



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Emmaus Walk

Columnist Debra Tomaselli shares how we should celebrate Jesus, God's gift of love, page 12.

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## 'Richness of diversity'

As part of the entertainment at the Intercultural Ministry Awards Dinner on Nov. 15 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, Filipino children perform a traditional Philippine "tinikling" dance, in which they step, hop and jump over and between moving bamboo sticks.

(Photo by Natalie Hoefler)

## Intercultural Ministry dinner recognizes 'there are no aliens in the family of God'

By Natalie Hoefler

For one evening, the world seemed to come together in a symphony of color, costume, music and dance, united by faith and a celebration of culture.

Catholics from various cultural backgrounds across central and southern Indiana—Latinos, Africans, Vietnamese, Americans, Koreans, French, Filipinos, African-Americans, Burmese—together made manifest the diversity of a faith whose very name means "universal."

The inaugural archdiocesan Intercultural Ministry Awards Dinner was held on Nov. 15 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.

"It's like looking at the rainbow of the archdiocese, so many beautiful colors,

See **DIVERSITY**, page 8

Providence Sister Marikay Duffy receives an Intercultural Ministry Award from Archbishop Joseph W. Tobin for her nearly four decades of service within the Catholic Hispanic community. (Photo by Natalie Hoefler)



## Immigration plan largely welcomed; critics challenge its legality

From staff and wire reports

President Barack Obama's package of actions affecting millions of people without legal immigration status received support from Catholic organizations, labor unions and immigration advocates even as critics contended that the steps he announced violated the Constitution.

Archbishop Joseph W. Tobin supported the president's plan, stating, "A significant percentage of people in our congregations who are undocumented live in families with both U.S. citizenship and legal status. Protecting children from getting separated from their parents, and husbands from their wives, should be a sacred act and extension of our ministries. We applaud the president's actions as consistent with the family values guiding our country."

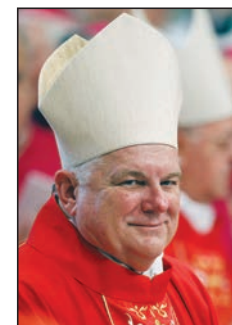
Angie Reyes, a member of Holy Spirit Parish in Indianapolis, rejoiced during a watch party hosted by the Indianapolis Congregational Action Network (IndyCAN) at St. Anthony Parish in Indianapolis on Nov. 20. She said that the president's plan provides protection for her family.

"Growing up in Indianapolis, the only home I've had since I was 6 years old, I didn't have hope until last year when the president's Deferred Action Program meant I would go to college, get a good job and reach my dreams," Reyes, 18, said. "What good is all that if my father could be taken away at any moment? I applaud the president for putting families before politics, and we

won't stop fighting until everyone is included."

Other advocates for the immigrant community, including national and international Church agencies, continued their call for Congress to enact comprehensive immigration reform that would include

See **IMMIGRATION**, page 2



Archbishop Thomas G. Wenski

## Pope Francis names Bishop Donald J. Hying to replace Bishop Dale J. Melczek in leading Gary Diocese

WASHINGTON (CNS)—Pope Francis has appointed Auxiliary Bishop Donald J. Hying of Milwaukee as bishop of Gary, Ind., and accepted the resignation of Bishop Dale J. Melczek, who has headed the diocese since 1996.

The changes were announced on Nov. 24 in Washington by Archbishop Carlo Maria Viganò, apostolic nuncio to the United States.

Bishop Hying, 51, has been an auxiliary bishop in Milwaukee since 2011, and is former rector of the archdiocese's St. Francis De Sales Seminary.



Bishop Donald J. Hying

Bishop Melczek is 76 years old. Canon law requires a bishop to turn in his resignation at age 75.

Gary's new bishop will be installed during a Jan. 6 Mass at Holy Angels Cathedral in Gary.

"We will truly miss Bishop Hying's spiritual and administrative leadership," said Milwaukee Archbishop Jerome E. ListECKI. "While we are sad to see him leave, we are grateful for his service and know that he will continue to be a blessing for the people of Gary, just as he has been a



Bishop Dale J. Melczek

blessing for the faithful in the Archdiocese of Milwaukee."

While serving the Milwaukee Church, the archbishop said, Bishop Hying has shown an "unceasing commitment to evangelization," has "worked tirelessly in support of youth and adult Catholic organizations" and has been "a living example and compassionate advocate for the sanctity of life."

Bishop Hying said he was "humbled, honored and excited to embrace the call to serve the Church in the Diocese of Gary." He praised Bishop Melczek for doing "a superlative job as shepherd."

"I leave Milwaukee, my beloved hometown, with some sorrow, knowing that I will miss my family and friends as well as the priests, deacons, religious and lay leaders of our great archdiocese," he said.

See **GARY**, page 15



# IMMIGRATION

continued from page 1

much of Obama's executive action announced on Nov. 20.

Among the supporters of Obama's action was Archbishop Thomas G. Wenski of Miami, chairman of the U.S. bishops' Committee on Domestic Justice and Human Development.

He was joined in watching the president's televised speech by more than 200 people attending the archdiocese's annual Catholic Legal Services banquet celebrating the accomplishments of immigrant Americans in greater Miami. The response of the immigration lawyers in attendance was generally positive, he said.

"What President Obama did will provide relief for a significant number of people," Archbishop Wenski told Catholic News Service on Nov. 21. "But it's just that. It's sort of like putting a Band-Aid on a wound. We still need Congress to act to provide comprehensive immigration reform. That's the real solution."

Archbishop Wenski urged critics in Congress to "take a deep breath, and get control of themselves and enact comprehensive immigration reform."

"They should be able to do that in a bipartisan way. What Obama did was provide relief for a significant number of people. But it's not sufficient. He couldn't do anything more than what he did. He did everything possible within his legal authority."

Elsewhere, some of the most vocal reactions came from members of Congress. Predictably, the comments broke along party lines, and the debate among legislators on exactly what shape immigration reform will take will likely continue into the future.

In a statement released after Obama's speech, House Speaker John Boehner of Ohio said: "By ignoring the will of the American people, President Obama has cemented his legacy of lawlessness and

squandered what little credibility he had left."

Boehner said the president's "my way or the highway approach makes it harder to build the trust with the American people that is necessary to get things done on behalf of the country," and that now "Republicans are left with the serious responsibility of upholding our oath of office. We will not shrink from this duty because our allegiance lies with the American people."

"We will listen to them, work with our members, and protect the Constitution."

As soon as the president finished speaking, several Republican leaders called his planned immigration reform an abuse of power because Obama had not worked with Congress on it. Some threatened to file lawsuits in an attempt to block the president's actions.

Sen. Rand Paul, R-Kentucky, said he "will not sit idly by and let the president bypass Congress and our Constitution."

In a statement released after the president's speech, he said: "President Obama is not above the law and has no right to issue executive amnesty. His actions blatantly ignore the separations of powers and the principles our country was founded on. The president has said 22 times previously that he does not have the power to legislate on immigration."

Sen. Marco Rubio, R-Florida, said immigration reform was needed, but he disagreed with the president's plan, saying the borders must first be secured and immigration laws enforced.

"The president's actions now make all of this harder, and are unfair to people in our immigration system who are doing things the right way," he said in a statement.

Even before the president publicly announced his immigration plan, congressional Democrats promised to stand behind his efforts.

"Immigrant communities have waited too long for House Republicans to catch up with the American public's support for comprehensive

immigration reform," said a Nov. 17 letter to the president signed by leading top Democratic senators.

House Democrats sent Obama a similar letter on Nov. 13 signed by 116 representatives who demanded "bold and meaningful executive action," and said they would stand behind the president in his efforts "to protect American families, strengthen local communities and grow the economy."

After the president's announcement, Senate Majority Leader Harry Reid of Nevada called the plan "great news" to keep families together.

"The American people have waited for us to fix our country's broken immigration system," he said, in a statement, noting that the lack of congressional action on this issue left the president "no option but to take matters into his own hands."

He also called the plan a "good first step" but "only a temporary solution," and urged his Republican colleagues to "put their partisan politics aside and focus their efforts on passing legislation that will permanently fix our broken immigration system."

Among agencies working with immigrant communities in the delivery of services, the plan was welcomed.

At Catholic Charities USA, Father Larry Snyder, president, said the organization was hopeful that Obama's plan will lead to much-needed legislation to provide workers with a path to permanent citizenship. He welcomed aspects of the president's plan that would prevent families from being split up and protect children fleeing violence in their homeland.

"In the Gospel of St. Matthew, Jesus says that when we welcome a stranger in his name, we welcome his presence into our hearts," Father Snyder said in a statement. "In the faces of these men, women and children, we are called to see the face of Christ and provide a just and compassionate welcome in a way that represents their inherent dignity as fellow daughters and sons of God."

Father Michael O'Mara, pastor



Immigrant families and people of various faith traditions gathered at St. Anthony Parish in Indianapolis on Nov. 20 to watch President Barack Obama's announcement on executive action on immigration. The event was hosted by the Indianapolis Congregational Action Network (IndyCAN). Cheers resounded through the room as immigrant families learned the president's program would provide administrative relief for nearly 5 million undocumented immigrants. (Submitted photo)

of St. Gabriel the Archangel Parish in Indianapolis, said President Obama took a moral stand for thousands of Hoosier families separated by the outdated and broken immigration system that has torn Indiana families apart for decades.

"This action marks an historic moment in a long struggle for a pathway to citizenship," said Father O'Mara, who attended the

Nov. 20 IndyCAN gathering at St. Anthony Parish.

"As people of faith, our deepest convictions tell us that protecting the humanity of immigrants, who came to the United States to seek better lives for themselves and their children, puts our communities on a path toward strengthening families and, ultimately, the moral values of our nation." †

## Catholic Charities to host immigration info sessions

Criterion staff report

Catholic Charities Indianapolis will conduct information sessions throughout December concerning President Barack Obama's plan to provide administrative relief for undocumented immigrants living in the United States.

During the five sessions, representatives of Catholic Charities Indianapolis will give "an overview of the president's administrative relief plan, a description of what is to be expected in the coming months, and what people can do to prepare," noted Tim Winn, supervisor of immigration legal services for Catholic Charities Indianapolis.

Here are the days, times and locations of the scheduled sessions:

- Dec. 4 at 6 p.m.—Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.
- Dec. 7 at 5:30 p.m.—St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis.
- Dec. 14 at 1:30 p.m.—Holy Spirit Parish, 7243 E. 10th St., Indianapolis.
- Dec. 15 at 6 p.m.—Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.
- Dec. 21 at 5:30 p.m.—St. Philip Neri Parish, 550 N. Rural St., Indianapolis. †

## 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. 19.

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 [criterion@archindy.org](mailto:criterion@archindy.org) by the Dec. 10 deadline. †



## Pope Francis' prayer intentions for December

- **Christmas, hope for humanity**—That the birth of the Redeemer may bring peace and hope to all people of good will.
- **Parents**—That parents may be true evangelizers, passing on to their children the precious gift of faith.

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

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# Archdiocesan Catholics reflect on Vatican II's liturgical renewal

By Sean Gallagher

The Second Vatican Council brought about renewal to many aspects of the life of the Church.

But for many Catholics, the most noticeable developments appeared 50 years ago this week—on Nov. 29, 1964. On that day in the archdiocese and across the United States, parts of the Mass began for the first time to be prayed in English, priests started facing the congregation, and the approach to liturgical music sounded a different note.

Retired Father Clifford Vogelsang, who was ordained a year and a half before the renewal, took the modifications in stride.

"When I had my first Mass at Saint Meinrad, the day after my ordination, I used the chapel in the former guest house. That altar faced the congregation," he said. "That was no problem for me."

Father Vogelsang's first assignment, as assistant pastor at Our Lady of the Greenwood Parish in Greenwood, continued his preparation for the renewal in the liturgy.

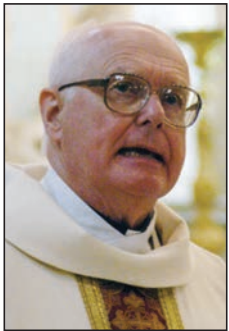
"I had Mass in the gym," he said. "That altar was set up to face the people."

The start of the implementation of the liturgical developments came naturally for lay Catholics like Sheri Berg, a member of St. Joan of Arc Parish in Indianapolis, who was a student at San Diego State University in San Diego at the time.

"Those first liturgical changes did not have much impact on our liturgies in our small chapel," said Berg, who worked in the 1990s for the archdiocesan Office of Worship. "We had sung our hymns in English and all recited the Latin responses at Mass. Changing to some responses in English and some Latin just required a different book."

## Varied quality of preparation

Many young priests like Father Vogelsang and seminarians at the time were prepared well for the renewal by the priestly formation they received at the former Bishop Bruté Latin School in Indianapolis, an archdiocesan-operated



Fr. Clifford Vogelsang

high school seminary, and Saint Meinrad Seminary and School of Theology in St. Meinrad. Father Noah Casey, pastor of Our Lady of Lourdes Parish in Indianapolis, was a sophomore at the Latin School in 1964. He continued his priestly formation at Saint Meinrad, entered Saint Meinrad Archabbey and lived as a monk until becoming an archdiocesan priest in 2007.

He noted that Benedictine Archabbot

Ignatius Esser, who led Saint Meinrad from 1930-55, was highly involved in the Modern Liturgical Movement, which led the way to much of Vatican II's renewal of the Church's worship.

"There was a spirit of [liturgical renewal] there already long preceding the council," Father Casey said. "Then, when the council came, they were ready."

So was the faculty of the Latin School, led by its rector, the late Msgr. Joseph Brokhage, whom Father Casey described as "an excellent theologian and a very fine liturgist."

"When we saw where the council was going, Msgr. Brokhage started talking about it in our assemblies," Father Casey said. "Then he demonstrated it."

Msgr. Brokhage prepared the high school seminarians so well for the liturgical renewal that they took a leading role in helping to prepare priests serving in parishes across central and southern Indiana for them.

"When it finally hit and you had to have an altar facing the people, there was a team of us that he put together," Father Casey said. "We did demonstration Masses around the archdiocese for priests in the deaneries."

Looking back on those efforts,



Fr. Noah Casey

Father Casey realizes that they weren't enough.

"One weekend, you came in and the Communion rail was there, and the next weekend, without any explanation, the Communion rail was gone," he said. "It was all coming so fast that it was

hard to catechize the priests and get them to assimilate it.

"In some ways, I wish that we had taken more time on catechesis and delayed the implementation a bit, not that catechesis is going to settle everything."

As it happened, though, the development of the liturgy called for by the council was implemented in a piecemeal fashion. For example, on Nov. 29, 1964, only the Scripture readings and some of the prayers of Mass were authorized to be proclaimed or prayed in the vernacular. The rest of the Mass was still prayed in Latin.

"It was a progression of changes, and they were not uniform from place to place," said Berg. "It was no wonder that many people were confused. Something that had always been consistent was that way no longer."

## Changes in music

The implementation of some developments—like allowing the use of the vernacular in the celebration of the Mass—resulted in other changes.

The translated antiphons, part of what is



Seminarians worship together at a Mass in 1965 at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. The liturgical renewals called for by the Second Vatican Council had begun to be implemented months earlier. The liturgical formation that seminarians have received at Saint Meinrad Seminary and School of Theology over the past half century have greatly affected the renewal of the liturgy in the Church in central and southern Indiana. (Photo courtesy of Saint Meinrad Archives)

also known as the propers of each Mass, did not come with any accompanying Gregorian chant. So, in many cases, new music was composed for them on an almost week-to-week basis at the start of the implementation of the reforms.

