



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Twenty Something

Columnist Christina Capecchi reflects on Advent and how it reminds us to wait and wonder, page 12.

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Pope says Americas need renewed missionary spirit, well-catechized laity

VATICAN CITY (CNS)—The universal Church needs Catholics in the Americas who are joyful missionaries, well-catechized and faithful to the teachings of the Church, Pope Benedict XVI said.

The only way to solve today's problems is through credible and effective Christian

witness and charity, he said, since only actions based on God's truth and love can be the "decisive force which will transform the American continent," he said.

The pope made his comments during the opening Mass of a Dec. 9-12



Pope Benedict XVI

international congress marking the 15th anniversary of the Synod of Bishops for America.

The congress, organized by the Pontifical Commission for Latin America and the Knights of Columbus, was looking at ways that Catholics can cooperate more closely to confront today's challenges in North, Central and South America.

The pope said some of the problems that the two continents must deal with include increased secularization, affronts to human dignity, threats to the institution of marriage, migration, violence, the illegal drugs and arms trades, corruption, inequality and poverty "caused by questionable economic, political and social" policies.

While the solutions will require careful technical or institutional responses, nothing will ever be fully resolved without an "encounter with the living Christ," he said.

It is that personal rapport with God that "gives rise to attitudes and ways of acting based on love and truth"—the true source and light for real transformation, he said.

In order to bring that saving message to everyone in a way that is effective and credible, Catholics need to "purify and strengthen" their spiritual lives by growing closer to God, especially through the sacraments, the pope said.

"This will be encouraged by a correct and ongoing doctrinal formation marked by

See AMERICAS, page 3



The Food Link pantry is hoping to provide toys for nearly 1,000 children from Indianapolis families in need this Christmas. Maria Sasso, from left, April Sasso, Wynn Tinkham and Willa Sasso, members of St. Luke the Evangelist Parish in Indianapolis, sort some of the toys that will be distributed on Dec. 22 at the food pantry that Dick and Wynn Tinkham started 30 years ago.

Toy drive to help less fortunate is a mission fortified by faith

By John Shaughnessy

The plan is special and simple in a season that focuses on the birth of a child and the difference he makes to the world.

Dick and Wynn Tinkham and April and Maria Sasso came up with the plan after 15,000 people were served during one month at the Indianapolis food pantry that the Tinkhams started 30 years ago.

As parents and families in need lined up for food in early November,

April Sasso and her teenage daughter, Maria, started a sign-up sheet to provide toys at Christmas for the children in those families.

The list kept growing until nearly 1,000 children's names had been added. Providing just one toy for each of the children from newborn to age 16 would have been daunting enough, but the Tinkhams and the Sassos decided to shoot for a goal that matches the magic of the Christmas season.

"Ideally, we'd love to give every child

three toys to represent the gifts that the Christ Child received from the Wise Men—gold, frankincense and myrrh," says April Sasso, a member of St. Luke the Evangelist Parish in Indianapolis. "One of the women who signed up for her children hadn't had a job in eight months. She needed a little help with toys, and she was so excited about this. That's when we knew we were doing something really wonderful."

Equally wonderful is that six Catholic

See TOY DRIVE, page 2

Supreme Court to hear cases on same-sex marriage

WASHINGTON (CNS)—The Supreme Court will take up in the spring two cases over the constitutionality of same-sex marriage.

In orders issued on Dec. 7, the court agreed to hear a case over California's Proposition 8, which bans same-sex marriage, and one out of New York over the federal Defense of Marriage Act (DOMA), which defines a marriage as being between one man and one woman.

The cases likely will be on the court's calendar for argument in March with a ruling before the end of the term in late June.

After weeks of court-watching when the petitions for review of more than half a dozen cases over same-sex marriage were on the justices' list for consideration, the orders on Dec. 7 suggested that the justices worked at covering multiple bases in what they granted, noted court-watchers at the Supreme Court blog, SCOTUSblog.

The orders focused on two issues—how marriage is defined and whether same-sex couples who are legally married are entitled to the same kind of spousal benefits as heterosexual spouses.

See MARRIAGE, page 2

CNS file photo/John L. Hendricks



A groom and bride hold hands on their wedding day. The U.S. Supreme Court announced on Dec. 7 that it will hear two cases challenging federal and state laws that define marriage as a union of a man and a woman.

TOY DRIVE

continued from page 1

schools from the north side of Indianapolis have become involved in collecting toys for The Food Link pantry effort—Bishop Chatard High School, Brebeuf Jesuit Preparatory School, Cathedral High School, Christ the King School, St. Luke School and St. Pius X School. Toys are also being collected at several businesses and The Children's Habitat, a preschool which one of the Tinkhams' nine grandchildren attends.

The Tinkhams and Sassos are also seeking help from anyone who would like to contribute "gently used" toys to the project.

"The people we serve can't afford food let alone anything for Christmas," says Wynn Tinkham, also a member of St. Luke the Evangelist Parish. "We're hoping that people will swoop up toys in their toy rooms or closets and share them with kids who wouldn't have a toy on Christmas.

"We've done this for three years, but not on a major scale like this before. Our major project is food, but when you know there's a deeper need at this time of year, you know you have to help. You have to open up your vision. That's what we've been able to do in 30 years—dig deep and get to the real needs."

Starting The Food Link 30 years ago resulted from another special vision of the Tinkhams.

They were enjoying an evening at the Beef & Boards Dinner Theatre in Indianapolis when they wondered what happened to the food that wasn't eaten during the pre-show meal. After learning that the food was thrown away, the couple asked the theater owner, Doug Stark, if they could have the food for shelters around the city.

"Doug said 'yes,' and he's been a big supporter of ours ever since," Wynn says. "We began by filling our station wagon with food and taking it to a shelter where we fed 100 people per week. We're in our 30th year of feeding the hungry. We're now an agency of Gleaners Food Bank.

In the last year, we've become the second largest pantry in the city behind [the] St. Vincent de Paul Society. We fed 15,000 people in October."

"For a long time, we were a mobile pantry," Dick notes.

"We would take the food to inner-city churches, and the people would come in and help themselves to the food. It's a passion for us. It's seldom you have two people with the same passion. We work on this every night. It's just reaching out to others."

They have continued in their passion to help people in need even after Dick was diagnosed eight years ago with muscular dystrophy, a disease that progressively wastes away the muscles in the body.

"He would never let the disease step in the way of doing this," Wynn says. "He still comes out to the pantry on Saturdays, and every night we discuss what happened that day and what needs to happen the next day. We just love to talk about it. It's our mission."

It's a mission fortified by their faith.

"We always fall back on our faith," Wynn says. "I've had to learn how to trust God. In the beginning, I was so afraid of making mistakes. I learned if you trust God a little more each day, anything can happen. I look at all the churches we went to when this was a mobile pantry. We got to know those people in their faith, and when it was combined with others, that was a really neat thing. Those churches have stayed involved."

The need for help has grown so much through the years—especially during recent hard economic times—that the pantry is now located at the expansive New Wineskin Ministries in Indianapolis.

"In this economy now, we're serving people who have never been in a food pantry before," Wynn says. "We've helped 96,000 people since January. That's a devastating number. A mother told me, 'I couldn't pay my rent if I couldn't get food from you.' Another woman had just lost her job—a good job—and her home. She said she had never been to a food pantry before. It's heartbreaking."

Still, the Tinkhams try to keep the focus on hope. The couple, who have been married for 37 years, believes the toy drive will provide more hope during Christmas.

"We love this season," Wynn says. "We know we have the capability to do this. These people have nothing. You should see their faces when we tell them about the toys. The joy it will bring to them is amazing."

As amazing as the feeling the Tinkhams have had in dedicating 30 years of their lives to helping others.

"We have fourth-graders who sometimes volunteer for



The Food Link pantry in Indianapolis is collecting toys to give to children, from newborn to age 16, for Christmas.



For 30 years, Dick and Wynn Tinkham, members of St. Luke the Evangelist Parish in Indianapolis, have led The Food Link, which fed 96,000 people during the past year.

the pantry," Wynn says. "I tell the fourth-graders, 'If you ask, God will direct you. If you want to know your role on this Earth, just listen.'

"I can't imagine our lives without doing this. It's overwhelming at times, but it means everything to help."

(Anyone wanting to donate toys or help with the toy drive can contact the Tinkhams at 317-846-9112.) †

MARRIAGE

continued from page 1

In each case, the court noted that it would first consider whether the parties involved have legal standing, meaning the court could toss out both cases on the basis of who brought the lawsuits and not actually address the underlying constitutional issues at all. If that happened, the court could take up other cases to get to the constitutionality.

The orders also asked the parties in the New York case to first help the justices consider whether the key part of DOMA even holds because the federal government has said it is not constitutional and has declined to defend it.

DOMA, signed by President Bill Clinton in 1996,

was a reaction to Hawaii's Supreme Court ruling in 1993 that the state had to show a compelling interest to prohibit same-sex marriage, leading to concerns that a subsequent challenge would make the practice legal.

DOMA defines marriage as only between one man and one woman for the purposes of the federal government, including for Social Security benefits, federal programs, and federal estate and income taxes.

Although subsequent administrations supported DOMA in court, early in 2011, Attorney General Eric Holder announced the agency would no longer defend the law. Holder said that after a review of recommendations including his own, President Barack Obama had concluded

that DOMA's definition of marriage as applied to same-sex couples fails to hold up to constitutional scrutiny.

Saying he prayed that the court would uphold the traditional definition of marriage, Archbishop Salvatore J. Cordileone of San Francisco, chairman of the Subcommittee for the Promotion and Defense of Marriage of the U.S. Conference of Catholic Bishops, said that the court's decision to take the cases is a "significant moment for our nation."

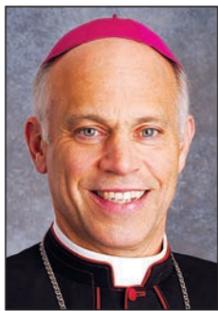
In a Dec. 7 statement, Archbishop Cordileone said traditional marriage between one man and one woman "is as old as humanity," and is the foundation of a just society because it protects children, "the most vulnerable among us."

Nine states and the District of Columbia allow or will soon begin allowing same-sex marriage. That includes Maryland, Maine and Washington, which passed laws approving it in November's election, while Minnesota voters defeated a referendum seeking to ban it.

Thirty-one states have constitutional amendments prohibiting same-sex marriage.

In its upcoming session, the Indiana General Assembly will have the opportunity to pass for a second time a proposed amendment to the state's constitution that would ban same-sex marriage. If it is passed, it will become a ballot measure in the 2014 general election.

The cases the court accepted are *Hollingsworth v. Perry*, which asks whether the Equal Protection Clause of the 14th Amendment prohibits the State of California from defining marriage as the union of a man and a woman as Prop. 8 does; and *Windsor v. United States*, in which a New York woman sued over having to pay \$363,000 in federal estate taxes after the death of her wife. If she had been married to a man, she would have been exempt from the taxes. †



Archbishop Salvatore J. Cordileone

Official Appointments

Effective Jan. 16, 2013

Rev. Eric M. Johnson, director of the archdiocesan Office of Vocations and sacramental minister of St. Agnes Parish in Nashville, appointed administrator of Our Lady of Perpetual Help Parish in New Albany and chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville, including enlisting the help of other New Albany Deanery clergy to assist at the school from time to time.

Rev. Eric M. Augenstein, pastor of Our Lady of Perpetual Help Parish in New Albany and chaplain of Our Lady of Providence Jr./Sr. High School in Clarksville, including enlisting the help of other New Albany Deanery clergy to assist at the school from time to time, to director of the archdiocesan Office of Vocations and sacramental minister of St. Agnes Parish in Nashville.

These appointments are from the office of the Most. Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis. †

Correction

In the Nov. 30 issue of *The Criterion*, an article about Joseph W. Tobin's friends in Rome mistakenly noted that he traveled to England to visit the relatives of the deceased wife of John Heineman.

The people he visited were relatives of Patricia Merrikin, the woman that Heineman married after the death of his previous wife, Maura. †



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New Marian statue graces Mary, Queen of Peace Parish

By Mary Ann Garber

DANVILLE—Reverence for the Mother of God abounds at Mary, Queen of Peace Parish, where several unique and beautiful Marian statues are displayed for veneration.

For several decades, a weathered concrete statue of Our Lady of Grace had graced the parish's front lawn at 1005 W. Main St.

On Nov. 3, the worn statue depicting the Blessed Virgin was replaced with a contemporary bronze statue of Our Lady of Peace cradling a dove in her hands.

Inside the contemporary church, a modern sculpture of Mary overlooks a Marian shrine near the sanctuary.

Religious art is an important part of the worship environment at Mary, Queen of Peace Parish, Father Bernard Cox, pastor, explained after blessing the new Marian statue during a Mass on Oct. 28.

"We want to thank everyone for all of their hard work and contributions for our new statue," Father Cox said. "It seems like we've been waiting for her to arrive forever. She is finally here, and she's truly beautiful."

Mary's serene expression as she embraces the dove of peace is very inspirational, he said, and the statue is a powerful witness to "her love for her son, Jesus, and her love for all of us and the Church as well."

The Marian statue, which was made in China, is "something that we'll be proud of for many, many years to come," Father Cox said. "She is [cast in] bronze so she will hold up in the [inclement] weather."

In his homily before blessing the statue, Father Cox reminded members of the 475-household parish that "God loves and cares for all of his people ... even today.

