



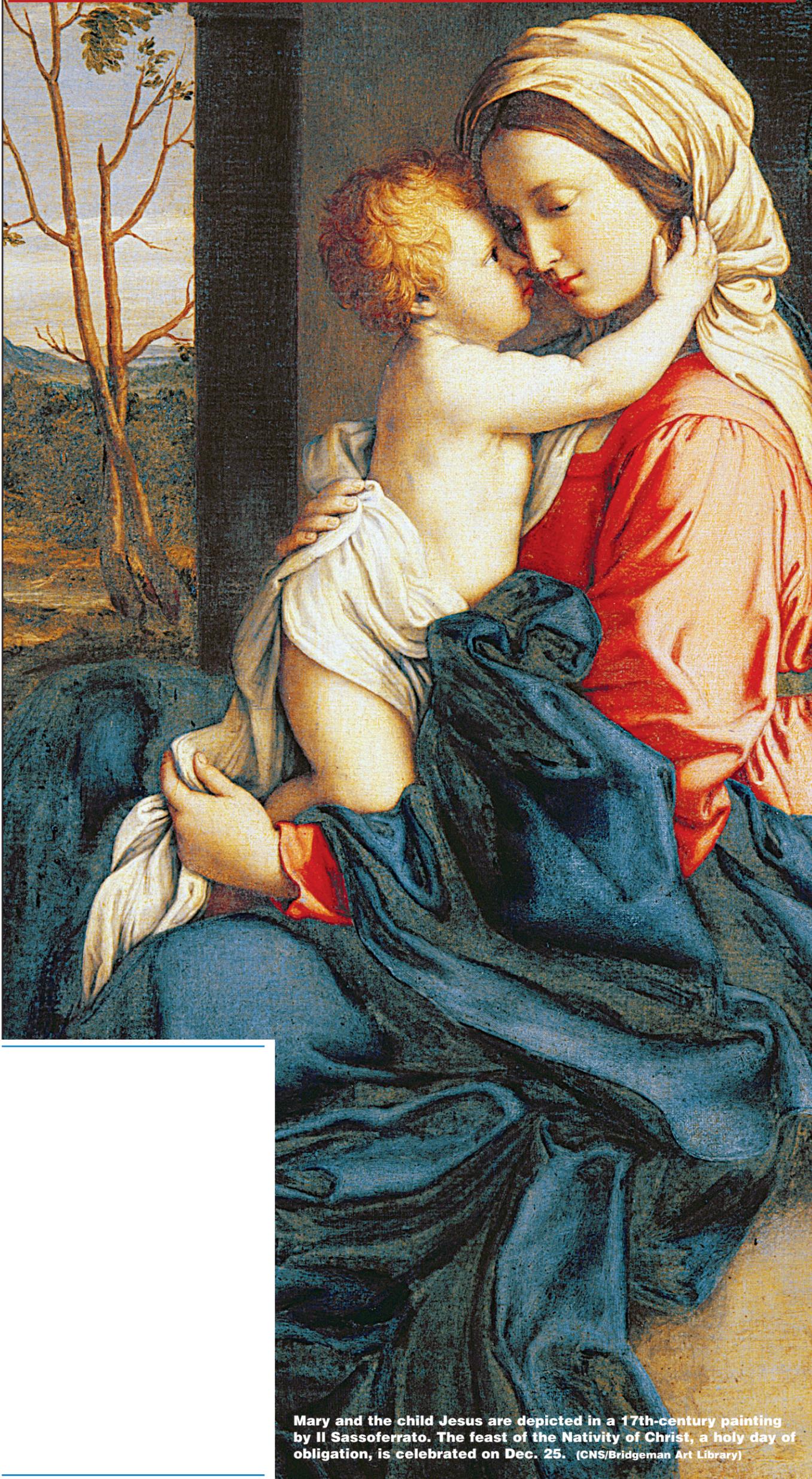
# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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December 18, 2015

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Mary and the child Jesus are depicted in a 17th-century painting by Il Sassoferrato. The feast of the Nativity of Christ, a holy day of obligation, is celebrated on Dec. 25. (CNS/Bridgeman Art Library)



## A Christmas Message from Archbishop Joseph W. Tobin, C.Ss.R.

Dear Sisters and Brothers in Christ,

In my column for this week on page 5, I write about God's closeness to us. Nowhere is God's intimacy with us expressed more profoundly than in our celebration of Christmas. Here we see the almighty God, maker of all things visible and invisible, reduced to the most vulnerable of creatures: a little child born in the homelessness and poverty of a manger and surrounded by shepherds and domestic animals.

God gave up everything in order to become one with us. You can't get closer than that. He comes to us, and stays with us, through the gift of his body and blood, which we receive in the holy Eucharist.

His birth, an actual event in human history, is renewed each year in our celebration of the Christmas miracle! As I write in my column this week, "This is not an absent, remote or disconnected God. This God is one with us and draws us close to him through the intercession of a simple Hebrew woman chosen by God to be his Son's mother."

We might say that Christmas is the feast of "closeness." It is the time when family and friends who are separated—by geography, by hurt or anger, or simply by the distances created by time—come together again to celebrate this joyous feast, and to renew their bonds with one another and, we hope, with Christ and his Church.

Christmas reunions can be wonderful. They can also open old wounds and bring back painful memories. To make Christmas joyful, we must be able to forgive one another. And we have to let go of past injuries—real and imagined.

This year, we celebrate the Holy Year of Mercy, a jubilee year proclaimed by Pope Francis to help all of us seek and find forgiveness.

What a wonderful way to approach Christmas! The greatest gift any of us will receive this year is the certainty that God forgives us, that he is close to us always, and that he loves us no matter what. The greatest gift that any of us can give to family members, friends, neighbors, fellow countrymen and strangers is the assurance that we will be merciful, too.

Christmas celebrates God's closeness to us. It invites us to welcome God's love and mercy into our hearts, and it challenges us to share this merciful love with others throughout the New Year!

My prayer for you, and for all our brothers and sisters in central and southern Indiana, is that you will feel God's closeness this Christmas and share it generously with others!

*Feliz Navidad!* Merry Christmas!

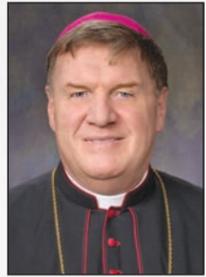
*+ Joseph W. Tobin, C.Ss.R.*

Most Rev. Joseph W. Tobin, C.Ss.R.  
Archbishop of Indianapolis

# Mensaje de Navidad del Arzobispo Joseph W. Tobin, C.Ss.R.

Queridos hermanos y hermanas en Cristo:

En mi columna de esta semana que se encuentra en la página 5, reflexiono acerca de la cercanía de Dios con nosotros. Esta intimidad de la que gozamos con Dios alcanza su máxima expresión en la celebración de la Navidad. Es allí donde vemos al Dios todopoderoso, creador de todo lo visible y lo invisible, reducido a la más vulnerable de todas las criaturas: un pequeño niño nacido sin hogar, en la pobreza de un pesebre, rodeado de pastores y animales domésticos.



Arzobispo Joseph W. Tobin

Dios lo entregó todo para hacerse uno con nosotros; nada podría ser más íntimo que esto. Él acude a nosotros y permanece entre nosotros a través del obsequio de Su cuerpo y Su sangre que recibimos en la sagrada eucaristía. Revivimos cada año su nacimiento—un hecho plasmado en la historia humana—a través de la celebración del milagro de la Navidad. Tal como lo expresé en mi columna de esta semana “No se trata de un Dios ausente, distante o apartado. Este Dios es uno con nosotros y nos acerca a Él a través de la intercesión de una humilde mujer hebrea elegida por Dios para ser la madre de su Hijo.”

Podríamos decir que la Navidad es la festividad de la “cercanía.” Es la época en la que familiares y amigos separados por distancias geográficas, de dolor u odio, o simplemente por la distancia que genera el tiempo, se acercan nuevamente para celebrar esta alegre festividad, renovar los lazos que les unen, así como también, los lazos que les une a Cristo y a su Iglesia.

Las reuniones de Navidad son maravillosas, pero también pueden abrir viejas heridas y evocar recuerdos dolorosos. Para que la Navidad sea una ocasión alegre, también debemos poder perdonarnos unos a otros y debemos deslastrarnos de las heridas del pasado, tanto las reales como las creadas.

Este año celebramos el Santo Año de la Misericordia, un año de jubileo proclamado por el papa Francisco para ayudarnos a buscar y a encontrar el perdón.

¡Qué mejor forma de acercarnos a la Navidad! El mayor regalo que podemos recibir este año es gozar de la seguridad de que Dios nos perdona, de que siempre está cerca de nosotros y de que nos ama incondicionalmente. El mayor regalo que podemos darle a cualquier familiar, amigo, vecino, paisano e incluso a los extranjeros es la seguridad de que nosotros también seremos misericordiosos.

La Navidad es la celebración de la cercanía de Dios que nos invita a recibir el amor y la misericordia de Dios en nuestros corazones y nos desafía a compartir ese amor misericordioso con el prójimo durante todo el nuevo año.

Mi oración para usted y para todos nuestros hermanos y hermanas del centro y del sur de Indiana es que sientan la cercanía de Dios durante la Navidad y la compartan generosamente con los demás.

¡Feliz Navidad!

Reverendísimo Joseph W. Tobin, C.Ss.R.  
Arzobispo de Indianápolis



La pintura del siglo XVII titulada “La adoración de los pastores” de Giovanni Benedetto Castiglione representa el nacimiento de Cristo. La festividad de la Natividad de Cristo, un día de precepto, se celebra el 25 de diciembre. (CNS/Bridgeman Art Library)

## Dr. Ray, Archbishop Tobin guest speakers for Catholic radio event in Columbus

By Natalie Hoefler

There is a final frontier in south central Indiana, in a region stretching from approximately Nashville to Greensburg and Seymour to Greenwood.

“Geographically, we are one of the last frontiers of Indiana without Catholic radio,” says Eileen Hartman, president of Gabriel Radio.



Eileen Hartman

She hopes to change that fact by purchasing land and erecting a tower in order to transmit Eternal Word Television Network (EWTN) Global Catholic Radio Network programming on Columbus-based WGPI 93.5 FM, a ministry of the Great Lakes Gabriel Project.

To raise the \$400,000 needed to purchase the land and erect the tower, a fundraising event will be held at St. Bartholomew Church, 1306 27th St., in Columbus from 6-8:30 p.m. on Jan. 6. Guest speakers include Archbishop Joseph W. Tobin, EWTN Radio general manager David Vacharesse, and EWTN radio host Dr. Ray Guarendi, who will talk about his exodus from the faith and what factors influenced his return.

“It was truly God’s idea,” says Hartman of the

radio project. “The FCC [Federal Communications Commission] has awarded more than 300 low-powered FM stations with 100 watts, which have become Catholic stations all over the country.

“This is the only station awarded to a local non-profit with 6,000 watts and a Class A commercial rating.”

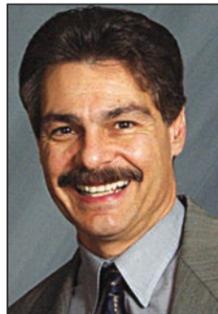
The staff of Catholic Radio Indy made Hartman

aware that the FCC was seeking applicants for the frequency more than a year ago.

“Six other organizations competed for it, and we were the only organization with no radio broadcast experience in the competition,” Hartman says. “God obviously wanted Catholic radio in south central Indiana.”

Having limited radio experience, Hartman hired Steve Gajdosik, founder and president of the Catholic Radio Association, to guide the process. Gajdosik has experience helping more than 200 Catholic radio stations get started.

Room has already been found for the radio station’s office in the United Way Building of Bartholomew County. As a service provider for the county, Gabriel Project qualifies to rent space in the building at a



Dr. Ray Guarendi

reasonable rate.

All that remains to put the Catholic radio station on the air is raising \$400,000 to purchase land and the new 360-foot tower for the WGPI antenna.

“We can be on the air as soon as we raise the money,” Hartman says.

The purpose of the Jan. 6 event is to “raise money, which will be used as matching funds for money to be raised in each parish in our listening area,” she explains. More than 15 parishes fall within the station’s region of reception.

The event will start with a reception offering hors d’oeuvres, desserts and beverages in the lower level of the church at 6 p.m., and will move to the church sanctuary at 7 p.m. to hear the guest speakers. Those wishing to attend the event are asked to RSVP by Dec. 30 by calling Verda Redman at 317-847-3825, or by sending an e-mail to [GabrielRadio@goangels.org](mailto:GabrielRadio@goangels.org).

Those who wish to contribute but cannot attend may log on to [www.goangels.org](http://www.goangels.org) and donate money designated for Gabriel Radio, or may send a check to The Gabriel Project, P.O. Box 1233, Columbus, IN 47202.

“We hope to have a home for our antenna very soon,” says Hartman. “Then we can proclaim the Gospel of Life over the airwaves with Catholics and non-Catholics alike in south central Indiana now and for many years to come.” †

### The Criterion and Catholic Center are closed from Dec. 23 to Jan. 3 for Christmas holiday

This week’s issue of *The Criterion*, which is our annual Christmas publication, is the last issue of 2015.

*The Criterion* will be published again on Jan. 8, 2016, and resume its weekly schedule.

The Archbishop O’Meara Catholic Center will be closed from Dec. 23 through Jan. 3 in observance of the holidays.

Archdiocesan agencies will reopen at 8 a.m. on Monday, Jan. 4, 2016. †

### Official Appointment

Effective immediately

active ministry status as a retired priest.

**Rev. Paul E. Hulsman**, ordained for the Archdiocese of Indianapolis on May 3, 1958, returning from inactive to

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

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### NEWS FROM YOU!

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E-mail us:

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## The Criterion

12/18/15

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# Bishops' pastoral letter on the poor tops local news stories

By Brandon A. Evans

A pastoral letter from the bishops of Indiana which called the needs of the poor a priority was voted the top local news story of 2015—followed closely by religious freedom legislation in the state of Indiana, and our local pilgrims' encounter with Pope Francis during his visit to the U.S.

Other stories of note included the biannual National Catholic Youth Conference (NCYC), the opening of the Holy Year of Mercy, the resettling of a Syrian refugee family against the request of the governor and the elimination of annulment fees in the archdiocese.

Following the tradition of other news agencies, *The Criterion* editorial staff votes each year for the top 10 local stories that were published in our newspaper.

Many of the top 10 stories selected this year were covered in multiple articles. Read this article online at [www.CriterionOnline.com](http://www.CriterionOnline.com) to browse the links to all the original coverage.

Among the hundreds of locally produced news stories during 2015, here is our "Top 10" list:

## 1. In pastoral letter, Indiana bishops say needs of the poor must be a priority.

The five Catholic bishops in Indiana have issued a pastoral letter on poverty inviting and challenging people in the state to make the needs of the poor a priority, and to take action to reduce the effects of poverty.

The letter, titled "Poverty at the Crossroads: The Church's Response to Poverty in Indiana," was released in March and signed by Indianapolis Archbishop Joseph W. Tobin and the other four bishops of the state. It was also made available in Spanish.

A 2015 report by the Indiana Institute for Working Families showed that more than 1 million Indiana residents are living in poverty.

The bishops said it was their hope that Catholics throughout the state will read the pastoral letter, reflect on it and help the bishops consider how the Church should respond. The letter contained several questions for reflection, and included an online survey for the purposes of further addressing poverty in Indiana.

The bishops wrote: "We look forward to working with you to proclaim the Good News by strengthening family life, promoting just employment and ensuring a quality education and comprehensive health care for all Hoosiers, especially the poor and vulnerable."

## 2. Religious Freedom legislation becomes Indiana law; is revised amid controversy.

During the final week of March, Indiana enacted a state-level version of the federal Religious Freedom Restoration Act (RFRA), with Gov. Mike Pence putting his stamp of approval on it on March 26. Nineteen other states had passed similar laws in the past.

"This bill is not about discrimination," Pence said at the signing ceremony, "and if I thought it legalized discrimination in any way in Indiana, I would have vetoed it. For more than 20 years, the federal Religious Freedom Restoration Act has never undermined our nation's anti-discrimination laws, and it will not in Indiana."

Many people disagreed, and the bill

became a national news story, with claims that the bill would actually allow for discrimination against people who identify as gay, lesbian, bisexual or transgender.

On April 2, a bill was passed intending to clarify RFRA's intent. Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), said that the new language in the bill still raised some questions.

The bishops of Indiana also issued a statement, calling for "mutual respect" in discussion about the law so as "to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs."

## 3. Archdiocesan Catholics flock to the East Coast to pray with Pope Francis on his first journey to the U.S.

When Pope Francis visited the U.S. in September, he was a busy man: he spoke to a joint session of Congress, canonized St. Junipero Serra in Washington, visited the Sept. 11 memorial in New York and participated in the World Meeting of Families (WMOF) in Philadelphia.

Archdiocesan Catholics were there nearly every step of way. Various groups—including 46 people who travelled on a pilgrimage to the WMOF—made their way through traffic and crowds to see the pope.

Maria Pimentel-Gannon, a member of St. Monica Parish in Indianapolis, was in the audience when the Holy Father delivered an address to a joint session of Congress. "It was an unbelievable experience. My heart pounded, and I started to cry when he was introduced. He walked in ever so humbly, and the tears started to roll for me. That moment will be forever embedded in my mind."

"That's why we're drawn to [Pope Francis] ..." said Father Eric Augenstein, archdiocesan vocations director. "Not to see a celebrity, but to glimpse the face of Jesus in the shepherd that he has given us here on Earth."

"We're able to remind everyone that it's not just about the pope," said Annie Harton, a young adult member of St. Pius X Parish in Indianapolis. "It's about the Church, the Mass and the Eucharist. So we had a lot of fun trying to figure out how we can evangelize and remind people of what's really important."

## 4. 23,000 youths from around the country come to Indianapolis for the biannual National Catholic Youth Conference.

The three-day event—now practically a staple in Indianapolis because of its central location and convention center—gives young people the chance to attend Mass, pray, go to confession, hear uplifting talks and meet other Catholics from all over the country.

Reporter Sean Gallagher spoke with Leanna Long, who hailed from a town in North Carolina where Catholics are a small minority.

She felt "amazingly overwhelmed" to be in the midst of so many people who shared her faith. "We know the Church is large, but to be able to see it and know that I'm not alone [is helpful]."

"In her words," Gallagher reported, "Leanna captured the Church's youthful vitality and diverse universality."

Both were on display on Nov. 21 as conference attendees were led in worship on the feast of Christ the King by Cardinal Oscar Rodriguez Maradiaga of



Young people pray after receiving Communion during the closing Mass of the National Catholic Youth Conference on Nov. 21 at Lucas Oil Stadium in Indianapolis. More than 23,000 teenagers attended the biannual event. (Criterion file photo by Sean Gallagher)

Tegucigalpa, Honduras."