Charles Gardner, who led the archdiocesan Secretariat for Spiritual Life and Worship for more than 30 years until his retirement in 2013, experienced this firsthand when he was a college seminarian at Saint Meinrad in the mid-1960s.

"[Liturgical music] was all student-directed," he said. "I was told that I was going to direct a group. I was supposed to write my own music for the propers. I experimented and tried to see what worked. It sat well with what it means to be a student. You're trying things. It felt natural."

At the same time, given the perspective of 50 years, Gardner recognizes that not all of the experimentation in liturgical music went well.

"It certainly was the beginning of a period that was not necessarily highly thought out," he said. "Everybody grabbed for things, some of it good, some of it not so good."

Benedictine Father Columba Kelly, 84, returned to Saint Meinrad Archabbey in January 1964 after completing graduate studies in sacred music in Rome.

"I kind of had a front-row seat as the people were working on the documents," Father Columba said.

After returning to Saint Meinrad, he helped implement the liturgical renewal in the community, including composing many chant melodies for English texts and psalm tones for chanting the psalms in English.

He also was a part of the seminary faculty at Saint Meinrad that prepared

a generation of priests that have helped implement the council's liturgical renewal across central and southern Indiana and in other dioceses across the country and around the world.

"It was wonderful," Father Columba said. "You got to help explain why things were restructured this way and how important the language that the people spoke and understood was [in the liturgy]."

## 'The art of celebrating the liturgy well'

In addition to allowing for the use of the vernacular in the Mass, Vatican II's liturgical renewal also gave the option of the priest facing the congregation during the Mass.

"Once you did that, all of a sudden your gestures, your facial expressions and your tone voice became crucial," Father Columba said. "You have to be present to what you are doing. You're not there to entertain. You're there to lead prayer."

Father Vogelsang called this attentiveness to facial expression and vocal tone, "stage presence."

"You can't just stand there and mumble everything," he said. "And an awful lot of our priests had gotten into the habit of just mumbling the Latin."

Father Vogelsang said introducing the vernacular into the Mass and changing the gestures and orientation of the celebrant "made a big difference," saying "it has forced better celebrations."

Father Robert Gilday, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, agreed. He was a sophomore at the Latin School on Nov. 29, 1964, and continued his priestly formation at the former Saint Meinrad

See RENEWAL, page 9

# What was in the news on November 27, 1964? The 'new Mass' is introduced, and the third session of the Second Vatican Council closes

By Brandon A. Evans

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

Here are some of the items found in the November 27, 1964, issue of *The Criterion*:

## • 'New' Mass liturgy to begin this Sunday: English to be used for the first time

"The faithful of the archdiocese—along with millions of Catholics throughout the United States—will inaugurate the 'new liturgy' on Sunday, Nov. 29. The most obvious change in the Mass will be the introduction of English in large segments of the prayers and readings. Another 'first' in many churches will be the celebration of the Mass 'facing the people,' a change recommended, but not mandated, by the Second Vatican Council's Constitution on the Sacred Liturgy. Several archdiocesan parishes and chapels made this basic change more than one year ago, and have been using the privilege ever since. The innovations in the Mass are the second in a series of liturgical reforms resulting from the council. The

first was the use of the vernacular in administering the sacraments, which became effective last Sept. 14. Installation of portable altars is being completed in many churches this week, to be ready for Sunday's historic revisions in liturgical format."

## • 4th session due: Solemn ceremonies close council session

"VATICAN CITY—With the proclamation of the constitution on the nature of the Church and the decrees on ecumenism and the Eastern Churches, Pope Paul VI solemnly brought the third session of the ecumenical council to a close in the presence of the entire body of the Church's bishops. During the course of the ceremony, he proclaimed Mary 'Mother of the Church' and announced that the council will have its 'definitive conclusion in the fourth session.' The date for this session was not announced, and speculation in council circles has ranged all the way from March of next year to sometime during 1966."

## • 3rd session of council is criticized

### • Eucharistic Congress to open on Nov. 28

### • Official

"His Holiness Pope Paul VI has announced in Rome

that the Eucharistic Fast has been reduced to one hour. This is official and is effective immediately. ... As of Sunday, Nov. 29, the term 'Holy Spirit' will be used throughout the Archdiocese of Indianapolis to designate the Third Person of the Trinity."

- Back from Council: Archbishop hails new liturgy
- Peace parley slated on 'Pacem in Terris'
- 140 CYO teams poised for basketball whistle
- Partisanship seen: Dispute article on Pius XII
- New St. Peter's School dedicated in Franklin Co.



Read all of these stories from our November 27, 1964, issue by logging on to our archives at [www.CriterionOnline.com](http://www.CriterionOnline.com). †





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## Editorial



Barbara Anne Cusack, chancellor of the Archdiocese of Milwaukee, asks a question about marriage on Oct. 16 during the 76th annual Canon Law Society of America convention in St. Louis. (CNS photo/Lisa Johnston, St. Louis Review)

## The Church and civil marriage

Should the Catholic Church get out of the civil marriage business?

It should be obvious that the Church and some segments of our secular society no longer have the same definition of marriage. The Church believes and teaches that marriage is a permanent partnership between one man and one woman ordered toward the good of the spouses and the procreation and education of children.

Our secular society believed that, too, at one time, but many in it no longer do. Now marriage seems to be whatever people want it to be. It's still between two persons (so far), but they can be of the same sex, the marriage can last for as long as the persons want it to last, and it has no direct relationship with children.

There are Catholics, therefore, who are questioning whether Catholic clergy should participate in civil marriages, which they do when they sign civil marriage certificates. Clergy would continue to witness the sacrament of matrimony, of course, but would no longer exercise the government's power to declare the marriage legal.

Philadelphia Archbishop Charles J. Chaput is the highest ranking member of the hierarchy to suggest that the bishops consider the Church's role in civil marriage. During a lecture in New York on Oct. 20, he warned that the government might require clergy who officiate at weddings to do so for same-sex marriages.

"It's hard to see how a priest or bishop could, in good conscience, sign a marriage certificate that merely identifies spouse A and spouse B," he said. "This dramatizes, in a concrete way, the fact that we face some very hard choices in a new marriage regime. Refusing to conduct civil marriages now, as a matter of principled resistance, has vastly more witness value than being kicked out of the marriage business later by the government, which is a likely bet."

He added that he didn't necessarily agree with this approach, but thought that the bishops should discuss it. We don't know if they did so during their annual fall meeting in Baltimore. If they did, it was in private.

The ecumenical and conservative periodical *First Things* is doing more

than just discussing the matter. It has on its website a pledge to be taken by Christian ministers to disengage civil and Christian marriage.

The pledge says, in part, "We will no longer serve as agents of the state in marriage. We will no longer sign marriage certificates. We will ask couples to seek civil marriage separately from their Church-related vows and blessings. We will preside only at those weddings that seek to establish a Christian marriage in accord with the principles articulated and lived out from the beginning of the Church's life."

R. R. Reno, *First Things*' editor, wrote in the magazine's December issue that we should drop the term "civil marriage" and adopt the term "government marriage," since the courts have redefined marriage, making it an institution entirely under the state's control.

Therefore, he wrote, he believes in separation of Church and state. "The Church may participate in civil marriage. It should not participate in government marriage."

In the Nov. 16 issue of *Our Sunday Visitor*, Helen Alvare, a law professor at George Mason University and a popular speaker, presented both sides of the argument over whether or not the Church should remain in the civil marriage business. She concluded, "I would rather that the Church be ordered out of the conversation on the meaning of civil marriage than that we step aside voluntarily."

We agree. If Catholic clergy no longer signed legal marriage certificates, couples wishing to have both a religious and a legal marriage would have to have two ceremonies. This is common in many countries in the world, but not here. How many couples would do that? Too many Catholic couples are already skipping the sacrament of matrimony—if they bother to get married at all.

Besides, we really doubt that the courts or other parts of the government will force clergy to perform same-sex marriages. But then, the way things have been going lately, we could be wrong.

The Church should make every effort to spread its beautiful teachings about the meaning of matrimony, not give in to possible threats.

—John F. Fink

## OPINION

Be Our Guest/Mary McClusky

## A picture is worth countless lives

I'll always remember the first picture I saw of Christopher.

I was flipping through my friend's photo album, and suddenly encountered an ultrasound photo slipped loosely between the pages. Andrea's creative way of announcing the impending arrival of her first child revealed the immense power of images to grab our attention and spark a human connection. Ultrasounds are not simply medical information—they are family photos and videos.

Thanks to advances in ultrasound technology, trained medical professionals at pregnancy care centers can increasingly harness the power of images and sounds to introduce parents to their unborn child in a particularly concrete way.

Often the mother and father begin to understand that they are parents of a child worthy of life, and they are spared the medical risks and physical and emotional pain of abortion when they choose life for their child.

Given the beautiful opportunity ultrasound machines provide to save lives and begin parents' loving relationship with their child, it is quite fitting to celebrate a milestone in their availability and use. The Knights of Columbus, a Catholic fraternal benefit society dedicated to charitable service, recently presented their Ultrasound Initiative's 500th ultrasound machine to a Baltimore pregnancy care center.

The Ultrasound Initiative encourages local Knights' councils to collaborate with diocesan Respect Life directors and other community members to find qualified pro-life centers in their area. These centers are dedicated to offering support and care to parents, to help them choose life-affirming options for themselves and their unborn children. The local council partners with a pregnancy care center to raise half the cost of an ultrasound machine. The Knights' national Culture

Looking Around/Fr. William Byron, S.J.

## Gratitude is the essence of religion

As the Thanksgiving season spills over into Advent and Christmas, many people find themselves remarking that this is their favorite time of the year.

Thanksgiving Day is, of course, a secular feast day. Christmas is not. And most of those who speak of "the holidays" as a not-so-artful dodge around the need to use the word "Christmas"—which is indeed a holy day—seem to be oblivious

to the fact that "holiday" derives its very meaning from the word "holy."

Thanksgiving, in full secular splendor, is more than welcome in my religious lexicon. If I were pressed to reduce the entire meaning of religion to one word, that word would be gratitude. The case for making that one word love instead of gratitude is worth attempting, but I recall learning that it was God who first loved us, thus enabling us to love and therefore all we can be is grateful. Why? Because God first loved us, he graced us.

I am also fond of reminding anyone who cares to listen that the old American vernacular used to express gratitude was "much obliged." Obligation under God springs from a sense of gratitude. If you acknowledge gratitude as your rightful stance before God, you can begin to notice the presence of moral obligation in yourself to do or not do certain things that God wants you to do or avoid.

Catholics speak of their Sunday "obligation" without giving much thought to the notion of gratitude being in any way associated with obligation, and they give even

of Life Fund matches these local dollars, enabling cash-strapped centers to help reluctant or abortion-minded parents to see their children in a new light.

Though difficult to measure, the impact this program has made in many communities is beyond question. Many of the ultrasound machines offer the latest three-dimensional technology, allowing parents to see detailed, real-time video images of their child. Several machines are mobile medical units the size of a laptop, allowing technicians to share with clients the "whoosh-whoosh" of their baby's heartbeat.

Informal surveys by pregnancy centers confirm the anecdotal evidence that most abortion-minded parents who view an ultrasound end up choosing life for their child. Imagine the effect of 500 ultrasound machines and thousands of ultrasounds!

The initiative has expanded to all 50 states, as well as Canada and Jamaica.

"When we began this program five years ago, we hoped to put a machine in every state," said Supreme Knight Carl Anderson, head of the Knights of Columbus. "But this program has been even more successful because of the great need and the generosity of brother knights from coast to coast. ... Not only has this program saved the lives of countless unborn children, but it has saved many mothers—and fathers—from a lifetime of regret."

The Ultrasound Initiative is a wonderful example of a partnership to support countless mothers and fathers in choosing life for their children. We should all consider supporting such initiatives in our own communities.

Through the Knights of Columbus Ultrasound Initiative and other programs to expand the use of ultrasound technology, more parents will experience the reality of their unborn children and connect with the many resources and people who can help support them through an unexpected or challenging pregnancy.

(Mary McClusky is the assistant director for Project Rachel Ministry Development at the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops.) †

less thought to the fact that Eucharist—what they celebrate when they gather on Sundays to remember their Lord in the breaking of the bread—means thanks-giving, thanks-saying, thanks-doing. As I said, central to and at the bottom of the meaning of religion, in my book, is gratitude.

You don't have to go very far into survey research to discover that nobody likes an ingrate. We observe that as children. As adults, however, we often fail to measure ourselves on the gratitude scale. Success and security can make ingrates of us all. That's more than a bit strange, but true nonetheless. Perhaps it says something about self and selfishness, or it may simply be spelling out a little lesson in human nature, which does have an insular, self-enclosing, self-interested tendency. That may relate to the survival instinct.

But human nature is also social, relational, outward-reaching, and needing to link and bond in the quest for happiness. Human nature may not be inclined naturally to share, but it would be an error to conclude that sharing is unnatural when human happiness depends on it. So we have to learn to share. And we learn that through the development of our sense of gratitude.

As Thanksgiving moves toward Christmas, take a moment to assess your position on the gratitude scale. The closer you are to open and generous sharing, the clearer the signal you are sending to others that gratitude is driving your decisions. And that's exactly as it ought to be.

(Jesuit Father William Byron is university professor of business and society at St. Joseph's University in Philadelphia.) †



ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Waiting for the blessed hope is easier said than done

*“As we await the blessed hope, the appearance of the glory of the great God and of our savior Jesus Christ who gave himself for us” (Ti 2:13-14).*

We pray about “waiting for the blessed hope” every day in the Mass, and in a special way during Advent. Our faith teaches us that the Lord will come again. And we’re told that his coming will be a time of great rejoicing, a time when every tear will be wiped away and all our hopes will be fulfilled.

We believe this. It is an integral part of Christian hope. One day, the Lord will come again and the redemption of the world (and our personal redemption) will be complete.

As a member of the Congregation of the Most Holy Redeemer (Redemptorists), I have a keen awareness of this fundamental truth of our faith. The process that was initiated by God’s promise to his chosen people, the Jews, and that was realized in the fullness of time by Christ’s Incarnation and by his passion, death and resurrection, will be brought to fulfillment on the last day.

We wait for this day, the

second coming of our Lord and Savior Jesus Christ.

But there are different kinds of waiting. As anyone who has been caught in a traffic jam on Interstate 65 knows, waiting can be frustrating. And those who have found themselves in an emergency room know that waiting can be very painful.

There is eager waiting—as when a friend or family member is due to come home after a long absence. There is anxious waiting that comes after a tumor has been removed and the results of the biopsy aren’t in yet. And many of us have experienced what might be called “angry waiting” when, for example, someone we trusted to do something very important for us has so far failed to deliver on his or her promise.

Waiting is not something we do willingly. We are used to the instant gratification of our desires, the quick fix. We don’t like waiting in long lines, and we get irritated when the meal we ordered in a restaurant takes longer to be served than we think it should.

So what does hopeful waiting mean for us? Is it just a nice thing that we reflect on

during the Advent season? Or does it tell us something important about who we are as “missionary disciples of Jesus Christ” (as Pope Francis calls us)?

As missionary disciples, I believe that we encounter God first and foremost in prayer and in the loving service of others that is nourished and sustained by our prayer.

Authentic prayer requires patience. We open our hearts to God; we share with him our deepest hopes and fears and desires; we ask for God’s help; we promise to be more faithful and to sin no more—with the help of his grace. And then we wait for God’s response.

