I respectfully encourage the governor to reconsider his decision to [not] use the word ‘Christmas’ in the state observance."

"Earlier that day, Chafee said in a statement that he is following only in the footsteps of how previous governors have termed the event.

"Use of the term: ‘holiday tree’ is a continuation of past practice, and does not represent a change of course on my part," the governor said.

The governor, attempting to diffuse the controversy, then suggested that those with opinions on both sides of the tree issue instead refocus their energy on helping the less fortunate.

"I would encourage all those engaged in this discussion—whatever their opinion on the matter—to use their energy and enthusiasm to make a positive difference in the lives of their fellow Rhode Islanders."

"Father Timothy Reilly, chancellor of the diocese, reaffirmed the irony of Chafee’s message.

"In the governor’s attempts to unify, his decision has done quite the opposite," Father Reilly said. "The irony is that we see more confusion and lack of unity. ‘Christmas’ is a precious and sacred word in our faith vocabulary."

The son of the donor of the Statehouse blue spruce said he was disappointed that the governor has “removed the word Christmas” in describing the tree.

"We provide him with a Christmas tree," said Timothy Leyden, "It came from Big John Leyden’s Christmas Tree Farm. It is not a holiday tree. We don’t sell holiday trees."

"We considered him a very holy man without wearing it on his sleeve," said Jim Hackl, who, along with his family, joined the parish in 1968 when they moved to Indianapolis from New Jersey. "He was very holy, intelligent, just a wonderful man. He had his own quiet way of leadership."

"He was friendly and outgoing," said Christine. "He helped us get acquainted right away with some of the people in the parish. We made some good friends."

"From its beginning, St. Luke has been the home for many young families that have enrolled their children in the parish’s school.

"Dick and Mary Jane Baxter joined St. Luke just months after it opened. All of their six children were students at St. Luke School.

"Mary Jane credits the school for nurturing their faith, which continues to be strong today in their five surviving children.

"The great joy of our life is that all of those five remaining children who are very close to our Lord," she said. Maggie Spencer attended St. Luke School through the eighth grade, graduating in 2002. She appreciated the education she received and said that she returned as a kindergarten teacher.

"I absolutely love it," she said. "Some of the teachers that taught me are still teaching here. I learned a lot of things from them, and am receiving a lot of support from them as well.

"I could not be happier to be back here. Honestly, this was my dream job."

Spencer is also happy to be a member of the parish in which she grew up.

"The people are very close," she said. "If you have any special intentions, people are always there to pray for you. A lot of people go to daily Mass here. And it’s wonderful to come any day and see a familiar face. I would definitely see myself sending my children here and raising my family in this [parish]."

"Many of those prayers are offered up before the Blessed Sacrament at St. Luke’s perpetual adoration chapel, which was built in 1997."

"I think one of the finest things that we’ve done in all these years … is the adoration chapel," said Mary Jane Baxter. "It’s promoted more devoted participation in the practice of the faith."

"It was that love and practice of the faith that came to the mind of Msgr. Schaedel when he was asked to describe the defining characteristics of this now 50-year-old faith community."

"The first word that comes to mind for me is fidelity," he said. "The parish was established for certain purposes 50 years ago—mainly to serve the sacramental needs of people on this side of town and then to educate the children in the school. And we’ve remained faithful to that mission in all 50 years."

"(For more information on St. Luke the Evangelist Parish in Indianapolis, log on to www.stluke.org.)"