

The

Criterion

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Marie's Ministry

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Climate deal must be transformative, papal envoy tells leaders in Paris

VATICAN CITY (CNS)—Heads of state discussing carbon emission limits must create a global and “transformative” agreement built on justice, solidarity and fairness, a papal representative told the U.N. climate conference in Paris.

Pope Francis has said “it would be tragic” if special interests “manipulated information” and won out over the common good, Cardinal Pietro Parolin, Vatican secretary of state, said on Nov. 30.

The cardinal delivered a speech on behalf of the pope during the Nov. 30-Dec. 11 Conference of Parties, or COP21, in Paris. The Vatican released a copy of the speech on Dec. 1.

A global agreement must have three interrelated goals in mind: “alleviate the impact of climate change, fight poverty and let the dignity of the human person flourish,” the cardinal said in a speech delivered in French.

A meaningful global pact must be guided by a clear ethical vision that sees all of humanity as belonging to one human family, and has “no room for the so-called globalization of indifference,” he said.

“Given the urgency of a situation that requires the broadest collaboration possible in order to reach a common plan,” it is important the agreement recognize everyone’s responsibility to help others and according to one’s abilities and means.

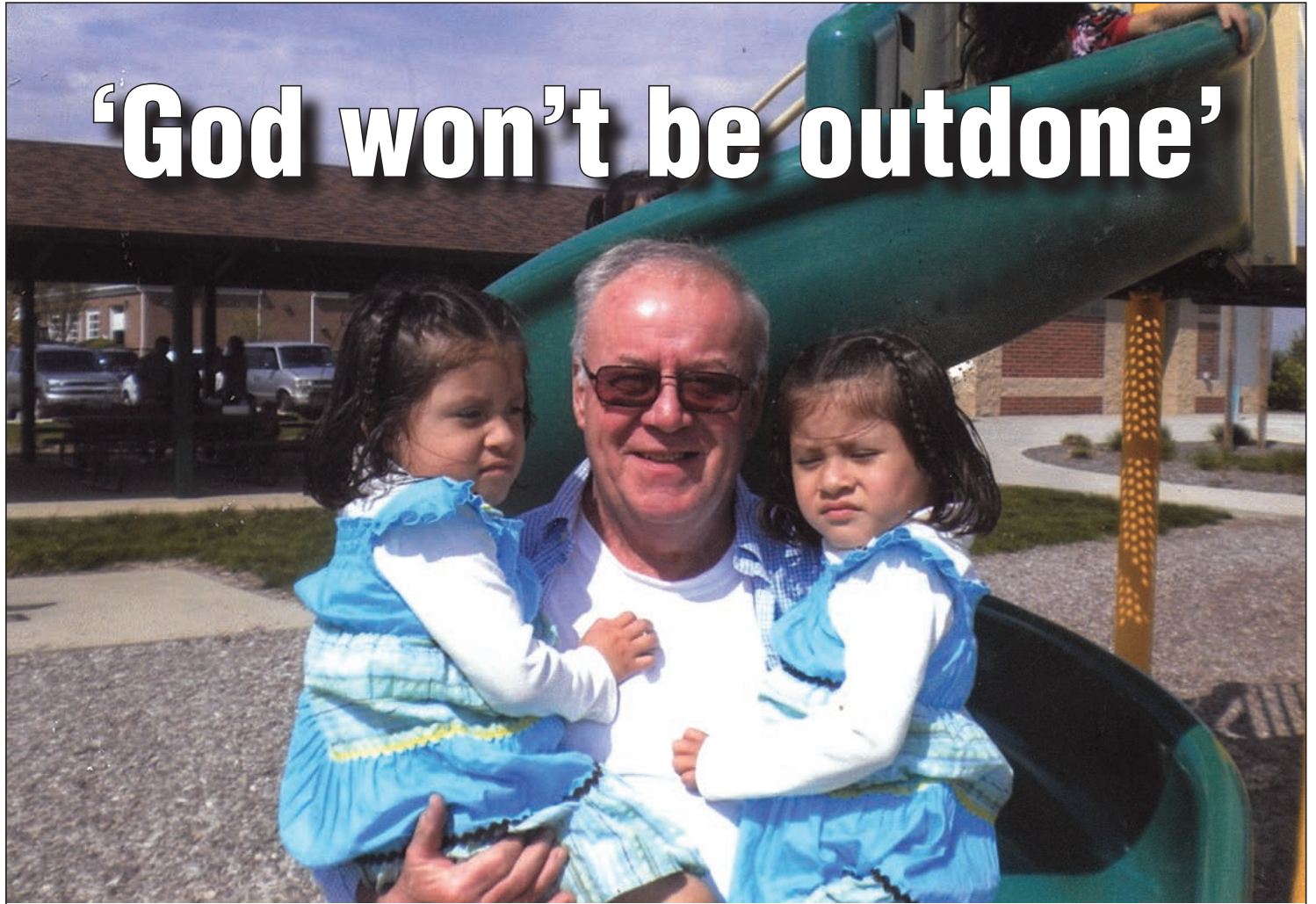
An agreement must send “clear signals” to governments, businesses, the scientific community and local communities on how to adjust or change their behavior and policies in ways that lead to a low carbon economy and integral human development, he said.

Finally, the cardinal said, the COP21 endeavor must be part of an ever-evolving commitment to future generations with constant updates, follow-up and enforcement.

“It’s necessary to take into serious consideration the realization of models of sustainable production and consumption and new behaviors and lifestyles,” he said.

“Technical solutions are necessary, but not enough,” he said, adding that teaching and supporting sustainable lifestyles are

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‘God won’t be outdone’

As the founder of the grass-roots, non-profit organization called “Helping Hand,” Tim Hahn embraces the opportunity to make a difference in the lives of people in need, especially with members of the Hispanic community. (Submitted photo)

Giving spirit leads local group’s effort to share and savor the true gifts in life

By John Shaughnessy

As soon as he received the request, Tim Hahn knew he had to make it happen.

And after eight years of working to help people in need, Hahn was also sure of one other thing: “Whenever you take a little leap of faith, God won’t be outdone in his generosity.”

So Hahn took another leap of faith when he recently received an e-mail from a teacher who shared the stunning reality of one of her students, a teenager with special needs, including autism.

For Hahn, what happened next is a story befitting the Christmas season—or any time when people consider the true gifts in

their lives.

“He came to school and began to cry in front of her,” says the 72-year-old Hahn, who attends Mass every Sunday at the church of his childhood, Holy Cross Church in Indianapolis.

“When asked why he was so sad, he said he didn’t have a bed. Never has. He’s 15. He thought maybe lots of kids didn’t, but as he spent time at friends’ houses, he saw most kids do. But not him. She asked us for help.”

As the founder of a grass-roots, non-profit organization called Helping Hand, Hahn leads an effort every Saturday to provide food and clothing for Hispanic families in Hamilton County. Sometimes,

that assistance also extends to help with rent, utility bills, medical care and other requests, including an occasional bed.

Yet when Hahn went to the organization’s storage shed and found an old, donated mattress, he decided to take a different approach. He went shopping to buy the youth a new mattress, frame and box springs.

He went to one mattress store, shared the story about the youth, and asked for a price. When he thought it was too high, he visited a second mattress store, shared the teenager’s story again, and asked the salesperson to give him the best price he could. The salesperson gave Hahn a price

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Pope says he was surprised by crowds, joy in Africa

ABOARD THE PAPAL FLIGHT FROM AFRICA (CNS)—Pope Francis told reporters he is well aware that God is a God of surprises, but he had not been prepared for what a surprise his first visit to Africa would be.

Obviously tired, but equally content, Pope Francis told reporters he prayed in a mosque in Bangui, Central African Republic, and rode around a Muslim neighborhood with the imam seated with him in the popemobile. Both were spontaneous initiatives of the pope on Nov. 30, his last day in Africa.

Returning to Rome from Bangui later that day, the pope spent more than 60 minutes with reporters in the back of his plane, responding to their questions.

“The crowds, the joy, the ability to celebrate even with an empty stomach” were impressions the pope said he would take home with him after his six-day trip to Kenya, Uganda and the Central African Republic.

After two years of civil war, the pope told reporters, the people of the Central African Republic want “peace, reconciliation and forgiveness.”

“For years, they lived as brothers and sisters,” the pope said, and local Catholic, Muslim and evangelical Christian

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Pope Francis kisses a child as he visits a refugee camp in Bangui, Central African Republic, on Nov. 29. (CNS photo/Paul Haring)

SPIRIT

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“very close to below cost.”

“I got the bed,” he says. “I also had a light bill and two partial rents to pay. I was stuck for \$800 for the weekend.”

Still, Hahn felt good in his heart when he and his wife of 47 years, Linda, went to an early dinner with friends that same day. In the middle of their dinner, Hahn received a phone call from a number he didn't recognize. He excused himself to take the call, heading outside the restaurant.

“This young woman said, ‘Are you Tim Hahn?’” he recalls. “She said, ‘I work at a boutique store in Carmel. I heard what you do, and we'd like to help. We want to give you 10 percent of our profits on Mondays for two months.’”

“This would be leading up to Christmas, so I asked her, ‘How much do you think that would be?’ She said, ‘About \$4,000.’”

Looking back on all the events of that Saturday, Hahn shares his philosophy about giving, “Whenever you take a little leap of faith, God won't be outdone in his generosity. That always happens.”

He also shares the e-mail he received from the teacher after she went to the home of the youth when he was given the new bed—plus sheets, blankets and a pillow that was donated by a women's Church group.

The teacher wrote, “He told me, ‘Mrs. O, I will sleep like a boss tonight!’ His mom cried so many tears. Raising a child in poverty is hard enough, but add autism to the mix and the journey is twice as difficult.”

“As we walked into the living room, there is no furniture. However, there is a statue of our Blessed Mother Mary and a kneeler surrounded by beautiful candles and two rosaries. [And there was]

one picture on the wall—Jesus. Wow. Just wow. This could be the best day of my life.”

Hahn says he has often had that same feeling since he started Helping Hand in 2007. But he had his doubts in the beginning—doubts that he put aside after a small act of kindness was directed toward him.

“When we started eight years ago, we had five people show up, and I'm glad there weren't six. We didn't have enough food. I almost quit,” Hahn recalls.

“My wife said, ‘It's not like you to quit.’ So I tried another week. We had six people this time, and one woman brought us coffee as a way of thanking us. I thought that was so nice that I stuck with it. This Saturday, we'll give food to about 50 families, which is about 200 people. So that's a lot.”

For Thanksgiving, Helping Hand provided each family everything that was needed for dinner—a turkey, potatoes, cranberry sauce, vegetables, a pumpkin pie and more.

In December, Hahn's group of about 35 volunteers distributes coats and shoes for the winter. At the beginning of the school year, they supply backpacks. And every year, after a prayer with the people, Hahn asks if anyone will be celebrating a birthday in the coming week.

“One Saturday, a young Hispanic woman came up when I asked about birthdays,” he recalls. “I put my arm around her and said, ‘Happy birthday!’ She started crying. I asked, ‘Why are you crying?’ She said it was because somebody cared. Sometimes, that cake is the only thing they get for their birthday.”

Hahn shares one more of his favorite stories, a story that evolves from a conversation that his wife Linda had with a few other women during a recent brutal winter.



Tim Hahn extends a hand and a welcome to a Hispanic youth who has volunteered to use his Spanish-speaking skills to help Hahn communicate with the people who have lined up to receive food and clothing from Hahn's outreach effort that's called “Helping Hand.” (Submitted photo)

“Prior to that conversation, a parishioner at Holy Cross told me he had an old car that was drivable, and he would donate it to a mom who needed it,” Hahn begins. “During this bad cold spell, some of the ladies were talking about their drives to work. They asked this one woman, ‘What about you?’ She said she rode two buses, two hours each way, to work. My wife said, ‘Is your car broke?’ She said, ‘I don't have one.’”

“I called my fellow parishioner, put the wheels in motion literally, and found a shop that looked it over. They put in a new battery and tuned it up. Then I called my insurance man—who I've known a long time—and asked how much it would be for

insurance on the car. I told him I'd do three months of insurance. He said he would match it. I think the car is still running.”

So are the efforts of Hahn and Helping Hand.

“I think me and most Catholics I know overcomplicate religion and what Jesus wants us to do. I think feeding the poor is the key to the kingdom. The Scriptures are full of that teaching. How many times does it say to feed the poor? And Jesus did it.

“That's what we're here for, too.”

(Anyone wanting more information about Helping Hand can contact Tim Hahn by e-mail at timlinda1968@comcast.net or by phone at 317-714-5582.) †



Tell us how mercy and forgiveness have made a difference in your life

Pope Francis has declared a “Holy Year of Mercy” in the Church, starting on Dec. 8 and continuing through Nov. 20, 2016.

As part of the “Year of Mercy,” *The Criterion* is inviting our readers to share their stories of how their lives have been graced by the mercy and forgiveness

of God and other people—and how that mercy and forgiveness have made a difference.

We are also seeking stories from our readers who have shown mercy and forgiveness to others—and how that act of mercy and forgiveness has made a difference to the person offering it.

Please send your stories and responses to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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. 18.

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 46202 or by e-mail to editor Mike Krokos at mkrokos@archindy.org by the Dec. 8 deadline. †

Correction

In the Nov. 20 issue of *The Criterion*, an article about a plenary indulgence established by Pope Francis for the Holy Year of Mercy incorrectly stated that an indulgence “can be granted on behalf of the individual petitioner, another person or for departed souls.” It is Church practice that an indulgence can only be granted to the individual petitioner or for a departed soul. †

CLIMATE

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critical. People must become more aware of their responsibility and that today's lifestyles based on an unsustainable “culture of waste” have no place in new models of education and development. †



‘It's necessary to take into serious consideration the realization of models of sustainable production and consumption and new behaviors and lifestyles. Technical solutions are necessary, but not enough.’

