



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Sharing the Good News

Christkindl Village 'brings Christ into the streets,' page 9.

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Witnesses of love



Deacon candidate Juan Carlos Ramirez, right, recites from a prayer card as he, Marie Tobin, left, Domini Rouse and Benedictine Sister Jennifer Mechtild Horner lay their hands upon and pray for Cardinal Joseph W. Tobin in front of the altar at SS. Peter and Paul Cathedral in Indianapolis as part of a prayer and blessing of him during the cardinal's farewell Mass on Dec. 3. (Photo by Natalie Hoefler)

Archdiocese, Cardinal Tobin bid heartfelt farewell to each other during Dec. 3 Mass at SS. Peter and Paul Cathedral

By Sean Gallagher

On Dec. 3, 2012, then-Archbishop Joseph W. Tobin said that he and the faithful of central and southern Indiana were "under an obligation of love" to proclaim the Gospel of Jesus Christ.

He said this in the Mass at SS. Peter and Paul Cathedral in Indianapolis during which he was installed as the sixth archbishop of Indianapolis.

Four years later to the day, looking back on his time of ministry to and with

the Catholics in central and southern Indiana, he said during another liturgy at the cathedral that "we fell in love then, and we remain that way today."

Read Cardinal Tobin's homily, page 2, see more photos, pages 10-11.

This Mass was originally planned as a celebration of

Archbishop Tobin being inducted into the College of Cardinals on Nov. 19.

But when it was announced on Nov. 7 that Pope Francis had appointed

Archbishop Tobin to lead the Archdiocese of Newark, N.J., the Dec. 3 liturgy became a bittersweet farewell for Cardinal Tobin and the 1,000 Catholics from across central and southern Indiana who gathered in the cathedral to worship with him, and offer him their heartfelt prayers as he goes forward to lead the Church in northern New Jersey.

Both Masses four years apart were celebrated on the feast of St. Francis Xavier, the 16th-century Jesuit missionary to Asia who is the principal patron of the Archdiocese of Indianapolis.

In his closing remarks at the end of the Mass, Cardinal Tobin, his voice filled with emotion, made his own the words of St. Paul in his First Letter to the Thessalonians to describe his love for the Catholics of central and southern Indiana, and the mission he was given in ministering to and with them.

"With such affection for you, we were determined to share with you not only the Gospel of God, but our very selves as well, so beloved have you become to us" (1 Thes 2:8), Cardinal Tobin said.

That emotion was shared by many people present in the cathedral.

Harold Back, 80, a member of St. Michael Parish in Brookville, also attended the



Carmelite Sister Mary Grace Melchor, a member of the Monastery of St. Joseph in Terre Haute, speaks with Cardinal Joseph W. Tobin after the Dec. 3 farewell Mass. Sister Mary Grace's family and the family of Cardinal Tobin were neighbors and close friends in Detroit. (Photo by Sean Gallagher)

installation Mass in 2012. During the past four years, Back has grown to love Cardinal Tobin and was sad to see him go.

"He hit our hearts," Back said with emotion. "And when he hits your heart, he makes you cry."

"There's joy today, but there's also sadness. It's been a wonderful four years of knowing Cardinal Joseph Tobin. He has meant so much to so many people in the archdiocese. It's awesome."

Harold and his wife Donna hope to travel to Newark for Cardinal Tobin's Jan. 6 installation Mass there.

"We're very sad to see him leave," Donna said. "He's just a very special

See FAREWELL, page 12



As he processes out of SS. Peter and Paul Cathedral after his farewell Mass on Dec. 3, Cardinal Joseph W. Tobin high-fives a girl in the congregation. (Photo by Natalie Hoefler)

'Witnesses to the Gospel know where they stand, who they belong to'

(Editor's note: Following is Cardinal Joseph W. Tobin's homily from his farewell Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis.)

My dear brothers and sisters in Christ:

Earlier this week, I had the privilege of attending a gala at a very vibrant parish; I won't identify it, just say that it is one of the two in Greenwood.

And early on, I was meeting some of the people who were very involved in the parish and I met one lady who was in charge of coordinating 1,000 volunteers. And I thought, 'Holy Toledo, I think I'd rather be an archbishop than coordinating a thousand volunteers.'

And as I was preparing for this service, which marks the feast of one of the patrons of our archdiocese, St. Francis Xavier, Jesuit missionary of the 16th century who left the academic halls of Paris and finished his life preaching the Gospel in Asia, I thought, 'I wonder what Jesus wants today?' Is he looking principally for volunteers like most of us pastors are?

What do you think?

It doesn't sound like it. Those last words in the Gospel of Mark that we just heard Deacon Rick [Wagner] read doesn't say, 'If you've got any spare time, would you mind terribly going out to all the world, or at least around the corner, and preaching the Good News?'

Cardinal Tobin to celebrate midnight Mass at SS. Peter and Paul Cathedral

Cardinal Joseph W. Tobin will celebrate the Christmas Eve midnight Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, as his last Mass in the archdiocese. Parking will be available in the Catholic Center parking lot, 1400 N. Meridian St., across from the cathedral, from 10 p.m.-2 a.m.

All are invited to the midnight Mass to welcome the Christ Child with the members of SS. Peter and Paul Cathedral Parish and Cardinal Tobin. †

Certainly Francis Xavier in his letters didn't sound like it was an option for him. In a letter that he wrote to St. Ignatius, he says,

'Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again, I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: "What a tragedy: how many souls are being shut out of heaven and falling into hell, thanks to you!"'

Not sure he could coordinate the volunteers.

And then, there is the first great missionary of the Church, Paul, who in that first reading that Sara [Castillo] read so well says, "If I preach the Gospel, there is no reason for me to boast, for an obligation has been imposed on me and woe to me if I do not preach it" (1 Cor 9:16). I don't know about you, but it doesn't sound to me like Francis Xavier or Paul made a cool calculation about how their lives would go.

Volunteers don't quite describe them. What would we call them, then? It might help us to think a minute about what compelled Paul to do what he did. He talks about having an obligation that was laid upon him. What was he talking about? How would he describe it?

Well, he said it in a lot of different ways in his letters. He said, "Christ loves us and gave himself up for us." And he would say to the Galatians, "It is no longer I who live but Christ who lives in me, and the life I now live in the flesh I live by faith in the Son of God who loved me and gave Himself up for me" (Gal 2:20). And while a prisoner writing to the Philippians he says, "I count everything, everything as loss, only to grow in knowledge of my Lord and Savior, Jesus Christ" (Phil 3:8).

You can glimpse the obligation. Because when one has been given such a powerful gift as the Christian faith asserts, namely salvation—salvation in Christ Jesus—one cannot hesitate or delay in announcing the Good News; in a nutshell, in evangelizing.

One doesn't keep this gift wrapped up in a box on the shelf. Jesus came to draw people together and to form a new community no longer based solely on blood lines, race or nation, but on



Cardinal Joseph W. Tobin delivers the homily during his farewell Mass on Dec. 3 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

discipleship. Jesus came to form a family of faith.

And the first Apostles would say, "We are his witnesses." They didn't say, "We are his volunteers." We are witnesses that he is alive, that our Redeemer liveth and that he will be with us until the end of time. Witnesses more than volunteers; witnesses more than teachers.

Pope Paul VI in 1975 wrote that, "Modern people listen more willingly to witnesses than to teachers, and if modern people do listen to teachers, it is because they are also witnesses" ("Evangelization in the Modern World," #41).

My brothers and sisters, while truth is very powerful and can change the hearts of many, I believe modern men and women are very skeptical of the truth. And even more skeptical of those who pretend to preach the truth and do not live it out. On the other hand, those who live wedded to the truth and clearly show it in their actions are much more persuasive.

The world today simply will not listen to moralizing hypocrites. But they will listen to Christians who practice what they preach. The world around us will not listen to the Gospel unless we live a life of Christian joy, peace and sacrifice. If we boldly proclaim the truth but fail to live a life of holiness, our message is empty and has no weight. It does not affect the people we meet, and they dismiss it without giving it a second thought.

So we cannot simply teach the truth boldly and expect that everyone will flock to the Church. We must live it out first and foremost before we can become believable and change the hearts of those seduced by the world. The world will listen to people like Francis Xavier and Paul because the world will listen to witnesses.

Now brothers and sisters, the experience of the last four years has convinced me of the timeless truth of the 12th chapter of the Letter to the Hebrews: "We are surrounded by a great cloud of witnesses," not simply those who have gone before us in the light of faith, our mothers and fathers who have taught us by their words and by their actions what it means to be a disciple (Heb 12:1).

I have been privileged to see the witnesses across the 39 counties of this archdiocese, people who quietly bear witness, give testimony to Jesus Christ: in prisons, in hospitals, on college campuses, in CCD classes, in our Catholic grade and high schools.

I've seen the witnesses of this archdiocese in the food kitchens and the shelters and the outreach of Catholic Charities, and the welcoming of refugees and strangers.

I've seen the witness and I think it is no accident that for the four years that I presided over Easter Vigils here in the archdiocese we have welcomed 1,000 or

See HOMILY, page 14

Readers are invited to share favorite Christmas memories

The Criterion invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 23.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number.

Send your story to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or by e-mail to editor Mike Krokos at mkrokos@archindy.org by the Dec. 13 deadline. †

Advent resources are available on archdiocesan Web site

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

The page contains various Advent resources, including links to the daily readings, reflections from Cardinal Joseph W. Tobin, penance service

schedules, images of past Criterion Christmas issue covers and links of interest to other Advent websites. †



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E-mail us: criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor/Graphic Designer: Brandon A. Evans
Business Manager: Ron Massey
Executive Assistant: Cindy Clark
Graphic Designer: Jane Lee
Print Service Assistant: Annette Danielson



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Faith must be ‘integrated into every aspect’ of life, says archbishop

ANCHORAGE, Alaska (CNS)—Faith is meant “to be integrated into every aspect of our lives,” Anchorage’s new archbishop told the congregation packed into Our Lady of Guadalupe Co-Cathedral in Anchorage.

“Going to church on Sunday is not meant to be one thing we do in the midst of many other things,” said Archbishop Paul D. Etienne. “No, celebrating our faith and receiving the sacraments are meant to renew and recharge us for carrying that faith and Jesus Christ into the world.”

A native of Tell City, Archbishop Etienne was ordained a priest of the Archdiocese of Indianapolis in 1992. He was serving as pastor of St. Paul Parish in Tell City when he was appointed bishop of Cheyenne, Wyo., in 2009.

Archbishop Etienne made the comments in his homily for his Nov. 9 installation as head of the 138,000-square-mile archdiocese. Alaskans from every corner came to witness him formally succeed retiring Archbishop Roger L. Schwietz.

Archbishop Schwietz, 75, had headed the Archdiocese of Anchorage since 2001. Archbishop Etienne, 57, was shepherd of the statewide Cheyenne Diocese since December 2009.

On hand for the installation were more than 800 people. The congregation included most of the archdiocese’s priests, deacons, seminarians, men and women religious, and many lay faithful. Leaders from various Christian communities around Anchorage and many dignitaries also were in attendance.

The Mass began with the new archbishop entering the co-cathedral with a greeting from Archbishop Schwietz.

At the start of Mass, Archbishop Christophe Pierre, the apostolic nuncio to the U.S., read to the congregation the document from Pope Francis appointing the new archbishop on Oct. 4. It was formally shown to the archdiocesan college of consultors for verification.

At this point, the nuncio then led the new archbishop to the cathedra—the ceremonial seat of the archbishop—and handed him the archbishop’s staff, known as a crosier.

This was the moment he was installed, the point when he became the new archbishop of Anchorage.

The liturgy proceeded with Archbishop Etienne delivering a homily after the Scripture readings.

“Our celebration today reminds us that a ‘full human life; a life resplendent with dignity’ is a life imbued by God, redeemed by Jesus Christ, and animated by the Holy Spirit,” Archbishop Etienne said. “When we fully understand this, then our life, each one of us, becomes a blessing to others.

“We become that fresh water that flows into the sea of the world, making it fresh and giving it life,” he continued. “The dignity of our life is enhanced, and our lives bear the good fruit of mercy and understanding; accompanying others waiting for someone to raise them up and acknowledge their dignity as a son or daughter of God.

“When we live a fully integrated faith-life, our life becomes in the world a healing balm of goodness and a medicine that heals the wounds of division and discord.”

When believers in Christ allow him to cast out indifference and hatred “from the temple of our hearts,” he said, “then our lives are renewed.

“We are set free, and we become the metaphorical trees of the prophet’s vision whose leaves never fade, and whose fruit never fails,” Archbishop Etienne said.

He told the congregation that “this is God’s dream, and with God, all things are possible.

“As your new archbishop, this is now my dream for our potential and possibility! I am told that Alaska is known for its high tides,” he said. “That being the case, may the faith and good works of this local Church be the standard of high tides for the Church. Let us become ‘the waters of the river which gladden the city of God,’ making the world around us a dwelling for the Most High.”

The evening before his installation during a prayer service at Holy Family Cathedral in Anchorage, Archbishop Etienne described a poster he noticed in his new office listing “the various values of the different tribes of the native people of Alaska.”



Archbishop Paul D. Etienne is seen on Nov. 9 after his installation as archbishop of Anchorage, Alaska, at Our Lady of Guadalupe Co-Cathedral in Anchorage. (CNS photo/Ron Nicholl, Catholic Anchor)

“I think these are the values we are called to [emulate] in our faith life; these are the skills necessary to build this elegant Church,” he said.

He shared the list: “Traditional values of Alaska: Listen with your heart and mind; honor family; help others; hard work; sharing; humility; respect for

elders; respect and care for nature; gather knowledge and wisdom; unity; village cooperation.”

“We need only find our ‘place’ in the Church, and joyfully carry out our task. And when we make a mess of things, we have our Mother, Mary to turn to,” he added. †

Early family tragedy drives new CCF director to ‘help people and my Church’

By Natalie Hoefler

There can be defining events in life that affect the course of one’s future.

For Elisa Smith, the archdiocesan Catholic Community Foundation’s (CCF) new director, that moment occurred at the age of 18 when her father, just 46, died suddenly of a heart attack.

“My mother had a real mess on her hands with my dad not having a will,” she says. “The laws were more complicated at that time. Things didn’t just go to a surviving spouse. ... My mom had a lot of estate administration to work through with attorneys, and a lot of estate taxes to pay. I saw her dealing with all that, plus the grief of losing my dad.”

And dying without a will, says Smith, “he couldn’t make a gift to his Church or to a charity because, without a will, assets are distributed according to state law, and state law doesn’t look at charitable interests.

“So I decided that I wanted to help people with their estate plan give to their charitable interests. This is an avenue where

I can help people and help my Church.”

Serving as CCF director will provide Smith such an opportunity. The foundation gives Catholics in central and southern Indiana the opportunity to provide for future parish, school, agency and archdiocesan ministry needs through endowment funds, bequests, annuities, trusts and other long-term giving methods.

Smith, 54, a lifelong Catholic and Fort Wayne-area native, is not new to working for the Church. She served as director of planned giving for the Diocese of Fort Wayne-South Bend for eight years.

The difference in size between her former diocese and the Archdiocese of Indianapolis does not alter Smith’s goal as CCF director: “that everyone, every Catholic in the archdiocese, is aware of CCF and its mission to provide long-term financial stability for charitable, religious and educational organizations in the archdiocese.”

As she becomes more familiar with her role, Smith plans to start a campaign to make Catholics more aware of the help CCF

can offer them to leave a lasting legacy.