Archbishop Tobin also celebrated a special opening Mass for more than 1,000 archdiocesan youths, telling them, "If today you hear his voice, harden not your heart" (Ps 95:7-8).

## 5. Archdiocese prepares for and opens the Extraordinary Jubilee of Mercy.

In April of this year, on the Feast of Divine Mercy, Pope Francis declared an Extraordinary Jubilee Year dedicated to mercy to begin on Dec. 8, 2015, and end on Nov. 20, 2016. Its theme is "Merciful Like the Father."

In response, the archdiocese has planned events for the jubilee, offered resources on its website and opened two holy doors: one at SS. Peter and Paul Cathedral in Indianapolis and the other at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

Catholics in central and southern Indiana are urged to not only enjoy the spiritual benefits of this year, particularly through the sacrament of penance, but also reach out in God's mercy to those around them who need it.

"The Holy Father has indicated that for us to be able to show mercy like the Father, we must encounter it for ourselves," said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Spiritual Life and Worship.

## 6. Amid controversy, archdiocese resettles Syrian refugee family.

A family of four refugees, having survived not only war-torn Syria but also three years of waiting, was finally brought to the U.S. to be resettled by Catholic Charities Indianapolis' Refugee and Immigrant Services on Dec. 7.

The move was not without controversy, as the resettlement happened against the wishes of Governor Pence—though with permission of the U.S. federal government.

Reporter Natalie Hoefler noted, "On Dec. 2, Archbishop Joseph W. Tobin met with the governor to discuss the family's plight, to reassure him that they had gone through an extensive background check, and to explain the archdiocese's refugee resettlement process."

In a public statement announcing the archdiocese had carried out its plan to resettle the family in Indiana, Archbishop Tobin said, "For 40 years,

the Archdiocese's Refugee and Immigrant Services has welcomed people fleeing violence in various regions of the world. This is an essential part of our identity as Catholic Christians, and we will continue this life-saving tradition."

Though he respectfully disagreed with the decision, Governor Pence said he would not withhold state benefits from the Syrian family.

## 7. Archbishop Tobin announces the elimination of annulment fees.

Citing misconceptions about people being able to "buy" a decree of nullity of a marriage, this summer Archbishop Tobin noted that the \$675 fee for processing annulment cases was being permanently waved.

"Effective on July 1, 2015, all fees connected with the processing of petitions for the nullity of marriages have been eliminated," he said. "In the case of persons who have already introduced a petition, the balance of their fees are now forgiven."

He said that "my heart goes out to the many good people who have suffered the tragic breakup of their marriage."

"My hope is that the decision to waive the fees for the annulment process may encourage these brothers and sisters who have a doubt regarding the sacramentality of their previous marriage to submit a petition to our Metropolitan Tribunal."

## 8. St. Monica parishioners turn to God after a fire destroys the narthex of the Indianapolis church.

On the morning of Sept. 9, an accidental fire at St. Monica Parish in Indianapolis destroyed its narthex. The sanctuary, parish offices and surrounding areas also sustained extensive water and smoke damage.

No one was injured in the blaze, and the school was not damaged, though classes were cancelled the rest of the week.

Still, only four hours after the fire started, Mass was celebrated in the gym.

"A building, while it may have sentimental value, at the end of the day is still just a building," said Father Todd Goodson, pastor of St. Monica Parish, during a homily. "And we, united by the Eucharist, are the Church. We are the body of Christ sent out into the world. ... We will go on proclaiming the Gospel."

See TOP NEWS, page 13

## 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—1347 N. Meridian St., Indianapolis

- Dec. 24—6 p.m. vigil Mass, and Midnight Mass with Archbishop Joseph W. Tobin as the principal celebrant. Parking is available for the 6 p.m. Mass from 5-8 p.m. behind the cathedral and at the Archabbey Edward T. O'Meara Catholic Center, 1400 N. Meridian St. For the midnight Mass, parking is available at both locations from 10 p.m.-2 a.m.

- Dec. 25—10:30 a.m. Mass.
- All times for liturgies in the cathedral are Eastern Standard Time.

### Saint Meinrad Archabbey Church—200 Hill Drive, St. Meinrad

- 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. †



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher  
Greg A. Otolski, Associate PublisherMike Krokos, Editor  
John F. Fink, Editor Emeritus

## Editorial



A Palestinian Christian prays in the Church of Nativity on Dec. 24, 2014, in Bethlehem, West Bank. (CNS photo/Debbie Hill)

## Church serves, strives to keep Christian presence in Bethlehem

As we approach the feast of Christ's birth in Bethlehem, we must renew our prayers for peace in the Holy Land, and throughout the Middle East. Unfortunately, the situation of Christians in that area of the world got worse during the past year, mainly because of the Islamic State that is intent on driving Christians out.

The city of Christ's birth continues to lose Christians. In 1948, just after World War II and when Israel was recognized as a country, Christians comprised 85 percent of Bethlehem's population. That slowly declined, but it was still 54 percent after the 1967 war between Israel and the Arab countries that resulted in Israel's occupation of the West Bank, where Bethlehem is located.

As more Christians left and Muslims moved in, the Christian population in Bethlehem declined to 40 percent in 1998, 15 percent in 2009, and only 10 percent in 2015.

With the Basilica of the Nativity, Shepherds' Field and other Christian shrines in Bethlehem, the Catholic Church is doing what it can to maintain a Christian presence in the town, although sometimes it seems to be a losing battle.

First, of course, are the Franciscan friars who have dedicated themselves to preserving the Church in the Holy Land since 1333. Today, more than 300 friars work with 100 sisters from various congregations in Israel, Palestine, Jordan, Syria, Lebanon, Egypt, Cyprus and Rhodes. They are in charge of the Basilica of the Nativity in Bethlehem, as well as the basilicas of the Holy Sepulchre in Jerusalem and the Annunciation in Nazareth.

The Franciscans are assisted in their ministry by supporters of the Franciscan Foundation for the Holy Land ([www.ffhl.org](http://www.ffhl.org)), many of whom live in central and southern Indiana.

Then there is the Equestrian Order of the Holy Sepulchre of Jerusalem, composed mainly of lay men and women throughout the world. The order traces itself back to the First Crusade, but its modern purpose is to try to maintain a Christian presence in the Holy Land. It does this mainly by supporting the Latin Patriarchate in the Holy Land headed by Patriarch Fouad Twal. This order financed the construction of 40 schools for the patriarchate. Today,

about 19,000 students attend these schools, from pre-school classes through high school and in some technical schools that train craft workers, tradesmen and those working in the tourist industry.

The schools educate both Christians and Muslims, with a present breakdown of 60 percent Christian and 40 percent Muslim. The patriarchate and the order hope that people of different religions will learn to live in peace and mutual respect.

The Latin Patriarchate has 68 parishes as well as orphanages, clinics and a seminary. The costs for continuing them, including paying more than 1,500 teachers, put a heavy burden on the patriarchate, and these are relieved by the Order of the Holy Sepulchre.

Bethlehem University, operated by the Christian Brothers, was established by the Vatican after Pope Paul VI's visit to the Holy Land in 1964. Today it has 3,223 students, 78.3 percent of whom are women. Its student body is now 75 percent Muslim because of the number of Christians who are emigrating.

Bethlehem also has the Holy Family Hospital. This hospital, mainly a maternity hospital, was operated by the Daughters of Charity until 1985, when it closed operations because of the Israeli-Arab conflict. It is now an institution of the Order of Malta, an international order whose modern purpose is to assist children, the homeless, handicapped, elderly, refugees, the poor and those with terminal illnesses.

It renovated the hospital, and opened it again in 1990. Since then, 60,000 deliveries have taken place there. Mothers come from long distances, from Hebron to the south and from villages east of Jerusalem.

The Ecumenical Institute of Tantur, founded by the Vatican and operated by the University of Notre Dame, is just on the other side of the wall that separates Bethlehem from Jerusalem. Christians, Jews and Muslims meet there to try to find solutions to the Middle East's problems.

Despite the declining numbers of Christians in Bethlehem and other parts of the Holy Land, the Catholic Church continues to serve the people there, especially those in most need of its help.

Just as it does in other parts of the world, including here in the United States, the Church doesn't serve the people because they are Catholic, but because the Church is.

—John F. Fink

## Reflection/Liz Copher Browning

### Prayers continue for healing and comfort as Cathedral High School community grieves loss of student and friend

The week started like any other week before final exams at Cathedral High School in Indianapolis. Most students had tests, projects and papers to finish before they could even begin to consider studying. The good news was that the long week would end, the assessments would all be completed, the Christmas Dance could finally receive some attention, and finals would come.

But it wasn't going to be a week like all of the other weeks, because one of our own was slowly getting sick.

Sophomore Jennifer "Jen" Maginot stayed home all weekend, and wasn't at school because she had tested positive for flu. Things quickly and quietly declined. Some students knew. Calls were made;

See "JEN," page 7



Jennifer "Jen" Maginot (Submitted photo by Cathy Flood)

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### A higher standard than for cats and dogs

Sometimes people will point out: "We euthanize our pets when they suffer, and they are clearly creatures of God, so why can't we euthanize a sick and suffering person who wants it? It seems like we treat our dogs and cats better than we treat our suffering family members."



The way we treat animals, however, should not be the measure of how we treat fellow human beings. We keep animals as pets, but we don't do the same with humans. We use animals to make clothing and food, but we don't do the same with humans.

For all our similarities to the rest of the animal kingdom, we are aware of a fundamental difference in kind between ourselves and our furry friends. We are not meant to die just as animals do, or be euthanized as they are. The death of a human is a more complex event that has other important realities associated with it.

In euthanizing a cat or dog, an assessment about the nature of the creature is rolled up into our decision to proceed.

Our pets seem to process the world around them mostly in terms of pleasure and pain, oscillating between these two poles as they instinctively gravitate toward pleasurable experiences, and engage in "mechanisms of avoidance" when they come up against pain or discomfort.

Animals lack that uniquely human power to reason about, resign themselves to, and allow good to be drawn out of pain. Animals can't do much else in the face of their suffering apart from trying to skirt around it, escape the situation, or passively endure it. Because of our strong sense of empathy, humans find it more emotionally acceptable to "put the animal to sleep," rather than watch it suffer a long and agonizing death.

But it would be false empathy, and a false compassion, to promote the killing or suicide of suffering family members. As human beings, we have real moral duties, and better options, in the face of our own pain and tribulations.

On an instinctual level, we tend to recoil and do our best to avoid suffering, just like animals. But we are able to respond in a way that animals cannot, and even willingly accept our suffering, which is unavoidably part of the fabric of our human existence.

None of us lives out our life without encountering some suffering, even if it may be purely internal, like the agony that comes from loneliness, isolation, depression or rejection. Every person

must, in one way or another, confront suffering along the trajectory of life, and human maturity is partially measured by how we deal with suffering.

Those who live with serious disabilities, through their determined and beauty-filled lives and example, remind us every day of the good that can be drawn from suffering. The way they deal with their struggles manifests the depths of what it is to be authentically human. It is precisely disability, with its disfigurement, impairment, vulnerability and dependence, that challenges us to grasp the outlines of our human journey in a less superficial way, and to value human life and protect human dignity in sickness as well as in health. Victoria Kennedy spoke to this same point when describing Sen. Ted Kennedy's final months:

"When my husband was first diagnosed with cancer, he was told that he had only two to four months to live. ... But that prognosis was wrong. Teddy lived 15 more productive months. ... Because that first dire prediction of life expectancy was wrong, I have 15 months of cherished memories. ... When the end finally did come—natural death with dignity—my husband was home, attended by his doctor, surrounded by family and our priest."

As human beings, we reach beyond the limits that suffering imposes by a conscious decision to accept and grow through it, like the athlete or the Navy SEAL (Sea, Air and Land team member) who pushes through the limits of his exhaustion during training. We enter into an awareness of something greater behind the veil of our suffering when we come to accept it as an integral component of our human condition. We also give positive example, strength and encouragement to the younger generation as they witness our response to, and acceptance of, our own suffering. Our trials and tribulations also teach us about our reliance on God and the illusions of self-reliance.

On the other hand, if our fear of suffering drives us to constant circumlocution and relentless avoidance, even to the point of short-circuiting life itself through euthanasia or physician-assisted suicide, we can miss those mysterious but privileged moments that invite us to become more resplendently human, with all the messiness, awkwardness and agonies that are invariably part of that process.

(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](http://www.ncbcenter.org).) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## The Lord draws near to us, closer than we think

*“Keep close to one another, draw ever closer to God, and with your bishops and priests spend these years in building a holier, more missionary and humble Church, a Church which loves and worships God by seeking to serve the poor, the lonely, the infirm, and the marginalized.”—Pope Francis*

One of the constant themes of Pope Francis is “closeness.” In practically every communication, whether written in advance or spontaneous, our Holy Father urges us to stay close to God and to one another.

Our contemporary culture tends to view God as absent, remote and disconnected from our world and from us. This is not the Christian view. We are Advent people, women and men who await the Blessed Hope every day. We believe that our God draws near to us, that he is closer to us than we are to ourselves.

We consider permanent separation from God (and from one another) as hell, the worst possible situation for anyone. And we believe that God’s grace, his unconditional love freely given, is

what keeps us connected to him and to each other.

God’s closeness to us is seen most perfectly in Mary, the virgin mother of Jesus Christ. The Blessed Virgin bore the Son of God in her womb. His humanity was formed from her flesh, from the priestly line that included Elizabeth and Zechariah, and from the heart of Mary’s faith-filled acceptance of God’s will.

Through Mary, God became one of us. He made it possible for us to come close to him, to identify with him and to recognize him as our brother. This is not an absent, remote or disconnected God. This God is one with us and draws us close to him through the intercession of a simple Hebrew woman chosen by God to be his Son’s mother.

The readings for the Fourth Sunday of Advent call our attention to Mary. Along with John the Baptist, who even as an unborn child rejoiced in the presence of his Lord, Mary proclaims the closeness of God. She acknowledges his closeness as only a pregnant mother can experience the closeness of her child. She accepts the blessing bestowed on her by Elizabeth without fully comprehending what God

has in store for her or for her divine son.

Every morning, the Church invites us to pray the Cantic of Zechariah (commonly called the “*Benedictus*” because of its opening words, “Blessed be the Lord, the God of Israel; he has come to his people and set them free.”) I confess this is one of my favorite prayers. I look forward to praying it each day because it praises God for his closeness; it reminds us that he has come to his people and set us free; and because it proclaims that our God is merciful—that he is tender and compassionate in his dealings with us, his wayward and sinful people.

Mary is the Advent messenger who calls us to prepare for her Son’s coming again each Christmas. Her example is simple but profound. St. Luke tells us that when the angel confronted her with the mysterious will of God, Mary said, “Behold, I am the handmaid of the Lord. May it be done to me according to your word” (Lk 1:38). God draws close, and Mary’s response is to open her heart and let him enter.

Toward the end of each day, the Church proposes another prayer, the

Cantic of Mary or “*Magnificat*” which begins, “My soul proclaims the greatness of the Lord, my spirit rejoices in God my savior.” Here Mary sings of the powerful effects of God’s closeness to his people. Because God is one with his people, the poor and the lonely are raised up, the hungry are filled with good things and those who are consumed by their riches and pride are sent away empty-handed.

Every day, the Church prays the message proclaimed by Mary. God is close to us. If we let him into our hearts, he will liberate us, fill our emptiness, forgive our sins and lift us up when we fall into doubt or despair.

Advent celebrates the closeness of God. He is here among us now, especially when we gather in his name and receive him in the holy Eucharist. But he is also coming again—really and truly—in our celebration of Christmas and at the end of time.

Let’s follow Mary’s example and draw close to Jesus. Let’s pray that when our Lord comes again our hearts will be open, and we will have the courage to say, “Yes, Lord. Here I am. I’m ready to do your will.” †

## El Señor está cerca de nosotros, más de lo que pensamos

*“Permanezcan unidos unos a otros, cada vez más cerca de Dios, y junto a sus obispos y sacerdotes dediquen estos años a edificar una Iglesia más santa, más misionera y humilde—una Iglesia más santa, más misionera y humilde—, una Iglesia que ama y adora a Dios, que intenta servir a los pobres, a los que están solos, a los enfermos y a los marginados.”—Papa Francisco*

Uno de los temas recurrentes del papa Francisco es la “cercanía.” Prácticamente en todas las comunicaciones, se han escritas por adelantado o espontáneas, el Santo Padre nos exhorta a mantenernos cerca de Dios y del prójimo.

Nuestra cultura contemporánea tiende a ver a Dios como un ser ausente, distante y apartado de nuestro mundo y de nosotros. Sin embargo, nada es más contrario a la óptica cristiana. Somos un pueblo de adviento, hombres y mujeres que esperan todos los días la sagrada esperanza. Creemos que nuestro Dios está cerca de nosotros, incluso más cerca de lo que estamos de nosotros mismos.

Para nosotros, el infierno es la separación permanente de Dios (y de los demás); es la peor situación en la que cualquiera podría encontrarse. Y

creemos que la gracia de Dios, su amor incondicional otorgado libremente, es lo que nos mantiene unidos a Él y al prójimo.

La cercanía de Dios con nosotros se observa más perfectamente en María, la virgen madre de Jesucristo. La Santa Virgen María llevó al Hijo de Dios en su vientre. Su humanidad se formó a partir de su carne, del linaje sacerdotal que incluía a Isabel y a Zacarías, y del corazón rebotante de fe de María que aceptó la voluntad divina.

A través de María, Dios se convirtió en uno de nosotros. Este acto le permitió acercarse todavía más a nosotros, para identificarlo y reconocerlo como nuestro hermano. Por tanto, no se trata de un Dios ausente, distante ni apartado sino de un Dios que es uno con nosotros y nos acerca a Él a través de la intercesión de una humilde mujer hebrea elegida por Dios para ser la madre de su Hijo.

Las lecturas del Cuarto Domingo de Adviento dirigen nuestra atención hacia María. Junto con Juan Bautista, quien incluso en el vientre de su madre saltó de alegría ante la presencia de su Señor, María proclama la cercanía de Dios. Ella reconoce su cercanía como solamente una madre embarazada puede sentirse cercana a su hijo. Ella acepta la bendición que le otorga Isabel sin llegar a comprender por

completo lo que Dios les ha preparado a ella y a su divino hijo.

Todas las mañanas la Iglesia nos invita a rezar el Cántico de Zacarías (denominado comúnmente el *Benedictus* por las palabras con las que comienza: “Bendito sea el Señor, el Dios de Israel, porque ha visitado y redimido a su Pueblo.”) Les confieso que esta es una de mis oraciones predilectas. Espero con ansias el momento del día para rezarla puesto que es una alabanza a Dios por su cercanía; nos recuerda que ha visitado a su pueblo y nos ha liberado; y porque proclama que nuestro Dios es misericordioso, es tierno y compasivo con nosotros, su pueblo obstinado y pecador.