—Cardinal Pietro Parolin

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The Criterion

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Above, Pope Francis sits next to Imam Tidiani Moussa Naibi during a meeting with the Muslim community at the Koudoukou mosque in Bangui, Central African Republic, on Nov. 30. (CNS photos/Paul Haring)

Left, Pope Francis arrives in procession to celebrate Mass at Barthelemy Boganda Stadium in Bangui, Central African Republic, on Nov. 30.

At Bangui mosque and Mass, pope prays for ‘salam,’ peace

BANGUI, Central African Republic (CNS)—Pope Francis ended his visit to the violence-torn Central African Republic with cries for peace and pleas for a mercy that seeks and grants forgiveness.

In a country where political and ethnic rivalries also have split the population along religious lines, Pope Francis began on Nov. 30 with a visit to the Koudoukou mosque in Bangui.

After two years of civil war, much of the recurrent violence in the country involves the murder of a Christian or a Muslim, then retaliations from members of the other community. Most areas of Bangui are divided into Christian or Muslim neighborhoods with “buffer zones” between them patrolled by U.N. peacekeepers.

“God is peace, ‘salam,’” the pope said in his speech at the mosque, where armed U.N. peacekeepers monitored the crowd outside from each of the three minarets.

“Christians and Muslims are brothers and sisters,” created by the same God, he said, and they must act like it.

“Together, we must say no to hatred, to revenge and to violence, particularly that violence which is perpetrated in the name of a religion or of God himself,” Pope Francis insisted.

“The recent events and acts of violence which have shaken your country were not

grounded in properly religious motives,” he said, but some have used God’s name as an excuse for their actions, which “disfigures the face of God.”

Pope Francis prayed that the elections scheduled for Dec. 27 would be a symbol and victory of national unity rather than being seen as the victory of one particular faction.

“Make your country a welcoming home for all its children, regardless of their ethnic origin, political affiliation or religious confession,” the pope urged the people.

Tidiani Moussa Naibi, the imam of the mosque, assured the pope that Central African Christians and Muslims know that they are brothers and sisters. “Trouble mongers could delay the completion of a particular project of common interest, or compromise for a time a particular activity, but never, ‘inshallah,’ [God willing] can they destroy the bonds of brotherhood that unite our communities so solidly.”

After the speeches, Pope Francis asked the imam to show him the mihrab, which indicates the direction of Mecca, the direction Muslims face when praying. The pope and imam stood in front of it for several moments of silence.

The Catholic archbishop of Bangui, the president of the country’s evangelical

Christian alliance and another imam have been leading a very public campaign of education and cooperation to end the violence. The three were present at the mosque for the pope’s visit.

Afterward, the pope visited the camp for displaced people that has sprouted around the mosque, just as other camps have mushroomed around the city’s Catholic parishes.

To show just how special the visit was, Pope Francis personally opened the Holy Door at Bangui’s cathedral on Nov. 29, nine days before the official opening of the Holy Year of Mercy.

The last event on the pope’s schedule was a Mass in a sports stadium, where he urged the Catholic community to participate in the Year of Mercy by moving forward courageously toward peace and reconciliation.

The country’s bishops chose “Cross to the Other Side” as the theme for the pope’s visit, and he told people in the stadium that even though the elections are only four weeks away, they are still only in midstream in their journey to the side of peace.

All Christians, he said, need to break the habits of sin and division, which are “ever ready to rise up again at the prompting of the devil. How often this happens in our world and in these times of

conflict, hate and war! How easy it is to be led into selfishness, distrust, violence, destructiveness, vengeance, indifference to and exploitation of those who are most vulnerable.”

Pope Francis urged the country’s Catholics to hold fast to their faith, sharing it with all they meet through words and, especially, gestures of care, peace and reconciliation. At the end of Mass, the pope gave a special greeting “of joy and fraternity” to Ecumenical Patriarch Bartholomew of Constantinople, wishing him—“from the heart of Africa”—a happy feast of St. Andrew.

“I ask the Lord to bless our sister Churches,” he said. The evening before, after celebrating Mass with priests, religious and catechists, the pope joined the young people who had watched the liturgy from outside the cathedral. They were holding a prayer vigil into the night, with special permission to stay outside the cathedral beyond the 8 p.m. curfew in the violence-torn city.

The centerpiece of the event, though, was the sacrament of confession, which Pope Francis personally administered to five youths.

He urged the young people to pray often, to forgive those who hurt them and to be courageous enough to stay in their country and work for peace. †

AFRICA

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leaders are doing their best to help their people return to that situation of peace, coexistence and mutual respect.

Leaders of every religion must teach values, and that is what is happening in Central African Republic, Pope Francis said.

“One of the most-rare values today is that of brotherhood,” a value essential for peace, he said.

“Fundamentalism is a disease that is

found in all religions. We Catholics have some,” he said. “I can say this because it is my Church.

“Religious fundamentalism isn’t religion, it’s idolatry,” he told the press. Ideas and false certainties take the place of faith, love of God and love of others.

“You cannot cancel a whole religion because there is a group or many groups of fundamentalists at certain moments of history,” the pope said.

As the pope ended his trip, global representatives were beginning the U.N. climate conference in Paris to discuss the possibility of forging a binding

international agreement to reduce climate change.

Pope Francis said he was not sure what would happen at the conference, “but I can say this, it’s now or never.” Too little has been done over the past 10-15 years, he said, and “every year the situation gets worse.”

“We are on the verge of suicide, to put it strongly,” he said.

Given his visits to Uganda and Kenya, where new HIV infections and AIDS-related deaths continue, Pope Francis was asked if he thought the Church “should change its teaching” about the use of condoms.

Pope Francis responded that an ongoing question for Catholic moral theology is whether condoms in that case are an instrument to prevent death or a contraceptive—in which case they would violate Church teaching on openness to life.

But, he said, the question is too narrow. People are dying because of a lack of clean water and adequate food. Once the world takes serious steps to solve those problems, then it would be “legitimate to ask whether it is licit” to use condoms to prevent the spread of HIV and AIDS.

Pope Francis said that at various moments of his trip, he visited the very poor, people who lack everything and have suffered tremendously. He said he knew that a small percentage of people—“maybe 17 percent”—of the world’s population

controls the vast majority of the world’s wealth, “and I think, ‘How can these people not be aware?’ It’s such suffering.”

To say the world’s economy has put profits and not people at the center and to denounce “the idolatry of the god money,” he said, “is not communism. It’s the truth.”

The pope also was asked about the Vatican trial underway in connection with the leak and publication of confidential documents related to Vatican finances.

“I haven’t lost any sleep” over the leaks and the arrest of a monsignor, his assistant, a woman who served on a former Vatican commission and the two authors who wrote books allegedly based on the material, Pope Francis said.

However, he said, he had hoped the trial would be over before the opening on Dec. 8 of the Holy Year of Mercy, but he does not think that will be possible because the defendants’ lawyers need adequate time to defend their clients properly.

As for future trips, Pope Francis was not full of surprises. He said he plans to go to Mexico and visit cities where St. John Paul II and Pope Benedict XVI never went. The trip is expected in late February.

Pope Francis said he has to go to Mexico City, “but if it wasn’t for Our Lady I wouldn’t.” So he will visit the Shrine of Our Lady of Guadalupe in Mexico City, then go to Chiapas, Morelia and, “almost for sure, on the way back to Rome, I will spend a day or part of a day in Ciudad Juarez,” on the Mexican-U.S. border. †



Pope Francis greets the crowd as he arrives to celebrate Mass in Barthelemy Boganda Stadium in Bangui, Central African Republic, on Nov. 30. (CNS photo/Paul Haring)

The Criterion

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Editorial

Mandate cases reach U.S. Supreme Court

An editorial we published two weeks ago was about things for which we Catholics should be grateful. We ended, though, with the observation that there's a movement in our secular society to put obstacles before Catholic institutions to force them to do things that are against our religion. Therefore, we must be diligent to retain our freedom of religion.

As we reported in our Nov. 13 issue, the U.S. Supreme Court has announced that it will hear important cases that could well determine, one way or the other, whether some services now provided by the Church will be allowed to continue. In March, it will hear seven cases challenging the mandate that religious organizations must provide contraception, sterilization and abortifacient drugs as part of their health care plans. The Court's decisions probably will be announced next June.

Among the cases the Court will hear are those involving the Little Sisters of the Poor, the Archdiocese of Washington, the Diocese of Pittsburgh, Priests for Life, and several Protestant colleges and universities.

These cases have been going on for five years, ever since the U.S. Department of Health and Human Services posted its rules for the Affordable Care Act. In June of 2014, the Court ruled that "closely held" companies whose owners have religiously based objections, like Hobby Lobby stores, did not have to provide the coverage.

Now the Court will decide what to do about religious employers. Besides the seven cases that will be heard, about 100 religious organizations object to the mandate, including service organizations that are under the umbrella of Catholic Charities. Parishes and other houses of worship are exempt, but not Catholic colleges and universities, hospitals, and other entities affiliated with the Church.

One would think that this would be an easy victory for religious rights because religious institutions should not be forced to participate in what they consider immoral. However, as these cases have made their way to the Supreme Court, all the appellate courts except one have ruled against the religious groups.

We Catholics, unfortunately, are becoming accustomed to being forced to accept our society as it has become highly secular. We have seen the breakdown of traditional marriage as cohabitation and same-sex unions have become more acceptable. There is a concerted effort to undermine religion, and the so-called contraception mandate has been part of that effort.

That's why the cases to be heard next year are so important. A victory for the religious institutions would mean that they can continue to function as they have been. A victory for the government, though, might mean that some services provided by the Church will have to cease. At the minimum, the Church will have to figure out how



Sister Mary Grace, a member of the Little Sisters of the Poor, venerates a relic of her order's foundress, St. Jeanne Jugan, at Our Lady of the Island Shrine in Manorville, N.Y., in 2012. The U.S. Supreme Court justices said on Nov. 6 they will hear seven pending appeals in lawsuits brought by the women religious and several other Catholic and faith-based entities against the Obama administration's contraceptive, abortifacient and sterilization mandate. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

to deal with morally objectionable laws. The U.S. bishops, under the leadership of Archbishop William E. Lori of Baltimore, have been defending religious liberty ever since the mandate was announced. Archbishop Lori, a native of New Albany, said that we must pray that the basic freedom in our Constitution that guarantees "that no one in this country has to violate their religious convictions" will prevail.

That's exactly what all Catholics should want. Unfortunately, it seems that many of us have become indifferent to issues such as this. We have assimilated into the mainstream to such an extent that we are no different from our secular peers.

This is evident on the Supreme Court. Six of the nine justices are Catholics, so you would think that they would be guided by the same understanding of the Constitution that promotes the common good and is in harmony with the Catholic faith. That, though, has not been the case, and we don't expect all six Catholics to vote in favor of the religious institutions in this present case.

It's even less the case in the U.S. Congress where a sizeable majority of Catholic Democrats have a pro-choice voting record.

Little Sisters of the Poor's mother provincial, Sister Loraine Marie Maguire, has shown just what will be at stake when the Court hears the cases. She said, "For over 175 years, we have served the neediest in society with love and dignity. All we ask is to be able to continue our religious vocation free from government intrusion."

—John F. Fink

Intellect and Virtue/John Garvey

Learning from Mom's humility

Some people are naturally funny and good storytellers. I wish I were one of them. I have to speak in public often, and at times I have no choice but to wing it. I'm not funny or especially quick-witted, though. So when I'm called on to speak extemporaneously, it's a bit scary. I

launch into sentences like a man walking down a blind alley, not knowing quite how he'll get out the other end.

Usually, it works out. But the other day I drew a blank. I was trying to remember the name of a historian—Michael Burleigh, as it turns out—whose book I wanted to recommend. I ended up blowing my cheeks out like a goldfish out of water.

My first thought was that I looked like a dummy. My second thought—a much scarier one—was that maybe I was losing my fastball the same way my mother did.

Over the last 10 years of her life, Mom remained mentally keen, but she gradually lost the ability to speak. At first, her brain's proper noun file seemed to fail. Then, it was more common words.

For a few years, she had enough residual vocabulary to substitute equivalent phrases. When that didn't work, she could still make herself understood to us—we knew where her sentences were going and could finish them, much like smartphones do nowadays when you start typing an e-mail or text message.

It had to be frightening for her. I remember having a talk with her one night, a few years after Dad died, about her increasing difficulty with words. I told her how much I admired her grace in the circumstances.

What she had, and I don't, was humility. No one enjoyed laughing more than Mother did—even, or especially,

when the joke was on her. We have a famous family story about my brother's efforts to teach her to use an answering machine. The great thing about the machine, he explained, was that even when she was home, she could let it answer, and find out who was calling. If it was one of the kids, she could pick up. If it was a salesman, she could ignore it.

My brother then said, "OK, Mom, now hang up and I'll call you. Let it ring, and the answering machine will pick up." She agreed. They both hung up. My brother called. Mother answered, "Hello?" They both started laughing. My brother explained again, "Don't pick up, Mom. Listen to the tape." Mother agreed. He called again. Mother answered, "Hello?"