"God cares for us so much that he gives us all the grace and strength that we need to deal with any difficulties that come our way in life," he said, "especially through the gift of the Eucharist."

In return, we must "give thanks to God, who gives back to us far more than we give to him," Father Cox said. "We are all called to follow Christ and the example that he gave for us by loving one another as we know he loves us. It's so simple, but so often in life we allow ourselves to become spiritually blind by our concerns about all the things that go on in our lives."

Parishioner Rita Rodriguez of Danville said the new Marian statue will serve as an invitation for Catholics and passers-by on



Above, Father Bernard Cox, pastor of Mary, Queen of Peace Parish in Danville, blesses a new bronze statue of Our Lady of Peace during a Mass on Oct. 28 at the church in Danville. Parishioner Phil Schneider assisted him with the ceremony.

Far left, this new bronze statue of Our Lady of Peace graces the front lawn of Mary, Queen of Peace Parish in Danville.

Left center, a statue depicting the Queenship of Mary holding the Child Jesus stands in a meditation garden at the parish. A statue of Our Lady of Grace, not shown, stood in front of the parish rectory for several decades, but had been damaged by inclement weather over the years.

Left, this contemporary statue of Mary overlooks a Marian shrine and bouquet of roses inside the church.

the busy highway to turn their attention to God as well as welcome them to visit the church.

Phil Schneider, who helped Father Cox with the liturgy, also was excited about the arrival of the new Marian statue.

"It's joyful to see," Schneider said. "It's been a dream of Father Bernie to get a new statue. If you go up and look at her, she's very, very pretty."

In recent years, Mary, Queen of Peace members also purchased a large Celtic cross for the parish property to honor their former longtime pastor,

Father Charles Chesebrough, before he died on May 28, 2008.

Parishioners also donated money to buy a statue of Rachel weeping for her dead child as a pro-life memorial in a meditation garden accented by rose bushes near the church.

Father Cox smiled when he was told that the well-manicured parish grounds could be featured in a landscaping magazine.

"It was a lot of hard work," he said, laughing, "but it was all worth it."

Schneider also helped Father Cox with

landscaping, and spent a lot of time digging in the dirt with him.

"We worked on the [terraced] gardens out front for two years," Schneider said. "It took that long to get everything planted."

Father Cox said he enjoyed helping the parishioners landscape the parish property during several seasons.

Their gardening project was a labor of love, he said, which gave the people an opportunity to demonstrate the depth of their devotion for God and Mary as well as faithful support of their beloved parish. †

AMERICAS

continued from page 1

complete fidelity to the word of God and the Church's magisterium," he said.

"A renewed missionary spirit and zealous generosity" will be "an irreplaceable contribution to what the universal Church expects and needs from the Church in America," he added.

Carl A. Anderson, supreme knight of the Knights of Columbus, told the congress that the Americas represent a new "post-Christian" land in which people are familiar with Christ and, at the same time, woefully ignorant of his message.

American countries and cultures "built upon Christian faith show great failures of charity, dignity and truth—failures inconsistent with being disciples of the God who is love," Anderson said on Dec. 10.

Such ignorance not only has facilitated a culture of death throughout the Americas, it also has "resulted in a mischaracterization of Christ and of the mission of the Church."

The world is "mortally hungry for the presence of the living God," he said, and those who are poor or hurting must be able to see the "caring face of Christ in those he has called to follow him."

The only way the Church can be that hopeful, loving presence is by rebuilding Catholic identity and helping its members to live holy lives that are "formed and strengthened by the sacraments, and lived in total faithfulness to the Church and in commitment to Jesus Christ," he said.

"The method that speaks strongest of Christ is love," Anderson said, so "we should be prepared to let charity be our measure of the new evangelization."

The Catholic Church is especially well-positioned to offer concrete solutions to communities' varied problems, he said, because "no other institution lays out a single vision" that can transcend cultures and languages. The Church's vision is not a political vision, he said, but "a vision of humanity encountering Christ.

"Diversity is sanctified and purified in its communion in the Church by orienting us toward Christ," the truth and each other, he added.

Cardinal Sean P. O'Malley of Boston told Catholic News Service that while language and culture can be difficult obstacles, "what unites us is so much more."

Catholics are united by a shared faith, traditions, the Eucharist and the "new commandment to love one another," he said.

Cardinal Thomas C. Collins of Toronto told CNS that his archdiocese works very hard to preserve the diverse cultures of its large immigrant communities. Its parishes celebrate Mass in 37 different languages, he said.

Catholics learn about and share immigrant communities' "deep spiritual understanding that will help us face secularism, which seems to be the dominant culture in North America," he said.

Youth movements are critical in helping second-generation youth not lose the cultural identity and faith of their parents since young people tend inevitably to assimilate into the dominant culture, he said.

Bishop Thomas J. Olmsted of Phoenix told CNS that the Church has also found unlikely partners in the evangelical communities in its fight against secularism and threats to life.

Post-Vatican II ecumenical partners, such as the Anglicans, "have slipped away from the basic teaching about Jesus Christ, the human person and marriage, which has made dialogue and cooperation with them much more difficult," he said.

Newer dialogue partners, such as the Orthodox Churches and Mormons, and even communities that were once anti-Catholic, such as the Baptists, not only share many of the same values concerning the sanctity of life and marriage, but also are eagerly seeking active partnerships with the Catholic Church to protect such values and religious freedom.

Bishop Olmsted said the Church can better evangelize by looking at legitimate strategies employed by evangelical movements. While proselytism must be avoided because it doesn't fully respect the human person nor present the truth in its fullness, "we can still learn a lot" from sects and other movements.

"For example, we should learn from the way they use mega-events to move people in a way that helps them to realize this is a really important issue," he said.

"Sects also see people that have leadership abilities and train them to go back to their peers and influence them, which is exactly what we need to do as well," he added.

While the Church tries to foster the enthusiasm and love for Christ seen in many evangelical and Catholic charismatic movements, the bishop said, it should also promote solid formation "because zeal alone is a dangerous thing.

"Without zeal, we won't really act," he said, "but if it's not zeal that's well-formed—and desires and knows it needs to continue to be formed—we will not be able to make the impact that Christ really calls us to have." †



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Editorial



New Cardinal John Olorunfemi Onaiyekan of Abuja, Nigeria, waves as he greets guests before Pope Benedict XVI's audience in Paul VI Hall at the Vatican on Nov. 26. The pope created six new cardinals from four continents at a Nov. 24 consistory.

The College of Cardinals

When Pope Benedict XVI created six new cardinals from four continents on Nov. 24, he did more than highlight the universality of the Catholic Church. For starters, two of the new cardinals are in their 50s, which means that they might eventually help elect several popes.

Those men, both from Asia, are Cardinal Baselio Cleemis Thottunkal, 53, who is head of the Syro-Malankara Catholic Church in India, and Cardinal Luis Tagle, 55, archbishop of Manila in the Philippines.

Cardinal Thottunkal is one of two new cardinals from Eastern Catholic Churches, the other being Maronite Patriarch Bechara Rai, 72, from Lebanon.

Both the Syro-Malankara and the Maronite Churches are Antiochian Churches that trace themselves back to the Church in Antioch, where Christ's disciples were first called Christians. (See Acts 11:26.) Sts. Paul and Barnabas were sent on their missionary journeys from Antioch, and St. Peter was bishop of Antioch before he went to Rome.

Most of the Antiochian churches, though, became Orthodox instead of Catholic, and the Syro-Malankara Catholic Church is fairly recent. It dates back only to 1930 when two bishops, a priest, a deacon and a layman of the Malankara Orthodox Church were received into full communion with Rome. Today, there are more than 420,000 members. Thottunkal is the first cardinal from that Church.

By contrast, the Maronite Church was founded by followers of St. Maron in the fourth century. It has always been in communion with Rome.

In making Archbishop Tagle of the Philippines a cardinal, Pope Benedict not only named a relatively young man, he also paid at least tacit recognition of the role that the new social media have in the Church.

Cardinal Tagle is an extremely popular Churchman in the Philippines, and he spreads the Gospel through Facebook. More than 100,000 people "like" him on Facebook.

Cardinal Tagle is also known to be emotional. In fact, he burst into tears as he knelt before Pope Benedict to receive the symbols of his office, and the pope had to comfort him.

The other three new cardinals are Nigerian Archbishop John Olorunfemi Onaiyekan, 68; Colombian Archbishop

Ruben Salazar Gomez, 70; and U.S. Archbishop James M. Harvey, 63, former prefect of the papal household. It is notable that only Cardinals Rai and Gomez are 70 or above.

The Nov. 24 consistory was the second this year, and it is quite likely that there will be another in 2013 because many cardinals will soon exceed the age of 80 when they can no longer participate in a conclave to elect a pope.

Since Blessed John Paul II tended to appoint older men as cardinals, most of the cardinals currently eligible to elect a pope have been appointed by Pope Benedict.

For those who keep track of such things, the count is 53 named by Pope John Paul and 67 appointed by Pope Benedict. At least 15 cardinals—barring deaths—will reach 80 within the next 15 months.

Pope Paul VI set the limit of cardinals eligible to vote for a new pope at 120, where it is today. If there are 120 cardinals present at a conclave, 80 votes, or two-thirds, are required for the election of a pope.

Even though the consistory showed the universality of the Church, the College of Cardinals doesn't exactly reflect the number of Catholics in various parts of the world. Cardinals from Europe are still slightly more than 51 percent of the electors even though fewer than 24 percent of the world's Catholics live in Europe.

The United States has 21 cardinals, but only 11 under the age of 80. Brazil, the country with the largest number of Catholics, has five. Cardinal Tagle is the only cardinal from the heavily Catholic Philippines.

The current breakdown of the papal electors is this—Europe (19 countries), 62; North America (three countries), 18; Latin America (11 countries), 17; Asia (seven countries), 11; Africa (10 countries), 11; and Oceania (one country), 1.

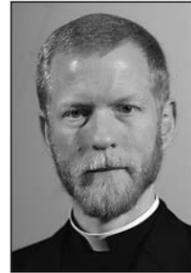
Of the 11 U.S. cardinals under 80, five are active shepherds of archdioceses—New York, Washington, Boston, Chicago and Galveston-Houston—three serve in the Roman Curia—Cardinals Harvey, Raymond Burke and Edwin O'Brien—and three are retired—Cardinals William Levada, Roger Mahony and Justin Rigali.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk

Taboos and tattoos

On TV these days, we're seeing more and more programs about "body art" and tattoo design.



Despite the apparent widespread acceptance of the practice, there are several problems with tattooing that go beyond the sanitary issues, disease transmission and unclean inking

needles that can be found in second-rate tattoo parlors.

Tattoos, as some who have gotten them have recognized, have negative associations.

A story in the *Dallas Morning News* a few years ago chronicled the story of a young man named Jesus Mendoza, who was "going to great lengths to remove the six tattoos that hint at his erstwhile gang involvement. . . . He feels branded.

"It's the stereotyping," he said. "The question is: What do you think when you see a young Hispanic male with tattoos? You're going to think gangs. And I think that, too, now."

Similar branding concerns were raised in a recent column by David Whitley about San Francisco 49ers quarterback Colin Kaepernick, whose arms and back are covered with tattoos.

"NFL quarterback is the ultimate position of influence and responsibility," he wrote. "He is the CEO of a high-profile organization, and you don't want your CEO to look like he just got paroled."

That branding communicates a message that can make life more difficult for those who have tattoos. It should come as no surprise that employers often associate tattooed workers with "reduced productivity," and may show a preference for untattooed employees in hiring or promotions.

Even for the vast majority of tattoo recipients who have no connection with gangs or an indolent lifestyle, a

psychological issue is raised by the way they seem to serve as marks of vanity.

Placing tattoos in positions where they can hardly be missed—on the neck, the forearms or even the face—can play into a disordered desire to be flamboyant, disruptive and self-seeking with our bodily image.

One young woman, tattooed with the image of a fairy having "stylized butterfly wings in a spray of pussy willow" expressed her sentiments this way. "I am a shameless exhibitionist and truly love having unique marks on my body."

These questions about vanity lead to similar concerns about modesty. Modesty in its essential meaning involves the decision to not draw undue attention to ourselves. Tattoos and body piercings most definitely draw attention, and often may be desired for precisely these immodest reasons.

We ought to dress modestly, in part, to prevent others from being attracted to us out of a mere "focus on body parts."

One aspect of dressing modestly is to make sure everything needing to be covered is, in fact, adequately covered.

Placing tattoos in unusual positions on the body may tempt us to dress immodestly so as to assure that the tattoo is visible and exposed for general viewing—in the same way that elective breast augmentation may tempt some women to lower their necklines.

Tattoos, chosen as a permanent change to one's own body, may also suggest issues with psychological self-acceptance. One young woman wanting to get a tattoo expressed her desire to look "edgier" after concluding that she was just too "squeaky-clean" looking.

The simple beauty of the human body constitutes a real good, and that basic goodness ought to be reasonably safeguarded.

Permanent, radical changes to the human body can indeed signal an unwillingness to accept its fundamental goodness and, in certain cases of very radical tattooing and

See **BIOETHICS**, page 10

Be Our Guest/John F. Fink

A remembrance of jazz great Dave Brubeck

Jazz musician great Dave Brubeck died on Dec. 5 at age 91, one day before his 92nd birthday.



Sometime late in the 1970s, while I was president of Our Sunday Visitor (OSV) in Huntington, Ind., Ed Murray came to me with an interesting proposal. Ed was assistant director of OSV's Religious

Education Department. His proposal was that OSV publish the music for a Mass, and that we try to get the great jazz pianist Dave Brubeck to write the music.