“Planned giving and estate planning—it’s not like your taxes that have a deadline every year and you know you have to do it,” she explains. “Estate planning is driven so much more by emotion and by life events. If someone has a death or sickness in the family, or a marriage, or a baby, or a divorce, they think, ‘I’ve got to get my will done.’ You never know when someone is going to wake up one morning and say, ‘I’ve got to do this now.’”

Smith adds, “A Catholic estate plan is different than a regular estate plan.

“It incorporates gratitude and stewardship to God for what God has given us over the years, looking at that and being grateful and saying, ‘OK, God, you have blessed me with this. Now I look at what I can return to you with happiness. I have to be a good steward and find the proper place for those gifts to go—to family, loved ones, my Church.’

“Church is just like a family member. The Church has been a big part of you. It is very appropriate to include it in your estate planning.”

Smith started working for the archdiocese on Oct. 10, one day after then-Archbishop Joseph W. Tobin learned he was named to the College of Cardinals. He has since been named to lead the Archdiocese of Newark, N.J.

“It was awesome coming in, and the first thing I did was go to the press conference regarding the news of then-Archbishop Tobin’s elevation to cardinal. That was pretty exciting!” she says.

“I haven’t known him that long or worked with him that much, but being in

his presence I could just feel that positive energy, that love that he has for God and God’s people.”

Smith recalls the first time she met the cardinal.

“I brought him a couple of books,” she says. “He thanked me. I said I wanted to bring him something unique from Fort Wayne-South Bend, and he said, ‘Why didn’t you bring me a Notre Dame football victory?’”

Smith, who is still deciding on a parish to register at along with her son, who is a senior in college, says the archdiocese’s patroness, St. Theodora Guérin, played a role in her new position with CCF.

At New Year’s Eve Mass last year, she says, the priest set out a basket with saint names on slips of paper for each person to choose.

“That was to be our saint of the year,” she explains. “I picked St. Mother Theodore Guérin. And [the priest] said, ‘Just remember, you’re not picking the saint—they’re picking you.’”

Smith was working for an accounting firm at the time, but missing her work with the Church.

“So I prayed to her,” says Smith. “How ironic that she brings me to the archdiocese here where she is patroness!”

Smith says she feels “very blessed to be here. Everyone here has been so wonderful, welcoming and helpful. It’s truly a good group of people.”

(For more information about the Catholic Community Foundation, log on to www.archindy.org/ccf.) †



‘A Catholic estate plan is different than a regular estate plan. It incorporates gratitude and stewardship to God for what God has given us over the years, looking at that and being grateful.’

—Elisa Smith, Catholic Community Foundation director



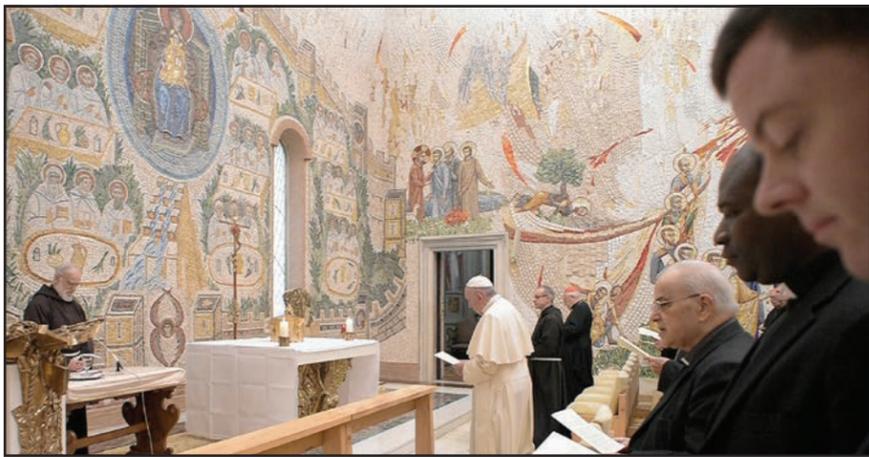
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Editorial



Pope Francis attends an Advent reflection given by Capuchin Franciscan Father Raniero Cantalamessa, preacher of the papal household, in the Redemptoris Mater chapel at the Vatican on Dec. 2. (CNS photo/L'Osservatore Romano)

Advent waiting begins and ends now

“Advent invites us neither to lament the past nor be anxious about the future, but to give today to God. Knowing that he has not wasted our past and that the future is securely in his hands, we can assume that we arrived at the present moment by his providence and that because Jesus is Emmanuel—God-with-us—it is now that he comes to us.”

—Seattle Archbishop J. Peter Sartain

We’re used to thinking of Advent as a time of expectant waiting. We long for the coming of Christ at Christmas and at the end of time, and our waiting takes on the character of joyful hope.

But our faith also tells us, in no uncertain terms, that the Blessed Hope we’re waiting for has already come. More than 2,000 years ago, the Word of God became one of us. (As St. John tells us, he “pitched his tent among us” by taking on human flesh.) The mystery of the Incarnation reveals God’s historical presence among us. The miracle of the Eucharist reveals the Lord’s presence—here and now—in the sacrament of his body and blood.

So what are we waiting for? Why risk turning our attention away from God-with-us to look for something that is yet-to-come?

This is the paradox of Advent. It is a time when we look backward to Bethlehem, and forward to the heavenly Jerusalem without losing sight of the fact that God is with us and his kingdom is in our midst here and now.

The key to understanding this paradox is the recognition that we are never at a fixed point in our journey to heaven. Each of us has a past, a present and a future. The same is true of the Church, the Body of Christ. We are a pilgrim people—immigrants seeking a new home. It’s right for us to look back to where we came from, and it’s important to look forward to where we’re headed, but we should never lose sight of Christ’s presence among us here and now as a fellow traveler, as someone who walks with us on every step of our life’s journey.

This is why the liturgical readings for this holy season remind us to “stay awake,” and to “be ready” for the Lord’s coming at times, and in circumstances, where we least expect him.

In *An Advent Pilgrimage: Preparing Our Hearts for Jesus*, Seattle Archbishop J. Peter Sartain writes,

“Precisely because the present moment is that time in which the Lord could come, it contains a precious treasure, and all our life has prepared us for it. Staying awake, being prepared, means that we allow the hope springing from the promises of God to inspire and enliven the present moment with peace.”

We are invited to “stay awake” so that we can encounter Christ in the present moment. Yes, he came once long ago and, yes, he will come again on the last day, but are we paying enough attention to his coming in the present moment?

Do we recognize him sitting across from us at the kitchen table? Are we prepared for his appearance among our co-workers (even those who irritate us)? Do we see him in the strangers we’re tempted to hurry past, or worse, to keep out of our communities?

Waiting for the Lord should never be an excuse to restrict our focus to the distant past or future. Advent waiting begins and ends now. It invites us to see what is right before our very eyes—the love of Christ incarnate in our sisters and brothers, in the Eucharist and other sacraments, in the Word of God dwelling among us, and in the secrets of our wounded and fearful hearts.

Emmanuel, God-with-us, is in the present moment as well as in the past and future. We wait in joyful hope for his coming—both here and now—and in the days to come. We celebrate his presence in Bethlehem of old, and in the new Jerusalem that is to come. But most of all, we rejoice that God comes to us when we least expect him often in the busiest, loneliest, most unexpected moments of our daily lives.

“Perhaps we waste time, but God does not,” Archbishop Sartain writes. “He finds a way to make profitable use even of those times when we stray.”

Advent invites us to prepare our hearts for Jesus by staying awake and paying attention to the things that matter most.

This Advent, let’s not waste our time (or God’s). Let’s look for God-with-us in the present moment—especially if we have strayed. Let’s seek his love and mercy in the present moment, and let’s welcome him joyfully into our daily lives!

Come, Lord Jesus—here and now!

—Daniel Conway

Be Our Guest/ Cardinal Timothy M. Dolan

What the pro-life community wants from the Trump administration

The last several years have clearly been challenging for the pro-life movement. The abortion industry, exposing its false rhetoric of choice, increasingly seeks to coerce Americans to be complicit with abortion, even insisting that abortion is a social good to be celebrated, subsidized and uncontrolled.

Its coercive agenda seeks to force taxpayer funding of abortion by repealing the popular, long-standing and bipartisan federal policy known as the Hyde Amendment. It includes a campaign to force health care providers and plans to participate in or pay for abortion.

The abortion industry even succeeded in getting the Supreme Court to invalidate common-sense abortion clinic regulations that protect the health and safety of women seeking abortion.

Sadly, the Obama administration has been an ally to abortion advocates in advancing such oppressive policies. It imposed the so-called Health and Human Services’ (HHS) mandate, forcing even religious organizations to cover contraceptives, sterilization and abortion-inducing drugs in their health insurance plans.

It refused to enforce federal conscience protections on abortion, and it is currently proposing regulations intended to prohibit states from denying funding to Planned Parenthood through the Title X family planning program.

Given all of this, it is fair to say that the presidential election offers the pro-life movement some cautious optimism. At least at the level of rhetoric, President-elect Donald Trump indicated support for renewed opportunities to protect women and children from abortion and to protect pro-life Americans from forced complicity in it.

The president-elect said he would make the Hyde Amendment permanent law, would sign a ban on late-term abortions, would defund Planned Parenthood and would nominate pro-life justices to the Supreme Court.

On his transition web page, www.greatagain.gov, he promises to “protect individual conscience in health care” and “protect innocent human life from conception to natural death, including the most defenseless and those Americans with disabilities.”

We certainly hope that the policies pursued by the president-elect and his administration will match these promises. In particular, we are eager to see immediate enforcement of federal conscience protections on abortion and



New York Cardinal Timothy M. Dolan speaks on Nov. 14 during the annual fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

elimination of the HHS mandate.

We also hope to see progress toward a majority of Supreme Court justices who will reform the injustice and travesty of *Roe v. Wade*.

Pro-life Americans cannot be complacent in the months and years to come. It will be essential that we hold our new president and his administration accountable to the pro-life promises they have made.

As for Congress, it appears that the election left intact a pro-life majority—at least with regard to abortion—in both the House and Senate (albeit a somewhat slimmer majority).

The House has a solid pro-life majority and, as in recent years, should be able to advance pro-life policies. The Senate will continue to be a challenge for advancing pro-life legislation because of its 60-vote threshold for overcoming a filibuster.

Unfortunately, one tragic outcome of the Nov. 8 election was the legalization of doctor-prescribed suicide by the voters in Colorado, making it the fifth state to formally legalize the practice. And just one week after the election, the District of Columbia became the next jurisdiction to embrace assisted suicide.

Proponents have made no secret of their strategy to advance assisted suicide one state at a time. They are well-funded, persistent and working in every state to advance their deadly agenda.

The pro-life movement must match or exceed their efforts and put a stop to this encroachment of the culture of death, offering in its place a renewed commitment to real compassion and solidarity through quality end-of-life care.

(Cardinal Timothy M. Dolan of New York is the chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Saints for Advent: Mary of Nazareth, John the Baptist

Advent is one of my favorite liturgical seasons. I think the themes of ardent longing and hope-filled expectation, which are central to our celebration of Advent, speak to us in a special way today. Why? Because our time seems especially anxious, unsettled and on the lookout for some form of salvation.

It's true that every Jewish and Christian era can be characterized as a time of expectant longing. Beginning with God's promise to Abraham, through the Exodus experience and the trials and tribulations of God's people up to the time of Mary of Nazareth, Israel was (and still is) a nation that longs for the salvation that can only come from God.

We Christians believe that God's saving intervention in human history occurred through the birth, death and resurrection of Mary's son, Jesus, whom we call the Christ, the anointed one, the Messiah.

But our rejoicing in the redemptive work already accomplished by God doesn't totally eliminate our longing. In fact, our hope-filled expectation is intensified throughout the course of human history precisely because we believe that our Lord and Savior will come again at the end of time.

So while our understanding of this time of expectation differs from our Jewish sisters and brothers, our experience of it is no less real. Together, we wait in joyful hope for the day when the God of Abraham, who we Christians believe is also the God and Father of our Lord Jesus Christ, will consummate the work of creation and make all things one in him.

The two figures who are most prominent in the Advent season are Mary and John the Baptist. We may call them Advent saints because their words and example speak directly to both our ardent longing and our hope-filled expectation.

Both of these Advent saints can be seen as "connectors" between the Old Testament desire for salvation and the New Testament experience of it in Christ.

Mary opens her heart and says "yes" to God's saving word. She lets go of hesitation and fear, entrusting herself to the redemptive power of God's love.

Mary's example points us to Christ and to his coming again in glory. She forcefully reminds us that what we are experiencing here and now—all the joys, sorrows, hopes, fears, triumphs and

tragedies of our lives—mean nothing compared to the happiness and peace we will experience when her son, our Lord and Savior, unites us with him once and for all.

John the Baptist is Christ's herald, the voice crying out in the wilderness, who seeks to prepare us for the Lord's coming. John does not soft-peddle the wickedness and infidelity of his time (or ours). He confronts the hypocrisy and deceit that surround him by speaking the truth with love. He urges us to find true happiness and joy through repentance and a genuine change of heart.

In our day, the season of Advent is frequently overshadowed by the sights, sounds and commercial practices of a secularized Christmas. This is a shame. How can we fully appreciate the joys of Christmas without first calling attention to the intense longing for God's love and mercy that makes the coming of Christ—2,000 years ago in Bethlehem, daily in the celebration of the Eucharist or in the future at the end of time—such a truly amazing gift from God?

Advent prepares us for Christmas the way St. John the Baptist prepared the people of his day for Christ. Advent invites us to open our hearts to God's saving intervention the way Mary said

"yes" to God's messenger, the angel Gabriel, who invited her to set aside her fears and rejoice in God's incarnation through her.

I urge all Catholics in central and southern Indiana to take Advent seriously. Don't let this marvelous season of grace slip by you as you go about your daily business in the weeks before Christmas.

Let the sights, sounds and opportunities of this time of ardent longing and hope-filled expectation fill your heart with joyful waiting. Let the examples of our Blessed Mother Mary and the holy martyr St. John the Baptist inspire you with true happiness and joy through repentance and a genuine change of heart.

During this holy season of Advent, my prayers are with every member of our archdiocesan family—and all our sisters and brothers throughout central and southern Indiana regardless of their religious, economic or social backgrounds.

May the anxieties and fears we are experiencing during this time in our history be alleviated by the love and mercy the members of God's family show to one another as we wait in hope for the Lord's coming again. †

Los santos del Adviento: María de Nazaret y Juan el Bautista

El Adviento es una de mis temporadas litúrgicas predilectas. Considero que los temas del anhelo ferviente y de aguardar plenos de esperanza que ocupan el núcleo de nuestra celebración del Adviento tienen una interpretación especial para nosotros hoy en día. ¿Por qué? Porque pareciera que estamos atravesando una época llena de ansiedad, de inquietud y que estamos a la expectativa de alguna forma de salvación.

Es cierto que cada era del judaísmo y del cristianismo se caracteriza por un anhelo expectante. Desde la promesa que Dios le hizo a Abraham, pasando por el Éxodo y las tribulaciones que sufrió el pueblo de Dios hasta la época de María de Nazaret, Israel era (y todavía es) un país que anhela la salvación que solo puede provenir de Dios.

Los cristianos creemos que la intervención salvadora de Dios en la historia humana sucedió gracias al nacimiento, la muerte y la resurrección del hijo de María, Jesús, a quien llamamos Cristo, el Ungido, el Mesías.