She wasn't messing with him. She was just forgetting. Mother laughed so hard at her blunder that she could hardly breathe. She saw how funny her predicament was. With absolutely no sense of vanity, she could enjoy the joke as though it were on someone else.

People often try to project humility through self-deprecation—as I did at the beginning of this column. But fishing for compliments isn't real humility. Real humility is going through life attaching no importance to oneself. The humble person can enjoy a genuine, hearty laugh at his own expense. He is not ashamed of his smallness or his shortcomings because he grasps and understands them.

Everyone can trust a person with that sort of humility, because his or her advice is entirely disinterested. Everyone feels comfortable around such a person. He is not demanding. He does not complain or seethe internally when others are inattentive to his sensibilities.

Next time I think about losing my fastball, I should wish—rather than worry—that I am becoming more like Mom.

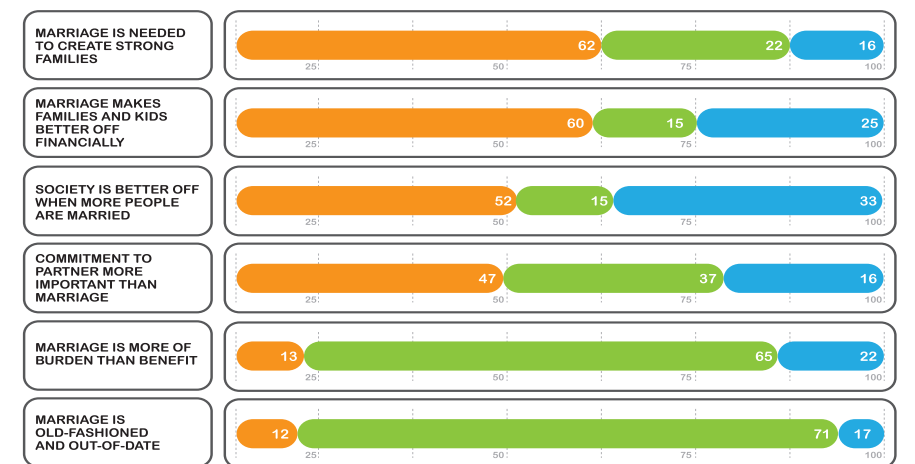
(John Garvey is the president of The Catholic University of America in Washington.) †

FINDINGS FROM THE 2015 AMERICAN FAMILY SURVEY

New survey asks Americans about their attitudes and practices on marriage and the family.

ATTITUDES ABOUT MARRIAGE (PERCENTAGES)

● AGREE ● DISAGREE ● DON'T KNOW / REFUSE



FAMILY ACTIVITIES (PERCENTAGES)



Source: PRRI 2015 American Values Survey © 2015 CNS Graphics

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REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Mary born without sin is sign of God's mercy

Each year during Advent, the Church celebrates the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. The dogma of the Immaculate Conception was infallibly proclaimed by Pope Pius IX in 1854—nearly 1,900 years after the birth of the humble woman from Nazareth, who is the only person ever to receive this singularly important gift from God.

Catholics believe that, from the moment of her conception, God blessed Mary with the gift of his redeeming grace. Although she was a descendant of Adam and Eve, and therefore a member of our sinful human race, the mercy of God preserved her from the sinful inclinations that afflict every human being and from every personal sin.

Mary was sinless from her conception because she was called to give birth to God's only Son, the new Adam, who represents a radical break from the guilt-ridden history of humankind. In Mary, we see fulfilled the promise of our redemption. She was not born sinless because of her own merits, but because God chose her to be the bearer of his Word incarnate.

Mary was the first person to be

redeemed by Christ. This singular act of mercy came before she accepted the vocation that God intended for her. Mary's immaculate conception made her a perfect steward of God's gift of self. In her womb, the one who was destined to be our redeemer was nurtured and formed by God's grace.

We hear a lot about mercy these days, especially in the teaching of Pope Francis. Mercy does not minimize the gravity of sin. It recognizes the weakness of our human condition, and allows for the possibility that we sinful human beings can—with the help of God's grace—overcome even our most grievous sins and return to our rightful places in the one family of God.

Mary was granted this merciful redemption in advance, and therefore was strengthened by God's grace in the face of every temptation. As a result, she was able to make the right choices in her daily life. Mary is, therefore, the supreme example of redeemed humanity. She is what each of us is called to be: holy, sinless and ready to follow Jesus—with the help of God's grace.

It's tempting to say that Mary had

an unfair advantage over the rest of us. She was born without sin, whereas you and I have only our weakened human nature. But Mary's life shows that she struggled mightily to accept situations she couldn't possibly understand. The old man Simeon predicted that a sword would pierce Mary's heart. She needed the help of God's grace—as we do—to handle life's most challenging moments and to say "yes" to God's will, even when it seemed to promise only pain and sorrow.

Mary was a woman of Israel. As we hear in the first reading for the Second Sunday of Advent, God leads his people "in joy by the light of his glory, with mercy and justice for company" (Bar 5:9). Mary believed this. She knew that the journey she was called to undertake would include much sorrow, but she also believed with all her heart that God's justice and mercy would lead ultimately to everlasting joy.

Mary was the first Christian, the first disciple of her son. Throughout her life, God's mercy guided her, and as her love increased she was able to reach out to others—especially the weak and fearful disciples who struggled to follow

their Lord in the face of grave obstacles. The power of God's grace allowed Mary to become what she has been throughout Christian history, a source of comfort, encouragement and strength for all who seek to avoid sin and live holy and blameless lives.

The Immaculate Conception of the Blessed Virgin Mary is truly an Advent feast. It reminds us that Mary, our mother, is ready to help us prepare for the coming of her son. She is a clear and consistent advocate for the redeeming mercy of God who urges us to turn to her son for forgiveness of past sins and hope for a better life.

In her joyful exuberance, the Church assigns to Mary many exalted titles such as the Immaculate Conception, and all of these speak to some aspect of her singular place in the history of salvation. But we should never forget that this simple woman accomplished greatness with humility through her faith-filled acceptance of God's will, and her willingness to allow God's grace to sustain her in the face of every obstacle.

Immaculate Mary, pray for us sinners. Show us the way to your son, Jesus. Amen. †

María, concebida sin pecado original, es una señal de la misericordia de Dios

Cada año, durante la época de Adviento, la Iglesia celebra la Solemnidad de la Inmaculada concepción de la Virgen María. El dogma de la Inmaculada Concepción fue proclamado infaliblemente por el Papa Pío IX en 1854, casi 1,900 años después del nacimiento de la humilde mujer de Nazaret, la única persona que ha recibido este obsequio singularmente importante de Dios.

Los católicos creen que, desde el momento de su concepción, Dios bendijo a María con el don de Su gracia redentora. Si bien ella era descendiente de Adán y Eva y, por consiguiente, miembro de nuestra raza humana pecadora, la misericordia de Dios la preservó de las inclinaciones pecaminosas que aquejan a todos los seres humanos y la protegió contra todos los pecados individuales.

María se encontraba libre de pecado desde el momento de su concepción porque fue llamada a dar a luz al único hijo de Dios, al nuevo Adán que marcaría una ruptura radical en la historia atestada de pecado de toda la humanidad. En María vemos cumplida la promesa de nuestra redención. No nació libre de pecado por sus propios méritos sino porque Dios la eligió para que fuera el vehículo para la encarnación del Verbo.

María fue la primera persona redimida por Cristo. Este singular acto de misericordia se produjo incluso antes

de que aceptara la vocación para la que Dios la había destinado. La concepción inmaculada de María la convirtió en la sierva perfecta del obsequio de la entrega de Dios. Por la gracia de Dios se formó y creció en su vientre aquel que estaba destinado a convertirse en nuestro redentor.

Últimamente se escucha mucho acerca de la misericordia, especialmente en las enseñanzas del papa Francisco. La misericordia no minimiza la gravedad del pecado sino que reconoce la debilidad de nuestra condición humana y nos brinda la oportunidad para que nosotros pecadores, podamos mediante la gracia de Dios superar inclusive nuestros pecados más lamentables y recuperar el lugar que nos corresponde en la gran familia de Dios.

María obtuvo esta redención misericordiosa por adelantado y, por consiguiente, estaba fortalecida por la gracia de Dios frente a todas las tentaciones. Por ello, pudo tomar las decisiones acertadas en su vida cotidiana. Por consiguiente, María es el ejemplo supremo de la humanidad redimida. Ella es lo que cada uno de nosotros está llamado a ser: santos, libres de pecado y dispuestos a seguir a Jesús con la ayuda de la gracia de Dios.

Resulta tentador decir que María se encontraba en una situación mucho más aventajada que el resto de nosotros.

Nació sin pecado, en tanto que usted y yo solamente contamos con nuestra débil naturaleza humana. Pero la vida de María nos demuestra que luchó con todas sus fuerzas para aceptar situaciones que se encontraban mucho más allá de su capacidad de comprensión. El sabio Simeón predijo que una espada atravesaría el corazón de María. Necesitó la ayuda de la gracia de Dios, al igual que todos nosotros, para lidiar con los momentos más desafiantes de la vida y aceptar la voluntad de Dios incluso cuando este prospecto solamente prometía dolor y tristeza.

María fue una mujer de Israel. Tal como se nos presenta en la primera lectura del Segundo Domingo de Adviento, Dios guía a su pueblo "en la alegría por la luz de su gloria, con misericordia y justicia como compañeras" (Bar 5:9). María creía en esto. Sabía que el camino que estaba llamada a recorrer incluiría mucho sufrimiento, pero también creía con todo su corazón que la justicia y la misericordia de Dios llevarían finalmente a la alegría eterna.

María fue la primera cristiana, la primera discípula de su hijo. A lo largo de toda su vida la guio la misericordia de Dios y conforme aumentaba su amor era capaz de llegar a otros, especialmente a los discípulos débiles y temerosos que tuvieron dificultades para seguir a su Señor al enfrentar obstáculos. Por

el poder de la gracia de Dios María se convirtió en lo que fue durante toda la historia cristiana: una fuente de consuelo, aliento y fortaleza para quienes procuran evitar el pecado y vivir de forma santa e intachable.

La Inmaculada Concepción de la Santa Virgen María es una verdadera festividad de Adviento que nos recuerda que María, nuestra madre, está lista para ayudarnos a prepararnos para la venida de su hijo. Ella es, sin lugar a duda, la abogada constante de la misericordia redentora de Dios y quien nos exhorta a que acudamos a su hijo para recibir el perdón por pecados cometidos y la esperanza de una vida mejor.

En su alegre exuberancia, la Iglesia le asigna a María muchos títulos excelsos como el de la Inmaculada Concepción y todos ellos, de una u otra forma, reflejan algún aspecto del lugar exclusivo que ocupa en la historia de la salvación. Pero jamás debemos olvidar que esta mujer sencilla alcanzó la grandeza con humildad, a través de su ferviente aceptación de la voluntad divina y su disposición para permitir que la gracia de Dios la sostuviera frente a cada obstáculo que encontró.

María Inmaculada, ruega por nosotros pecadores. Muéstranos el camino hacia tu hijo, Jesús. Amén. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

December 4

Marian University Chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.;

reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

December 5

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

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

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Sisters of St. Francis of Perpetual Adoration Advent**

Day of Reflection for Single Catholic Women, ages 16-30, 11 a.m.-5 p.m., includes lunch, adoration, confession, vespers. Information and registration: ssfpa.org/retreat/.

December 5-6

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Nativity open house, "O Come, O Come to Bethlehem,"** Dec. 5, 4-7 p.m., Dec. 6, 8 a.m.-1:30 p.m. and 5-7:30 p.m., no charge, children may visit with St. Nicholas following 10 a.m. Mass. Information: 317-888-2861 or olgreenwood.org.

December 6

Monument Circle, Indianapolis. **St. Nicholas Day Prayer event**, Right to Life of Indianapolis and Orthodox Christians for Life, 3 p.m. Information: life@rtlindy.ccsend.com.

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "America and the World,"** Former

Sen. Richard G. Lugar, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **St. Nicholas dinner and Indianapolis Maennerchor Concert**, 6 p.m., \$15 per person, tickets are presale no tickets at the door. Information: 317-638-5551 or sheartparish@sbcglobal.net.

Most Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Christmas bazaar**, craft and holiday booths, white elephant booth, chili luncheon, 12:30-4:30 p.m. Information: 317-784-6860 or p108cmaster@sbcglobal.net.

Former St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, Batesville. **Preservation Society, whole hog sausage and pancake breakfast**, 7 a.m.-noon, free-will donation. Information: 812-934-6348.

December 6-10

St. Rose of Lima and Holy Trinity parishes,

Mission, "Keeping Christ in Christmas," Franciscan Father Justin Belitz, presenter, Dec. 6 at St. Rose of Lima, 114 Lancelot, Franklin, 7 p.m.; Dec. 7 at St. Rose of Lima, 9 a.m. and 7 p.m.; Dec. 8 at St. Rose of Lima, 9 a.m. and 7 p.m.; Dec. 9 at Holy Trinity, 100 Keeley St., Edinburg, 9 a.m. and 7 p.m.; Dec. 10 at St. Rose of Lima, 9 a.m. and 7 p.m. Information: 317-738-3929 or 812-526-9460.

December 7

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Archdiocese of Indianapolis Health Ministry, "The Empty Chair Workshop,"** 6:30-8:30 p.m., no charge, no registration required. Information: 317-236-1475.

December 8

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, 1 Sisters of Providence, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., free-will offering. Information: 812-535-2932 or provctr@spsmw.org.

December 10

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

December 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-Spired Christmas Sale**, 9 a.m.-3 p.m. Information: 317-787-3287.