"You mean you want OSV to publish a jazz Mass?" was my first reaction.

Ed assured me that Brubeck was a "serious" musician as well as a great jazz pianist, and that it would not be a "jazz Mass."

I thought about it for a while, but I finally gave Ed the go ahead to contact Brubeck. He did and succeeded in convincing Brubeck, who was not Catholic, to compose a Mass.

Brubeck's Mass was called "To Hope: A Mass for a New Decade," and OSV published the music in September 1980.

Before the music was published, though, the Mass was performed at Sts. Peter and Paul Cathedral in Philadelphia during a convention of the National Association of Pastoral Musicians early in 1979. For this first presentation, Brubeck decided not to perform, but to watch and listen—and perhaps make some changes if he thought they were warranted.

Before the concert, Cardinal John Krol of Philadelphia had a large reception and

dinner for Dave and Iola Brubeck, my wife, Marie, and me, and Ed Murray and his wife. We stayed at a hotel several blocks from the cathedral and walked to the rectory, which is connected to the cathedral, for the reception. On the way, Brubeck asked me, "How do I greet a cardinal? Do I kiss his ring?"

"It used to be the custom to kiss a bishop's or cardinal's ring," I replied, "but it's not done very often any more. As a non-Catholic, you certainly would not be expected to do it."

Sure enough, when he met Cardinal Krol, Brubeck kissed his ring.

Later during the reception, I happened to be standing near the cardinal when I heard him say to one of the priests, "Did you see that? Dave Brubeck kissed my ring!"

During the dinner, Cardinal Krol and Brubeck got along tremendously well. They had an animated conversation throughout the dinner. It was the first I knew that Cardinal Krol was such a fan of Dave Brubeck.

After the dinner, we walked into the cathedral for the concert. The cathedral was packed, with some people standing in the back. A pew was reserved about 10 rows from the front for Cardinal Krol, Dave and Iola Brubeck, the Murrays, and Marie and me. The concert was a complete success, and Cardinal Krol offered profuse compliments during another party in the rectory afterward.

The next place we presented "To Hope" was in Cincinnati. This time, the Mass was performed by the Cincinnati Symphony Orchestra, conducted by Eric Kunzel, with the Dave Brubeck Quartet. I invited Archbishop Joseph Bernardin, then

See **BRUBECK**, page 10

St. Joseph University Parish celebrates 175 years of faith

By Natalie Hoefler

Special to *The Criterion*

Wes Lambert, a member of St. Joseph University Parish in Terre Haute, did some historical research on his parish. From that research, this scene emerges.

Through the winter cold in January 1837, Bishop Simon Bruté made his way north from Vincennes to Terre Haute, a two-day journey by horse.

There, Bishop Bruté purchased land on South 5th Street between Ohio and Walnut streets for \$500. On Jan. 6, he installed Father Stanislaus Buteux as pastor of the newly established St. Joseph Parish.

Construction began on a parish church later in 1837. In October 1840, a travel-weary Mother Theodore Guérin and her five companions stopped to pray there on their way to establish the Sisters of Providence of Saint Mary-of-the-Woods convent just across the Wabash River.

One hundred and seventy-five years later, Bishop Bruté has been declared a Servant of God with his cause for sainthood open, Mother Theodore has been canonized a saint and St. Joseph Parish—now St. Joseph University Parish—sits in the same location, still proclaiming the Gospel and serving the people of Terre Haute.

“I think it’s great celebrating 175 years,” said Conventual Franciscan Father John Bamman, associate pastor of the parish which ministers to nearly 700 households. “Think of all the people that have gathered around the altar to celebrate the sacraments.”

Lifetime parishioner Cookie Dooley is one such person.

“I received all my sacraments there, was married there and celebrated my 50th wedding anniversary there this past May,” she said.

One of the aspects that Dooley admires about the parish is the leadership of the Conventual Franciscan friars, who have ministered at the parish since 1872.

Among the order’s charisms is to live the Gospel, help others do so and care for the poor. The influence of the friars’ mission seems to have greatly influenced the parish.

“This is a Dorothy Day kind of parish,” said Conventual Franciscan Father Mark Weaver, pastor, referring to the Catholic social activist whose cause for canonization is moving forward.

“She had this dual life of being dedicated to helping the poor and solving the problems that lead to poverty along with a devoted sacramental life,” Father Mark said. “I walked in here two-and-a-half years ago and found the parish this way. It was wonderful.”

The Samaritan Ministry is one example of the parish’s efforts to help those in need. According to the parish website, this ministry is “the official arm of the parish that works with the poor.”

Through donations taken up once a month in a second collection during Mass, this ministry helps people in need in Vigo County with food, prescriptions, rent and utilities. Parishioners donate about

\$70,000 a year for this cause, according to Dooley.

Expanding on the parish’s efforts to assist people in need, a project was undertaken to celebrate their 175th anniversary while simultaneously benefiting the Samaritan Ministry.

“We had parishioners, their friends and families, and others submit recipes,” Father Mark said. “We developed a cookbook called *Feeding the Flock*. Of 2,200 books, we’ve sold 1,400 and the proceeds are going to the Samaritan project. We want our celebration to benefit the community.”

Another Franciscan charism evident at St. Joseph University Parish is the mission to live the Gospel and help others to do so.

“It’s a very spiritual parish, one where the liturgy really comes to life,” said longtime parishioner Sharon Padget.

Padget serves on the parish’s hospitality committee. The committee’s goal is to make people feel welcome at the parish, which is evident to visitors.

“I read the comment cards from visitors and new members, and they always use the words ‘warm’ and ‘welcoming,’” Dooley said.

Garrett Meyer of Conception Junction, Mo., a sophomore at Rose Hulman Institute of Technology in Terre Haute, wholeheartedly agreed.

“The parishioners are friendly and caring,” he said. “Their sense of family spills over onto otherwise disassociated college students to make them feel that—though this isn’t their home parish—it is still a home.”

With so many institutions of higher education nearby, St. Joseph Parish was directed in the 1960s by the archdiocese to minister to college students. Thus, the parish’s name was changed to St. Joseph University Parish.

According to Father Mark, the parish ministers to Indiana State University, Rose Hulman, Saint Mary-of-the-Woods College, Ivy Tech Community College and Harrison College students.

Meyer said the pastoral associates for college students, Jeff and Carol Shaffer, plan activities to keep the students active in their faith and connected to the parish. Events include weekly discussion groups, retreats, canoe trips and potluck dinners with the friars.

The celebration of the 175th anniversary of St. Joseph University Parish has lasted throughout 2012. In addition to the cookbook, the parish sold T-shirts, sweatshirts, decals and bumper stickers.

Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant for a Mass at the parish on Oct. 27 to celebrate the anniversary. A dinner followed at Indiana State University.

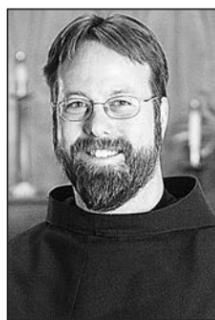
Father Mark said about 300 people enjoyed the meal and fellowship, including friars who previously served at the parish.

Father John, now serving in his fourth year as associate pastor, reflected on the history of the parish.

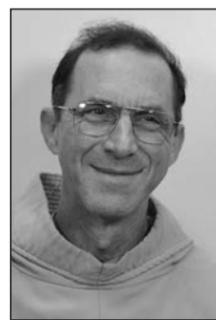
“I like to think of worshiping right where St. Mother Theodore worshiped, ... but the old church was torn down and



Bishop Christopher J. Coyne, apostolic administrator, was the principal celebrant during the Oct. 27 Mass at St. Joseph University Church in Terre Haute marking the parish’s 175th anniversary.



Fr. John Bamman, O.F.M.



Fr. Mark Weaver, O.F.M.



the current one built in 1910,” he said. “But then I think, if the pews from the original church were saved, then I might be sitting where she sat, ... but there was a massive fire in the church in 1934 that gutted the inside of the church.”

Perhaps he can’t sit precisely where the saint sat, but that doesn’t diminish Father John’s feelings for the parish or the church.

“There’s still this feeling of awesomeness to know you’re standing



Above, this banner promotes the 175th anniversary of St. Joseph University Church in Terre Haute.

Left, St. Joseph University Parish in Terre Haute is celebrating its 175th anniversary.

where so many others have stood—priests and laity—receiving and celebrating sacraments,” he said. “So many people have worshiped right here, and we can trace back 175 years. That really adds to the greatness of this place.”

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis. For more information on St. Joseph University Parish, log on to www.stjoeup.org.) †

Conventual Franciscans take vows of poverty, chastity and obedience

By Natalie Hoefler

Special to *The Criterion*

The family of Franciscan orders was founded in the 13th century by St. Francis of Assisi. Franciscans take vows of poverty, chastity and obedience, and all share in the mission of living the Gospel and serving the poor.

Friars can be priests or brothers, in which case they work as educators, administrators, nurses or in other ministries.

Several Franciscan communities have been founded since the time of Francis. Included among them are several orders of Franciscan sisters and Poor Clare nuns.

There are three main communities of Franciscans for men:

- Friars Minor—This is the largest and oldest Franciscan community. They are known for their brown habits with short hoods. Members of this order use the initials “O.F.M.” after their name.

- Capuchin Franciscans—This order is the strictest observer of the Franciscan rule, wearing only sandals and

habits, following Christ’s instructions to his disciples to take no extra sandals or cloak when he commissioned them to preach. They are identified by brown habits with hoods extending to the middle back. “O.F.M. Cap.” follows the names of the members of this order. St. Pio of Pietreclina was a Capuchin Franciscan friar in Italy.

- Conventual Franciscans—They are identified by habits of black or varying shades of gray or white. St. Maximilian Kolbe was a Conventual Franciscan friar. “O.F.M. Conv.” follows the names of the members of this order.

Each branch has subdivisions. The Conventual Franciscans of Immaculate Mary, who operate Mother of the Redeemer Retreat Center in Monroe County, are a division of the Conventual Franciscan friars. They take an additional vow of consecration to the Blessed Mother.

The Conventual Franciscans were invited to Terre Haute in 1872 by Bishop Maurice de St. Palais. The decree of invitation can be found in the *Centennial of the Parish of St. Joseph*, published in 1938. Bishop Palais called the

Conventual Franciscans to Terre Haute “to provide for the care of souls” at the churches of St. Benedict and St. Joseph. The friars have ministered at both parishes ever since.

There are currently four friars in community in Terre Haute. All live at the rectory at St. Benedict Parish.

Father Mark Weaver is pastor of St. Joseph University Parish. He is assisted by Father John Bamman, associate pastor.

Father Edmund Goldbach serves as pastor of St. Benedict Parish. Retired Friar Joel Burget, a native of Terre Haute, is a former pastor of St. Benedict Parish. He celebrates the sacraments in Terre Haute whenever a substitute priest is needed.

Another Conventual Franciscan and native of Terre Haute is Father Basil Heiser. He was elected to the highest office of the Franciscan order—minister general—in 1960, and served as the 114th successor of St. Francis until 1972. He was 100 when he died in 2009. †

Events Calendar

December 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Father Dustin Boehm, associate pastor of St. Monica Parish in Indianapolis, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"Advent Retreat for Catholic Artists,"** 9 a.m.-5 p.m., \$15 per person. Information: www.mapindy.org.

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. Ministry through the Arts Project and St. Joseph of Arimathea Society, concert, **"A Festival of Lessons and Carols,"** 7 p.m. Information: 317-636-4478 or www.mapindy.org/lessons-carols.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Multicultural Ministry, **African-American Catholic Women's Advent Day of Reflection, "Touch the Hem of His Garment,"** C. Vanessa White, presenter, 8:30 a.m.-4 p.m., \$15 per person. Information: 317-236-1474 or

800-382-9836, ext. 1474.

December 16

St. Gabriel the Archangel Parish, Father Frey Room, 6000 W. 34th St., Indianapolis. **"Amazed and Afraid—The Revelation of God Become Man,"** Spanish, 1 p.m. Information: 317-291-7014 or athomas@stgabrielindy.org.

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

December 18

St. Gabriel the Archangel Parish, Father Frey Room, 6000 W. 34th St., Indianapolis. **"Amazed and Afraid—**

The Revelation of God Become Man," English, 7 p.m. Information: 317-291-7014 or athomas@stgabrielindy.org.

McCauley, Nicolas and Company, 702 N. Shore Drive, Jeffersonville, **Catholic Community Foundation continuing education session, "How to Incorporate Philanthropy in Estate Planning—Ethical Considerations in Estate and Charitable Planning,"** Phil Purcell, presenter, 8 a.m.-noon, three credit hours, continental breakfast and light lunch provided, no charge. Information: 317-236-1482 or 800-382-9836, ext. 1482, or ariddick@archindy.org.

December 19

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

December 20

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

December 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, "Is Capitalism Compatible with Catholicism?," Raul Zavaleta,

CEO of Indigo BioSystems, presenter, 6:30-8:30 a.m., \$15 members, \$21 non-members. Reservations and information: www.catholicbusinessexchange.org.