María es la mensajera del Adviento que nos llama a prepararnos para el regreso de su hijo en cada Navidad. Su ejemplo es sencillo, pero muy profundo. San Lucas nos dice que cuando el ángel le reveló la voluntad misteriosa de Dios, María dijo: “Yo soy la sierva del Señor. Hágase en mí según tu palabra” (Lc 1:38). Dios se acerca y la respuesta de María es abrir su corazón y dejarle entrar.

Hacia el final del día, la Iglesia nos invita a rezar otra oración, el Cántico de María o el *Magnificat* que comienza: “Proclama mi alma la grandeza del Señor, se alegra mi espíritu en Dios, mi

salvador.” Aquí María relata el poderoso efecto de la cercanía de Dios con su pueblo. Dado que Dios es uno con su pueblo, los pobres y los solitarios son ensalzados, los hambrientos saciados con manjares y aquellos consumidos por su riqueza y orgullo serán apartados y se irán con las manos vacías.

Todos los días la Iglesia reza el mensaje proclamado por María: Dios está cerca de nosotros. Si permitimos que entre en nuestros corazones, Él nos liberará, llenará nuestros vacíos, perdonará nuestros pecados y nos levantará cuando caigamos presa de la duda o de la desesperación.

El Adviento celebra la cercanía con Dios quien se encuentra entre nosotros ahora, especialmente cuando nos reunimos en Su nombre y lo recibimos en la sagrada eucaristía. Pero también viene nuevamente, verdadera y realmente, en nuestra celebración de la Navidad y en el fin de los tiempos.

Sigamos el ejemplo de María y acerquémonos a Jesús. Oremos para que cuando nuestro Señor regrese, nuestros corazones estén abiertos y tengamos el valor para decirle: “Sí, Señor, aquí estoy, listo para cumplir tu voluntad.” †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## December 18

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "How Faith Shapes Public Service," Sue Ellsperman, Lt. Governor of Indiana, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included, Bring an unwrapped toy for the U.S. Marines Toys 4 Tots toy drive. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Our Lady of Perpetual Help, 1752 Scheller Lane, New Albany. **The Longest Night: A Mass of Consolation**, 6 p.m. Information: 317-236-1586.

## December 18-19

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. **Christkindl Village**, along west block of Georgia Street and St. John parking lot, 5-9 p.m. Dec. 18, noon-9 p.m. Dec. 19, live

Nativity animals, kids' activities, caroling, handcrafted gifts, beer garden, music. Information: 317-635-2021 or [www.stjohnsindy.org/christkindl-village](http://www.stjohnsindy.org/christkindl-village).

## December 19

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

## January 2

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

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

## January 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New

members welcome. 6 p.m. Information: 317-243-0777.

## January 10

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## January 12

St. Simon the Apostle Parish, 8155 Oaklondon Road, Indianapolis. **Creighton Model of Fertility Care, "Know Your Body, Love Your Spouse,"** 6:30-8:30 p.m., \$35 if registered by Jan. 1. Information: 317-721-7332 or [lizfcp@indyfertilitycare.com](mailto:lizfcp@indyfertilitycare.com).

## January 14

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis.

**Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

## January 16

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

## January 21

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

## January 23

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

## January 28

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "The Future of Global Telecommunications,"** Jeffrey H. Smulyan, presenter, 6 p.m. Information: [maple@marian.edu](mailto:maple@marian.edu) or 317-955-6775.

## January 30

St. Luke the Evangelist Church, 7575 Holliday Drive East, Indianapolis. **"Passion and Purpose for Marriage,"** presented by Dr. Allen Hunt of Dynamic Catholic, 9 a.m.-1:30 p.m., \$25 per person. Tickets available for purchase at [www.dynamiccatholic.com/Indianapolis](http://www.dynamiccatholic.com/Indianapolis) or by calling 317-253-2193. Information: [DCPPMarriage@gmail.com](mailto:DCPPMarriage@gmail.com). †

## Retreats and Programs

### December 30-January 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Annual New Year's Eve Retreat.** Information: 317-545-7681 or [Marcia.johnson@archindy.org](mailto:Marcia.johnson@archindy.org).

### January 6

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., free will offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Movie night, "Unfinished Life,"** 6:30-9 p.m., free will offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 8-10

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$295 per couple. Information: 317-545-7681 or [www.archindy.org/fatima](http://www.archindy.org/fatima).

### January 9

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Mindfulness: Deepen Our Awareness of God**, Franciscan Sisters Olga Wittekind and Donna Graham, presenters, 9:30 a.m.-2:30 p.m., \$45 per person includes lunch, \$65 CEU credit. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee talk: Woman Who Anointed Jesus (Mk 14:3-9)**, Franciscan Sister Alacoque Burger, presenter, 10:45 a.m.-noon, free will offering. Information: 812-933-6437 or [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

### January 14

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Visio Divina**, session one, Benedictine Sister Angela Jarboe, facilitator, 7-9 p.m., \$20 per session. Information: 317-788-7581 or [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

(For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).) †

## VIPs



**Robert and Eleanor (Richardson) Reimer**, members of St. Barnabas Parish in Indianapolis, will celebrate their 70th wedding anniversary on Dec. 29.

The couple was married at Sacred Heart Church, in Indianapolis, on Dec. 29, 1945.

They have two children, Barbara Glanz and Kathy Shank. The couple also has five grandchildren and four great-grandchildren. †



**James and Sally (Snyder) Rivelli**, members of Christ the King Parish in Indianapolis, celebrated their 70th wedding anniversary on Sept. 3.

The couple was married at the former St. Mary Catholic Church in Oak Park, Ill., on Sept. 3, 1945.

They have nine children, Nancy Davisson, Patti Debrow, Diane Leake, Linda, Chris, Jim and Joe Rivelli, and the late Kevin and Randall Rivelli.

The couple also has 23 grandchildren and 16 great-grandchildren.

They celebrated with a large family gathering in July. †

## Archbishop Tobin to speak at Marriage on Tap event on Jan. 9

Marriage on Tap, a ministry of St. Luke the Evangelist Parish in Indianapolis, will have Archbishop Joseph W. Tobin as the guest speaker at The Willows, 6729 Westfield Blvd., in Indianapolis, from 7-9:30 p.m. on Jan. 9, 2016.

Marriage on Tap offers married couples a monthly "date night" with other married couples to enjoy food, fellowship and a speaker to inspire them to strive for Christ-filled marriages.

The cost is \$35 per couple, which includes dinner. A cash bar is also

available.

Future Marriage on Tap events in 2016 are as follows:

- Feb. 6, The Willows, Msgr. Joseph Schaedel speaking.
- March 12, The Willows, Chuck and Marilyn Traylor speaking.
- April 16 at Bravo Italian restaurant, 2658 Lake Circle, in Indianapolis, John and Bev Hansberry speaking.

Registration for the Jan. 9 event is required by Jan. 3 by logging on to [www.stluke.org](http://www.stluke.org) or by calling the parish office at 317-259-4373. †

## Archabbey Library Gallery to host exhibit by Benedictine Brother Martin Erspamer

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an exhibit of artwork by Benedictine Brother Martin Erspamer through the end of December.

The show, titled "Recent Works," is a collection of new work he has done in ceramics, relief prints, serigraphs and works on paper. Many of the artwork pieces are also for sale.

Brother Martin has been a monk of Saint Meinrad Archabbey since

2005. He has a Master of Fine Arts degree from Boston University and certification as a liturgical designer from Catholic Theological Union of Chicago.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library website at [www.saintmeinrad.edu/library/hours](http://www.saintmeinrad.edu/library/hours). †

## Celebrate Catholic Schools Week with the Indiana Pacers on Feb. 6

Celebrate Catholic Schools Week by watching the Indiana Pacers take on the Detroit Pistons at 7 p.m. on Feb. 6. A portion of all ticket sales will support the ministry of Catholic schools throughout central and southern Indiana.

Those who purchase tickets through this offer will also receive a free Pacers hat; a food voucher for a hot dog, bag of

chips and a Pepsi product; get to shoot a free throw on the main floor after the game; and see their school's name listed in lights on the ribbon board at halftime.

Tickets are \$20 and must be ordered by Jan. 7. The seats are in the upper level of the balcony.

To order, log on to [www.pacersgroups.com/tickets/942](http://www.pacersgroups.com/tickets/942). †



## Celebrating a century

Providence Sister Marceline Mattingly dons glasses celebrating her 100th birthday during a celebration on Nov. 23 in Providence Hall at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods. Seated in the wheelchair is Providence Sister Mary Esther Lane, who also turned 100 this year. (Submitted photo)

# St. Elizabeth/Coleman receives award for a century of service

By Natalie Hoefler

The year was 1915. Across the ocean, the “Great War” was raging in Europe. Woodrow Wilson was president of the United States, and the U.S. House of Representatives rejected a proposal to give women the right to vote.

But on a positive note for women, on Sept. 26, 1915, the Daughters of Isabella created an organization in Indianapolis to help women with maternity and infant care needs.

A century later, that organization exists today as St. Elizabeth/Coleman Pregnancy Adoption Services.

For its 100 years of serving the community, the organization was awarded the Indiana Historical Society’s (IHS) Centennial Business Award.

“It’s really exciting to say we’ve had such longevity with all the services that we’ve had, and continue to expand our services to meet the needs of the community,” said Renee Hummel, director for the agency for the last 10 years and an employee for 23 years.

That work began through the Daughters of Isabella, an auxiliary organization of the Knights of Columbus. Members of Mother Theodore Circle #56, Indiana’s first Daughters of Isabella chapter, started by serving hot meals and providing childcare for women working during World War I.

In 1922, the organization purchased a home at 2500 Churchman Ave. in Indianapolis. By this time, they were housing abandoned infants and unwed mothers and their children.

A fire destroyed the structure in 1925, and a new structure was built in its place. By 1929, St. Elizabeth’s Home—named in honor of St. Elizabeth of Hungary—was offering residential pre-natal care, birth delivery, care for newborns and toddlers, and adoptive services.

In 1968, a residence hall was built next to the 1925 administration building. By 1980, the 1925 structure was razed and a new administration building connected to the residence hall was completed.

Nearly 25 years later, in 2004, the organization merged with Coleman Adoption Services, an agency helping “wayward girls” since the time of the Civil War. Thus the St. Elizabeth/Coleman Pregnancy and Adoption Services was created. The organization became an agency of Catholic Charities Indianapolis in 2008.

Currently, St. Elizabeth/Coleman programs annually

assist an average of more than 120 pregnant women, 30 mothers in support groups, 50 families seeking adoption, and 470 mothers needing basic baby needs.

Priscilla Kamrath, director of community relations for the century-old organization, submitted paperwork to IHS for the award.

“They contacted us and asked us to fill out an application, send in [highlights] of our history and send in photos,” she said. “I was hopeful that we would get recognized, and very excited when they told us we would be recognized.”

According to IHS literature, the award was created in 1992 “to provide special recognition to Indiana companies continually in business for a century or more, to encourage the preservation of historically significant business-related archival materials, and to develop increased awareness of our rich business and industrial heritage among Indiana’s citizens.”

The award was presented at a banquet at IHS’s Eugene and Marilyn Glick Indiana History Center in Indianapolis on Dec. 7.

“The emcee who gave the introduction to all the honorees surprised us,” said Kamrath. “He said as a preface to the introduction that he was delighted to introduce the next honoree. He went on to say that he and his staff had volunteered at St. Elizabeth/Coleman and gave praises to our agency and services. What a tribute it was!”

David Bethuram, director of Catholic Charities Indianapolis, attended the awards ceremony.

“It’s very humbling, the work that the Daughters of Isabella had done prior to [the archdiocese] even thinking about this [type of] service,” he said. “For them to recognize the needs of women and children at that time is absolutely amazing to me.

“To know what they prayed for and worked for for so long—to have it come to fruition and still be around for 100 years—says something about their vision and about how the Church embraced the understanding of what life’s about, and how we need to be there when life begins.”

(For more information on St. Elizabeth/Coleman Pregnancy and Adoptive Services, log on to [www.givingbirthtohope.org](http://www.givingbirthtohope.org) or call 317-787-0482. For more historical photos of the agency, log on to [www.givingbirthtohope.org/st-elizabeths-100-years](http://www.givingbirthtohope.org/st-elizabeths-100-years).) †



Indiana Historical Society chairman of the board of trustees David Evans, left, poses with St. Elizabeth/Coleman Pregnancy and Adoptive Services agency director Renee Hummel, St. Elizabeth/Coleman director of community relations Priscilla Kamrath, and Catholic Charities Indianapolis director David Bethuram as they accept the IHS Centennial Business Award on Dec. 7 in Indianapolis. (Photo by Natalie Hoefler)



“Saint Elizabeth’s Home,” as it was then called, built this facility in 1925 at 2500 Churchman Ave. in Indianapolis after its first structure—the former Fletcher family summer home—was destroyed by fire. The 1925 structure was razed in 1980 and replaced with a new building that currently serves as the St. Elizabeth/Coleman Pregnancy and Adoptive Services administration building. (Submitted photo)



## La Navidad es la época de la familia Diga “sí” a la familia de Dios

Mediante su sacrificio al hacer un donativo para nuestra campaña anual tenemos la oportunidad de responder con caridad a los problemas de los demás y mostrar el valor de la generosidad que se imprime en nuestros corazones. Cada donativo es importante para nuestra misión.

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Para usted que ya se han dado, gracias!

## “JEN”

continued from page 4

texts were sent. Jen was at the hospital. Jen was in the intensive care unit.

Finally, Wednesday night, Dec. 9, saw the explosion of Twitter. Jen was really, really sick, and it didn’t look good. And Cathedral High School did what Cathedral always does in times of adversity: we prayed.

Students, parents and teachers gathered late that night at both St. Louis de Montfort, the Maginot’s home parish in Fishers, Ind., in the Lafayette Diocese, and at the altar of Immaculate Heart of Mary Church, in the heart of the Meridian-Kessler neighborhood in Indianapolis and the home parish for many of Jen’s friends. Prayer warriors all over the city were at work, praying for healing and praying for comfort.

Early on the morning of Thursday, Dec. 10, Jen Maginot died surrounded by her family.

For a school community who has seen too much loss, students and parents and teachers were in shock. However, the vast majority of students came to school Thursday because we’ve long learned that we grieve best together.

There wasn’t a lot of teaching going on that Thursday. Instead, we wrapped the students in the gift of time to try to find peace.

As a sophomore runner on our 130-plus member cross country team and an active and involved honors student, Jen Maginot had touched many in her short life. Add to that the losses our school suffered last year, and everyone, it seemed, felt her death.

Many of us began the day with Mass in the Shiel Student Life Center. A few hours later, the entire school community came together for a prayer service to honor Jen.

Teammates, friends and coaches spoke of her kindness, her friendliness, and her intellect. All of the sophomores were seated together on the floor and were surrounded by the seniors, juniors, freshmen and

faculty. The raw emotion on the faces was palpable; the air trembled with grief.

At the end of the service, as Matt Maher’s song “Hold Us Together” played over the loud speakers, the sophomores stood as one on the floor. However, they were quickly joined by the seniors, who moved off the bleachers silently to stand arm-in-arm with the sophomores, showing them that they were not alone. Before we knew it, all the students flowed onto the floor and stood together, as the song’s lyrics say, “so the whole world would know that we’re not alone.”

One of my students contacted us to see if our club, the Positivity Club—of which Jen was a member—could organize a pre-school prayer circle the next day. And make a prayer chain. And write messages on the sidewalks.

With the blessing of Dave Worland, our principal, plans were made. By 7:15 on Friday morning, before the beginning of an abnormally normal school day, the prayer circle started.

At first, 100 students were there. Then more. Then still more. Every minute or so, we all had to take a giant step backward to hold the hands of yet another student there to honor Jen.

As we finished, the sun started to rise, and at the top of Kelly Hall, the light hit Mary’s outstretched hands on the feast of Our Lady of Loreto, as more than half of our student body of more than 1,200 ringed the Cathedral courtyard in silence, in prayer, and then, finally, together, we sang “Hold Us Together,” our anthem of strength.

That was the end of our week. It didn’t go as planned, and finals aren’t a given because we’ve decided they are optional this semester.

We’ve learned that just as we can grieve together, we also need time to heal. We’ve lost one of our own, and we will never be the same.

(Liz Copher Browning is an English teacher at Cathedral High School in Indianapolis.) †



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Environmentalists hold a banner that reads, "Standing and Determined for the Climate," during a Dec. 12 protest near the Eiffel Tower in Paris as the U.N. climate conference ended. (CNS photo/Mal Langsdon, Reuters)

## Catholic activists, pope say more work needed after climate change pact

PARIS (CNS)—German Msgr. Josef Sayer prayed over a crowd of environmental activists at Saint-Merri Church, where they had joined for Mass after two weeks of intense lobbying in and around the U.N. climate change conference.

"We have to start and struggle again, and it is a harsh way in front of us," Msgr. Sayer told Catholic News Service (CNS) minutes after the Mass at the 16th-century church on Dec. 13, the day after the climate conference produced its final agreement.

He and other Catholic groups varied as to which of their summit ambitions had been met and which had not, but all of them contended that their struggle to save the environment was just beginning, and they called for further mobilization.

The same day, after reciting the Angelus at the Vatican, Pope Francis said the agreement required a "concerted commitment" to continue forward.

"In the hopes that it guarantees particular attention to the most vulnerable populations, I urge the entire international community to continue the path undertaken with care, in a sign of solidarity that

becomes ever more constructive," Pope Francis said.

The conference in the Paris suburb of Le Bourget ran one day longer than expected in an effort to produce an agreement. Catholic activists had lobbied for the inclusion of human rights protections, and lowering the threshold for the Earth's temperatures to be more in line with scientific research. They also advocated for adequate financing for poor countries to adapt to cleaner energy, and the phasing out of fossil fuels.

Bernd Nilles, who served on the Vatican's official delegation to the climate change conference, said because the issue of human rights for indigenous and other vulnerable people had made it only to the preamble and not in the new accord's binding body, some nations might say "Yes, we have to reduce greenhouse gas emissions, so we build major hydroelectric, or major dams and we move all these people."

"It will give us a lot of headaches in the future because governments now can take climate action by ignoring the local population," Nilles told CNS at Saint-Merri. †

## Catholics rally in Indianapolis in support of Paris climate change conference

By Natalie Hoefler

In support of the United Nations (U.N.) conference on climate change in Paris and Pope Francis' call for care of creation in his encyclical "*Laudato Si'*: On Care for our Common Home," a St. Thomas Aquinas Parish-based group in Indianapolis called Creation Care rallied on the steps of SS. Peter and Paul Cathedral in Indianapolis on Dec. 3.

The rally was followed by a prayer service in the cathedral led by Benedictine Sister Sheila Fitzpatrick of Our Lady of Grace Monastery in Beech Grove.