St. Michael the Archangel Parish, 3352 W. 30th St., Indianapolis. **First Annual CYO Wrestling Coaching Symposium**, 3 p.m., no charge, Mass 5:30 p.m. Information: 317-926-0516 or dradams3@gmail.com. †

Retreats and Programs (For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.)

Sisters of Providence offer Christmas Fun at the Woods on Dec. 12

The public is invited to enjoy Christmas Fun at the Woods at Saint Mary-of-the-Woods, 1 Sisters of Providence Road, from 1-4 p.m. on Dec. 12.

Activities abound throughout the afternoon. They include:

- See Nativity sets, a Christmas doll house and a Christmas village on display.
- Decorate cookies.
- Take a sleigh ride, hayride or a wagon ride.
- Sing with Christmas sing-a-longs.
- Enjoy hearing Christmas stories, playing Christmas Bingo or face painting.
- Play in the White Violet Center's "North Pole Zone," and make pine cone bird feeders and alpaca fleece ornaments.
- Take a photo with an alpaca dressed as a reindeer.
- Visit Santa Claus and his elves.
- Take a tour of the Saint Mother Theodore Guérin Shrine.

The event costs \$5 per person. Children 3 and younger will be admitted for free, and no pre-registration is required.

For more information, call 812-535-2952 or e-mail jfrost@spsmw.org. †



Teaching sisters honored

Religious from the Sisters of St. Francis in Oldenburg, the Sisters of Providence of Saint Mary-of-the-Woods, and the Sisters of St. Benedict in Beech Grove—all orders which taught at the various former female Catholic academies in Indianapolis—were honored on Nov. 1 by alumnae of the academies. The gathering began with Mass at St. Mary Church in Indianapolis, followed by a luncheon at the Rathskellar restaurant, where the photo was taken. (Submitted photo)

Little Sisters of the Poor fundraiser to feature Archbishop Tobin on Dec. 11

Archbishop Joseph W. Tobin will be the keynote speaker at the Little Sisters of the Poor Christmas Celebration dinner to raise funds to support their St. Augustine



Archbishop Joseph W. Tobin

Home for the Aged. The dinner will be held at The Willows on Westfield, 6729 Westfield Blvd., in Indianapolis on Dec. 11 with Mass at 5:30 p.m., cocktails at 6:30 p.m. and dinner, auction and speakers starting at 7:30 p.m.

St. Augustine Home for the Aged strives to provide the best level of medical care possible, and goes beyond that to minister to the residents emotionally and spiritually, making them happy and communicating to them the tenderness and mercy of God through the central location of the chapel, the presence of a chaplain and resident priests, daily Mass and rosary, and regular availability of the sacrament of the anointing of the sick. The Little Sisters live at St. Augustine Home, 2345 W. 86th St., Indianapolis, and are available 24 hours a day, seven days a week to respond to residents' needs.

Currently there are seven sisters who, along with the facility's staff, care for 96 elderly residents. The current monthly cost to operate the home is \$250,000 beyond Medicaid and Medicare reimbursements. The sisters raise most of their operating costs through begging at local markets, businesses and parishes.

The cost for the event is \$175 per person. Sponsors are also welcome. Registration and sponsorship information are available by logging on to goo.gl/9ZIL3o. †

Celebrate Feast of Our Lady of Guadalupe with pilgrimage to Illinois shrine

Peace Love Pilgrimage, LLC, is offering a pilgrimage to celebrate midnight Mass on Dec. 12, the Feast of Our Lady of Guadalupe, at Our Lady of Guadalupe Shrine in Des Plaines, Ill., with Archbishop Blasé Cupich of Chicago as the principal celebrant.

The motor coach will depart from St. John Vianney Church, 15176 Blessed Mother Blvd., in Fishers, Ind., in the Diocese of Lafayette, at 2 p.m. on Dec. 12.

Bring your own drink/sack-supper to enjoy at the beautiful surroundings of The Shrine of Christ's Passion in Saint John, Ind.

The motor coach will return to St. John Vianney Church at about 6 a.m. on Dec. 13.

The cost of the pilgrimage is \$89 per person.

To register, log on to www.peacelovepilgrimage.com/our-lady-of-guadalupe, call 317-995-2017 or e-mail info@PeaceLovePilgrimage.com. †

Providence Cristo Rey High School to host Pastor Prayer Breakfast on Dec. 15

Providence Cristo Rey High School in Indianapolis, in partnership with The Oaks Academy, will host a Pastor Prayer Breakfast at the school, 75 N. Belleview Pl., in Indianapolis, from 8:30-10 a.m. on Dec. 15. Pastors from throughout the Indianapolis area are invited to join in fellowship and learn about faith-based educational options available to local families.

The keynote speaker for the event is Indianapolis City-County Council President Maggie Lewis. A graduate of Indiana State University, she has dedicated her career to serving the public and those in need. She is the first African-American woman in council history to hold the position of president.

Those interested in attending the Pastor Prayer Breakfast can make reservations by calling 317-860-1000, ext. 171, by Dec. 7. †

Director brought 'different cultures within archdiocese together'

By Natalie Hoefler

When Franciscan Brother Moises Gutierrez was given permission by his order three years ago to pursue a doctoral degree, the timing wasn't right.

He had only worked a few years as the archdiocese's coordinator of Hispanic ministry, starting in the fall of 2010. And shortly after receiving permission to continue his studies, Brother Moises became the archdiocesan director of the Office of Intercultural Ministry in August 2013.

"I was enjoying my job, and I kept postponing and postponing [pursuing a doctoral degree]," he said. "And not only that, I was afraid I wouldn't be accepted to a Ph.D. program."

But a new thought occurred to him this year.

"I thought, 'I'm 51. If I don't do it now, I won't do it,'" Brother Moises said.

So this year, he applied to Gonzaga University's doctoral program of philosophy in leadership in Spokane, Wash.

Despite his earlier fears of rejection, he was accepted. His last day working for the Archdiocese of Indianapolis was on Nov. 30.

The move for him is bittersweet.

"It's going to be hard, but it's been my dream," he admitted. "When I got my master's in intercultural ministry, it really opened a door of the world of research, and I loved it. You learn about others and go deeper into a culture. It was just so life-giving for me."

During his doctoral studies, Brother Moises said he hopes to "explore leadership in different cultures and countries to get the good traits of leadership, and to build up a global leadership approach to ministry in the Church."



The first graduation class of the Hispanic Pastoral Leadership Institute listens as Franciscan Brother Moises Gutierrez speaks during a graduation reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on May 11, 2013. (File photo by Natalie Hoefler)

His role as archdiocesan director of Intercultural Ministry provided him with his own experience of leadership with a global connection.

"When I came here, it was like a white canvas," said Brother Moises. "We were able to really explore possibilities."

"One of the things that I'm proud of that we've done is to really help the archdiocese to become more aware of the diverse presence here. We wanted more visibility for the different Catholic communities and cultures, and we accomplished that, showing the beauty of the diversity."

Brother Moises, his staff and volunteers

raised awareness of the various ethnic Catholic communities in the archdiocese in a number of ways.

Among the many activities that occurred under Brother Moises' leadership were the expansion of the intercultural pastoral leadership programs for Catholics of black, Burmese and Hispanic background; the initiation of an ethnic dinner series spotlighting African, Burmese, Korean, Mexican, Filipino and Vietnamese food and cultures; the highlighting of special cultural Masses, such as the Asian and Pacific Islander Mass and the Vietnamese Lunar New Year Tet Mass; and the creation of the Intercultural Pastoral Institute (IPI) at the former St. Bernadette Parish in Indianapolis.

"Other dioceses may have Hispanic institutes, but [the IPI] is the only one of its kind in the nation," Brother Moises said with pride. "When new people get the position of director of intercultural ministry in their diocese and they call the USCCB [U.S. Conference of Catholic Bishops'] Office of Diversity in the Church, they tell them to call the Archdiocese of Indianapolis! Some [people] from other cities have come to see how we do it."

Brother Moises credits the archdiocesan leadership with his ability to succeed.

"They could have said, 'No, that's not important,' or 'Why bother,' but that wasn't the case," he said. "In different dioceses, the directors complain about not getting support from their leaders, but that's not our case."

Those served by his efforts are grateful. "We appreciate all that he has done with helping the Burmese community, especially engaging in training, events and letting the other communities know that the Burmese community exists," said Rita Si Si Lwin, a native of Burma who is a member of St. Pius X Parish in Indianapolis and serves on the Intercultural Ministry's Burma committee. "He has empowered us to keep working on breaking down culture barriers and focusing on unity in the spirit."

Dabrice Bartet, a member of St. Monica Parish in Indianapolis and a participant of the Intercultural Ministry's committee for French-speaking Catholics, said that Brother Moises' "energy, enthusiasm and his positive level of thinking brought energy and positive influence to the Office of Intercultural Ministry and the various communities. He has been instrumental in bringing forth the various cultures and promoting diversity in our archdiocese."

The gifts that Brother Moises brought to his role will be missed, said Sally Stovall, a member of the Black Catholics committee and a member of Holy Angels Parish in Indianapolis.

"I will definitely miss his sense of



Franciscan Brother Moises Gutierrez welcomes guests to the first archdiocesan Intercultural Ministry Awards Ceremony at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Nov. 15, 2014. (File photo by Natalie Hoefler)

humor, his laugh, his hard work, and his ability to bring all the different cultures within the archdiocese together to share their different gifts," she said.

The "missing" will go both ways.

"I'm going to miss a lot," Brother Moises admitted. "I've been all over the place in different ministries and different cities, but leaving this one has been the hardest. I'll miss the people, the approach of the archdiocese to this ministry, and my staff."

He spoke of a trip to Chicago that he and his staff took in November to hear a popular mariachi band.

"They played this song called '100 Years,'" he recalled. "As I listened to the song, I thought of my time in the archdiocese, and I thought, 'In 100 years, memories of this place will still be in my heart.'"

As Brother Moises prepared to go forth "on the path that God will show me," the Mexican native reflected on his love for intercultural ministry in the Catholic Church, a passion he hopes to transmit to others.

"God gave me this gift to be passionate about what I do," he said. "I've been transformed by the American culture, enriched. But I've been transformed by the Vietnamese and the Burmese and the Koreans. That's my passion—the beauty of interculturalism, that we become better people, better communities, a better Church just by opening ourselves to the challenges of being enriched."

"My leaving is a good chance for new beginnings here, new opportunity. It's going to be good." †

Cuidémonos unos a otros

Respondamos con generosidad a Dios pues Él nos amó primero.

CAMPAÑA CATÓLICOS UNIDOS
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Escanee el código con su teléfono para escuchar el mensaje del Arzobispo Tobin a los católicos latinos de la Arquidiócesis.

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

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Participe en la Campaña Católicos Unidos de este año.

Sisters, activists want new inquiry into 1980 Churchwomen deaths

SAN SALVADOR, El Salvador (CNS)—Representatives of U.S. religious and human rights organizations called for the Salvadoran government to reopen the investigation of the 1980 killing of three U.S. religious sisters and a lay missionary.

It is important to “ask the Salvadoran government and prosecutors to open this case, so that the masterminds of this crime do not walk free, with impunity,” said Claire White, who came on behalf of her father, former Ambassador Robert White, who died in January.

White told Catholic News Service (CNS) the U.S. government should pressure the Salvadoran authorities to do a proper investigation, and not let those who let the attacks go forward go unpunished.

On Dec. 2, 1980, Maryknoll Sisters Maura Clark and Ita Ford, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan were abducted, raped and murdered by members of the National Guard, when the North Americans traveled by car from the airport. Civil war in El Salvador had erupted earlier that year. The Churchwomen were in El Salvador to work with refugees of that conflict, but

were regarded as leftist by the government.

The U.N. Truth Commission, established in 1992 to investigate cases of political violence during the civil war, concluded that then-Col. Eugenio Vides Casanova, director of the National Guard, knew that a unit from his command had carried out the assassinations and facilitated the concealment of the facts, which hampered the investigation. In 1984, four guardsmen were found guilty of the killings and convicted to 30 years in prison, but those who planned the murders and gave the orders have never been brought to justice, said some of the more than 100 North Americans who traveled to El Salvador to commemorate the 35th anniversary of the murders.

“There may be justice if we North American women go back and do what we need to do in terms of strategizing to make that happen,” Ursuline Sister Janet Marie Peterworth of Louisville, Ky., told CNS during a Nov. 30 memorial service held in San Salvador’s Parque Cuscatlan.

She recalled the last letters she received from Donovan from El Salvador and added, “It’s cold and rainy in December in the

States, and I can’t stop thinking of Jean Donovan and what she said in one of her last correspondence: ‘I would come home, but where else can you find roses in December?’ ”

“She did not come home, she decided to stay,” she added, with tears rolling down her cheek.

Sister Janet said Donovan used to say that the Salvadoran military would not kill “an American blond.”

“But they did,” Sister Janet added.

Isabel Hernandez, El Salvador office director of the SHARE Foundation, said: “We don’t want revenge because we are Christians, but we do want justice, the truth. We want to know who gave the order.” She said the 1992 Salvadoran amnesty law must be repealed because it protects those responsible for the murders of the Churchwomen and many other victims.

In 2002, Vides Casanova and former Defense Minister Jose Guillermo Garcia, who were both granted residence in the United States, were found responsible by a Florida jury in a federal civil case for the torture of three Salvadorans. In April 2015, Vides Casanova was deported to El Salvador for participating



An American delegate looks at photos on Nov. 30 in a museum dedicated to the late Salvadoran Archbishop Oscar Romero in San Salvador. U.S. religious and activists visited El Salvador to attend a memorial service for the 35th anniversary of the killings of four Churchwomen, on Dec. 2, 1980. (CNS photo/Edgardo Ayala)

and assisting the torture and assassination of thousands of victims, including the four Churchwomen.