Pero nuestro júbilo en la obra redentora de Dios ya culminada, no elimina por completo nuestro anhelo. De hecho nuestra espera llena de esperanza se intensifica a lo largo de la historia humana, precisamente porque creemos que nuestro Señor y Salvador vendrá nuevamente al final de los tiempos.

De modo que, si bien nuestra comprensión de este período expectante es distinta de la de nuestros hermanos judíos, nuestra vivencia no es menos real. Juntos esperamos con alegre esperanza el día en el que el Dios de Abraham—que los cristianos creemos que es también el Dios y el Padre de nuestro Señor Jesucristo—consumará la obra de la creación y lo unificará todo en Él.

Los dos personajes más destacados de la temporada del Adviento son María y Juan el Bautista. Los llamamos los santos del Adviento porque sus palabras y su ejemplo aluden directamente a nuestro anhelo ferviente y a nuestra expectativa llena de esperanza.

Estos dos santos del Adviento pueden considerarse como "vínculos" entre el deseo de salvación plasmado en el Antiguo Testamento y la experiencia de dicha salvación en Cristo que narra el Nuevo Testamento.

María abre su corazón y le dice "sí" a la palabra salvadora de Dios. De esta forma, se despojó de toda duda y temor, y se encomendó al poder redentor del amor de Dios.

El ejemplo de María apunta hacia Cristo y a su regreso glorioso. Ella nos recuerda enfáticamente que lo que vivimos aquí y ahora—todas las alegrías, las tristezas, las esperanzas, los temores, los triunfos y las tragedias de nuestras vidas—no significan nada

en comparación con la alegría y la paz que sentiremos cuando su hijo, nuestro Señor y Salvador, nos una en Él definitivamente.

Juan el Bautista es el heraldo de Cristo, la voz que clama en el desierto y que procura prepararnos para la venida del Señor. Juan no le resta importancia a las crueldades y traiciones de su tiempo (ni del nuestro); al contrario, confronta la hipocresía y el engaño de su entorno al declarar la verdad con amor. Nos insta a encontrar la felicidad y la alegría verdaderas a través del arrepentimiento y un cambio de actitud genuino.

En nuestros días, la temporada del Adviento a menudo queda opacada por las imágenes, los sonidos y el consumismo de la Navidad secularizada. Esto es una lástima. ¿Cómo podemos valorar a plenitud las alegrías de la Navidad si no reconocemos primero el intenso anhelo del amor y la misericordia de Dios que convierten la venida de Cristo—hace 2000 años en Belén, a diario en la celebración de la Eucaristía o en el futuro, al final de los tiempos—en un don de Dios realmente extraordinario?

El Adviento nos prepara para la Navidad, tal como Juan el Bautista preparó a su pueblo en su época para la llegada de Cristo. El Adviento nos invita a abrir nuestros corazones a la intervención salvadora de Dios, de la misma forma que María le dijo "sí" al

mensajero de Dios, el ángel Gabriel, quien la animó a que se despojara de sus temores y se regocijara en la encarnación de Dios a través de ella.

Exhorto a todos los católicos del centro y del sur de Indiana a que tomen muy en serio la temporada del Adviento. No permitan que esta maravillosa época de gracia se les escape de las manos en el trajín de las semanas anteriores a la Navidad.

Dejen que las imágenes, los sonidos y las oportunidades que se nos presentan en esta época de anhelo ferviente y espera llena de esperanza llenen su corazones con una espera jubilosa. Que los ejemplos de nuestra Santa Madre María y el mártir san Juan el Bautista los inspiren con verdadera felicidad y alegría a través del arrepentimiento y un cambio de actitud genuino.

Durante la santa temporada del Adviento, mis oraciones acompañan a cada uno de los integrantes de nuestra familia arquidiocesana, así como a todos nuestros hermanos del centro y el sur de Indiana, sin importar cuál sea su fe o situación socioeconómica.

Que las ansiedades y los temores que sentimos durante esta época de nuestra historia se apacigüen gracias al amor y la compasión que demuestran los miembros de la familia de Dios mientras esperamos la nueva venida de nuestro Señor.

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.

December 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Waiting," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Christmas Party Pitch-In, noon. Information: 317-223-3687, vlgmimi@aol.com.

December 15

St. Joseph Church, 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.

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

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christmas Open House**, food and fellowship, 3-5 p.m. Information: 812-535-2932, wvc@spsmw.org, or events.sistersofprovidence.org.

December 16

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Governor-elect Eric Holcomb, presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

December 16-17

St. John the Evangelist Parish, 120 W. Georgia St., Indianapolis. **Christkindl Village**, children's activities, German food, beer garden, luminary walk, handcrafted gifts; Fri. 5-9 p.m., 6 p.m. youth sacred music festival in church and 7 p.m. Nativity blessing and caroling; Sat., noon-9 p.m., 5 p.m. sacred music festival in church followed by eucharistic procession, 6:30 p.m. Mass; free admission. Information: www.stjohnsindy.org.

December 17

St. Bartholomew Church, 1306 27th St., Columbus. **Christmas Concert**, featuring parish musicians and piano duo, including St. Bartholomew director of music ministry Bogdan Minut and his wife Mirabella, 7 p.m., free. Information: log on to www.saintbartholomew.org and click on Music Ministry then Concert Series.

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.

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Service of the Longest Night**, hosted by Abbey Caskets, prayer and Scripture for those who mourn and struggle with loss during the holiday season, 6 p.m. CST, Benedictine Father Adrian Burke, light refreshments, no charge. Information: 800-987-7380 or info@abbeycaskets.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Breakfast with Santa and Open House**, decorate cookies, make crafts, visit with Santa, 8 a.m.-noon. Information: 317-545-7681 or marcia.johnson@archindy.org.

December 18

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Advent Vespers**, 4:30 p.m.

December 21

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

December 24

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Festival of Lessons and Carols**, scripture readings, prayer, singing of carols and candle lighting, 7-8 p.m.

December 27

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on fourth Tuesday, candle-lit service with readings, meditation and music, 7 p.m.

Information: 317-926-7359, rectory@saintmichaelindy.org.

December 28

Hoosier Strike and Spare, 2310 State St., New Albany. **New Albany Deanery Catholic Youth Ministries Bowl-a-thon fundraiser**, pick up a bowling pin bank at CYM office at Mount St. Francis, 101 St. Anthony Drive, Mt. St. Francis; bring to event for admission, cost is \$5 per person or \$20 per family for two games of bowling and shoe rental, noon-2 p.m., register by Dec. 27. Information, registration: 812-923-8355, www.nadyouth.org or sandy@nadyouth.org.

2017

January 3

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

January 4

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 6

SS Peter and Paul Cathedral chapel, 1347 N. Meridian, Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

December 31-January 1, 2017

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"The Magic of Stories for Faith, Hope and Love" New Year's Eve retreat**, Father Jeffrey Godecker presenting, Sat. 4 p.m.-Sun., noon, \$145 single, \$270 married couple. Information and registration: 317-545-7681, ext. 107, marcia.johnson@archindy.org or www.archindy.org/fatima.

2017

January 6-7

Otter Creek Retreat Center, 5165 Old Mill Rd., Bradenburg, KY. New Albany Deanery **Catholic Youth Ministries "The Walking Dead" College Winter Retreat**, Sat., 4 p.m.-Sun., 4 p.m., \$40. Register by Dec. 28. Registration and information: 812-923-8355, www.nadyouth.org or jennifer@nadyouth.org.

February 10-12

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **"Almost**

Paradise," for married couples, Benedictine Father Noël Mueller presenting, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

March 9-12

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **"Praying the Psalms in the Office,"** for secretaries and parish administrators, Benedictine Father Jeremy King presenting, \$350 single, \$515 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Sisters of Providence announce Advent and Christmas season Masses

The Sisters of Providence of Saint Mary-of-the-Woods have announced the schedule of Advent/Christmas season Masses and services to celebrate and honor the birth of Jesus.

All services are open to the public and to people of all faith traditions. All gatherings take place in the Church of the Immaculate Conception, 1 Sisters of Providence, on the grounds of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods.

Mass on Sundays of Advent will be at 11 a.m. on Dec. 11 and Dec. 18. Advent Vespers will be at 4:30 p.m. on Dec. 11 and Dec. 18.

The Mass for the conclusion of the Advent season will be at 11:30 a.m. on Dec. 24. The Christmas Eve Festival of Lessons and Carols will be from 7-8 p.m. that evening, when the

Sisters of Providence and the wider community gather for a service that will include Scripture readings, prayer, singing of carols and candle lighting.

Christmas Day will be celebrated with Mass at 11 a.m. on Dec. 25.

The Feast of the Holy Family will be celebrated with Mass at 11:30 a.m. on Dec. 30.

The Solemnity of the Blessed Virgin Mary, Mother of God, a holy day of obligation, will be celebrated with an 11 a.m. Mass on Jan. 1, 2017.

Mass for the Solemnity of the Epiphany of the Lord will be at 11 a.m. on Jan. 8, 2017, and Mass for the Feast of the Baptism of the Lord will take place at 11:30 a.m. on Jan. 9, 2017.

For more information, call 812-535-3131 or 1-800-860-1840, or log on to www.spsmw.org. †

Sacrament of reconciliation offered at Fatima for 13 hours on Dec. 20

Fathers Jeffrey Godecker and Keith Hosey will offer the sacrament of reconciliation at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 7 a.m.-8 p.m. on

Dec. 20. No appointment is necessary. For more information, call 317-545-7681 or e-mail marcia.johnson@archindy.org. †



Thank you, Sisters

At a Mass and luncheon for the alumnae of the former all-girls Catholic high schools in Indianapolis on Nov. 6, sisters of the religious orders—shown here—who taught the women were invited as distinguished guests. All proceeds from the event are donated to help with the Benedictine, Franciscan and Providence Sisters' retirement funds. (Submitted photo)

Fatima Retreat House offers free event for grandparents on Dec. 16

"A Grandparents Legacy: Praying for our Grandchildren" will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 9 a.m.-1 p.m. on Dec. 16.

Join us for a morning of reflection that will focus on your prayers for your grandchildren. Through music and video clips, you will be given the opportunity to step back from this busy season and focus on your family and your prayers

for their future.

You will have an opportunity to create a prayer card or bookmark to give to them to let them know that you have been praying for them. The day will end with a light lunch.

There is no charge for this event, but a free-will offering will be accepted.

To register, call 317-545-7681 or log on to www.archindy.org/fatima and click on "Register." †

Archdiocesan schola cantorum Vox Sacra to perform on Dec. 18 and Dec. 23

The archdiocesan schola cantorum *Vox Sacra* will perform two Christmas concerts in December.

The first will be held at St. Luke the Evangelist Church, 7575 Holliday Drive E., in Indianapolis, at 4 p.m. on Dec. 18. The second will be held at Sacred Heart of Jesus Church, 1530 Union St., in

Indianapolis, at 7 p.m. on Dec. 23.

These free concerts will feature the choir singing Advent and Christmas music by Gabrieli, Hassler, Lauridsen, Kodaly and more. CDs of the music will be available for \$10.

For more information, log on to www.voxsacra.com. †

'Let the word of God illuminate' you, cardinal tells high school seniors

By John Shaughnessy

The hundreds of high school students from across the archdiocese kept streaming toward Cardinal Joseph W. Tobin, wanting to shake his hand and stopping for photos that included selfies and group pictures.

Through it all, Cardinal Tobin seemed to savor every second of the nearly 25-minute scene that unfolded at the back of SS. Peter and Paul Cathedral in Indianapolis—the setting where he had celebrated a Mass for the high school seniors on Nov. 30.

While the students left the cathedral with smiles and snapshots, Cardinal Tobin also used his homily to leave them with some guidance and inspiration for their future.

He began his homily by talking about his favorite American writer, E. L. Doctorow.

"What I liked was the way he described the experience of writing," Cardinal Tobin noted. "He described writing a novel as like driving a car at night. You can follow your headlights. You only see a portion of the road. But what you see is enough to tell you whether you're lost or whether you're on your way home."

"When he sat down to write a novel, he didn't always know how it was going to end. But throughout the whole experience, he could see enough to let him know he was on the way home."

"I thought about that image, and I wonder if it doesn't describe our lives—wonder if it doesn't describe your life right now. You're seniors. Being seniors means, among other things, that you're looking forward to a date in late May or early June. Maybe you see a little beyond that. Maybe you see university or a job or time in the military. And beyond that, it gets a little fuzzy, doesn't it?"

Cardinal Tobin told the students he could sympathize with that feeling because of the transition he is making from being the archbishop of the Archdiocese of Indianapolis to the spiritual leader of the Archdiocese of Newark, N.J.

"On January 6, I've got to start a new job in a city I've been to twice in my life—a place called Newark, New Jersey. Driving in there last month, the lights on the police car that was driving me showed in the distance the skyline of Newark. A priest in the backseat said, 'Does that look familiar?' I said, 'Absolutely not.' He said, 'This is the opening scene of "The Sopranos." I said, 'Great. I'll probably get whacked on my first night.'

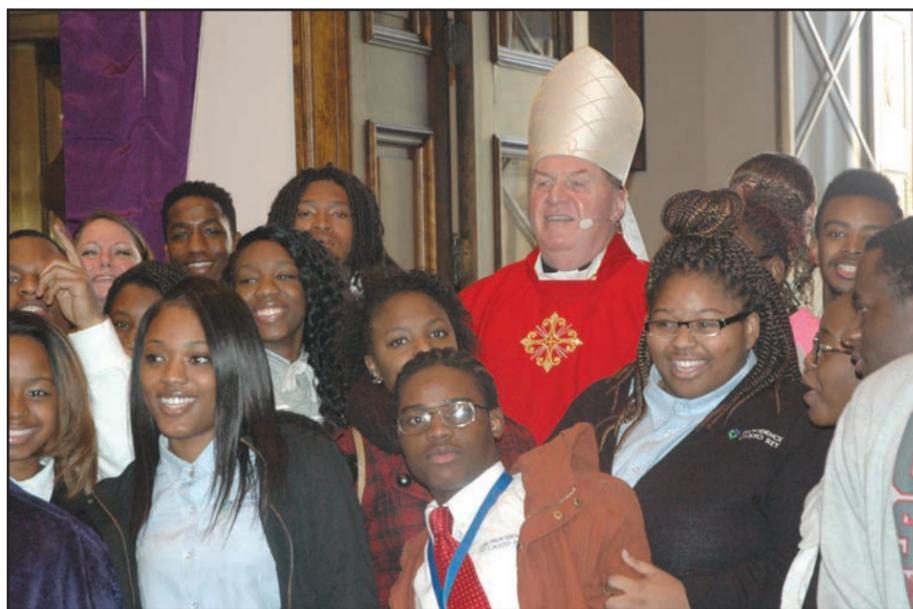
"The word of God can be like that, if you're a person of faith. It can be like headlights. Not that it illuminates all of your life, but it can show you enough to say, 'Yes, I'm on the way home,' or 'Maybe I'm going to a place I don't want to go.'"

Cardinal Tobin then drew a connection to St. Andrew the Apostle, whose feast day is on Nov. 30, the day the cardinal celebrated Mass for the high school seniors.

"Andrew, we know, was one of the 12, one of the 12 who were the closest friends and partners of Jesus. According to the Gospel of John, Andrew was first a disciple of John the Baptist who introduced him to Jesus, saying, 'This is the lamb of God' [Jn 1:36]. That piqued Andrew's curiosity. He began following him."