Pope Emeritus Benedict XVI has written that prayer is “hope in action.” It is action because we take the initiative and reach out to God who is always there—our constant companion on every step of life’s journey. Prayer is also a profound expression of hope because it requires that we let go of our need for an immediate or predetermined answer. Prayer teaches us to wait—and to trust—in hope.

We begin the Church year with a season of waiting, a time of expectation and longing. Advent prepares us to

celebrate Christmas without falling into the trap of superficial or unrealistic expectations. It teaches us that the greatest gift of Christmas is the Lord himself.

Advent shows us that a personal encounter with Jesus Christ is what we truly hope for at this time of year (and always). It reminds us that all the joys of Christmas, and of the Lord’s second coming, can truly be ours—if we learn to wait for them prayerfully.

Waiting in hope is easier said than done. It requires patience, trust and a firm belief that God will hear and answer our prayers. We hope that the Lord will give us everything we truly desire, and need, and that his coming again—this Christmas and at the end of time—will be our greatest source of joy.

And, so, we pray: *Maraná thâ’* (Our Lord, come)! Help us wait patiently. Prepare us for Christmas and for your coming again in glory. Remove all the obstacles—our frustrations, pain and anger—that prevent us from receiving you with joy, so that we may share your love with others as missionary disciples. May we be one with you always, our blessed hope. †

## ‘Aguardar la bendita esperanza’ no es tan fácil como parece

*“Mientras aguardamos la bendita esperanza, es decir, la gloriosa venida de nuestro gran Dios y Salvador Jesucristo” (Ti 2:13-14).*

Todos los días durante la misa, y de un modo especial durante la temporada del Adviento, oramos sobre “aguardar la bendita esperanza.” Nuestra fe nos enseña que el Señor vendrá nuevamente y nos dice que su venida será una época de gran alegría, un momento en el que toda lágrima será enjugada y que veremos realizadas todas nuestras esperanzas.

Creemos en esto ya que es un componente integral de la esperanza cristiana. Un día, el Señor vendrá otra vez y la obra de redención del mundo (y nuestra propia redención personal) se completará.

Como integrante de la Congregación del Santísimo Redentor (Congregación Redentorista), me encuentro plenamente consciente de esta verdad fundamental de nuestra fe. El proceso que comenzó con la promesa que realizó Dios al pueblo elegido, a los judíos, y que llegó a su plenitud mediante la encarnación de Cristo y su pasión, muerte y resurrección, concluirá en el día final.

Aguardamos este día, la segunda venida de nuestro Señor y Salvador Jesucristo; pero existen distintas formas

de aguardar. Como bien saben aquellos que han quedado atrapados en el tráfico en la autopista 65, esperar puede resultar agobiante. Y quienes se han encontrado alguna vez en una sala de emergencia, saben que la espera puede ser muy dolorosa.

Por un lado, está la espera deseosa, como cuando un familiar o un amigo está a punto de regresar tras una larga ausencia. Está la espera ansiosa posterior a la extirpación de un tumor, cuando todavía no se tienen los resultados de la biopsia. Y muchos de nosotros hemos vivido lo que podríamos llamar una “espera odiosa” cuando, por ejemplo, alguien a quien le confiamos que hiciera algo muy importante no cumple con lo prometido.

Esperar o aguardar no es algo que hacemos naturalmente. Estamos acostumbrados a la gratificación inmediata de nuestros deseos, a las soluciones fáciles. No nos gusta esperar en las filas largas y nos irrita que la comida que pedimos en el restaurante tarde más en llegar de lo que teníamos pensado.

¿Qué significa para nosotros aguardar con esperanza? ¿Acaso es tan solo una frase bonita sobre la que reflexionamos durante la época del Adviento? ¿O nos dice algo importante acerca de quiénes

somos como “discípulos misioneros de Jesucristo” (tal como nos llama el papa Francisco)?

Como discípulos misioneros, creo que encontramos a Dios, primero y principal, en la oración y en el servicio amoroso que prestamos a los demás y que alimentamos y sustentamos con nuestras oraciones.

La oración auténtica exige paciencia. Abrimos nuestros corazones a Dios; compartimos con Él nuestras esperanzas, temores y deseos más profundos; le pedimos ayuda; prometemos ser más fieles y no pecar más, con la ayuda de Su gracia. Y, a continuación, aguardamos la respuesta de Dios.

El papa emérito Benedicto XVI escribió que la oración es “la esperanza en acción.” Es acción porque tomamos la iniciativa y nos acercamos a Dios, que siempre está allí, constantemente acompañándonos en cada etapa de la travesía de la vida. La oración también es una profunda expresión de esperanza porque requiere que nos deshagamos de nuestra necesidad de recibir respuestas inmediatas o predeterminadas. La oración nos enseña a esperar y a confiar con esperanza.

Comenzamos el año eclesial con una temporada de espera, un momento de expectativas y de añoranza. El Adviento nos prepara para celebrar la Navidad

sin caer en la trampa de las expectativas superficiales o poco realistas. Nos enseña que el obsequio más grande de la Navidad es el Señor mismo.

El Adviento nos enseña que lo que verdaderamente ansiamos en esta época del año (y siempre) es un encuentro personal con Jesucristo. Nos recuerda que realmente podremos disfrutar de todas las alegrías de la Navidad y de la segunda venida del Señor si aprendemos a esperarlas con recogimiento.

Aguardar con esperanza no es tan fácil como parece. Requiere paciencia, confianza y la creencia firme de que Dios escuchará y responderá nuestras súplicas. Esperamos que el señor nos conceda todo aquello que verdaderamente deseamos y necesitamos, y que su venida, tanto en esta Navidad como en el día final, sea nuestra máxima fuente de alegría.

Y así, rezamos: *Maraná thâ’* (Señor nuestro, ven)! Ayúdanos pacientemente. Prepararnos para la Navidad y para tu nueva avenida con gloria. Elimina todos los obstáculos, nuestras frustraciones, dolor e ira, que nos impiden recibirte con alegría, para que podamos compartir tu amor con el prójimo como discípulos misioneros. Que siempre seamos uno contigo, nuestra bendita esperanza. †

Traducido por: Daniela Guanipa



## Events Calendar

### December 3

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. 6:30 p.m. Information: 317-243-0777.

### December 5

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **First Friday exposition of the Blessed Sacrament, rosary and Benediction**, 4-6 p.m., Mass 5:45 p.m. Information: 317-244-9002.

### December 6

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

**Helpers of God's Precious Infants Prayer Vigil, Terre Haute.** 7:30 a.m. Mass at the Carmelite Monastery at

59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Craft fair**, 9 a.m.-2 p.m., bring a canned good to help St. Vincent de Paul. Information: 317-313-5534.

### December 7

All Saints Catholic Academy, St. Paul Campus School, gymnasium, 9788 N. Dearborn Road, New Alsace. **Annual Christmas breakfast and open house**, Santa Claus will visit 9-11 a.m., school tours 8 a.m.-noon, free will offering for breakfast. Information: [allsaintscatholic.net/school](http://allsaintscatholic.net/school).

Holy Name Parish, gym, 21 N. 16th St., Beech Grove. **Women's Altar Society Bazaar and Chili Luncheon**, crafts, holiday and baked

goods, 30-40 exhibitors, raffle for cash, free admission, adult luncheon \$6, kindergarten to 8-years-old \$4, preschool and under free, 12:30-4:30 p.m.

### December 9

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Christmas party and pitch-in, noon. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. **Eucre party**, seniors and retirees, 12:30 p.m. Information: 317-788-0522.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **"Sacred Relics of the Church,"** exposition of sacred relics, 7 p.m., no charge. Information: 812-944-1184 or [slusser@olphna.org](mailto:slusser@olphna.org).

### December 11

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

## Crèches on display at Saint Meinrad Archabbey Library Dec. 5-Jan. 10

An exhibit of Christmas crèches from around the world will be on display in the Saint Meinrad Archabbey Library, 200 Hill Drive, in St. Meinrad from Dec. 5 through Jan. 10.

The display features crèches from the monastery collection, as well as from the Catherine A. Smith Nativity Collection, which was donated to Saint Meinrad in 2002 in memory of her brother, Charles Patrick Smith.

Catherine began collecting nativity sets in 1971, purchasing many during her extensive travels throughout the world. Her brother studied for the priesthood at Saint Meinrad, and later served as a priest in the

Archdiocese of Indianapolis.

The crèches selected for display represent a variety of styles and media, such as porcelain, wood, glazed tile, glass, cloth, stone, metals and ceramic.

The exhibit is free and open to the public. For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at [www.saintmeinrad.edu/library](http://www.saintmeinrad.edu/library).

The library will be closed on Dec. 25-28 and Jan. 1, 3 and 4. Visitors may wish to arrive at least 30 minutes before closing to view the exhibit. †

## African-American and African Catholic Women's Advent Retreat set for Dec. 5-6

The archdiocesan Black Catholic Ministry, part of the Office of Intercultural Ministry, will hold their third African-American and African Catholic Women's Advent Retreat at Fatima Retreat House, 5353 E. 56th St., in Indianapolis on Dec. 5-6.

The retreat will be led by Society of the Daughters of the Heart of Mary Sister Anita Baird. The theme of the retreat is "Gifting the Spirit."

In 2013, Sister Anita was awarded an honorary doctor of ministry degree from Catholic Theological Union in Chicago in recognition of her outstanding contributions in the work for racial justice in the Church and the

city of Chicago.

The retreat runs from 6 p.m. on Dec. 5 and ends with 4 p.m. Mass on Dec. 6.

The cost for the retreat is \$64 for a single room or \$48 for a double. For commuters, the cost is \$25 for Friday evening and Saturday, or \$20 for Saturday only. All prices covering Friday and Saturday include a small evening meal on Friday, and all prices include breakfast and lunch on Saturday.

For more information or to register, contact Black Ministry coordinator Franciscan Sister Jeannette Pruitt at 317-236-1474, 800-382-9836 ext. 1474, or e-mail her at [jpruitt@archindy.org](mailto:jpruitt@archindy.org). †

## St. John Paul II Parish hosting National Night of Prayer for Life event on Dec. 8

St. John Paul II Parish, 2605 St. Joe Road W., in Sellersburg is hosting a National Night of Prayer for Life event starting at 9 p.m. on Dec. 8 and ending at 1 a.m. on Dec. 9.

The evening of prayer spans the Feast of the Immaculate Conception and the Feast of St. Juan Diego, to whom Our Lady of Guadalupe, patroness of the Americas and the unborn, appeared in Mexico on Dec. 9, 1531.

The National Night of Prayer

for Life includes adoration of the Blessed Sacrament, recitation of the rosary, time for silent prayer and hymns. Special intentions include prayers for the Blessed Mother to re-establish a culture of life, a return of America to being one nation under God, a restoration of religious liberty, and worthiness for Christ's peace.

The event is hosted by the parish's St. Gianni Pro-Life ministry.

For more information, contact Phyllis Burkholder at 812-246-2252. †

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

Saint Mary-of-the-Woods, White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Christmas open house**, 3-5 p.m. Information: 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org).

### December 12-14

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Christmas Pottery Sale featuring artists from the Mary Anderson Center**, Fri. 6-8 p.m., Sat. and Sun. 10 a.m.-5 p.m. Information: 812-923-8817 or [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

### December 13

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

Saint Mary-of-the-Woods, Owens Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Christmas Fun at the Woods**, cookie baking, sleigh rides, sing-a-long, visit with Santa, 1-4 p.m., children and adults, \$5 per person, registration deadline Dec. 6. Information: 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org).

### December 14

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

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

### December 17

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. **Divine Mercy Chaplet and Pro-Life Mass**, chaplet 4:30 p.m., Mass 5:15 p.m., pro-

life ministry meeting 6-7 p.m. Information: [ConnieKehlFitch@drmeathead@yahoo.com](mailto:ConnieKehlFitch@drmeathead@yahoo.com) or 812-232-6517.

### December 18

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

### December 20

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

### December 27

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com). †

## VIPs



**Thomas and Deborah (Phillips) Gallagher**, members of St. Joseph Parish in Shelbyville, will celebrate their 50th wedding anniversary on Nov. 28.

The couple was married on Nov. 28, 1964, at St Joseph Church in Shelbyville.

They are the parents of three children, Kelly Gallagher Kiley, Sean Gallagher and the late Colleen Gallagher.

They also have seven grandchildren.

They will renew their wedding vows on Nov. 29 at St. Joseph Church and celebrate their anniversary with their family and friends afterward. †

## Providence Health Care of Saint Mary-of-the-Woods receives Award for Excellence

Providence Health Care (PHC) of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, was named one of the recipients of the 2014 Great Lakes Caring Hospice and Home Health Award for Excellence.

The facility was chosen from more than 1,200 facilities, physicians and hospitals across Michigan, Indiana and Ohio.

According to PHC Director Gerald Dutton, this is the first time the facility has received the award.

In a letter provided to Dutton, Great Lakes Caring stated PHC was selected for its good communication between Great Lakes Caring and the Providence Health Care staff; for keeping in mind the needs of patients and the importance of making

timely referrals; and for the support and understanding of the importance of collaborative care when a patient is in need of hospice, palliative or home health care.

This is the seventh year Great Lakes Caring has presented the award to its honorees.

Originally serving only the Sisters of Providence, Providence Health Care opened to patients from the general public in 2012. PHC offers top-rated holistic care for inpatient and outpatient physical, occupational, speech and aquatic therapy, and 24-hour skilled nursing care with private rooms.

For more information, log on to [www.PHCWoods.com](http://www.PHCWoods.com). †



## Spell Bowl champs

The St. Roch Junior Spell Bowl Team of Indianapolis poses with their trophy after winning their third straight state title in the Indiana Association of School Principals Spell Bowl State Championship. Led by Coaches Mary Ann Chamberlin and Carol Golden, the team correctly spelled 69 of a possible 72 words. The state finals were held at Purdue University on Nov. 15 in front of a standing-room-only crowd. The season started with nearly 180 teams, with only 30 teams qualifying for the state finals. St. Roch's margin of victory was an impressive six words. Spellers Elizabeth Bradley, Elizabeth Eads, Eva Fox, Olivia Noone, Abigail Snyder, Audrey Troxell, and Jacob West all had perfect scores. (Submitted photo)



# Volunteer, sisters recognized for ‘looking for the face of Christ’

By Natalie Hoefler

When Dr. Peter Blankenhorn became a partner in a medical practice in Indianapolis in 1988, he decided to volunteer doing medical visits at nursing homes.

“Every week, I’d go to one of probably six different nursing homes on my afternoon off,” he said. “But I eventually stopped going to all of them because the care was so bad.”

There was one exception, however—one nursing home he liked so much that he kept making rounds for the next 26 years: the St. Augustine Home for the Aged in Indianapolis, operated by the Little Sisters of the Poor.

“It was so well run,” he said. “You could tell that everyone there cared about the patients. They were doing it because it was a mission, not because they were getting paid, and that makes a big difference.”

After 26 years of serving at the home with no pay—including 15 years as its medical director—Blankenhorn has made a big difference at St. Augustine Home, too.

For his efforts and for his “caring and listening,” says administrator and Mother Superior Sister Mary Vincent Mannion, the Little Sisters recognized Blankenhorn at a fundraising dinner on Nov. 14 in Indianapolis.

“He’s been a wonderful, wonderful doctor,” said Mother Mary Vincent. “You could call him day or night. He was a real father to [the residents], as well as their doctor. They loved him.”

The feeling was mutual.

“I like the elderly,” said Blankenhorn. “They have so much to offer. They’re interesting people, if you talk to them. They have great stories. It’s rewarding work.”

Blankenhorn, who attends a Presbyterian church with his wife, Kristie, has worked for St. Vincent health network since they purchased his private practice several years ago. He retired from St. Vincent this summer to become the medical director for American United Life Insurance Co. (AUL) in Indianapolis.