The four guardsmen were convicted because they were not eligible for amnesty, as their case was regarded as nonpolitical.

During the current visit, U.S. delegates visited the tomb of Blessed Archbishop Oscar Romero, assassinated in

March 1980. They also went to Central American University, where six Jesuit priests and two women were killed in November 1989 by a military unit.

On Dec. 2, they were to travel to Santiago Nonualco, a small town in La Paz department, to attend a memorial service at the very spot where the three nuns and the lay missionary were shot dead. †

What was in the news on Dec. 3, 1965? The pope to join historic unity service, theologian calls the council a breakthrough, and warnings that birth control rules are still in place

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the

world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Dec. 3, 1965, issue of *The Criterion*:

• **Pope, observers will join in historic unity service**

“VATICAN CITY—Pope Paul VI announced during the November 30th meeting of the Vatican Council that on December 4 he will take part in an historic unity service with non-Catholic Christian council observers. The event, which will take place at the basilica of St. Paul Outside-the-Walls, will mark the first time since the Reformation that a pope has joined non-Catholic Christians to pray for unity in a major Roman basilica. At the same council session, the 165th general meeting, the proposal to completely reorganize the Church’s top office for missionary activity was rejected, but the modification approved by the council Fathers still establishes a new body to handle specific problems submitted to it by the pope.”

• **Father Hans Kueng: Sees council scoring a major breakthrough**

“ROME—No ecumenical council in the history of the Church has accomplished a breakthrough into a new era as far-reaching as the one achieved by the Second Vatican Council. This opinion was voiced in an interview by Father Hans Kueng, Swiss-born dean of the theology faculty of Germany’s Tuebingen University and a council expert. ‘The breakthrough is evident,’ Father Kueng said, ‘not only in the relations of the Church with Protestants, Orthodox, the Jewish people and other major religions, but also in respect to the modern world, to the whole of contemporary society. Formerly, we maintained a defensive attitude and engaged mainly in polemics aimed exclusively at asserting our own point of view. Now we are prepared to search our own conscience and to admit the mistakes we made. We are willing to develop an understanding for the views of those who differ with us.’ ”

• **Birth control laws are still applicable**

“VATICAN CITY—‘Although theological teaching on birth control is still in doubt on a theoretical level, in practice Catholics are bound to follow the Church’s present legislation unless the pope decides to change it.’ This opinion on the birth control

controversy’s present status was agreed on by three theologians and a Church historian who is also a member of Pope Paul VI’s special commission on the subject. ... Father John L. King, O.M.I., superior of the Oblate Fathers’ Rome house of studies, said the current questioning of the Church’s traditional view ‘has not a sufficiently intrinsic value or sufficiently wide acceptance among theologians to date to constitute a practical doubt.’ This means, he continued, ‘that thus far, after years of questioning, we have not yet arrived at the point where the doctrine of the Church on contraception can be considered theologically doubtful. The Church must therefore propose according to its present lights, a norm for all Catholics to follow. This does not mean, however, that the Church has closed the subject to further discussion.’ ”

- **Open drive for tuition in arrears**
- **Unity move miffs Greek Primate**
- **Summary of decree on the lay apostolate**
- **‘Behind scenes’ work marks council action**
- **Married man, 33, seeks diaconate**
- **Legion of Decency Pledge**
- **Second round slated in *Criterion* Quiz**
- **Film on liturgy now in preparation**
- **Topic announced for Catholic Hour**
- **Stability of dogma stressed by pontiff**
- **Name body for revision of Vulgate**
- **Catholics, Orthodox discuss ‘Great Schism’**
- **New Huntingburg hospital planned**
- **Population study grant from Ford tops \$14 million**
- **Aid UN group, Pope Paul urges**
- **Traditionalist pledges obedience to pope, council**

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Read all of these stories from our Dec. 3, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

St. Elizabeth Catholic Charities opens new resource distribution center

By Patricia Happel Cornwell

Special to The Criterion

NEW ALBANY—Rain could not dampen spirits on Nov. 16 when 45 staff, volunteers and supporters of St. Elizabeth Catholic Charities (SECC) held a ribbon-cutting ceremony to open a new location for their Marie's Ministry resource distribution center at 305 E. Seventh St. in New Albany.

St. Elizabeth's, which opened in 1989 as a crisis pregnancy center, merged with Catholic Charities in 2004 to form a non-profit organization that serves the various physical, emotional and spiritual needs of clients in southern Indiana and the metro Louisville area.

Marie's Ministry was originally established at Most Sacred Heart of Jesus Parish in Jeffersonville, but was later moved to the basement of the SECC maternity home in New Albany. The new building on Seventh Street will provide more than 2,000 square feet of additional space for the service.

In 2014, Marie's Ministry helped 560 families with donations of diapers, baby wipes, formula and baby food valued at more than \$30,000. The new space is expected to allow the center to double the number of families it assists.

The late Marie Robertson wanted a daughter for many years, and she vowed that if God gave her one, she would make it her mission to help the less fortunate. When a baby girl was placed with her and her husband, she made good on her promise, founding Marie's Ministry and spending the rest of her life helping those in need. She died on Christmas Day, 2011.

Phil Krueger, SECC facilities committee chair, said the occasion marked developments in three areas: the expanded area for Marie's Ministry, the opening of a seventh affordable supportive housing unit on East Market Street, and renovation and exterior painting of the former Holy Trinity Parish rectory, now St. Elizabeth's social services hub.

Wendy Chesser, CEO of One Southern Indiana, the Chamber of Commerce

economic development organization serving Clark and Floyd counties, lauded SECC's efforts to "meet the needs of those in the community, beyond jobs."

Mark Casper, SECC director, said Marie's Ministry originally donated goods only to St. Elizabeth's "resident moms and babies," but during the 2008 recession, the need became greater. "Now 75 percent of what we give away goes to the community," he said. The service is run entirely by volunteers, mostly retirees.

"With 10 times the space as before," Casper said, "we can now take donated appliances and furniture." It is estimated that Marie's Ministry gives a total of \$200,000 to \$250,000 worth of goods to needy families each year.

Leslea Cronin, newly elected president of the Homeless Coalition of Southern Indiana, said, "Marie's Ministry bridges the gap for our families."

The small crowd at the ribbon-cutting ceremony was greeted by David Siler, director of the secretariat for Catholic Charities of the Archdiocese of Indianapolis, which contributed the first \$50,000 to move the distribution program to the new facility.

"I think the rain is Marie crying for joy in heaven that her work is being continued," he said. As an unhappy baby cried throughout his remarks, Siler said, "It's fine that the baby's crying because this place is all about babies."

Holy water mingled with raindrops as Msgr. William F. Stumpf, vicar general, blessed the exterior of the new building before the official ribbon-cutting. Praying for staff, volunteers, residents and families, he asked, "Lord, hold them all gently in your hand."

Marie's Ministry gives free baby food, diapers and formula any day of the week to families who provide a form of identification and proof they have one or more children. Once a month, they also distribute blankets, baby and maternity clothing, and larger items such as car seats and baby beds to those in need.

SECC's other services include a residential maternity program, transitional



Msgr. William F. Stumpf, vicar general, left, waits to bless the new facility of Marie's Ministry, as David Siler, director of the archdiocese's secretariat for Catholic Charities, speaks to a small crowd on Nov. 16. At right are Mark Casper, agency director of St. Elizabeth Catholic Charities, and Dawn Bennett, the agency's development director. (Submitted photo by Patricia Happel Cornwell)



Staff, volunteers and supporters smile as the ribbon is cut during St. Elizabeth's Catholic Charities' dedication of its new building to house Marie's Ministry, the agency's resource distribution center in New Albany. (Submitted photo by Patricia Happel Cornwell)

housing for mothers and children, and affordable supportive housing for families facing homelessness.

The agency also provides adoption services, supported living for developmentally-delayed adults, court-ordered, supervised visitation between parents and children, and outreach counseling to individuals or families on a

sliding fee scale or through insurance.

Information about SECC services may be obtained by contacting them at 812-949-7305 or by visiting www.stecharities.org.

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

Pope Francis: Orthodox Ecumenical Patriarch's commitment to care of creation is 'exemplary witness'

VATICAN CITY (CNS)—Pope Francis conveyed his gratitude to Orthodox Ecumenical Patriarch Bartholomew of Constantinople for his commitment to peace and reconciliation between the Catholic and Orthodox Churches, as well as his commitment to the care of creation.

"I wish to express my deep appreciation for your holiness's fervent commitment to the critical issue of care for creation, for which your sensitivity and awareness is an exemplary witness for Catholics," the pope said in a written message delivered on Nov. 30 to the patriarch in Istanbul.

The pope's message was given to Patriarch Bartholomew by Cardinal Kurt Koch, president

of the Pontifical Council for Promoting Christian Unity, who led a Vatican delegation to Istanbul for the feast of St. Andrew the Apostle, the patriarchate's patron saint.

In his message, the pope recalled his visit to Turkey last year in which he celebrated the liturgical feast with the Orthodox patriarch, saying that it was "a moment of grace" that renewed "the bonds of friendship with you and with the Church over which you preside."

Although there are differences that have not yet been resolved, Pope Francis noted that there is no obstacle "which cannot be overcome through prayer, the purification of hearts, dialogue and the affirmation of truth." †

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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. 4, 10 a.m.-10 p.m. at All Saints, Dearborn County, at the Yorkville campus
- Dec. 6, 1:30 p.m. at Immaculate Conception, Millhousen
- Dec. 9, 7 p.m. at St. Peter, Franklin County
- Dec. 9, 7 p.m. at St. Mary, Greensburg
- Dec. 10, 7 p.m. at St. Louis, Batesville
- Dec. 16, 7 p.m. at St. Michael the Archangel, Brookville
- Dec. 17, 7 p.m. at St. Catherine of Siena, Decatur County, at the Enochsburg campus

Bloomington Deanery

- Dec. 9, 6:30 p.m. at St. Paul Catholic Center, Bloomington
- Dec. 10, 7 p.m. at St. Vincent de Paul, Bedford
- Dec. 14, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 15, 7 p.m. at St. Agnes, Nashville
- Dec. 16, 6:30 p.m. at St. Jude, Spencer
- Dec. 17, 6 p.m. at St. John the Apostle, Bloomington
- Dec. 20, 1:30 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

- Dec. 10, 6:30 p.m. at St. Mary of the Immaculate Conception, Rushville
- Dec. 14, 7 p.m. at St. Elizabeth of Hungary, Cambridge City
- Dec. 16, 6:30 p.m. at St. Gabriel, Connersville
- Dec. 22, 6 p.m., following 5:15 p.m. Mass for Richmond Catholic Community at St. Mary, Richmond
- Dec. 23, 7 p.m. at St. Rose of Lima,

Knightsstown

Indianapolis East Deanery

- Dec. 10, 6:30 p.m. at St. Michael, Greenfield
- Dec. 14, 7 p.m. for Holy Angels and St. Rita at St. Rita
- Dec. 16, 7 p.m. at St. Mary

Indianapolis North Deanery

- Dec. 13, 2 p.m. deanery service at St. Luke the Evangelist
- Dec. 14, 7 p.m. deanery service at St. Luke the Evangelist
- Dec. 15, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South Deanery

- Dec. 7, 2 p.m. at Good Shepherd
- Dec. 9, 6 p.m. at St. Barnabas
- Dec. 10, 7 p.m. for St. Mark the Evangelist and St. Roch at St. Roch
- Dec. 14, 6:30 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 15, 7 p.m. at St. Jude
- Dec. 15, 7 p.m., for St. Joseph and St. Ann at St. Ann
- Dec. 19, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- Dec. 21, 7 p.m. Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Dec. 4, 7 p.m. at Holy Angels
- Dec. 9, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 9, 7 p.m. at St. Michael the Archangel
- Dec. 10, 7 p.m. at St. Susanna, Plainfield
- Dec. 15, 7 p.m. at St. Ann
- Dec. 16, 7 p.m. at St. Gabriel the Archangel
- Dec. 21, 7 p.m. at St. Thomas More, Mooresville
- Dec. 22, 7 p.m. at St. Monica

New Albany Deanery

- Dec. 9, 7 p.m. at St. Mary, Navilleton
- Dec. 9, 7 p.m. at St. Michael, Charlestown
- Dec. 10, 7 p.m. at St. Mary, Lanesville
- Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 16, 6:30 p.m. for St. John Paul II, Clark County, at St. Paul Chapel, Sellersburg
- Dec. 17, 7 p.m. at Holy Family, New Albany
- Dec. 20, 4 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- Dec. 10, 6:30 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Joseph, Jennings County
- Dec. 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- Dec. 16, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- Dec. 17, 7 p.m. at St. Bartholomew, Columbus
- Dec. 20, 4 p.m. for American Martyrs, Scottsburg and St. Patrick, Salem, at American Martyrs, Scottsburg

Tell City Deanery

- Dec. 9, 6:30 p.m. at St. Meinrad, St. Meinrad
- Dec. 13, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

- Dec. 9, 1:30 p.m., deanery service at St. Margaret Mary, Terre Haute
- Dec. 9, 7:30 p.m., deanery service at St. Joseph University, Terre Haute
- Dec. 10, 7 p.m., deanery service at St. Paul the Apostle, Greencastle
- Dec. 16, 7 p.m., deanery service at Sacred Heart, Clinton †




Father Benjamin Syberg, associate pastor of St. Barnabas Parish in Indianapolis, hears the confession of a National Catholic Youth Conference participant on Nov. 20 at the Indiana Convention Center in Indianapolis. (Photo by Sean Gallagher)


Advent resources are available on archdiocesan Web site

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

The page contains various Advent resources, including links to the daily readings, 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. †


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You can check in any time from 4:00 - 5:30 pm on December 31st. Enjoy snacks and beverages and conversation with other guests! The evening will include a festive dinner, Mass, the program, and a midnight toast with champagne! Enjoy a continental breakfast on New Year's morning, concluding sessions of the program, and a wonderful New Year's day brunch. The retreat will conclude around 12 noon.