December 22

St. Bartholomew Church, 1306 27th St., Columbus. **Concert series, "Let There Be Light,"** 7 p.m. Information: 812-379-9353, ext. 237, or bminut_stb@yahoo.com.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens rosary procession** downtown after 12:10 p.m. Mass. Information: 317-236-1569 or 800-382-9836, ext. 1569. †

Retreats and Programs

December 14-16

Oldenburg Franciscan Center, Oldenburg. **"Retreat with Hildegard of Bingen—Visionary, Saint, Healer and Prophet,"** Franciscan Sister Olga Wittekind, presenter. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Reflections on the Letters of John and the Johannine Community,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

December 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Office of Multicultural Ministry, Advent Day of Reflection, "African-American Women's Conference,"** C. Vanessa White, keynote speaker, 8:30 a.m.-4 p.m., \$15 per person includes lunch. Information: 317-236-1474 or

800-382-9836, ext. 1474, or 317-545-7681.

December 19

Oldenburg Franciscan Center, Oldenburg. **"Contemplative Prayer,"** Franciscan Sister Olga Wittekind, presenter, 3-4:30 p.m., \$5 per session. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

December 29

Michaela Farm, Oldenburg. **"Audubon Society's Christmas Bird Count,"** 7:30 a.m.-1 p.m., \$7 per person for lunch. Information: 812-933-6437 or www.oldenburgfranciscancenter.org.

December 31

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual New Year's Eve retreat, "Mary, the Mother of God,"** Father Aaron Jenkins and Jonathan Higgins, presenters, \$138 per person, \$256 per married couple. Information: 317-545-7681, ext. 15, or cmcsweeney@archindy.org. †

Catholic Community Foundation to sponsor continuing education seminar

The Archdiocese of Indianapolis' Catholic Community Foundation is hosting a continuing education session for attorneys, accountants, financial advisers and others titled "How to Incorporate Philanthropy in Estate Planning—Ethical Considerations in Estate and Charitable Planning."

The free seminar begins at 8 a.m. and concludes at noon on Dec. 18 in the

community meeting room at McCauley, Nicolas and Company, 702 N. Shore Drive, in Jeffersonville.

A continental breakfast and light lunch will be provided for participants.

For registration information, contact Annie Riddick at 317-236-1482 or 800-382-9836, ext. 1482, or send an e-mail to ariddick@archindy.org. †

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

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

SS. Peter and Paul Cathedral

- Dec. 24—5 p.m. vigil Mass with carolers singing at 4:30 p.m. before the start of the liturgy, 11:15 p.m. vigil service of lessons and carols, and Midnight Mass with Archbishop Joseph W. Tobin scheduled as the principal celebrant.
- Dec. 25—10:30 a.m. Mass.

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

Saint Meinrad Archabbey Church

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

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

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

Simbang Gabi Masses are Dec. 15 at two parishes

"*Simbang Gabi*"—which is Tagalog for "Night Mass"—liturgies will be celebrated on Dec. 15 at 4 p.m. at St. Patrick Church, 1807 Poplar St., in Terre Haute, and at 5 p.m. at St. Gabriel the Archangel Church, 6000 W. 34th St., in Indianapolis.

The Masses will be followed by a festive meal.

The observance of this Advent tradition of Filipino Catholics is sponsored by the archdiocesan Office of Multicultural Ministry.

In the Philippines, *Simbang Gabi* is also known as the "*Misa de Gallo*"—"Mass of the Crowing Rooster"—or the "*Misa de Aguinaldo*"—"Mass of

Thanksgiving."

It involves a novena of Masses which are celebrated before dawn to accommodate the work schedules of Filipino farm workers and fishermen.

Since the Masses are usually celebrated at night, churches are decorated with lanterns that remind worshipers of the star that led the Magi to Bethlehem.

For more information about the Masses, call 317-236-1562 or 800-382-9836, ext. 1562, or send an e-mail to Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, at ktaylor@archindy.org. †

Grant will help support work study at Providence Cristo Rey High School

On Nov. 14, Providence Cristo Rey High School in Indianapolis received a \$325,000 grant from the Glick Fund to support the school's Corporate Work Study program.

In this program, students gain on-the-job experience by working one day a week at companies and other

organizations in the Indianapolis metropolitan area.

In return, those companies and organizations help provide tuition assistance for the students.

For more information about Providence Cristo Rey High School, log on to www.pcrhs.org. †



Grant aids Burmese ministry

Jane Schwarz, from left, Patty Schmalz, Father Todd Riebe and Victor Kolo pose for a photo at St. Mark the Evangelist Church in Indianapolis on Oct. 14 during a check presentation to the faith community for a \$3,000 grant that it received from the Catholic Holy Family Society to support its St. Mark Burmese Ministry, which provides for the needs of the Indianapolis South Deanery faith community's Burmese refugee families. Father Riebe is pastor of St. Mark Parish. Schwarz, Schmalz and Kolo are members of the parish. Schwarz wrote the grant application, Schmalz chairs the Burmese ministry and Kolo represented the Burmese families in the parish.


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Renovated St. Francis Xavier Church is rededicated

By Leslie Lynch

Special to The Criterion

HENRYVILLE—The short summary of the devastating tornadoes of March 2, 2012, still leaves a haunting feeling:

A deadly outbreak of tornadoes strikes the Midwest United States, from Illinois to Ohio, from Tennessee to Indiana. One touches down near Fredericksburg [in] Indiana, and travels nearly 50 miles on the ground, gathering strength to become an EF-4 and cutting a swath half a mile wide. The towns of Borden and New Pekin are impacted in varying degrees; much of Henryville is leveled, and Marysville is destroyed. St. Francis Xavier Catholic Church in Henryville, damaged but still standing, becomes a beacon of hope and a hub for relief efforts.

Nearly nine months after the deadly storm, Bishop Christopher J. Coyne, apostolic administrator, traveled to Henryville to bless the repaired and renovated church on Nov. 25.

Father Steven Schaftlein, pastor of both St. Francis Xavier Parish and nearby St. Michael Parish in Charlestown, concelebrated the Mass.

The tornado caused \$250,000 in structural damage to St. Francis Xavier Church, but the church, which was centrally located in the damage area, quickly filled with donations of clothing, food and tools.

“Since the night of the March 2 tornadoes, we have tried to open our doors to all of its victims and to all of the volunteers who have come to help,” Father Schaftlein said. “We have tried to be a place of welcome.”

At first, the focus was on emergency responses, which soon transitioned into disaster relief. St. Francis Xavier Parish supported the rebuilding effort and community healing by collaborating with other area churches and organizations.

The result was March2Recovery, a community organization formed to oversee the rebuilding and promote events aimed at emotional healing.

St. Francis Xavier Parish purchased two adjoining plots of land and renovated their existing buildings. In July, a house on one of the plots became the administrative offices of March2Recovery. Its garage became a work center.

Efforts initially focused on removing debris, and providing thousands of meals to volunteers and victims. Representatives of archdiocesan Catholic Charities and Indiana Project Aftermath—a team of mental health workers—assisted residents in accessing resources that provided emotional support.

The parish and the Society of St. Vincent de Paul have helped many residents with funds for rent, utilities and car repairs from hail damage.

In the midst of these efforts, the damage to the church’s roof was discovered to be much more serious than first thought. Members congregated in a parish hall below the church to celebrate Mass while repairs were done. They moved back into the sanctuary just weeks before the blessing.

During the Mass on Nov. 25, Father Schaftlein thanked the parish, community, volunteers and agencies that have helped during the past nine months.

Father Schaftlein also thanked Bishop Coyne “for joining with us in our



The now-renovated St. Francis Xavier Church in Henryville is pictured on Nov. 25.



Father Steven Schaftlein, left, pastor of St. Francis Xavier Parish in Henryville, and Bishop Christopher J. Coyne, apostolic administrator, greet members of St. Francis Xavier Parish after concelebrating a rededication Mass on Nov. 25. The church was seriously damaged when a tornado hit Henryville on March 2.

time of distress, and now in our time of celebration. We are a symbol of what our community is. More than buildings and people, we are God-fearing spirits.”

Bishop Coyne responded, “There is one other person in this space that needs to be thanked. He’s had a hammer in his hands more than a chalice over these past few months. He’s been such a good leader for all of you, not just this parish but also for this town. That is Father Steve.”

The blessing of the repaired and renovated church touched many parishioners.

The cross on the church’s steeple was a symbol of life for Emily Horine, who was a senior at Henryville High School on March 2. She had gone to her mother’s classroom after dismissal to help with Vicki Horine’s class of preschool students with special needs.

Emily’s extended family huddled in the

church basement during the tornadoes so her biggest concern upon emerging from a classroom closet was the church. She was told that the town had been leveled and the church wasn’t safe.

Fearing the worst, Emily ran outside. The first thing she saw was the cross. With a flood of relief, she knew that her family had survived the devastating storm. The experience changed her life.

“I know I want to help,” Emily said. “I cherish every moment a lot more. A lot of kids are ready to leave their small town behind and go to college. I can’t wait to get back, to be part of it.”

She also carries an unshakable belief that “God can be with you regardless” of the circumstances.

Vicki Horine shepherded her students into a closet when the alarm was sounded that day, and grabbed her holy water and rosary on the way.

“I was raised by my grandmother to get the holy water when there’s a storm,” she said. “It’s like turning the light off when you leave a room. I asked one little girl if I could sprinkle her with ‘Jesus water,’ and she said ‘yes.’”

“Of course, it’s not [only] the water that brings the blessing, it’s the prayers that go with it. Now, her mom says the 3-year-old doesn’t go to bed at night without having her ‘Jesus water’ close by,” Vicki Horine said. “Her mom says, ‘I’m glad she feels safe having it there.’ It gave us a chance to teach something



Members of the Indiana National Guard and other rescue workers haul donated ice from inside a refrigerated truck parked beside St. Francis Xavier Church in Henryville on March 3 as repairmen work on the roof of the church behind them. The previous day, a tornado ravaged the southern Indiana town. Even though the church sustained serious damage, it quickly became a place to collect and distribute donated material goods to aid people affected by the storm.

that’s important to us as Catholics.”

Both Horines point to the incredible rise of ecumenism in Henryville since the storm.

“The walls between churches came down,” Vicki said. “If it hadn’t been for those tornadoes, we never would have seen this.”

Father Schaftlein said the deeper sense of community is epitomized in the Gospel of St. Matthew, “Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt 25:40).

The outpouring of hearts and service has brought healing and recovery to the area, but there is still much work to do. Recovery will continue for at least another year.

The need for volunteers has not diminished, but it has changed. In the spring, another call will be made for skilled volunteers.

And St. Francis Xavier parishioners in Henryville will continue to minister to the spiritual and temporal needs of all who ask for help.

(Leslie Lynch is a member of St. Mary Parish in Lanesville. Catholic Charities is still looking for skilled and unskilled volunteers to help with rebuilding efforts in Henryville and the surrounding area. For more information, send an e-mail to Jane Crady, coordinator of disaster preparedness and response for Catholic Charities, at jacc1@tds.net or call 317-642-7322.) †



‘I know I want to help. I cherish every moment a lot more. A lot of kids are ready to leave their small town behind and go to college. I can’t wait to get back, to be part of it.’

—Emily Horine

Catholics find new Mass translation to their liking, study finds

WASHINGTON (CNS)—A wide majority of Massgoers are satisfied with the new English translation of the *Roman Missal* introduced a year ago during Advent, a survey showed.

Seventy percent of Catholics responding agreed that the translation is a “good thing,” according to results of the survey conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Half of respondents agreed with the assessment while 20 percent strongly agreed with it, the survey found.

That still left three in 10 Catholics saying they disagreed with such an assessment. Seven percent said they strongly disagreed that the translations were good for the Catholic Church.

Sulpician Father Anthony Pogorelc, a staff member of the Institute for Policy Research and Catholic Studies at The Catholic University of America, which commissioned the survey, said the findings were not surprising.

“The [Mass] actions have not changed, the words are not as big a change to people,” he said.

The institute conducted a similar survey in 2011 prior to the introduction of the new missal to establish a baseline on how Catholics responded to the eucharistic liturgy and the results were similar then, Father Pogorelc said.

The latest survey revealed that the acceptance of the new language was higher among Catholics who attended Mass weekly or more often than those who worshiped less often.

Worshippers who like the translations said the new wording inspired them to be more faithful in daily life, helped them feel closer to God and make it easier to participate in Mass.

The findings were based on responses from 1,047 self-identified Catholic adults with a margin of error of plus or minus 3 percentage points.

The results were gratifying to Msgr. Richard B. Hilgartner, executive director of the U.S. Conference of Catholic Bishops’ Secretariat of Divine Worship.

He said the findings in the CARA study reflected the “positive feedback” his office had received in the year since the translations have been used.

“What we’ve found ... is that where catechesis was done well and preparation was done well, there’s been much more acceptance and embracing of it,” Msgr. Hilgartner told Catholic News Service. “I think now is the time to start asking questions about what people understand about the new texts. Now it’s not different and unfamiliar, but it’s starting to get a little bit comfortable on several levels.”

Msgr. Hilgartner acknowledged that he and bishops across the country have heard complaints about the translations, but that they have been in the minority.

Some priests, he said, have struggled with the new language found in the Mass prayers. Some worshippers, he added, have told him the new language is too formal and hinders their worship.

Msgr. Hilgartner compared some of the concerns about the changes today to those



Alyssa Brooks smiles as the congregation recites a newly worded response at the beginning of Mass at St. Joseph Church in Alexandria, Va., on Nov. 27, 2011. The new English translation of the *Roman Missal* was used for the first time in churches across the nation that weekend.

that emerged when the *Missal of Paul VI* was approved in 1969 that adopted the intentions expressed in the Constitution of the Sacred Liturgy (“*Sacrosanctum Consilium*”) that emerged from the Second Vatican Council. In 1970, he recalled, some Catholics were offended by the less formal vernacular language of the then-new missal translation.