"There's that wonderful scene in John's Gospel. Andrew is kind of tagging along. At one point, Jesus turns around, and he asks a simple question. 'What are you looking for?' (Jn 1:38)

"He came and stayed that afternoon. And whatever he heard that afternoon convinced him that this was the Messiah. He goes back to his brother Peter, and the first thing he says is, 'We found him. We



Cardinal Joseph W. Tobin poses for a photo with members of the senior class of Providence Cristo Rey High School in Indianapolis following a Mass he celebrated for high school seniors from across the archdiocese on Nov. 30 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by John Shaughnessy)

found the one we've been looking for. His name is Jesus of Nazareth' " (Jn 1:41)

What makes Andrew special in that moment is that he told someone about Jesus, the cardinal said. He also noted that's what all Catholics are called to do, by virtue of their confirmation.

"I understand following and being a disciple occurs in simple ways," Cardinal Tobin told the high school students. "First, I kind of know Jesus, who he is. So I read about his life and his teachings in Scripture. I pray about it, to Jesus, as my risen Lord. And I hang out with others who are obviously motivated by their own faith."

"For Catholics, that means we gather at least once a week on Saturday evening or Sunday to share the Eucharist, to listen to the word of God, to learn more about this one who has called us to follow him."

"When these ways of following and being with Jesus begin to focus our lives on serving others like Jesus did, well guess what happens? People notice. 'What are you so happy about? What secrets do you know?'"

In those moments, Cardinal Tobin said, he doesn't talk about himself. Instead, he talks about Jesus.

"My brothers and sisters, if we let the word of God illuminate your senior year or my impending departure for a city I really don't know, I think any of us who experience anxiety, maybe exhilaration, impatience and probably some uncertainty, if we believe because the headlights of our faith let us see enough that these events will be part of our following of Christ, it's all we really need to know."

"Because we'll know that whatever the road is ahead, we're on our way home." †

Retirement Fund for Religious

Please give to those who have given a lifetime.

www.retiredreligious.org

"Be faithful to your prayer life and have a sense of humor," says Sister Rita Polchin (*foreground*), 87, a member of the Sisters of Saints Cyril and Methodius. This philosophy has served her well during nearly 70 years of religious life, especially as a teacher and principal in Catholic schools. Like Sister Rita, the senior sisters, brothers, and religious order priests shown here—and nearly 33,000 more across the nation—have offered their lives in service and prayer. Your gift to the Retirement Fund for Religious helps provide nursing care, medications, and other necessities. Please be generous.

Roughly 95 percent of donations aid senior religious.

To donate:
 Archdiocese of Indianapolis
 Mission Office
 1400 North Meridian Street
 Indianapolis IN 46202
 Make your check payable to Mission Office with Religious Retirement on the memo line.

Or give at your local parish December 10–11.

Photos: (*foreground*) Sister Rita Polchin, SSCM, 87; (*background*) visit retiredreligious.org/2016photos for a list of names. ©2016 United States Conference of Catholic Bishops, Washington, DC. All rights reserved. Photographer: Jim Judkis.

Cathedral girls' volleyball team wins second straight state title

By John Shaughnessy

The pressure and the challenge couldn't have been more overwhelming at times for the 2016 girls' volleyball team of Cathedral High School in Indianapolis.

After all, how does a team create its own legacy when the 2015 team at your school finished its season undefeated and ranked number one in the country?

"They were in some big shadows, and they had some big shoes to fill," says Jean Kesterson, the longtime head coach at Cathedral. "They wanted their own identity."

So the 2016 team set the goal of winning back-to-back state championships, something that had never been done in the girls' volleyball program at Cathedral.

That dream was realized and their legacy secured on Nov. 5 when the fourth-ranked Irish beat top-ranked Crown Point High School in the Class 4A finals at Worthen Arena in Muncie, Ind.

Kesterson says the turning point for the team's season came in late September, during the week of practice following the team's loss in its own early season tournament.

"We talked about embracing the process, embracing the grind. And the kids bought into it," Kesterson recalls. "I had this calmness going into the sectionals because of what the kids did. We asked them to give their best, and they did. And the coaches kept holding them accountable."

One of the reasons their coach relished the state tournament success was because the team avenged three of its four regular-season losses during that stretch.

"One thing that motivated me was how much the teams that beat us celebrated," she says. "That was hard for me being an old school, CYO [Catholic Youth Organization] kid. That got my competitive



The 2016 girls' volleyball team of Cathedral High School in Indianapolis is pictured on Nov. 5 at Worthen Arena in Muncie, Ind., after winning the Class 4A state championship. (Submitted photo)

juices flowing. I thought, 'We'll get ready for you next time.'"

Even more, Kesterson was thrilled because she knows how much the state championship meant to her players.

"They love each other, and they have a passion and an intensity when they play the game. When the kids love each

other and they love playing the game, it's so much fun."

That attitude developed through the efforts of the team's seven seniors: Cassie Brooks, Shelby Mudd, Olivia Rougraff, Maria Schorr, Evey Trausch, Payton White and Nia Robinson, the recipient of the Class 4A Mental Attitude Award.

While raving about this year's team, Kesterson also shared the expectation she had for them from the beginning of the season.

"I expected them to win back to back. They bought into it and kept improving. It was enough to get the job done." †

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Christkindl Village 'brings Christ into the streets' in Indianapolis

By Natalie Hoefler

Seeing a camel, donkey or goat strolling along Georgia Street in downtown Indianapolis at any other time of the year would be shocking. But they've become an anticipated cause for smiles and joy in mid-December at St. John the Evangelist Parish's Christkindl Village.

The animals are part of a live Nativity scene, just one of many ways the one-and-a-half day festival seeks to fulfill its main purpose: to evangelize.

"It brings Christ into the streets," says Father Rick Nagel, the parish's pastor. "Our mission is to catechize and share the Good News of the Incarnation."

He recalls a volunteer telling the story of overhearing a child at the event last year "saying to his parents, 'Mom, Dad, these people are so happy. I like this place.'"

"It's as simple as that," says Father Nagel. "The Catholic Church gets such bad news and black eyes. This [event] turns it so that even a little kid can see the Catholic Church is alive and well and joyfully living the Gospel."

The festival, which is free and runs this year from 5-9 p.m. on Dec. 16 and noon-9 p.m. on Dec. 17, developed out of the parish's 175th anniversary in 2013.

"We had a planning team for the whole year," says Father Nagel. "One of the ideas that came up was to start a festival."

The idea of a German Christkindl ("Christ child") Market was offered.

"The market idea wasn't appealing because it supports the consumerism [of Christmas]," Father Nagel says. "We wanted to focus on a Christkindl Village, a real experience of Christmas with a live Nativity, kids learning about the symbols of Christmas, have caroling and sacred music. What a better way to share the Good News of the real meaning of Christ the Incarnate in the streets of Indy."

The timing was fortuitous. When members from St. John approached the community improving non-profit organization Downtown Indy in October of 2013 about using Georgia Street for a Christkindl Village event, they were told that then-mayor Greg Ballard wanted to start a holiday festival in the city that very year.

With just two months to make it happen, the parish "jumped in," says Father Nagel. With the help of Downtown Indy, the festival came to life.

But the event was plagued by bad weather the first two years. By the third year, the continuation of the Christkindl Village was in jeopardy.

"We took it in prayer and said, 'Lord if you want this, send good weather,'" recalls Father Nagel. "We weren't sure if people weren't coming because of the weather, or if they weren't interested."

"Lo and behold, the Lord blessed us with a good weather year. It was a huge success. Thousands of people came."

Scott Knust, chair of the parish's evangelization committee, is grateful that the Christkindl Village has continued.

"It gives parishioners something to invite people to," he says. "There's a power of evangelization in inviting people. Maybe they know someone who isn't Catholic who'd be intimidated to go to Mass. This is a non-threatening way for people who may never have experienced the Gospel."

The live Nativity is one example of how the event evangelizes in a non-intimidating way, says Bri Campbell, a senior at Indiana University-Purdue University Indianapolis, president of the university's Catholic Student Organization and an intern at St. John. She helps coordinate the young adults of the parish who populate and manage the live Nativity.

"It's done a really good job of pulling people in in a non-threatening way," she says. "People are drawn to it because you don't usually see a camel in the middle of downtown. But it celebrates what Christmas really means."

Festivities revolving around the live Nativity include candlelit Christmas caroling, an area where children can dress

up as Mary, Joseph or a shepherd, and a small petting zoo.

"They really did a great job of coming up with ways for people to interact with the story of the Nativity," Knust says, noting that the children's craft area also serves as a tool for evangelization.

"All of the children's games are focused on the Incarnation, not the cultural Christmas. They can maybe make a candy cane toy and learn the symbolism of the shepherd's staff, or make little Nativity characters. There's teaching in all we do."

A large part of the evangelization comes in the form of church tours offered throughout the event.

The tours developed out of the parish's efforts during the Super Bowl in Indianapolis in 2012. The parish, which was located in the midst of the "Super Bowl Village," took advantage of the event to "open wide the doors for Christ," as St. John Paul II encouraged, by offering church tours.

"Out of our Super Bowl experience came our confidence to share the Good News by giving tours of the sacred space, not only showing people the beauty of the church but also weaving in how everything is used to point us to God," Father Nagel explains. "So it's a catechetical experience as well. We call them tours, but once people are in, it's more than a tour."

St. John parish pastoral council chairman Joe McGuire, who has conducted tours, explains.

"We can explain that Jesus is present in the tabernacle," he says. "We can show them the Gothic pulpit, our confessional, the different chapels, and all our beautiful stained-glass windows above our pipe organ that dates to 1893, and how the stained-glass windows reflect different biblical images and tradition of our faith. It gives us just a great opportunity to evangelize."

For those who cannot or do not want to take a tour, this year an "Ask-a-Catholic" booth will be available in the back of the church. The church will also be open for a youth concert on Dec. 16 at 6 p.m., followed by candlelit Christmas caroling around the live Nativity scene. An adult choir concert will be held on Dec. 17 from 5-6 p.m.

A new addition to the festival this year is an outdoor eucharistic procession on Georgia Street between Capitol and Illinois streets following the adult choir concert.

"We'll process with Jesus out into street led by a couple of our parishioners expecting a child," Father Nagel explains. The couple will dress as Mary and Joseph, with the young pregnant woman riding a donkey. "She'll be leading [the procession]. It's that image of Mary as the first tabernacle."

She will be followed by a canopy with Father Nagel carrying a monstrance containing Christ's real presence in the Eucharist, followed by people singing Christmas carols.

"Cards will be passed out explaining what is going on—Jesus is carried into world, Jesus in the real presence," he says. "It's so good for us as Catholics to bring Jesus to people and to celebrate his real presence in our own lives. What better way to do that than a eucharistic procession."

The procession will end back in the church for the Dec. 17 vigil Mass at 6:30 p.m.

In addition to the live Nativity, church tours, eucharistic procession, concerts and a heated tent for children's crafts, the Christkindl Village also offers an alpine slide, vendors in booths made to look like German huts, food, a heated beer and wine tent, a luminary path and even a person dressed as St. Nicholas telling the story of the actual saint.

Visitors are not the only ones who benefit from St. John's Christkindl Village. Members of the parish also benefit, says Campbell.

"It brings us closer together," she says. "It makes an opportunity for new relationships among parishioners. As a student, I've gotten to know a lot of the



St. John the Evangelist Parish's Christkindl Village lights up the night in Indianapolis on Dec. 19, 2015. (Submitted photos)

older parishioners or those not in my age group because we collaborate with them." Knust agrees.

"Any time you have an opportunity for volunteering, it's good for the parish," he says, noting that it takes about 150 volunteers to make the event happen. "You get to know the people you volunteer with. At Mass, you don't get to talk to people, so it builds community."

While Father Nagel admits that he is praying for good weather again this year, he says the parish will continue hosting the Christkindl Village.

"We're committed now," he says. "We're in for a lifetime."

(The Christkindl Village will be held at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, along Georgia Street between Capitol



St. John the Evangelist parishioner JC Aguilar, dressed as a shepherd, talks with a young boy who pets a goat in the parish's Christkindl Village live Nativity on Dec. 19, 2015. In the background, parishioners Michael Carper and Kelly Hand portray Joseph and Mary.

and Illinois streets from 5-9 p.m. on Dec. 16 and from noon-9 p.m. on Dec. 17. For more information, log on to www.stjohnsindy.org/christkindl-village.html. †

Roncalli Salutes Cardinal Tobin



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Archdiocese, Cardinal Tobin bid heartfelt farewell to each other during Dec. 3 Mass



Above: Bishops from Indiana pose outside SS. Peter and Paul Cathedral in Indianapolis before a farewell Mass for Cardinal Joseph W. Tobin on Dec. 3. Pictured from left to right are Gary Bishop Donald J. Hying, Fort Wayne-South Bend Bishop Kevin C. Rhoades, Cardinal Tobin, Evansville Bishop Charles C. Thompson, retired Gary Bishop Dale J. Melczek, and retired Lafayette Bishop William L. Higi. (Photo by John Shaughnessy)



Above: During a farewell Mass for Cardinal Joseph W. Tobin on Dec. 3, he raises his hands at the end of his homily, inviting the congregation to respond, "Amen." (Photo by Natalie Hoefler)



Above: Annette "Mickey" Lentz, archdiocesan chancellor, and Indianapolis Mayor Joseph Hogsett smile during the Dec. 3 farewell Mass. (Photo by Sean Gallagher)



Above: Cardinal Joseph W. Tobin and his mother, Marie Tobin, exchange a sign of peace during the Dec. 3 farewell Mass. (Photo by Sean Gallagher)



Above: Cardinal Joseph W. Tobin holds up the Eucharist as Evansville, Ind., Bishop Charles C. Thompson looks on during the Dec. 3 farewell Mass at SS. Peter and Paul Cathedral. (Photo by Natalie Hoefler)



Above: Sara Castillo, campus minister at Cardinal Ritter Jr./Sr. High School in Indianapolis, proclaims the first reading in Spanish at the Dec. 3 Mass. (Photo by Sean Gallagher)

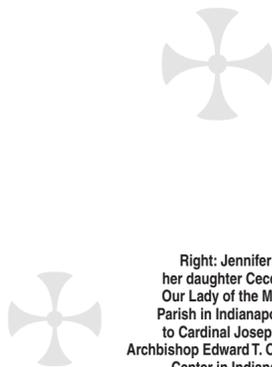
Below: Priests extend their hands in a blessing for Cardinal Joseph W. Tobin at the end of the Dec. 3 Mass. (Photo by Mike Krokos)



Below: Cardinal Joseph W. Tobin pauses during the opening procession to greet members of the archdiocese at his farewell Mass on Dec. 3 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)



Right: Jennifer Trapuzzano and her daughter Cecelia, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, say farewell to Cardinal Joseph W. Tobin at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Dec. 3. (Photo by Natalie Hoefler)



FAREWELL

continued from page 1

person. I think the whole archdiocese is sad. I really do.”

Over the course of their lives, the Backs have experienced the leadership of many shepherds of the Archdiocese of Indianapolis. All of them served as archbishop for many years. At nine years, from 1970-79, Archbishop George J. Biskup had the shortest time as archbishop of Indianapolis prior to Cardinal Tobin, who led the archdiocese for four years.

But the love Cardinal Tobin elicited from the faithful who gathered in the cathedral on Dec. 3 was palpable.

“I love this man,” said Benedictine Sister Harriet Woehler, a member of Our Lady of Grace Monastery in Beech Grove.