“I started doing life insurance work [as medical director] at AUL for a friend of mine when he would go out of town,” he said. “He’s retiring, and it just was a good time [for me to retire from medical practice].”

“Health care is changing so much,” Blankenship explained. “It is no longer doctor/patient oriented. It’s insurance companies calling the rules, and nobody likes that. So that was my impetus to leave.”

“You don’t get the rewarding interaction you get from [working directly with] patients, but it’s nice for someone getting older.”

After St. Vincent’s two-year non-compete term is completed, Blankenhorn said he hopes “to come back to the Little Sisters of the Poor and volunteer on weekends, see patients—whatever they need.”

Archbishop Joseph W. Tobin, who celebrated Mass immediately before the event and served as its keynote speaker, presented Blankenhorn with a framed commendation he signed, recognizing the doctor’s 26 years of generous service to the Little Sisters of the Poor.

“The way we look at the people we’re helping comes out of what we believe,” the archbishop said in his address before 380 attendees. “The sisters, in looking for the face of Christ in the ones who enter their home, are operating out of their belief.”

“We thank the sisters for reminding us to sharpen our eyesight and to walk the talk, that in our response to faith we are doing it because of Christ.”

The fundraiser is held annually to help the Little Sisters in their mission to house and care for the poor elderly.

“Since 1873, the Little Sisters of the Poor have been blessed to serve the poor elderly in Indiana,” said Mother Mary Vincent.

She said it costs approximately \$4.8 million per year to operate St. Augustine Home, which houses 96 residents and nine sisters.

“Our payroll alone is \$260,000 a month,” she explained. “And 67 percent of our income is from donations.”



Seven of the nine Little Sisters of the Poor who operate the St. Augustine Home for the Aged in Indianapolis sing during the entrance hymn at a Nov. 14 Mass concelebrated by Archbishop Joseph W. Tobin prior to a fundraising dinner held on the sisters’ behalf.

(Photos by Natalie Hoefler)



Above, during a Nov. 14 fundraiser dinner, Dr. Peter Blankenship, left, and his wife Kristie, smile as Archbishop Joseph W. Tobin prepares to call Blankenship to the podium to receive a framed commendation signed by the archbishop, recognizing the doctor’s 26 years of volunteer service at the Little Sisters of the Poor St. Augustine Home for the Aged in Indianapolis.



Right, Archbishop Joseph W. Tobin delivers a homily at a Mass he concelebrated prior to a fundraising dinner held on the Little Sisters of the Poor’s behalf on Nov. 14 in Indianapolis.

Jim Zinc, who serves on the home’s advisory board, said the Little Sister’s reserve accounts “are exhausted.” “The reserves are normally the result of legacies that are left to them throughout the year,” he said. “The legacies are just not what they’ve been in the past. People tend to give a lot in December, but January and February are lean.”

Mother Mary Vincent admitted that God sometimes takes them “right to the brink.”

“With the cutbacks in Medicaid funding and expenses going up, it is indeed a scary time,”

Mother Mary Vincent admitted.

But like the Little Sisters’ founder, St. Jeanne Jugan, who worked “out of [God’s] providence through the generosity of others,” Mother Mary Vincent said the trying times are not so scary “when you trust in the providence of God.”

“I’ve lost sleep over many things, but never money.”

(For more information about the Little Sisters of the Poor’s St. Augustine Home for the Aged in Indianapolis, log on to [www.littlesistersofthepoorindianapolis.org](http://www.littlesistersofthepoorindianapolis.org).) †

## Archdiocese seeks representatives to attend 2015 World Meeting of Families



Special to The Criterion

The Archdiocese of Indianapolis is seeking families and individuals to become part of an archdiocesan representative group at the 2015 World Meeting of Families that will be held from Sept. 20-28, 2015, in Philadelphia.

Pope Francis has confirmed that he will attend the gathering, and celebrate Mass on Sept. 26 for an estimated 1 million people.

Families and individuals from across central and southern Indiana will be selected to represent the archdiocese by application or nomination process, which includes family demographics and an essay

portion with three questions:

1) What gifts and strengths do you bring that would be beneficial to the pilgrimage to the World Meeting of Families?

2) What do you hope to learn during the pilgrimage?

3) How do you plan on bringing back what you learn to your family, parish and community to enhance and build up the Christian family in the Church and society within the Archdiocese of Indianapolis?

The application and nomination deadline is Jan. 13, 2015.

The group from the archdiocese will be diverse in family type (nuclear, single-parent, blended, grandparents as parents), state of life (married, divorced, never married, religious, priest, deacon) as well as in age, location in the archdiocese and ethnicity.

This will be the eighth World Meeting

of Families, and will take place in the United States for the first time. It is expected to draw thousands of attendees from more than 150 countries and more than 1 million pilgrims for the Sunday Mass at which Pope Francis will be the principal celebrant.

The theme for the 2015 World Meeting of Families, “Love Is Our Mission: The Family Fully Alive,” emphasizes the impact of the love and life of families on society. This worldwide gathering will allow families to hear distinguished speakers, share thoughts, participate in dialogue and prayer and work together to grow as individuals and families while focusing on the role of the Christian family in the Church and society.

The World Meeting of Families was initiated by St. John Paul II to strengthen the sacred bonds of families across

the globe.

The first World of Families took place in Rome in 1994, the International “Year of the Family,” and has been held in Rio de Janeiro (1997); Rome (2000); Manila (2003); Valencia, Spain (2006); Mexico City (2009); and Milan (2012).

Financial assistance for participating in the weeklong pilgrimage to Philadelphia may be available.

For more information, to nominate a family or to apply as a family to represent the archdiocese at this historical event, please visit [www.archindy.org/wmf2015](http://www.archindy.org/wmf2015) or contact Scott Seibert at 800-317-236-1527 or 317-236-1527 or e-mail [ssiebert@archindy.org](mailto:ssiebert@archindy.org).

For general information regarding the World Meeting of Families as well as parish and school catechetical resources, visit [www.worldmeeting2015.org](http://www.worldmeeting2015.org). †



# DIVERSITY

continued from page 1

traditions, histories, but lit with the light of Christ,” said Archbishop Joseph W. Tobin before saying the opening prayer.

Franciscan Brother Moises Gutierrez, director of the archdiocesan Office of Intercultural Ministry, described the three-fold purpose of the event.

“We want to show how diverse the archdiocese is, to celebrate that,” he said of the first reason.

“Second, we want to celebrate the ministry that our three honorees have been doing for years and years serving the people from the different cultures. They are for us an example to follow.”

The evening had a third component of raising money to assist in the works of the Office of Intercultural Ministry, Brother Moises explained. He said that funds raised will be used “to minister to the many cultural groups in formation [through the office’s Intercultural Pastoral Formation Institute], to help lay ministers develop skills, and [for] events to appreciate each other in our diversity.”

Before the awards ceremony, the 400 attendees savored foods from around the world—all homemade by various ethnic groups.

As with the food, the evening’s entertainment took attendees across the globe, featuring traditional African, Filipino and Mexican dances and songs from a 17-year-old Vietnamese soloist, the choir of the Apostolate of French-Speaking Catholics, and the Gospel Choir of Holy Angels Parish in Indianapolis.

“This is a great thing, to come with what you know of your culture and get together with others who share your values,” said Louis Dotsu, a native of Togo in West Africa and a member of St. Malachy Parish in Brownsburg. “You take from them also, so that can enrich [you]. You learn, and you share what you know.”

He sings in the archdiocesan Apostolate of French-Speaking Catholics’ choir, as does Anne Brouwer, a native of France who is also a member of St. Malachy Parish.

“It’s humbling [to share your faith with those from other nations] because you get to meet people from different corners of the world,” said Brouwer. “Even just in the French group, we are so diverse, because there are so many countries that are French-speaking. Getting to sing and pray in my language—I didn’t realize it would mean something to me, but it does.”

As director of religious education at culturally diverse St. Monica Parish in Indianapolis, Mary Jo Thomas-Day is appreciative of the archdiocese’s Office of Intercultural Ministry.

“Being at St. Monica’s, being part of an intercultural community, I really support this evening,” she said. “I really believe in multiculturalism, that we’re all one in Christ. No matter what our cultural background, we all belong to the family of God.”

For Claudette Young, a member of St. Rita Parish in Indianapolis, the evening made her feel “filled with joy. This is a wonderful thing for my heart.”

Young was in attendance to see her pastor Father Kenneth Taylor, who is also pastor of Holy Angels Parish in Indianapolis, receive one of the evening’s three Intercultural Ministry Awards. The award recognizes individuals for their contributions and service to Catholics of various cultural backgrounds.

Father Taylor was the first leader of what was then called the archdiocesan Office of Multicultural Ministry. When the ministry started in 1996, Father Taylor was the only staff member, and even that position was only part time.

“It’s an extra good sign from Archbishop Tobin that he was committed to focusing on highlighting the diversity of the archdiocese, that he took the office, which for so many years was an office of one person part time, and made an office



Members of the archdiocesan Apostolate of French-Speaking Catholics’ choir sing a song of praise in French during the Intercultural Ministry Awards Dinner on Nov. 15. Many of those involved in the apostolate come from French-speaking African countries as well as from France, and participate in the Mass in French at St. Michael the Archangel Church in Indianapolis on the second Sunday of each month. (Photos by Natalie Hoefler)



WRTV Channel 6 investigative reporter Rafael Sanchez, who served as emcee along with former WRTV Channel 6 news anchor Grace Trahan-Rodecap at the Intercultural Ministry Awards Dinner on Nov. 15, takes a “selfie” with Archbishop Joseph W. Tobin, left, Trahan (partially obscured), Intercultural Ministry Award winner Father Michael O’Mara, archdiocesan chancellor Annette “Mickey” Lentz, and Office of Intercultural Ministry director Franciscan Brother Moises Gutierrez.

of four full-time people,” Father Taylor said in his acceptance speech. He resigned from the leadership position last year after being elected as president of the National Black Catholic Clergy Caucus.

Providence Sister Marikay Duffy received the Intercultural Ministry Award for her 38 years of service to the Hispanic community in the archdiocese.

“Was it challenging?” she asked in her address after receiving the award. “Yes. But did I love it? Yes, yes and yes. ... I learned to deepen my own faith, and trust in the providence of God as I worked alongside people who were doing the same, day after day.”

Father Michael O’Mara, pastor of St. Gabriel the Archangel Parish in Indianapolis, also received an award for his dedicated service to the Hispanic community.

“I go back to my days as pastor at St. Philip Neri [Parish in Indianapolis],” he said in his address. “On a railroad track [not far from the parish], there is a saying by Mahatma Gandhi. It says, ‘The little that you do may seem insignificant, but it is most important that you do it.’ I think that saying has had such an impact on me through all of my ministry.”

Archbishop Tobin delivered the keynote address for the evening. He noted that, having visited 71 countries in his past leadership roles for the Redemptorist religious order and speaking five languages, he has come to

appreciate the “richness of diversity.”

The archbishop quoted from the apostolic exhortation “The Joy of the Gospel,” in which, said Archbishop Tobin, “Pope Francis wrote that ‘cultural diversity is not a threat to Church unity.’ He said that ‘unity ... is never uniformity but a multifaceted and inviting harmony.’”

“Pope Francis is calling for diversity because, again in his words, ‘The faith cannot be constricted to the limits of understanding and expression of any one culture.’ We are not all the same, and what a sad thing it would be if we were.”

Archbishop Tobin went on to identify three gifts that come from embracing cultural diversity.

“First, and most importantly, it allows the Church in central and southern Indiana to continue the double miracle of Pentecost,” he said. Not only did Pentecost provide the miracle of each person hearing the Good News in his own language, the archbishop explained, but also the miracle of the Holy Spirit creating unity.

The second gift of embracing different cultures that the archbishop identified is “the blessedness of the poor in spirit. ... As Paul says throughout the second letter to the Corinthians, God chooses the weak and the poor and makes them strong, so it’s clear that it is *his* power that gets the job done.”

Lastly, he said, “In embracing cultural diversity and its unity, we can move from



Father Kenneth Taylor, pastor of St. Rita and Holy Angels parishes, both in Indianapolis, addresses the audience on Nov. 15 after receiving an Intercultural Ministry Award for the important role he played in establishing an intercultural ministry in the archdiocese.



A Matachines dance group performs a traditional Mexican Matachina—a dance dating back to the time of the Spanish conquest of America—during the Intercultural Ministry Awards Dinner on Nov. 15. In this particular dance, Our Lady of Guadalupe is venerated by music and movement, and through her image on the dancers’ costumes and headdresses.

platitudes, paternalism and patronizing to a grateful appreciation of the gifts of other people. We can truly become a ‘catholic’ Church.”

Archbishop Tobin noted that “when we love our neighbor, we discover the face of God, and we experience the power of God’s love in us.

“No one should ever be called an alien—there are no aliens—in the family of God.”

(For more information on the archdiocesan Office of Intercultural Ministry, log on to [www.archindy.org/multicultural](http://www.archindy.org/multicultural).) †



# Carmelite nun experiences trials on pathway to consecrated life

(Editor's note: Pope Francis has designated *The Year for Consecrated Life* to celebrate the life and ministry of religious men and women who serve Christ and the Church. The year begins the weekend of Nov. 29-30, and ends on Feb. 2, 2016, the World Day of Consecrated Life.)

By Sean Gallagher

Discalced Carmelite Sister Marianna So lives a hidden life in the Monastery of St. Joseph in Terre Haute.

For more than 20 years, she has prayed daily for the Church and the world as she gives service to her community of contemplative Carmelite nuns that, by design, always numbers around 12 members.

The life that Sister Marianna leads—a life set apart for the worship of God and intercession for his people—is being honored in the Church during a Year of Consecrated Life, called for by Pope Francis, that starts this weekend.

Sister Marianna says that the Year for Consecrated Life will be “a time of renewal for me.”

“Hopefully, with a deepened faith and understanding, I will recommit myself in ever greater gratitude,” she said. “During many years of living as a cloistered nun, I have come to believe that this is my calling, to acknowledge him who is all powerful and ever-loving and to give thanks and praise, and like St. Teresa of Avila, to sing forever the mercies of the Lord.”

Though her life can seem very different from the vast majority of lay Catholics that make up the Church, the path that Sister Marianna walked toward her vocation is one experienced by many people today.

It was a life marked by walking away from the faith of her childhood, having a conversion as a young adult, discerning a religious vocation, caring for her ailing mother and having her faith shaken by witnessing the pain and agony that preceded her mother's death.

Born in South Korea to fallen-away Catholics, Sister Marianna, 58, had little contact with the faith from the time she was baptized and received her first Communion at age 8 until her young adult years in southern California, where her family had emigrated when she was 18.

## Abandoning and returning to the faith

Sister Marianna was baptized as a child only after her father died suddenly when she was 7. That sad event led her mother to return to the Catholic faith that she had earlier abandoned.

But soon thereafter, the family moved and again gave up the practice of the faith.

It wasn't until Sister Marianna was a young adult living in southern California in the early 1980s that her mother had a more permanent conversion experience. After that, she tried to persuade her daughter to return to the Church.

Fully embracing what she called a “worldly life,” Sister Marianna paid no heed to her mother's invitations.

“I had denied the existence of God,” Sister Marianna said. “I had never known about God's love, so I resisted very strongly for a whole year. But she kept praying for me and talking about God's love.”

After a while, her mother stopped talking to her daughter about the faith, but her witness of living it began to have an effect.