The current translation of the *Roman Missal* was issued in 2001. It took the International Commission on English in the Liturgy nearly a decade to translate the changes into English and gain Vatican approval after what were, at times, contentious discussions.

“Pope Paul VI said in 1965 to a group of translators that the language of the liturgy can’t be the language of the street or the marketplace because the words of prayer have to inspire us and evoke something, and move us to worship and praise,” Msgr. Hilgartner said.

“In the end, the liturgy doesn’t belong to us. That formula of St. Paul is in the First Letter to the Corinthians: ‘I receive from the Lord what I now hand on to you’ (1 Cor 11:23). The liturgy is something we receive and hand on. We don’t invent it and make it up for ourselves. It’s not just the product of one local community, but it belongs to a larger Church,” he said. †

Church must highlight women’s vital role in ministry, says U.S. speaker

VATICAN CITY (CNS)—To counteract the widespread perception that women don’t have a vital role in the Church, Catholics need to learn more about the historical importance of women in ministry and retell those stories to younger generations, said a prominent U.S. Catholic speaker.

Catholics need “to take these young people, sometimes adults, under our wing and talk about these things and share our own life story of ministry,” said Vicki Thorn.



Vicki Thorn

Thorn, who is the founder of Project Rachel—a Catholic post-abortion healing ministry—and executive director of the National Office of Post-Abortion Reconciliation and Healing in Milwaukee, was attending a Dec. 9-12 international congress at the Vatican.

The congress marked the 15th anniversary of the Synod of Bishops for America, and Thorn addressed one of the assembly’s working groups in a talk about the Church’s vision of the dignity of women.

She told Catholic News Service on Dec. 10 that the Church needs to shine the spotlight back on the significant role that women have played in the life of the Church.

“If you look at Scripture, there were the women who fed Jesus, supported him and traveled with the Apostles,” she said.

“Women have always been the pragmatic responders,” she said. “If you look at the saints, women saw a need, they went and took care of it,” and worked with other Church

authorities to get the necessary infrastructure and support to keep their services going, such as caring for the sick or neglected and educating the young.

Many Catholics, especially young adults, are surprised when they hear stories of the saints’ strength and gumption, she said. “We have to reclaim that. It’s our tradition.”

Part of the reason why women’s contributions get overlooked, she said, is women are often too concerned with getting things done than tooting their own horns. Another problem is that the mass media interpret the fact that priestly ordination is open only to men as proof that the Church considers women to be inferior.

“But our role is different than the role of men, and that’s not a problem,” she said.

However, “in the media there’s this mindset that we should be the same. No, we shouldn’t. There’s complementarity, and that’s what’s important.” Women “bring to the Church perceptiveness. The way we view the world is different than the male way, and that’s not bad,” she said.

So-called “gender neutrality” ends up erasing the two gender’s unique gifts, she added.

“Women who are involved in the Church have to tell the stories and take pride in what women have done because we get caught up in the authority issue,” she said.

Women have had different kinds of authority in the Church, Thorn said, with women running religious communities, schools, hospitals and other institutions even long before they were allowed such positions in secular society.

Thorn said that when she tells young women about the long history of women in the Church, “their faces light up” and they want to know more.

“We, for centuries, have been a people of story,” yet those days of passing on the faith in an informal family setting are now rare, she said.

Stories or experiences of faith had been handed down from grandmothers and other relatives to the younger generations, she said, giving life to the saying, “Faith is caught, not taught.”

Stained-glass windows, statues and other sacred artwork were all meant to offer an opportunity to tell the story of the event or holy person depicted, but now people just see them as beautiful artistic decorations, missing their true purpose.

“There is this vacuum” in a lack of well-catechized adults, including parents, who are knowledgeable about Church history, she said.

Given the success, for example, of the “Veggie Tales” Christian video series for children, Thorn said, Catholic media could create compelling videos for children that explain the lives of women saints and help children apply those stories’ lessons to real-life problems.

“There are great adventures in many of those lives,” she said, like St. Teresa of Avila who, opposed to her father’s wishes, sneaked away in the dead of night to a Carmelite convent to escape being married off.

The saint’s story also helps children become aware of the continued problem of forced marriage in some cultures and how, as a Church, people can help those on the run, said Thorn.

Teaching and ministering need renewed attention, she said. “I think, in some respects, over time we grew away from the practical work of the Church and we became more bureaucratic.”

“Feeding the people, walking with Jesus, making sure he had what was needed, that’s what’s important,” she said. †

What was in the news on Dec. 14, 1962? The council goes into recess, and the American Church sees a golden opportunity

By Brandon A. Evans

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

Here are some of the items found in the Dec. 14, 1962, issue of *The Criterion*:

• **Work of council to continue during recess, pope declares**

“VATICAN CITY—His Holiness, Pope John XXIII, speaking to the Catholic bishops of the world, stressed that the work of the ecumenical council will continue during its nine-month recess and foresaw the council’s possible end by Christmas 1963. Pope John, in an address at the concluding ceremonies of the council’s two-month-long opening session, declared that the council ‘really remains open during the next nine months’ until the

start of its second session next September.”

- **Father Graham: Council developments ‘positive, encouraging’**
- **Ordination scheduled in Eternal City**
- **Name recess commission for council**
- **‘A good start’: Archbishop comments on council**
- **New wording for Canon prayer**
- **Political science expert: Urges council to define religious freedom stand**
- **Swiss theologian: Sees improved climate for unity**
- **Council observers voice ‘gratitude and hope’**
- **Editorial: Council progress in first session much greater than it appears**
- **Column: A golden opportunity**

“In his new book, *The Catholic Church in a Changing America*, Msgr. Francis Lally makes the very interesting point that the current time is one of golden opportunity for the American Church. One can detect all kinds of new interest and sympathy for the Church since January 20,

1961. In certain parts of the secular academic world, for example, people are falling all over themselves to be friendly to the Church. Clergy and religious on some campuses find themselves almost embarrassed by the attention showered on them by their professors and fellow students. As one scholar put it, ‘Having a Catholic priest around here is kind of a status symbol for us.’”

- **Religious leaders file protest with Krushchev**
- **Mass visitation planned of Chicago Negro homes**
- **Use opportunities, laymen are urged**
- **ND freshman is named ‘Catholic Youth of the Year’**
- **Catholic image of future seen in hands of youth**
- **Teach teenagers proper role of sex, priest urges**
- **Newsmen are briefed on first council sessions**
- **Episcopal church rings Angelus bell for Catholics**

(Read all of these stories from our Dec. 14, 1962, issue by logging on to our archives at www.CriterionOnline.com.) †

3-PEAT STATE CHAMPIONS

It's three-peats for Bishop Chatard and Cathedral in football

By John Shaughnessy

Great moments came in "threes" recently for the football programs at Bishop Chatard High School and Cathedral High School, both in Indianapolis.

For the third straight year, both schools won Indiana High School Athletic Association state football championships on Nov. 24 at Lucas Oil Stadium in Indianapolis.

The Trojans of Bishop Chatard—the archdiocesan interparochial high school for the Indianapolis North Deanery—earned a record 12th state title in football when they defeated Hamilton Heights High School 30-13 for the Class 3A championship.

The Irish of Cathedral—a private Catholic high school—won their 10th state football championship by beating Mishawaka High School 56-29 for the Class 4A championship.

Bishop Chatard head football coach Vince Lorenzano credits the championship season to the team's resiliency and its commitment to reaching its potential.

When the team started workouts in the summer, the students often practiced on the front lawn of the school because a new athletic complex was being built, Lorenzano said. The team also had to endure injuries to key players during the season.

"They handled the difficult times with character," Lorenzano said. "Nothing seemed to shake them. When someone went down, another guy stepped in there and filled his shoes.

"What's important is not so much the winning. It's reaching the God-given potential that you have. When you do that, it makes you feel good. That's what makes me proudest of what we accomplished. We made the investment in reaching that potential."

Cathedral's football team also showed perseverance in the face of adversity, according to head coach Rick Streiff.

"We finished the [regular] season 4-5 [four wins and five losses], and the last game was a 48-13 loss," Streiff recalled. "We limped our way into the tournament.

"You hope your kids learn that everybody gets knocked down. The important part is what you do after you get knocked down. Our senior leadership was outstanding. They were a great group of kids. They came in ready to do anything we wanted to get done."

Joseph Sweeney, a senior at Cardinal Ritter Jr./Sr. High School in Indianapolis, received the Class 2A Mental Attitude Award for football. The Raiders of Cardinal Ritter—the archdiocesan interparochial high school for the Indianapolis West Deanery—lost the 2A state championship game on Nov. 23 to Bishop Luers High School in Fort Wayne by a score of 40-28.

The football team of Father Thomas Scecina Memorial High School also ended a successful season at Lucas Oil Stadium on Nov. 23. The Crusaders of Scecina—the archdiocesan interparochial high school for the Indianapolis East Deanery—played in the Class A championship, losing 14-0 to Lafayette Central Catholic High School. †



Above, the Trojans of Bishop Chatard High School in Indianapolis pose for a team photo to celebrate their victory in the Class 3A state football championship on Nov. 24 at Lucas Oil Stadium in Indianapolis.

Left, the Irish of Cathedral High School in Indianapolis pose for a team picture as they enjoy their win in the Class 4A state championship on Nov. 24.

'What's important is not so much the winning. It's reaching the God-given potential that you have.'

—Vince Lorenzano
Bishop Chatard head football coach



Cathedral High School's Terry McLaurin makes a quick cutback during the school's 56-29 win over Mishawaka High School in the Class 4A state football championship.



Bishop Chatard's swarming defense stops a running back from Hamilton Heights High School as the Trojans earned their third straight Class 3A state championship in football.



A swarm of defenders from Cathedral High School in Indianapolis surround a running back from Mishawaka High School in the Class 4A state championship football game at Lucas Oil Stadium in Indianapolis on Nov. 24.



Bishop Chatard senior running back Pete Hartley races for a long gain in the school's 30-13 win over Hamilton Heights High School on Nov. 24 for the Class 3A football championship of the Indiana High School Athletic Association.

Amid ongoing violence, Chicago-area Catholics challenged to build peace

CHICAGO (CNS)—In a metropolitan area rocked by crime, Chicago-area Catholics are being challenged to respond and realize their spiritual responsibility to build peace.

More than 200 children and adults gathered on a street corner on Chicago's south side on Nov. 30 to pray for peace on their streets.

Earlier that week, shots rang out at nearby St. Columbanus Church following the funeral of a reputed gang member. One man was killed and another injured in the shooting.

Catholic and other Christian pastors organized the prayer service, march and concert because the man whose funeral the mourners were attending was a member of their community and was himself slain.

Divine Word Father Abelardo Gabriel, administrator of St. Anselm Parish, said his church's neighborhood has seen increased violence in the past months with more shootings, including drive-bys. St. Anselm is located across the street from where the march and service were held.

According to *The Chicago Tribune* on Nov. 30, shootings in the city of Chicago were up 11 percent over last year. Eleven more shootings occurred on the evening of Dec. 3 and into the next morning. The city's homicide rate also has increased over the past year.

So far in 2012, homicides have risen to 480, a 21 percent increase from 398 a year earlier. If trends continue, *The Chicago Tribune* reported, Chicago will likely exceed 500 homicides for the first time since 2008.

The Chicago area's violent streak, however, encompasses far more than the headline-grabbing homicide totals. From armed robberies and home invasions to child abuse and domestic incidents, violence in the Chicago area crisscrosses the area's diverse geography, touching all races, ethnicities, socioeconomic groups and faiths.

The violence claims a direct impact on the social, spiritual, economic, intellectual and physical dimensions of communities big and small.

And Catholics, many local faith leaders contend, have a role—some would even argue a leading role—in combating the grim realities.

Earlier this year, Father Michael Pflieger, senior pastor of St. Sabina Parish, was

named the archdiocesan representative for newly developing anti-violence initiatives. He has consistently urged Chicago-area Catholics to be lobbyists against violence.

"Among all the great gifts Jesus gave us, he chose to give us the gift of peace," Father Pflieger said. "Our responsibility is to share peace and lift it up."

If Catholics disregard the responsibility and adopt apathy, the priest foresees a bleak future littered with unmet potential.

"Part of our Christian responsibility is to make sure that the children we bring into this world are protected so that they may reach their full destiny," Father Pflieger said.

Amid a steady rain back in October, Father Carl Quebedeaux marched with a group of more than 200 people down the streets of Chicago's southeast side.

Together, the group—predominantly a collection of parishioners from four south side parishes—prayed for a more peaceful community, lit candles in memory of local residents who died as a result of violent acts, and reflected on the individual and collective roles which they might play in constructing peace.

At one point, the traveling group stopped at an intersection dubbed "Death Corner." There, Father Quebedeaux, pastor of Our Lady of Guadalupe Parish, blessed the intersection and—borrowing a Native American tradition—offered prayers in all four directions.

The march then carried on, concluding with a Mass at Our Lady of Guadalupe Church where participants made a public pledge to create peaceful environments and protect the gift of life.

"It was an effort to join in prayer, to build community and to awaken the courage to resist violence in our communities and our homes," Father Quebedeaux said.

"There's a tendency to grow numb and say, 'Violence isn't my problem,' but this is something we're all involved in," the priest said.

Students at the school at Holy Angels Parish on the south side have adopted anti-violence as their signature cause. Back in May, they joined more than 350 students from nine other south side Catholic schools for an anti-violence rally.