Registration fee is \$138 per person or \$256 per couple and includes accommodations, all meals, beverages & snacks, the program and Mass will be celebrated.


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THE SPIRIT OF CARING®

Although wounded, we can be channels of God's healing

By Effie Caldarola

No one escapes this life without needing to be healed in some form.

Whether it's the toddler scraping her knee as she begins to walk or the older person recovering from knee replacement, we learn physical and emotional pain and hurt accompany the human condition.

Physical pain is often surpassed by the psychological, mental or spiritual anguish that besets us at various times in our lives. We can be hurt by a lack of love, hurtful words or actions, by society, by people we trust and even family members. No matter how hard we pretend to be tough, hurtful words and actions can wound the soul.

When this happens, where do we turn to when we need to be healed?

Like the toddler who runs to Mom or Dad, we seek the comforting arms of those who are ready to pick us up, dust us off and send us back on the road to peace and healing. Some of us find it in faith, with those who share our faith or through prayer and closeness to God.

Just as we find healing in our lives of faith, so, too, our faith propels us to be healers of others who might be wounded. Recently, during an interfaith gathering in New York City, leaders of various faiths prayed at the site of great destruction—the former World Trade Center—for peace in the world.

One of those leaders was Pope Francis, who, without mentioning the word healing, pronounced, "In the depths of pain and suffering, you also witnessed the heights of generosity and service. Hands reached out, lives were given. In a metropolis that might seem impersonal, faceless, lonely, you demonstrated the powerful solidarity born of mutual support, love and self-sacrifice." Those are actions that have provided greatly needed healing for those affected on Sept. 11, 2001.

Many people in pain reach out in anger or frustration. As Christians, we seek to develop patience and empathy. We do not know the battle that a person or group might be waging, but we seek to bring a healing response.

This means keeping dialogue open or encouraging others to look beyond words of division and hate that may keep us from looking at another person as a friend rather than a foe.

How do we, individually and as a faith community, bring healing? We step forward at times of illness or death with food, with prayers, with our simple presence at a bedside or a grave. We are the kind of friend who listens nonjudgmentally and would never, ever betray a confidence.

We reach out to others—even those who are shunned. We become mindful of unseen pain that may be around us, in the next pew or the house next door or in the country nearby. We can begin by asking ourselves how we might be an agent of healing.

When we need healing, we have to acknowledge



Pope Francis prays at the south fountain at the ground zero 9/11 Memorial in New York on Sept. 25. The pope is accompanied by Cardinal Timothy M. Dolan of New York. During his visit to the memorial, Pope Francis praised the self-sacrifice of many people who died at the World Trade Center on Sept. 11, 2001. (CNS photo/Paul Haring)

it, confront it truthfully and seek the best help or instruments of healing available to us. A heartfelt prayer can bring tears of healing. Each of the sacraments brings untold grace and healing. The sacrament of penance can be a profound channel of God's healing for the soul.

We can offer others a kind ear and time, or we can offer our contrition to someone who will listen to us without reproach. That, too, can bring about healing.

Sometimes, we overlook these important instruments and resources in the Church. Sometimes, listening to the troubles of someone we barely know in our parish can help them get through a difficult situation. We can inform ourselves about the lives of faith of the saints, including those who found holiness and grace as the product of healing during difficult times.

We also are offered enormous healing in the Eucharist. But how often do we receive it thoughtlessly, mindlessly, conscious of the time on our watch or the clothes of the lady sitting next to us or the groceries we need to pick up after Mass?

The writer Annie Dillard once said that we receive

grace like a person standing at a waterfall with a tin cup. That's us, sometimes, at the Eucharist: being offered grace and healing abundantly poured out, and there we stand, with our meager tin cup.

Community is essential to faith and healing. Joining a prayer group or making a retreat can be a source of healing. I've seen resources, such as Rachel's Vineyard, a healing ministry for those who have experienced abortion, help heal great pain.

Likewise, Marriage Encounter or retreats for troubled marriages can offer healing and growth on many levels for those seeking to be cured of hurtful actions or events. Prison ministries, too, can bring healing to the incarcerated.

No matter who we are, we've all been wounded. We are not alone. We even share that reality with Christ, who was wounded for us. We turn to him for healing and to know that we, too, can be wounded healers.

(Effie Caldarola is a freelance writer and columnist for Catholic News Service. She lives in Nebraska.) †

Healing through the power of God is a prominent theme in the Bible

By Daniel S. Mulhall

People have suffered from afflictions to the mind, body and spirit from the earliest moments of human history. While modern medicine can do a lot to cure us from dreadful diseases, extend our lives by replacing joints and organs, and even prevent illnesses from happening through vaccinations, it is not an exact science.



In this 19th century painting by John Bridges, Christ heals the mother of Simon Peter. Healing is seen at crucial moments throughout the Bible. (CNS illustration, Public Domain, John Bridges)

People continue to suffer and die, and sometimes doctors are left unable to intervene in any meaningful way.

Perhaps this is why the theme of healing is so prevalent in the Bible. Medicine then was very limited in what it could do to treat illness. Healing then was understood to be a gift from God. And those who could offer the gift of healing to others were seen as agents of the Lord because only God was capable of providing healing.

Moses was one of these healers. In Numbers 21:9, we see that at God's command, Moses created a bronze serpent and placed it on a pole. If anyone was bitten by a snake, all he or she had to do was look at the bronze serpent to be healed. The Bible makes it clear that it is God who does the healing through the serpent.

The prophet Elisha was renowned because of his ability to heal. In 2 Kings, Chapter 5, the story is recorded of how Elisha healed Naaman of leprosy by having him wash himself seven times in the Jordan River. One of the interesting aspects of this healing is that Naaman, who was an army commander for the King of Aram, an enemy of Israel, felt slighted because Elisha didn't personally treat him.

The Bible says that Naaman's servants had to convince him to do what the prophet said, "But his servants came up and reasoned with him: 'My father, if the prophet told

you to do something extraordinary, would you not do it? All the more since he told you, 'Wash, and be clean'?" (2 Kgs 5:13)

Upon being healed, Naaman offered to pay for his healing, but Elisha rejected it because healing was a gift from God.

In Chapter 4 of 2 Kings, Elisha cures a woman of her inability to have children and then raises the child after he had died. The Book of Psalms also is a treasure trove for those seeking to understand how healing comes from God.

For example, Psalm 147:3-4 proclaims the power of the Lord, who in addition to numbering and naming the stars, heals the brokenhearted and binds their wounds. Psalm 103 proclaims that God "pardons all your sins, and heals all your ills," and "redeems your life from the pit, and crowns you with mercy and compassion" (Ps 103:3-4).

The New Testament records more than 50 incidents when Jesus healed people, and other times when his disciples were instruments of healing. Each time, the healing was a sign of God's power in the world. No illness, not even death, was beyond the power of God.

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

From the Editor Emeritus/John F. Fink

Medieval Church: Francis and Dominic found orders

(Seventeenth in a series of columns)

Last week, I wrote about Pope Innocent III, probably the most powerful pope in the medieval Church when it came to secular politics. He considered himself “below God and above man,” and he acted like it. When it came to fighting heresy, he did it literally, calling a crusade against the Albigensians in southern France, as well as a crusade against the Muslims in Spain.

However, he also did a lot of good for the Catholic Church. As I wrote last week, he called the Fourth Lateran Council, the most important council in the Middle Ages, which defined the Eucharist, using the word “transubstantiation” for the first time, and issued 70 decrees to reform the Church.

It was also Pope Innocent III who approved the Order of Friars Minor, commonly known as the Franciscans,



which was founded by St. Francis of Assisi. Francis was born in 1181 and died in 1226 at age 44. He has always been one of the most popular saints in the Catholic Church because of the way he took the Gospel literally and followed all that Jesus taught. He is known for his joyfulness, love of nature and devotion to Christ crucified. Most Catholics are familiar with his life.

When Francis had only a few followers, they thought they had better go to Rome to seek permission from Pope Innocent to found a new religious order. This was important because it recognized the pope’s authority and prevented Francis and his followers from being accused of heresy.

After meeting with Francis and 11 followers, Pope Innocent at first had his doubts. However, he apparently had a dream in which he saw Francis holding up the Basilica of St. John Lateran (the cathedral of Rome), so he gave verbal approval to the Franciscans on April 16, 1210.

Three years later, Francis and St. Clare founded the Second Order of Franciscans, the Poor Clares, and in 1221, Francis

founded the Third Order of St. Francis for lay people. By that time, Pope Innocent had died and Pope Honorius III is the one who gave definitive approval to St. Francis’s orders.

St. Dominic lived roughly at the same time as St. Francis, but he lived in a different part of Europe. Dominic was born in Castile, Spain, in 1170, and died in 1221. On a trip to France with his bishop, he came face to face with the Albigensian heresy.

As I wrote last week, before sending that crusade into southern France, Pope Innocent sent preachers to try to combat the heresy, and Dominic was part of those missions. It is said that he was more successful than the others who were sent because he lived simply, unlike some of the others.

He continued this work for 10 years, during which time his band of preachers gradually became a community. Formal approval of a rule for the Order of Preachers—or Dominicans as they would come to be called—was given in 1216, also by Pope Honorius III since Pope Innocent III died earlier that year. †

Faith, Hope and Charity/

David Siler

French victims need our prayers, donations

Not that we needed yet another reminder, but the recent attacks in Paris gave us another horrific example of how evil is alive in the world.

It is human nature to want to assign blame when we witness such hideous acts of man’s inhumanity toward man so we can have a target for our outrage. I would suggest that our anger and disgust is most appropriately directed toward the source of evil.

Whatever name we assign to the source of evil, Scripture reminds us that “our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens” (Eph 6:12).

As Catholics, we have to look upon these acts of violence and terror for what they are—acts of pure evil. Therefore, our battle has to be fought on the front from which it originates—the spiritual realm.

For centuries, violence against violence has not rooted out the evil, but only occasionally made it change course.

This is not to say, of course, that we do not have the right to defend ourselves from these acts of violence, but to get at the root of the issue requires us to root out the evil.

Like St. Paul implored the Ephesians, I implore all of us, “with all prayer and supplication, pray at every opportunity in the Spirit” (Eph 6:18).

In addition to prayer, many of you may want to respond in love to our brothers and sisters in France. Following is a statement issued by Catholic Relief Services (CRS), the Church’s international humanitarian agency:

“On Friday, Nov. 13, Paris, France was hit by a series of brutal terrorist bombings. As fellow Catholics, we mourn the suffering of our brothers and sisters affected by these terrible acts of violence and hatred.

“We join our voices with Cardinal Vingt-Trois, Archbishop of Paris, who wrote, ‘Faced with the violence of men, may we receive the grace of a firm heart and without hatred. That moderation, temperance and control all of whom have shown so far are confirmed in the weeks and months to come; nobody indulges in panic or hatred. Ask for the grace to be peacemakers. We must never despair of peace, if one builds justice.’ ”

Our sister organization in the Caritas network—*Secours Catholique* (Caritas France)—is calling for prayer to foster solidarity and peace.

Secretary General Bernard Thibaud expressed that “more than ever, *Secours Catholique* believes in brotherhood, peace, justice, and all our actions are directed towards this goal. This is our best response to terrorist attacks.”

For those who wish to support their efforts, *Secours Catholique* is accepting donations for domestic programs for the poorest people and territories in France.

CRS has agreed to channel donations to *Secours Catholique*. Checks can be sent to CRS, P.O. Box 17090, Baltimore, Md., 21297-0303. Please put “*Secours Catholique*” in the memo line.

Thank you for your thoughts, prayers and gestures of solidarity for our brothers and sisters in France.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dsiler@archindy.org.) †

It’s All Good/Patti Lamb

Model the example of the Holy Family, true royalty

I’m not exactly proud to say that I nearly tackled my husband recently in an effort to usurp the remote control. He was about to change the channel during a segment focusing on the royal family. Not only did I want to observe whether the television piece addressed recent rumors, but I also wanted to see what Kate Middleton, duchess of Cambridge, was wearing.

I pulled myself together and calmly explained my position to my husband. I said that when I think of royalty, my mind summons images of grandeur, perfection and the way things are in fairy tales.

Ironically, just a few days later, we celebrated the feast of Christ the King at Mass.

The priest’s homily helped me to understand my fascination with royalty. It turns out that our expectations of royalty haven’t changed much over time. Just over 2,000 years ago, when God sent his only Son to redeem this broken world, everyone expected a dominating king to come conquer and save.

Yet, in nearly every way, Jesus modeled

a ruler contrary to society’s expectations of a king. Our savior didn’t fit the definition of kingship by earthly standards.

Most kings are born into grandeur, beginning with their royal births. Jesus, however, knew the reality of poverty. Our king made his grand entrance to a poor young woman and stepfather in a stable, and the only audience was livestock.