“She became quiet, but was offering me to Jesus and to our Blessed Mother. She offered me to them, saying, ‘She is yours. Do whatever you want to do with her.’” Sister Marianna recalled. “That brought about my own conversion experience [in 1982].”

Sister Marianna fully embraced her faith, becoming involved in parish ministries and a charismatic prayer group.

Within a couple of years, Sister Marianna began

to discern that God might be calling her to a life as a Carmelite nun. However, advice she received from a spiritual director and a priest led her to put following this possible call on hold.

“I pushed away that thought and desire for two years,” she said. “But it never went away. It kept coming back.”

## “Become a holy nun”

She was about to enter a Carmelite monastery in Long Beach, Calif., in 1985, when her mother suffered a debilitating stroke.

“I was confused,” Sister Marianna said. “I thought it was God's will for me to enter religious life. But then she became ill, and had no one to care for her except me.”

She chose to remain at home to care for her ailing mother. Looking back on that time, Sister Marianna says that experience helped to prepare her for the religious life.

“I lived like a cloistered nun during those four years,” she said. “I stopped all of my activities and ministries in my parish. The only ministry I kept was an extraordinary minister of holy Communion in order to give my mother Communion every day.”

Finally, her mother, knowing of her desire to become a nun, had Sister Marianna arrange for her to live in a Catholic nursing home.

Sister Marianna then entered the monastery in Long Beach in 1989.

A year later, her mother had to have surgery. She had already suffered from the effects of her stroke for many years, and now was enduring even more pain. Sister Marianna was allowed to be at the hospital with her.

“When I went into the recovery room, my mother was there, coming out of her anesthesia,” Sister Marianna said. “She was crying and calling out my name. I held her hand and told her that everything was fine and that the surgery was successful.”

“Then she told me, ‘I laid down all of my suffering and pain for you, to become a holy nun.’ Those were her last words to me.”

Sister Marianna returned to her monastery while her mother went back to her nursing home. Shortly thereafter, her mother suffered another stroke, entered into a coma and did not regain consciousness.

## “I began to feel angry at God”

In the last four months of her mother's life, Sister Marianna saw her experience even more pain.

The nutrition that her mother received through a feeding tube increased her suffering and could not be digested by her body.

Previously, in Sister Marianna's life of faith, a crucifix had always spoken to her of God's love.

That vision of love utterly disappeared in the face of her mother's suffering.

“I began to see the cruelty of the crucifixion,” Sister Marianna said. “It didn't comfort me anymore. It became more of a desolation.”

She even thought that God was cruel in allowing her mother to endure such trials.

“I began to feel angry at God,” Sister Marianna said. “I contemplated taking revenge. I was very tempted. I was thinking about how to do that. I thought that the perfect revenge would be to walk away from religious life, walk away from the Church, walk away from God.”

“That would be my revenge, to turn my back on God.” She was about to act on those dark thoughts when she remembered her mother's final words to her.

“I couldn't do that to her,” Sister Marianna said. “I couldn't walk away from my mother. That kept me in religious life. I always think about that every time I have a difficulty.”



Discalced Carmelite Sister Marianna So, center, kneels in prayer in the chapel of the Monastery of St. Joseph in Terre Haute. (Photo courtesy of Monastery of St. Joseph)

## “A witness to ... putting God first”

While Sister Marianna was still a novice, the Carmelite community in Long Beach decided to close their monastery and disperse to other communities in the United States.

She eventually was accepted into the Monastery of St. Joseph in Terre Haute, and became the first of several nuns from cultures around the world to join the community.

Although there are only 14 members, they hail from Great Britain, South Korea, Trinidad, the United States and Vietnam.

“None of us chose each other,” Sister Marianna said. “It was Christ who brought all of us together. And in Christ, we remain and live our lives joyfully. That's a witness. There is diversity, yes. But there's also unity.”

Carmelite Mother Anne Brackmann is the prioress of the Monastery of St. Joseph. She sees the unity of her diverse community grounded in their common Carmelite culture.

“We all embrace it,” she said. “Then, in the midst of living that, there are significant cultural elements that we try to learn from each other, primarily by the nuns from the other cultures telling their stories.”

Living as a contemplative nun that is hidden both to the broader Church and the rest of the world, Sister Marianna is still convinced that she and her fellow Carmelites provide a prophetic witness to secular society.

“The sacrifices we make living this daily life as Carmelite nuns are a witness to the Church and the world of the primacy of God's existence and putting God first,” she said

At the same time, Mother Anne shares with the Carmelite nuns that she leads an “admiration” for the lives of faith that lay Catholics around the world seek to live each day.

“We receive many requests for prayers,” Mother Anne said. “They come primarily through the Internet. We see the tragic situations that people are in, and the support that they ask of our prayers. That just really motivates us very much.”

Sister Marianna knows that God might be calling some people living in the middle of the world to consecrate themselves to him as she has done.

“They have to really listen to their hearts,” she said. “God speaks to our human hearts. It's very important to listen in silence to that soft, gentle nudging or calling of God to consecration.”

(For more information about the Carmelite Monastery of St. Joseph in Terre Haute, log on to [www.heartsawake.org](http://www.heartsawake.org).) †

# RENEWAL

continued from page 3

College before completing it at the Pontifical North American College in Rome.

He said that the faculty at Saint Meinrad instilled in him and his fellow seminarians a value of “*ars celebrandi*,” the art of celebrating the liturgy well.

“One of the things that you learned at Saint Meinrad in particular was the importance of good liturgy,” Father Gilday said. “You realize that celebrating well is important.”

Helping seminarians value celebrating the liturgy well during a time when it was developing rapidly was a challenge that Father Columba and his fellow faculty members were up to.

“All of those people were dedicated to making this new rite work,” he said. “We had mutual support and the students, I think, saw that.”

They saw it and were affected by it, said Father Gilday.

“More [archdiocesan] priests have been formed [at Saint Meinrad] than anywhere else,” he said. “If you look at all of the people that were there during the time of change—which were big ordination classes in most cases—that had a tremendous impact on how the liturgy was celebrated by most of them.”

## ‘Engagement in celebration of Mass’

Father Patrick Beidelman, current executive director of the archdiocesan Secretariat for Spiritual Life and Worship and pastor-rector of SS. Peter and Paul Cathedral Parish in Indianapolis, was born in 1972, eight years after Vatican II's liturgical renewal began to be implemented.

He, too, received his priestly formation at Saint Meinrad and was ordained a priest in 1998.

Yet, unlike the priests and seminarians active at the time of the start of the implementation of the liturgical renewal in 1964, he grew up experiencing the Mass only in the vernacular and with the priest facing the congregation.

“A great grace in my life has always been my engagement in the celebration of the Mass,” Father Beidelman said. “Even before I was an altar server, I can remember really being aware of what was going on, being interested in it and being drawn to it. I've had a love for my Mass all my life.”

“I think that was cultivated, not only by my parents' example and guidance of me, but also my ability to comprehend it [in English], and perceive it, and to see it done well.”

Retired Msgr. Frederick Easton was ordained in 1966, two years after permission was given to use the vernacular in the liturgy. Yet over the course of his nearly 50 years of priestly life and ministry, he has used his knowledge of Latin constantly in his ministry in canon law in the archdiocese's Metropolitan Tribunal.

Nevertheless, praying in the vernacular seems wholly natural to him.

“You're praying in a language that is more immediately conscious to you,” Msgr. Easton said. “The words hit you in

the face a little bit more. You ponder them a little bit more.”

At the same time, Gardner acknowledges that the earlier music traditions in the Church that were quickly left behind when the liturgical reforms began to be implemented are starting to be used again.

“Some of the appreciation for that is returning,” he said. “But it's taken quite a few years.”

Even Father Beidelman, who never experienced the Mass celebrated in Latin while growing up, says that he has come to appreciate its use in liturgies where people who speak a variety of languages are worshipping together.

“On this occasion where we are celebrating the use of our native languages,” Father Beidelman said, “we also need to recall how helpful it would be ... for us to remember that Latin still has a place in what we're about as a Church—not as much in the everyday [experience] for most of us, but certainly in some special celebrations to connect with folks of other language groups.” †



# Jesus invites all to take risk 'of being more,' says Chicago archbishop

CHICAGO (CNS)—At his installation as the ninth archbishop of Chicago on Nov. 18, Archbishop Blase J. Cupich urged the congregation at Chicago's Holy Name Cathedral to fearlessly share their faith recognizing that God calls them "to more" and "to greater things."

Before an overflow crowd, the archbishop said he had "a bit of a panic attack" when he saw the day's Gospel reading was about Jesus walking on water and calling his disciples to follow him.

"I realize this new responsibility is going to be demanding," he said in his homily, "but seriously folks, I don't do 'walking on water.' I can barely swim. So I hope this image in today's Gospel is not reflective of anyone's expectations."

During the Mass at Holy Name Cathedral, the Archdiocese of Chicago welcomed its ninth archbishop with several outpourings of applause and gratitude for Archbishop Cupich and his predecessor, Cardinal Francis E. George.

After Cardinal George began the Mass, Archbishop Carlo Maria Vigano, apostolic nuncio to the United States, read the apostolic mandate from Pope Francis appointing Archbishop Cupich to Chicago, and he formally accepted.

Then Archbishop Vigano and Cardinal George escorted Archbishop Cupich to the cathedral, the bishop's chair, and he was presented with a crozier used by Cardinal George Mundelein. A standing ovation from the congregation led directly into the "Gloria."

It was the first time since becoming an archdiocese in 1880 that a Chicago archbishop lived to see the transfer of authority to a new ordinary.

Archbishop Cupich chose the date for his installation because it is the commemoration of the dedication of the Basilicas of Sts. Peter and Paul in Rome. He grew up in Sts. Peter and Paul Parish in Omaha, Neb., the parish

that his grandparents helped to found.

During his homily, the archbishop explained that all four of his grandparents were immigrants from Croatia, and the date was meant to recognize immigrants. It's also the feast of St. Rose Philippine Duchesne, who ministered to native people, so the date recognizes both Native Americans and the contributions of religious sisters, he said.

Talking about the day's readings, he followed up his remark about "Jesus walking on water" and his quip about how he himself "can barely swim," by adding that among the lessons the Gospel story is meant to teach is that the experience of sharing life with God should prompt us to seek others to share that life with them, just as Jesus sought his disciples in the boat, even if it "seems so daunting, as daunting as walking on water."

To do that authentically, Christians must reach back to their own baptismal calling, he said. That's what bishops must do as they continue to work in the aftermath of the sexual abuse crisis.

"Working together to protect children, to bring healing to victim survivors, and to rebuild the trust that has been shattered in our communities by our mishandling is our sacred duty, as is holding each other accountable, for that is what we pledge to do," he said.

Jesus does more than seek out his Apostles in that Gospel passage, Archbishop Cupich said. He also invites Peter to join him on the water. "Jesus invites us, not only to take the risk of leaving our comfort zone, but also to deal with the tension involved in change ... and to challenge each other to do so," he said.

Then Jesus got into the boat, despite all the fear, doubt and jealousy that was ruling the relationships among the Apostles, he said, and that demonstrates how Jesus accompanies his people.

"His coming to us, his

communion with us is not for the perfect, but is for the salvation of souls, for the lost, the forlorn and those who are adrift," the archbishop said. "That is why now, in our day, Peter, in his successor, Pope Francis, urges us to take up the task of crossing the seas to seek out, to invite and accompany others, because the risen Christ is in the boat with us," he concluded.

Archbishop Cupich's homily was heard by a congregation that included seven cardinals and about 95 archbishops and bishops as well as hundreds of priests. It also was broadcast live on all Chicago news stations, the Eternal Word Television Network and Relevant Radio.

All eight of the archbishop's siblings attended the installation. They, and their children and grandchildren, made for a family group of about 55 people, most of whom arrived in Chicago on Nov. 17 and got to spend some time sightseeing before that evening's rite of reception for the new archbishop at the cathedral.

One evening, the family had dinner at the cardinal's residence cooked by the Polish women religious who take care of the residence, according to Margaret Altman, Archbishop Cupich's sister.

"It was a lovely Polish meal," she told the *Catholic New World*, Chicago's archdiocesan newspaper.

They also took time for Chicago-style pizza and shopping, and the men in the family saw the Chicago Bears beat the Minnesota Vikings at Soldier Field on Nov. 16.

Many family members had attended Archbishop Cupich's ordination as a bishop in Rapid City, S.D., in 1998, and his installation as bishop of Spokane, Wash., in 2010, but the scale of the events in Chicago was quite a bit bigger, said Kathy Schulte, Archbishop Cupich's sister.

While his relatives said the experience was more intense because so many people, and so many media outlets, are



Archbishop Blase J. Cupich walks down center aisle of Holy Name Cathedral in Chicago at the start of his installation Mass on Nov. 18. Pope Francis named Archbishop Cupich in September to succeed Cardinal Francis E. George as Chicago's archbishop. (CNS photo/Charles Rex Arbogast, Reuters)



Archbishop Blase J. Cupich, left, talks with Cardinal Francis E. George during his installation at Holy Name Cathedral in Chicago on Nov. 18. Archbishop Cupich was named in September by Pope Francis to succeed Cardinal George, who retired as Chicago's archbishop. (CNS photo/Antonio Perez, Reuters via Chicago Tribune)

interested, they have confidence that new archbishop can navigate the waters.

"I think he's very used to it," said Bill Altman, Margaret's husband. "He'll do very well."

Margaret Altman handled getting dozens of Cupich relations together and on the same page for what turned out to be something of a family reunion, bringing in members from California and Kansas as well as Nebraska, among other places. She brought a bag of red-and-white ribbons to the installation Mass to identify family members.

Among those who attended from the Diocese of Rapid

City was Margaret Simonson, the chancellor, who said Chicago is fortunate to have Archbishop Cupich.

"I think he was made for this place," she said. "I think he's going to do a great job for you."

One of the first people in the entrance procession for the Mass was Roland Nightingale, a Knight of Peter Claver. After the Mass, he said he enjoyed the opportunity to hear the new archbishop on the day he took his seat in Holy Name Cathedral.

"It was nice," he said. "I'm sure he'll be a blessing, and take us in the direction that we need to go as a Catholic family." †

## Break down isolation and stigma of autism, Pope Francis says

VATICAN CITY (CNS)—Pope Francis called for greater acceptance of people with autism spectrum disorders and their

families to break down the "isolation" and "stigma" that burdens them.

"Everyone should be committed to

promoting acceptance, encounter and solidarity through concrete support and by encouraging renewed hope," the pope said on Nov. 22 during a meeting with people with autism disorders, also known as ASD, and their families, and with 700 participants in a three-day conference on autism and related disorders, organized by the Pontifical Council for Health Care Ministry.

Pope Francis called the daily challenges for people with autism spectrum disorders and their families "a cross," and noted the need to develop more "comprehensive and accessible" support networks.

The accompaniment of people with autism and their families must not be "anonymous or impersonal," he said. Rather, it must involve "listening to the profound needs that arise from the depths

of a pathology which, all too often, struggles to be properly diagnosed and accepted without shame or withdrawing into solitude."

The pope said support networks should extend to include "grandparents, friends, therapists, educators and pastoral workers," who "can help families overcome the feelings that sometimes arise of inadequacy, uselessness and frustration."

He thanked families, parish groups and various organizations for the care they provide people with ASD, noting that such care is the "direct responsibility" of governments, institutions and Christian communities. He concluded by encouraging researchers in their work of discovering treatments and therapies to help cure and prevent the disorders. †



Pope Francis greets a child during an audience with people who have autism in Paul VI hall at the Vatican on Nov. 22. (CNS photo/Paul Haring)

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## Advent calls Catholics to be open to God's surprises

By David Gibson

Conventional wisdom holds that it is always in our best interests to be watchful, to remain on alert when going about daily life. We might otherwise be ambushed by unforeseen developments, surprises that disrupt our best laid plans or shake our hopes.