"We're doing something to support the Paris conference talks every day [that they're occurring]," said Creation Care member and St. Thomas Aquinas parishioner Sharon Horvath.

According to its webpage, the goal of the Creation Care ministry is to "explore the spiritual foundation of ecological actions," to educate "about the importance of being good stewards of our environment" and "eco-friendly options" for homes and businesses," and

other goals more specific to the operations and environmental impact of St. Thomas Aquinas Parish and School.

Horvath said that while Creation Care is a ministry of the parish, all are welcome to join—Catholics and non-Catholics alike.

She said the Dec. 3 rally was one of the activities of "12 Days to Save the World," which according to their Facebook page was an Indiana-based initiative that called Hoosiers to "support America's Clean Power Plan, and call on world leaders to reach a strong international climate agreement at the U.N. Climate Summit November 30-December 11."

Other actions held around the city included a silent protest and letter delivery to Sen. Joseph Donnelly's office in Indianapolis, a concert at the Art's Garden at Circle Center Mall, and an "Organizing Clean Energy" training.

About 15 participants held signs in front of the cathedral bearing messages such as, "Care for our common home," "Hear both the cry of the Earth and the cry of the poor ("*Laudato Si*," #49)," and "Catholics care about climate change—it's time to take action together."

One participant even held a cardboard cutout of Pope Francis with his hand raised in welcome to cars passing by. The group received numerous honks of support from vehicles driving past them on busy North Meridian Street.

"We're trying to bring awareness [of the conference] to people who drive by," Horvath explained of the rally. "We want to be a Catholic presence in light of Pope Francis' encyclical. We're trying to put his words into action."



Catholic supporters of the United Nations climate change conference held in Paris on Nov. 30-Dec.11 hold signs in front of SS. Peter and Paul Cathedral in Indianapolis on Dec. 3 to raise awareness of Catholic support of the talks per Pope Francis' call to care for creation in his encyclical, "*Laudato Si'*: On Care for our Common Home." (Photo by Natalie Hoefler)

(For more information on Creation Care, log on to [www.staindy.org/church/creation-care-ministry](http://www.staindy.org/church/creation-care-ministry).) †

# Liturgies, opening of doors begin observance of Holy Year of Mercy

By Sean Gallagher and Natalie Hoefler

Archbishop Joseph W. Tobin, in concert with Pope Francis and other bishops around the world, began the Holy Year of Mercy on Dec. 8 with a Mass celebrating the Solemnity of the Immaculate Conception of the Blessed Virgin Mary.



The Mass beginning the holy year in the Church in central and southern Indiana was celebrated in SS. Peter and Paul Cathedral in Indianapolis.

Pope Francis announced the Holy Year of Mercy last April. He intends it as a time for Catholics around the world to learn about and appreciate more fully the gift of God's mercy in their own lives and

to share that mercy with others.

In his homily during the Dec. 8 Mass, Archbishop Tobin reflected on the connection between God's mercy and Mary.

"In the fullness of time, God turned his loving glance on a young woman, on Mary," Archbishop Tobin said. "In the fullness of time, he chose her, holy and immaculate, in love, designating her to be the Mother of the Redeemer of the human race."

Archbishop Tobin said that Pope Francis chose to start the Holy Year of Mercy on the feast of the Immaculate Conception because that act by God of keeping Mary free from sin shows that "no one can place limits on the love of God, who is always ready to forgive. ...

"Mercy, Pope Francis teaches us, is the ultimate and supreme act by which God comes to meet us," Archbishop Tobin said. "My brothers and sisters, I believe the Holy Father proposes this special year as an antidote to all things that separate us from God and from each other."

Archbishop Tobin then remarked that the Holy Year of Mercy can have a special meaning for the people of the United States.

"For us Americans, I believe that mercy answers the terrible scourge that is ravaging our nation, and perhaps guts our hearts as well," he said. "And that is the fear, the fear that would have us hide from God ... or the fear that would separate us from our brothers and sisters, daughters and sons of the same Father."

Archbishop Tobin made this reflection on fear and mercy the day after officials of the archdiocese's Refugee and Immigrant Services program, at his direction, welcomed a Syrian refugee family to Indianapolis. The refugees were welcomed despite the request of Indiana Gov. Mike Pence that they be kept out of the state until Congress could pass a new law related to immigrants and refugees.

"Our Holy Father invites us to abandon all fear and dread, for these do not benefit men and women who are loved," Archbishop Tobin said during his homily. "Instead,

Pope Francis asks, 'Let us live the joy of encounter with the grace that transforms us all.'"

The archbishop continued that theme as he opened the doors of mercy, also known as holy doors, in SS. Peter and Paul Cathedral on Dec. 13, the first of 341 days that the special doors will be open as part of the Extraordinary Jubilee of Mercy.

Those who walk through the doors—or specially designated doors at the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad in St. Meinrad—and perform the prescribed actions are eligible for a plenary indulgence during the jubilee year, which ends on Nov. 20, 2016.

"I think having the Archabbey church designated as the other official site in the Archdiocese for a Holy Door is a great honor," said Archabbot Justin DuVall of Saint Meinrad Archabbey. "It strengthens our relationship to the whole archdiocese, but also to the universal Church for this Jubilee Year of Mercy."

In his homily on Dec. 13, Archbishop Tobin noted Paul's call to the Philippians in the second reading to have no anxiety.

"I think, especially today, a message that tells us to have no anxiety can stop us in our tracks. ...

"Some of us might be tempted to fight anxiety with our own brand of violence, by turning our backs on the victims of terror, scapegoating others, branding innocent people as suspicious or threats to our peace and security. Others of us might choose to simply do nothing at all, but try to live indifferent to the suffering of others."

The archbishop recommended asking the question the crowds asked of John the Baptist in the Gospel reading from the third chapter of Luke: "What should we do?"

Archbishop Tobin outlined the three answers John provided: share—"an act of solidarity that allows the world to see the invisible God through our acts of compassion"; don't cheat others, for those cheated "may seek revenge in violence"; and don't bully, as bullying "sets the stage for violence ... and violence begets violence."

He then turned to the opening of the doors of mercy.

"Today's liturgy is a wonderful way to begin the jubilee," he said. "We remember that God cherishes us, wants us to flourish and offers us eternal life. We recognize that the mercy of God is the sure antidote for anxiety, which, if left unchecked, will suck the very life out of us. ...

"So we ask ourselves, 'What should we do?' If we take this year seriously and gratefully accept what has been offered to us, ... accept God's mercy and manifest it to others, then 'the peace of God, which surpasses all understanding, will guard our hearts and minds in Christ Jesus' (Phil 4:7)—guaranteed."

To end the special Mass in which the doors of mercy were opened, the congregation was dismissed with this call, "Be merciful, just as your heavenly Father is merciful. Go



"This is the Lord's gate: let us enter through it and obtain mercy and forgiveness," Archbishop Joseph W. Tobin declares as he opens the doors of mercy at SS. Peter and Paul Cathedral in Indianapolis on Dec. 13. (Photo by Natalie Hoefler)

in peace."

Brandon and Amy Baker, members of St. Barnabas Parish in Indianapolis, attended the Dec. 13 Mass with their five young children.

"Our [two oldest] daughters had their first reconciliation [on Dec. 9], so mercy is a theme in our household right now," said Brandon. "We wanted to see the opening of the door of mercy and participate in this beautiful liturgy.

"And it was, it really was beautiful."

(To help Catholics have a greater experience of God's mercy, Pope Francis has established special plenary indulgences for the holy year. They can be gained in various ways. To learn more about them and the conditions under which they can be obtained, visit [www.archindy.org/holyyearofmercy](http://www.archindy.org/holyyearofmercy). The website also provides information on the Extraordinary Jubilee of Mercy, and lists celebratory events in central and southern Indiana.) †



Above, Domoni Rouse, a member of St. Rita Parish in Indianapolis, kneels in prayer during the Dec. 8 Mass at the cathedral. (Photo by Sean Gallagher)

Left, before the opening of the doors of mercy at SS. Peter and Paul Cathedral in Indianapolis on Dec. 13, Katherine Maher reads from the papal bull in which Pope Francis declared the Extraordinary Jubilee of Mercy. (Photo by Natalie Hoefler)



Above, members of the St. Susanna School Choir from Plainfield sing during the Dec. 8 Mass at the cathedral. (Photo by Sean Gallagher)

Left, Deacon Stephen Hodges incenses the congregation as members of the Knights of the Equestrian Order of the Holy Sepulchre of Jerusalem look on during the Mass celebrating the opening of the doors of mercy at SS. Peter and Paul Cathedral in Indianapolis on Dec. 13. (Photo by Natalie Hoefler)

## Booklet on Holy Year of Mercy is available on archdiocesan website

By Sean Gallagher

The Church's Holy Year of Mercy, which began on Dec. 8 and will conclude on Nov. 20, 2016, is intended by Pope Francis to be a time for Catholics around the world to learn more about God's mercy, appreciate it more in their own lives, and share it with others.

To help further that goal for Catholics in central and southern Indiana, the Archdiocese of Indianapolis has made available a booklet on the holy year at [www.archindy.org/holyyearofmercy](http://www.archindy.org/holyyearofmercy).

The website has several other resources available and will be updated throughout the year.

The booklet was originally developed by the Diocese of Superior, Wis. It has been adapted for use in the archdiocese

by Ken Ogorek, director of catechesis, and Gabriela Carrero, coordinator of catechetical resources.

It includes a calendar of events connected to the holy year, information on the holy year and the plenary indulgences instituted by Pope Francis for it, the devotion to Divine Mercy, how the Eucharist embodies God's mercy, the Blessed Virgin Mary's connection to mercy, and the corporal and spiritual works of mercy.



Gabriela Carrero

Carrero said that individual sections of the booklet can be helpful in parish catechetical and youth ministry programs, as well as the Rite of Christian Initiation

of Adults. The sections, she said, are a good way "to take the Year of Mercy home with you."

Carrero appreciated the way the booklet reflects on how Catholics experience God's mercy each time they participate in the Mass.

"It's a way to remind us in this year that mercy isn't a new thing," she said. "It's a way for us to open our eyes and dive into the richness of mercy that the Church already offers us, to receive that and be more open to that."

Looking at the booklet as a whole, Carrero appreciates how it can help its readers both learn about mercy and consider it in prayer.

"I like how this booklet is, at once, informational, catechetical, but also a tool for prayer and reflection," she said.

"It kind of covers all those bases."

Ogorek noted that the booklet can help Catholics in the Extraordinary Jubilee of Mercy gain a true understanding of God's mercy.

"Mercy is one of those concepts that can get hijacked, miscommunicated and misapplied," he said. "I think this booklet faithfully and authentically communicates the beauty of mercy to the faithful."

Ogorek also noted how the booklet can help its readers come to a greater understanding of how mercy is a two-way street.

"The Jubilee of Mercy, to me, is about both showing mercy to others and appreciating how important mercy is for ourselves," he said. "So, my hope would be that this booklet would help people do both of those things." †

# Readers share their favorite Christmas memories



A group of families from the Diocese of Madison, Wis., erected a Nativity scene at the Wisconsin Capitol in Madison on Dec. 10, 2014. Officially, the crèche is often viewed as the scene of a new and young mother who said yes to God's promises. (CNS photo/Kevin Wondrash, Catholic Herald)

## Christmas Eve memory shares story of birth, death and resurrection

By Mary Julia Colby

Midnight Mass has always been so special to me. This night, though, I was reading from one of my late 1980 writings and remembering: I feel His presence the strongest when I am with our campers, or in the barn with the animals. This feeling, combined with the tragedy of our eight-month-old filly's death, led me to a new and deeper understanding of the mystery of our redemption. It was on a stormy Christmas Eve that our caretaker Joe raced down the hill frantically calling for me. He said a tree had fallen, striking the filly. I arrived to find her dead, struck by a huge oak tree downed in the wind. It had fallen parallel to the end of her stall door. The sound of its uprooting had apparently frightened her from the barn, and she ran headlong into it as it fell. I found her in a pool of half frozen blood but not a bone broken. She had hemorrhaged from the blow on the head. My stock dog Scotty licked and nudged her, but soon, he too knew she would never get up again. It was nearing dark, and since the fence would have to be removed in order to get the tractor to her, we decided to wait and bury her the next day. I was deeply saddened and also angry that this had to happen, and if at all, why on Christmas Eve. Christmas had always been so special to me; a time so removed from pain, filled only with love and joy. As I prepared to leave for the [Saint Meinrad] Archabbey and midnight Mass, I tried to push the little filly out of my mind and think only of the joy of [Christ's] birth, but my every heartbeat pulsed the reality of death. ... death in the midst of such a time of joy. ... All of these feelings stayed with me throughout Mass and afterward, during punch and cookies with the monks and other friends. Finally, alone, about 2:30 a.m. I drove back to the farm. There was no question as to where I was going. The barn and the animals, and my need for their comfort, drew me like a magnet. I decided not to drive past the cabin and risk waking Dave. Rather, I parked and walked up. As always, Scotty heard and joined me. I thought that surely, finally here in this place, I would find the feelings Christmas had always had for me. What I sought was the infant of my childhood, in a manger, warmed by the breath of animals and radiant in a mother's love. What I found was a newborn lamb, struggling to get to its feet, and the dead filly nearby in her pool of now frozen blood. ... Birth ... Death ... I sat in the straw and gathered Scotty and one of the lambs in my arms and cried. Holding them, I went away one of the fantasies of my childhood. ... Jesus did not come simply to be a lovely infant in the straw. I could no longer comfortably isolate His birth from the reason for His coming. I could no longer feel the joy of His birth without knowing the pain of His death. The intensity of the joy of His birth is, in itself, painful, and the intensity of the pain must then lead us to the further pain of His death, and ultimately to the joy of His glorious, glorious resurrection. ... Birth. ... Death. ... Resurrection. ... There in the straw, holding Scotty and the lamb, I experienced healing and deep understanding. Joy and sorrow merged. The child in me whispered goodbye, and an older me whispered a prayer of welcome.

(Mary Julia Colby is a member of St. Meinrad Parish in St. Meinrad.) †

## A Christmas gift that is still treasured

By Dolores Francis

When we were little, my sister and I each received a doll for Christmas. In our rough and tumble everyday play, they usually lasted less than half the year. Mom would then make us rag dolls, which held up until the next Christmas when our present was a new store-bought doll. Then, one year, Mom decided I was too big to be playing with dolls, and I did not receive one for Christmas. I still wanted a doll, and took the money I had received for Christmas and went to town to buy one for myself. The manager of the dime store waited on me, and showed me a doll much nicer and prettier than any I had ever had.

She wore a blue dress with a white pinafore, black shoes and white socks. Her eyes opened and closed, and her hair could be combed and styled. I asked him the price, and when he told me, my face fell. "I don't have that much money," I said.

He asked me how much I had, and I told him "\$5." "You can have it for five dollars," he said.

I played with my new doll, but much more gently than I ever had before. The original pinafore and her shoes and socks are gone, the eyes still open and close but are a little dull now, and her complexion is not as bright as it once was; but I still treasure my doll.

(Dolores Francis is a member of St. Agnes Parish in Nashville.) †

## Husband's Christmas at sea remembered in book about chaplain

By Marchella Smith

This was taken from the book *Our Padre* about the chaplain Father Kilian Dreiling, who was with the 92nd Evac Hospital Unit during World War II. My husband Joseph T. Smith was in the same unit. "On Dec. 24th, they boarded the Liberty Ship 'Charles Goodnight.' Christmas 1944 was spent in the Aitape Harbor, awaiting assembly of the convoy, which would take them to the island of Luzon P.I. "It was probably the gloomiest Christmas any of them had ever experienced. "Ahead lay a long sea voyage, an unpleasant experience that by now had become all too familiar. Father Killian held Christmas

Mass aboard the ship. By now, they were all veterans and had become a close-knit group. "The members of the 92nd had no idea what was in store for them as they set out once more for the vast Pacific, their exact destination unknown. "The 'Charles Goodnight' would sail with a large convoy consisting of some 46 Liberty Ships, 46 L.S.T.'s and assorted naval escort vessels. What happened next would forever be recorded as a new and terrifying different phase of the Pacific War, and the 92nd and Father Kilian Dreiling would be right in the middle of it."

(Marchella Smith is a member of Holy Spirit Parish in Indianapolis.) †

## Despite distance, spirit of Christmas will always be a family tradition

By Mark Hummer

It was last year, the Christmas of 2014. My wife Siming and the kids and I were keeping up a Hummer tradition by having Christmas Eve at my Uncle Ken and Aunt Jan's house in west Toledo, Ohio. Before they lived there, my grandma and grandpa Hummer lived there, and then my grandma Hummer did after my grandpa died. My dad called to wish everyone a Merry Christmas in his special way. But in a dramatic tone of voice, he stated that my mom and dad's septic system had gone out. He added that as much as they were looking forward to seeing all of us, it would be best not to come because of the condition of the house, the yard and the mess. My wife Siming told my dad, "Fine, have it your way, we will see you when the weather gets better in spring." Then she turned around and looked at the kids and me and said, "You know what? We are going to go to Holly, Michigan, to see grandma and grandpa." She continued, "We are going to surprise them. I came here to America at Christmas time in 1991 from Shanghai, China, with \$300 to my name. It's not about amenities. It is about the spirit of Christmas and family." Before we made the drive from Ohio to Michigan to see my mom and dad, all of us went to a local Longhorn steak house in Maumee, Ohio, and purchased meats, salads, sides and all the trimmings so my parents would not have to worry about food. When we arrived at their home, I knocked on the door and said to my mom, like on the

Gomer Pyle TV show, "Surprise! Surprise!" That gesture and time spent that day meant more than I could have possibly imagined. It captured the real spirit of Christmas, my Uncle Kenny said.

Ever since I was a little kid, through my teen years, college days at the University of Toledo, and later during my young adult and now family days, I enjoyed and looked forward to the annual Christmas Children's Wonderland in Maumee. Its exhibits and characters captured the real meaning of the season. What made it even more special was that in 1993 when my wife's mom came from Shanghai for a visit, I took her there and explained all about the real meaning of Christmas. It took on a whole new outlook for her, having come from a communist country.

From 1997 to 2007, I was employed as activity coordinator at A Caring Place Adult Day Service Center in Indianapolis, and every year the Hummer house would host the annual staff Christmas party. Providence Sister Susan Dinnin, the site manager, always enjoyed the Polish gift exchange. And I always looked forward to the Caring Place family Christmas dinner, where the family members were able to get to know better the different staff members.

Another Hummer Christmas tradition has been the annual St. Christopher Parish's Breakfast with Santa. The kids and I always enjoyed the fellowship, as well a good, hearty, old-fashioned, big breakfast.

(Mark Hummer is a member of St. Christopher Parish in Indianapolis.) †

## Precious gift is a lasting memory of Dad's final Christmas with his family

By Mary Adams

I will start my story in 1956. My father had been very ill with heart problems. That particular Christmas was wonderful. We always got ready to go to church first, above all else.