Like the Backs, she has seen archbishops come and go. She professed vows as a sister in 1949 at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese and is a founding member of Our Lady of Grace, which was established about a decade later. Cardinal Tobin made an impression on her.

“What he’s done in these four years is unbelievable for me,” Sister Harriet said. “He reminds me of the Holy Father—what he’s done for the world, and what this guy has done for our archdiocese.”

For his part, Cardinal Tobin expressed amazement in his homily at seeing all that Catholics across central and southern Indiana have done over the past four years to witness effectively to the Gospel.

“I have been privileged to see witnesses across the 39 counties of this archdiocese, people who quietly bear witness, give testimony to Jesus Christ in prisons, in hospitals, on college campuses, in CCD classes, in our Catholic grade and high schools,” he said. “I’ve seen the witnesses of this archdiocese in the food kitchens, in the shelters, the outreach of Catholic Charities and the welcoming of refugees and strangers.”

“I’ve seen the witness, and I think it’s no accident that for the four years that I’ve presided over Easter Vigils here in the archdiocese, we’ve welcomed 1,000 or more new Catholics, men and women who saw the action of the disciples of Jesus and came to believe.”

Retired Father James Bonke, a longtime priest of the archdiocese, shares



Cardinal Joseph W. Tobin delivers the homily during the Dec. 3 farewell Mass at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

a high assessment of Cardinal Tobin’s influence on the Church in central and southern Indiana. Father Bonke became a seminarian for the archdiocese under Archbishop Paul C. Schulte and was ordained in 1970 by Archbishop Biskup.

He attributed Cardinal Tobin’s significant impact on the Church in central and southern Indiana to “his personality and the obvious depth of his faith and love for the Church.”

“That includes his love for his priests, and especially the people overall who are the Church of the Archdiocese of Indianapolis,” Father Bonke said. “He showed that in so many ways. He reached out to so many.”

The people that Cardinal Tobin reached out to included the members of parishes troubled by his decisions to merge them with nearby faith communities as part of the “Connected in the Spirit” archdiocesan planning process during the past four years.

Jeanne Huntzinger was a member of one such parish—the former St. Rose of Lima Parish in Knightstown, which was merged with St. Anne Parish in New Castle earlier this year.

Despite being saddened by seeing her parish merged, Huntzinger respected Cardinal Tobin.

“Being the personal leader that he is,

having so much intelligence about what needs to be done and how it needs to be done made him the better person to make these choices,” said Huntzinger, who came to the cathedral for the Dec. 3 Mass and waited in a long line to greet Cardinal Tobin during a reception that followed.

Her respect only grew when he visited the state prison in New Castle earlier this year to celebrate Mass with inmates. Huntzinger participates in a ministry program at the prison.

“I care about this man,” she said while waiting to speak with him. “He is a beautiful, caring man. I want him to know how I, as a person, care for and will never forget him.”

Huntzinger joined the rest of the 1,000 worshippers in the cathedral at the end of the Mass in praying for Cardinal Tobin.

During the prayer, he stood in front of the cathedral’s altar with his eyes closed in prayer while a group of people representing the congregation stood around him and placed their hands on him.

One of those people was his mother, 93-year-old Marie Tobin, who was joined at the liturgy by 10 of her 13 children, including Cardinal Tobin.

“To be with my son when he offers Mass is the epitome of my life, the high point forever,” Tobin said. “But to be surrounded by all this love for four years—I am just so grateful. I would like to be a Hoosier myself.”

At the end of his homily during the farewell Mass, Cardinal Tobin recalled the story of a group of Anglican religious brothers in the Solomon Islands, who died for their faith in 2000 during peacemaking efforts in the island nation divided by ethnic strife.

In reflecting on the deaths of the fellow members of the community, one member of it said, “We know where we stand [and] who we belong to.”

Cardinal Tobin used these words to draw out the deeper meaning of the call for him, the faithful of central and southern Indiana, and the broader Church to be witnesses to the Gospel in word and deed.

“Beyond all the history of confusion and betrayal that surrounds a lot of the Church’s history, beyond the power games that we still can play in the churches, beyond the terrible scandals that have lacerated the body of Christ,” he said, “this one rocklike conviction remains, the conviction that drove the writing of every word of the New Testament.”

“It has nothing to do with conspiracies, opinion polls or the agenda of the powerful. It has everything to do with how the powerless, praying, risking their lives for the sake of Christ and his peace, are the ones who understand the word of God. They are witnesses.”

“And to accept that is not to sign up to the agenda of some sort of troubled, fussy human society of worried prelates and squabbling factions. It is not to enroll in a fraternity or sorority and begin paying dues. To be a witness in the Church and for the world is to choose to belong to the life-giver, Jesus Christ. To him be glory, now and forever.”

He then said, “Let the Church say,” and the congregation responded with a resounding, “Amen!”

(To view photos from the December 3 farewell Mass and a video of it, visit www.CriterionOnline.com.) †

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Pope recognizes martyrdom of Oklahoma priest killed during civil war in Guatemala

VATICAN CITY (CNS)—Pope Francis has recognized the martyrdom of Father Stanley Rother of the Archdiocese of Oklahoma City, making him the first martyr born in the United States.



Fr. Stanley Rother

The Vatican made the announcement on Dec. 2. The recognition of his martyrdom clears the way for his beatification.

Father Rother, born on March 27, 1935, on his family's farm near Okarche, Okla., was brutally murdered

on July 28, 1981, in a Guatemalan village where he ministered to the poor.

He went to Santiago Atitlan in 1968 on assignment from the Archdiocese of Oklahoma City. He helped the people there build a small hospital, school and its first Catholic radio station. He was beloved by the locals, who called him "Padre Francisco."

Many priests and religious in Guatemala became targets during the country's 1960-1996 civil war as government forces cracked down on leftist rebels supported by the rural poor.

The bodies of some of Father Rother's deacons and parishioners were left in front of his church, and soon he received numerous death threats over his opposition to the presence of the Guatemalan military in the area.

Though he returned to Oklahoma for a brief period, he returned to the Guatemalan village to remain with the people he had grown to love during the more than dozen years he lived there.

He was gunned down at the age of 46 in the rectory of his church in Santiago Atitlan. Government officials there put the blame on the Catholic Church for the unrest in the country that they said led to his death. On the day he died, troops also killed 13 townspeople and wounded 24 others in Santiago Atitlan, an isolated village 50 miles west of Guatemala City.

Many priests and religious lost their lives and thousands of civilians were kidnapped and killed during the years of state-sponsored oppression in the country.

While his body was returned to Oklahoma, his family gave permission for his heart and some of his blood to be enshrined in the church of the people he loved and served. A memorial plaque marks the place.

Father Rother was considered a martyr by the Church in Guatemala, and his name was included on a list of 78 martyrs for the faith killed during Guatemala's 36-year-long civil war. The list of names to be considered for canonization was submitted by Guatemala's bishops to St. John Paul II during a pastoral visit to Guatemala in 1996.

Because Father Rother was killed in Guatemala, his cause should have been undertaken there. But the local Church lacked the resources for such an effort. The Guatemalan bishops' conference agreed to a transfer of jurisdiction to the Oklahoma City Archdiocese.

News of the recognition was welcomed in Oklahoma.

"This comes as a great joy to all of us here not only in Oklahoma, but I think it's a great blessing to the Church in the United States," Archbishop Paul

S. Coakley of Oklahoma City told Catholic News Service on Dec. 2.

He also called the recognition of the priest's martyrdom a gift to the Church in Guatemala.

Archbishop Coakley recalled how both he and Father Rother are alumni of Mount St. Mary Seminary in Emmitsburg, Md. He remembered a ceremony at the school a few months after the priest's death in which a plaque was erected in his honor.

"His witness has marked me from my earliest days in priestly formation," the archbishop said. "It's a blessing to be the archbishop now who has the opportunity to bring to fruition the work on my predecessor Archbishop [Eusebius J.] Beltran."

Now-retired Archbishop Beltran was head of the archdiocese when the sainthood cause for Father Rother was officially opened in 2007.

Maria Ruiz Scaperlanda, author of a 2015 biography of the priest, *The Shepherd Who Didn't Run: Fr. Stanley Rother, Martyr from Oklahoma*, wrote in an e-mail that the martyrdom recognition was "an incredible gift not only to the United States, but to the universal Church.

"I am delighted and grateful that more people will come to know and be changed by his beautiful story," Scaperlanda said, "not only because of his death as a martyr, but even more significantly, because his life and his priestly service remain a testament to the difference that one person can, and does, make."

Scaperlanda described Father Rother's martyrdom as a "reminder that we are all called to holiness in our ordinary lives, and that holy men and women come from ordinary places like Okarche, Oklahoma." †

At Christmas, recognize your sin and let God caress you, pope says

VATICAN CITY (CNS)—At Christmas, God reveals his full power, which is the power of relentlessly seeking his lost sheep and, when he finds them, giving them a caress, Pope Francis said.

"One who does not know the caresses of the Lord does not know Christian doctrine. One who does not let himself be caressed by the Lord is lost," the pope said on Dec. 6 during his early morning Mass in the Domus Sanctae Marthae where he lives.

Christmas, he said, is a celebration of the fact that "the Lord comes with his power—which are his caresses—to find us, to save us like lost sheep and bring us back to the flock of his Church."

Pope Francis said that when he reads the Gospel story of the lost sheep, he always thinks of Judas, "the most perfect lost sheep in the Gospels."

In the Bible, he said, Judas seems always to have had "bitterness in his heart," something critical to say about others and a standoffish attitude.

Judas, who was one of the Apostles but betrayed the Lord, had a "double life, that double life that many Christians have—even priests and bishops, it pains me to say," the pope said.

"We must understand the lost sheep," he said, because "we, too, always have something—small or not so small—of the lost sheep."

Christmas, he said, is a celebration of the coming of the Lord, who "comes like a judge, but a judge who caresses, a judge who is full of tenderness, who does everything to save us."

The good news of Christmas, the pope said, is that God never stops seeking out the lost sheep. †

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\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$100,000	\$1,000	\$84	\$3,000	\$250
\$150,000	\$1,500	\$125	\$4,500	\$375
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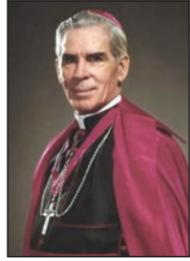
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Hopes for Sheen transfer still high despite granting of emergency stay

PEORIA, Ill. (CNS)—Hopes buoyed in the Diocese of Peoria by a Nov. 17 court ruling allowing Archbishop Fulton J. Sheen's family to transfer the sainthood candidate's remains from New York to Peoria were tempered by an emergency stay being granted to the Archdiocese of New York, which planned to appeal the ruling.

In a 10-page decision, Manhattan Supreme Court Justice Arlene Bluth had



Archbishop Fulton J. Sheen

granted the request of Archbishop Sheen's niece, Joan Sheen Cunningham, to have the remains of the famed orator and media pioneer removed from St. Patrick's Cathedral in New York and transferred to St. Mary's Cathedral

in Peoria, where a crypt is being prepared for his re-interment.

However, five days later, lawyers representing the Archdiocese of New York and the trustees of St. Patrick's Cathedral—who oppose the relocation of the remains—announced their intention to appeal Bluth's ruling. They also sought and were granted the stay.

In a statement provided to *Catholic New York*, newspaper of the New York Archdiocese, attorney John M. Callagy said: "We are confident that we will present substantial reasons for the appeals court to overturn the initial decision."

In announcing her decision, Bluth wrote that "the petitioner has set forth a justifiable, good, and substantial reason for moving the remains." Among the reasons cited for disinterment is that the move will aid in the canonization process; that Archbishop Sheen's parents are buried nearby in Peoria; and that St. Mary's Cathedral is where Archbishop Sheen was ordained a priest and a place he visited often during his lifetime.

The Diocese of Peoria, which has been a promoter of Archbishop Sheen's canonization cause for more than 14 years, expressed joy at the ruling and pledged "to begin working with the Archdiocese of New York to make this process happen as soon as possible."

Patricia Gibson, chancellor of the Diocese of Peoria, called the decision to appeal disappointing, but expressed the hope the stay would be rejected at a hearing that could occur soon. If that happened, she said, it is possible Archbishop Sheen's remains may be present for Christmas Masses at St. Mary's Cathedral.

Archbishop Sheen, who won the 1951 Emmy for outstanding television personality for his show "Life Is Worth Living," was born in the Woodford County community of El Paso on May 8, 1885, and moved with his family to Peoria so that he and his brothers could attend St. Mary Cathedral Grade School and Spalding Institute. He was ordained to the priesthood in the cathedral on Sept. 20, 1919.

After brief priestly ministry in Peoria, he would go on to serve on the faculty of



A woman prays at the tomb of Archbishop Fulton J. Sheen in the crypt of St. Patrick's Cathedral in New York in this Dec. 9, 2009, file photo. The Diocese of Peoria, Ill., has taken legal action to transfer the sainthood candidate's remains from New York to Peoria, where Archbishop Sheen was ordained to the priesthood in 1919. (CNS photo/Gregory A. Shemitz)

The Catholic University of America in Washington for nearly 30 years and was national director of the Propagation of the Faith from 1950 to 1966.

A former auxiliary bishop of the New York Archdiocese, he was bishop of Rochester, N.Y., from 1966 to 1969 and was given the personal title of archbishop when he retired from that diocesan post. He is the author of dozens of books, including his autobiography, *Treasure in Clay*.

Archbishop Sheen died on Dec. 9, 1979. In 2000, the Archbishop Sheen

Foundation was officially organized and two years later, Bishop Daniel R. Jenky of Peoria petitioned the Vatican to open the canonization process.

Archbishop Sheen's heroic virtue and life of sanctity were recognized in 2012 by Pope Benedict XVI, who granted him the title "Venerable." The Diocese of Peoria has said that, with progress already made in the cause and pending the approval of Pope Francis, a beatification could be celebrated in the near future after the arrival of the remains at St. Mary's Cathedral. †

HOMILY

continued from page 2

more new Catholics—men and women who saw the action of the disciples of Jesus and came to believe.

Now what can we say to each other after four years? At the end of Mass, I'm going to make a rather clumsy attempt to say thank you, but now, standing where the word of God is proclaimed, I'd like to say something more. And those of you who know me and have heard me will now wince, because I'm going to do it with a story.

I was reading recently the letters of a group of the Anglican Church, religious brothers who live in the South Pacific. They go by the name of the Melanesian Brotherhood, an Anglican community of men in simple vows based primarily on the Solomon Islands Vanuatu and Papua New Guinea, where many of the Franciscan sisters from our archdiocese minister.

In the very recent past, during ethnic tensions in 1999 and 2000 in the Solomon Islands, the Brotherhood participated in peace-making efforts which led to a cease fire among the warring factions and to a peace agreement in October of 2000. Then the brothers gathered weapons from the combatants, and they cast them into the sea.

However, one rebel leader refused to accept the peace and instead kidnapped a brother who had been sent to negotiate with him. When the brother didn't return, there were six others who went to see what happened; there were reports that the rebels were holding them hostage.

In October of 2003, the police commissioner of the Solomon Islands informed the Brotherhood that all six were dead. The rebels surrendered several days later, and the bodies of the seven brothers were exhumed and brought to their hometown for autopsy.

One brother had been tortured for several days before dying. Three of the others had been shot on arrival, and the remaining three had been tortured and shot the next day. Afterward, a member of the Brotherhood, reflecting on the martyrdom of the seven members of his order, wrote this, "We know where we stand, and we know who we belong to."

And brothers and sisters, that's what I'd like to say to you in this moment of celebration, of sadness, of saying goodbye in faith.