Naturally, there are lots of surprises that everyone welcomes, the kind that renew hope and make us want to cheer. The more the better!

The problem is that most of us experience many unpleasant surprises, the kinds that send us searching for consolation.

Perhaps a sudden development at home or work alarms us. Maybe someone we greatly love makes a decision that frightens or unsettles us, leaving us feeling lost or confused. It might come as a blow when a 17-year-old announces out of the blue that he will not go to college, or a spouse refuses help in fighting an addiction or serious illness takes its toll on a family member.

Then we wonder what is being asked of us and what steps to take next. Our roles, somewhat clear to us yesterday, are not as clear today.

After some big surprises, life can feel uncomfortably unpredictable. Just when we have our work lives pretty much under control, or when our relationships at home are humming along smoothly, the ground underneath us shifts a little—or a lot. We may not like this, at least not immediately.

No wonder people become not only watchful, but wary, particularly after one of life's big surprises results in suffering for them.

Watchfulness, as it turns out, is a particular virtue of the Advent season. "Watching is the virtue, the attitude of pilgrims," Pope Francis remarked during Advent last year. This is a time to "open our souls in watchfulness."

Wary watchfulness did not seem to be what he had in mind, however. He hoped Christians in Advent would watch "like Mary," who was anticipating Jesus' birth. During Advent, he said, "the Holy Spirit moves in the heart of each one of us, forming this prayer within us: 'Come, come!'"

In Advent, Christians wait expectantly for the surprise of Christmas—the coming of God into the world. Might a more unexpected surprise of Christmas disrupt life for us, or prompt a shift in our best laid plans? Yes, but presumably not a change for the worse.

Think of St. Joseph. He is a key biblical model for Advent, someone hugely surprised in a manner that must at first have felt sad and unpleasant. We read:

"When [Jesus'] mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the Holy Spirit. ... Since he was a righteous man, yet unwilling to expose her to shame, [Joseph]



Pope Francis incenses a statue of Mary and relics of Sts. John XXIII and John Paul II as he celebrates Mass at the Verano cemetery in Rome on Nov. 1, the feast of All Saints. Advent, which begins on Nov. 30, is a season, the pope has said, when we should be open like Mary was to the surprises that God places in our lives. (CNS photo/Paul Haring)

decided to divorce her quietly.

"Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, ... 'Do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived' " (Mt. 1:18-20).

Joseph "was following a good plan for his life, but God was reserving another plan for him," Pope Francis commented last year during Advent. However, since Joseph "always listened to the voice of God," he "did not persist in following his own plan for his life."

Furthermore, the pope continued, after hearing such "bewildering" news about Mary, Joseph "did not allow bitterness to poison his soul."

No doubt, it can be tough to meet the standard set by Joseph, particularly when we fear that a surprising development may spell suffering for us or others. But here Advent challenges us.

Advent calls us to be watchful. It challenges us to be on the lookout for God's presence and his questions for us when life's welcome and not-so-welcome surprises occur.

This is not a call to passivity or inaction when surprises drop into our laps. But it is a call to watch for the coming

of the Lord, who is likely to arrive by an unusual route and to invite us to accompany him along it.

When an unexpected development disrupts plans of ours, could it possibly mean that, as with Joseph, God has reserved another plan for us?

Pope Francis often talks about God's surprises. He once recommended that people ask whether they "are afraid of what God might ask."

Mary did "not hide her surprise" and "astonishment" when the angel told her "that God, to become man, had chosen her, a simple maid of Nazareth," the pope noted. He proposed a question anyone might ask: "Do I let myself be surprised by God, as Mary was, or do I remain caught up in my own safety zone?"

Often "we seek God here, and he waits for us there," the pope observed on another occasion. For, "God is a God of surprises. He always surprises us, always, always."

So be watchful in Advent. Try to see how God is mysteriously at work in life's big and little surprises.

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

## Prepare for Christ's second coming while making Christmas plans

By Marcellino D'Ambrosio

Have you ever had one of those days when you wish God would show up, snap his fingers and work miracles? The people of Israel had years like that, groaning under the oppression of one tyrant after another.

The problem was that God answered their prayer. He



Monica Wallace, left, with brother MJ, sister Grace, and mother Christine, light an Advent wreath at their Maryland home. The Catholic faith has many Advent traditions that help the faithful prepare spiritually for Christmas and Christ's second coming. (CNS photo/Tom McCarthy Jr., Catholic Review)

showed up, in person, working miracles beyond their wildest expectations. But they failed to recognize him.

How could this have happened? The analysis by Jesus that we read about in Mark 13:33-37, the Gospel reading for the First Sunday of Advent, is that they were asleep on the job.

Sure, they busied themselves with a variety of activities, including pious practices. But constant movement can make you tune out or lull you to sleep, like a baby on a long car ride. "Asleep" means unconscious, unaware, lethargic.

We are asked not just to believe that God exists, but to pursue him and his will for our lives. He promises to come again. Advent first and foremost is a time to remember that Christ is coming back, and that we must be better prepared for his second coming than the Israelites were for his first one.

But what has society done with Advent? It has turned it into the shopping days before Christmas, as if we weren't already distracted. Now it's time to drown out the still, small voice with the "fa-la-la-la" of Christmas carols. Between the frenzy at the mall and the party at the office, it's easy to forget the true reason for the season.

Have you heard the joke about the young priest who rushes into the pastor's office and says, "The Lord has been spotted walking up the aisle of the church. What do

we do?" The pastor says: "For God's sake, Father, look busy! Look busy!"

It's not a question of just being busy, but being busy with the right things: pursuing God and doing his will.

The Puritans recognized that holiday merriment distracted people from the true meaning of Christ's birth. Their solution was to ban the holiday and its festivities. The Catholic approach is not to ban it, but to use it.

In the preoccupation of buying Christmas gifts for all of our loved ones, do we remember that God bestowed on us spiritual gifts designed to ready us for his coming? There are the gifts of the sacraments, the treasury of Catholic prayer and spirituality, the rich heritage of heroes and saints, charisms and gifts of the Holy Spirit.

Wouldn't it be great if this year's Christmas list was filled with gifts that would help people unpack God's spiritual gifts? We can give presents that have something to do with Jesus, whose birth we celebrate. We can precede every visit to the shopping mall with a visit to the Blessed Sacrament.

Maybe as we deck the halls, we should devote equal attention to clothing ourselves with the virtues that will please him even more than the holly and the ivy.

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



From the Editor Emeritus/John F. Fink

## Old Testament: The story of the Maccabees

(Forty-seventh in a series of columns)

The First and Second Books of Maccabees are not included in Jewish Bibles. Hebrew Bibles end with Chronicles even though the events in Ezra and Nehemiah happened later. However, the books were included in the Christian Old Testament when the Church selected the books in its canon, and St. Jerome translated them.

The events in Ezra and Nehemiah occurred from the sixth to the fourth centuries B.C. In Maccabees, we jump ahead to the second century B.C. Between those periods, the most important development was the conquering of most of the eastern Mediterranean and Middle East by Alexander the Great, and that's where First Maccabees starts.

Unlike the two books of Samuel, Kings and Chronicles, the two books of Maccabees are not a continuous narrative. They are independent accounts of some of the same events. First Maccabees tells the Jewish history from 175 B.C. to 134 B.C., while Second Maccabees is from 180 B.C. to



161 B.C.

Alexander the Great's successors took the culture of Greece to Jerusalem and its environs, prohibiting Jewish religious practices and turning the Temple into a shrine to Zeus. Some Jews eagerly went along, while others did not.

Eventually, practicing Jews were put to death. Chapter 6 of Second Maccabees tells the story of the martyrdom of an old man named Eleazar, killed for refusing to eat pork, and Chapter 7 tells the inspiring story of a mother and her seven sons who were cruelly tortured and martyred.

Finally, Mattathias, of the priestly Hasmonean family, became infuriated when he witnessed a Jew offering sacrifice to the Greek gods. He killed the man and the king's messenger, and then rallied the people of Modein, where he lived, to follow him. They tore down pagan altars and forcibly circumcised any uncircumcised Jewish boys.

Mattathias died in 166 B.C. and was succeeded by his son Judas, called Maccabeus, derived from the Hebrew word for hammer. First Maccabees tells of his exploits in guerilla warfare, culminating in the purification of the Temple in Jerusalem, which Jews celebrate with the

feast of Hanukkah.

The author makes it clear that Judas' victories came because of divine help, as he prayed before battles and praised God when he celebrated his victories.

In Chapter 12 of Second Maccabees, Judas took up a collection that he sent to Jerusalem as an expiatory sacrifice for soldiers who died in battle while wearing amulets sacred to the idols of Jamnia. He did that "inasmuch as he had the resurrection of the dead in view" (2 Mc 12:43). "Thus he made atonement for the dead that they might be freed from this sin" (2 Mc 12:46). This serves as an Old Testament basis for the Catholic belief in purgatory.

After Judas was killed in battle, he was succeeded by his brother Jonathan. After Jonathan was assassinated, his brother Simon took over and became both secular leader and high priest. A period of peace ensued, but then the aged Simon was murdered along with two of his sons. Another son, John Hyrcanus, continued the line.

The Hasmonean dynasty lasted about 80 years until the Roman general Pompey conquered Jerusalem in 63 B.C. †

Cornucopia/Cynthia Dewes

## One day is just not enough to list our thanks

This is the day the Lord has made. Let us rejoice and be glad. And be thankful, too. The longer we live, the more we realize how much we have to be thankful for.



Personally, I'm grateful that I'm not like the rest of the sinners around me. Just kidding. Actually, I'm thankful that, although I am indeed a sinner, God will forgive me and let me try again.

Part of that assurance comes from something else I'm really grateful for—having had parents who loved me and made me feel that I was an OK person. They supported me, talked to and listened to me, and let me go when it was time to be independent. That's essentially what God does, so who could ask for more?

I'm thankful that I had an excellent education, good teachers and appropriate motivation. School gave this only child a social opportunity with a bonus. I came away with continuing intellectual curiosity, and a secure base of knowledge and skill which has lasted a lifetime. It's been not only helpful, but fun.

I've been fortunate to meet many fine

people, all kinds and colors and abilities, not to mention interesting personalities and sometimes quirks. My conclusion is that most people are good inside, despite whatever damage in life has made their outsides prickly. My husband likes to call some of them my "orphans," but I think of them as mentors. We learn from each other.

One thing I am particularly thankful for is humor. For some unknown reason, I find humor in almost every person, situation or event. Humor seems to defuse anger and deflect the pain of some of the bad things that can happen in life. Humor calms us and allows us to see things in a wider perspective. It's even good for us physically.

I'm so grateful that I could take the interests and talents God gave me and turn them into meaningful work. I love words in all forms: wordplay, word origins, nuances of word meaning, whatever. And that pleasure translated into writing jobs which I've enjoyed, from parish and organizational newsletters to editing books to letters to the editor to writing for *The Criterion*. For me, writing is a way to vent every idea and emotion I come up with.

In a lighter vein, I'm thankful that people are so much fun to observe. They say

funny things, often inadvertently. They do ridiculous things and make really stupid decisions sometimes, and then turn around and make profound observations. Just when you're about to write them off as hopeless, they do something grand and even noble.

Others' creativity and imagination are a constant source of gratitude for me. They write really funny skits or paint pictures that seem like perfection captured in a few swift lines. They make music that sweeps the soul with joy. They do their hair or wear clothing that is so captivating and "right" that they seem to have come that way from birth. Sometimes, they offer wisdom with the ring of authentic experience.

Naturally I'm thankful for good food, adequate clothing and a welcoming home. But mostly I'm thankful for the people in my life—husband, kids, grands and greats, and superior friends, all of whom reflect God's grace for me and others. And let us be thankful for our country, which early on has had the good sense to make Thanksgiving a national holiday. †

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

Emmaus Walk/Debra Tomaselli

## Celebrate Jesus, God's gift of love today and every day

"I'm starting my Christmas shopping this weekend," I said to a co-worker recently. "So early?" she asked.



I nodded. "Last year, the holidays were so stressful that I've decided to get the shopping done before Thanksgiving. That way there's time for church presentations and holiday gatherings."

"I don't know why we do this to ourselves," my associate said, shaking her head.

Before long, we found ourselves bemoaning the fact that Christmas had become too commercialized. Did people lose the real meaning of the season? Was it all about retail sales? Why create all this stress?

"I'd rather see people give gifts throughout the year, instead of just one day," she said. I nodded in absolute agreement.

That weekend, however, as I took my Christmas list to the stores, I changed my mind.

I realized a world without Christmas gift-giving would be very sad and cold, indeed.

Suppose there were no bell ringers for the Salvation Army? Suppose you never heard "Joy to the World" piped through a retail

outlet? Or if school choirs didn't visit the mall wishing us a Merry Christmas?

Suppose we weren't prompted to consider sharing our resources, like our food, our time and our gifts, in some way, with family, friends and neighbors. What would that look like?

For a season, the spirit of Christmas surrounds us. It's a spirit of love.

Some may measure the season by retailers' revenues, but it's far more than that.

It's about the incalculable amount of love that motivates those transactions. Without the love, there would be no inflated sales.

Should we eliminate the commercialism prompted by Christmas day? Balance what we do throughout the year and eradicate the need to mark the occasion?

That would be like having someone's birthday pass without any special recognition. We treat you nicely all year long, so why celebrate?

Could we really refrain from that? I couldn't.

I want to celebrate you. I like to recognize birthdays ... yours, mine ... and Jesus'.

We can and should give of ourselves throughout the year. We can still be generous, create happy surprises, and make someone smile ... any day of the year ...

every day of the year!

This, precisely, is what Christmas is all about.

And the commercialism?

Many of us don't sew, bake, hammer or build anything useful. Generations ago, you had to. Thankfully, times have changed.

Now we shop in malls. There's Amazon. We order online.

Why should Christmas be any different?

However, it's not about overspending. A note and a candy bar can be the sweetest gift. In God's economy, a smile, a hug, a visit or a silent prayer are priceless presents.

So let the retail ratings soar.

But don't forget why.

Don't forget the love of God poured out on us this Christmas day. Ponder the birth of the One sent to open the doors of heaven to you for eternity.

That's the gift we celebrate on Christmas day. And this gift is never-ending. The love of God pursues you today and all the days of your life.

You can be sure of that.

You can celebrate that.

Today and every day.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

Faith and Family/Sean Gallagher

## Faithful marriages offer a foretaste of the heavenly wedding feast

The season of Advent that begins this weekend is a time of joy that is ultimately rooted in our hope for heaven.



Many marketing professionals try to convince us at this time of year that we can have heaven here on Earth if we just receive the perfect Christmas gift.

But we who seek to be Christ's disciples know

better, even if we experience some happiness in exchanging gifts with friends and loved ones.

During Advent, we prepare to celebrate Christ's first coming into this world in his birth in Bethlehem. That blessed moment—and his life, passion, death and resurrection that followed—restored some of the joy of God's kingdom that our world lost through original sin.

We know well that all creation groans under the ongoing effects of original sin. The good news that St. Paul shared with us about this groaning is that it is the groaning of labor pains (Rom 8:22).

If, with the help of God's grace, we endure this life's unavoidable trials, we will experience a birth into a joy beyond measure in heaven, our full "revelation [as] the children of God" (Rom 8:19).

This birth into glory comes as the fruit of an earlier marriage—the joining as one of Christ the bridegroom and his bride, the Church.