Well, after we got home from Mass, it was time for the opening of gifts. My father had three small boxes. He handed the three children—my sister, my brother and myself—these precious

gifts. He said to us, "Kids, this will be the last Christmas to be with you. God is taking me home soon."

We all cried. We opened the boxes, and inside were three beautiful watches that our Dad bought us.

Sure enough, that was the last Christmas. He passed away on April 29, 1957. Bless his heart.

(Mary Adams is a member of St. Andrew Parish in Richmond.) †

## 'The Big Christmas' and the memories I will cherish forever

By Mary Schott

I remember "The Big Christmas." It was probably 1962, or so. My oldest brothers would have been about to leave the nest, which explains some of the gifts received.

We were a typical large, poor Catholic family of the sixties, six sons and one daughter.

Every year, we each received the requisite large box of essentials: underwear, socks, night clothes, a summer outfit, a winter outfit, a coat or jacket if we needed it, etc.

We looked forward to "the box," knowing we'd be wearing much of our new stuff to church in just a couple of hours. Midnight Mass and a large breakfast afterward were absolutely scrumptious. It was a ritual we relished.

As we all grew older, the mound of presents under the tree grew larger, as we each began to have purchasing power and bought a little something for one another. It was fun seeing what my big brothers would think of to shower "little sister" with. Somehow, I think Mom had a hand in that.

Expecting little but cherishing what we got intensely, we were wide-eyed surprised when that December a "curtain" appeared before the front room. No one was allowed to enter it until Christmas Eve. We had been used to watching everything progress as the countdown to the 24th continued.

Not this year! Everything was secretive. The room was off limits, and to enter would have brought shame.

Finally, that anticipated night arrived. After Dad had eaten and washed from a long day at work, the 9 p.m. gathering occurred. Wow! The blanket draped across the room's entryway was pulled back, and a mound of new, fun stuff I had never see in our home before magically appeared.

There were scooters and bikes and sleds, suitcases and briefcases. We were astounded! So much stuff, unwrapped, shiny and new. We'd never seen anything like it. We were absolutely awed.

After the initial shock of it subsided and it was pointed out what was for whom, we settled into the routine of Dad's performance as "the man," our very own "Santa," who read the tags on each of the gifts and summarily handed them out. An older brother who had earlier bought a stereo put on a Christmas album and all seemed serene.

It's hard to imagine or appreciate what our folks went through to put all of that on for us. I only know that whatever their hardships, they pulled through, worked together and made the impossible happen for us every year.

For those memories and the good life they gave us, I am grateful.

(Mary Schott is a member of Good Shepherd Parish in Indianapolis.) †

## The coldest, warmest Christmas and what made it so special

By Nellie Thompson

I don't even recall the exact year anymore, but there was something special about that Christmas.

The memories come back so easily. Back to the Christmas that my family and I still talk about to this day. Back to the Christmas that was so cold I can still feel the hem of my long, heavy winter coat cutting into the backs of my legs; my hands still cold even though I was wearing gloves; the wind bitter cold stinging my face; the three generations of us packed into my brother's big passenger van all talking and laughing as we headed to Christmas Eve Mass at Sacred Heart Church. I'm not sure the van ever got warm!

Even now, I can almost feel the welcome warmth as we returned home from church and opened the front door to come in from the cold.

My mom had the dining room table ready and all set. In the center of the table was the centerpiece my brother had bought for her years before. Every year, she put that centerpiece out.

In a while, a wonderful aroma would

come from the kitchen, and we all knew it was Mom's homemade spaghetti sauce she had cooked for hours, along with the meatballs prepared earlier now being reheated as she started to boil the water to cook loads of spaghetti.

This was always our Christmas Eve meal. Sometimes, I would think it strange that our meal would be Italian fare on Christmas Eve, but it made perfect sense since my Mom was Italian.

I don't recall the gifts I received that Christmas, the material ones that is, but what I do remember is the gift of the love of family and sharing time with them; the gift of faith; the gift of peace and the gift of wonderful memories that have lingered all these years.

My parents have since sold their home, and they both spend Christmas in heaven now.

As for me, I'll spend Christmas remembering how the coldest Christmas was the warmest Christmas, and will remain that way for me always.

(Nellie Thompson is a member of St. Mark the Evangelist Parish in Indianapolis.) †



Amanda Sidebottom, Elizabeth Merrill, Grace Bernardo and Clare Maloney, members of the Choir of the Church of Our Saviour in New York City, record music at the church in October for "Hark! A Thrilling Voice Is Sounding," a CD of sacred Advent and Christmas music which was released on Dec 9. (CNS photo/Harold Levine, courtesy Church of Our Saviour)

## Spiritual care coordinator, infirm resident Share 'O Holy Night' through gift of song

By Mary Jean Worthington

I prayed, then made up my mind. ... Tonight, I would deal with Robert.

It was Christmas Eve 2002. At Mercy Franciscan Terrace, where I served as spiritual care coordinator for the Emmanuel Unit, Robert was one of my more infirm residents.

Sadly, Robert had given up on life's purpose and meaning. He had shared with me that he'd been a cathedral cantor for over 30 years. Now, he just listlessly lay almost prone in his hospital bed, scarcely able to speak.

This was going to change tonight.

I know the spiritual strength that comes from music's spirit when it arises, and is sung from one's soul. Resolutely, that Christmas

Eve, I entered Robert's stilled room and began to softly sing "O Holy Night."

Increasing the intensity at the melodious dictate, "fall on your knees, O hear the angels' voices!", Robert's blue eyes flashed wide open, and rising to a sitting position, Robert began to sing with me ... his soaring tenor tone joined with my soprano heights ... and tears of joy filled both our eyes.

We sang and sang one Christmas carol after another, there in that transformed song-filled room. Soon, we were joined by several nurses and other Emmanuel Unit residents, who came to hear Robert once again sing out his soul in music's gift on this O Holy Night!

(Mary Jean Worthington is a member of All Saints Parish in Dearborn County.) †



A snow-covered vista is seen on Dec. 4 at South Yuba River near Big Bend, Calif. (CNS photo/Max Whittaker, Reuters)

## Always remember, heat rises, and a Christmas record that still stands

By Sherie Berg

Even though I have spent the last two-thirds of my life in Indiana, where weather is concerned I am still a California girl.

My first 23 years were in San Diego, where, before global warming, the average temperature didn't vary 10 degrees, day to night, winter to summer. The Garden of Eden.

In 1983, a longtime friend was coming from San Diego to Indianapolis to spend Christmas with me and my family. He had lived all but a year or two of his life in southern California so, like me, he was a bit of a weather wimp.

Californians like to point out that the weather in Bethlehem was more like that of San Diego than the American Midwest, but my friend said he was looking forward to a Currier and Ives Christmas. And when we picked him up from the airport a few days before Christmas, there was indeed some snow on the ground, not much, but some.

As Christmas approached, the weather forecast became grim. Cold was coming. Bone-chilling cold. Bob Gregory, the weatherman, was saying to open the cabinet doors and leave water running in the faucet. You know the drill. Of all the years to have a really cold Christmas, it had to be the one when we had a guest from San Diego.

My friend was looking forward to Christmas midnight Mass at our parish church,

St. Joan of Arc [in Indianapolis]. I had told him how beautiful the church was, and he loved traditional church architecture.

Getting ready for Mass, we all bundled up, layers of clothes, hats, gloves, scarves. We even took blankets with us. Old churches may be beautiful, but not warm.

Before we left for church, we listened to the forecast. Temperatures were dropping below zero. Church services were being canceled. Cars wouldn't start. It was "cold," but we didn't know how cold until we entered the church. It became quite clear that the principle that heat rises is all too true.

St. Joan of Arc has high ceilings, very high. Any heat that old boiler was putting out was up there with the clerestory windows, not down there where we were. And to prove it, right there at the back of the church the holy water was frozen.

The few, the hardy few, who had made it to midnight Mass that Christmas of '83 huddled together to share their joy and warmth with frosty breath.

Christmas morning, the weather report confirmed what we thought: Indianapolis had broken a low temperature record for December 25—15 below zero. That record still stands.

(Sherie Berg is a member of St. Joan of Arc Parish in Indianapolis.) †

# Parish celebrates 20th annual Mass honoring Our Lady of Guadalupe

By Mike Krokos

GREENWOOD—The brother and sister bowed reverently before processing toward the altar. They slowly walked up to a statue of the Blessed Mother and laid red roses at her feet.

For Julian Rodriguez and his sister Naomi, attending the solemn vigil Mass on Dec. 11 to celebrate the feast of Our Lady of Guadalupe was a time to give thanks, especially for Julian, a first-grader at Our Lady of the Greenwood School in Greenwood.

“We consecrated them last year to Our Lady of Guadalupe,” said Yarit Rodriguez, Julian and Naomi’s mother, adding that her son had a brain tumor diagnosed about 1½ years ago, “and Mother Mary helped us a lot to get through that.”

Like many families of Mexican descent, the bond to the Blessed Mother is strong.

“He’s been devoted to Mother Mary forever,” Yarit continued, “and during his surgery and radiation, he had a really strong bond with [her].”

His last MRI showed that Julian’s tumor is stable, she noted, “and everything’s been good.”

The Rodriguez family was among the estimated 500 people who attended the 20th annual solemn Mass at Our Lady of the Greenwood Church in Greenwood.

The annual liturgy was organized by the Committee of Guadalupe, whose members are from the parishes of St. Rose of Lima in Franklin, SS. Francis and Clare of Assisi in Greenwood, St. Barnabas in Indianapolis, and Our Lady of the Greenwood, as well as students at Marian University and Roncalli High School, both in Indianapolis.

As in years past, the opening procession featured individuals carrying flags from countries in North, South and Central America, an offering of roses from members of various parish ministries, members of the Bishop Chatard Assembly Honor Guard of the Knights of Columbus, and Committee of Guadalupe members carrying a framed image of Our Lady of Guadalupe.

The liturgy included a bilingual reflection in both English and Spanish shared by Our Lady of the Greenwood member Martha McQueen, chairperson of the Committee of Guadalupe.

In his homily, Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish, said Our Lady of Guadalupe is “universally accepted” as Mother and patroness by many countries beyond the Americas.

“Mary has been, ever since Our Lady of Guadalupe, universally sought after as a protector, as it says in the prayers,” he said, “to protect us and bring about peace and justice.”

She appeared to St. Juan Diego, a humble Aztec Indian in Tepeyac, Mexico, in 1531, “to sustain them from what they thought was an attack against their culture, and their race in general,” Msgr. Svarczkopf added.

The Blessed Virgin Mary is perhaps the image that most Catholics and Christians venerate, he noted.

Our Lady of Guadalupe, Msgr. Svarczkopf added, is good at bringing people together, “so that we can together talk about the dignity of the human race, rather than the superiority of one particular race.

“She invites us to work together for justice and peace.”

Manuel de la Rosa portrayed St. Juan Diego at the first solemn Mass celebrated on the feast day of Our Lady of Guadalupe at Our Lady of the Greenwood Church in 1996.

Now in his final year at Indiana University Medical School in Indianapolis, de la Rosa attended this year’s liturgy and was among those who placed a red rose at the foot of the statue of the Blessed Mother.

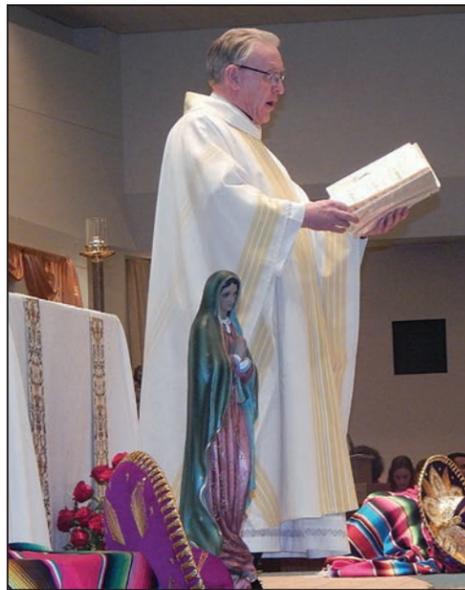
“[She] has a special role in our lives because she draws others to Christ—especially that holds true for my family,” he said. “She definitely holds a special place in my heart as well.”

De la Rosa, who is of Filipino descent, said the Virgin Mary was venerated by both his grandmother and mother.

“They looked to her as an example of motherhood,” he said. †



Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, prays the eucharistic prayer during the solemn vigil Mass for the feast of Our Lady of Guadalupe celebrated on Dec. 11 in the parish’s church. Concelebrating priests include, from left, Father John Hall; Father Michael Keucher; Father Harold Rightor; Conventual Franciscan Father Leopold Keffler; and Father Todd Riebe (partially obscured). (Photos by Mike Krokos)



Above, Julian Rodriguez, left, and his sister, Naomi, lay red roses at the feet of a statue of the Blessed Mother during the Dec. 11 solemn vigil Mass for the feast of Our Lady of Guadalupe at Our Lady of the Greenwood Church in Greenwood.

Left, Father Harold Rightor sings Franz Schubert’s “Ave Maria” after Communion on Dec. 11 at Our Lady of the Greenwood Church in Greenwood.

## 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*.

**Bloomington Deanery**  
• Dec. 20, 1:30 p.m. at St. Charles Borromeo, Bloomington

**Connersville Deanery**  
• Dec. 22, 6 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond  
• Dec. 23, 7 p.m. at St. Rose of Lima, Knightstown

**Indianapolis West Deanery**  
• Dec. 21, 7 p.m. at St. Thomas More, Mooresville  
• Dec. 22, 7 p.m. at St. Monica

**New Albany Deanery**  
• Dec. 20, 4 p.m. at St. John the Baptist, Starlight

**Indianapolis South Deanery**  
• Dec. 19, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood  
• Dec. 21, 7 p.m. Our Lady of the Greenwood, Greenwood

**Seymour Deanery**  
• Dec. 20, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at American Martyrs, Scottsburg †

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# Terre Haute Carmelite monastery gives witness to faith, prayer

*(Editor's note: The Church's Year of Consecrated Life began in November 2014, and will conclude on Feb. 2, 2016. During that time, The Criterion will publish a series of articles featuring the life and history of each of the religious communities based in the Archdiocese of Indianapolis. This is the fourth article in that series.)*

By Sean Gallagher

TERRE HAUTE—The grounds and buildings of the Monastery of St. Joseph today exude the quiet solitude of the prayerful way of life of the small group of Discalced Carmelite nuns who have lived there for nearly 70 years.

But just about 15 years before the Carmelites came to their original home on the south end of Terre Haute in 1947, part of the building had been used as a Prohibition-era speakeasy and dance hall.

"There was access to it through the garage," said Discalced Carmelite Mother Anne Brackman. "It was like a little dance hall where they would have parties."

Mother Anne joined the community in 1959 when it still resided in its original home, which she said "very quickly became too small."

"It just wasn't the environment that's necessary for a life of prayer and solitude," she said.

The current monastery was constructed during the 1960s through the help of generous donors, who came to know the community of contemplative nuns in its first decade of life in Terre Haute.

Since the women's branch of the Discalced Carmelite was founded in Spain nearly 500 years ago by St. Teresa of Avila, the order has been dedicated to maintaining small communities. When one grows to have more than 21 members, it has to start another monastery.

The Monastery of St. Joseph was founded by the Discalced Carmelite nuns of the Monastery of the Resurrection, which was located in Indianapolis until 2008. At that time, that community relocated to the grounds of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

For its part, the Carmelite nuns in Terre Haute have founded one community in its history—a Carmelite monastery in Des Plaines, Ill.

In the years leading up to the founding of the Monastery of St. Joseph, Mother Anne Brackman said that Archbishop Joseph E. Ritter, who led the Archdiocese of Indianapolis from 1934-44, saw a need for the witness of Carmelite nuns in Terre Haute because mafia figures from Chicago came there and were involved in prostitution and illegal gambling.

Mother Anne said that Archbishop Ritter, who kept up a close relationship with the community after he became the archbishop of St. Louis in 1944, wanted the monastery "to be a place of prayer, praying especially for the city."

Today, the 14 nuns at the Monastery of St. Joseph, many of whom were born in countries around the world, are a witness to the universality of the Christian life and the call to contemplative prayer.

Many of these women, Mother Anne said, were drawn to a Carmelite vocation in particular because they had previously grown in faith by living through "difficult periods in their lives."

"They knew what suffering was about," Mother Anne said.

Discalced Carmelite Sister Mary Joseph Nguyen, 45, knew such trials as she grew up in war-torn Vietnam. Members of her Catholic family fled the communist country as part of the "Boat People," who suffered hardships on the high seas and in refugee camps in many southeast Asian countries from the late 1970s through the mid-1990s. She and other family members remained in Vietnam, and were eventually able to immigrate to the United States through a sponsorship program.

Sister Mary Joseph appreciates sharing her vocation with other nuns from the United States, South Korea, Trinidad and Tobago and the United Kingdom.

"It is the love of God that binds us together and the charism of our holy founder, St. Teresa," she noted. "She said that in order to live a life of prayer, we have to have three foundations: humility, detachment and love of one another. We're trying to work toward that goal."

Discalced Carmelite Sister Martha Hall, who joined the Monastery of St. Joseph in 1960, has appreciated how the makeup of the community has changed over the years.

"We take turns cooking," she says with a laugh. "We enjoy a variety of cuisine that way. We also celebrate the feasts of the different countries."

This intimate life shared by women from so many different cultural backgrounds, Sister Martha said, is an example for the rest of the world.

"We try to live peacefully with each other," she said. "I see us as a little United Nations. The way we live together is the way we hope the world would live together."

The Monastery of St. Joseph has also in recent years attracted more young professional women to its life of prayer.

Mother Anne noted that some of its younger members have college degrees in engineering, zoology, computer science and library science.

"They've worked in those fields," she said. "And they did not find them really fulfilling for a lifetime. They gave themselves time to really listen to the deepest yearnings of their heart. They set aside time to really reflect and, as they did that, they really got in touch with the call of the Lord."

Many of the newer members of the community learned about it through its website, [www.hearstawake.org](http://www.hearstawake.org).

"This is where young people find their information," Mother Anne said. "So,



Members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute pose on Oct. 10 with Archbishop Joseph W. Tobin on the monastery's grounds. Earlier that day, Archbishop Tobin was the principal celebrant of a Mass at the monastery that marked the 500th anniversary of the birth of St. Teresa of Avila, who founded the women's branch of the Discalced Carmelites.

(Photo by Sean Gallagher)



Members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute build cabinets in 1969 for the monastery that replaced the home where the community was originally located. The nuns are, from left, Sisters Marilyn Haas, Martha Hall and Anne Brackman, who currently serves as the community's prioress. (Photo courtesy of Monastery of St. Joseph)

the Internet has been a very good tool to foster vocations."