Brothers and sisters, we know where we stand. And we know who we belong to.

Beyond all the history of confusion and betrayal that surrounds a lot of the Church's history, beyond the power games that we still can play in the churches, beyond the terrible scandals that have lacerated the Body of Christ, this one rock-like conviction remains—the conviction that drove the writing of every word of the New Testament.

It has nothing to do with conspiracies, opinion polls or the agenda of the powerful. It has everything to do with how the powerless, praying, risking their lives for the sake of Christ and his peace, are the ones who understand the word of God.

They are witnesses. And to accept that is not to sign up to the agenda of some sort of troubled, fussy human society of worried prelates and squabbling factions. It is not to enroll in a fraternity or sorority and begin paying dues. To be a witness in the Church for the world is to choose life and to choose to belong to the life-giver, Jesus Christ.

To Him be glory, now and forever. Let the Church say ... Amen! †



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The Daughters of Mary Mother of Mercy wish Cardinal Joseph W. Tobin well, and bid him a fond farewell.

You are a soul so gentle, so humble, so human, so holy, and following in the footsteps of Jesus, Mary and Joseph within the will of God.

May his hands of mercy continue to lift you up, so that no impossibility will be found in your vocabulary.

Adieu, with our love and prayers always!

Authentic joy can be found in life's difficulties and challenges

By David Gibson

It is not mysterious at all that the Church lodges a day of joy in the heart of Advent. The tone of this December day, called *Gaudete* Sunday, is set by the coming joyful days of Christmas, for which the Advent season is a time of spiritual preparation.

But something is a little mysterious about joy itself. The entire notion of joy mystifies many. For joy is as difficult to define as the happiness it resembles. Am I joyful if I do not feel wonderfully alive and excitedly hopeful at every moment?

Some judge themselves harshly against an imaginary standard for joy, perhaps joy as they imagine it to exist in other people's lives. Here they suspect that they do not measure up.

Pope Francis understands this. In "*Evangelii Gaudium*" ("The Joy of the Gospel"), he realizes that "joy is not expressed the same way at all times in life, especially at moments of great difficulty" (#6).

In that same 2013 apostolic exhortation on evangelization, the pope also noted that "joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved" (#6).

Pope Francis here made clear his conviction that joy can coexist with "great difficulty" in life. A problem-free life does not define "joy."

He wrote, "The most beautiful and natural expressions of joy that I have seen in my life were in poor people who had little to hold on to" (#7). He turned attention as well to "the real joy shown by others who, even amid pressing professional obligations, were able to preserve, in detachment and simplicity, a heart full of faith" (#7).

It is lamentable, though, he said, that "sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met" (#7). The lives of some Christians, he observed, "seem like Lent without Easter" (#6).

The road to joy is not paved by "narrowness and self-absorption,"

Pope Francis suggested (#8). Neither is joy characterized by "naive optimism" (#84).

Instead, Christians are "challenged to discern ... how wheat can grow in the midst of weeds" and to remain confident that the light of the Holy Spirit "always radiates in the midst of darkness" (#84).

Is it time to rethink the illusory image of joy that makes itself known too frequently—a dispiriting image that makes us think we've missed out on joy?

The Scripture readings for *Gaudete* Sunday Masses in 2016 could aid this rethinking. "The coming of the Lord is at hand," they proclaim (Jas 5:8). A Christmastime of joy is visible on the horizon. But what will its joy feel like?

Think of the joy farmers feel after waiting patiently for a harvest and viewing "the precious fruit of the Earth" (Jas 5:7). If their joy is not of the jumping-up-and-down, gleeful kind, it nonetheless is real.

Joy also is experienced when "the blind regain their sight" and "the lame walk" (Mt 11:5), the Mass readings suggest. This prompts memories for me of what it feels like when, after thinking long and hard about the right decision to make in a consequential matter, my eyes suddenly open and I see clearly the steps I should take.

It makes me think, too, of the quiet sense of satisfaction felt when a fearful, reluctant friend or family member—possibly someone suffering the effects of an addiction—takes the first steps into a more rewarding lifestyle.

Then there is the joy that, at least for a while, displaces other worries when someone close to us recovers from an energy-sapping illness. We rejoice as "feeble" hands regain strength and "weak" knees are firmed-up (Is 35:3).

Finally, when considering what joy looks like in real people's lives, think how the spirit soars when a desert bursts into bloom and the "parched land" sings (Is 35:1).

There are deserts in many lives. These deserts may assume the form of lifeless, damaged relationships at home or the loss of any sense of life's purpose. Joy of a special kind is experienced when hard work, renewed commitment and faith



Pope Francis is pictured with an Advent wreath in 2015. Pope Francis insisted on *Gaudete* Sunday 2013 that Advent joy is "not a superficial joy." It is the kind of joy that comes of being able to reopen our eyes, "to overcome sadness" and "to strike up a new song." (CNS photo/Massimiliano Migliorato, Catholic Press Photo)

bring a desert back into bloom.

True enough, however, any of these forms of joy could bring on tears. But they will not be tears of despair.

Life typically feels more joyful when a sense of expectation pervades it. It is easier to relish life when we look forward to something, whether a birth, a new home, a child's return, a vacation or a reunion that promises time together with friends or relatives we seldom see.

This is what makes Advent unique. Advent looks ahead expectantly. It points

directly away from despair and toward the joy that accompanies the Lord's coming—not his coming into a perfect world but into the actual world we inhabit.

Pope Francis insisted on *Gaudete* Sunday 2013 that Advent joy is "not a superficial joy." It is the kind of joy that comes of being able to reopen our eyes, "to overcome sadness" and "to strike up a new song."

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

Catholics are called to seek joy in Advent in anticipation of Christ's coming

By Paul Senz

It probably could go without saying that our culture today is largely marked by an insatiable desire for instant gratification. It seems that with every passing week, there is a new fad or product that promises faster results, shorter waits or more exciting features for those with short attention spans.

In many ways, patience is no longer considered a virtue—the common perception is that patience should not even be necessary, because we should not have to wait.

In the liturgical life of Catholics, waiting is a foregone conclusion. Advent is a time of waiting and preparation. Perhaps a more fitting word to describe this season would be "anticipation."

There is so much that we eagerly anticipate in the weeks leading up to the celebration of the Nativity of the Lord. We await the coming of Jesus Christ, Emmanuel, God-with-us. We await Christmastime, with its family celebrations, gift-giving and general merrymaking.

And in this anticipation, we are called not simply to wait, but to be patient.

The third Sunday of Advent is commonly called "*Gaudete* Sunday."

"*Gaudete*" (the Latin word for "rejoice") might seem an odd thing that we are called to rejoice in the midst of the anticipation. We have been waiting so long, and we are not yet at the end. Why rejoice?

We rejoice because the wait is almost at an end. We know that we are near the fulfillment of God's promise, that he is coming to save his people from their sins. What better reason to rejoice could there be?

The second reading for Mass this weekend is from the Letter of St. James, which exhorts us to be patient. "The coming of the Lord is at hand," James tells us, so we must be patient, we must make preparations, as does the farmer who waits for the fruits of the Earth (Jas 5:8).

In this passage, James also calls to mind our forebears. "The prophets who spoke in the name of the Lord" are exemplary models of hardship and patience (Jas 5:10).

And this could not be more true: If we look back at the stories recounted in the Old and New Testaments, what we hear is one overarching story of God's providence, steadfastness and countless examples of the need for his people to wait patiently.

We think of Noah and his family on the ark, waiting patiently for the rains to subside. We think of Moses leading the



A woman and girl put the finishing touches on an Advent wreath. Advent is a time of waiting and preparation. (CNS photo/Tom McCarthy Jr., Catholic Review)

Israelites through the desert for 40 years, waiting to reach the Promised Land.

We think of Jonah in the belly of the whale, waiting for three days. We think of Jeremiah, Isaiah, Joel, Zechariah and the other prophets, calling on the people to wait patiently and trust in the Lord.

We think of Jesus and his incessant reminders that his time had not yet come. We think of the Apostles and disciples

of Jesus, waiting for who-knew-what after the crucifixion and, following the Ascension, waiting for Jesus to come again.

And here, in that great tradition of holy men and women, we wait patiently, for the advent of our King. *Gaudete*—rejoice!

(Paul Senz is a freelance writer living in Oregon with his family.) †

From the Editor Emeritus/John F. Fink

20th-century Church: The papacy of Pope John Paul II

(Twentieth in a series of columns)

Karol Josef Wojtyla became Pope John Paul II on Oct. 16, 1978. He was the first Polish pope, and the first non-Italian pope in 455 years. His pontificate extended for more than 26 years, until his death on April 2, 2005.



For the first years of his papacy, the world had to get used to an athletic pope.

He took skiing vacations and he had a swimming pool built in the Vatican because, he said, it was cheaper than another conclave.

He became the most-traveled pope in history. More people saw him in person than saw all of his predecessors combined. He also canonized and beatified many more people than all of his predecessors combined.

Perhaps historians will remember him particularly for his role in the dramatic events leading to the fall of communism in Eastern Europe. His visits to Poland and his support of the Solidarity labor movement there strengthened resistance

to communism. This led to nonviolent liberation movements and the collapse of communist regimes, the fall of the Berlin Wall and the breakup of the Soviet Union.

His 14 encyclicals showed his concern for the protection of all human life, for social justice (three social encyclicals), for ecumenism and interreligious relations, his love for the Blessed Virgin, and the relationship of faith and reason. He also wrote several books, and others were produced with his cooperation.

He promoted better relations with the Jews and with other Christian communities. He apologized for errors committed by Church leaders in the past against Jews, Muslims and others.

Twice, he called leaders of many world religions together to pray for peace—the only religious leader who could have done so.

Throughout his pontificate, he was extremely popular with youths. This was understandable when he was a strong athletic man, but his attraction to young people continued into his old age and infirmities.

His “Theology of the Body,” developed before he was elected pope, helped many people, especially the young,

to gain a better understanding of the Church’s teachings regarding sex.

He presided over 15 synods of bishops, usually issuing apostolic exhortations following the synods. When the idea of a new catechism was suggested at a synod, he approved the project and then authorized the *Catechism of the Catholic Church* in 1992. He oversaw the completion of the revision of the *Code of Canon Law* and promulgated the new code in 1983.

He was sensitive to women’s issues while continuing to insist that the Church is unable to ordain women. His continued support for priestly celibacy also put him at odds with some people in the Church.

During his last years, as he suffered from Parkinson’s disease, the effects of an attempted assassination, a broken hip, and an appendectomy, he taught the value of suffering. No longer the energetic man he once was, he nevertheless believed that his sufferings were his call from God to teach others how to offer their sufferings to God.

Many Catholics are convinced that Pope John Paul II, who was declared a saint in 2014, will go down in history as Pope John Paul the Great. †

Twenty Something/
Christina Capecchi

Prayer box taps into spiritual hunger

The box went up on a Monday evening in August, a plain white box nestled inside a little wooden tent, mounted atop



a fence and beneath the outermost reach of a maple.

“Prayer requests,” reads the side of the tent in black, all-caps lettering.

The box has a slot, like one awaiting Valentines, and the message:

“Please write down any prayer requests. We would love to be praying for you!”

Keanu Krech didn’t know what to expect when he set up the prayer box, tucking in a pen and a rock to hold down scraps of paper. The college senior, 22, positioned the box at the edge of his childhood home, which is on a busy residential road between a highway and a gas station in South St. Paul, Minn.

But Keanu knew he wanted to extend the power of prayer as broadly as he could, with a quiet anonymity. He was putting a twist on the Little Free Library concept that began just 20 miles east, in Hudson, Wis., and now exceeds 50,000 locations worldwide, knitting together neighborhoods with a warm and fuzzy literary fiber.

He planned to share the prayer requests, if they came, with his Monday night Bible study, a small group of college-aged students.

The next day, Keanu peeked inside the box and discovered a handwritten note: “For those who are walking not knowing God, heal those with addictions, and for the men and women overseas fighting for our freedom.”

It was a heavy start, covering so much in such little space.

The prayer box was off and running. Keanu and his friends began to pray.

In three months, the box has amassed about 100 prayer requests. Never a week has passed without someone slipping a note inside.

“Please pray for my marriage,” someone wrote.

“Please pray for us that we get a roof over our family’s heads before winter comes,” a note stated in round, puffy lettering.

“I’m here in town with the show *Cabaret*. I just ran my first half marathon and have lost 270 pounds. Continue to pray for me on my health journey,” a passer-by wrote last month.

“Pray for me,” someone wrote with a left-handed slope. “I picked up a bad drug problem, and I’ve lost my family and everyone I love and I don’t know what to do. ... Please pray that God will help me with my troubles.”

Others are shorter. “Arleen’s foot to heal.” “Amber’s eye surgery.” “For God to place good people in Kelly’s life.”

Now Keanu and his friends are praying for Arleen and Amber and Kelly, for the faces they will never see whose hearts have been revealed.

“I’m surprised how deep the prayer requests are, how vulnerable they are,” he told me. “I’ve read some and just cried.”

As a teen, Keanu felt the weight of depression and the tug of life’s big questions. He didn’t attend church, but he’d stay up late, laptop in bed, pouring over YouTube videos from Christians and responses from atheists in an endless loop. His head was spinning, and his heart was aching.

Cornucopia/Cynthia Dewes

God gave us dominion over, and resulting joy from, the animals

Besides their two front teeth, all that many kids want for Christmas is a pet. They favor dogs and cats, but when Mom



has an allergy to animal hair, as one of my daughters-in-law did, they settle for goldfish. That sounds kind of sorry to me, but then, I’m not allergic.

My first pet when I was about age 4 was Mitzi. She’s still first

in my heart. Mitzi was mostly Pekingese, but her coloring was brown and white. She was smart and feisty and a survivor, big time. Someone snatched her from our yard when we were away one day, and she was gone for about two years.

One day, my dad was driving down the road when he saw a dog that looked just like Mitzi walking along. He stopped and opened the car door and called, “Mitzi!” Immediately, she hopped in and showered Dad with doggie kisses. And she remained with us until she was 13.

Other pets followed. We had two barn cats named Umbriago and Herman. Umbriago was named for a character in a Jimmy Durante comedy routine, but he

was a serious fellow. He was the boss, and Herman was his dimwitted lieutenant. Herman had blue eyes that were totally blank, but he was as sweet as he could be.

Others followed, including a black cocker spaniel named, I’m embarrassed to admit, Dinah, and another Peke called Chubby. I think that the experience of caring for and being responsible for the well-being of pets is extremely important for children. And even though fish are not the most responsive of pets, caring for them is great for their boys and girls.

My husband’s first, and most beloved, pet was a German Shepherd named Mike. When his family moved away and Mike went to live with a neighbor, he constantly reappeared on the doorstep of his former home. Eventually, he had to be put down because of his loyalty. What a testament to that virtue!

We purposely bought a dog for our kids when they were small, especially because a couple of them were afraid of animals. The ploy worked, because today our son is a pet lover who provides them for his own family, and our daughter can tolerate and even pet them. However, gerbils and hamsters are the closest she’s come to actually having animals in her home.

Our first dog was Max, whom we called The Noble Dog. He was mostly Beagle, a serious dog but excellent with children. He was a natural hunter, and you’d see his tail waving back and forth through the neighboring field until suddenly he’d run a rabbit or another critter right past you.

Unfortunately he had one fault: he hated a certain neighbor dog. One day, absorbed in chasing this fellow, he was hit by a car coming the other way. We all cried for hours.