This marriage of Christ and the Church isn't simply a theological concept or biblical image. By God's grace, it shapes married life in the Church, which St. Paul reflected upon in his Letter to the Ephesians.

He knew, however, that human words, even those inspired by the Holy Spirit, could not fully explain the spiritual meaning of the sacramental union of husband and wife. In the end, Paul described marriage as "a great mystery," one that is bound up in the marriage of "Christ and his Church" (Eph 5:32).

Prayerfully reflecting on the profound life in Christ to which married couples are called can be helpful in Advent when the busyness of our schedules intensifies, and it is easy to lose sight of the important purposes that underlie our marriages.

I've been blessed with the chance to see the deep spiritual meaning of this beautiful sacrament in the weeks leading up to Advent as my extended family and I have prepared to celebrate the 50th anniversary of my parents, Tom and Debbi Gallagher, who exchanged their vows of marriage on Nov. 28, 1964.

I've lived through 44 years of that marriage and 13 of my own.

On the one hand, I know from the many crazy and sometimes difficult circumstances of life over that period that marriage on this side of heaven is like any other sacrament. It's only a small foretaste of the infinite joy of heaven.

Yet on the other hand, as fleeting as those foretastes can sometimes be, they have given me an experience of the richness of the wedding feast of the Lamb that Christ has in store for us in heaven.

And it's not just me. My parents and all of the couples who have been married for 50 years or more across central and southern Indiana have continually been filled with new life by this grace.

In their grace-inspired faithfulness to their vows, my parents and so many other spouses of their generation offer that foretaste of the heavenly wedding feast to young people of my generation and those younger than me living in the midst of a society that treats marriage as disposable and malleable to the point that it has no meaning.

On this Thanksgiving weekend, then, give thanks for faith-filled couples like my parents and pray that all married couples may become more vivid images of the marriage of Christ and his Church. †



First Sunday of Advent/Msgr. Owen F. Campion

# Sunday Readings

Sunday, November 30, 2014

- Isaiah 63:16b-17, 19b, 64:2-7
- 1 Corinthians 1:3-9
- Mark 13:33-37

This weekend, the Church begins Advent. It also begins the use of Scripture readings from Year B of its three-year cycle of Sunday Mass readings.



It also is the start of a new liturgical year. Each liturgical year is carefully planned so that the seasons and the major feasts guide us through our common worship into a closer

relationship with God in Christ.

The liturgical readings are chosen to teach us about the Lord, to relay to us his message and to make us better aware of God's mercy for us as humanity and for us individually.

The first reading is from the third section of Isaiah. When it was composed, the Jews were in a quite difficult situation. After having been exiled for decades to Babylon, they had just been allowed to return to the Holy Land. But this return brought them home to no paradise. Life was miserable.

The prophet called for faith in God, not only as almighty, but as true to the covenant, to the belief that God would protect the Chosen People.

Isaiah appeals to God for relief in the name of the people. However, the prophet does not say that the people are being treated unfairly, at least in terms of God's care for them. Isaiah makes clear that sin has led the people away from God, and that this estrangement has produced their woes.

St. Paul's First Epistle to the Corinthians provides the next reading. Counseling the Christians of Corinth was a challenge for Paul. Not only did temptation and vice surround them on all sides, but also they argued among themselves. Paul had to call them to faithfulness. He sought to persuade them to put aside their differences with each other.

He saw disciples as having enormous religious potential, able themselves to

draw more closely to God and also able to infuse the goodness of Christianity into the broader social circles in which they moved.

St. Mark's Gospel is the source of the last reading. It offers us a theme found quite often in the New Testament, namely that Christ will come to Earth again. In this second coming, however, the Lord will be the victor.

When the Gospels were written, even in the case of the Gospel of Mark, arguably the oldest of the four as they now exist, Christians were numerous enough, and geographically distributed enough, to catch the public eye. Yet they were not numerous enough to be able to stand against their enemies. The prevailing culture was an enemy. Soon, the political system would be an enemy.

Problems, if not dangers, lay ahead. The atmosphere was tense, uncertain and frightening. Thoughts of the second coming naturally were appealing. Jesus' words reminded the early Christians that they did not know the future. Life for them could change dramatically and suddenly.

The message was clear. The only permanent reality is God. If anyone truly is with God, there is no need to fear.

## Reflection

Advent is much more than a religious gloss over the rush of preparing for Christmas. It is a call for personal conversion, to bring Christ into our hearts and lives.

Using Mark's Gospel, it builds on the belief that nothing else is as permanent or as important as the reality of God and the reality of our need to be one with God in Christ.

Advent is an opportunity for us to encounter this reality, an opportunity to experience this union with God.

The busy nature of the season merely serves to remind us to sharpen our focus.

If we respond to this opportunity, then Christmas becomes not a national holiday, not even a religious commemoration, but a moment when we allow God to come more fully into our lives, having prepared ourselves for this wondrous encounter. †

## Daily Readings

### Monday, December 1

Isaiah 2:1-5  
Psalm 122:1-9  
Matthew 8:5-11

### Tuesday, December 2

Isaiah 11:1-10  
Psalm 72:7-8, 12-13, 17  
Luke 10:21-24

### Wednesday, December 3

St. Francis Xavier, priest  
Isaiah 25:6-10a  
Psalm 23:1-6  
Matthew 15:29-37

### Thursday, December 4

St. John Damascene, priest and doctor of the Church  
Isaiah 26:1-6  
Psalm 118:1, 8-9, 19-21, 25-27a  
Matthew 7:21, 24-27

### Friday, December 5

Isaiah 29:17-24  
Psalm 27:1, 4, 13-14  
Matthew 9:27-31

### Saturday, December 6

St. Nicholas, bishop  
Isaiah 30:19-21, 23-26  
Psalm 147:1-6  
Matthew 9:35-10:1, 5a, 6-8

### Sunday, December 7

Second Sunday of Advent  
Isaiah 40:1-5, 9-11  
Psalm 85:9-14  
2 Peter 3:8-14  
Mark 1:1-8

## Question Corner/Fr. Kenneth Doyle

# Permanent deacons can preach homilies, celebrate the sacrament of baptism

**Q**I am confused about why deacons preach homilies at Mass. Why should a deacon, rather than the priest, comment on the Scripture readings? Is this a new function in the Church today? Also, I've seen deacons celebrate a baptism during a Mass when a priest is present. I was under the impression that a deacon could baptize only if a priest were not available. Has this been changed? (Richmond, Virginia)



**A**Although the permanent diaconate was restored by Blessed Paul VI in 1967, the questions above seem to indicate that even today, nearly half a century later, there is still some confusion about a deacon's role. Deacons can baptize, witness marriages, preside over funeral and burial services outside of Mass, distribute holy Communion and preach a homily. They cannot celebrate Mass, hear confessions or administer the sacrament of the anointing of the sick. They are obligated to pray the Liturgy of the Hours. Deacons were chosen in the earliest days of the Church with the special ministry of serving the poor.

There are two kinds of deacons: transitional deacons, who are seminarians in the final stage of their priestly formation, and permanent deacons. Permanent deacons, ordained after several years of formation, may be single or married. If they are single at the time of their ordination, however, they cannot get married later. They often have secular jobs but also assist parish communities in liturgies and in charitable ministries such as visiting the sick or counseling families.

When joining the priest at Mass, a deacon normally leads the penitential rite, proclaims the Gospel and the general intercessions, helps in distributing Communion and proclaims the dismissal rite.

When a deacon baptizes or preaches, there is no requirement that a priest be unavailable. The Church's *Code of Canon Law*, for example, says simply that "the ordinary minister of baptism is a bishop, a presbyter or deacon" (#861). Often in parishes that have a deacon, the deacon preaches the homily on a regular rotation.

Pastorally, when a deacon is scheduled to celebrate a baptism, witness the

exchange of wedding vows or preside at funeral service, it is best for the priest to advise the family in advance—since many still expect that a priest will officiate.

**Q**Over the past few years, my faith has deepened, and I feel Jesus present with me. I want to know him better, and I have begun to pray and to read the Scriptures more, in addition to attending Mass and praying the rosary. I am not old or sick, but I have become more focused on passing on. The more I consider the promise of Christ, the less I want to live in this world. I assure you that I am not suicidal, but my eyes are already set on the final prize.

I know that the Gospel calls us to love and serve others after the example of Jesus, but why should I aspire to living a long time when I am just waiting for God to call me home? What spiritual message must I be missing? Can you share some wisdom on rekindling joy for this life? (Prospect, Kentucky)

**A**I really can't find fault with anything that you are doing or thinking. Like you, I look forward to heaven and believe with all my heart in that which "eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him" (1 Cor 2:9). Not long ago, a woman told me on her deathbed what she thought it was going to be like to be with God in heaven: "Like a mother's love—times 10,000."

It is certainly right to aspire to that, and even to hope that it comes sooner rather than later. The timing, though, is all in God's good hands, and meanwhile we accept this earthly existence as God's gift, if only because it offers us the chance to share God's love and what lies beyond with others. The Hebrews sang in a Psalm, "Our mouths were filled with laughter, our tongues sang for joy. ... The Lord had done great things for us" (Ps 126:2-3). On the night of the Last Supper, Jesus encouraged the Apostles to keep his commandments and then told them: "I have told you this so that my joy may be in you and your joy may be complete" (Jn 15:11).

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

## My Journey to God

# Meeting the Marginalized

By Sister Susan Marie Lindstrom, OSB

We, richly blessed hoarders cannot be. With open hands and open hearts we reach out and invite in, providing sustenance... compassion... presence... witness...

The paradigm shifts from protecting what we have to laying it on the table, that those without may have that those forgotten may be recognized, that those impoverished may know the wealth not merely of food, clothing and shelter but of beauty, leisure and companionship,

No longer turned inward in our search for God, but focused beyond, to the ever broadening circles of humanity whose lives intersect with ours each day.



(Benedictine Sister Susan Marie Lindstrom is a member of Our Lady of Grace Monastery in Beech Grove, who teaches Theology at Bishop Chatard High School in Indianapolis. In the basement of Ryves Youth Center in Terre Haute operated by Terre Haute Catholic Charities, a volunteer hands a bag of food to a person in need at a Ham Giveaway on Dec. 20, 2013.) (Submitted photo)



# 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.

**BARBALAS, Peter M.**, 88, St. Pius X., Indianapolis, Nov. 14. Husband of Eleanor Barbalas. Father of Mary Ray, Theresa and Michael Barbalas. Brother of Vicky, Andy and John Barbalas. Grandfather of five.

**BARNETT, Howard John**, 85, St. Patrick, Terre Haute, Nov. 10. Husband of Kathleen Barnett. Father of Kathy, Kelly, Kerry and Kitty Barnett. Brother of Jane Harris, Katherine Williams, Donald and George Barnett. Grandfather of seven.

**BAUMAN, Florence**, 90, St. Andrew the Apostle, Indianapolis, Sept. 5. Mother of Janet, Mary Beth and Mark Bauman. Grandmother of six.

**BISCHOFF, Norma A.**, 103, St. Michael, Brookville, Nov. 12. Mother of Anita Bischoff. Sister of Donald and Francis Holman. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of five.

**BUCHANAN, Paul L.**, 88, Prince of Peace, Madison, Nov. 9. Father of Linn Crocker. Brother of Lucille Adams. Grandfather of two. Great-grandfather of two.

**CAMPBELL, Wintress Ann (Lentz)**, 90, St. Barnabas, Indianapolis, Nov. 13. Mother of three. Sister of one. Grandmother of three. Great-grandmother of two.

**COOTS, Edwin M., III**, 83, Most Sacred Heart of Jesus, Jeffersonville, Oct. 20. Husband of Freda Ann Coots. Father of Jennifer Draggoo, Sarah Short, Leslie Taylor, Anne Woods and Edwin Coots IV. Brother of Barbara Bibb. Grandfather of 10.

**GERAETS, Dr. Gertrude J.**, 90, Prince of Peace, Madison, Nov. 3. Sister of Theodore Geraets.

**GRUBER, Barbara Faye (Fleischer)**, 85, St. Malachy, Brownsburg, Oct. 25. Mother of Karen Schulze and Stephen Gruber. Grandmother of one.

**HANNON, Evelyn**, 94, Christ the King, Indianapolis, Nov. 4.

**HANNUM, Robert**, 54, St. Malachy, Brownsburg, Oct. 21. Husband of Mary Hannum. Father of Paige and Spencer Hannum. Son of Robert Hannum and Martha Hannum. Brother of Lisa Moore and John Hannum. Grandson of Juanita Hannum.

**HENDRICKS, John**, 90, St. Malachy, Brownsburg, Oct. 18. Father of Jacqueline Gregory and John Hendricks. Grandfather of four. Great-grandfather of four.

**HUNTER, Darbie L.**, 34, St. Jude, Indianapolis, Nov. 14. Wife of Jason Hunter. Mother of Harrison Hunter. Daughter of David Ortman. Sister of Anthony, Charles and Michael Ortman.

**KOCHERT, Sandra**, 64, Our Lady of Perpetual Help, New Albany, Nov. 8. Wife of Mike Kochert. Mother of Olivia Yeager.

**LAWLESS, William G.**, 85, St. Matthew the Apostle, Indianapolis, Nov. 7. Husband of Martha Lawless. Father of Ann and Phillip Lawless. Brother of Patricia Baughman, Margery Wakefield and Donald Lawless.

**MERRELL, Aurelia S.**, 91, St. Michael, Brookville, Oct. 30. Mother of Sandra Barrett. Grandmother of one. Great-grandmother of one.

**MURPHY, Patricia A.**, 79, St. Malachy, Brownsburg, Oct. 21. Mother of Linda Bogle, James, John and Joseph Murphy. Sister of Ethel Sullivan, Don and Richard Zingraf. Grandmother of 11. Great-grandmother of five.

**PADGETT, John A.**, 48, St. Pius X, Indianapolis, Nov. 9. Husband of Debra Padgett. Father of Darian Padgett. Son of Judith Padgett. Brother of Sheila and Jim Padgett.

**PFLUM, Peggy**, 76, St. Gabriel, Connerville, Nov. 9. Wife of Kenny Pflum. Mother of Deborah Cox, Sherri Gettinger and Michael Pflum. Sister of Sue



## Anglican prelates at the Vatican

Bishops in the Anglican Communion who are members of the board of governors of the Anglican Center in Rome attend Pope Francis' general audience in St. Peter's Square at the Vatican on Nov. 19. They are, from left, bishops Stephen Platten, Andrew Reginald St. John, Catherine Waynick and David Moxon. Bishop Waynick also leads the Episcopal Diocese of Indianapolis. Also pictured at the right is Anglican Bishop Onesphore Rwaje. (CNS photo/Paul Haring)

Frank, Barbara Gettinger and William Hamilton. Grandmother of six. Great-grandmother of nine.

**PITMAN, Nancy D.**, 58, St. Joseph, Corydon, Nov. 5. Daughter of Robert Pitman. Sister of Anthony, Eric, Michael, Paul, Richard and Robert Pitman.

**PORFIDIO, Betty Lou**, 87, St. Mary, Richmond, Nov. 12. Mother of Rebecca McClain, David, Michael, Richard and Thomas Porfidio. Grandmother of 11. Great-grandmother of 21.

**SCHNEIDER, Kenneth J.**, 86, St. Mary, Rushville, Nov. 10. Father of Sally Croom, Susan Howard, Barbara VanSickle and Steve Schneider. Brother of Marvin and William Schneider Jr. Grandfather of six. Great-grandfather of five.