The website has also enhanced the community's life of prayer. About 20 requests for prayer a day from all over the world come to the nuns through their website.

"They're printed out, and the sisters read them as they have time," Mother Anne said. "It does motivate them. They see the real sorrows [of people who make prayer requests]. People turn to God when they are suffering."

Although the community makes use of the Internet to promote vocations and reach out in prayer to people around the world, Mother Anne recognizes the pitfalls that come with being too involved online.

No one in the community, for example, has accounts for social media platforms like Facebook or Twitter.

"We don't want our minds filled with

all of that distraction," Mother Anne said. "Our day is supposed to be living in the presence of God in a constant communion with him ..."

And in that communion, the nuns constantly offer up prayers for the Church in central and southern Indiana and around the world.

"Even though we're hidden, we're continually living in the presence of God and continuing in prayer," said Sister Mary Joseph. "And that prayer is not for ourselves, but is for everyone."

Mother Anne foresees the life of prayer that is at the heart of the Monastery of St. Joseph—today and has been so since 1947—continuing into the future.

"The Lord has been very good to us to bring these women with this potential and this deep faith to continue our mission," she said. "If we have that, then that is very great grounds for hope." †

## TOP NEWS

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Us gathering around the Eucharist and praying together is, in fact, what makes us the Church."

No specific timetable for reuse of the church or reconstruction of the narthex has been set.

### 9. Three men are ordained priests for the archdiocese.

Nearly 800 friends and family members—and 80 priests—filled SS. Peter and Paul Cathedral in Indianapolis on June 6 for the ordination of Fathers Adam Ahern, Michael Keucher and Andrew Syberg.

During the homily, Archbishop Tobin sat before the three men and addressed them directly.

"It seems to me that three considerations are especially important in understanding the office which our brothers are to assume today," he said.

"The ordained ministry should be an exercise in a personal, collegial and communal way."

Reporter Natalie Hoefler wrote, "Archbishop Tobin's words were followed by a series of symbolic rituals the three men participated in as part of the sacrament of holy orders: prostration before the altar during the Litany of the Saints; laying-on of hands; donning of priestly vestments; anointing of their hands with chrism oil; presentation of the chalice and paten; and the welcoming embrace by the archbishop and each of the priests in attendance."

### 10. The local Church reacts to the same-sex marriage ruling of the U.S. Supreme Court.

In a landmark ruling issued on June 26, the U.S. Supreme Court expanded the civil definition of marriage to include couples of the same sex.

Archbishop Tobin responded: "This decision does not change the truth that is older than states and courts. The

Catholic Church, along with other faith traditions, teaches that marriage is a natural institution established by God to be a permanent union between one man and one woman, intended towards the formation of a family in which children are born and nurtured."

The ruling coincided with a planned rally for religious freedom (part of the U.S. Bishops' "Fortnight for Freedom"). Father Bryan Eyman, pastor of St. Athanasius the Great Byzantine Catholic Parish in Indianapolis, spoke at the June 27 rally.

"Pray that each and every one of us here is able to have the strength and power of the Holy Spirit to stand up for religious freedom, and to boldly and publicly live our faith, regardless of what the Supreme Court, the president, Congress or any level of government tells us."

(To read the original coverage, including additional links of interest, click on the headline for this story on our website at [www.CriterionOnline.com](http://www.CriterionOnline.com).) †



## Pope Francis' prayer intentions for January

- **Universal: Interreligious Dialogue**  
That sincere dialogue among men and women of different faiths may produce the fruits of peace and justice.
- **Evangelization: Christian Unity**  
That by means of dialogue and fraternal charity and with the grace of the Holy Spirit, Christians may overcome divisions.

(To see Pope Francis' monthly intentions, go to [www.ewtn.com/faith/papalPrayer.htm](http://www.ewtn.com/faith/papalPrayer.htm).) †

# Time for forgiveness has begun, pope says as holy doors open worldwide

VATICAN CITY (CNS)—With the opening of the Holy Door at the Basilica of St. John Lateran, Pope Francis declared that the time for tenderness, joy and forgiveness had begun.

As holy doors around the world were opened at cathedrals, major churches and sanctuaries on Dec. 13, the pope said this simple gesture of opening God's house to the world serves as "an invitation to joy. The time of great pardon begins. It is the Jubilee of Mercy."

Dressed in rose vestments on *Gaudete* Sunday, the third Sunday of Advent, marking the joyful expectation of Christmas, the pope began the ceremony outside the basilica in front of the bronze holy door. The door depicts a bas relief of the crucified Christ looking down on Mary tenderly holding the baby Jesus, whose small foot shone like bright gold from the countless kisses and touches of visiting pilgrims.

"This is the door of the Lord. Open for me the gates of justice. I will enter your house, Lord, because of your great mercy," the pope read solemnly before climbing two marble steps and pushing open the large door. He crossed the threshold, which was decorated with a garland of flowers and greenery, and bowed his head in silent prayer inside the darkened interior of the basilica.

The Church and the people of God are called to be joyful, the pope said in his brief homily.

With Christmas approaching, "we cannot allow ourselves to become tired," he said. "No form of sadness is allowed even if we have reason for it with the many worries and multiple forms of violence that wound our humanity."

Amid the bullying, injustice and violence wrought, "above all, by men

of power, God makes it known that he himself will rule his people, that he will never leave them at the mercy of the arrogance of their leaders, and that he will free them of all anguish," the pope said.

People today are called to listen to the words of the prophet Zephaniah in the day's first reading, as he told God's people not to be afraid or discouraged "because of doubt, impatience or suffering."

God always protects his people, he is always near, the pope said, and that is why "we must always be joyful and with our kindness offer everyone witness of the closeness and care God has for everyone."

The Holy Year of Mercy is meant to be a time for people to rediscover God's real presence in the world and his tenderness, he said.

"God does not love rigidity. He is father. He is gentle. He does everything with fatherly tenderness."

As Christians are called to cross the threshold of "the door of mercy," they are asked to welcome and experience God's love, which "re-creates, transforms and reforms life."

From there, people of faith must then go out and be "instruments of mercy, aware that we will be judged by this," the pope said. Being a Christian calls for a lifelong journey and a "more radical commitment" to be merciful like God the Father, he added.

Christians are asked to be joyful as they open their arms to others and give witness to "a love that goes beyond justice, a love that knows no limits. This is the love we are responsible for despite our contradictions," and weaknesses, he said.

Later in the day, the pope appeared at the window of the apostolic palace to recite the noonday Angelus with visitors in St. Peter's Square.

He focused on the day's Gospel reading according to St. Luke, in which people in the crowd, including tax collectors



Pope Francis opens the Holy Door of the Basilica of St. John Lateran in Rome on Dec. 13. Holy doors around the world were opened at cathedrals, major churches and sanctuaries on Dec. 13 as part of the Jubilee of Mercy. (CNS photo/Paul Haring)

and soldiers, asked St. John the Baptist "What should we do?" in order to convert and become acceptable for the coming of the Lord.

St. John does not leave them waiting for an answer, the pope said, and replies with concrete instructions: to live justly, in moderation and in solidarity toward those most in need. "They are the essential values of a life that is fully human and authentically Christian," the pope said.

The saint said to share food and clothing, do not falsely accuse others, do not practice extortion, and do not

collect more than the tax prescribes, which means, the pope said, "no bribes. It's clear."

By addressing people who held various forms of power, the prophet showed that God excludes no one from being asked to follow a path of conversion in order to be saved, not even the tax collectors, who were considered among the worst of all sinners.

God "is anxious to be merciful toward everyone and welcome everyone in the tender embrace of reconciliation and forgiveness." †



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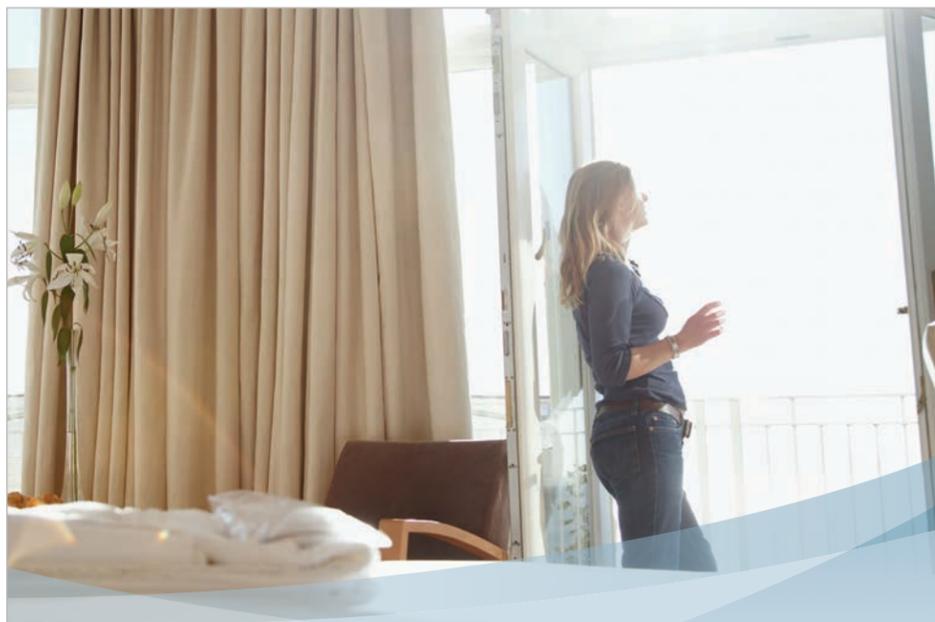


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## Be open to the blessings, challenges of encounters at Christmas

By Mike Nelson

In his book *The Innocents Abroad*, recounting his travels to Europe and the Holy Land, Mark Twain—clearly impacted by what he encountered—made an observation that rings as true today as it did almost 150 years ago:

“Travel is fatal to prejudice, bigotry and narrow-mindedness, and many of our people need it sorely on these accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one’s lifetime.”

Travel is about encounter, something that Pope Francis has been encouraging us to do more of, and is perhaps an apt message during Christmas when we need to open our hearts to people of all walks of life.

What does “encounter” with others provide spiritually? It takes us out of our normal element and puts us into another, probably less familiar and likely less comfortable element. Not necessarily less comfortable materially, although that can happen. I’m talking about less comfortable from an internal perspective.

Travel guru Rick Steves notes in his TV shows and travel guidebooks that the best and most rewarding kind of travel entails going off the beaten, touristy path and into the back streets, or the back roads, to get a sense of what that destination and, especially, its people have to offer.

That means encounter—human encounter, with people you’ve never met, whose language you may not know, whose customs may startle you, but people whose Creator is the same as yours. At Christmas, it may mean

helping out at a homeless shelter, providing clothing to someone in need or even lending an ear to the lonely or help to the sick.

Encounter means movement, not just of the body, but also of the mind and heart. Encounter is a recurring theme in the ministry of Pope Francis, who speaks and, more importantly, acts in ways to drive home the point that we are endowed by God with a capacity for, and called by Jesus to act upon, encounter.

Pope Francis spoke of this in May 2013, addressing representatives of some of the world’s ecclesial movements, such as Communion and Liberation and Focolare.

“We cannot be concerned solely with ourselves, withdrawing into loneliness, discouragement and a sense of powerlessness in the face of problems,” he said. “Please do not withdraw into yourselves! This is a danger: we shut ourselves up in the parish, with our friends, within the movement, with the like-minded ... but do you know what happens? When the Church becomes closed, she becomes an ailing Church, she falls ill! That is a danger.”

Think of a room, Pope Francis said, that has been closed for a year. When you go into it, it has a musty smell. “Many things are wrong with it,” he said. “A Church closed in on herself is the same, a sick Church.”

Jesus, of course, was all about encounter, much of it to the annoyance of local authorities, some of it in violation of accepted custom, if not prescribed law itself. Speaking to a Samaritan woman? Entering a tax collector’s home? Associating with one sinner after another? Mercy! The idea! Such impudence!



A Christian pilgrim prays during a Christmas Mass at St. Catherine’s Church in the West Bank town of Bethlehem on Dec. 25, 2011. Christmas is a time when Catholics can experience life-changing encounters with other people and cultures. (CNS photo/Reuters)

Indeed, Scripture is filled with tales of life-changing, heart-and-soul-transforming encounter, some of which involved actual travel. All of them teach us what can happen when we allow ourselves to embrace encounter—or not.

This Christmas, think of Mary and Joseph’s journey to Bethlehem. How many times were they refused room at an inn? Or, put another way, how many times did innkeepers refuse an encounter with them? Have we behaved in a similar way toward others? What can we do to encounter the Holy Family in others this Christmas?

What about the shepherds on the night of Jesus’ birth? They could have scurried away from

the angels and hid in fear. The disciples walking the road to Emmaus could have told the stranger seeking to engage them in conversation to get lost. Any of the Apostles could have told Jesus the same thing.

But they didn’t.

It didn’t make life the least bit easier for any of them. Encounter, as Scripture and our life experiences tell us, is not always pretty. Yet as disciples of Christ, this is our calling: to move beyond our comfort zone—physically, emotionally, spiritually—and discover how the Lord lives in people who may or may not be of “our group,” but who offer us opportunities for growth, for a closer relationship with Jesus.

I don’t know if Pope Francis

ever read Mark Twain or whether Twain cared for the Catholic Church. By all accounts, Twain—though raised Presbyterian—had no great love for organized religion. But his observations about the ability to counter unfounded attitudes and perceptions—the benefits of encounter—meshes quite catechetically, I would say, with our pope’s emphasis on stepping out of our comfort zones to encounter, to engage and, just maybe, to evangelize.

Who or what can we encounter this Christmas? How can we open our hearts to encounter the beautiful baby Jesus in others?

(Mike Nelson is former editor of *The Tidings*, newspaper of the Archdiocese of Los Angeles.) †

## The Scriptures encourage followers of Jesus to be childlike in their faith

By Daniel S. Mulhall

One of the great joys of Christmas is watching young children take in everything with wonder and awe. Before they become transfixed with presents, they are amazed by the sights and sounds of the season. The lights, the trees, the carols and the crèche all hold special wonder for the young child, casting an almost a magical spell.



In his teaching, Jesus called his followers to see the world through such eyes—the eyes of a child. St. Luke’s Gospel describes the situation:

“People were bringing even infants to him that he might touch them, and when the disciples saw this, they rebuked them. Jesus, however, called the children to himself and said, ‘Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it’ ” (Lk 18:15-17).

St. Matthew’s Gospel puts this incident into a slightly different context:

“At that time the disciples approached Jesus and said, ‘Who is the greatest in the kingdom of heaven?’ He called a child over, placed it in their midst, and said, ‘Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever receives one child such as this in my name receives me’ ” (Mt 18:1-5).

The Gospel of St. Mark (Mk 10:13-16) presents the same instruction about receiving the kingdom like a young child.

An angel present at the birth of Christ, played by second-grader Sarah Glazier, visits Mary and Joseph at the end of “The Living Crèche,” a Christmas production presented by students at St. Rita School in Webster, N.Y., on Dec. 11, 2014. In his teaching, Jesus called his followers to see the world through such eyes—the eyes of a child. (CNS photo/Mike Crupi, Catholic Courier)

There are several other passages in Scripture that show the importance of seeing the world from a child’s perspective. For example, in Matthew 21:13-16, Jesus heals the blind and deaf in the temple. Seeing this, children begin to sing “Hosanna to the Son of David.”

The chief priests and scribes become indignant at this and complain to Jesus, who replies, “Yes; and have you never read the text, ‘Out of the mouths of infants and nurslings you have brought forth praise?’ ” (Mt 21:16, quoting Psalm 8:2). Here the elders see the same wonders that the children saw, yet were blind to its meaning.

What does it mean to become like little children? Perhaps it is the ability to see what is before us as it is, without preconceived notions or expectations. Like the birds in the air and the flowers of the field that Jesus holds up as examples in Matthew 6:25-34 and Luke 12:24-24, children don’t worry about what to eat or wear. They live in the moment, and take in the mystery of life as it unfolds before them.

Children are honest. They will speak the truth. They are not afraid to show emotions openly or to express affection. They have amazing imaginations that allow them to interact on many different levels with what they don’t understand.

The Christmas story comes to life anew for the child. It is happening right in front of their eyes. Jesus is announced in all of his glory through the sights and sounds of the season and the children recognize him for who he is, “Hosanna to the Son of David.”

Oh, to experience Christmas again in that way.

(Daniel S. Mulhall is a freelance writer and a catechist for adults. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

## Medieval Church: 13th century devotion and theology

(Nineteenth in a series of columns)

St. Francis of Assisi is credited with building the first crèche to illustrate the story of the Nativity. That was only one of many devotional practices that modern Catholics take for granted that began during the 13th century.

If you have followed this series, you know that the 13th century was a violent age, especially since there were six crusades against the Muslims or the Orthodox, and one against the Albigensians in southern France. But it was also the century during which Sts. Francis and Dominic founded their religious orders.

This was also the time when devotion to Mary became increasingly popular, with mother-and-child paintings and statues represented in sentimental fashion. Devotion to the rosary spread, especially as it was preached by the Dominicans, although it's only a legend that Mary gave the rosary to St. Dominic in 1214; it was prayed as early as the 12th century.

The crucifix became a prominent feature of Church decoration, and the figure on the cross was now depicted as a dying man rather than the Lord-in-majesty form of earlier times.

It was also the century during which Catholics were encouraged to receive the sacraments more frequently than they were accustomed to doing. The Fourth Lateran Council decreed that they were to receive the sacrament of penance at least once a year, and to receive the Eucharist during the Easter season.

It was a century during which theology got a big boost, particularly through the efforts of three men, all of whom were connected to each other. Sts. Albert the Great, Thomas Aquinas and Bonaventure have all been declared doctors of the Church. Albert was Thomas' teacher at the University of Paris, and Thomas and Bonaventure received their doctoral degrees together on Oct. 23, 1257. Later, when Thomas and Bonaventure were teaching at the University of Paris and a movement was underway to expel them, Albert defended them.

Albert was actually called "the Great" while he was still living. He wrote a compendium of all knowledge: natural science, logic, rhetoric, mathematics,

astronomy, ethics, economics, politics and metaphysics.

During this time, the ancient works of Aristotle, previously unknown in the Latin West, made their way to Europe through the spread of the Arab world. Albert was convinced that Aristotle's philosophy could be reconciled with Christianity, and he taught Thomas how to do so. Thomas, in turn, became the most eloquent spokesman of the Catholic tradition of reconciling reason and divine revelation according to Aristotelian philosophy.

Bonaventure wrote literature that both enlightened the mind and inflamed the heart. It's said that in Thomas we behold sublime love of theology, but in Bonaventure a sublime theology of love. Bonaventure also wrote the official biography of St. Francis of Assisi.