We expect kings to be proud and righteous, ruling with supremacy and commanding an audience. Our king, however, was the supreme servant. He washed the feet of his disciples. He didn’t play the part of warrior, but instead, was the ultimate peacemaker.

Kings typically travel with a royal entourage. The disciples Jesus chose, however, were poor, common fishermen. Jesus ate with sinners and wasn’t afraid to reach out to society’s marginalized, like the lepers he healed.

Most kings are respected and honored. Our king was rejected and paid homage with a crown of thorns. Then they hung him on a cross to die.

Our king knows the anguish of the cross and the darkness of the tomb.

During this season of Advent, many of us may find ourselves with hearts that are heavy or minds that are troubled. Most of us live lives that are far from royal. Maybe

Your Family/Bill Dodds

Shining a strong light on the goodness of others

“You were so good at making pies!” my mother said to her childhood friend



who was visiting our family. “I can’t make pies.”

“Oh, pies are easy,” the other woman answered, and her face lit up as she explained the secrets to a flaky crust.

Both women were in their mid-70s, and as they shared stories around our family dinner table, it became apparent that Mom had an easier childhood than her friend. Both were raised on family farms in eastern Iowa, but this other woman had some tough early years and, even as a girl, had been aware of the differences between her home and Mom’s.

But at that table, when it came to pies, she basked in the glow of Mom’s compliment. It was a marvelous thing to see. Mom wasn’t lying. She did her share of baking, but never pies. And from her

friend’s reaction, there was no doubt that our visitor had skills.

That little incident, from decades ago, has been on my mind as Christmas gets closer. I see now that, like the star hanging over Bethlehem, Mom shined a light, and the rest of us looked to where it led us, to whom it led us. We saw this friend in a new light, more as Mom saw her, more as God saw her.

This Advent and Christmas season, I’ve begun thinking about whom I can shine a light on. Sometimes doing that in front of others, sometimes doing it privately, one on one.

What a gift that would be for a person to hear: “I really admire the way you do [insert compliment].” Or, “You do such a good job at [insert compliment].”

And what if I got into the habit of looking at others that way, of more freely making those positive and encouraging comments? To my family members? Friends, neighbors, fellow parishioners, co-workers, store clerks and others?

What if I became a year-round Christmas “star”? Not like a movie star,

we had grandiose visions of all that we would be, or all that our children would be, or all that our careers or relationships would be.

But I find great hope in the message of Jesus’s kingship.

When we just don’t measure up to this world’s standards, we should rejoice. We are in good company with Christ, the King, who was also never good enough. I take comfort in the fact that we can go to him in our sinful, broken and imperfect states and find compassion, mercy and peace.

Jesus’s birth marks the beginning of the new kingdom—the one to come, the one to which all of us sinners are invited. All we have to do is answer “yes,” as Mary, our Blessed Mother, once answered on pure, blind faith alone. She said yes and trusted God, even when nothing made sense and she probably couldn’t fathom how it would all end well.

I believe that we are called to model the example of the Holy Family, true royalty. And we can do this simply by loving through tough times and serving through tough times and forgiving through tough times until we reach God’s kingdom.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

but like the Bethlehem star: look at her, look at him. Or if I helped a person better see himself or herself in a new light, a truer light?

What a difference that little bit of recognition or appreciation can make in someone’s day, in someone’s life. When we shine that light on someone, we shine it on Christ, on someone who “hungers” or “thirsts” for a kind word.

What’s in all this for me? First, there’s the joy of doing something for someone else. (Something, by the way, that takes little effort, costs me nothing and has no calories.)

Second, just as I witnessed what Mom did and want to do likewise, my children and grandchildren will learn from me. They pay less attention to what I say and more to what I do.

And third, I can begin to better see others as God sees them, as our heavenly Father sees each and every one of his unique, and beloved, sons or daughters.

(Bill Dodds writes for Catholic News Service.) †

Second Sunday of Advent/Msgr. Owen F. Campion

Sunday Readings

Sunday, Dec. 6, 2015

- Baruch 5:1-9
- Philippians 1:4-6, 8-11
- Luke 3:1-6

The Book of Baruch provides the first reading for this Second Sunday of Advent.



Baruch is not one of the major prophets. Having only five chapters, it is relatively brief, certainly when the long books of Ezekiel, Isaiah and Jeremiah are considered.

It also is among the Old Testament books which Protestants do not accept as having been divinely inspired, and so are excluded from their Bible.

It is also not included in the Jewish Scriptures used today.

One reason for its omission from these versions is that at one time it was presumed to have been written originally in Greek. It was thought that Old Testament books could not be considered authentic revelation unless composed in Hebrew. Actually, scholars now believe that Baruch first was written in Hebrew, but that only Greek translations survive.

For Catholics, however, most important is the fact that Christians from early times venerated Baruch as part of the Bible, and the Church officially long ago recognized it as such.

In any case, when Baruch was written great problems beset God's people. This book encouraged the suffering, reassuring them that God would not forsake them, and that God's justice and mercy will prevail over all.

St. Paul's Epistle to the Philippians furnishes the next reading. Sent to the Christians of Philippi, an important city in the ancient Roman Empire, the epistle urges the Philippians loyal to the Lord to be steadfast in their faith, come what may, until the second coming of Jesus.

As is so often found elsewhere in the New Testament, this reading strongly states that one day, but at a time unknown, Jesus will come again in triumph and judgment.

St. Luke's Gospel is the source of

the last reading.

This reading centers upon Jesus, although St. John the Baptist is also prominent in it. Carefully constructed, this Gospel reading presents the coming of Jesus as extraordinarily, indeed uniquely, important in the course of human affairs.

The Lord's coming was so important, in fact, that John the Baptist spent his life proclaiming that, in God's majesty, a savior would come. The savior, of course, would be Jesus.

John was a holy man. Ancient Jews believed that holiness gave persons special wisdom. God used such persons to reveal truth to other humans. Thus, John's prediction of the coming of Jesus had particular credibility.

This Gospel reading takes pains in setting the presence of John, and the future coming of Christ, at an exact moment in history, namely when Tiberius was emperor, Pilate was his governor in Palestine, and so on.

Finally, when Jesus came as God's promised Redeemer, these predictions were fulfilled. The prophets of old had yearned for the Redeemer, and had forecast the coming of a savior. It was John's message as well. When this messiah would come, all would be made right. The rough ways for people would be made smooth.

Reflection

When Baruch was written, times were bad for the Jews. When Philippians and the Gospel of Luke were written, times were hard for Christians. The nature of the hardships differed, but the consequence was the same.

On this Second Sunday of Advent, the Church speaks to us. Times may be hard. Human life always has its puzzles, setbacks and worries.

Despite our anxiety and heartaches, however, all will be right. All will be joy and peace, if we admit Jesus into our lives. He awaits our invitation. We invite the Lord into our lives sincerely by reforming ourselves, by renouncing our sins and by giving ourselves totally to God—all with the help of his grace.

Jesus is coming. John the Baptist also calls us to be prepared. †

Daily Readings

Monday, December 7

St. Ambrose, bishop and doctor of the Church
Isaiah 35:1-10
Psalm 85:9ab, 10-14
Luke 5:17-26

Tuesday, December 8

The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Wednesday, December 9

St. Juan Diego Cuauhtlatoatzin
Isaiah 40:25-31
Psalm 103:1-4, 8, 10
Matthew 11:28-30

Thursday, December 10

Isaiah 41:13-20
Psalm 145:1, 9-13b
Matthew 11:11-15

Friday, December 11

St. Damasus I, pope
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, December 12

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

Sunday, December 13

Third Sunday of Advent
Zephaniah 3:14-18a
(Response) Isaiah 12:2-6
Philippians 4:4-7
Luke 3:10-18

Question Corner/Fr. Kenneth Doyle

Church teaching requires that remains of the dead must be cared for with respect

QI understand that the Church does not want me to keep the cremated remains of my saintly (in my opinion) great-aunt on a shelf in my family room, and that I should consign them instead to a grave or mausoleum niche.



Why, then, are the skeletal remains of an acknowledged saint (in this case, Maria Goretti) being toured across the country? I'm sure that she was far more saintly than my great-aunt, but the failure to inter or entomb her reverently puzzles me. (Ohio)

AThe Church's norms on the treatment of cremated remains are grounded in the Catholic belief in the resurrection of the dead and the dignity of the human body as created by God. Accordingly, the appendix to the *Order of Christian Funerals* provides that "the cremated remains should be buried in a grave or entombed in a mausoleum. ... The practice of scattering cremated remains on the sea, from the air or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the Church requires" (#417).

Maria Goretti was an 11-year-old Italian girl who, in 1902, was attacked by a 19-year-old neighbor who made sexual advances on her. When she resisted, he stabbed her and she died the following day. On her deathbed, she forgave her attacker and has since been heralded as a "patroness of mercy." Her body was buried at a basilica in Nettuno, Italy, south of Rome.

In the fall of 2015, Maria Goretti's skeletal remains, encased in a wax statue within a glass-sided casket, have been on display in various churches throughout the United States. The Vatican gave permission for this tour in light of the Holy Year of Mercy that begins on Dec. 8. Maria Goretti's story highlights the forgiveness that is at the center of the Holy Year of Mercy, and the veneration of her remains is part of the Vatican's effort to assist the faithful in preparing for that celebration.

The tour of her remains is also an extension of the tradition dating back to the earliest days of the Church of the veneration of the relics of the saints by the faithful. When the Church declares a person to be a saint, the remains of that person are ordinarily required to be placed in an above-ground tomb where the faithful may venerate them and pray in a special way for

the saint's intercession.

Although the relics of few saints are toured like those of St. Maria Goretti, her remains were respectfully cared for during the tour, thus keeping the tour in harmony with the Church's teachings on the care for the remains of the dead.

QMany years ago, I suffered a miscarriage in my first trimester. Ever since then, I have often thought of this child, have grieved greatly over the loss and have wondered about the ultimate fate of our unborn child. My Catholic values assure me that my baby is with our Lord, but I would very much appreciate your views on the matter. (New Jersey)

AI have complete confidence that your son or daughter is in heaven, and that you will one day be with your child in the joy of God's presence. Every person's life is sacred, and that life begins at conception. The *Catechism of the Catholic Church* says, "Every human life, from the moment of conception until death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God" (#2319).

Logic prompts me to ask why a loving God would ever cooperate with a man and a woman in creating a child unless that boy or girl were destined for happiness. That logic is validated by the catechism, which suggests (in #1261) that we can confidently entrust an unbaptized child to the mercy of the Lord, knowing that God wants all people to be saved and that Jesus said, "Let the children come to me" (Mk 10:14).

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

My Journey to God



The Peace of God We Sow

By Ken Ogorek

(Ken Ogorek is a member of St. Pius X Parish in Indianapolis and is director of catechesis for the archdiocese. A man blows away seeds of collected milkweed pods in front of a 30-foot sculpture of the Rev. Martin Luther King Jr. in Washington on Jan. 19, 2014. (CNS photo/Jonathan Ernst, Reuters)

We are sowers of God's peace.
We are bearers of God's Word.
May our efforts never cease
'Til the earth God's Truth has heard.
May our voice His Reign increase.
We are sowers of God's peace.

Peace unlike the world can give
Lives in us, our hearts contrite.
"Seek forgiveness and forgive."
Words of pardon, love and light.
Love to light the path we trod
As we sow the peace of God.

May our sowing serve to yield
Gifts and fruits a hundredfold.
Glory ever more revealed
To our young and to our old.
Womb to tomb His love will grow
As the peace of God we sow.

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to nhoefer@archindy.org. †

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.

DIETZ, Joellen E., 81, St. Louis, Batesville, Nov. 17. Wife of James Dietz. Mother of Jan Alexander, Karen Bruns, Paula Lehman and Christy Moenter. Sister of Donna Schutte and Marvin Ferkinhoff. Grandmother of 12. Great-grandmother of 10.

DOLEN, Carol Lou, 85, St. Lawrence, Indianapolis, Nov. 6. Mother of Luci Barnes, Kelli Herman, Julie Traub and George Dolen Jr. Grandmother of five.

EHRHART, Ima Coleen, 84, St. John Paul II, Clark County, Nov. 10. Mother of Bonnie, Jeffrey and Rodney Ehrhart. Sister of Nellie Lichlyter. Grandmother of seven. Great-grandmother of 18.

HARBESON, Mary Ann, 84, St. Mary, Lanesville, Nov. 18. Mother of Jane Weber, Eric, John and Vincent Harbeson. Sister of Helen Byrne, Joyce Mehling and

Robert Rochner. Grandmother of seven. Great-grandmother of three.

MAHONEY, Rosemary S., 84, St. Anthony of Padua, Clarksville, Nov. 9. Mother of Karen Akin. Grandmother of one.

ORSCHELL, Sharon Mae, 63, All Saints, Dearborn County, Nov. 17. Wife of Tom Orschell. Mother of Kevin and Matt Orschell. Daughter of Yvonne Fox. Grandmother of three.

READ, Charles C., 46, St. Augustine, Jeffersonville, Nov. 11. Husband of Carrie Read. Father of Alexa and Camden Read and Steven Brothers. Son of Naomi Read. Brother of Edward Read Jr.

SMITH, Aline Marie, 83, St. John Paul II, Clark County, Oct. 29. Mother of Lana Green, Amy Spaulding, Craig, James and Neil Smith. Grandmother of 11. Great-grandmother of six.

VINICH, Mike M., 91, St. Pius X, Indianapolis, Nov. 16. Father of Mary Sukup and Lyle Vinich. Grandfather of five. Great-grandfather of five.