**STAPLETON, R. Beri**, 81, St. Malachy, Brownsburg, Oct. 18. Mother of Jamie and Matthew Stapleton. Grandmother of two.

**STEINER, William**, 78, Christ the King, Indianapolis, Nov. 7. Husband of Jean Steiner. Father of Christina Millsaps, Melissa Robinson, Joseph and William Steiner Jr. Brother of Sue Terpack and Ron Steiner. Grandfather of seven. Great-grandfather of three.

**THIBODEAU, Michael L.**, 59, St. Pius X, Indianapolis, Nov. 9. Father of Ryan Orban and Nicole Thibodeau. Son of Ethel Thibodeau. Brother of Barb Moore, Suzie Puro, Marcel, Mark and Matt Thibodeau. Grandfather of one.

**VENARDI, Anthony**, 67, Sacred Heart, Clinton, Nov. 7. Son of Mildred Venardi. Brother of Pam Balaban.

**WALPOLE, Marie G.**, 93, St. Mark the Evangelist, Indianapolis, Nov. 18. Mother of Elizabeth Walpole. Sister of Eddie Hartman.

**WEBER, Joseph Paul**, 62, Holy Family, New Albany,

Nov. 9. Husband of Kathy Weber. Father of Erin, Christopher and Patrick Weber. Brother of Patty Smith. Grandfather of five.

**WOOLEY, Eileen Louise**, 81, St. Bridget of Ireland, Liberty, Nov. 1. Mother of Theresa

Brashears, Kathleen Brooker, Carol Rhoads, Susan Phenis, Ann, David, Jim, Steve and Tim Wooley. Grandmother of 30. Great-grandmother of 34. Great-great-grandmother of two. †



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# Advent penance services are scheduled at archdiocesan parishes

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

## Batesville Deanery

- Dec. 1, 6:30 p.m. at St. Lawrence, Lawrenceburg
- Dec. 2, 6-7 p.m. at St. Michael, Brookville
- Dec. 3, 6:30 p.m. for St. Vincent de Paul, Shelby County and St. Joseph, Shelbyville at St. Joseph, Shelbyville
- Dec. 5, 10 a.m.-10 p.m. at All Saints, Dearborn County, at the Yorkville campus
- Dec. 9, 7 p.m. St. Mary of the Immaculate Conception, Aurora
- Dec. 9, 6-7 p.m. at St. Michael, Brookville
- Dec. 10, 6:30 p.m. at St. Peter, Franklin County
- Dec. 11, 7 p.m. at St. Mary, Greensburg
- Dec. 14, 1:30 p.m. for Immaculate Conception, Millhouses; St. Charles Borromeo, Milan; St. Maurice, Napoleon, and St. John, Osgood, at St. John, Osgood
- Dec. 16, 6-8 p.m. at St. Michael, Brookville
- Dec. 17, 6:30 p.m. at St. Louis, Batesville
- Dec. 18, 6:30 p.m. at St. Teresa Benedicta of the Cross, Bright
- Dec. 18, 6:30 p.m. at St. Catherine of Siena, Decatur County, at the Enochsburg campus

## Bloomington Deanery

- Dec. 6, 6:30 p.m. at Our Lady of the Springs, French Lick
- Dec. 9, 7 p.m. at St. Paul Catholic Center, Bloomington
- Dec. 10, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 11, 7 p.m. at St. Vincent de Paul, Bedford
- Dec. 16, 7 p.m. at St. Agnes, Nashville
- Dec. 17, 6:30 p.m. at St. Jude, Spencer
- Dec. 18, 6 p.m. at St. John the Apostle, Bloomington

## Connersville Deanery

- Dec. 2, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 3, 7 p.m. at St. Anne, New Castle
- Dec. 10, 6:30 p.m. at St. Gabriel, Connersville
- Dec. 11, 6:30 p.m. at St. Mary, Rushville
- Dec. 16, 6:30 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond

## Indianapolis East Deanery

- Dec. 3, 7:30 p.m. at Holy Spirit
- Dec. 4, 7 p.m. St. Philip Neri
- Dec. 10, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 10, 7 p.m. at St. Michael, Greenfield
- Dec. 11, 6 p.m. Holy Angels and St. Rita at St. Rita

- Dec. 14, confessions will be heard in the Blessed Sacrament Chapel after the 10:30 a.m. Mass at SS. Peter and Paul Cathedral. Confessions are also heard from noon to 1 p.m. each Friday.
- Dec. 15, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
- Dec. 18, 7 p.m. at St. Mary

## Indianapolis North Deanery

- Dec. 14, 2 p.m. deanery service at St. Simon the Apostle
- Dec. 15, 7 p.m. deanery service at St. Luke the Evangelist
- Dec. 16, 7 p.m. deanery service at St. Luke the Evangelist

## Indianapolis South Deanery

- Dec. 7, 2 p.m. at Good Shepherd
- Dec. 10, 7 p.m. at St. Roch
- Dec. 15, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 16, 7 p.m. at St. Jude
- Dec. 17, 7 p.m. at St. Mark the Evangelist
- Dec. 18, 6 p.m. at St. Barnabas
- Dec. 22, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

- Dec. 2, 7 p.m. at St. Monica
- Dec. 3, 7 p.m. at St. Thomas More, Mooresville
- Dec. 4, 7 p.m. at St. Anthony
- Dec. 10, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 10, 7 p.m. at St. Michael the Archangel
- Dec. 11, 7 p.m. at St. Malachy, Brownsburg
- Dec. 17, 7 p.m. at St. Gabriel the Archangel
- Dec. 18, 6:30 p.m. at St. Susanna, Plainfield

## New Albany Deanery

- Nov. 30, 4:30 p.m. at St. Mary, New Albany (bilingual)
- Dec. 2, 7 p.m. for Most Sacred Heart of Jesus, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
- Dec. 3, 7 p.m. at St. Joseph, Corydon
- Dec. 4, 7 p.m. at St. Mary, Lanesville
- Dec. 10, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- Dec. 10, 7 p.m. at St. Michael, Charlestown
- Dec. 11, 7 p.m. at St. Michael, Bradford
- Dec. 14, 3 p.m. at Holy Family, New Albany
- Dec. 16, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 17, 6:30 p.m. at St. John Paul II, Sellersburg
- Dec. 17, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 17, 7 p.m. St. Mary, Navilleton



Pope Francis hears confession from a man during a penitential liturgy in St. Peter's Basilica at the Vatican on March 28. Pope Francis surprised his liturgical adviser by going to confession during the service.

(CNS photo/L'Osservatore Romano via Reuters)

## 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](http://www.archindy.org/advent).

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

- Dec. 21, 4 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

- Dec. 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- Dec. 9, 7 p.m. at St. Bartholomew, Columbus
- Dec. 11, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- Dec. 14, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- Dec. 17, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- Dec. 21, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at American Martyrs, Scottsburg

## Terre Haute Deanery

- Dec. 9, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
- Dec. 9, 7 p.m., deanery service at St. Patrick, Terre Haute
- Dec. 10, 7 p.m., deanery service at Sacred Heart, Clinton †

# GARY

continued from page 1

He said he was grateful to Archbishop ListECKI and Milwaukee Auxiliary Bishop Richard J. Sklba "for their guidance, support and example of service as I still continue to learn the episcopal ropes."

He added that the Milwaukee Archdiocese "will always be in my heart and prayers. I will be leaning on your prayers to carry me in this new spiritual adventure."

Pope Benedict XVI appointed then-Father Hying as an auxiliary for Milwaukee on May 26, 2011. Archbishop ListECKI ordained him a bishop on July 20 of that year. He was ordained to the priesthood on May 20, 1989, by Milwaukee Archbishop Rembert G. Weakland.

He served in parishes in Milwaukee, East Troy, Wis., and Menomonee Falls,

Wis., and spent three years, from 1994 to 1997, as a team member in La Sagrada Familia Parroquia, Dominican Republic. He is fluent in Spanish.

From 2007 to 2011, he was rector of St. Francis De Sales Seminary. Before that, he spent two years as the seminary's dean of formation.

Donald J. Hying was born on Aug. 18, 1963, in the Milwaukee suburb of West Allis. He is the youngest of six sons. He holds bachelor's degrees in history, philosophy and theology from Marquette University, a master of divinity degree from St. Francis de Sales Seminary, and is currently completing his thesis for a doctor of ministry degree from St. Mary of the Lake Seminary in Mundelein, Ill.

Bishop Melczek, a native of Detroit, was ordained to the priesthood for the Detroit Archdiocese by then-Archbishop John Dearden in 1964. St. John Paul II named him an auxiliary bishop of Detroit in 1982; then-Archbishop Edmund Szoka ordained

him a bishop in 1983.

In 1987, he was the director of St. John Paul's visit to Detroit. In 1992, he was appointed apostolic administrator of the Gary Diocese, was named coadjutor bishop there in 1995 and a year later became head of the diocese, immediately succeeding Bishop Norbert F. Gaughan when he retired.

In 2002, Bishop Melczek began to address the sin of racism in northwestern Indiana as a major priority with his first pastoral, "The Many Faces of Our Church: A Pastoral Letter on Cultural Diversity."

In parish-based discussions that followed the letter's release, Catholics came together to examine the contributions of their diverse cultures to the Church and to society.

The next year, Bishop Melczek wrote a second pastoral letter on racism, titled "Created in God's Image: A Pastoral Letter on the Sin of Racism and a Call to Conversion." It also was discussed in

parish-based, small faith-sharing groups, followed by listening sessions in four areas of the diocese.

Bishop Melczek co-chaired the Race Relations Council of Northwest Indiana from 2002-07.

On the national level, he is former chairman of the U.S. bishops' committees on the diaconate, nominations and the laity. He has been a member of several other committees, including human values, marriage and the family, budget and finance, religious life and ministry, and international policy.

The bishop also is a former member of the board of Catholic Relief Services, the U.S. bishops' overseas and relief agency. He has made several international trips on behalf of CRS, including to the Philippines, Myanmar, Cambodia, Indonesia, East Timor, Angola and Tanzania.

The Diocese of Gary covers about 1,800 square miles in northwestern Indiana. Catholics number 185,000 out of a total population of about 794,000. †

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[chill@archindy.org](mailto:chill@archindy.org)



# 'Mission' accomplished as Providence wins second straight state title

By John Shaughnessy

The celebration of a second straight state championship overflowed with the joyous screams, tight hugs and glowing smiles of the volleyball players.

The joy extended into the stands where their fans, friends and families cheered, including the players' dads who had donned the *Blues Brothers* outfits of black suits, black ties, black hats and black sunglasses in support of the theme their daughters embraced this season: "We're on a mission."

Consider the mission of back-to-back state championships complete—and accomplished in remarkable style by the volleyball team of Our Lady of Providence Jr./Sr. High School in Clarksville.

On Nov. 8, the Providence team once again won the Class 2A girls' volleyball championship of the Indiana High School Athletic Association. The Pioneers beat the team from Southwood High School 25-17, 25-14, 25-18 at Ball State University's Worthen Arena in Muncie.

In sweeping the match, Providence continued an amazing post-season streak that began with its 2013 state champions. In the past two state tournaments, Providence never lost a set, going 39-0 in that stretch.

While that streak connected the two teams, the two state championships provided different emotions for the head coach who led both squads.

"This year was a lot different for me," said Terri Purichia, who has been the Providence coach since 1998 and who had dreamed of a state championship for the school since she played there as a freshman in 1986.

"Last year, I cried. I felt the pressure had lifted. It had been a goal for a long time, and I wondered if it was ever going to happen. This year, I have a sense of



Our Lady of Providence Jr./Sr. High School players and coaches are pictured with the Class 2A state volleyball trophy on Nov. 8 at Ball State University's Worthen Arena in Muncie. (Submitted photo by Tom Fougousse)



*'Even good teams don't get to the state championship once, and they've been to the state title match each of the past three seasons. They were on a mission, and they weren't going to let anything or anyone get in their way.'*

—Terri Purichia, Our Lady of Providence Jr./Sr. High School volleyball coach

overwhelming pride. I just enjoyed it so much more. I did not feel the pressure. I knew we had something special in this group of kids. Watching them battle all season long gave me such confidence that they would find a way to win."

Purichia gave the credit for the team's success to its five seniors: Maddie

Bivens, Carlie Combs, Haley Libs, Patricia Mattingly and Taylor Wilson.

"They were the perfect recipe," Purichia said about the seniors. "They are really good friends outside the court. They're extremely dedicated. They're great leaders, and they're good students. And they have great character. They've done everything humanly possible to get to the level they are."

In their four years of playing, the seniors have set a standard of success that few teams ever accomplish. When they were freshmen, their team made it to the semi-state of the tournament. As sophomores, they finished as state runners-up. And the past two years, they earned state championships.

"Even good teams don't get to the state championship once, and they've been to

the state title match each of the past three seasons," their coach said. "They were on a mission, and they weren't going to let anything or anyone get in their way."

"They made it look easy, but it wasn't easy. They kept themselves focused. They kept themselves humble. And they kept enjoying everything along the way. To watch them finish it off like they did, everyone was so happy for them."

Purichia paused for a moment, and the emotion she showed after last year's championship flowed through as she said, "I love this group of seniors so much."

With all the team has accomplished, Purichia just has one regret about the season.

"I just hated for this season to be over, because this group is just so much fun to be around." †

## Pope, creating six new saints, uses newly abbreviated formula

VATICAN CITY (CNS)—Using a newly simplified rite, Pope Francis proclaimed six new saints and praised



Pope Francis

them for the love and self-giving with which they served God and built up his kingdom by serving the poor and needy.

Creating the two Indian and four Italian saints on Nov. 23, the feast of Christ the King, the pope

said, "They responded with extraordinary creativity to the commandment of love of God and neighbor," dedicating themselves, "without holding back, to serving the least and assisting the destitute, sick, elderly and pilgrims."

The Mass in St. Peter's Square began with the canonizations, using an even briefer formula than what had become standard with St. John Paul II. The formula had been expanded by now-retired Pope Benedict XVI in 2012.

The new rite did away with the three "petitions" used by Pope Benedict. The cardinal prefect of the Congregation for Saints' Causes would ask the pope three times to canonize candidates, and the pope would respond by asking God to "sustain with his grace" the act of canonization and not allow the Church

to err in such an important matter. In response to the third petition, the pope would recite the formula for canonization.

Instead on Nov. 22, Cardinal Angelo Amato, congregation prefect, requested Pope Francis canonize the six candidates and the pope responded by introducing a litany of the saints, praying that through their intercession God would "sustain with his grace the act which we now solemnly undertake."

After singing the litany, Pope Francis read the canonization formula, proclaiming the new saints:

- Kuriakose Elias Chavara, the Indian founder of the Carmelites of Mary Immaculate, a Syro-Malabar Catholic order. Born in 1805, he died in 1871.

- Euphrasia Eluvathingal, a member of the Carmelites founded by St. Chavara. She lived from 1877-1952.

- Nicholas of Longobardi, an Italian friar of the Minim order, who lived from 1650-1709.

- Giovanni Antonio Farina, an Italian bishop of Vicenza and the founder of the Teaching Sisters of St. Dorothy. He died in 1888.

- Ludovico of Casoria, the 19th-century Italian founder of the Grey Franciscan Friars of Charity and the Grey Franciscan Sisters of St. Elizabeth.

- Amato Ronconi, a 13th-century Italian lay Franciscan and founder of a hospice for the poor, which is now a home for the elderly in Rimini, Italy. †

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- 2 Corinthians 9:7

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\$36,500	\$365	\$31	\$1,095	\$92
\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
\$125,000	\$1,250	\$104	\$3,750	\$312
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