In 1274, Pope Gregory X called the Second Council of Lyons to discuss the possibility of reuniting the Catholic and Orthodox Churches. Albert, Thomas and Bonaventure were all invited to the council, and Bonaventure drew up its agenda. But Thomas died while traveling to Lyons, France, on March 7, and Bonaventure died suddenly while the council was in session, on July 15. †



Faith and Family/Sean Gallagher

## Have Christ make your heart young again this Christmas

My family and I usually wait until the Third Sunday of Advent to fully



decorate our house for Christmas. We think that day is fitting for such a happy task since it is known as *Gaudete* Sunday.

The title of that Sunday in Advent comes from the Latin word for "rejoice." It is used in the opening

antiphon for that weekend's Mass. What better day, then, to make your house seem joyful than on *Gaudete* Sunday?

However, we do put up a few decorations earlier. At the start of Advent, we place a Nativity scene on top of the small upright piano in our living room with a small basket in front of the crèche.

As my boys and Cindy and I make sacrifices and try to make the lives of others easier, we take a yellow piece of yarn that we keep nearby, and we place it in the basket. Those pieces of yarn represent the straw that filled the manger in which the Christ Child was laid in Bethlehem. In making sacrifices for the good of others, we are trying spiritually to make a soft bed for the Christ child this Christmas.

This year, however, our usual practice went astray a bit because of the joyful curiosity of our 2-year-old son Colin. He likes the crèche sitting on top of the piano and regularly climbs up on the piano bench to take a closer look at it.

And he's done more than look. In his exploration of the Nativity set, our St. Joseph figurine has been beheaded. Thankfully, when we started this custom some years ago, we knew from living in a home with several active boys the prudence of displaying a crèche that we could easily part with and is not a family heirloom.

In order to keep the crèche from being entirely smashed to bits, we've relocated it, the basket and the yarn to the mantle of our fireplace. As inveterate climber as he is, I don't think that Colin can get up there yet.

But his constant urge to get close to the Nativity set, look closely at it and, yes, even touch it, is something we adults can take to heart and, with the help of God's grace, make our own as Christmas approaches.

That might seem a tall task since Colin's curiosity is partly born of the fact that Christmas is so new to him. He's basically taking in for the first time the joy of the season in its shiny decorations, cheerful music and smiling faces.

We adults, on the other hand, can easily take all of this for granted. Added to that, we're also often more busy than usual at this time of year, shopping for friends and relatives and attending holiday gatherings.

But just as Christ opened the eyes of the blind, he can renew our soul to see the glory of Christmas with renewed spiritual eyes. He can make our old heart young again, and fill us with childlike curiosity to come close to him, the babe in Bethlehem.

In these final days before we celebrate Christ's birth, pray as you hustle from your final shopping trips to the last office party that the Lord might fill your heart anew with his grace. Ask him to help you experience this year's Christmas with something of the joyful curiosity of a young child like Colin.

That grace can come to you in special ways in the Eucharist, the sacrament of penance and prayerfully reading through the accounts of Christ's birth in the Gospels of St. Matthew and St. Luke.

Becoming more childlike in our spiritual experience of Christmas doesn't mean that we'll break our Nativity set figurines, but it will surely make our hearts young again to receive more fully the Lord who came to us as a baby. †

Catholic Education Outreach/Gina Fleming

## Faith, joy and love are multiplied, magnified in our schools

One of the greatest pleasures of work in the Office of Catholic Schools (OCS) is to witness God's providence and love through the people, programs and services offered. From service projects and all-school Masses to witnessing teachers, coaches and staff members integrate our Catholic identity into every aspect of

their vocations, we get to experience faith, joy and love multiplied and magnified in ways we could not imagine.

Last week, the OCS staff met with a couple dozen amazing teachers in central and southern Indiana who have been identified by their school leaders as prospective administrators. As part of our time together, we listened to three of our current principals tell their story about why they chose Catholic education—and why Catholic education chose

them. What inspiration these dedicated professionals are!

Perhaps that dedication that brings such joy is best expressed by Erica Heinekamp, a faculty member of St. Susanna School in Plainfield. "I want to see my students as Christ sees us—not as machines for output, but as divine mystery put into existence for the glory of God. May that glory spread from my classroom to the ends of the Earth!"

Last week, I was one of several guests at a center-city Catholic school. A third-grade girl approached me with her hand extended and a smile that could brighten a room, exclaiming, "Welcome to Central Catholic!" Just as quickly, she proceeded to give me a small hug before merrily going on her way. Can you think of a better way to start your day?

The fact that our archdiocesan Catholic high school students engaged in well over 100,000 hours of service during the 2014-15 academic year serves as a testament to the desire to follow

Jesus Christ's example, and our call as Christians to "respond in love to God who loved us first."

In times of struggle, our Catholic schools provide a safe haven in which youth and their families can rely.

We have stories of generosity demonstrated by dear friends of Catholic education, like the one told through a thank-you note one fifth-grade student at St. Anthony of Padua School in Indianapolis wrote to a donor. (Note this beautiful child of God is also learning English as a new language.)

*I would like to take this opportunity to thank you for all the money you have given our school. With your support, I'm able to have not only a great education but my family is [cared] for too.*

*Your donations helped me at Christmas time. I didn't get any presents. Last year, your contributions helped me in so many ways. I was very happy.*

*Sometimes, my family does not have*

See FLEMING, page 19



That All May Be One/Fr. Rick Ginther

## Week of Prayer for Christian Unity a step toward all being one

Once again, the calendar challenges us to be attentive. Dec. 8 has passed. Dec. 25 and Dec. 31 approach. And a new year, 2016, quickly calls for all Christians to prepare for Jan. 18-25, the Church Unity Octave.

As noted in this column at this time last year, prayer among Christians seeking to express their

longing for unity has been with us for more than a century.

The Octave, first observed in January 1908, is celebrated between the Feast of St. Peter's Chair (Jan. 18) and the Feast of the Conversion of St. Paul (Jan. 25).

The universalization of this observance began through the blessing of Pope Pius X. In 1916, it was extended to the universal Church by Pope Benedict XV. However, the actual coming together for common prayer among Catholics and other Christians did not occur until 1964 with the promulgation of the Decree on Ecumenism of the Second Vatican Council, which states:

"In certain special circumstances, such as in prayer services for unity and during ecumenical gatherings, it is allowable, indeed desirable, that Catholics should join

in prayer with their separated brethren. Such prayers in common are certainly a very effective means of petitioning for the grace of unity, and they are a genuine expression of the ties which even now bind Catholics to their separated brethren" (#8).

In 1993, the Pontifical Council for Promoting Christian Unity issued the "Directory for the Application of Principles and Norms for Ecumenism." Participation in the Week of Prayer for Christian Unity was explicitly encouraged.

Today, the Week of Prayer for Christian Unity belongs to all Christians sincerely interested in the fulfillment of Christ's prayer "that all may be one."

This year, the Commission on Faith and Order of the World Council of Churches and the Pontifical Council for Christian Unity have given the world a prayer service designed by Christians and Catholics of Latvia.

The prayer service and resources are based upon 1 Peter 2:9. It is titled "Called to Proclaim the Mighty Acts of the Lord." The relationship between baptism and proclamation is highlighted.

All the baptized are called to proclaim the mighty acts of God, especially the mighty act of God in Christ which has made us a chosen race, a holy people.

At 7 p.m. on Jan. 20, 2016, the Christian Church (Disciples of Christ)

will host this year's prayer service. The site will be Allisonville Christian Church, 7701 Allisonville Road, in Indianapolis. Archbishop Joseph W. Tobin will participate, as will other Christian denominational leaders.

Preaching will be Rev. Robert Welsh, president of the Disciples' Council on Christian Unity. As an ordained minister, he has been involved for more than 30 years in the ecumenical dialogue process in the United States between the Catholic Church and the Disciples of Christ.

In October, he delivered a talk at the Synod on the Family in Rome. He is highly respected worldwide.

Rev. Welsh has a unique perspective on ecumenism. His wife is Catholic. A daughter married a Catholic, and they are raising their three children in the Catholic faith.

Plan to join in this time of hope and prayer. Bring your hearts which long for the Gospel to be proclaimed by God's people in Christ. Hear the words of one of our dialogue pioneers and partners, who would have Christ's words come to fulfillment.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †



Fourth Sunday of Advent/Msgr. Owen F. Campion

# Sunday Readings

Sunday, Dec. 20, 2015

- Micah 5:1-4a
- Hebrews 10:5-10
- Luke 1:39-45

This weekend, the Church observes the last Sunday in Advent. The first reading is from the Book of Micah.



Micah is regarded as one of the Minor Prophets. It is a relatively short book, containing only seven chapters. (By contrast, the Book of Isaiah has 66 chapters.)

Very few biographical facts about the author of Micah are known, but it is thought that the author was a contemporary of Isaiah, and that he came from a small village some 25 miles southwest of Jerusalem.

As was the case with so many prophets of ancient Israel, Micah saw his mission as calling the Chosen People away from sin and indifference to God and to piety and loyalty to their covenant with God. He lived in a time when piety was in short supply. Greed and exploitation flawed the economy. Religious practices were sparse and often insincere and poorly presented when they did occur.

In this weekend's reading, Micah assures the people that the promised Savior will come. This Savior will lead the people away from sin and to God. To be precise, the Savior will come from Bethlehem.

Of course, for Micah, the reference is to David, who was from Bethlehem. David became the great king of Israel, venerated in Hebrew history. His royal role was not primarily political. It was religious. His task was to see that the nation upheld the covenant, that the people obeyed God.

The Savior will inherit this role. When the Savior comes, all will be well because the nation will obey God.

For its second reading, the Church gives us a lesson from the Epistle to the Hebrews.

Heavy with its Hebrew symbolism, this epistle eloquently extolls Jesus as Lord and as the Lamb of God.

In Hebrews, Jesus appears as the perfect victim and priest. His sacrifice on Calvary was sublime, perfect and utterly unique. It was final because its effects are eternal, providing for humanity's reconciliation with God. The result will never cease, so no other sacrifices are necessary. All has been accomplished.

St. Luke's Gospel furnishes the last reading. It is the story of the Visitation. Mary travels from her own home to a place in the hills of Judah. Traditionally, it has been thought that this place is the site now called Ein Karem. Once a few miles from Jerusalem, it has been absorbed by the sprawl of the city, and for all practical purposes is today a part of Jerusalem.

Mary travels to meet her cousin, Elizabeth, the wife of Zechariah. Elizabeth herself is pregnant. Her unborn child will be John the Baptist. John had a special destiny. He would prepare the way for Christ.

Since Elizabeth was past the childbearing age for a woman, her conception was regarded as miraculous.

Elizabeth knows that Mary is expecting a child, and additionally she realizes that Mary's child will be the Messiah.

Elizabeth's unborn child understands all that is transpiring, and senses God's presence in Mary's unborn infant. Thus, even before birth, John testified that Jesus, also yet to be born, is the Messiah.

### Reflection

It is the last Sunday of Advent. Christmas preparations are hectic. Everyone is in a hurry, and most are excited.

Less and less attention is given the spiritual preparation for Christmas, but the Church calls us to reality. Jesus is everything, the Church emphatically and joyfully reminds us.

In the writings of Micah, it reminds us that when we allow Jesus to come to us, all peace and happiness will abide with us. In Hebrews, it proclaims the everlasting loving mercy of God.

In the Gospel, the Church reinforces its belief in Jesus as Lord by recalling Mary's visitation of her kinswoman Elizabeth. †

## Daily Readings

### Monday, December 21

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

### Tuesday, December 22

*1 Samuel* 1:24-38 (Response) *1 Samuel* 2:1, 4-8d  
*Luke* 1:46-56

### Wednesday, December 23

St. John of Kanty, priest  
*Malachi* 3:1-4, 23-24  
*Psalm* 25:4-5b, 8-10, 14  
*Luke* 1:57-66

### Thursday, December 24

*2 Samuel* 7:1-5, 8b-12, 14a, 16  
*Psalm* 89:2-5, 27, 29  
*Luke* 1:67-79  
 Vigil of the Nativity of the Lord (Christmas)  
*Isaiah* 62:1-5  
*Psalm* 89:4-5, 16-17, 27, 29  
*Acts* 13:16-17, 22-25  
*Matthew* 1:1-25 or *Matthew* 1:18-25

### Friday, December 25

The Nativity of the Lord (Christmas)  
 Night  
*Isaiah* 9:1-6  
*Psalm* 96:1-3, 11-13  
*Titus* 2:11-14  
*Luke* 2:1-14  
 Dawn  
*Isaiah* 62:11-12  
*Psalm* 97:1, 6, 11-12  
*Titus* 3:4-7  
*Luke* 2:15-20  
 Day  
*Isaiah* 52:7-10  
*Psalm* 98:1-6  
*Hebrews* 1:1-6  
*John* 1:1-18 or *John* 1:1-5, 9-14

### Saturday, December 26

St. Stephen, the first martyr  
*Acts* 6:8-10; 7:54-59  
*Psalm* 31:3cd-4, 6, 8ab, 16bc, 17  
*Matthew* 10:17-22

### Sunday, December 27

The Holy Family of Jesus, Mary and Joseph  
*Sirach* 3:2-6, 12-14 or *1 Samuel* 1:20-22, 24-28  
*Psalm* 128:1-5 or *Psalm* 84:2-3, 5-6, 9-10  
*Colossians* 3:12-21 or *Colossians* 3:12-17 or *1 John* 3:1-2, 21-24

*Luke* 2:41-52

### Monday, December 28

The Holy Innocents, martyrs  
*1 John* 1:5-2:2  
*Psalm* 124:2-5, 7c-8  
*Matthew* 2:13-18

### Tuesday, December 29

Fifth Day within the Octave of the Nativity of the Lord  
 St. Thomas Becket, bishop and martyr  
*1 John* 2:3-11  
*Psalm* 96:1-3, 5b-6  
*Luke* 2:22-35

### Wednesday, December 30

Sixth Day within the Octave of the Nativity of the Lord  
*1 John* 2:12-17  
*Psalm* 96:7-10  
*Luke* 2:36-40

### Thursday, December 31

Seventh Day within the Octave of the Nativity of the Lord  
 St. Sylvester I, pope  
*1 John* 2:18-21  
*Psalm* 96:1-2, 11-13  
*John* 1:1-18

See Daily Readings, page 20

## Question Corner/Fr. Kenneth Doyle

### Pray for terrorists while supporting action that would stop their violent attacks

Q What is the Christian response to the Islamic State? (Virginia)



A The Christian response to the Islamic State is to deplore their violence, and to seek the most effective means to stop it.

In March 2015, in what was seen as an unusually blunt endorsement of military action, the Vatican's representative to the

United Nations in Geneva called for a coordinated international force to stop the "so-called Islamic State." Archbishop Silvano Tomasi said that any anti-Islamic State coalition should include the Muslim states of the Middle East and unfold under the sponsorship of the United Nations.

Archbishop Tomasi noted that everything possible ought to be done first to achieve a political settlement without violence, "but if that is not possible, then the use of force will be necessary."

Pope Francis described the Islamic State bombings in Paris in November as "intolerable." He added that "using God's name to justify" such violence was "blasphemous." Vatican Secretary of State Cardinal Pietro Parolin backed the possibility of global military action against Islamic State militants in the wake of the Paris attacks. He referenced the *Catechism of the Catholic Church*, which states that "as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed" (#2308).

A parishioner happened to ask me, after the Paris bombings, how he could ever "forgive ISIS." I told him that he didn't have to, because forgiveness (in my mind) presumes remorse on the part of the perpetrator and a pledge of changed behavior, both of which are notably lacking in the Islamic State terrorists. I said that we should pray for those benighted individuals and leave judgment

of them to God—while also remembering, of course, to pray especially for their victims.

Q I am the mother of three adopted children, ages 5 to 15. We live in a small house with no extra space. A year ago, we came to my mother-in-law's rescue when she was having some problems and offered her temporary shelter until she could get back on her feet.

Now, though, she is still with us and depends on us to do everything for her. She just sleeps, eats and talks on her cellphone. She interferes in the life of the family, and refuses to help with any chores of the house. I am on disability myself, our family life is unhealthy and the children are suffering from her presence in our midst.

My question is this: Would it be uncharitable for me to tell her to go live on her own, and to leave this house before I go crazy? (City of origin withheld)

A Your first obligation is to your husband and to your children. If, as you say, your mother-in-law's presence is seriously impacting your family's health and happiness, she needs to leave. And you need, very quickly, to have an honest conversation with your husband as to how to accomplish this in as kind a manner as possible (keeping in mind that there is, of course, no perfect way.)

Can you help to guide your mother-in-law into an alternate living arrangement? (Perhaps a local parish priest or Catholic social services agency could advise you on some suitable alternatives that would address her physical and psychological concerns.) Far from prohibiting this course of action, charity in fact demands that you take this courageous step—for the greater good of your entire family.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St. Albany, N.Y. 12208.) †

## My Journey to God

### The Christ Child

By Hilda Buck

Conceived by the Holy Spirit,  
 He humbly entered the world he made,  
 As a single cell in the womb of the Virgin Mary.

According to a blueprint ordained by his father,  
 He formed and grew in this warm and safe environment.  
 In a few short weeks his tiny, tiny heart began to beat,  
 And kept its rhythm until that day on Calvary.  
 In due time his brain, his nervous system, his organs  
 All formed and grew until fully complete.  
 He was then born into a waiting world.

Heaven and Earth rejoiced.  
 Angels filled the heavens with glorious songs.  
 Lowly shepherds hurried in from the fields  
 And rejoiced "to see this thing that has taken place."  
 Kings laden with gold, frankincense and myrrh  
 Journeyed from afar to pay him homage.

Let all creation give thanks. Our Savior has come.

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)

# 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.

**ARBUCKLE, Mary Jane**, 95, St. Pius X, Indianapolis, Dec. 7. Mother of Kathleen Albert, Elizabeth Davidson and Michael Ar buckle. Sister of Joan Long, Patricia Townsend and James Duffin. Grandmother of 20. Great-grandmother of 37. Great-great-grandmother of one.

**BARNES, Delmar F.**, 89, St. Anthony of Padua, Clarksville, Nov. 29. Father of Teresa Parker, Katherine, Daniel and Ronald Barnes. Grandfather of eight. Great-grandfather of four.

**BEDEL, James E.**, 72, St. Ambrose, Seymour, Dec. 2. Husband of Emma Bedel. Father of Michael Jager.

**BENNETT, James**, 65, St. Vincent de Paul, Bedford, Dec. 2. Husband of Claudia Bennett. Father of Eric and Thomas Bennett. Brother of Jo Bennett. Grandfather of two.

**CARROLL, Henrietta**, 92, St. John the Baptist, Osgood,

Nov. 23. Mother of Marilyn, Dennis and Dr. Michael Carroll. Sister of Marietta Cherry. Grandmother of seven. Great-grandmother of 10.