"We want to keep kids aware of their role in this issue, and help them understand that they play a part in bringing about



A student from the Chicago International Charter School, located on the campus of St. Anselm Parish, holds a sign as hundreds gather for a peace vigil and march on Nov. 30 following the recent shootings of two men outside St. Columbanus Church. The two men were exiting the funeral of James Holoman, a former gang member. Chicago police said one man was killed and another critically injured in the bloodshed.

change," Holy Angels Deacon Leroy Gill told the *Catholic New World*, Chicago's archdiocesan newspaper.

In the months since, Deacon Gill said the school's older students have taken ownership of the issue and committed themselves to being positive, peacemaking role models for younger students.

Father Pflieger continues pushing for solutions that will curb violence, and promote tolerance and respect. He has called for Church-led workshops teaching conflict resolution, sponsored a petition calling for the banning of assault weapons,

and urged his fellow priests to preach about the need for Catholics everywhere to fill peacemaking roles.

"There's an unraveling of society, and we need to counteract this," he said. "Peace has to be created—that's our job as Catholics and Christians."

With archdiocesan resources and more than 2 million Chicago-area Catholics, Deacon Gill said the local Church is well positioned to take a stand on violence and spur change.

"I believe that if we take the lead, others will follow," he said. †

BIOETHICS

continued from page 4

body piercing, one can even discern a subtle form of self-rejection and self-mutilation.

There is a spiritual dimension involved as well. Russell Grigaitis, who now regrets getting several tattoos in his 20s, argues in a *National Catholic Register* interview that "God created the body. A tattoo is like putting graffiti on a work of art." He compares it with trying to improve a painting by Michelangelo.

Some people argue that there can be good spiritual reasons for getting tattoos.

For example, people have gotten crosses or an image of Jesus tattooed as a sign of permanent commitment to Christ, or a ring or a spouse's name tattooed as a sign of their marital commitment. Yet, isn't a personal commitment to Christ or to one's spouse more effectively manifested through the realities of inner virtue and a life of outward generosity than by

a tattoo?

It is not surprising that many who got tattoos in their younger days have grown to regret it later. Pop musician Robbie Williams remarked, "I wish it was like an Etch-a-Sketch where I can wipe them all out. It would be nice to have a pure, clean body again."

The American Academy of Dermatology reported in 2007 that "tattoo regret" is now quite common in the United States. Tattoo removal is a costly and difficult procedure, and can leave translucent areas on the skin that never go away.

The most effective remedy, of course, is to not get tattoos in the first place.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

BRUBECK

continued from page 4

archbishop of Cincinnati, to be my guest for the concert, and he accepted.

It was a wonderful opportunity to get to know Archbishop Bernardin better, although we already knew each other well because we were both on the board of trustees of the Center for Applied Research in the Apostolate (CARA). He, too, was very complimentary about the music for the Mass.

After the concert, Archbishop Bernardin drove Marie and me to a party given for the Brubecks and the orchestra. It was the first time that I had had an archbishop, and future prince of the Church, as a chauffeur. Later, Cardinal John P. Foley drove me around Rome.

With two successful concerts under our belts, the Dave Brubeck Quartet began to perform "To Hope" in various places around the country. I decided that

one of those places should be Huntington. The night before the concert, we had Dave and Iola Brubeck to our home for dinner. Then, the night of the concert, we had a dinner at Our Sunday Visitor for various civic leaders of the community.

I sat with Iola during the concert and was surprised at how nervous she was. She admitted that, throughout all the years Dave performed before audiences, she still got very nervous before every concert. Once again, we had a very successful concert.

Our Sunday Visitor published the music for "To Hope," and it was used for some Masses here and there, but it was never a big success in liturgical circles.

One other thing came out of it. As a result of his study before writing the music for the Mass, and in the process of writing it, Dave Brubeck became a Catholic.

(John F. Fink is editor emeritus of The Criterion.) †

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Advent repentance leads to Christmas peace

By Marcellino D'Ambrosio

Christmas cards speak about it. Christmas carols sing about it. Even the angels at Bethlehem proclaimed it. "Peace on Earth" (Lk 2:14).

The coming of the Messiah obviously has something to do with the advent of peace.

But we need to examine the biblical notion of peace. It is not quite the peace that some have in mind. It is not niceness or political correctness. It is not solely the absence of war.

It is rather the right relationship between people that flows from the right relationship with God. Pope Paul VI said that "if you want peace, work for justice."

Justice, however, is not just fair laws and political rights, but the interior justice that the Bible calls righteousness.

The world is obviously not at peace because human hearts are not at peace. We are all pulled in opposite directions by competing desires.

So before the Prince of Peace can usher in a season of tranquility and refreshment, the forerunner must come with his stern message

of warfare. The enemies of peace will not lie down on their own accord. They must be put down. Peace is a fruit of victory.

The warfare, of course, is not against flesh and blood, but against sin and idolatry, the terrorists that make peace impossible.

Father Hans Urs von Balthasar, a Swiss theologian who died in 1988, said we must take sides with the truth against ourselves.

The Holy Spirit that the Messiah offers to us will empower us to live in perfect harmony (Rom 15:6). He comes not only as light, but as a cleansing fire.

In the light of the Spirit, we must honestly and fearlessly look at our lives

and give him permission to burn away the impurities. This may hurt a bit, but his is a refiner's fire and his aim is to make us pure gold.

This is why the joyous season of Christmas is preceded by a sober season of violet, the color of repentance. The Greek word in the New Testament translated as "repentance" is "*metanoia*." This literally means a "change of mind" or a transformation of thinking. Repentance starts with allowing our values to be more influenced by God's truth than the babble of television.

But a change of mind must lead to a change of life. St. John the Baptist is adamant that repentance is incomplete without action. To the pious Pharisees and Sadducees who present themselves for baptism, he declares, "Produce good fruits as evidence of your repentance" (Lk 3:8).

Every tree that does not bear fruit will be cut down and thrown into the fire, John said. Sterile fruit trees are worthless. A change of mind without a change of life is no change at all.

So what has our society done with Advent? It has turned it into the shopping days before Christmas. As if

we weren't already distracted from the things of God, now it's time to totally drown out the still, small voice with the "fa-la-la-la" of Christmas carols.

Between the frenzy at the mall and the party at the office, it is easy to get anesthetized and become numbed to the true reason for the season.

The Christian attitude toward holidays is simple—first the fast, then the feast. The world's approach is quite different—first the feast, then the hangover.

The Puritans recognized that holiday merriment distracted people from the true meaning of Christ's birth. Their solution was to completely ban the holiday and its

'The Christian attitude toward holidays is simple—first the fast, then the feast. The world's approach is quite different—first the feast, then the hangover.'



Israeli Arab Saed Khoury, 8, from Nazareth, lights a candle in the Church of Nativity on Christmas Day in 2010 in the West Bank town of Bethlehem. Experiencing the grace of conversion and repentance during Advent helps us to be more attuned to God in the days leading up to Christmas, and thus fills our hearts with peace.

associated festivities. The Catholic approach is not to ban it, but to use it.

Wouldn't it be great if this year's Christmas list was filled with gifts that had something to do with the Prince of Peace, whose birth we celebrate? And what if we disciplined ourselves to precede every visit to the shopping mall with a visit to the Blessed Sacrament?

And maybe as we deck the halls, we should devote at least equal attention to clothing ourselves with the virtues that will please God even more than the holly and ivy.

Let's do it right. Preparing the way for the Prince of Peace means getting everyone in the family to go to confession this Advent. Daily prayer is a must. Fasting from the din of radio, TV and Internet, and spending more time in God's word can go

a long way toward driving out the darkness and burning off the dross in our lives.

And try this little custom to promote true peace on Earth and good will. In our house, the crèche scene is set up early in Advent, but the manger remains empty. We get some bagged straw from the craft shop. As often as anyone does a hidden work of penance or charity, he or she may place a piece of straw in the manger to prepare a comfortable place of rest for the infant King. The goal? To fill the manger by Christmas Eve.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions—www.crossroadsinitiative.com—an apostolate of Catholic renewal and evangelization.) †

Advent can be a time to seek the face of Christ in other people

By David Gibson

A Middle East woman reported to neighbors one day about her amazing



Pope Benedict XVI kisses a child during a visit to the Sant'Egidio Community soup kitchen in Rome on Dec. 27, 2009. Advent is a time to seek the face of Christ in those living on the margins of society.

conversation minutes earlier with someone that she never expected would speak to her.

This happened in Samaria. The woman, making her way to the town of Sychar's well, noticed a stranger sitting there, resting after a long journey on foot.

His name was Jesus. The woman, realizing he was Jewish, was astonished that he requested a drink of water.

Knowing that Jewish people in her time used "nothing in common with Samaritans," she asked, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (Jn 4:9).

Suddenly the few words between them shifted course. A penetrating conversation ensued, which focused on "living water" and the Messiah.

The Gospel of St. John (Jn 4:4-30) presents the conversation. The woman said, "I know that the Messiah is coming" (Jn 4:25). Jesus responded, "I am he" (Jn 4:26).

The Samaritan woman had not known Jesus. At first, she only knew that he was thirsty. But their encounter expanded surprisingly. You might say that she came to recognize who Jesus was in the least expected of circumstances.

In this way, people today frequently

resemble this woman. When they least expect it, they recognize Jesus, often through his presence in other people. These may be strangers, thirsty people or people we thought would look down on us.

Becoming more spiritually adept at recognizing the face of Jesus might be considered an Advent goal.

Christians wait with great expectation in this season for Jesus' coming—his advent. His Bethlehem birth signals the Word of God becoming flesh and entering our world.

It is a world, Christians believe, from which he never will be absent. Yet, while awaiting him, could his presence sometimes go unrecognized?

In an Advent pastoral letter on the Eucharist issued some years ago, Bishop Donald W. Trautman wrote about awaiting and finding Jesus in the Eucharist and others.

The now-retired bishop of Erie, Pa., said the divine love flowing from the Eucharist "must make it ever more possible to find and recognize Christ in every single human being," especially "the least of his brothers and sisters."

When Pope Benedict XVI announced the current Year of Faith, concluding on Nov. 24, 2013, he underscored the

importance of recognizing "the reflection of Christ's own face" in "lonely, marginalized or excluded" people.

In an apostolic letter titled "The Door of Faith" ("*Porta Fidei*"), the pope said, "Faith enables us to recognize Christ." His love "impels us to assist him whenever he becomes our neighbor."

However, if it is vital to recognize Jesus' face in others, it is also vital to assure that others discover a reflection of Jesus' face in ours.

The October 2012 Synod of Bishops on the new evangelization described in a concluding message how the Samaritan woman at the well had, at first, stood "with an empty bucket" though hoping that her "heart's most profound desire" might be fulfilled.

It added, "Like Jesus at the well of Sychar, the Church also feels the need to sit beside today's men and women. She wants to render the Lord present in their lives."

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

From the Editor Emeritus/John F. Fink

Year of Faith: The central mystery of our faith

The dogma of the Holy Trinity is not only a mystery, it is *the* central mystery of



Christian faith and life. We profess our faith in the Trinity every time we make the Sign of the Cross.

Since it is the central mystery of our faith—the most fundamental and essential teaching in

the hierarchy of the truths of faith and the source of all the other mysteries of faith—we should not take it for granted.

Doctrines that depend upon the proper understanding of the Trinity were the subject of the earliest Church councils, and even today the Catholic and Orthodox Churches disagree over one aspect of the doctrine.

The dogma states that there is only one God, but that he is three persons—Father, Son and Holy Spirit—sharing one divine nature. The three persons are co-equal, co-eternal and consubstantial, that is, they share the same substance.

When we make the Sign of the Cross,

we do so in the “name” of the Father, Son and Holy Spirit, not the “names,” because there is only one God.

Most Catholics undoubtedly accept the dogma of the Trinity without fully understanding the theology behind it. But for the record, the three persons in the Trinity are differentiated from one another by virtue of their relationships. Thus, the Father begets the Son, and then the Holy Spirit proceeds from the Father and the Son.

This did not happen at some time in history, but eternally. Otherwise, there would have been a time when the Son and the Holy Spirit did not exist, and that’s impossible since they are God.

This mystery was unknown throughout the time of the Old Testament. God revealed it to us in its fullness only after the Incarnation of his Son and with the sending of the Holy Spirit on Pentecost. The earliest Christian writings acknowledged this dogma and it soon became part of the eucharistic liturgy.

The first ecumenical council at Nicaea in 325 taught that the Son of God, who

became human, was “consubstantial” with the Father. The second council at Constantinople in 381 kept that expression when it formulated what is now known as the Nicene Creed, and said that Jesus Christ was “the only begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father.”

That same council taught that the Holy Spirit is “the Lord and giver of life, who proceeds from the Father.” Later, the Western Church changed that to say that the Holy Spirit “proceeds from the Father *and the Son.*” This is the source of disagreement with the Orthodox Churches. They insist that the Holy Spirit proceeds from the Father *through* the Son.

The Catholic Church’s wording emphasizes that all three persons are one substance while the Eastern tradition emphasizes that the three persons are separate and distinct.

However, the Catholic Church also teaches that the divine persons are really distinct from one another, but that this distinctiveness resides solely in their relationships to one another. †

Cornucopia/Cynthia Dewes

Christmas is a nostalgic occasion and holy time for people of faith

There is a lot of nostalgia connected with Christmas. Which is kind of interesting since it is largely nostalgia for times or events or even people we’ve never experienced in real life. That is, except for the spiritual experience of Jesus and the true Christmas story, of course.