We had another part-Beagle named Scout. She was sweet-tempered, and not much of a hunter. She and our mentally handicapped son would play a little game in which Andy would sidle up to her, nudging her paw, while she growled menacingly. Of course, he never stepped on her paw, and she was never really angry.

God gave us dominion over the animals, allowing us to use them for our good, and in turn, being responsible for their well-being. It would seem that getting a pet for Christmas is not only appropriate, it’s downright spiritual. †

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

The Human Side/Fr. Eugene Hemrick

Choose your words carefully, promote peace this Advent

Why is Advent needed more than ever this year?

The answer is found in the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World.



“Men,” it states, “should take heed not to entrust themselves only to the efforts of some, while not caring about their own attitudes. For

government officials who must at one and the same time guarantee the good of their own people and promote the universal good are very greatly dependent on public opinion and feeling.

“It does them no good to work for peace as long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue

to divide men and place them in opposing camps. ...

“Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their most weighty task to instruct all in fresh sentiments of peace” (#82).

More than ever, safeguarding peace, and the unity it generates, is at stake. Much of today’s divisiveness is reducing us to second-rate citizens by proliferating cynicism and disunity to the detriment of trust and harmony.

Inspiration is best when we are at our best, and no better time exists than celebrating peace and its harmony on Earth at Christ’s coming. What, then, should we practice in particular this season?

Two excellent exercises that Lent and Advent encourage are undertaking acts of supererogation and self-denial. In today’s world, this translates into being, more than

ever, well-disposed to life, government, Church and friends and to avoid whatever diminishes a healthy spirituality.

This Advent, we should especially focus on the sacredness of words we employ. This can make all the difference between achieving unity and peace or promoting division and enmity. Here we might begin the day dedicating ourselves to the careful selection of words that generate courtesy and peacefulness.

Another good Advent exercise might be self-denial that encourages us to shun the divisiveness and indignities that fill the Internet networks we use: to avoid the barrage of indecencies reducing us to second-class citizens.

Advent is a special opportunity for becoming the first-rate people God intended us to be.

(Father Eugene Hemrick writes for Catholic News Service.) †

Third Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, December 11, 2016

- Isaiah 35:1-6a, 10
- James 5:7-10
- Matthew 11:2-11

The Book of Isaiah is the source of this weekend's third reading.

Isaiah was between a rock and a hard place, so to speak. He realized that unwise alliances and behavior that forgot God put the Hebrews' kingdom of Judah at great risk. The prophet was convinced that if the nation did not return to God in genuine obedience and piety, then the

whirlwind eventually would sweep away life as he and his contemporaries knew it.

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

It was not as if God would bring a terrible punishment upon the kingdom. Rather, the people, by their impiety, would create a nightmare for themselves.

The Epistle of St. James supplies the second reading. This epistle rarely appears in the liturgy. The identity of the author is unclear. The New Testament mentions four men with this name. Which, if any, wrote this epistle? Some insist that James, the foster brother of the Lord, was the author. (Here is the other question. Did Mary have other children? Ancient Christian writers surmised that James in this reference was a son from a previous marriage of Joseph, the eventual spouse of Mary. They reasoned that this must have been the case, as they believed, with the Church today, that Mary had only one child, namely Jesus.)

Regardless, this reading solidly establishes the author's faith that Jesus will be victorious. No power can exceed the power of the Lord. After all, the Lord is the Son of God.

While final victory undoubtedly will come, it will not necessarily come at a time that humans predict, and certainly it will not come at their bidding. The great day, nevertheless, will come. God will prevail.

So the epistle urges strong faith, but also forbearance.

The third reading, from St. Matthew's Gospel, centers on John the Baptist, whose denunciations of sin in high places led to his arrest. (In time, they led to his death.)

Despising the Roman occupation of the land, pious Jews at this time yearned for a Messiah who would rid the Holy Land of the pagan intruders, for whom Herod was a stooge.

John gave another description of the Redeemer. He saw the Savior not as a warrior, commanding armies to slaughter the enemies of the One God of Israel, but the compassionate, truly holy, leader of the pious.

Jesus met this description, healing the sick, giving hope and restoring life, lovingly coming to Earth as Son of God.

In the last verses, Jesus affirms that John is a prophet. In response, John insists, Jesus is the greatest prophet.

Reflection

Advent is approaching its close. Since Christmas is near, the Church looks ahead to the wonder of the Lord's birth. This is "Gaudete Sunday." This title is inspired by the first word of the Latin text of the entrance antiphon (also known as the "introit") for Mass of the Third Sunday of Advent, in Latin: "Gaudete" ("Rejoice").

Priests and deacons may wear rose vestments this weekend in place of the ordinary violet of Advent, as if the rays of dawn already are brightening the dark somberness of this time of year.

The readings make several points. Isaiah warned us, as he warned his contemporaries, that by sin we bring heartache upon ourselves. By sinning, we weave the cloth of our own misery. God never brings death. He brings life, just as Jesus brought life.

Advent penance and prayer hopefully lead us to imitate Christ. The liturgy presumes that we are using Advent to our advantage. If we center our lives on Christ in this holy season and in the rest of the year, then our love for God and for others will brighten the darkness and terror of our times. It is that simple.

Advent is designed to fortify and focus our Christian resolve. †



Daily Readings

Monday, December 12

Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19a; 12:1-6a,
10ab
(Response) Judith 13:18bc, 19
Luke 1:26-38
or Luke 1:39-47

Tuesday, December 13

St. Lucy, virgin and martyr
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 6-7, 17-18, 19, 23
Matthew 21:28-32

Wednesday, December 14

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

Thursday, December 15

Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, December 16

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

Saturday, December 17

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

Sunday, December 18

Fourth Sunday of Advent
Isaiah 7:10-14
Psalm 24:1-6
Romans 1:1-7
Matthew 1:18-24

Question Corner/Fr. Kenneth Doyle

Canon law allows for Catholics to be buried in a non-Catholic cemetery

QI can't seem to find the answer to the following question: Is it acceptable for a Catholic to be buried in a national cemetery? My inquiry is centered around the issue of consecrated ground. Any guidance would be appreciated. (Arkansas)



AA Catholic may be buried wherever he or she chooses—in a Catholic cemetery, a non-Catholic or nonsectarian burial plot or, to your question, in a national cemetery where military veterans are honored.

My preference, of course, would be for a Catholic burial ground because the deceased would have the benefit of the Masses and prayers that are offered regularly for those buried there.

The notion that a Catholic need always choose a Catholic cemetery may stem from a misreading of Canon 1180 in the Church's *Code of Canon Law*.

The first paragraph of that canon states, "If a parish has its own cemetery, the deceased members of the faithful must be buried in it unless the deceased or those competent to take care of the burial of the deceased have chosen another cemetery legitimately."

The word "must" was intended to place the burden on the parish, not on the deceased—that is to say, the parish is obligated to bury that parishioner if there is room and if that is the family's choice.

The following paragraph in this same canon makes the option even more clear: "Everyone, however, is permitted to choose the cemetery of burial unless prohibited by law."

As regards "consecrated ground," when a Catholic is interred in a non-Catholic plot, the priest who officiates at the committal says a prayer that blesses that gravesite.

QThis morning I went to weekday Mass, as is my custom. Due to a heavy snowstorm in the area, I was the only person there, so the priest decided not to celebrate Mass.

I asked whether I could receive Communion, and the priest said that he was unable to do that since Communion can be given only during a Mass.

I didn't question him at the time, but simply left and went home. But on the way home, I began to wonder about it.

For more than 30 years, I have been an extraordinary minister of holy Communion in hospitals in the area where I live, bringing Communion to patients in their rooms.

If it is possible for them to receive Communion without attending Mass, why couldn't I? (New York)

AIt is true that, in ordinary circumstances, holy Communion is to be received only when someone participates in the celebration of the entire Eucharist. The bread and wine are offered, transformed into the body and blood of Christ, and then returned by God to the worshipper as a full sharing in the sacrifice of Jesus.

There are, however, exceptions. One is the situation you mentioned, when a patient is visited in a hospital room by an extraordinary minister of holy Communion bringing the gift of Communion.

Another is a Sunday or weekday celebration in the absence of a priest: When a priest is unable to be present, a deacon or designated lay leader may distribute Communion, after appropriate prayers and scriptural readings.

In the circumstance you raise, my own choice as a priest would have been to celebrate the Eucharist. You, after all, had fought off the snow to arrive at church, and you deserved to be credited and accommodated.

What would have been lost if the priest had taken 25 minutes to say a Mass even with just the two of you present—especially since he had already set aside the time to do that? Not only would the two of you have benefited, but other people as well—since the Mass is always offered for the needs of the wider Church.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

A Christmas Prayer for Lost Souls

By Judy Lang

Oh Lord, keep a close watch
Over these lost souls
Who are struggling to find you.

Hasten their journey home
To a place where they so desire,
For a place of true peace and joy.

Let them find it in your Son,
Jesus Christ, who came to Earth
On Christmas day. He will
Receive them with open arms
And true love for them.

This Advent and Christmas season
Is the perfect time to return to
The Lord!



(Judy Lang is a member of St. Louis Parish in Batesville. One candle shines in the foreground of the Advent wreath in the St. Alphonus Liguori Chapel in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Nov. 30.) (Photo by Natalie Hoefler)

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.

ADAMS, George M., 64, SS. Francis and Clare of Assisi, Greenwood, Nov. 15. Husband of Patricia Adams. Father of Angela Chapuran, George, Jr. and Mark Adams. Brother of Carol Rapp, Catherine and Pat Diamond, Jim and Michael Adams. Grandfather of four.

ARMENTROUT, Robert D., 59, SS. Francis and Clare of Assisi, Greenwood, Nov. 22. Husband of Judy Armentrout. Father of Robin Armentrout. Stepfather of David, James and Jonathan Mattingly. Son of Rita Armentrout. Brother of Tish Hevel, Annie McManis, David and Jim Armentrout. Grandfather of eight.

BISCHOFF, Dorothy A., 86, All Saints, Dearborn County, Nov. 17. Mother of Marilyn Farrow, Donald Bischoff and Diane. Sister of Loretta Hoog, Antoinette Hoog Telker and Leo Wilhelm. Grandmother of four.

BROWN, Kathryn M., 94, St. Lawrence, Indianapolis, Nov. 5. Mother of Beth Becher, Susie O'Brien, Karen Pennington and Rena Scott. Sister of Bill Dietz. Grandmother of 11. Great-grandmother of 18.

BURKE, Patrick C., 82, Our Lady of Perpetual Help, New Albany, Nov. 26. Father of Barbara Fondren, Kathleen, Dr. Brian, Craig and Kevin Burke. Brother of Dan, Jr. and Edie Burke. Grandfather of 10.

CAPONE, Juliana, 79, Christ the King, Indianapolis, Nov. 19. Wife of John Capone. Mother of Jeanne Agostino, Carolyn and Carl Capone. Sister of Amelia Brislin and Steve Magni. Grandmother of five.

CARRIER, Mary Dorothy, 99, St. Vincent de Paul, Shelby County, Nov. 15. Mother of Martha Ashton, Daniel, Gerald, James, John, Richard and Thomas Carrier. Grandmother of 19. Great-grandmother of 11.

CISSELL, Kelly, 56, St. John the Apostle, Bloomington, Nov. 19. Father of Katherine and Margaret Cissell. Son of Joan Cissell. Brother of Lisa Noth, Christina Pauley, Grace and Don Cissell.

DENNY, Hilda, 95, St. Elizabeth Ann Seton, Richmond, Nov. 24. Wife of Bill Denny. Sister of Rosemary Ramsey, Charles and John Smith. Aunt of several.

DILLON, Donald M., 86, St. Augustine, Jeffersonville, Nov. 16. Husband of Jacqueline Dillon. Father of Lisa, Lynn and Donald Dillon. Grandfather of seven. Great-grandfather of five.

ELDER, James L., 77, St. Augustine, Jeffersonville, Nov. 17. Husband of Pat Elder. Father of Missi Brewer, Karen, Kathy, Ben and Scott Elder. Brother of Carol Lewis, Peggy Nichter, Babs

Riggs, Mark and Pudge Elder. Grandfather of eight.

ELLIOTT, Barbara C. (Henninger), 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 10. Mother of Rae Anne Brizendine, Rochelle Butler, Roma Ross, Rhonda Urban, Renee, Randall, Raymond, Robert and Ronald Elliott. Grandmother of 26. Great-grandmother of 31. Great-great-grandmother of one.

EMERSON, Phyllis, 76, St. Mary, Lanesville, Nov. 28. Wife of Roy Emerson. Mother of Lisa Eddleman, Mike, Rick and Tom Emerson. Sister of Carolyn Carter and Denis Thomas. Grandmother of 11. Great-grandmother of six.

GANDOLPH, Ronald A., 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 10. Son of Patricia Gandolph. Brother of Carole Kirk, Christine Pressley, Barbara Washburn, Susan and Dave Gandolph.

GOLAB, Tomasz, 94, Holy Spirit, Indianapolis, Nov. 17. Father of Teresa Heil and Adam Golab. Grandfather of seven.

GRAU, Christopher J., infant, Immaculate Heart of Mary, Indianapolis. Son of Anthony and Mary Catherine Grau. Brother of Corrine Grau.

GREGORIA, Gaudencio, 70, St. Ambrose, Seymour, Nov. 17.

GUERRINI, Vincent L., 59, St. Roch, Indianapolis, Nov. 11. Husband of Cindy Guerrini. Father of Lauren Greve, Kristin and Miranda Guerrini. Son of JoAnn Guerrini. Brother of Maria Mercer, Michael and Nicholas Guerrini. Grandfather of three.

HARNDEN, Mary Catherine (Resch), 87, Prince of Peace, Madison, Nov. 15. Mother of Sally Burns, Nancy Close, Daniel, James, John and Steven Harnden. Sister of Jane Hanken. Grandmother of 17. Great-grandmother of 13.

HARPRING, Steven T., 53, St. Mary, Rushville, Nov. 19. Husband of Lisa Harpring. Son of Antoinette Harpring. Brother of Diane Gordon, Frank and Mark Harpring.

HAYES, Timothy, 79, St. Roch, Indianapolis, Nov. 14. Husband of Charleen Hayes. Father of Kathleen Lynch, Patty Liegibel, Peggy Murphy, Danny and Dennis Hayes. Brother of Mary Ann Chrisman and Ellen Brown. Grandfather of several. Great-grandfather of several.

HEPPNER, Elizabeth A., 86, Holy Family, Oldenburg, Nov. 18. Sister of Jerry and Jim Heppner. Aunt of several.

HILBERT, Robert J., 100, St. Gabriel, Connersville, Nov. 23. Father of Nancy Cloyd, Darlene Frank, Donna Gansert and Eileene Wiley. Grandfather of nine. Step-grandfather of one. Great-grandfather of nine. Step-great-grandfather of two.

HOCHGESANG, Anne D., 89, St. Malachy, Brownsburg, Nov. 12. Mother of Beth Gray. Grandmother of five. Great-grandmother of two.

HUTCHINS, Lisa M., 45, St. Teresa Benedicta of the Cross, Bright, Nov. 17. Wife of Sean Hutchins. Mother of Sean Hutchins. Mother of Adrienne, Brandon and Cameron Hutchins. Daughter of Gary Goins. Sister of Rachel Ludwig and Tiffany Melson.