**CUMMINS, Imogene**, 77, St. Michael, Brookville, Dec. 5. Mother of Laura Westerfeld and Perry Cummins. Sister of Sharon Collins, Gloria Comer, Hazel Mae Gillman, Rosemary Kinnett, Donna Miller, Charlotte Moore, Patricia Vogel, Jack, Paul and Robert McDaniel. Grandmother of 12. Great-grandmother of 17.

**FRISZ, Nancy J. (Felix)**, 84, St. Patrick, Terre Haute, Nov. 24. Mother of Ann Brownfield, Jane McCrocklin, Kristina Taylor, Kathy Vaughn, Joan, David, Mark and Kurt Frisz. Grandmother of 14. Great-grandmother of six.

**HENN, Mary Catherine**, 82, Christ the King, Indianapolis, Dec. 1. Wife of Anthony Henn. Mother of Juli Van Wyk, Andy, Dan and David Henn. Grandmother of seven. Great-grandmother of one.

**HUTCHINS, Charles Randall**, 77, St. Anthony of Padua, Clarksville, Nov. 24. Husband of Beverly Hutchins. Father of Chuck and Scott Hutchins. Brother of Lavonne Hagan, Mildred Scharre, Corrine Yates and Ronnie Hutchins. Grandfather of two.

**KAISER, Irma M.**, 90, Holy Family, Oldenburg, Dec. 8. Mother of Beverly Joyce, Mark, Michael and Steven Kaiser. Sister

of Marge Arthur. Grandmother of eight. Great-grandmother of eight.

**LEONHARDT, Phyllis**, 92, St. Andrew, Richmond, Dec. 5. Mother of Rosemary Pierson, Susan Semb, Rebecca Tumbaugh and Tom Leonhardt. Sister of Susanne Lahrmann. Grandmother of nine. Great-grandmother of six. Great-great-grandmother of one.

**LOHREY, Mary Elizabeth**, 94, St. Michael, Brookville, Nov. 30. Mother of Bonnie Chaney and Donna Drenchen. Grandmother of three. Great-grandmother of one.

**LOUGH, Rita Marie**, 92, Most Holy Name of Jesus, Beech Grove, Nov. 26. Mother of Teresa Haumesser, Catherine, Charles III and Thomas Lough. Grandmother of eight. Great-grandmother of nine.

**MAGINOT, Jennifer McKenzie**, 15, Cathedral High School, Indianapolis, Dec. 10. Daughter of Paul and Michele Maginot. Sister of Alli and Greg Maginot. Granddaughter of Jim and Helen Maginot and Bruce McKenzie.

**RADOSEVICH-CLENDENIN, Paula Sue**, 63, Immaculate Heart of Mary, Indianapolis, Dec. 7. Wife of Jim Clendenin. Sister of Barbara Swanson, Larry and Robert Radosevich.

**RANSELL, David J.**, 69, St. Bartholomew, Columbus, Dec. 8. Husband of Mary Ann Ransdell. Father of Emilee Bush, Alison Eagleman and Phil Ransdell. Son of Freda Mae Ransdell. Brother of Cora Ladigo and Darrel Ransdell Jr. Grandfather of five. †

## William Marcotte, father of Fathers David and Douglas Marcotte, died on Dec. 13

William "Bill" Joseph Marcotte, the father of Fathers David Marcotte and Douglas Marcotte, died on Dec. 13 at the Villas of Guerin Woods in Georgetown.

The Mass of Christian Burial was scheduled to be celebrated on Dec. 17 at St. Augustine Church in Jeffersonville. Burial was to follow at Queen of Heaven Cemetery, also in Jeffersonville.

Marcotte was born on Feb. 9, 1944, in Gary, Ind. He was a graduate of Emerson High School in Gary and the

Kelly School of Business at Indiana University in Bloomington.

He married Irene (Nienaber) Marcotte on Nov. 25, 1978, at St. Mary Church in Greensburg. They had recently celebrated their 37th wedding anniversary. Bill is survived by his wife Irene and two sons, Father Douglas Marcotte, administrator of St. Augustine and Most Sacred Heart of Jesus Parishes in Jeffersonville, and Father David Marcotte, associate pastor of St. Malachy Parish in Brownsburg. Bill is

also survived by his brother Jim Marcotte of Lawrenceburg, and his sister JoEllen Ball of Hercules, Calif., as well as several nieces, nephews, great-nieces and great-nephews.

Bill worked as a computer specialist for the Finance Center at Fort Benjamin Harrison for 42 years. Bill had a great love for music, and spent several years operating a disc jockey business in his spare time. Bill was also proud to be one of the founding fathers of the Knights of Columbus St. John Neumann Council #10713 in Greenfield.

Memorial gifts may be sent to Bishop Bruté College Seminary, 2500 Cold Spring Road, Indianapolis, IN 46222, or to The Villas of Guerin Woods, 8037 Unruh Drive, Georgetown, IN 47122. †

## Young adults encouraged to use digital media to spread the Good News

By Mike Krokos

Digital media offers the Catholic Church another opportunity to spread the Good News, which is what our faith calls us to do, Bishop Christopher J. Coyne recently told a national gathering of young adults in Indianapolis.

"The Church has done this from the beginning, using whatever means of communications that we could, from the letters of [St.] Paul to the printing press, to radio to television, and now to the Internet and digital media," he told nearly 300 young adults on Nov. 21 at the downtown Marriott. "The Church has seen these things as tools to spread the Good News."

Bishop Coyne, shepherd of the Diocese of Burlington, Vt., and chairman of the Committee on Communications of the U.S. Conference of Catholic Bishops (USCCB), was a keynote speaker during the National Catholic Collegiate Conference (NCCC), which is open to people ages 18-25 and held simultaneously with the National Catholic Youth Conference. NCCC was co-sponsored by the National Catholic Young Adult Ministry Association and the National Federation for Youth Ministry.

In his talk, titled "Sharing the Good News: Using Social Media and other forms to Evangelize," Bishop Coyne, a former auxiliary bishop of the Archdiocese of Indianapolis, called digital media a "neutral tool. It's the content that makes things different."

That content, he continued, is more than just the Internet, its websites and videos, blogs, podcasts, images and text.

"It is also social media, like Twitter, and Instagram, and Google Plus and Linked In," Bishop Coyne said, "and Periscope and Meerkat [a new mobile app through which users can broadcast on their phones to anyone else using Meerkat]."

It also includes text messaging, livestreaming, Facetime and Skype. "It is global and it is local. It is fast, instant, intense and gigantic. More than 1 billion people are on Facebook," he noted. "More than 100 million people use Instagram every month, there are 304 million monthly active users on Twitter, and there are almost as many cell phone subscriptions—6.8 billion—as there are people. There's only 7 billion people."

Why does the Church need to be present in digital media?

"Because we have to be if we want to go out and spread the Good News," he said. "It's where Catholics and potential Catholics can be found."

Bishop Coyne offered an example of how digital media played a key communications role during Pope Francis' recent visit to the U.S.

The USCCB, he said, set up social media platform rooms in all three cities the Holy Father visited—Washington, New York and Philadelphia—which were



Bishop Christopher J. Coyne addresses young adults on Nov. 21 during the National Catholic Collegiate Conference in Indianapolis. (Photo by Mike Krokos)

manned by 20-25 volunteers and some professional staff.

"What they did all day long was they were in the room with their computers, and they were just basically paying attention to what was going on on Twitter, what was going on on the USCCB hashtags, what was going on in terms of Facebook," he noted.

Over the six-day period, Bishop Coyne said, the USCCB team produced nearly 2,500 pieces of social media content, including 62 real-time videos in English and Spanish, which resulted in 18.5 million content impressions.

"That's 3,000 impressions per minute. That's people coming to check it out, looking at it," he noted. "During the week, the English and Spanish Facebook page posts reached 8 million people, and engaged a half million of them."

"They had 1.65 million video views, [and] they had 5.1 billion tweets and retweets using their hashtags."

The Holy Father's visit, he added, "clearly shows that the use of digital media as a means to spread the Good News is not just a possibility but is in fact a reality."

Bishop Coyne asked the young people to "use the creativity you already possess and the tools you already have to be digital missionaries, fiber apostles, and cloud evangelists."

He also encouraged them to sow seeds of goodness, "saying only the good things that men and women truly need to hear, things that will really lift them up. You never know how the seeds will grow, but that's not your worry. You're just the sower. You just spread the Good News."

St. Thérèse of Lisieux, who was known for her "little way," would be a good patron saint for those involved in digital media, he added.

"Much of the time you will spend in digital media," Bishop Coyne said, "is in the small moments: e-mails, tweets, posting pictures, links to videos and websites, answering questions. They're small moments. But they're small moments to love." †

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## New online publication highlights values of Catholic schools

Criterion staff report

The archdiocese's Office of Catholic Schools has created a special publication that highlights the faith-based, values-oriented approach to Catholic education that makes a difference in the lives of nearly 24,000 students and their families.

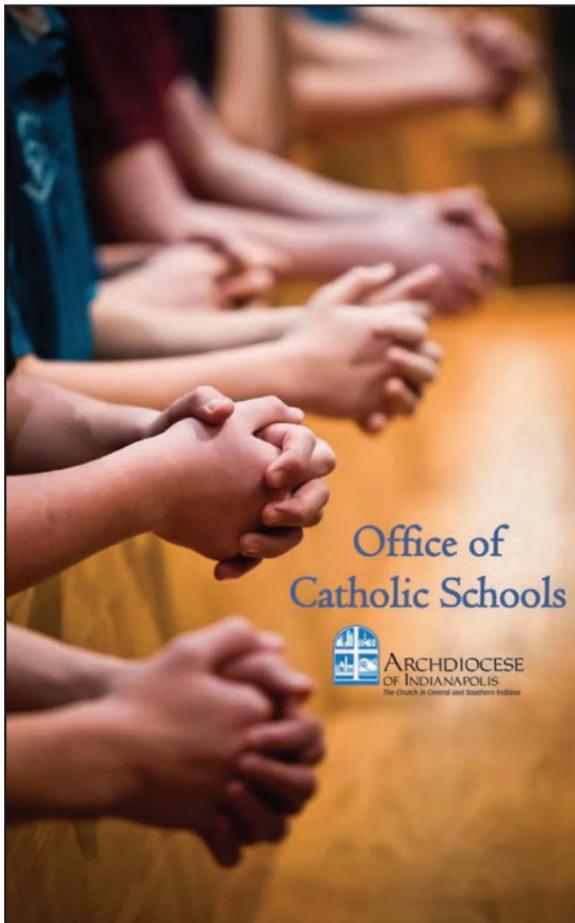
The online publication can be viewed at [www.archindy.org/OCS-Special-Publication-Fall-2015](http://www.archindy.org/OCS-Special-Publication-Fall-2015).

In an introduction to the publication, Archbishop Joseph W. Tobin noted, "From New Albany to Indianapolis and from Terre Haute to Richmond—and everywhere in between—some 24,000 young people and their families are growing closer to one another and to Christ through the ministry of Catholic schools."

"Accompanying them on the journey of faith from early childhood through young adulthood, Catholic schools support young people and their families and communities in recognizing, accepting and living Christ's invitation to life in abundance. These are more than educational institutions—they are formational and transformational ministries that are integral to the life of the Church and the mission of the archdiocese."

The 32-page publication celebrates the educational success stories of Catholic schools in central and southern Indiana while also sharing personal testimonials of how a Catholic education enriches the lives of students.

One of the testimonials was written by a student at Our Lady of Providence Jr./Sr. High School in Clarksville. Justin noted that his Catholic school "provides an environment that strengthens the whole person and gives students and faculty the opportunity of a lifetime by strengthening our Catholic faith. I look forward to coming to school every day because I feel as if I'm at my second home." †



## FLEMING

continued from page 16

enough money to buy food. Now there is a nutrition club. This really helps my family.

Third, you help our school [keep] going. We have electricity and water every day.

Thank you again for your generous donation of money. Our school can't succeed without your help. God bless your hearts.

There is also Brittany Geswein's story of how she found comfort and support through the Our Lady of Providence Jr./Sr. High School family in Clarksville when her sophomore brother, Brandon, suddenly passed away. She states, "No words can express how critical Brandon's Catholic education has been in helping us find peace in our loss."

The stories go on and on. As we prepare for the Lord's coming during this Advent season, we invite each of you to celebrate the faith, joy and love that is so evident in our Catholic schools. Please enjoy OCS's recent publication at [www.archindy.org/OCS-Special-Publication-Fall-2015](http://www.archindy.org/OCS-Special-Publication-Fall-2015), where you can read more from Brittany and Erica, and learn about the other great happenings in our Catholic schools that remind us of the hope that exists in our world!

(Gina Fleming is the archdiocese's superintendent of Catholic schools.) †

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  - Balances accounts, ledgers and reconciles bank statements.
  - Prepares financial statements for groups.
  - Works with groups to develop and maintain a budget.
  - Process invoices and issue payments
- Communications Secretary
  - Basic Skills working with E-mail, Facebook, Website and other social media
  - Good communication skills, including spelling and grammar

**Position Requirements**

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2. Excellent interpersonal communication skills
3. Excellent organizational skills
4. Good record-keeping skills
5. Experience with ACS and FACTS programs or the ability to learn programs
6. Basic skills working with Word and Publisher programs or the ability to learn programs
7. Working knowledge of social media
8. Ability to present oneself professionally
9. Ability to maintain confidentiality
10. Ability to prioritize and to be flexible
11. Practicing Catholic is recommended, but not required

**Position Education/Training/ Experience**  
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Greenfield, IN 46140  
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Please send application to:

Search Committee  
Holy Spirit Parish at Geist  
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Applicants should be professed and practicing Catholics with knowledge of Church teachings and the needs, cultures and traditions of Black Catholics. A bachelor's degree or equivalent experience in a related field and at least 5 years of experience in diocesan or parish ministry in a paid or volunteer capacity are required. Some college level coursework in theology, religious studies, or a similar field is preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

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# Pope Francis: The Church needs this Holy Year of Mercy

VATICAN CITY (CNS)—The Catholic Church needs the extraordinary Holy Year to become an effective witness of God's divine mercy, Pope Francis said.

"The jubilee is a favorable time for all of us, so that in contemplating divine mercy, which surpasses every human limitation and shines in the darkness of sin, we may become more convinced and effective witnesses," the pope said on Dec. 9 during his weekly general audience.

One day after inaugurating the Year of Mercy, the pope dedicated his audience talk to the significance he hopes the year will have for the Church, saying that it is a time to experience the "sweet and gentle touch" of God's forgiveness and his presence in difficult times.

"In short, this jubilee is a privileged moment," he said, "so that the Church may learn to choose only that which pleases God most": forgiveness and mercy.

The Bible says that God saw the world, the plants and the animals he created and called them "good," but when he looked at the man and woman he fashioned, he pronounced them "very good."

The 4th-century doctor of the Church "St. Ambrose would ask himself: 'But why does it say very good? Why does it say that God is so happy after the creation of man and woman?'" the pope said. "In the end, it was because he had someone to forgive. This is beautiful! To forgive is God's joy; the being of God is mercy. For this reason, in this year, we should open our hearts so that this love, this joy of God may fill us with this mercy."

The work of reforming the Church's institutions and structures, he noted, also offers a living experience of God's mercy that allows it to shine forth in the world. Without mercy, the pope said, any reform would be in vain because "we would become slaves of our institutions and our structures. No matter how renewed they may be, we would always be slaves."

Only mercy can truly contribute to a "more human world," the pope said, particularly at a time where forgiveness is "a rare guest in the areas of human life." While some may believe that the Church has more important objectives, he said, rediscovering divine mercy and forgiveness is essential to avoid falling into self-love, which can often be "disguised in Christian life as hypocrisy and worldliness."

Pope Francis stressed the importance of recognizing one's sins during the Holy Year in order to "strengthen within us the certainty of divine mercy."

"'Lord, I am a sinner. Come with your mercy.' This is a beautiful prayer, and it's very easy to say every day. 'Lord I am a sinner. Come with your mercy,'" he said.

At the end of the audience, the pope greeted several cardinals and bishops, including Bishop Michael Burbidge of Raleigh, N.C. Pope Francis blessed the cornerstone of the future Holy Name of Jesus Cathedral, which is slated for completion in 2017. †



Pope Francis presents a rose at an icon of Mary and the child Jesus as he begins his general audience in St. Peter's Square at the Vatican on Dec. 9. (CNS photo/Paul Haring)

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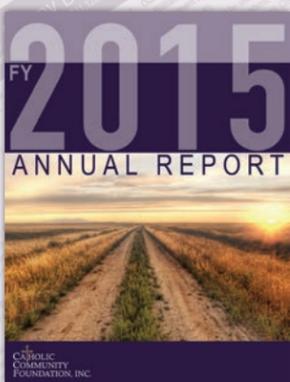
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\$30,000	\$300	\$25	\$900	\$75
\$36,500	\$365	\$31	\$1,095	\$92
\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
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## Daily Readings

continued from page 17

### Friday, January 1

The Octave Day of the Nativity of the Lord: Solemnity of Mary, the Holy Mother of God

Numbers 6:22-27  
Psalm 67:2-3, 5-6, 8  
Galatians 4:4-7  
Luke 2:16-21

### Wednesday, January 6

St. André Bessette, religious  
1 John 4:11-18  
Psalm 72:1-2, 10, 12-13  
Mark 6:45-52

### Saturday, January 2

St. Basil the Great, bishop and doctor of the Church  
St. Gregory Nazianzen, bishop and doctor of the Church  
1 John 2:22-28  
Psalm 98:1-4  
John 1:19-28

### Thursday, January 7

St. Raymond of Penafort, priest  
1 John 4:19-5:4  
Psalm 72:1-2, 14, 15bc, 17  
Luke 4:14-22a

### Sunday, January 3

The Epiphany of the Lord  
Isaiah 60:1-6  
Psalm 72:1-2, 7-8, 10-13  
Ephesians 3:2-3a, 5-6  
Matthew 2:1-12

### Friday, January 8

1 John 5:5-13  
Psalm 147:12-15, 19-20  
Luke 5:12-16

### Monday, January 4

St. Elizabeth Ann Seton, religious  
1 John 3:22-4:6  
Psalm 2:7bc-8, 10-12a  
Matthew 4:12-17, 23-25

### Saturday, January 9

1 John 5:14-21  
Psalm 149:1-6a, 9b  
John 3:22-30

### Tuesday, January 5

St. John Neumann, bishop  
1 John 4:7-10  
Psalm 72:1-4, 7-8  
Mark 6:34-44

### Sunday, January 10

The Baptism of the Lord  
Isaiah 42:1-4, 6-7  
or Isaiah 40:1-5, 9-11  
Psalm 29:1-4, 9-10  
or Psalm 104:1b-4, 24-25, 27-30  
Acts 10:34-38  
or Titus 2:11-14; 3:4-7  
Luke 3:15-16, 21-22