Still, it’s fun to watch a movie like *A Christmas Story* about the little boy in the 1940s who wanted a BB gun for Christmas. Even though some of us are ancient enough to actually remember how it was then, most people today are not familiar with things like the ornery furnace which the boy’s dad fights loudly and incessantly.

Nor do they know much about being dared to stick your tongue against a frozen pipe outdoors and finding it painfully stuck there or having your mouth washed out with soap when you used a forbidden word. Even belief in Santa Claus seems confined to younger children than in those days.

Of course, the reason we enjoy this movie is because the ideas presented are still in play today even though the examples used are not. Well-married dads still enjoy a bit of mild titillation as does the boy’s dad

when he wins a shapely lamp made to look like a lady’s leg. And little boys still long for toys unapproved by Mom though a BB gun may not be one of them today.

The movie *It’s a Wonderful Life* is a similar nostalgia piece. And while much of the plot’s contents, like dancing the Charleston at the high school prom, bank failures or the Depression in the 1920s and 1930s are unknown to most of us, the themes behind them are not. We still have greed, honesty, generosity and love.

What about Charles Dickens’ 19th-century story *A Christmas Carol*? Why are we still eager to hear this tale about a mean old miser who dreams about his Christmas Past, Present and Future? Why do we relate to someone who lived in such a different world?

Well, again we understand greed—there’s always greed—kindness, poverty, courage and love no matter how they are presented. We continue to be moved by them and learn from them.

True, there are many so-called “Christmas” entertainments which are not the products of nostalgia unless you count longevity. Frosty the Snowman and Rudolph the Red-Nosed Reindeer come to mine. Cute as they are, it may be a stretch to connect them with the story of Christmas. And it’s certainly hard with Christmas songs like “I Saw Mommy

Kissing Santa Claus.”

Still, all these examples, some meaningful and some iffy, contribute to the “feel good” nature of the holiday. And I do mean “holi-day,” not “holly-day” or “jolly-day.” Such determinedly secular words are meant to downgrade the religious aspects of Christmas while maintaining the “feel-good” part. But, I’m sorry, that is impossible.

You see, Christmas is first and foremost a religious holy day, celebrating the promise of human salvation from sin and despair. That’s why we feel good! But, religious or not, everyone has to recognize that these problems are part of the human condition, and that we want to avoid them.

We should indeed enjoy all the fun things at Christmas time. We can take the kids to ask Santa for their hearts’ desires, put up a decorated tree, and party with friends and family because joy is the result of Christmas.

But during Advent we should always remember what that really means, and prepare for the ultimate joy of joining our generous God in heaven.

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

Consider This/Stephen Kent

The holiday folly of needs and wants this Christmas season

Once, it was easy. Now, it is more difficult each year to write about the excesses of the Christmas season.



For one, the name has long been perverted by merchants into “the holiday season.” Still, there ought to remain some targets to spoof.

“The actuality is continually outdoing

our talents, and culture tosses up figures almost daily that are the envy of any novelist,” author Philip Roth once remarked.

Once, it was easy to take one of the brouhahas in communities across the nation dealing with Christmas pageants in public schools, such as the changes made in *A Christmas Story*. To mollify the secularists, it could be tongue-in-cheek turned into an oversecularized edit and become *Jesus—A Special Kind of Guy*. Or one could write about many of the Christmas crèche controversies.

Once, it was about the presence of the

Christ Child in the manger. Now, we have cases such as one in Santa Monica, Calif., where city officials refused to reopen spaces in a city park for displays, including Christmas Nativity scenes, rather than be involved with an atheist’s display.

The case went to a federal judge who declined to force the city to reopen the decades-old display. There is no God ... there may be a God ... but not in Santa Monica.

You can’t make up stuff like this.

In pining for the old days of easy targets for satire, objects with prices far in excess of their utility were common—the \$18,000 wristwatch, the \$500 pen. What do you do when the culture tosses up an automatic watch winder, a battery-powered movable tray, replacing the lack of motion on the wrist of the buyers.

This could result in another product offered by the same store—a remote barbecue thermometer that allows the cook to stay inside at the buffet bar until the last minute when it’s time to turn the steak.

Increasingly, more prevalent are the home improvement stores displaying artificial Christmas trees shortly after

Labor Day, and Black Friday creeping up to Thanksgiving Day and threatening to be Black Monday before this decade closes.

Or Christmas present wish lists of wants written by little tykes with the bottom line totaling to the gross national product of a small state.

This is all part of overdoing, where methods replace goals—baseball’s home run derbies, basketball’s slam dunk contests, baseball playoffs that drive the World Series into the chill of late October nights.

This demand for more is all part of a frame of mind that life isn’t good enough yet. The current concern over the nation’s economy is well-publicized as the “fiscal cliff.”

But the nation is at risk by teetering on the edge of another cliff. That is when wants are satisfied by “stuff” while the needs of others go lacking for food, shelter and clothing.

(Stephen Kent is the retired editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at Considersk@gmail.com.) †

Twenty Something/

Christina Capecchi

Advent and the art of anticipation

Twenty-five years ago, Hallmark introduced a simple device that revolutionized the mechanics of gift giving—a paper bag attached to two handles.



The gift bag freed us from tape and scissors, from sizing and snipping and folding. It enabled us to shop on the run, to pick up present and package in one quick stop—en route to the party even.

With its cheery polka dots and bold hues, the gift bag won us over, becoming the norm and often the sole present carrier at birthday parties and bridal showers. It’s sleek, modern and eminently recyclable, making the rounds from closet to closet, across neighborhoods and through extended families, sometimes returning to the original buyer.

Yet, I can’t help but wonder if something has been lost with this added convenience.

Back before the gift bag, presents had personality. Aunt Kathy wrapped everything in the funny pages. Grandma tied her packages with red yarn. You could trace a person’s fingerprints on the gift that she had prepared. For a moment, you paused to take it in, to tilt your head and behold.

The guessing was inevitable, if private—turning the gift, gauging its dimensions—and then delight in destruction. Let the paper fall where it may. Childhood revisited.

There’s something about receiving an artfully wrapped gift that makes you feel special—beauty that was assembled just for you. And nothing looks better beneath a Fraser fir than wrapped presents, a wide base leading up to that pointed star.

So I decided to ditch my gift bags and take up the dying art of present wrapping. I play Bing Crosby or watch some made-for-TV holiday romance involving a widower and an angel, a small town and a Christmas-morn kiss. Then I set to work creating my foil gift wrap, fanning a wide, wire-rimmed ribbon and adding a tag and topper—pine cones or a cranberry strand, a glittery reindeer or a glass ornament. I think of the recipient as I wrap, and I relish the details—an emerging theme, coordinating colors, signing the tag in loopy cursive. Then I tuck it away.

For me, it’s a way to sink into Advent, that hushed, holy season muffled by big business.

Advent reminds us how to wait and wonder, a gift we’ve never needed more. It rebuilds our muscle memory of the times we used stamps and landlines and phone books, when we snapped pictures we couldn’t see right away and wrote articles we couldn’t publish with a click. It brings an instructive nostalgia, especially for young adults whose lives have been rewired along faster circuits.

Pope Benedict XVI invites us to rediscover Advent every December. My favorite reflection came in his 1986 book *Seek That Which Is Above*. In it he wrote, “It is the beautiful task of Advent to awaken in all of us memories of goodness, and thus to open doors of hope.”

What more could you ask of any season than to awaken memories of goodness, of loving parents and simpler times, of childlike hope in the newborn King and a world that is nothing but open doors?

Advent empties us out, clearing room on our counters and in our minds, teaching us how to delay and to believe, calling us to lose ourselves in loving and generous thought of others. We slip gifts below the tree and seek that which is above.

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

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 16, 2012

- Zephaniah 3:14-18a
- Philippians 4:4-7
- Luke 3:10-18

For centuries, this Sunday was called *Gaudete* Sunday, the name coming from the first word of the Entrance Antiphon—“Rejoice” or, in Latin, “*Gaudete*.”



The antiphon calls worshipers to rejoice because the Lord’s arrival into human experience will be coming soon!

While violet is the color prescribed for liturgical vestments in Advent, on this weekend priests may choose to wear rose-colored vestments. The rose represents the more somber violet brightened by the light of the impending dawn of Christ’s birth.

The first reading is from the Book of Zephaniah.

This book traces events from the seventh century before Christ. It is a rather short work—just three chapters in length—but its language and message are powerful.

Its theme is similar to that of the other prophets. Human sin has brought great hardship and heartbreak into the world. Sin is the worst calamity, and people have no one to blame but themselves for their sins.

However, God is always faithful, forgiving and good. He rescues people by showing them the way out of their sin and by renewing the call to righteousness.

Thus, this reading exclaims in anticipation and joy that, “All is forgiven! A savior is on the way! All will be right!”

Even so, God imposes nothing on people. He does not coerce them into reluctant obedience. He does not overwhelm people as a conqueror would control them.

Rather, the people turn to God and reform their lives, although certainly impelled and strengthened by God.

For its second reading, the Church presents a reading from St. Paul’s Epistle to the Philippians.

As in the first reading, the theme is joy. Christ is the long-awaited Redeemer. He reunites humanity with God. In Jesus is life and hope.

St. Luke’s Gospel is the source of the

Gospel reading.

The principal figure is John the Baptist, one of the more striking figures of the early Church. A cousin of Jesus, he was a widely known prophet who called people to God.

Quite realistic in his understanding of Jesus, John knew that he himself was only the precursor of the promised Savior. Indeed, John said that he was not even worthy to untie the Savior’s sandal strap.

It was a testimony to John, but also to the Redeemer. John was regarded as a holy man. If John could not even perform such a menial task on behalf of the Savior as to untie a sandal strap, then the Savior most certainly was of God.

This reading would have been especially meaningful in the first century A.D. to anyone familiar with Jewish tradition and the environment surrounding Jesus.

All the Gospels appeared against the backdrop of God’s relationship with the Jews. Supreme in this relationship was God’s constant mercy—a mercy perfected when a Savior would appear.

Reflection

No New Testament writing more splendidly presents the great majesty of Jesus—the Christ, the Savior, the Son of God—and true Christian faith than does St. Paul’s Epistle to the Philippians.

This weekend’s second reading so well captures this quality of Philippians.

The message is thrillingly given. Jesus is Lord! He is everything.

Opposite Jesus the Lord, the wondrous figure of perfect love and resurrected life, is human sin and the destruction that sin creates. Zephaniah alludes to this sin and its consequences as does John the Baptist in the Gospel.

Christians can rejoice, however, because they are not doomed to the eternal consequences of their sin. They are redeemed!

God, through and in Jesus, will forgive their sins if they renounce these sins and ask for forgiveness. Then, assured of forgiveness, they can live forever in Christ.

Christmas is near. Jesus is near. Turn away from sin. Be forgiven. Then, because we have reformed ourselves in Advent, the Lord soon will be with us personally.

Thus, the Church calls us to rejoice. “*Gaudete!*” †

Daily Readings

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

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

Wednesday, Dec. 19
Judges 13:2-7, 24-25a
Psalm 71:3-6, 16-17
Luke 1:5-25

Thursday, Dec. 20
Isaiah 7:10-14
Psalm 24:1-6
Luke 1:26-38

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

Saturday, Dec. 22
1 Samuel 1:24-28
(Response) 1 Samuel 2:1, 4-7, 8abcd
Luke 1:46-56

Sunday, Dec. 23
Fourth Sunday of Advent
Micah 5:1-4a
Psalm 80:2-3, 15-16, 18-19
Hebrews 10:5-10
Luke 1:39-45

Question Corner/Fr. Kenneth Doyle

Bishop establishes parishes and churches in diocese and has the right to name them

Our Marian study club would like to know how Catholic churches get their names. Who makes this decision?

(Belle Plaine, Iowa)



A Canon law gives a wide latitude in the naming of Catholic churches, requiring simply that they be named after the Trinity; Jesus, under a title or mystery of his life; the Holy Spirit;

Mary; the angels; a canonized saint; or—with Vatican permission—someone who has been beatified.

Since it is a bishop’s prerogative to establish parishes and churches, it is also his right to name them.

Lately, however, more and more deference has been given to the input of parishioners—especially in the case of the merger of parishes. The parish where I am stationed is one example.

Four years ago, due to demographic shifts, a neighboring church was scheduled to close and merge with ours to create a new parish.

A committee of representatives from both parish communities was formed to assist with the merger. At the top of that committee’s agenda was the consideration of a name for the new parish.

The committee made the decision that—rather than try to combine both former names into a hybrid title—a new name would indicate more clearly that the combined parish was a fresh enterprise with all the parishioners starting off on equal footing.

After study and discussion, the committee listed about a dozen possible names then parishioners at both churches were polled.

The three leading names from that vote were then submitted to the bishop along with the vote tally, and the bishop ratified our parishioners’ top choice.

I have not made a Cursillo myself, but I have the impression that it is an intensive study in a retreat type of atmosphere from which an individual should come away with a more intimate relationship with God and a deeper desire to be more Christ-like.

In our parish, though, there is a group that makes just about every Cursillo in the area, and they project an attitude of being “better than” the rest of us who have not attended this retreat.

Rather than seeming more Christ-like,

they resemble a clique from junior high school days with them being the “cool kids.”

Our pastor just seems to encourage them. I don’t think that he sees the divisive nature of their actions toward other parishioners. What advice can you offer? (Missouri)

First, here is some background for those people who are unfamiliar with the Cursillo movement.