JARBOE, Mary T., 96, St. Pius V, Troy, Nov. 17. Mother of Wilma Boehman, Rose Braun, Connie Hoffman, Linda Kramer and John Jarboe. Sister of Ferd Kleeman. Grandmother of 13. Great-grandmother of 22. Great-great-grandmother of one.

KENNEDY, Thomas, J. Jr., 63, Holy Spirit, Indianapolis, Nov. 12. Husband of Terri Kennedy. Father of Katie Allen. Son of Thomas, Sr. and Barbara Kennedy. Brother of Joan Bruce, Marie Chorpenning, Charles and John Kennedy. Grandfather of three.

KIEFER, Shirley L., 65, Holy Family, Oldenburg, Nov. 16. Wife of Roy Kiefer. Mother of Shannon Day. Sister of Donna Kiefer, Wanda Lecher, Bernard and Gene Meyer. Grandmother of three.

KLEIN, Joseph, 86, St. Mary, New Albany, Nov. 19. Husband of Marilyn Klein. Father of Julie Hammond, Joni Meyer and Geri Klein. Grandfather of six.

KOCH, Janet S. (Leuthart), 78, St. Mary-of-the-Knobs, Floyd County, Nov. 27. Wife of Wes Koch. Mother of Kelly Koetter and Jamie Thevonot. Sister of Beverly Parker and Juanita Wilson. Grandmother of three. Great-grandmother of one.

LAMPERT, Edna A., 91, St. Anthony of Padua, Morris, Nov. 17. Wife of Bob Lampert. Mother of Pam Brown, Beverly Froman, Darlene Trusty and Dwight Lampert. Sister of Marie Connolly. Grandmother of nine. Great-grandmother of six.

LEONARD, Robert K., 78, Most Sacred Heart of Jesus, Jeffersonville, Nov. 10. Husband of Georgia Leonard. Father of Diann Densford, Carrie Everhart, Margaret Richards, George and R. Michael Leonard. Grandfather of 12. Great-grandfather of three.

LYONS, L. David, 70, St. Luke the Evangelist, Indianapolis, Nov. 24. Husband of Mary Jane Lyons. Father of Christopher and David Lyons III. Brother of Elizabeth Cunningham, Ursula Mell, Virginia Ohlmuller and Catherine Lyons.

MARTINI, Jerome, 83, All Saints, Dearborn County, Nov. 17. Husband of Ruth Martini. Father of Julie Crawley, Susan Roell, Mary, Dave, John, Joseph, Patrick and William Martini. Grandfather of 14.

MAUNE, Darren, 53, St. Michael, Brookville, Nov. 16. Son of Carol Maune.

MEADE, Stella J., 97, Our Lady of Perpetual Help, New Albany, Nov. 15. Mother of Valarie Olson, Harriette Taylor and Keith Meade. Grandmother of 13. Great-grandmother of 14.

MINA, Aldo J., 57, St. Jude, Indianapolis, Nov. 28. Father of Dominic and Michael Mina. Son of Ada Mina. Brother of MaryAnn Phillips, Enza Sprauer, Angela, Anthony, Dominic and Gino Mina. Grandfather of one.

MOODY, Kenneth P., 68, St. Louis, Batesville, Nov. 20. Husband of Betty Moody. Father of Holy Meginniss, Scott Dashnaw, Shawn Raver, Jason and Ryan Moody. Brother of Beverly Jumper, Roseann Tousley, Cindy Weiler, Anita Zielinski and Keith Moody. Grandfather of five.

MOUSA, Abdulilah, 79, St. Jude, Indianapolis, Nov. 22. Husband of Samira Mousa. Father of Zena Miller and Joseph Mousa.

NICHOLSON, Richard, 71, St. Elizabeth Ann Seton,



Vatican Christmas tree

Workers decorate the Christmas tree in St. Peter's Square at the Vatican on Nov. 30. (CNS photo/Paul Haring)

Richmond, Nov. 21. Brother of Darrell, David, Donnie and Ronnie Nicholson. Uncle of several.

O'CONNOR, Christopher, 29, Christ the King, Indianapolis, Nov. 18. Son of Sue O'Connor. Brother of Colleen Fuydal, Michael and Ryan O'Connor.

PHILLIPS, Lisa A., 54, St. Roch, Indianapolis, Nov. 10. Mother of Blakely Phillips-Powell. Daughter of Rita Phillips. Step-daughter of Cory Phillips. Sister of Laura Phillips. Step-sister of Beth Leonard.

PORFIDIO, Michael, 70, St. Elizabeth Ann Seton,

Richmond, Nov. 19. Father of Rebecca McClain, David, Richard and Thomas Porfidio.

QUILL, Virginia R., 95, St. Matthew the Apostle, Indianapolis, Nov. 16. Mother of Susan Burke, Maureen Misbach and Hugh Quill. Grandmother of 10. Great-grandmother of four.

RAIMONDI, Cosmas J., 67, St. Mark the Evangelist, Indianapolis, Nov. 23. Brother of Josephine, Anthony, Joseph, Mark and Michael Raimondi. Uncle of several.

SMITH, Gerald N., 75, SS. Francis and Clare of

Assisi, Greenwood, Nov. 25. Husband of Kay Smith. Father of Karen Gray and Kristen Smith.

SPAHN, Dr. Thomas J., 63, St. Luke, Indianapolis, Nov. 23. Husband of Jane Spahn. Father of Kristen, Jeffrey and Michael Spahn. Brother of James Spahn. Grandfather of two.

WHITLOW, Thurman P., 72, Most Precious Blood, New Middletown, Nov. 24. Husband of Loretta Whitlow. Father of Cathy Passarella, Vicke Taylor, Eric and Richard Whitlow. Grandfather of eight. Great-grandfather of one. †

Providence Sister Mary Esther Lane served in Catholic schools, retreat centers

Providence Sister Mary Esther Lane, formerly Sister Francis Gertrude Lane, died on Nov. 19 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 101.

The Mass of Christian Burial was celebrated on Nov. 28 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Mary Esther Lane was born on April 11, 1915, in Loogootee, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 15, 1933, and professed final vows on Jan. 23, 1942.

Sister Mary Esther earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees at Butler University in Indianapolis.

During her 83 years as a member of the Sisters of Providence, Sister Mary Esther ministered in education for 43 years in Catholic

schools in California, Illinois and Indiana. In 1975, she began ministering at several retreat centers in California and Indiana before returning to the motherhouse to serve there. She dedicated herself entirely to prayer beginning in 1996.

In the archdiocese, Sister Mary Esther served at St. Charles Borromeo School in Bloomington from 1940-41, at the former St. Joseph School in Terre Haute from 1952-57, at St. Paul School in Sellersburg from 1957-58, and in Indianapolis at St. Anthony School from 1945-46, the former St. Agnes Academy from 1967-69, the former Ladywood-St. Agnes School from 1972-75, and at Our Lady of Fatima Retreat House from 1975-76.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Franciscan Sister Angela Betsch served in schools for 36 years, in Papua New Guinea

Franciscan Sister Angela Betsch died on Nov. 24 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 90.

The Mass of Christian Burial was celebrated on Nov. 29 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Dorothy Bernetta Betsch was born on Dec. 10, 1925, in Cincinnati.

She entered the Sisters of St. Francis on Oct. 4, 1944, and professed final vows on Aug. 12, 1950.

During 72 years as a Sister of St. Francis, Sister Angela ministered as an educator for 36

years in Catholic schools in Indiana, Ohio and Missouri. She also served as a missionary in a school in Papua New Guinea for three years and in Catholic Charities in Chicago for two years.

In the archdiocese, Sister Angela served at the former Holy Trinity School in Indianapolis from 1955-67. She also served on the nursing staff, in communications, transportation and in other ministries at the motherhouse from 1983-87 and 1996-2016.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Providence Sister Marian Ruth Johnson ministered in parish schools, adult education

Providence Sister Marian Ruth Johnson died on Nov. 28 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on Dec. 1 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Ruth Kathryn Johnson was born on March 29, 1926, in Fort Wayne, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1945, and professed final vows on Aug. 15, 1952.

Sister Marian Ruth earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees at Marygrove College in Detroit.

During her 71 years as a member of the Sisters of Providence, Sister Marian Ruth ministered in education for 40 years in Catholic

schools in California, Illinois and Indiana. In 1989, she began serving in adult education in Indianapolis. Sister Marian Ruth returned to the motherhouse in 2006 and dedicated herself entirely to prayer in 2008.

In the archdiocese, Sister Marian Ruth served in Indianapolis at the former St. Catherine of Siena School from 1951-52, St. Philip Neri School from 1967-70 and 1984-87, the former St. Patrick School from 1972-76, Central Catholic School from 1976-82, the former St. Francis de Sales School from 1982-83, the former St. Rita School from 1983-84, Martin University from 1990-95 and the Walker Career Center from 1996-2003.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Investing with Faith/Joanna Feltz

Year-end and taxes: Quick tips for financial management

Hello readers. I am excited to debut *Investing With Faith*, a new column in *The Criterion* that offers helpful financial



Joanna Feltz

tips and information in regard to planned giving and how you can create a legacy that's invested in faith.

We hope to provide helpful insight to smart financial management, and how you can support your favorite causes of the Church long after you go home to God.

As you prayerfully consider creating your legacy, know that the Catholic

Community Foundation is available to help you make plans and answer any questions you may have.

While April 15 stands out in our minds for taxes, the end of the calendar year is the real cut-off to ensure your gifts affect the 2016 taxes that you will pay.

Making the most of savings from retirement plans, charitable giving and more, you need to act before Dec. 31, and it will be here before you know it.

As you recount the year and look ahead to the next one, keep in mind what you can do to maximize your opportunities for tax deferral or be most tax-wise about giving.

For instance, if you are age 70 1/2 or older and subject to the required minimum distributions from

your individual retirement account (IRA), consider using these required withdrawals to make charitable gifts. IRA charitable rollovers are an easy tax-efficient option.

Simply instruct your IRA custodian to transfer the funds (up to \$100,000 each year) directly to charities you choose. The transfer counts as part (or all) of your required withdrawal.

There is no deduction for your gift, but you save on taxes because the withdrawal will not raise your adjusted gross income (AGI). This is an advantage because your AGI triggers tax provisions—the 3.8 percent surtax on net investment income, income tax on Social Security payments, and Medicare premiums.

I look forward to sharing more ideas

with you throughout 2017. If you have questions or would like more information, I can be reached at jfeltz@archindy.org, or call 1-800-382-9836, ext.1482, or 317-236-1482. Have a blessed Christmas and New Year!

(Joanna Feltz is director of planned giving for the Catholic Community Foundation of the Archdiocese of Indianapolis. For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

For late actress Florence Henderson, Catholic faith was her foundation

CINCINNATI (CNS)—In what came to be her final interview, actress Florence Henderson told *St. Anthony*



Florence Henderson

Messenger magazine that throughout her life, through good times and bad, her Catholic faith was her foundation.

"I don't ever remember not praying. Bedtime prayers, the rosary, praying for friends, relatives, for the sick and for those

who had died. It was a natural part of our lives," she told writer Rita E. Piro, who interviewed the popular actress in August. The story appears in the January 2017 issue of the magazine, published by Cincinnati-based Franciscan Media.

Henderson, who died unexpectedly on Nov. 24 at age 82, was best known for her role as Carol Brady in the 1970s sitcom "The Brady Bunch." Originally broadcast from 1969 to 1974, the program has never been off the air and has been syndicated in over 122 countries. It remains one of the most beloved and most watched

family shows of all time.

"I frequently am contacted by people who want to thank me for 'The Brady Bunch,'" she told Piro. "Whether they grew up during the show's original television run, or are brand-new fans of the present generation, they tell me how important 'The Brady Bunch' has been in their lives. I wanted to portray Carol as a loving, fun, affectionate mother, and it seemed to resonate with a lot of people who maybe had the same situation I did growing up. To think that something I was involved in had such a positive effect on the lives of so many people is satisfying beyond words."

Her most important role, though, she said, was Mom to her own four children—Barbara, Joseph, Robert and Elizabeth. "My children and their happiness have always been my greatest concern," she said.

She described her children to Piro as "the nicest people you could ever meet" and "very spiritual people."

"Being a mom makes you far more compassionate. You have more empathy for people, more love," Henderson added. "I was always taught to say thank you, and I'm very grateful. And my kids have that quality, too."

In the interview Henderson said that from time to time, she found herself questioning her faith, mainly in instances unrelated to her career.

As a new mother, the actress experienced repeated bouts of postpartum depression, Piro reported. During the mid-1960s, Henderson was diagnosed with a hereditary bone deformity of the middle ear and needed surgery to prevent deafness. Stage fright and insomnia also were present in her life.

"The loss of family and friends, especially her siblings, weighed heavily upon her, as well as a natural fear of her own mortality," said Piro.

Born the youngest of 10 children in tiny Dale, Ind., across the Ohio River from Owensboro, Ky., young Florence later moved with her family about 25 miles away to Rockport, Ind. Both towns are in the Evansville Diocese.

Piro noted that little Florence was a natural at singing from age 2, but she "had little to sing about" growing up with her nine siblings in extreme poverty during the Great Depression. "But that didn't keep her from developing a deep love for her faith," which sustained her through life, Piro wrote. Henderson was educated by Benedictine

sisters and priests in St. Meinrad and Ferdinand, Ind. (She had a priest in the family; her uncle, Jesuit Father Charles Whelan, taught constitutional law at Fordham University in New York.) In the *St. Anthony Messenger* interview, Henderson talked at length about her first-grade teacher—Benedictine Sister Gemma.

After high school, with the help of a close friend and her friends's wealthy family, Henderson was enrolled at the Academy of Dramatic Arts in New York City—which launched her long acting career.

She made her debut on Broadway as the star of *Fanny* in 1952. She played Maria in the original version of *The Sound of Music*, also on Broadway. She starred in several touring productions, including *South Pacific* and *Oklahoma!* She made numerous appearances on television, in film and live music shows.

Henderson's last television performance was with Maureen McCormick (who had played daughter Marsha Brady) on "Dancing With the Stars" on ABC on Sept. 19. McCormick was a contestant, and Henderson took part in a Brady Bunch-themed performance. Henderson competed on the show herself in 2010. †

CAPECCHI

continued from page 16

Finally, his mom called a youth minister at her parents' Methodist

church to field Keanu's questions. They met at a coffee shop and struck up a friendship over hot chocolate. Soon Keanu was attending Sunday night worship services. Something changed in his heart: For the first time in a long

time, he felt hope.

As Keanu completes his bachelor's degree in pastoral ministry, he's letting his faith guide the next chapter. The goal, he says, plain and simple: to love God and love others. And as long as people

keep submitting prayer requests, he'll keep praying for them.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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Employment

Coordinator of Hispanic Ministry Intercultural Ministries Office

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Hispanic Ministry. This position is responsible for facilitating opportunities that foster full participation of the Hispanic/Latino community in the life of the Catholic Church. Responsibilities include collaborating in the development, implementation and evaluation of the Hispanic Pastoral Plan, serving as a resource for parishes and agencies, coordinating leadership training, promoting youth ministry and social ministry, supporting Apostolic Hispanic Movements, communicating and translating, and representing the Archdiocese at the local, state, regional, and national levels. The position requires previous experience in ministry to the Hispanic community and the ability to embrace a team approach to ministering with Hispanics and other ethnic/cultural groups. Qualified candidates must be fluent in English and Spanish.

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

Ed Isakson

Director, Human Resources

Archdiocese of Indianapolis

1400 N. Meridian St., Indianapolis, IN 46202

E-mail: edisakson@archindy.org

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