WISE, Calen Holiday, 31, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 15. Father of Kyler Wise. Son of Donald Wise and Cathy Carpenter. Stepson of Michael Carpenter. Brother of Donovan Wise. Stepbrother of Braz, Brock, Cance and Colt Carpenter. Grandson of Wilma Morris. †



Honoring St. Joseph

Catholic faithful pray in front of a statue of St. Joseph during a pilgrimage in the town of Cuishnahuat, El Salvador, on Nov. 26. (CNS photo/Jose Cabezas, Reuters)

Shooting at Colorado clinic is antithesis of pro-life movement, says priest

COLORADO SPRINGS, Colo. (CNS)—A priest who celebrates Mass every Friday morning on a sidewalk near the Planned Parenthood clinic targeted by a lone gunman on Nov. 27 said the shooter's actions were the antithesis of the pro-life cause.

"We want the conversion of Planned Parenthood, not their destruction," said Father Bill Carmody, the longtime Respect Life director for the Diocese of Colorado Springs. "The pro-life movement has no place for violence."

The attack on the clinic in northwest Colorado Springs left three people dead, including a police officer, and nine others wounded. The clinic reported that none of its employees or patients was among those killed or seriously wounded in the Black Friday attack.

The clinic sits near a busy shopping center that includes a grocery store, a bank and several other businesses. After the attack began around 11:30 a.m. local time, patrons and employees of the businesses "sheltered in place" for nearly six hours while police tried to contain the alleged shooter, Robert Lewis Dear, 57. The standoff ended with Dear's arrest five hours later.

Among those killed was Garrett Swasey, a police officer at the University of Colorado at Colorado Springs and father of two.

The clinic is the frequent site of prayer vigils and other activities, in addition to the pro-life Masses, leading several national media outlets to speculate that Dear was a member of the pro-life movement.

However, Father Carmody said he did

not recall ever having seen or spoken to Dear. On the day of the shootings, he had celebrated his usual weekly Mass, but he said that he and others in attendance departed shortly afterward because of the snowstorm hitting the region.

"We were long gone" before the attack started, Father Carmody told *The Colorado Catholic Herald*, the diocesan newspaper of Colorado Springs.

Others who regularly pray outside the clinic also said they did not recall seeing Dear at any pro-life events.

Law enforcement officials would not discuss a motive for the shootings because their investigation was still underway. Dear was scheduled to appear in court on Nov. 30.

According to *The Gazette* daily newspaper, Dear previously lived in South Carolina and North Carolina and had arrest records in both states. Voting records show that Dear maintains a residence in Hartsel, a small town about 120 miles west of Colorado Springs, *The Gazette* reported.

"Yesterday, our community experienced an act of pure evil at the

local Planned Parenthood clinic," Bishop Michael J. Sheridan of Colorado Springs said in a statement. "As Pope Francis recently reminded us, 'The path of violence and hate can never solve the problems of humanity.'"

The National Right to Life Committee's president, Carol Tobias, said her organization "unequivocally condemns unlawful activities and acts of violence regardless of motivation. The pro-life movement works to protect the right to life and increase respect for human life. The unlawful use of violence is directly contrary to that goal."

Judie Brown, president of American Life League, said that "despite aggressive attempts of some news media to tie this brutal and egregious act to pro-life causes, there is no evidence supporting their case—and these attempts are simply irresponsible."

"We abhor and condemn all acts of terrorism, all acts of savagery against the innocent—born and preborn—and we call upon our fellow Americans to do likewise," she said in a Nov. 30 statement. †

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Bishop Chatard earns record 13th state football crown

By John Shaughnessy

On the night before his team won a state championship, Bishop Chatard head football coach Vince Lorenzano shared a special moment with the 30 seniors on the team.

"I told them, 'I know I get crazy at times, but I love you,'" Lorenzano recalls. "I also told them that I knew they would leave everything they have on the field."

The coach added a different approach the next day in his pre-game talk before the state championship. After instructing the team to "be yourself, stay the course and do the things you've done," he added a few comments that made the players laugh.

"They're just teenagers," the coach says. "You don't want them to feel the stresses of life, at least not too many at that age. They were loose going into the game, and they felt good about themselves. When teenagers feel good about themselves, that's where you want them to be."

By the early evening of Nov. 27, the Bishop Chatard players felt downright ecstatic. The Trojans danced, sang and celebrated their 31-7 win over the team from West Lafayette High School in the Class 3A Indiana High School Athletic Association football championship.

It was a record-setting 13th state football championship for the archdiocese's Indianapolis North Deanery high school.

"It's a testament to the whole group of great coaches who have come through here," Lorenzano says about the record. "It's the combination of great kids, great assistant coaches, great families, the leadership of the school, and a great student body."

The coach especially praised this year's student fans, who received the "best spirit" award from one of the Indianapolis television stations. He also heaped praise on his team.

"It was very exciting to see these guys achieve what they did," he says. "People weren't sure where this team was headed earlier in the season, including me. We had a lot of injuries, and it was a tough schedule on top of that. I thought that's



Bishop Chatard High School players and coaches are pictured with the Class 3A state football trophy on Nov. 27 at Lucas Oil Stadium in Indianapolis. (Submitted photo by Emily Smith)

where the resiliency and toughness of the group shined through."

The seniors set the standard, including in the classroom.

"They have outstanding academics," Lorenzano notes. "Ten of those guys have a 4.0 [out of 4.0 grade point average]. Eight or nine were academic all-state. They're also athletic. There are a lot of kids in that group who play multiple sports. Overall, it's just a real smart group of kids. They played smart football. I was really appreciative of that."

He also appreciates how their Catholic faith is ingrained in their approach to the game and their lives.

"We're a faith-driven school,"

Lorenzano says. "We go to Mass before every game, and we pray before and after every practice. Faith is deep down in the

core of this group. After every practice, we had intentions. There were always 20 to 25 kids praying for someone. They really understood what it was for, and they were comfortable with it. That was nice to see."

As much as he praised his team, Lorenzano downplayed earning his seventh state title at Bishop Chatard.

"For me, it's a great feeling for the kids and the school. Somewhere along the line, my ego got checked," he says, citing the effect of the deaths of a brother and a few friends. "If I hadn't won any state championships, I'd still think I was doing what was right for the kids, and modeling what I think is right for them. We've made mistakes, like all people do, but you always try to do the right thing, no matter what.

"It's not winning as much as getting

them ready to play and staying true to yourself. I want them to remember the good things—and for them to learn. There are going to be tough moments, and they have to work through them. It's to have them become better men."

Lorenzano believes that goal has been reached with the members of this year's championship team. He's grateful for the opportunity to coach them.

"I just want to thank the school, the administrators and the archdiocese for always being supportive of me," he says. "I'm a Catholic school guy at my roots. I've been in public schools, and there was something missing to me. What happens at these schools is important. It's not about state championships. It's seeing a kid grow. And the leadership at these schools is outstanding." †

Mother Angelica remains on feeding tube, confined to bed at monastery



Mother Angelica

HANCEVILLE, Ala. (CNS)—Mother Angelica, who spearheaded the founding of the Eternal Word Television Network (EWTN), has been placed on a feeding tube as she continues to battle lingering effects of two strokes she suffered 14 years ago.

A spokesman for her order, the Poor Clares of Perpetual Adoration at Our Lady of the Angels Monastery in Hanceville, said the 92-year-old nun is doing as well as can be expected for someone her age who remains partially paralyzed.

"From what I'm told, it's not that she's completely unable to eat. It's assisting her to get the nutrients she needs," said Luke Johnasen, director of pilgrimages at the monastery.

Johnasen told Catholic News Service that she was fitted with the tube in recent weeks.

"She's had some up and downs the last few months," he said. "She's a fighter."

Johnasen added that Mother Angelica remained confined to bed, but that she acknowledges visitors to her room in the monastery.

"She's able to communicate with a squeeze of a hand, make gestures with her eyes. She acknowledges people when they're there. The nuns say she does sleep a lot," he said.

A native of Canton, Ohio, Mother Angelica launched EWTN on Aug. 15, 1981. The initiative was met with doubt from television executives who felt there was little demand for Catholic programming. The networks' website reports that it transmits programs 24 hours a day to more than 230 million homes in 144 countries via cable and other technologies.

On her 92nd birthday in April, the sisters at the monastery said in a statement that Mother Angelica offers her suffering "all up for the Church." †

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Anglican ordinariate's incoming bishop, predecessor discuss transition

WASHINGTON (CNS)— Bishop-designate Steven J. Lopes is not a former Anglican, and has never hewed to the Anglican tradition. But he may be as conversant with Anglicanism as any Catholic cleric can be.

From his work over the past 10 years at the Vatican Congregation of the Doctrine of the Faith, he helped guide the process for American and Canadian Anglican and Episcopalian congregations wishing to be received into the full communion of the Catholic Church with the establishment of the Personal Ordinariate of the Chair of St. Peter, based in Houston and similar ordinariates in England, Wales and Australia.

The Houston-based ordinariate includes all former Anglicans and Episcopalians in the United States and Canada.

On Nov. 24, Pope Francis appointed Bishop-designate Lopes, a priest of the Archdiocese of San Francisco, as the North American ordinariate's first bishop. His episcopal ordination and installation will take place on Feb. 2 in Houston.

Bishop-designate Lopes, 40, succeeds Msgr. Jeffrey N. Steenson, himself a former Episcopal bishop in Texas and New Mexico who became a Catholic in 2007, and was appointed four years ago to head the ordinariate created by the Vatican to serve former Anglicans living in full communion with the Church. Despite having the title of monsignor, he had the full rights as a member of the U.S. Conference of Catholic Bishops, he said during a Nov. 24 teleconference announcing the appointment and discussing the transition about to take place next year.

Calling Bishop-designate Lopes "my dear friend," Msgr. Steenson said, "It was a year ago when I really felt convicted that we needed to move in this direction. We've worked really hard on this over the

last months."

He added, "The intention when the apostolic constitution [creating the ordinariates] was put together, that it would be led by bishops. There was no one in that situation who could actually be ordained a bishop," because the Anglican tradition has long permitted married clergy.

Msgr. Steenson himself is married. In announcing his successor, the Vatican as a technicality invoked Canon 401.2, which deals with the resignation of a bishop—bishops who head dioceses are often referred to in ecclesiastical terms as ordinaries—"for ill health or some other grave cause" to explain Msgr. Steenson's departure from his role.

"The one thing that's necessary for that in the minds of people, Catholic people, is that you have to be led by a bishop," Msgr. Steenson said. "We have 72 priests in the ordinariate who don't have a bishop to relate to, and that goes against the very nature of the priesthood. Priests should not be out on their own." He added, "Taking on the discipline of celibacy of the priesthood, it raises up celibate vocations. A bishop is going to be far more effective than a married ordinary."

Bishop-designate Lopes—his surname rhymes with "hopes"—will have his episcopal ordination take place at the ordinariate's cathedral in Houston. He noted the word "cathedral" comes from the Latin "*cathedra*," which means "chair of the bishop."

He praised Msgr. Steenson for being "an outstanding, outstanding example" of priesthood, and had good words for his future flock: "They have a passion for communion, a passion for the truth of the Gospel and contained in sacred Scripture and tradition. I see that the hope this ordinariate brings is a vitality that is shared with the universal Church."

Bishop-designate Lopes also alluded



Msgr. Steven J. Lopes, center, talks with Msgr. Jeffrey N. Steenson, left, and retired Archbishop Joseph A. Fiorenza of Galveston-Houston on Nov. 24 in Houston. On that day, Pope Francis named Msgr. Lopes to be the first bishop of the Catholic Church's U.S. ordinariate for former Anglicans living in full communion with the Catholic Church. (CNS photo/courtesy Personal Ordinariate of the Chair of St. Peter)

to the challenge of ministering a far-flung diocese with parishes across the United States and five more in Canada. "We have to be thinking of some creative ways to connect our parishes together, to get them to relate to one another. To develop that kind of identity is crucial to allow that kind of particular patrimony to flourish in the Catholic Church."

One of those Anglican communities is based in Indianapolis. The St. Joseph of Arimathea Anglican Use Society is led by Luke Reese and celebrates its liturgies at Our Lady of the Most Holy Rosary Parish in Indianapolis.

Bishop-designate Lopes joked that his first job as bishop will be "to get on a plane," while Msgr. Steenson, a licensed private pilot, said that perhaps the "grave cause" requiring him to step down was that he'd "only been able to fly my plane for three hours this year."

Msgr. Steenson said the experience of Father Paul Wattson, a U.S. Episcopal priest who became a Catholic and led members into the Catholic Church more than a century ago, can be instructive. Father Wattson is a candidate for sainthood.

"It wasn't an easy journey for him," he said. "They were not understood by the Episcopalians they left, and a lot of Catholic people didn't understand him, either."

"Father Wattson—this is a magnificent story—is the one who brought the Week of Prayer for Christian Unity into existence. At first, the bishops were not interested in this," Msgr. Steenson added. "It took a pope to bring all the bishops on board. There's a parallel with our life, too. It took a pontiff to see that an ordinariate could represent [departing Anglicans], and he made it happen." †



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Photos: (left) Sister Ann Hipp, CPPS, 95; (above from left) Brother Anselm Allen, OSB, 76; Sister Luanna Brucks, CPPS, 90; Sister Rosemary Zaffuto, ASCJ, 87. ©2015 United States Conference of Catholic Bishops, Washington, DC. All rights reserved. Photographer: Jim Judkis.