A “*Cursillo*” is a “short course” in Christianity that is usually offered over a three-day weekend. It was started by laymen in Spain in the 1940s then became popular in the United States in the 1960s and is now a worldwide movement.

Its goal is that, by reviewing the fundamentals of Christianity in a retreat-like atmosphere, people might be energized to deepen their friendship with Christ and their commitment to serving others.

Successes from the Cursillo weekend can be well-documented. It has been, for many, a positive and even life-changing experience to hear other laypeople embrace their faith and testify to its value.

There are also follow-up meetings on a regular basis called “*ultreyas*” to share experiences in applying faith to daily life.

When new people make the weekend, they often receive letters from Cursillo “veterans” supporting them with the promise of prayers.

As with the alumni of any common experience—a college fraternity or sorority and seminary training—camaraderie is natural and often endures among the participants.

However, built in through consistent reminders in Cursillo literature is the caution to avoid “spiritual arrogance,” and to reject an “us and them” attitude which might suggest that a Cursillo is the only road to holiness.

The goal always is for the Cursillo graduate to become a leaven in the wider Christian community.

If that is not happening in your parish, why not talk to your pastor directly about your concerns over the “divisiveness” among the Cursillo members?

Perhaps he could address the issue by speaking to the “*Cursillistas*” about why the energy that flows out of the Cursillo experience can sometimes be misunderstood.

(Questions to Father Doyle may be sent to him at askfatherdoyle@gmail.com or 40 Hopewell St., Albany, NY 12208.) †

My Journey to God

The Death of a Friend

I hoped to walk this path with you and hold your hand until the end but obstacles were placed along the way that could not be removed.

Tears of anguish I cried in mournful loss. Oh, lift the veil of sorrow and shine the light of peace upon my grieving heart.

Then in the silence of the bitter broken night, I knew that love would find a way to trace the cross upon your head and say good-bye to you, my friend.

For even in this darkest hour when all seemed lost and nothing would remain, our faith stood firm to glorify our God in one another.

By Helen Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis. This cross decorated with flowers is part of a collection of crosses and crucifixes on display in the office at Our Lady of the Greenwood Parish in Greenwood.)

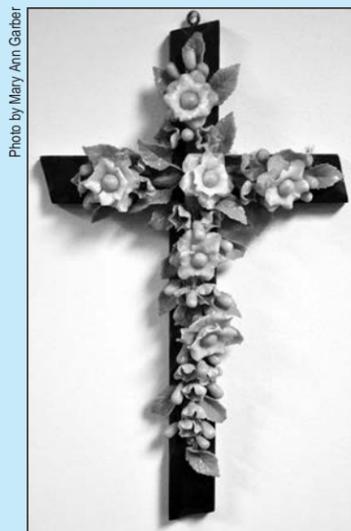


Photo by Mary Ann Garber

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BACK, John E., 83, St. Michael, Brookville, Nov. 20. Husband of Joyce Back. Father of Steve Back. Grandfather of six. Great-grandfather of three.

BACK, Joyce, 81, St. Michael, Brookville, Nov. 28. Mother of Steve Back. Sister of Evelyn Amrhein. Grandmother of six. Great-grandmother of three.

BLANK, Helen A., 95, St. Louis, Batesville, Nov. 22. Mother of Bill Blank. Sister of Carol Gruber. Grandmother of two.

BOEHMAN, Cherie, 43, St. Meinrad, St. Meinrad, Nov. 16. Wife of Jeff Boehman. Mother of Andrew Joines, Ashton, Shelbi, Jeffrey Jr. and Jordan Boehman. Daughter of Elizabeth Nix. Sister of Shauna Dilger.

CALLENDER, Virginia, 91, St. Paul the Apostle, Greencastle, Nov. 16. Mother of Jerri Chavis, Joan Huber and John Callender. Sister of Tom Harold. Grandmother of nine. Great-grandmother of 19.

CELIS, Moy, 73, St. Mary, Richmond, Nov. 28. Sister of Luisa, Antonio, Carmilino, Clemente, Hernaez and Remigio Celis.

CONNELL, Marguerita, 97, St. Gabriel, Connersville, Nov. 16. Mother of Robert Connell. Grandmother of two. Great-grandmother of two.

CROCKETT, Virginia J. (O'Reilly), 92, St. Michael the Archangel, Indianapolis, Nov. 24. Mother of Cynthia Mazelin, Leslie Lentz, Bruce Alveal, M. Shannon, Sylvia, Christopher and Stephen Crockett. Grandmother of 14. Great-grandmother of 12.

DEAN, Eleanor Maxine, 87, St. Joan of Arc, Indianapolis, Nov. 13. Mother of Barbara Stryker. Sister of Mary Schmidt. Grandmother of two.

DuMAY, Robert J., 64, St. Charles Borromeo, Bloomington, Nov. 21. Father of Nicole DuMay. Grandfather of one.

ELSNER, Betty L., 92, St. Mary, Greensburg, Nov. 27. Mother of

Suzanne Fassbinder, Rosie Stier, Frances, Katherine, Jeffrey, Joe and John Elsner. Grandmother of 22. Great-grandmother of 31.

FAIRCHILD, Roselle V., 92, St. Louis, Batesville, Nov. 25. Mother of Don, Ken and Tom Fairchild. Sister of Bernice Hardig, Theresa Malling and Mary Ellen McCartney. Grandmother of five. Great-grandmother of four.

FISHER, Walter L., 67, St. Jude, Indianapolis, Nov. 25. Husband of Mary Fisher. Father of Leanne, Susan, Brian and James Fisher. Brother of Anna Brock, Nancy, Clyde and Victor Fisher.

FRAVEL, Delbert, 92, St. Joseph, Rockville, Nov. 20. Father of Teresa Baker, Celia Grossheim, Michele Lincoln, Dorothy, Jayanne, Kelley and John Benton. Brother of Thelma Shutzbaugh. Grandfather of 13. Great-grandfather of 15. Great-great-grandfather of one.

HANDT, Blanca Isabel, 58, St. Bartholomew, Columbus, Nov. 17. Wife of Norman Handt. Mother of Claudia Davila, Allan and Ivonne Caceres. Stepmother of Sandy Allman, Linda Sneed, Barbara, Teresa, Ken and Leon Handt. Daughter of Bernardino Santos. Grandmother of 15.

IRWIN, Paulette Ann (Bechold), 66, Holy Rosary, Seelyville, Nov. 16. Mother of

In remembrance



A woman lights a candle on a grave at a cemetery in the village of Ivenets, Belarus, on Nov. 1 in remembrance of a loved one on All Saints Day.

Danielle Woods and Emora Irwin. Grandmother of three.

LECKLIDER, Jerold, 90, St. Mary, Richmond, Nov. 30. Husband of Bette Lecklider. Father of Jerry Lecklider. Brother of Kathleen McGuire. Grandfather of one. Great-grandfather of one.

LINGER, Lena M., 92, Holy Spirit, Indianapolis, Nov. 19. Mother of Lee Ann Van Benten. Grandmother of two. Great-grandmother of one.

McEVOY, Thomas L., 97, St. Jude, Indianapolis, Nov. 27. Husband of Corinne McEvoy. Father of Denise Boudi, Theresa Cabrera, Libbie Szczypinski, John and Robert McEvoy. Stepfather of Kenneth Alley, Ted Levee, Nina Laurenzana and Joseph Laurenzana, Brother of Mildred Ziebig.

McSHAY, John E., 82, St. Pius X, Indianapolis, Nov. 21. Husband of Mary (Walt) McShay. Father of Jeffrey, Kevin and Michael McShay. Brother of Maureen Iverson, Mary Kay (Holland) Stuhldreher and Donald McShay. Grandfather of four.

MILLER, Marlene, 81, St. Lawrence, Lawrenceburg, Nov. 2. Mother of Melinda Kraemer, Mark and Matthew Miller. Sister of Shirley Schreiner

and Jerry Boyer. Grandmother of four. Step-grandmother of two. Great-grandmother of seven.

NIEHOFF, Bernard J., 85, St. John the Baptist, Starlight, Nov. 28. Husband of Sharon (Libs) Niehoff. Father of Cindy Curry, Suzie Luckett, Kelly Payne, Brad, Jerry and Ronald Niehoff. Brother of Mary Schneider and Leo Niehoff. Grandfather of 15. Great-grandfather of eight.

PIERI, Nicholas J., 78, St. Gabriel, Connersville, Nov. 25. Husband of Arlene (Burner) Pieri. Father of Pamela Holbrook, Tamara Pieri and Darrell Sparks. Brother of Elaine Carney and Mary Mendoza. Grandfather of five. Great-grandfather of three.

RICH, Bette, 87, St. Mary, Richmond, Dec. 1. Mother of Rebecca Alexander, Beth Patterson and Paula Rich. Sister of Sharon Baker, Maxine Cummings, Michael and Pete Mills. Grandmother of six. Great-grandmother of two.

SIMPSON, B. Carleen, 77, St. Anthony of Padua, Clarksville, Nov. 20. Wife of William Simpson. Mother of Cheryl Kinberger, Michael and Steven Simpson. Sister of Peggy Drain. Grandmother of seven. Great-grandmother of two.

SOLITO, Ricardo S., 89, St. Luke the Evangelist, Indianapolis, Dec. 4. Father of Dr. Leo Solito. Grandfather of eight.

STRUEWING, Donald John, 87, St. Gabriel, Connersville, Nov. 19. Father of Donita Russell and John Struewing. Stepfather of Dottie Adams. Brother of Carol Koczwara and Raymond Struewing.

SUJA, Janet R., 59, St. Luke the Evangelist, Indianapolis, Nov. 10. Mother of Andrew Suja. Daughter of Joe and Gail Rudolph. Sister of John and R.J. Rudolph.

THOMPSON, George Allen, 69, St. Gabriel, Connersville, Nov. 9. Father of Chad Thompson. Brother of Colleen, Joe and John Thompson.

TRAMONTANA, Lucas, 81, Holy Family, Richmond, Nov. 26. Husband of Aletha Tramontana. Father of Renata Vince, Brad, Craig and Terry Tramontana. Grandfather of eight. Great-grandfather of one. Great-great-grandfather of one.

WATHEN, Thomas W., 84, St. Mary, New Albany, Nov. 25. Father of Patricia Wathen. Grandfather of one.

WHITFIELD, Billy Gene, 73, St. Gabriel, Connersville, Nov. 19. Uncle of several. †

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Advent penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- Dec. 19, 7 p.m. at St. Vincent de Paul, Shelby County
- Dec. 20, 6:30 p.m. at St. Teresa Benedicta of the Cross, Bright

Bloomington Deanery

- Dec. 18, 7 p.m. at St. Agnes, Nashville
- Dec. 19, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

- Dec. 18, following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

Indianapolis East Deanery

- Dec. 18, 7 p.m. for St. Mary and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral

Indianapolis South Deanery

- Dec. 16, 2 p.m. at Good Shepherd
- Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood
- Dec. 19, 6 p.m. at St. Barnabas

Indianapolis West Deanery

- Dec. 17, 6:30 p.m. at St. Susanna, Plainfield
- Dec. 19, 7 p.m. at St. Michael the Archangel

New Albany Deanery

- Dec. 16, 3 p.m. at Holy Family, New Albany
- Dec. 19, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 19, 7 p.m. for St. Mary-of-the-Knobs, Floyd County, and St. Mary, Navilleton, at St. Mary, Navilleton
- Dec. 23, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- Dec. 17, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- Dec. 19, 7 p.m. for Our Lady of Providence, Brownstown,

and St. Ambrose, Seymour, at St. Ambrose, Seymour

Tell City Deanery

- Dec. 16, 2 p.m. at St. Paul, Tell City
- Dec. 19, 6:30 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

- Dec. 18, 7 p.m. at Annunciation, Brazil
- Dec. 19, 7 p.m. at St. Paul the Apostle, Greencastle †



Advent resources are available on archdiocesan Web site

During the season of Advent, the Archdiocese of Indianapolis will have a special Web page at www.archindy.org/advent.

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

Franciscan Father Richard Husted blesses an Advent wreath during Mass on the first Sunday of Advent at St. Mary Church in Pompton Lakes, N.J., on Dec. 2. The wreath, which holds four candles, is a main symbol of the Advent season, with a new candle lit each Sunday before Christmas.



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Legal

Report sexual misconduct now

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

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

Prayers Answered

I would like to thank God, The Sacred Heart, Blessed Mother, St's Joseph, Francis, Jude and Anthony for all the prayers answered. I am so thankful to all of them. If people would just ask for help it is there for them. A little faith goes a long way. J.W.

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Employment



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Position offers a competitive salary at 30 hours per week. If interested, please send resume and cover letter by December 21, 2012 to lfoshee@bishopchatard.org.

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Office of Catholic Education
1400 N. Meridian
Indianapolis, IN 46202
rrash@archindy.org

Application deadline is January 2, 2013

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KNIGHTS' ROAD TO ROME



CONGRATULATIONS ON A GREAT SEASON!

The Marian University Knights played in the Russell Athletic NAIA Football National Championships Thursday, December 13. On behalf of the Marian University students, faculty, staff, and Board of Trustees, thanks for a great season.

Celebrate with the team when they return from Rome at 7 p.m. Friday, December 14 at the Physical Education Center on the Marian University campus. Come to the basketball game, cheer on the Marian University Basketball Knights, and welcome home the Football Knights at halftime.



www.marian.edu



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